

Jacquemints.
 "A Jacquemint rose is a beautiful thing
 isn't it?" "Yes, and full of poetry." "Think
 so?" "Indeed I do." "Then why don't you
 write a poem about it?" "I will." The fol-
 lowing little poem is the fulfillment of that
 promise.—Boston Transcript.

I may not speak in words, dear, but let my
 words be understood.
 To tell their crimson kisses in leaves of
 fragrant rose.
 They plead for smiles and kisses as summer
 fields for showers.
 And every purple veinlet thrills with ex-
 quisite desire.

Oh, let me see the glance, dear, the gleam of
 soft confession
 You give my anxious roses for the tender
 love they prove.
 And press their heart-veins back, love, to
 drink their deeper passion.
 For the sweetest, wildest perfume is the
 whisper of my love.

My roses, tell her, pleading, all the fondness
 and the sighs
 All the longing of a heart that reaches
 thirsting for its bliss;
 And tell her, tell her, that my lips and
 eyes are dying
 For the melting of her love look and the
 rapture of her kiss.

JOHN BOYLE O'REILLY.

WHAT FRANCE LOSES.

HER INTEREST IN THE CHRISTIAN APOSTOLATE—HOW THE BLOW TO THE RELIGIOUS ORDERS WILL AFFECT HER—TESTIMONY OF AN OLD MISSIONARY.

(Letter of Mgr. Bonjean of Ceylon to the French Prime Minister de Freycinet.)

Threatened as I am in those sacred in-
 terests to which I have consecrated thirty-
 two years of my life as a missionary, I do
 not think that I shall occasion any aston-
 ishment or merit any blame from your Ex-
 cellency, if I take advantage of my tem-
 porary sojourn in France to make my fee-
 ble voice to that of the venerable French
 Episcopate, and to appeal to your loyalty,
 your justice, and your patriotism, against
 the decrees of the 29th March, which affect
 the Religious Orders.

I ought, Sir, to begin with, to make my-
 self known to you, to tell you who I am,
 and what my interests in this grave matter
 are. I belong by birth to the Diocese of
 Clermont, and for the last twelve years, I
 have been Bishop of Mevra and Vicar
 Apostolic of Jaffna in the Island of Ceylon.
 Besides the work of evangelizing a mass of
 about a million heathens, I have to provide
 for the spiritual needs of some seventy
 thousand Catholics; in this task I am aided
 by forty Missionaries, Oblates like myself
 of M. L. and by seventeen Sisters, belong-
 ing to a French Congregation. Thanks to
 the zeal of these devoted allies, the num-
 ber of our Christians has increased by
 twenty thousand in less than thirty years.
 A hundred and four Catholic schools give
 to more than six thousand pupils of both
 sexes an education, the excellence of which
 is proved by the official inspections; and
 more than four hundred poor orphans find
 in five orphanages the life of their soul
 and of their body; whilst the Catholic re-
 ligious has acquired in the country a posi-
 tion of great influence, and

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whether they are secular or religious, be-
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 have said so, Sir: I believe your word, and
 I thank you for it in the name of thou-
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Accept, etc.
 +CHR. BONJEAN, O. M. L., Bp. of Mevra,
 Vic. Ap. of Jaffna.

ST. BERNARD'S SEMINARY.
CARDINAL NEWMAN'S ADDRESS.
GREAT ANNUAL FEAST—THE NEED OF TRUE DISCIPLINE—LIVING IN THE PRESENCE OF GOD.

On June 27 the Birmingham diocesan
 seminary was honored by the presence of
 Cardinal Newman. It was the occasion
 of the annual feast, and his eminence had
 consented to be present at the celebration,
 and to preach at the High Mass. He was
 among the first arrivals. On alighting
 from his carriage he was received by the
 seminarists in cassock and surplice, and as
 he entered the corridor, after receiving his
 blessing, they sang "Ecce Sacerdos." He
 stood while the piece was sung, and
 showed by his approving smile the
 pleasure the reception gave him. There
 were present, besides the lord bishop,
 the Right Rev. Dr. Halsey, bishop auxiliary,
 and rector of the seminary, the Right Rev. Dr. Amherst,
 and a large number of the clergy from
 Birmingham and the neighborhood.

The sermon, delivered by his Eminence
 Cardinal Newman, he spoke as follows:
 "It is written in the second Epistle of
 Paul to Timothy, 'Honour thy father, my
 son, be strong in the grace which is in
 Christ Jesus; and the things which thou
 hast heard of me, by many witnesses, the
 same command to faithful men, who shall
 be fit to teach others also (iii. 2). My
 dear brethren, I wish I were quite a
 person to speak upon that subject to
 which I am drawn to say a few words.
 I wish I were the person; because I
 haven't that experience of seminaries
 which alone could enable one to do so
 properly and perfectly. And yet I do
 expect from you for my words a kind re-
 ception, and I am confident that this
 kindness will not be barren.

THE BRADLAUGH VOTE.
 London Weekly Register, July 3.

Thirty Catholic members — to their
 honor be it said — were numbered in the
 triumphant majority which last week
 carried the way to Mr. Bradlaugh. A few,
 to their singular dishonour, voted in
 favour of the notorious junior member
 for Northampton. Referring to the latter,
 even as distinctly non-Catholic an organ
 as the Morning Post could not help observ-
 ing, with pretty evident scorn, "we can-
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with mind is a great advantage. And
 though it brings a soul into a certain
 degree of temptation, yet it is a tempta-
 tion which turns to good from its being
 wrestled with and overcome. And an-
 other advantage is that we all have our
 own tastes, our likes, and dislikes; and
 no number of minds can come together with-
 out having their likings and dislikings
 overcome. We have to look at things in
 a higher light. And then again I haven't
 said anything yet about the necessity of
 obedience to superiors. There again is a
 great field of Christian virtue. And we
 know—to take an instance, of which I
 could say much, of my own dear father,
 St. Philip Neri—how it was that he tried
 exceedingly his people merely from prin-
 ciple, to prove that if they were obedient,
 with reference to whether the things
 were great or little, and as there is
 one large field which I think is
 a most obvious one to put before us
 as to the advantages of a seminary; and
 don't think it can be exaggerated.

IT GIVES A ROSE TO WORKS.
 And then again I think that a great
 gain which can only be gained by belong-
 ing to a body—I don't mean theology
 strictly, but that settled fundamental basis
 of viewing things morally and religiously
 which we get by habitual contact with
 others who are of the same profession
 and with ourselves. Men of the world,
 who know very little about religion—I mean
 Protestants—don't know what they do
 believe or what they do not; or if they do
 they don't understand whether it is impor-
 tant or not. But with Catholics and with
 every thing mapped out, but everything
 is a part of his mind almost. And that is
 a great gain which those have who by
 the grace of God are brought into the Church
 from the beginning. Their minds are
 framed in a particular way. The whole
 plan both of faith and knowledge becomes
 part of themselves, and on that again I
 think a great deal might be said.

LIVING IN THE PRESENCE OF GOD.
 Well, then, I come to the fourth point.
 It is exceedingly important for all of us to
 live in the presence of God, and that I
 think is distinct from the moral advan-
 tages and safeguards of which I have been
 speaking. In the minds of the people
 without religion, the idea of God seems
 to be quite a thing out of comprehension.
 They are haunted, possessed with the
 things that are, things that come be-
 fore them, with their worldly aims, their
 duties day by day, with no notion of liv-
 ing in the presence of the Unseen Being.
 And one would say that everything would
 go right, with God's mercy, if a man got
 that simple gift, that great grace. In the
 essence for to you recollect how when the
 medical men told St. Aloysius to think
 less of God, he said that the thought of
 God pursued him. There you find what
 it was in the case of a saint. Well, it is
 what all holy people feel in a degree.
 This is pretty much what St. Paul says
 upon us when he says, "Pray without
 ceasing." And that, according to my
 idea, is one especial merit and gift of a
 seminary that you are living in the pre-
 sence of God, and therefore must believe
 in the interest of our Lord and Saviour
 Jesus Christ. Without great faith and
 a great neglect of one's self, in spite of the
 able field of temptation into which any
 priest goes, there is around him an
 armor; and St. Paul speaks so much of
 the armor which he is to put on. Well,
 that is what I say is one work of a semi-
 nary, to put on the armor of God that
 you may be able to resist in the evil day,
 and to stand in all things perfect" (Ephes.
 vi. 13). And if I were to turn the whole
 object of the seminary into that claimed
 it would be quite sufficient, for it includes
 in faith, hope, and charity according to
 our measure.

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 Christians and infidels, Catholics, Protest-
 ants and schismatics, nations and Govern-
 ments, will everywhere be united to
 see the Government of the French Repub-
 lic treat, with so unjust severity, those
 whom they vie with each other in sur-
 rounding with so much veneration and
 love, on account of their virtues and the
 benefits they have conferred on the coun-
 tries they dwell in. My voice is weak, Sir,
 but it is the echo of that of hundreds of
 bishops, of thousands of priests and of re-
 ligions, of millions of the faithful of
 every race, of every nation, who, if dis-
 tance did not prevent them, would send
 themselves to me to lay their religious
 demands and the expression of their fears
 and hopes before the Government of Chris-
 tian France. As I am almost the only
 Vicar Apostolic who is, at the present
 moment, in France, I have thought it my
 duty to make myself heard. I do not expect
 from you for my words a kind recep-
 tion, and I am confident that this
 kindness will not be barren.

THE NAME OF FRANCE IS HELD IN BENEDI-
 CTION.

I doubt not, Sir, that your patriotism is
 gladdened by these happy results. Al-
 ready I seem to hear the benevolent ac-
 cents of your countenance: "continue,"
 you will tell me, to make France known
 and loved in those distant lands; all the
 warmest wishes of your fatherland accom-
 pany you, and the Government of the Re-
 public will continue to protect you." It
 has been my lot, however, to find in the
 late diplomatic note signed by your Ex-
 cellency the formal and solemn engagement to
 PROTECT ALL OUR MISSIONARIES IN FOREIGN
 COUNTRIES.

whether they are secular or religious, be-
 they even Jesuits. This is quite in con-
 formity with the ancient traditions of
 France as well as with the present interests
 and was, let me add, imperatively de-
 manded by its honor. We are then as-
 sured that, if French Religions should ever
 find themselves a prey to persecution in
 any distant country; if they should be
 threatened in their rights, their property,
 their life, their liberty or their honor; if
 their civilizing action and their evangelical
 labors should be unjustly hampered, they
 should in full confidence, have recourse to
 their Government, and make their oppres-
 sors give way before this proud declara-
 tion: "I am a citizen of France." Your
 support would be a relief to him. You
 have said so, Sir: I believe your word, and
 I thank you for it in the name of thou-
 sands of my brothers in the Apostolate.

HAPPILY WE OBLATE MISSIONARIES
 whose missions are situated in lands under
 the British sceptre, enjoy there liberty
 complete, our rights are there religiously
 respected, our demands always meet with
 so benevolent a reception, and we are
 there surrounded by so much sympathy,
 trust and honor, that this hypothesis meet
 so far as we are concerned, absolutely
 put aside. I am not, however, less grate-
 ful to you, Sir, for a declaration, in which
 a great number of my colleagues less fa-
 vorably situated, will always find in their
 difficulties a necessary support. But, to
 come to that which, in the decrees, seems
 to me to attack the interests of all French
 Missionaries, who are members of man-
 nified congregations, in all parts of the
 world, wherever they may be found, I beg
 you, Sir, to be good enough to consider
 that, if for a certain number among them,
 your sympathies, otherwise so precious to
 us all, are not destined to come out of the
 possible that an ill-advised measure of
 your Government may come, assuredly
 all against your intention, to place them
 all in a position in which they would have
 no longer any protection to ask from any
 one. Certainly my Mission would suffer
 greatly. Before then, giving effect to
 these decrees, before striking this severe
 blow at the root of the Apostolate, which
 shelters a multitude of nations and of
 races, still deprived of the benefit of
 Christian civilization, I would beg your
 Excellency to

TAKE A MAP OF THE WORLD,
 and to follow on of French missionaries,
 members of unaffiliated congregations, in
 all the countries where they lavish their
 toils, their blood and their life for the
 triumph of Jesus Christ, the welfare of
 the people, and the honor of their country;
 from the icy waters of the Pole to the
 burning sands