HIS EMINENCE, CARDINAL NEWMAN. Where'er goes forth the solemn word, And my last hour is come, Deal me the gracious stroke, O Lord! Within a Christian home.

I pray not, friends of youth may be, Or kindred, standing by; Choice blessing! which I leave to Thee, To grant me or deny.

But let my failing limbs beneath My Mother's smile recline: My Mother's smile recline; My name in sickness and in death Heard in her sacred shrine.

And may the Cross beside my bed In its dread Presence rest; And may the absolving words be said To ease a laden breast.

THE STORY OF IRIRH EMIGRA. TION.

Grand Lecture by A. M. Sullivan, M. P.

On Wednesday evening Mr. A. M. Sullivan, M. P., delivered a lecture in aid of the funds of St. Patrick's Institute, in St. Andrew's Hall, Newman Street, Oxford Street. Mr. Edwards, the patron and benefactor of the institute, presided, and introduced the lecturer in a few appropriate soldiers who won world-wide fame in the

Mr. Sullivan said he had come before the audience that evening to speak to them on the subject of "Irish Emigrant Ballads," the ballads that related to Irish emigration, its cause, the feelings and emotions it called forth, and the historical events it led to. Those who were listenize to his work to be bed to be a cover the surface of the habitable globe. Mr. Sullivant was the dwalt of the concluded this part of his lecture by reading Davis' stirring for the list lecture by reading Davis' stirring for the lecture by reading the lecture emigration, its cause, the feelings and emotions it called forth, and the historical events it led to. Those who were listening to him were, he had no doubt, emigrants from Ireland, as he himself was. The Irish emigration, which had played so important a part in modern political, discovering the product of the great came the great emigration which had spread the Irish race over the surface of the habitable globe. Mr. Sullivant the result of the causes of that emigration, and the dreadful scenes enacted in Ireland. He concluded by advising his important a part in modern political, which had spread the Irish race over the surface of the habitable globe. Mr. Sullivant in the interval of the pread the Irish race over the surface of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. Mr. Sullivant in the interval of the habitable globe. important a part in modern political history, was a comparatively modern fact. Ireland, indeed, many, many centuries ago sent vast bodies of her children into other lands, but they did not go forth as hewers of wood and drawers of water; they went from the schools and universities of Ire-land to enlighten and teach the greater land to enlighten and teach the greater part of central Europe, and very far into the East. Indeed, the patron saint of Salzburg, far away in the Tyrol, was an Irishman; and one could scarcely go anywhere, from the north of Italy up to the confines of Russia, without finding some place where, in the early centuries, some of the Irish teachers and scholar left their of the Irish teachers and scholars left their bones, having first brought the pagan natives into the light of the true faith (cheers.) That was the first Irish emigration that European history knows any-thing about. But it was only in the bemade its appearance in Europe or any other part of the world. From 1607, when Tyrconnell left Ireland, to 1641 there were continual emigrations to the Continent of Europe, the Irish valour and Irish soldiers were winning repute for themselves in the armies of Europe. In England in 1641 there was a struggle between a considerable portion of the Eng-lish people and their king. It was not historically true that the English people never rebelled against their king, for they had a habit about that time, not of frightening a landlord or two, but of cutting the head off their king. The Irish rose in defense of their king as against the English rebels of that time, and, though it had been treated as a rebellion by English historians it was a matter of fact that the

bitterly they paid for their loyalty, for there is now scattered all over the world the descendents of those men who were stripped of rank and title, of home country, life itself, of everything bu of everything but honor, in defence of their rightful king. Immediately after the subjection of Ireland the Protector, as Cromwell was called—though what he protected in Ireland it was not easy to tell—published a series of edicts, the originals of which were to be seen in an old tower in Dublin Castle Yard at the present day, and they were documents that would make any late to the application of the English planters in Jamaica to have sent out to them 20,000 Irish children of tender years to be kept in slavery on the plantations. The request was granted, and the work of gathering together 20,000 boys was carried out with a brutality and cruelty unequalled in the history of civilization. If e had not seen the documents he could ot have believed that such atrocities could be committed by human beings. There went through the counties of Ireland gangs of soldiery, bursting open doors and tearing from the arms of their mothers these children of five, six, seven, eight, nine and ten years of age, and 20,000 of them were shipped off like cattle to Jamaica. No tongue could tell nor pen des-cribe the anguish that desolated the homes of these poor Irish people, and the eye of God alo e witnessed their days and nights of grief as they went down into old age weeping and sorrowing for the little ones torn from their arms. That was the first reat emigration that sent the children of Irish people abroad-and it is a terrible fact that twenty years later, of the whole 20,000 there were scarcely a few hundreds re-maining, as they had died under the influence of the crimate and under the lash of the brutal English planter. Thirty or forty years passed by, and there was another civil war in Ireland in the reign of James II. The Irish people who had lost so much in the cause of Charles I., again ommitted the mistake of remaining toyal to their king, and were as ready as ever to step into the breach and fight for him. Though they lost the day, it must not be forgotten that the law had forbidden them use of arms from 1641. It was a penal crime for any Irish Catholic to be apprenticed to a gunsmith, and it was penal for any Protestant to teach a Catholic to han-

with the use of arr

the unhappy Fenian troubles of 1866, the the unhappy Fenian troubles of 1866, the English newspapers were filled with com-plaints that foreign emissaries were brought into Ireland. These emissaries being Irish-Americans who were not foreign at all, but were to a man Murphys or Mulligans. It was very different when King William III. came to England, for he brought with him an army composed of Swedes Dutch. him an army composed of Swedes, Dutck-men, French Huguenots—soldiers trained in the continental wars of Europe. It was to these men that the Irish troops made an hononable capitulation, and exacted terms which, if they had not been broken, would have greatly changed the history of the two countries from that day to this. On the morning after the treaty was signed 20,0 0 or 30,000 Irish soldiers received the option of service under the conqueror at home or service abroad. Out of all these nome or service abroad. Out of all these thousands only a few hundreds remained in the service of the English king, the rest went abroad into the service of France. That was the great military emigration, and from 1692 for about fifty years afterwards was a military emigration. From 1700 to 1770 there was another Emigration went on—the emigration of children, who stole away in fishing-boats to be edu-cated in France or in Flanders for the priesthood. The learned lecturer then followed the fortunes of the Irish Brigade, Continental wars. He concluded this part

prejudice which, though fast dying out, existed in some degree in the minds of the English people against Ireland. A vote of thanks to the lecturer, seconded by Mr. C. J. Munich, brought the proceedings to a close.

hearers to do all in their power, by living lives of sobriety and industry, to allay the

A CASE OF RETRIBUTION.

The frightful wars that desolated France for one hundred and fifty years, were adverse to the spread of letters. In them even Protestant historians have recognised the marked and terrible retribution of sacrilegious crime. The long struggle between Philip le Bel and Pope Boniface VIII., terminated in 1303, in what seemed the complete triumph of the crown; not only had Philip firmly asserted the inde-pendence of the temporal power, but to thing about. But it was only in the beginning of the seventeenth century that Irish emigration, political or agrarian, emigration, political or agrarian, secure his victory he had calumniated the secure his victory he had calumniated the Vicar of Christ by accusing him before all Europe as a sorcerer, a heretic, an infidel, and a simonist. His two infamous satellites had entered Anagni with the banner of France displayed, crying aloud: "Death to the Pope, and long live the King of France!" They seized the venerable old man of eighty- six, as he sat awaiting them with passive courage on his throne, with the cross in his hand, and the tiara on his brow, and treated him with indignities which hastened, if they did not actually cause his death. And then the seat of the Popes was transferred from Rome to Avignon, a calamitous event which weak ened their independent power, and eventu-ally plunged the Church into schism. Re-spect for the authority of the Sovereign Pontiff declined apace in the schools of trish put upon the coins that they coined at Kilkenny the portrait of the king. However, the English rebels of that time were too strong for the king, so they beheaded him, and Oliver Cromwell reigned in his stead. He went with his troops to put down what was called the rebellion in possible to the authority of the Sovereign the strong in the store of the authority of the Sovereign that they do so. Helder to he authority of the sovereign the store of the aut ut down what was called the rebellion in reland, and slayed and devastated, by his brutal work, the whose island. He strip-power.

power.
But it was a triumph terribly avenged ped of their property to the last shilling the native gentry, who had committed the fault of being loyal to their king; and At the time when these fancied suc crowned the daring policy of Philip le Bel, e was in the flower of his age surrounced by his three sons, all inheritors of their father's beauty, and promising to carry on the glories of his race in future generations But the king in the forty-seventh year of his age was killed by a wild boar; his sons, one by one, followed each other, heirless, to the tomb; at one and the same time, the disgraceful crimes of their three wives were published to the world, and the crown passed from his family—and to whom? To the son of Charles de Valois, the friend and captain-general of Boni-face VIII., who had refused to take part in his brother's crimes, and always remained loyal to the injured Pontiff. But this was not all. A daughter of Philip le Bel still survived, the she-wolf of France, who after dyeing her hands in the blood of he husband, King Edward II. of England left to her son, Edward III., those fatal claims which brought upon France the outpouring of the cup of vengeance. Those golden fleurs de-lys which had been borne in triumph through the gates of Anagni, were rolled and trampled in the dust for a century and a half by English descendants of that very king who had fondly thought to establish his royal power on the humilia tion of the Vicar of Christ. France was brought to the very lowest abyss of ignominy, and had to witness the coronation in her capital of an English conqueror, who quartered those same dishonored lilies on

What more need be said? History tea ches many lessons, but there is one which she repeats through all ages with unvarying fidelity. It is vain for the kings of the earth to stand up against the Lord It is idle for them in their mad presumption to dash themselves against the Rock of Peter: for "whose falls on that Rock shall be broken, but on whomseever it shall fall, it shall grind him to powder.

ANCHOR IN THE LAND. - Mr. Dillon O'Brien has found that a number of Irishmen, both in Massachusetts and Connecticut had moved on to farms in those States within the last few years; "and I was just as well pleased at this," he added, "as if they went to Minnesot. Let us get our due share of the land, —auchor in the land. America gives every man a field to labor in ; and the field for the man who has no trade, profession, or business calling, who must live by the labor of his hands, is the field where the wheat and potatoes grow. In the city, he must re-main on the lower round of the social laddle arms. The people were unacquainted is, but under Irish leaders they extorted a heavy price for their wrongs at Aughrin, and Limerick from an der. Standing at the door of his own house, on his own property, he is the equal of any man who passes by, were he the governor of the State." army composed of the flower of European soldiery. He remembered that during

THE BLESSED VIRGIN.

Devotion to Mary Proved to be a Duty of Justice.

Many persons think that some of the doctrines of the Catholic Church are in the beginning distasteful even to its own members, but that by habit they learn to accept them. Devotion to the Blessed Virgin is one of these. Oh! what a mistake! How little they know us! Our devotion to the Most Blessed Virgin is neither forced upon us, nor is it a mere matter of sentiment. It is simply a duty of justice; though, it is true, that it is also a duty of love. Very far from being unnatural it is most natural and spontaneous. It lies in the depths of our hearts like a spring of pure water which must work its way into outward expression, unless we do violence to our nature and prevent it. 1 say, then, ural because of

THE BEAUTY OF HER CHARACTER. It is natural to love persons in whom we find graces and virtues. Even those who do not practice virtue will allow as much as this. The strength of this love, moreover, is in proportion to the beauty of the character. Let St. Gabriel tell us, then, the measure of the Holy Virgin's graces: "Hail, Full of grace. Fear not, Mary, for THOU hast found grace with God." (St. Luke i, 28, 30.) She, above all women, was pleasing to her maker. Do you ask, why this privilege to Mary? Because God had chosen her as the future mother of His Son. You know what pains are taken, and with what a lavish hand money is spent, in furnishing the mansions and palspent, in furnishing the mansions and palaces of the great. Some years since, Queen Victoria made her first visit to Birmingham. A nobleman's palace in the neighborhood was fitted up to receive her, at the cost of some ten or twelve thousand pounds, though she was to spend but a night or two there. Had we been there before the alterations were made, we might have been tempted to think that the furniture was already sumptuous enough. But no, it is the sovereign who is coming, and nothing short of the best is thought worthy of her. This nobleman considered it a privilege to be allowed to show his respect and loyalty in this way. We recognise at once how natural and We recognise at once how natural and how right it was. Well, here is a Sover-eign who is coming from heaven to this earth. His home must be prepared for His reception, as becomes His dignity as the Son of God. He is to spend there not

the Son of God. He is to spend there not a day or two merely, but nine long months. More than this. In that home—the body of the Virgio Mary—and
FROM THE SUBSTANCE OF THAT BODY, He is to frame His own body, which is to redeem the world by its blood, and which will continue to be His own to all eterative. Christian soull of whetever creed nity. Christian soul! of whatever creed you may be, you who love your Saviour, your true Sovereign, will you not confess that nothing short of the best adorning of that earthly home is worthy of Him!

For his sake, at least, you must allow, too, that nothing less would become her, whose dignity must be in proportion to the newness of her relationship with Him. "Thou art all fair, my love, and there is no stain in thee." (Cant. iv, 7.) Otherwise stain in thee. her body and soul were unworthy of the Royal Guest who once abode within her. It is then natural to love the Blessed Vir-

he Crimean War, a young lady of wealth and rank left her home and home and not be followed the camp of the English army. She devoted herself to the care of the sick and wounded with such self-sacrifice that every newspaper and almost every tongue was sounding with the praise of Florence Nightingale. But on what prin-Florence Nightingale. But on what principle of justice can we praise this young English woman as a public benefactress, and yet deny it to the Blessed Virgin Mary? Our Lord excepted, there has never been so great a public benefactor as she. Her blessings have not been confined to one nation only, but have extended to the entire world. To her sex has be given as it worse a new resurvey. she has given, as it were, a new resurrec-tion to a new life. The condition of women, even among civilized nations, was most degrading before the coming of the Immaculate Virgin. The poems of Homer contain no instance of the vindi-cation of chastity. The public games of Greece and Rome were shameless exhibins of the absence of womanly modesty. Again, among our American Indians what was woman's condition? She was the servant and the slave. Work alone fell to vant and the slave. Work alone fell to her share, whether in the field or in the wigwam. She planted and hoed the corn. She chopped the wood. She cooked the food. Her husband kept her so long as it was convenient, and put her away without a reason. Now,

How IS IT WITH CHRISTIAN WOMEN?
They are mistresses of their homes. Their place at table is the head. When they go abroad into the world, men give place to them, and rival one another in their attenion to em. How, then, shall we account for this change? Simply in this way; We follow our own memory back eight hundred years, to the morning of the Annunciation, where we see an archangel kneeling at a woman's feet. God had looked upon "the humility of His Handmaid." and exalted her to the dignity of His mother. Therefore it was that St. Gabriel called her "blessed among women." Therefore it was that St Elizwomen." Therefore it was that St Elizabeth, filled, as St. Luke says, with the Holy Ghost, exclaimed, "Whence is this to me, that the mother of my Lord should come to me?" (St. Luke i, 43.) Therefore it was that our Lady herself in turn exclaimed, "Beour Lady herself in turn exclaimed, "Behold from henceforth all generations shall call me blessed." (St. Luke i, 48.) But what has she done for the world!

SHE HAS GIVEN IT ITS REDEEMER.

He was conceived in her pure body, when she gave her consent to St. Gabriel. She bestowed upon Him a mother's tender care from His infancy until His mission care from His infancy until His mission began. For many years she was the only friend of our blessed Saviour. And at last she stood beneath His cress and freely offered Him to die a cruel death. She did not refuse to remain fifteen or twenty long years on earth after He had gone to heaven. Why did she do all

this? Al! she knew full well that she was the stewardess of a great trust in our behalf, and joyfully and lovingly did she acquit herself of the task. Such is woman's, such is the world's great benefactress! I claim, then, for Mary the gratitude and love of all who profess themselves Christians, by every title of justice and natural good feeling. Devotion to Mary is just, too, BECAUSE GOD IS HONORED IN HIS CREATURES.

BECAUSE GOD IS HONORED IN HIS CREATURES.

In praising a piece of work, surely I praise the person who made it. Suppose, as I go along the street, I stop to examine one of the many curious and ingenious inventions of the day—we will say a sewing, washing or mowing machine. I admire the simple and beautiful arrangements of wheel, screw, and cylinder, and I unconsciously exclaim: How complete: how clever! what a saving of labor and expense! Now, if the man who invented it overhears me, does he not appropriate my hears me, does he not appropriate my praise of the machine to himself? Of course he does. The blush of conscious pride colors his cheek, his heart is filled with delight. You know this well from your own experience. Again, how com-mon it is to gain the affection of parents by making much of their children? There is perhaps no way to gain their hearts so effectually. Every little romp or frolic we have with them secures for us an additional place in the affections of

the parents. Now, apply what I have said to the Blessed Virgin Mary. I say, how gentle, how lovely, how holy a character hers is!

THE CHOICE WORK OF GOD'S HANDS. than all creation besides, and this was her own soul. This led her to exclaim in her hymn of thanksgiving, "Magnificat anima mea Dominum," "Let my soul praise the Lord." Her pure soul was the best thankoffering she could make to God for His goodness to her. Lastly, it is natural to love the Virgin Mary because

SHE IS THE MOTHER OF GOD.

What would you say to a man who expressed very great devotion to you, but told you he would much rather you would keep your mother out of the room when he came to see you; that he felt as if he could not treat her with respect? Why, you would scorn his friendship, and most likely you would chastise his inso-lence. There is no feeling of the human heart more sensitive than a son's when the honor of his mother is called in question. But our Lord was a Son! He is now a Son; and still there are those who think to honor Him the more by depreciation of His mother! Blessed Lord! spare them, for they know not what they do. They

cannot mean to treat thee so. Now, I have pleaded the Blessed Virgin, because it is natural to admire and love beauty of character whenever we meet it. But, again, it is just to love the Blessed Virgin's claim to your honor and love, on the ground that it is easy and natural to pay them to her and unnatural not to do so. I have tried to show you that your heart and sympathies are all enlisted on the their own fault, is like a tree which has fallen across a stream, and either altogether stopped its course or turned it another way. Remove this-and this is what I have been trying in fairness and sincerity to do-and the stream will flow on in its natural channel, the heart will spontaneously give to our Blessed Lady that tribute of devotion which is her rightful due.—Catholic Tracts.

AN UNKNOWN LIFE.

Examine the system of promotion in the careers of sub-prefects, officers, magis-trates: all can point to the calendar of their professions, and tell you when the hour for their promotion will strike. The priest knows of no such hour, and he makes it a point not to wish to know of it. Following only the voice of their sub lime vocation, eminent men in the priesthood accept a mediocrity of fortune, or position, and of hopes with which the lowest of their revilers would hardly be satisfied. How often have I seen men capable of the highest functions without being aware of it, dying under the falling roe of a poor presbytery? If a priest consents to live without the stimulus of a ladder to ascend, attribute it not to the meanness mind or his heart. Like other men, he has the instinct and the ambition for great things; but he has learned that the greatest thing that a priest con do is to submit, because the Son of God did not submit, because the Son of God and not come into this world to conquer it, but solely to do the will of His Father. "I have come to do the will of Him that sent Me." Now a priest conforming himself to these words of the Gospel is often buried in obscurity by obedience, before being buried literally in the obscure cem-etery of his village. When I tread the humble sod, beneath which he lies, I hon-

or one whose martyrdom appeals most touchingly to my heart, as well as one of the greatest benefactors of society.

The priest obeys his bishop or his re The priest obeys his bishop or his re-ligious superiors, not only to the sacrifice of his interests, but even to the sacrifice of his heart. He renounces his family, or at least he often inflicts on them a bitter pang to do the will of those above him. How many tears have been shed by mothers and by sisters during these eighteer centuries, when they heard the words: "I must be about the things that are my Father's." I have mentioned the priest's mother. Sweet vision of his early years! mother. Sweet vision of his early years!

And yet he leaves her to follow his bishop.

infirm priests. I made use of words some infirm priests. I made use of words some-what as follows: "Ah! if their mothers were yet living, they would not leave to strangers the charge of providing for them! But those priests left their mothers, they caused them to weep, perhaps they were not even able to go and close their eyes in death, in order to be the freer to serve you and those arongst you at least those you; and those amongst you, at least those who are mothers, take the place of a mother towards these venerable orphans. Thus she would speak with so much eloquence if she were speaking here in my place?"

After the sermon a lady, with a dark veil covering her face, came to the sacristy, and placed a liberal contribution on the and piaced a noteral contribution on the table, saying: "In the name of those that are abandoned, but who never abandon!" She withdrew weeping, and I learned after-wards that she was in mourning for her son, who had died following his bishop in

" LOVE ALL MEN." A Venerable Priest's Advice

The venerable Fr. Malone, pastor of SS. Peter and Paul's Church, Williamsburgh, N. Y., who recently sailed for Europe, delivered a farewell address in which he gave his congregation some very practical advice in regard to their duty to their fellow-men outside the pale of the Church. The first outside the pale of the Church. The first sermon I preached, as I remember, said Fr. Malone, was on charity, its principle and teachings; and I have tried to make this virtue the star guiding me in my course of life, as I was called to minister, not members in society, but still more to be charitable in word and thought towards those who were not seen to worship at the samealtar with me. I take a real pleasure in being able to say that my dissenting brethren had ever my warmest sympathies, and the full measure of charity, which the Blessed One Himself has so often inculcated in word and deed, and that too, I hope to the extent that it is possible for a human being to show his neighbor in this human being to show his neighbor in choose earthly state. It is here I dread we fail in not doing our best to love all in Christ. While I would in no way change one jota of Catholic doctrine, not for all one iota of Catholic doctrine, not for all the men on earth, I yet believe there is a way to present our faith to those who are without the Church, which, not being in the least derogatory to the principles of the Catholic faith, would nevertheless be the means of inducing others to worship in the true Church. There are many souls who are estranged from us through ignorance or prejudice; they can be assisted by our intelligence, our fidelity to our civil duty, our patience in trials, and our hon-esty and truthfulness, which we should prove in all

THE RELATIONS WE HOLD WITH OUR FELLOW-CITIZENS.

I feel satisfied with my public record on

this head; I have gone among my New England citizens on their annual celebra-tion of the landing of the Pilgrim Fathers at Plymouth Rock, and have felt honored in such society; why should not every one feel so who enjoys the civil liberties red to this country, mainly through the devotion to freedom and equality of the early English-speaking founders of the New England colony? They laid the foundation of these principles in the Constitution of the country, even though they themselves are not without grave faults. These principles enable you and me, child-ren of the Catholic Church, to rejoice in the possession of religious freedom, such as has never been enjoyed, to the same extent, by any other people in this or any age. The persecuted people of Israel, the race whose God we adore, the God of Isaac, the God of Jacob, they too, have claimed at my hands, so far as I an humble citizen of the republic, could give to them an expression of my esteem, and I answer ed to their invitation to celebrate with them the feast that reminds them of their deliverance from wrong. They have suffered persecution under every government our own dear republic.

WHY SHOULD WE NOT REJOICE THAT THEY ARE FREEMEN HERE?

We are not required to believe as the do, but we may give them the warm hand of friendship. It is our duty, as Christ-ians and fellow-citizens, that we should all work together in this nation, to aid her in the accomplishment of the ends of the great future Providence has placed before Knickerbocker fellow-citizens. too, would have me rejoice with them, as they more than once invited me to join with them in honoring St. Nicholas. I need say nothing of my course during the last civil war; as Catholics and citizen last civil war; as Cattories and Chizens sworn to fidelity to the Constitution and laws of the land, it was clearly our duty to stand shoulder to shoulder with those brave and patriotic heroes who sustained the government of the nation when some of her own citizens dared to insult the flag. No man to-day would assume the respo sibility of desiring any other result than the one which followed the civil conflict, and no man would now have the hardihood to advocate chains, and not liberty, for every human being who looks for protection, for family and home, under the wide-spreading folds of the Stars and Stripes, that glorious ensign of a nation of freemen. Why do I touch on these events? I will

soon be away from where I have taken, it is true, a very hum-ble part in defending its honor, but, look-ing back on all I have done, I wish to say would run the same course did the sam necessity again exist. What I chiefly pride myself on is that, though devoted my adopted country as the proudest in ne land, I never experience the least interference from the ecclesiastical authorities to whom, as a priest, I owe implicit obe-dience. Were I not in harmony with the laws of my religion I would have been censured, and would then have withdrawn from active citizenship and gone into that retirement which is more congenial to my natural and acquired habits of life.

"Hail beauteous, bounteous, gladsome Spring"—this was Mark Twain's prize poem—but the dire diseases incident to

A GRAND PAINTING OF CHRIST REFORE PILATE.

The Paris correspondent of the London Tablet sends to it this graphic description of a work of art: "The Hungarian artist, M. Munkaesy, is exhibiting his picture of 'Christ before Pilate,' and if, as some assert, he contrived to be late for the Salon, the little russ has answered perfection, for the right was attacked as a series of the contribution attacks are a crowds, up the the picture attracts great crowds up the stony, hilly Rue de la Rochefoucauld, and is seen to far greater advantage in the skilfully lighted saloon of M. Sedelmeyer than it could have been in the Salon. It is a grand religious work of art, of great power and pathos. Pilate is seated on the judgment seat in a listening posture; he seems to be counting upon his fingers the fors and against the prisoner, his bent head, closely shaved, his air of absorbed, heetating interest, are characteristic in the highest degree of the cowardly, well-meaning, vacilating judge. The elders meaning, vacillating judge. The elders seated on either side are vigorous types, and not exaggerated in their various expressions; the atmosphere of the picture (which contains some fifty figures) is alive with the excitement and flerce, angry passions of the populace that is crowding the court; you can absolutely hear one man yelling as he flings up his naked arms and tries to force his way to the front where a Representation. where a Roman soldier stands with his lance barring out the mob. The figure of Christ is the central and salient one of the group. Artistically it is a grand type, but it falls shorter of the unattainable ideal of the Man-God than might have been expected from the elevation and religious tone of the picture throughout. Our Lord is clothed in white, His hands are bound in front with thick cords, He looks straight at Pilate with a glance that seems too much for the weak judge, and is expressive rather of heroic fortitude than of divine patience and compassion; the character of the face is that of a man who is upheld by scorn of his enemies rather than of a God willing to die for love of them, a serene philosopher, but not a Saviour of sinners. The poise of the head, slightly tilted, adds to this impression of proud nobility of character and purpose. The face suggests character and purpose. The face suggests an older man than our Blessed Lord, but the worn, haggard features tell of the night passed in prison, which might well have aged Him suddenly. The only female in aged Him suddenly. The only female in the picture is that of a young mother holding up a little child, and seemingly anxious that it should look at the 'Nazarene'; her count-nance is full of reverence, fear and compassion. The coloring of the picture is rich, mellow and harmonious in the highest'degree. highest degree.

A PRIEST ON THE BIBLE FOR THE SICK.

Henri Perrayve who was one of the ompanions of Frederic Ozanam, the Sounder of the Society of St. Vincent de Paul, and who was, also, a priest for the seven years preceeding his death, wrote numerous religious books. Among these publications is one called "Counsels for the Sick," which is full of comforting and instructive suggestions. Here is one paragraph.

agraph.
"What books shall I recommend to you for spiritual reading? What does our holy Mother, the Church, recommend to her children? First, there is the Book of her children? First, there is the Book of books, the Scriptures. It may be that you have arrived at your present time of life without having read the new testament, without, that is having read it with such a thorough reading as you are ready enough to bestow on any literary productor which pleases you. If this he true I tion which pleases you. If this be true I regret it for your own sake. You have perhaps become acquainted with the portions of this blessed Book which are read during Mass on Sundays, and have imagined that in this way you gained ufficient knowledge of its divine contents This is a grievous mistake; you may not discover it till you reach old age, and find yourself a prey to that spiritual weakness which comes from never having studied the Gospel. Your sickness will be an in-estimable blessing if it only makes you well acquainted with this most holy Book. Nothing is easier to understand,

more varied in meaning, more soothing, and at the same time grander and mor

A TRUE ANECDOTE.

A few years ago, a priest was preaching coldiers in a garrison town. After the to soldiers in a garrison town. After the sermon a Scotch soldier entered the sacisty, and said :

Father I should like to be a Catholic.' After some conversation, it was agreed that he should come regularly for instruction. The first time he did so, he said:
"Father, I have a question to ask. What became of our Lord's Mother? I never can think that she died and was buried like other people."

The priest then taught him the Catholic

concerning Our Lady's death and loctrine ssumption.
His face brightened. "Well, Father,"

he said: "I clways thought it must have been something like that."

When his instructions were finished, the

feast of Our Lady's Presentation was at hand, and on that day he was received into the Church.

The priest asked him one day the date of his birth, and he answered

"I was born on August the 15th, in the "Do you know what great feast of the Blessed Virgin falls on August 15th?" "No, Father."

"It is the feast of Our Lady's Assum; The good soldier was greatly pleased; and on the next lath of August he carried

a banner of Our Lady in a procession. He is now a practical Catholic. That marvellous purifier, Burdock Blood Bitters, will speedily change the sallow face to one of freshness, health and beauty. It regulates the Bowels, acts promptly on the

Liver and Kidneys and strengthe system when broken down by Nerv Nervous of General Debility. Ask your Druggist for a Trial Bottle, the cost is only 10 Cents. Large Bott'es \$1.00.

Special Notice.—J. McKenzie has removed to A. J. Webster' old stand. This is the Sewing Machine repair part and at-tachment emporium of the city. Better facilities for reparing and charge rates than ever. Raymond's celebrated ma-

"No Letters." BY HOWARD GLYNDON.

I say at morn, "I shall have one to-day: I say at night, "I shall have one to-But day and night go creeping slow awa And leave me with my sorrow.

And is he sick? or is he dead, or change Or, haply, has he learned to love anoth If I could know him careless or estrange My pride, my love might smother. Last night, indeed, I dreamed a letter ea Ah! welcomer than any first May bloss and then I heard my mother call my na And hid it in my bosom.

And, cheated, woke, and heard, the n wind rave,
And hid my wet eyes in my lonely pil
And dreamed again, and saw a nam Half hidden by a willow.

HOW'S THAT.

Some Questions Concerning Cath Belief and Practice Answered.

Mr. A -"Well, Neighbor B., here I and, as you see, I've brought my with me. I told her all about our cor sation last night, and she is very glad chance to hear a Catholic explain his gion. She thought that Catholics ishamed to talk about their Church, o least, when they did so, it was in the in an undertone, and always with st stitious people."

Mr. B. —" Be kind enough to sit d

I'm very glad to see you both; a hope before you leave here, Mrs. A. find that Catholics are neither asham their religion nor afraid to talk about Mrs. A.—"Well, it always seems me that the Romish churches werdark, and often built in obscure p and that, as a general thing, Popish p.

Mr. B.—" Excuse me, madame, bu fore we go any further, let me su that in our conversation we use the lish language. Last night your hus found fault because in the Catholic Cl the Latin language—a language most of the people don't understan made use of; now let me say that are making use of language which I understand. There are

NO SUCH WORDS IN THE ENGLISH LANG No such words in the English Land as 'Romish' and 'Popish.' I might equal impropriety say 'the New Yo Bay,' or that Baden is a Germish of that Paris is the capital of a Eurempire. I beg your pardon for compire. ing your grammar; but this congrammatical error of Protestants

Ally sounds very bad."
Mrs. A.—"I don't think that I

Mrs. A.—"I' don't think that I tants generally are aware that the using bad grammar when they mal of those words. It never once oct to me."

Mr. A.—"As for me, I alway things called by their proper names tholics are not ashamed of their I therefore let them be called Catholic I notice many of our Episcopolian f are ashamed of their name, and artrying to shake off the "P. E."—I tant Episcopal—from their name tant Episcopal—from their name make folks believe they are Cathol

make lolks believe they are Catholhave no objections to their being lies, but I like to see fair dealing."

Mr. A.—"Yes, you are right; should be called by their right name that openly and above-board, to your friends want to become Catholical Research and have a right to the same last it. and have a right to the name, let t so in a legitimate way."
Mr. A.—" Well, now, I'm going to

my battery on you. Are you read Mr. B.—"Yes. Fire!" Mr. B.—"Yes. Fire!
Mr. A.—"I hear that you Capray for the dead. Cercainly after is dead that is the last of him as fa

Mr. B.—"Praying for the dea practice as ancient as Christiani ceived by tradition from the Apo THE MOST CERTAIN MONUMEN

of antiquity. This practice is grupon Christian charity, which te to pray for all that are in necess to implore God's mercy for all capable of mercy—which we have to be convinced is the case of man leceased brethren; and therefore Mr. A.—"Yes; but, even gran

will the dead be all this time, know they have to go to one places? How's that?"

places? How's that?"

Mr. B.—"You're wrong again, nately there is a middle place ca gatory. This I prove, first, f Scriptures, which teach us in ma that it is the fixed rule of God's render to every man accordin works.' (See Psalms, lxii, 12; xvi, 27; Rom., ii, 6; Apoc., xxii So that, according to the woreach man has done in the tin mortal life, and according to the which he is found at the month. which he is found at the mome departure out of this life, he departure out of this life, he tainly receive reward or punishin God. Hence it evidently follow by this rule of God's justice the in great and deadly sins, not car repentance, will be eternally punell, so, by the same rule, they to lesser or venial sins (which is certain a great and a great many) will be case of a great many) will somewhere for a time, till Go l's satisfied. Second, I prove it words of our Blessed Lord in xii, 32, where He says that speaketh against the Holy Gho not be forgiven him neither world nor in the world In this text our Lord (w not speak anything absurd the way) would never have forgiveness in the world to co not forgiven in this world coul forgiven in the world to come

there may be forgiveness of any soever in the world to come, A MIDDLE PLACE or purgatory; for no sin can e to be forgiven there, and in h mo forgiveness."
Mr. A.—"I notice, too, tha

olics won't eat meat on Frid Mr. B.—"We have every think that fasting and abst agreeable to God, since John t abstinence is commanded—(f. 15) and (St. Matt., iii, 4.) An prophetess is praised—(St. 1—for serving God with fastiners night and day. The N