

The Farmer's Wife.

LILLIE E. BARR IN NEW YORK LEDGER.

The east is gray with a flush of rose,
Birds are singing the world awake,
The farmer's wife has no time to pause,
She has the early meal to make.
For well she knows on this summer day
Men are too busy to wait
When they are ready to start the hay
And the wagons stand at the gate.

Oh! but the flowers in the garden are fair!
And on! but the world is cool and sweet!
She has her daily duty and care
To keep her busy hands and feet.
Perhaps for the moment her head does turn
To the shady wood and the rippling brook,
But bread is to bake and butter to churn,
And the twelve o'clock dinner to cook.

Perhaps in the warm afternoon once more,
Something within did strangely plead
For the rocking chair by the open door,
And a pleasant paper to read;
But men are hungry among the hay;
Weary workers must be fed;
She sets the flour and the kneading tray,
And she cheerfully makes the bread.

She is hot and tired, when sweet and still
The moon comes up like a peaceful smile,
She feels her heart to its sweetest thrill,
She longs to sit in its holy calm;
But now the clock strikes the midnight hour,
Who but a mother can hear her prayer?
Their little coats wait needle and thread—
Oh! these are her daily cares.

She sits with a smile on her weary face,
The toil of the day is counted not,
Love gives to labor a tender grace,
Hurry and heat are quite forgot.
No need to pity the patient heart,
Missing the pomp and pride of life,
For here is a wife and mother true,
Honored mother and trusted wife.

CATHOLIC PRESS.

Buffalo Union.

Writing to his wife, July 2, 1840,
Luther said: "I am feeling like a Bohemian
and swilling like a German, thanks
to God." Nice man that to "reform"
God's Church.

Baltimore Mirror.

The Archbishop of Valencia and his
suffragan bishops have published in a
Roman newspaper the remarkable letter
which attracted so much attention re-
cently from the mere skeleton of which
appeared. We have before us the full
text, the inspiration of which is the sug-
gestive saying of Leo XIII.—"Neither
separation or confusion." The Arch-
bishop of Valencia develops this thesis in
an able and brilliant manner, showing
the utter folly of those who seek to iden-
tify the Church with political parties. In
his condensed but powerful style, he
says: "parties go, but the Church re-
mains." This is a strong rebuke to those
who are seeking to bolster up the cause
of the falling monarchical regimes of
Europe by identifying the Church with
themselves. The Church stands out by
herself, concerned only to see that law-
ful authority, whatever form it may take,
is adequately maintained.

Boston Pilot.

Says a cable despatch from China:—
"Father Bechet, a young priest of the
Lyons Diocese in France, had arrived in
Toungkin in missionary in 1881. Last
summer, while on a pastoral visit at Nan
Diuh, he was arrested while cutting in a
meadow flowers for the altar of the Holy
Virgin. He was asked to merely declare
that he was not a Christian, but he de-
clined, and was beheaded." "Merely to
declare that he was not a Christian." No
over act of idolatry required. A more
formality, after complying with which he
would have been free—even, doubtless,
to bring his fresh-cut flowers to the altar
for which they were gathered. If only Christ
had not said, "Whoso denies Me before
men, him will I deny before My Father."
The acts of Father Bechet's martyrdom, as
terribly given among cable news,
differ only in the brevity from those of
his predecessors who testified to the same
faith and suffered like doom for it, in the
Coliseum, eighteen centuries ago. Her
unbroken succession of martyrs is one of
the most eloquent attestations of the holi-
ness of the unchanging Church.

Ave Maria.

Luther's words in explanation of devo-
tion to the Blessed Virgin are worth quot-
ing.
"Mary does not exist to be a goddess.
She does nothing; God does all things.
We ought to invoke her that God, through
her desire, may give and do what we pray
for; just as the other saints, too, are to be
invoked, whilst the world remains entirely
God's." (German words from the "Magni-
ficat," Part VI, fol. 27, p. 6.)
What Luther's own feelings were about
this time (1517) may be gathered from a
sentence of his "Postille" on the Feast of
Our Lady's Nativity: "Gladly will I have
Mary to pray for me!" The hierarch's
own words may, therefore, sometimes
come in useful to meet the arguments of
his followers.

Catholic Columbian.

There is nothing so dangerous to religion
or so destructive of its interests as
pretension on the part of those that
claim to be guided by its precepts—but it
is only as a garment assumed for an
occasion or for show. The world being
full of the subtlety of the devil and the
keen sighted, penetrates the disguise and
asks, "Is it possible these men believe all
they profess?" To-day God is their all—
to-morrow they assume the livery of
the world to serve the devil! It is not to
be wondered at that unbelievers make
religion a subject of bitter scoff and vitu-
perative abuse.

The Watch Tower, Baptist, makes the
following pitiful wall in a late issue: "We
are in danger of turning churches into so-
cial clubs, or debating societies, or
concert halls. Religion is dwindling
down into listening to a sermon and pass-
ing the hat." The light dawns! Butch,
how long it took it to come! Living for
years under deceptive delusion ought to
make one enjoy his emancipation the
more. A general justification is now in
order—Fourth of July oratory and blas-
phemous pyrotechnics could not be used in a
better cause. So our elevated Baptist
luminary has at last found out the true
character of the thing he called a church?

In view of the revelation, we will be
pardon for asking him the question: how
in the name of reason did you ever con-
ceive any other idea of it? It was always
the same; a construction of brick and
mortar—a figure head in a pulpit, and a
doubtful audience in the auditorium.

Napoleon I., while yet his career was
undimmed, one night entered a theatre,
ranked by a very young courtier of
rank, Rohan Chabot, Prince of Leon. The

Emperor paid little attention to the play,
but amused himself by watching the audi-
ence. After some time he noticed, with
surprise, that his courtier also was but lit-
tle interested in the play. He has hidden
his hands in the folds of his coat. On his
knees, when Napoleon suddenly grabbed
at them and seized a rosary. The young
prince not being in favor with the Em-
peror at the time, expected a severe reprimand,
but Napoleon said: "You are above the
frivolities of the night; you will be a
perfect man; continue saying the rosary,
I will no more disturb you." The Prince
lived to become indeed a perfect man. He
was made Archbishop of Besançon, and
left many marks of his piety and benevo-
lence to his diocese.

Freeman's Journal.

A cablegram announces that H. R. H.,
the Prince of Wales has been re-elected
Grand Master of the Grand Lodge of Free-
masons of England. The loyal Briton is
supposed to take example from the Royal
family in most things; therefore, while the
"mere Irish" are condemned, denounced,
tabooed by the loyal Briton because they
allow themselves to be driven by British
misrule into secret societies, the Prince of
Wales assumes the leadership of an arch-
secret society, a branch of which—the
Grand Orient of France—publicly denies
the existence of God.

The task of showing that Orangemen
in Ireland are most peaceful, loving and
Christian individuals has, we observe, been
undertaken by one or two secular ex-
changes; the Orangemen, we are informed,
have no rancor against the "Papists" but
the "Papists" will not let them alone. The
Irish Orange has really always been a co-
scentful fall of milk—milk of human
kindness. The Orangemen had endeavor-
ed to disseminate their love until the ag-
gressions of the "Papists" turned it to hate.
As an example of the sweetness of their
hearts, we may quote a famous toast drunk
at Orange banquets, after the "immortal
memory," "Here's to the pillory, and
the pillory in Hell, and the Pope in the
pillory, with the devil pelting priests at
him!"

Catholic Telegraph.

What is there more desecrating than
the practice, only too common among a
certain grade of Catholics, of always hasten-
ing to leave the church on Sunday, be-
fore the last Gospel is well commenced.
It shows a deplorable evidence of coldness
and indifference. Such people should re-
flect that the gift of Faith may be taken
away from them for their lukewarmness,
and given to others, not yet of us,—more
deserving, and whose zeal would be great.

London Universe.

Sir John Bennett is not an alderman
of London, but he has more honest and
intelligent than most of them. He is
eccentric, but, as the Americans say, he
is sound in "the goose," and no
enemy to Ireland. In a lecture the other
night at Brompton, he said the people
were evidently becoming alive to their
wrongs and their wants. That is per-
fectly true. They are, and when they
are fully alive to them, we to the south,
and emigration is propounded as the best
means for its removal. But, as Sir John
remarks, emigration is a suicidal expe-
dient, "inasmuch as it took from our
shores the best and bravest and most
resolute spirits." But for emigration, he
thought, there would be rebellion.
Instead, however, he continued, "of driv-
ing our own people from the country of
their birth, we should endeavour to re-
tain them, and by the spread of educa-
tion, a more equitable distribution of
political power, and a higher and health-
ier social condition, strive to make what
was now bad into good, good into better,
and better into best." Bravo, Sir John!
That is exactly what Ireland, which has
been the weary nurse of emigration, is
seeking to do.

Catholic Review.

Archbishop Lynch's letter to the hier-
archy of Ireland on the vital question of
the emigration of their people, will at-
tract attention everywhere, nowhere
more than in Ireland and Rome. He
has put in writing what the whole West-
ern world has been talking for decades.
We are sorry that he has not suggested
what might have been done to remedy
some of the more evident of these evils.
Perhaps he has done so privately. Any-
thing coming from his experience will
deserve and will receive respect. He
points out one notable evil which, in our
mind, is the cause of weighty all the rest.
That is the entire lack of organization to
direct and guide the people who will and
must emigrate. We do not know whom
to blame for this, and therefore blame
no one, but the fact is there, that in the
whole history of the human race there is
nothing more careless or reckless than
the exodus of the Irish race has been.
We know that the answer is to be
found in emigration, but we have been to
emigration and that the true way is
"to go to the root of the evil." But
while going to the root of the evil, which
is very slow work, a race was pouring
out and wasting itself on the shores of
this country, while, had it been led a
few miles inland and played on the land,
it might now away the destinies of the
future world. Perhaps men are wiser
after events than they can be without
experience, but is there any excuse for
still shutting our eyes to what is occur-
ing and must continue to occur so long
as the ignorant of the elementary and
necessary doctrines of the Catholic Church,
are sent adrift without a pilot, a chart
or a rudder.

It does not often happen that the bier
of a Catholic priest is surrounded by his
children and grandchildren. That was
the case last week at the funeral of the
late venerable and saintly Father
Hoyt, of St. Anne's, New York. Once a
minister of error, then a convert to the
Holy Church, he lived for many years a
most edifying life as a Catholic layman,
bringing up a large family of sons and
daughters, who have worthily inherited
his good name and virtues. On the death
of his wife, he studied the usual course
for the priesthood and was ordained. His
labors in St. Michael's, St. Ann's, and
Irvington on the Hudson greatly endeared
him to the people, and it is doubtful
if his children according to nature could
have mourned more sincerely than do his

children according to grace. He was
venerable, saintly and kind, a true priest
and Christian gentleman. His life was
beautiful, its end still more so. On the
morning of the Immaculate Conception,
he sang the parochial Mass in St. Ann's,
with, as it has been remarked, more than
usual clearness of voice and even enthu-
siasm of manner. The "Preface" and
"Pater Noster" seemed to touch all
hearts. Then he communicated, giving
himself the Viaticum, as Mgr. Preston
said at his funeral. The servers having
said the "Confiteor," he gave the usual
Absolution, and after completing the
usual Absolution and indulgence, he
turned again to the altar, and in the act
of adoring his Lord he fell insensible to
the earth and all that it contains. A
few days later he passed away painless
and quietly, at the close of his seventy-first
year. May he rest in peace.

Catholic Columbian.

A friend, the other day, handed us a
printed prayer, which had been given
him by another party, with the request
that he state whether the Church would
recognize the claim set forth as to its
efficiency, in an explanatory note accom-
panying it. We give the words of the text:
"This prayer was found in the grave of our
Lord Jesus Christ, in the year of our
Lord 1505, and sent from the Pope to the
Emperor Charles for his safety as he was
going to battle. 'They who shall repeat
this prayer every day or hear it repeated
or keep it about them, shall never die a
sudden death, or be drowned in water,
nor shall they fall into the hands of their
enemies, nor shall be burned in any fire,
nor shall they be overpowered in battle,
nor shall poisons take any effect on them;
and being read for any woman in labor,
she shall be safely delivered and be a
glad mother. And when the child is
born lay this paper on his or her right
side, and he or she shall never die a
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