The Broken Rose.

IVY GREEN. (A Fable.) (A Fable.)

Over the fields one summer's day
Rambled a fair young boy.

He plucked a rose from a wayside hedge,
He was wild with childish joy.
Another rose with a broken stem
He left where he chose this one;
He was only bent on plessure now,
For him it was only fun.

Not so the rose he left by the way:
It drooped and would have died,
But a friendly shower came that way,
And it raised its head and sighed.
Why did you come to save me now?"
Is wrat the poor rose said,
"Had I not come with my cooling breath
They would have found you dead."

He coaxed her along, till by and by
She almost forgot her pain
And raised her head in the same old way
Until she forgot the rain.
There came another, this time a man,
And thought, "What a pretty flower;
I will pluck and wear it until it fades,
It will surely last for an hour."

At first the rose was glad to leave
Her bed in the broad, wild field,
And a happy thought stole over her,
He would love her and try to shield.
But also the thought, she is fading fast;
No shower can save her now.
And she longed for her dear old home in the To shield her aching brow.

But none will care, it is only a rose
That's broken and left as dead;
But the rain will come and seek in vain
For the rose in her lowly bed.
But others will need his cooling breath
To woo them back again
To a life, though short, that's long enough
of trouble and of pais. - Weekly Pioneer Press.

OUR BOYS AND GIRLS.

Youth does not see death, for all the splendors of life stand between like a thickly leaved forest. Only in life's late autumn, when all false images have fallen, one after another, like faded leaves, does the way to the grave become plainly vis-

SILK FROM WILD HEMP. Nayemura Sakuseburo, a druggist of Hikone, in Omi, Japan, has succeeded in converting wild hemp (yachyo) into a sub-stance possessing all the essential qualities of silk. Nothing is said about the prothread has been made at the first silk weaving establishment in Kioto and other factories with excellent results in every case. The plant in question grows on moors and hillsides. Its fiber is said to be strong and glossly, in no wise inferior to eilk when properly prepared. Cultiva-tion on an extended scale would present

no difficulties .- Chicago Herald. ANGELS OF EXPIATION. Not to speak of the grand army of con-secrated virgins who are fanning the flame and faith of charity throughout the world, how many thousands of homes are there in our country from which God withholds His averging hand, and to which Heshows mercy, solely on the account of a pious mother or daughter, just as He was willing to show mercy to Sodom for the sake of a few righteous souls, and as He restored life to the young man borne to the tomb, for the sake of his mother, the widow of

How many brothers, who had been long since buried in the grave of sin, are brought back to a life of virtue through the intercession of a plous sister, just as Lazarus was raised from the dead by the prayers and tears of Mary and Martha!

How many daughters keep alive the spark of religion, which otherwise would be utterly extinguished, in many a house-

How many are in their families angels of expiation, atoning by their prayers and mortification for the sins of fathers and sons .- Cardinal Gibbons.

A BORN COURTIER.

During a stay of Emperor William I, of Germany, at the fashionable watering place at Ems, that monarch paid a visit to a large orphen asylum and school that was under Government patronage. The presence of so distinguished a personage created quite a sensation in the establish-ment. After listening with much interest His Majesty called to him a bright,

his algeey called the or six years of age, and lifting her into his lap, said:

"Now, my little fraulein, let me see how well you have been taught. To what kingdom does this belong?" And taking out of his pocket an orange he held it up

The little girl hesitated a moment, and, looking timidly up into the emperor's

face, replied:

"To the vegetable kingdom,"

'Very good, my little fraulein; and
now to what kingdom does this belong?" And he drew out of his pocket a gold piece and placed it on the orange. Again the little girl hesitated, but soon

replied : "To the mineral kingdom." "Better and better," said the emperor.
"Now look at me and say to me to what

To this question there was an ominous silence among the teachers and visitors who were listening with much interest to the royal catechism. Could she make any other reply than "to the animal king-don?" The little girl hesited long, as if perplexed as to what answer she would give. Was the emperor an animal! Her eyes sought those of her teacher and her eyes sought these of her teacher and her schoolmates. Then she looked up into the eyes of the aged emperor, and with a helf startled, frightened look, as if she were evading the question, replied:

"To the kingdom of heaven."

THE CENTRAL CROSS. In the place of justice, at Rome, they take you sometimes into a chamber with strangely painted freecoes on the ceilings the walls and upon the floor. in all kirds of grostesque forms. cannot reduce them to harmony, you cancannot reduce them to harmony, you cannot make out the perspective; it is all a bewildering maze of confusion. But there is one spot upon the floor of that room, and one only, standing upon which, every line falls into harmony, the perspective is perfect, the picture flashes out upon you instinct with meaning in every line and panel. You can see at that point, and that only, the design of

the artist that painted it.

I believe that this world is just as be-

the future of this world's career ; where-I turn I am opposed by the mysterle that hem me in and crush me down until I take my stand at the foot of the cross. Then darkness and discord become lightened harmony; the mystery is colved; the night that shuts me in and glory. At the foot of the cross art, science, literature, history, becomes at once to me a divine, a glorious and blessed thing. And so I claim for my Lord His rightful dominion over all the works of His hands. We will gather all the beaution of ext all the gather all the beauties of art, all the treasures of music, all that is brightest and best in this world, and we will lay them down at His feet, for "Worthy o' the Lamb that was slain to receive might and honor and glory." His is the sceptre, His is the right, His this universal world.—Cardinal Manning.

RELIGIOUS MEMORIALS. The resary which you see suspended around my neck is the memorial of sympathy and respect for an illustrious man passing through France in the reign of Napoleon, by the peculiar privilege granted to a Savant, on my road to Italy. I had just returned from the Holy Land. and had in my possession two or three of the rosaries which are sold to pilgrims at Jerusalem, as having been suspended in the Holy Sepulchre. Pius VII. was then in imprisonment at Fontainebleau. By a special favor, on the plea of my return from the Holy Land, I obtained permis-sion to see that venerable and illustrious Pontiff. I carried with me one of my

He received me with great kindness. I tendered my services to execute any com-missions, not political ones, he might think fit to instrust me with in Itsly, informing him that I was an Englishman He expressed his thanks, but declined troubling me. I told him that I was just returned from the Holy Land: and, bowing with great humility, offered him my rosary from the Holy Sepulchre. He received it with a smile, touched it with

his paternel blessing.
It was eigteen months after this interview that I went out, with almost the whole population of Rome, to witness and welcome the triumphal entry of this illus trious Father of the Church into his capi-tal. He was borne on the shoulders of the most distinguished artists, headed by Canova; and never shall I forget the enthusiasm with which he was received. t is impossible to describe the shouts of riumph and of rapture sent up to heaver by every voice; and when he gave his benediction to the people, a universal prostration, a sobbing, and marks of emotion and joy, simost like the bursting of the heart. I heard everywhere around me cries of "the Holy Father! the most Holy Father! his restoration is the work of

I saw tears streaming from the eyes of almost all the women about me, many of whom were sobbing hysterically, and old men were weeping as if they were children. I pressed my rosary to my breast on this occasion and repeatedly touched with my lips that part of it which had re-ceived the kiss of the most venerable Pontiff. I preserve it with a kind of hallowed feeling, as a memorial of a man whose

sanctity, firmness, meekness, and benevol sancuty, numbers, meekness, and benevol-ence are an honor to his Church and to human nature; and it has not only been useful to me by its influence upon my own mind, but it has enabled me to give pleasure to others; and has, I believe, been ometimes beneficial in insuring my per-

sonal safety.

I have often gratified the peasants of Apulla and Calabria by presenting them to kies a rosary from the Holy Sepulchre, which had been hallowed by the touch of to the recitations of several of the classes, the lips and the benediction of the Pope; and it has even been respected by and procured me a safe passage through a party passes of the Apennines.—Sir Humphrey Davy.

ST. CECILIA SOCIETY.

Sermon delivered by the Rev. Henry A. Brann. D. D., Rector of St. Agnes' Church New York, at the meeting of the American st. Cecilia Society, in St. Patrick's Cathe dral, August 5, 1890.

" Praise ye the Lord with sound trumpet; praise Him with psaltery and harp; praise Him with timbrel and choir; Him with strings and organs praise Him on high counding cymbais praise Him on cymbals of joy."—(Pashm 150, v. i. et seq.)

We welcome you, members of the St. Cecelia's Society, to our great metropolis. We welcome you as votazies of an art which forms so important a portion of the beautiful liturgy of the Church—an art approved by general councils, cherished by illustrious pontiffs, cultivated by lests and bishops and so potent a fac for the edification and sanctification of all the faithful. You are especially welcome to this editice, which may be well called a symphony in stone, just as the grand compositions of the master musicians may be called cathedrals of harmony. But you are especially welcome as members of a great society which has for aim and purpose the improvement and the reform purpose the improvement and the reform of church music—a purpose sauctioned by the Council of Trent, by the Roman Pontiffs, by our own councils and synods, and by our Bishops in repeated approvals of your organization. Who shall say that reforms and improvements are not neces sary? Although the words of my text show that the music of the Church confined to any particular school, but is Catholic as to instrument and to forms of expression, yet every school should suit the composition to the dignity of the theme, the sanctity of the place, and to

the respect due to the inspiration of the words and the holiness of the theme. No matter to what school we belong or I believe that this world is just as bewildering a maze looked at from every
point except one. I look back upon the
record of history; I look npon the specu
lations of science; I endeavor to gaze into what form we may favor, the musical

high sounding cymbals, the strings or the sincerity of their character. organ, plain chant or figured music, it must be church music, and not the music of the camp or of the theatre. We are told to praise the Lord with all these in struments, but we should use them in a thunder tones singing out appropriate must be church muste, and not the music of the camp or of the theatre. We are told to praise the Lord with all these instruments, but we should use them in a becoming style, according to the rules and laws of Holy Church, and observe the decencies of the sanctuary. For there is Church music and a religious style of mustcal compositions as there is a religious style of architecture. Just as the heanty. style of architecture. Just as the beauty of this cathedral consists in its appropriateness to the worship of God, so the beauty of a religious musical composition consists in its appropriateness to divine worship. There is as much difference between a Msss and an opera as there is between a church and a theatre. The pasimist says not only to prefise the Lord with musical instruments, but with the choir, which is a combination of the most beautiful of musical instruments—human voices—instruments not made by man but by the Creator of this universe of har-mony. Now the particular excellence of the St. Cecilia's Society is its endeavor to improve and reform the choir so as to render it worthy of its place in divine worship. For, ever since that night in which our divine Lord sang in chorus with His disciples after He had instituted the Blessed Sacrament of the altar, voca music has formed a part of the Church's liturgy. Christian voices blended to-gether in muffled barmony when the mysteries were celebrated in the catacombs in the days of persecution, and Christian voices have rung out their recensof praise in the days of the Church's triumph. The most becutiful musical compositions that exist are of a religious origin, are more ancient than any profane music, and have never been equalled by anything in the finest operas. There is nothing in profine music comparable to that of the Lamentations of Jeremias, the Exultet of Easter Saturday, the Preface or the Pater Nester of the Mass. To keep Church music free from profane adulteraing with great humility, offered him my rosary from the Holy Sepulchre. He received it with a smile, touched it with his lips, gave his benediction over it, and returned it into my hands, supposing, of course, that I was a Roman Catholic. Had meant to present it to His Holiness; but the blessing he had bestowed upon it, and the touch of his lips, made it a precious relic to me, and I restored it to my neck, round which it has ever since been suspended. * * * "We shall meet again; addeu." And he gave me his paternal blessing.

Church music free from profane adulteration was the aim of Dr. Witt, your founder, and is the purpose of your founder. Europe as well as here. False taste had forced itself in many places into the Church's song even before the Council of Trent. To please a few, who are neither the most edifying nor the most generous in our parishes, music has been sung that is out of place; and choirs exist which are more remarkable for pyrotechnical displays of voice than for rendering religious chant. Such choirs cost enough to give good music. Sometimes that portion of the pews which clamors for them do not pay enough to support them. Yet they have been supported sometimes from human respect to the detriment of more important interests. Churches that have no parochial schools have often high-priced choirs that from one end of the year to the other are inflicting on the ears of the people paredies of church music and spreading a false taste for them among the people. This false taste was becoming prevalent in this country. With the crease of numbers and of wealth With the in churches were becoming infected with it, We can say with Horace

"Postquam empit agres extendee victor et Latior amplecti murus, vinoque diurno
Piacari genuis festis impune diebus;
Accessit numerisque modisque licentis
major."

Ars. poetica v. 208 ch. seg. The Cecilia Society was organized in time to correct this evil tendency. The decay of simplicity began with the in-crease of wealth and of power. Against similar abuses which have crept into the church choirs and into church music in the chant, assume a licentious and sensual character should be banished from the church." The decrees and ordinances of the last Council of Baltimore on this sub-ject fill a whole chapter and breathe the pirit of the Council of Trent. The Fathers of the Baltimore Council command rectors of parishes to exclude pro fane music from their churches and to permit only what is "grave, pious and truly ecclesiastical," and they repeat the desire of the Fathers of the proceding Council to have the rudiments of the Gregorian chapt taught in all parochial schools. The fourth provincial Council of New York and the last synod of this Archdiocese express the views of all the bishops of this province and insist on the pisnops of this province and Insist on the necessity of excluding profane musts from the church and of using only what is properly ecclesiatsical in the Divine offices. "The whole music and the chant," says the synod, "should be devout and ecclesiastical." The synod even appropriate the desire that converting expresses the desire that congregations singing should be introduced, and says singing should be introduced, and says
that the way to begin it is by forming
and educating choirs of boys. I may say,
then, to you, members of the St. Cecilia
Society, that you have the approval and
the sympathy of all the clergy in your efforts to give us truly liturgical music.

All honor, then, to the German Catholics of the United States, from whom this movement had its beginning and who are still its chief, in many places its only, sup-porters. One of the brightest pages in the history of the Uhurch is the gallant struggle of Catholic Germany to hold the faith, to propagate its doctrines, to defend its liturgy and to keep up its practices immediately before, during and since the Reformation; and one of the most inter-esting chapters in the great work of Jans sen, "Geschichte des Deutschen Volkes seit dem Ausgang des Mittelalters," is that in which he describes the revival of ecclesiastical he describes the revival of ecclesiastical music among the faithful Catholics of the Fatherland by Obrecht, Fink, Rham von Fulds, and others, in the fifteenth century. The singing societies of Mainz, of Arnberg and of Nurnberg in those days annually sang a Mass and contended for a prize ou St. Catharine's day in the little of Nurnberg. The spirit of song

sons of soldiers who had fought for the Catholic cause under Wallenstein and Tilly during the thirty years' war against northern Protestantism and the perfidy of the Kings of France; and I could well understand the victory of the Centrums. parter in the Reichstag, sustained as they were by such earnest Catholics in the empire. This earnestness and zeal the German Catholic emigrants have brought with them to this country. Your society and your efforts are the fruits of them. founds a parochial school, and in fact there is hardly a German Catholic parist in the United States which has not parochial school in which church music is taught. Zeal for the school is accom-panied by zeal for the splendor of the Church's liturgy. Nothing conduces more to this end than religious chant. Again, I say, all honor to the German Catholics of the country for their zeal in these matters. We are glad that they are growing in power and influence. Their increase and prosperity is the increase and prosperity of the whole Church. They are manly, they are fear-less, they are earnest and they are zealous. They are obedient to the Holy Father, even in the most trying circum stances. We have seen an instance of that in the late submission of the Catho-lic leaders of Germany to his wishes. It is easy to enforce discipline on an army at rest; but what must be the splendid discipline of an army which, after being galled by the fire of the enemy, and while in the full enthusiasm of victory, knows how to a stain, to halt, and stop the pursuit of the flying foe? Let the people of the older Catholic nations look, then, to their laurels. German discipline, energy and earnestness, German love of Catholic education and of truly Catholic music, will bring the German Catholics to the front, and may give them the first place in the grand army of Cathol:city in the United States. Those older races will lose their rank in the Church if they lose their hold on Catholic principle, or allow politics or false notions of patriotism to emasculate their notions of patrionism to emacculate their faith. If this should happen, then it will simply be the survival of the fittest, and we can say palmam qui meruit ferat. Continue, then, your noole work, gentlemen, and may God's blessing crown your efforts with success.

A REPORTER'S PRACTICAL JOKE.

HOW MR. WILBERFORCE WAS MADE TO DELIVER A SPEECH ON THE IRISH POTATO.

Among the amusing pranks played on his colleagues by Peter Finnerty, the oldtime Parliamentary reporter, remains one of the best on record, and though often told, deserves to be told again. The special victim in this case was a reporter named Morgan O'Sullivan, who, being too drowsy during a dull debate to keep his eyes open, asked Finnerty to supply him with any important speeches made during his nap, and then went to sleep. When he awoke Finnerty gravely informed him that during his nap there had been an important speech delivered by Mr. Wilberforce on the vir tues of the Irish potato. Morgan, never pausing to think that the subject had a suggestion of the ludicrous, would not pacified until the speech had been speech, entirely Finnerty's concoction, made Wilberforce say: "Had it been my lot to be born and reared in Ireland, where my food would have consisted mostly of the potato—the most nutriti-Middle Age the Council of Treat long ago protested in its twenty-second session, and ordered that "all musical perform: ances which, either by reason of the manner in which the organ is played or of the program of the program of the program of the program of the country and the to carry an interior in which the organ is played or of the program of t ous and salubrious root-instead of being enormous weight. I hold that root to be invaluable, and the man who first cultivated it in Ireland as a public benefactor of the first magnitude to his coun-Morgan took all this in, and se delighted was he with the speech that he gave it to his colleagues, with the re sult that next morning every paper o note ("xcept Finnerty's paper, the Chronicle) had this amozing report of Wilberforce's great speech on the potato.

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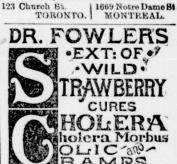
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PURE NATIVE WINES
Altar Wine a specialty. Only Native Altar
Wine used and recommended by His Eminence Cardinal Tachereau. Specialty recommended and used by Rt. Rev. Archbishop
Lynch and Bishop Walsh.
We also make the best Native Claret
the market.
Bend for prices and circular.
London, Sept. 13th, 1887.
The Messrs. Ernest Girardot & Co., O;
Sandwich, being good practical Catholics,
we are satisfied their word may bersiled on
and that the wine they sell for use in the
Holy sacrifice of the Mass is pure and unadulterated. We, therefore, by these presents recommend it for altar use to the clergy
of our diocese.