

The Morning Good-Bye.

A kiss he took and a backward look,
And her heart grew suddenly lighter;
A smile, you say, to color a day,
Yet the dull, gray morn seemed brighter.
For hearts are such that a tender touch
May banish a look of sadness;
A small, slight thing can make us sing,
But a frown will check our gladness.

The cheeriest ray along our way
Is the little act of kindness,
And the keenest sting some careless thing
That was done in a moment of blindness.
We can bravely face life in a home where
No foothold can discover,
And he loves still if we only will,
Though youth's bright days are over.

Ah, sharp as a sword cut the unkind words
That are far beyond recalling,
When a face like his hid beneath a coffin lid,
And bitter tears were falling,
We felt would give half the lives we live
To undo our idle scolding.
Then let us not miss the smile and kiss
When we part in the light of morning.

—San Francisco Call.

ERIN'S FAITH.

How it Relisted the Forces of Paganism and Protestantism.

We extract the following from the eloquent discourse delivered by Bishop Healy, of Clontarf, at the consecration of the college church at Maynooth last month:

Worldly-minded men think our history is an inglorious record, because, to a great extent, it is a history of strife and suffering; but from a spiritual point of view it is a glorious and successful struggle for the faith, and what to one will be its darkest scenes will appear to the other to be its brightest pages. At first this conflict was waged by St. Patrick himself against Druidism and Paganism. It was a longer and more stubborn, as well as a more perilous battle than is commonly supposed. But he and his disciples won a complete victory. This was followed by that extraordinary effervescence of young Christianity in Ireland to which the history of no other country furnishes a parallel. The history of that period is especially noteworthy, because the Irish Church since that time has been really free to shape her own destinies and follow the bent of her own genius. It is there we must look for the true index of her character, as well as for the keynote of her history. And what do we find? At home such a development of religious culture and religious life as made Ireland for three centuries the home of saints and scholars and the seminary of Northwestern Europe. And abroad we find these Irish monks swarming like bees and preaching the Gospel everywhere. Their baggage was light, indeed. A single habit, with a staff in his hand and a wallet on his back containing a few books, formed all a monk's impediment. With these the Irish monk was ready for the road. *Peregrinari pro Christo* was his motto; it did not in the least matter to him where he was to go or how he was to live—God would take care of him. He was restrained by no ties, deterred by no dangers, stopped by no obstacles. He felt himself called, like Abraham, to leave his country, and his kindred and his father's home, and come to the land which the Lord his God would show him.

IRISH FOOTPRINTS ON THE CONTINENT OF EUROPE.

So went these Irish monks to preach the Gospel, and they went in crowds. One writer says: "It became a second nature to them; another says they inundated the continent of Europe like the waves of the sea. They dared and suffered everything, and were found everywhere—in the glens of Scottish Highlands and in the fens of Saxonland, in the marshes of Flanders and in the forests of Burgundy, amid the snows of the Alps and in the valleys of the Apennines, on desert islands and in populous cities. The strong voices of those strange, earnest men were heard everywhere proclaiming a divine message, of which their lives were living examples, and therefore their message was listened to, even where it had failed. They were successful beyond their own most ardent expectations; they founded churches and monasteries and schools, which for many ages became centres of civilization and nurseries of sacred science—and in some cases have continued to be such even down to our own time. The names of Bobbio, Luxeuil, and St. Gall are known to every scholar in Europe, and it is now well known also that there were Irish monasteries, founded and peopled, at least in the beginning, by Irish monks, who have left their marks behind them in every great library in Europe.

SCHOLARS AND MARTYRS, AS WELL AS APOSTLES.

Yes, wherever Irish monks went to preach the Gospel they also carried the torch of sacred science, which they had brought with them from their own monasteries at home. Iona was the Maynooth of Scotland for about five hundred years. Lindisfarne, during the seventh century, was a centre of light and culture for all England from the Thames to the Tweed, and during that century, at least, it was practically either through its founders or their pupils, an Irish missionary college. It was an Irish monk who founded on the marshy shores of the river Cam, first a hermitage, and afterwards a monastery, which ultimately grew into the University of Cambridge. Virgilius, Bishop of Salzburg, was the first astronomer, and one of the first theologists of his own age, as the great St. Boniface must have been the best Greek scholar of his own time. There was no man in Gaul or Italy who vulgarized the iconoclasm of the Western Church so completely as our own Irish Dungal. I might extend the list, but it is unnecessary, for it is now admitted by all that our Irish scholars were the first of the time both at home and abroad from the seventh to the tenth century.

PRECIOUS RELICS.

Garments, Hair and Rings of the Blessed Virgin Kept in Many Shrines.

Let us enumerate some of the most famous relics of Our Lady, and the sanctuaries enriched by their presence, says the *Catholic Weekly Review*.

A portion of the hair of the Blessed Virgin is all that we now possess of the body that was once the tabernacle of the Incarnate Word. Pure as the driven snow, and from the first instant of its conception invested with a grace unequalled, it was not becoming that this virgin body should be subject to any alteration either during life or after death. Mary was assumed into heaven; such is the universal belief of Christendom. Nothing material has been left to console our hearts for the absence of Holy Mother save a part of her hair. This estimable treasure, so much venerated by the Catholic world, is kept in several different sanctuaries: in Rome, in the Basilica of the Holy Cross, of St. John Lateran and of St. Mary Major; in the cathedrals of Aix-la-Chapelle and Oviedo in Spain; in France, in the principal shrine of Paris, Puy, Besancon, Douay and St. Omer.

Providence has not permitted many objects sanctified by the possession of the Blessed Virgin to be lost; marvelously have they been preserved through ages of persecution; and when the storms of iniquity had subsided, God inspired holy persons, among others St. Helena and St. Pulcheria, to present them anew to the veneration of the Catholic world.

There are, in the first place, two tunics. One of them is prized as the most precious object in the treasury of Aix-la-Chapelle. It was presented by Charlemagne, who had himself brought it from Constantinople. The other is a gift for which the city of Chartres is indebted to the liberality of Charles the Bold. For ages it has not ceased to strike its presence there by the most striking miracles.

There exist also two robes, which are said to have been bequeathed by Our Lady to two pious widows, with whom she wished to leave a token of friendship. It appears that these robes, after having been the property of the principal church in Constantinople for many years, were afterwards divided, and distributed among the different churches of the Christian world. Among these may be mentioned: "St. Lawrence outside of the walls" (Rome); the larger churches of Paris, Oviedo, Aix-la-Chapelle, Tongres and Douay.

One of the cinctures belonging to the Blessed Virgin was for a long time preserved in Constantinople; but it is now in Rome, in the Church of St. Mary Major. The city of Bruges, however, possesses a portion of it, sent thither from Constantinople in the middle of the thirteenth century. We find other pieces of the same cincture, or other complete cinctures, in the churches of Arras, Tongres and Aix-la-Chapelle. Another girdle is also spoken of, which the Blessed Virgin herself is said to have given to the apostle St. Thomas, to console him for the sorrow he felt at having arrived too late to see her before her precious death. This girdle is kept in the church of Prato, Italy, where it has operated and is still the instrument of numerous miracles.

Finally, we may mention the wedding ring and several veils of the Blessing Virgin. It is difficult to say where that priceless treasure, the wedding ring, is—if there be only one.

Three churches are contending for the honor of its possession, viz., the churches of Aix in Belgium, of Somme in France and of Perugia in Italy. Most likely the ring so much venerated at the latter place is the original, and the others are *fac-similes* that have been wrought by means of each. The veils of the Blessed Virgin are still more numerous. One is kept at Rome, in the Church of the Holy Cross; another is preserved in Assisium. Trier, in Germany, claims to possess a third one, due to the liberality of St. Helena.

DO YOU SEE THE POINT?

Read this Carefully and see if You Comprehend its Meaning.

A country paper says: "We suppose many people think newspaper men are persistent dogs. By way of comparison let us suppose a farmer raises 1,000 bushels of wheat a year and he sells this out to persons in all parts of the country, a great portion of them saying: 'I will hand you the dollar in a short time.' Of course the farmer don't wait. It is small about it, and he says all right. Soon his 1,000 bushels of wheat are all gone, but he has little money to show for it, and the farmer then realizes that he has frittered away his whole wheat crop, and that its value is due him in a thousand little dribbles, consequently he is seriously embarrassed in his business because his debtors, each owing one dollar, treat it as a small matter, and of course think it would not help much. Continue this kind of business day in and year out, as the publisher does, how long could he or would he stand it? A moment's thought will convince any one that a publisher has cause for persistent dunning."

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THE BIBLE IN CATHOLIC SERVICES.

A favorite charge against the Catholic Church is that she keeps the Bible away from the laity. Many honest and sincere Protestants no doubt entertain this delusion. It is the duty of the Catholic press to dispel this and other errors, which have been instilled into the minds of our separated brethren.

In the first place, every reading Catholic is, or ought to be, provided with a good prayer-book with which to follow the services of the Church as they are held in the sanctuary. These prayer-books are furnished with the text of the prayers said in Latin, with an approved translation in vernacular.

Whether we understand the language of the liturgy or not, we can read what the priest says at the altar in our own language, whatever that language may be.

If, therefore, we can prove that the greater part of the liturgy of the Church is made up of selections from the Scriptures, we will have established the proposition that the Catholic laity are not debarred from reading the Bible, but that, on the contrary, they read it extensively in their public worship.

Let us first take up the Mass service and see how much of it is made up from the Bible text. When the priest begins the Mass he says the *Introit*, which is usually a passage from Scripture. The *Gloria in Excelsis* is a Bible selection and is well known to Protestants as the "Glory be to God in the highest." The Epistle of the day is a portion of one of St. Paul's Epistles generally, and this is followed by the reading of an extract from one of the Gospels. While reading the Gospel, the congregation rise as a mark of respect for the word of God, and the officiating priest kisses the sacred text in token of homage and veneration. Our Protestant friends will please take note of this beautiful veneration of Catholics for the word of God in their act of supreme worship.

The Offertory is from the Bible. The *Lacelo* is one of the Psalms of David. The words of consecration: "This is My Body; this is My Blood," are found in the Gospels. The Lord's Prayer is taken bodily from the Bible, and so is the beginning of the Gospel of St. John, with which the Mass comes to a close.

The beautiful Vesper service is composed of Psalms. The Divine office which all the priests are bound to say every day, for the most part, extracts from the Scriptures.

In view of those undeniable facts how can it be claimed that the Bible is kept from the Catholic laity? Should any of our Protestant friends desire to verify the statements that we have made, let him borrow from a Catholic acquaintance one of our complete prayer-books, and he will find Scriptural language running all through the various services.

THE MEEK AND LOWLY.

They Dominate the World Because They Care Nothing for It.

Men sigh for the wings of a dove that they may fly away and be at rest. But flying away will not help us. The Kingdom of God is within you. We may aspire to the top to look for rest; it lies at the bottom. Water rests only when it gets to the lowest place. So do men. Hence be lowly. The meek who have no opinion of himself can never be hurt if others do not acknowledge him. Hence, be meek. He who is without expectation cannot fret if nothing comes to him. It is self-evident that these things are so. The lowly man and the meek man are above all other men, above all other things. They dominate the world because they do not care for it. The miser does not possess gold, gold possesses him. But the meek possess it. "The meek," said Christ, "inherit the earth." They do not buy it, they do not conquer it, but they inherit it.

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