Above her, in the lustrous air,
(Beleased as from an angel's hold),
There floated, as he knelt at prayer,
Two crowns; the one of purest gold,
And glowing with a thousand gems;
The other, rough an i black and bare,
The thorniest of diadems.

Tis thine to choose," was softly said
By him she loved, "tis thine to wear,"
'oh, Lord," she cried, "Thy brow is red
With piercing thorns, and shail I bear
A jewelled crown while Heaven mourns
Thy wounds? Ah, no!" and on her head
She, smiling, pressed the crown of thorns.
ELEANOR C. DONNELLY.

# GRAND SERMON OF FATHER BURKE.

## The Passion of Christ.

In the course of this sermon, preached by the Very Rev. T. N. Burke, O. P., in the Church of St. Saviour, Dublin, after Vespers on Palm Sunday, the eloquent

Vespers on Palm Sunday, the eloquent Dominican preacher said:

"Mercy and truth came forth to meet each other; justice and peace embraced each other." These words, dearly beloved, are found in the prophecy of Isais. It was the same prophet who spoke other remarkable words. When the Almighty God revealed to him the purpose and the design of man's redemption, and he with cager prophetic eye looked into the design of God, there he saw the mysteries of the Incarnation of God's Eternal Son; and there he beheld, wondering, the vision of all the humiliation and sorrows and pain all the humiliation and sorrows and pain and ignominy and death, which the Lord God of heaven in His sacred humanity was to undergo for our love and for our was to undergo for one hore and state redemption; and he was admiring this, and he saw in this the revelation of all the highest attributes of God when he exclaimed in his admiring wonder, "Mercy and truth have gone forth to meet each peace have kissed each other in Thee." But when the Almighty God turned to him and said, "That which thou hast seen thou shalt reveal and preach unto men' -oh! then, my beloved, the affrighted prophet shrank back from the task before him, and he cried unto the Lord, "O God, and if I speak this word who will believe my report? who will believe me when I tell them that Thou, O Infinite and Eternal God, wast wiped out as one dead?—who will believe my report that Thou art wiped out from the name and the roll of the land of the living?" That prophet was afraid to announce because of the awfulness of its mystery—that, my beloved brethren, we know to have taken

place upon this earth.

OUR FATHERS IN THE FAITH SAW IT

with their eyes and believed it; and we,
seeing through the same eyes of faith
with which they looked, we also can say
with St. John, that beloved disciple, that
we have touched Him with our hands,
and seen Him with our eyes and heard and seen Him with our eyes, and heard Him with our ears—the Word, the Eterthis, dearly beloved, is the great my stery upon which we are entering on this event ing of Faim Study, and be consecurated to produce the second of Faim Study, and be consecurated to produce the second of Faim Study, and be consecurated to colored from the beautiful and the register of the beautiful and the second of divine my sterilistic of the beautiful and the second of the recollection, and piety; and in order to induce it I propose to you to consider in a general way the Passion of our Divine Lord and His sufferings. Now, my dearly beloved, when we come as Christians and Catholies, believing faithfully in God; when we come Law to the consideration. when we come, I say, to the consideration of the Passion, sufferings, and death of the Son of God, there are two thoughts that rise instantly before the mind—two diffi-culties that start themselves up before us, with which I resume this evening and in-tend to deal. The Christian man, believ-ing and knowing that God is infinite in His eternal being—all holy, all-powerful; who created the heavens and the earth by one act of His will—who said "Let there be," and rise instantly before the mind-two diffi-

MYRIADS ON MILLIONS OF ANGELS SPRANG and the darkness, and clothed themselves in forms of unutterable beauty in the presence of their Creator—the Christian man who recollects that Abriches (2) man who recollects that Almighty God, who never had a beginning, who had an who never had a beginning, who had an essential and necessary existence from all uncreated eternity, that God said unto the darkness, "Let there be light," and in a moment the sun, and the moon, and the stars of heaven sprang in the firmament; that He said unto the void and nothingness. "Let there be earth and see "and in that He said unto the void and nothing-ness, "Let there be earth and sea," and in-stantly under His eyes appeared out of nothing the beauty of this world of ours, and the birds upon the trees and the flowering branches sheltering and protecting them, and the balmy air, and the sweet them, and the baimy air, and the sweet sunshine, and the mountains spread out under the genial influence of the sun's rays, and all the beauty of nature sprang up in an instant, simply because He, the

is saw in this the revelation of all the hest attributes of God when he eximined in his admiring wonder, "Mercy it truth have gone forth to meet each her. O Lord, with Thee; justice and ace have kissed each other in Thee." to the last, but the most terrible, of all the hest attributes of God, namely, His justice, and as and asid, "That which thou hast seen on shalt reveal and preach unto men" on! then, my beloved, the affrighted ophet shrank back from the task before His wisdom in governing and preserving and countries the impension of the understance and the vision of the understance and the where an outrage is committed he who has committed it shall submit to punishment. Therefore it is that even amongst and seen Him with our eyes, and heard Him with our ears—the Word, the Eternal God made man, made flesh, and formed in habit as a man—living, suffering, and dying in the midst of His people. And this, dearly beloved, is the great mystery upon which we are entering on this even upon which we are entering on this even.

of the presidence of the army partial presidence of the army part of the presidence of the army partial presidence of the ar THE AWFUL JUSTICE OF THE ETERNAL FATHER

like the first great drops of a summer thunderstorm of rain, and I ask myself is this necessary—could not God have redeemed me without this? Oh, my God, was this necessary? And Almighty God in heaven answers "Yes," and without this blood the sin of man would never be atoned for, and man himself would never be redeemed or saved. Why, because, O my beloved, when our first parent committed his first mortal sin, that momeat he declared himself, and consequently lis posterity, to be the enemies of God; he outraged the God who made him; he stulkified kimself in man He made Himself one of us, as truly angry God—demanded, insisted, and clambar was denied and so the rail of the Heavenly Father relented. Even God and human comfort was denied Him. Heaven itself closed the gates of its mercy and a kindly angel came and said, "Stay thy hand. Thy faith has sufficed the infinite truth of the Incarnation, the real infinite truth of the Incarnation, the put it is very heart within him rang to breaking the vity sory, he raised his arm to smite and slay his own child. But the heart of the Heavenly Father relented. Even God and ham Jesus and himself the Heavenly Father relented. Even God and ham well and the were hereful and slay his own child. But the heart of the Heavenly Father relented. Weng on this capture is to the mountain, and laid him upon an alteriation of His divinity was with Him. No, He put it divinity was with Him. No, He put it is very heart within him rang to breaking with sorrow, he raised his arm to smite and slay his own child. But the heart of the Heavenly Father relented. Even God and slay his own child. But the heart of the Heavenly Father relented. Even God and slay his own child. But the heavenly Father relented. Even God and slay his own child. But the heavenly Father relented. Even God and slay his own child. But the heavenly Father related to the Heavenly Father related the

this? Why, my dearly beloved, remember that no citizen, no common tradesman, no man having ordinary municipal or civic rights, could be scourged! Any man who could say, "I am a citizen, I am a freeman," it was against the law to lay one stripe upon. Scourging and crucifying were modes of suffering and death that was reserved for the slaves. If a freeman were reserved for the slaves. If a freeman committed a thousand murders-all he committed a thousand murders—all he had to do was to assert his freedom, and that moment his body was secured from the scourge and from crucifixion. It was only slaves—men who had no rights—men who were the vilest of the vile—that were who were the vilest of the vile—that were who were the disgraceful indignity of Jesus Christ, the Man of men? The Roman alliest were there around Him, and the

butes of omnipotence, of divine Justice, of triumphant mercy, and of abounding love. It was the grandest triumph of the omnip otence of God that God ever accomplished. I grant you, dearly beloved, that from the beginning of the world Almighty God asserted His omnipotence. Why, the very creation itself was an act of omnipotence.

self, and consequently lis posterity, to be the enemies of God, the outraged the God who made him; he stulhifed kimself in attempting to break and violate the one solitary and easy command of that God, he thereby challenged the Divine Justice, and denied then, and of the refused to Almighty God the home of the obedience of his intellect and his will, and in doing this our first sinful father inflicted an infinite injury on the Almighty God. Every one of us, you and I, who have ever ommitted a mortal sin, who have ever wilfully east even one impure glance of our eyes, who have ever of the obedience of his intellect and his will, and in doing this our first sinful father inflicted an infinite injury on the Almighty God. Every one of us, you and I, who have ever ommitted a mortal sin, who have ever wilfully east even one impure glance of our eyes, who have ever to deal of the control of the

and prayer, dying outstretched and naked, bleeding and torn on the cross, and all for mercy of you, all for love of you? Do you mean to tell me you have so little mercy and so little love for yourselves that you

TIAN IRISAMES,
will not do the same at this hely shrine
within these few days? My brothers, listen
to me; this is a beautiful church, that is a
grand altar there lighted up, I am in my
habit; there was many a day and many a
year for centuries that your fathers and
mine on Palm Sunday night had no church
to go to, no altar to kneel to, no Dominican

TLE THE LAND QUESTION.

Important the genan innumence of the sums rays, and all the beauty of nature spang up in an instant, simply because the the Eternal God, while it — the standard of the Vigins and the man, and was incarnated for the properties of the standard of the Vigins and the Windowski and the

to bridle the unloosening of passions and stem the human torrent carried away by the worship of extravagant and unreason-able liberty.

## HORRORS OF THE STEERAGE.

## Smith O'Brien's Daughter Describes a Terrible Scepe.

LONDON, May 7 .-- Miss Charlotte G. O'. Brien, daughter of Smith O'Brien, of 'Young Ireland' fame, sends to the Pall Mall Gazette a letter entitled "Horrors of an Emigrant Ship," which creates a profound sensation and will be the subject of a question in the House of Commons on Monday by Mr. O'Donnell. Miss O'Brien

Monday by Mr. O'Donnell. Miss O'Brien visited Queenstown in order to examine the mode of life of emigrants on a steamer, which vessel, however, she does not name. The following are the main points:—

It is unnecessary to say that wherever the sacred foot of wealth trod on this ship all was gold and silver, shining brass, cleanliness, comfort and decency. We had come on board, however, to see the emigrants, and we were determined to see

the night, the ship pitching in mid-ocean, when a glimmering lamp or two makes visible to you this mass of moaning humanity. Look at that young mother with two

of blood from the human body would be to the person affected. Now as well as when he wrote might the poet-priest

ask: What shall be fail the ancient race? Shall all forsake their dear birth place, Without one struggle strong to keep The old soil where their father's sleep?

The old soil where their father's sleep?
It would somewhat relieve the gloom of
the prospect to know that the emigration
for 1880, though large, was smaller than
that for the previous year—that, in other
words, it exhibited a tendency toward a
decrease; but, as we have seen, the contrary
is the case, and we may here add that the
number of emigrants has been steadily in-

creasing every year since 1876.

One would have imagined that the ex-One would nave imagined that the ex-terminators would now at least be satisfied. But the fact actually seems to be that the progress of their work, though rapid, is not sufficiently so for their impatient souls. To see Ireland lose in one year nearly A FIFTIETH PART OF ITS ENTIRE POPULA-

is not in their eyes enough; they must needs endeavor to a celerate the ebbing away of the nation's life-blood by procur-ing the direct intervention of the British Government in furtherance of the bloodquarters first. When we saw the quarters of the single men, descriptions of SLAYE SHIPS

Hashed across me. Below this place our guide showed us a deep hole, saying, 'I could not take you down there, it is much ness was with the women's quarters and we went there. Between two decks better lighted than the men's quarters was a larger space open from one side of the ship to the the the the the the the single men direct intervention of the British Government in furtherance of the bloodletting operation. Emigration schemes are, from various quarters, being pressed upon the attention of the Government, the pretence being that the land is still too crowded to allow of a permaneut settlement of the Irish land question being effected by any of the means ordinarily suggested, and that the further depopulation which is required can only be 'rought about by Government aid.

of the Fahrer on Hely of the Service of the Service

of him.

He was dearly beloved and was a professor of music. He was a strict disciplinarian, but never a martinet, and he possessed a voice which charmed every one by its sweetness when he sang, as he did in the pulpit afterwards with his cloquence when he preached. He was rector and parish priest of St. Lawrence's Church in Eighty-fourth street, New York, for the best part of two terms, and it was here that his missionary labors were really become. When entering upon the latter part

s of

has

op-

eet, lete

ek. only

and

ls and . &c .an can 0 cents

ringes,

ty-all ew and motto

d atten-

ore,

y dealt EET

is,&c.

Ŀ. two ns of

or in s, in ounices, ll be nt. niles e for Y

ONTO. & CO. S. de., Lands and on for sale. n Manitoba hase should Co., Federal 130.1y

3 vols., \$10 00 5 vols. allock, 60 ians of Morris, H. Pars., half

PRICES.

co. WARE IRE is the best, at

OO., Jundas Stree ED. Lead-New) CKS.

BUMS, LY'S,