The Love of God. Like a cradle, rocking, rocking, silient, graceful to and fro, Like a mother's awest looss d opping on the little face below.

Hangs the green earth, awinging, turning, Fentless, holseless, safe and slow, Falls the light of God's face bending Down and watening us below.

And as feeble babes that suffer,
Toss and cry and will rot rest,
Are the ores the tender mother
Holds the closest, loves the best,
So when we are weak and writched
By our sins weighed down, distressed,
Then it is that Goi's great patience
Holds us closest, loves us best,

O great heart of God! whose loving Cannot hindered be nor crossed, Will not weary. Will not wear Love divine! of such great loving, Only mothers know the cost; Oost of love, white all love passing, Gave a son to save the lost.

N. Y. Catholic Review. SHORT SERMONS FOR BUSY PEOPLE.

Preached in St. Patrick's Cathedral, N. Y.

LOW SUNDAY.

"Peace be to you."—Gospel of the day, (John xx. 19.)

The Gospel chosen for this, the octave of Easter, dearly beloved, is significant. It seems to emphasize the effect that the Resurrection should have upon our souls—that fear, discontent, discouragement should have been ban'shed by the thought of the Risen Lord, in whose name believing we should have life. Peace should reign within us—peace with God—the peace that comes after a sincere confession and worthy Communion—the sense of protecti n and fellowship with God that the Real Presence brings into our hearts: the Real Presence brings into our hearts:
peace with our fellow men — for Easter
taught us to banish anger, indignation, everything that could act as a disturbing cause in our relations with our kind; peace with ourselves—the sense of tranquility that steals over a soul in barmony with its Creator and His creatures, like with its Creator and His creatures, like the sweet breath of eventide that glasses the bosom of the waters, holding in firm embrace the beauteous tints of the overhanging sky, and husbes the discordant notes of the birds that sliently wing their heavenward flight across the purpling leavens. Yee, dearly beloved, despite the jyful Easter Alleluia many souls are heavenward flight across the purpling heavens. Yes, dearly beloved, despite the juful Easter Alleluia many souls are in the slough of deepond. Discourage-ment, that worst and willest enemy of the spiritual life, seems to prevail. The stek ness that seems so widespread, the number of sudden deaths that startle us, account for much of it. Discontent with God and ourselves, the troubles that overshadow life, the difficulties in the way of perfection, are perhaps the principal causes of our despondency. The sout that is flooded with discouragement and distrust; that grows afreid and difficult in sight of diffi culties and dangers, that is overwhelmed, prostrated by sorrows has not studied aright the Easter mystery. The bright side, the joy, the gladness, the sweetness of the Easter celebration were relished. But like the flowers, the music, the lights, But like the flowers, the music, the lights, the incense, the gorgeous ceremonies that rendered the festival noteworthy—they have passed away. The sensible fervor, undoubtedly the result of the abundant outpouring of God's grace on that day in answer to the prayers, penances, mortifications of Lent, has disappeared as all sensible fervor must, and, perhaps, has left our souls dark as the night clouds that rampart the face of heaven when the rose-ate hues cast by the dying sun have disap-

matter what the affiction, you will recog nize its fitness in the economy of God;

you will suffer patiently, resignedly, and trustingly because you shall have tasted and relished the things of Christ.

THE DUTY OF GIVING.

CARDINAL GIBBONS ON THE CATHO-

LIC VIEW OF WEALTH AND ITS OB-

GIVE NOT WEALTH ALONE, BUT THEM-

SELVES-FACTS AND FIGURES OF IN-

TEREST TO THE RICH.

his or their professions of faith.

godliness and greed. For most other forms of human weakness there is toler-

ance, even at times compassion ; but for the man who acknowledges our common fatherhood and brotherhood with his

hands tightly closed upon his purse string, there is a fierce contempt, "curses not loud but deep." It may safely be affirmed that one sanctimonious, miserly millionaire in a community works more deadly harm to Christianity than a dezan isolated

cases of burglary or drunkenness. In Europe, we are told by competent author-

tites, the desperation of the poor is fast driving men into athelem. Mr distin guished townsman, Professor Ely, in a most suggestive lecture, inquires into the altenation of wage workers from Christian-

ity, proving that in most denominations such alienation undoubtedly exists. In this view it is most melancholy to

onsider the estimates of such thoroughly informed public men as

MR GLADSTONE AND CARDINAL MANNING

upon the shrinkage of private charity going on comtemporaneously with the enormous increase of wealth in England.

doubtless instances of avarice and of utter forgetfalness of the law of fraterity or charity, yet, taking them as a body, I make no doubt they fulfil the whole law in

the broad Coristian manner so eloquently expounded by the Cardinal Archbishop of

Among Oatholics here, while there

26) He insists on the interess of the thing;
—Christ should have suffered as the indispensable condition of giory. So the angels at the empty sepulchre to the plous women incist on the same necessity, recalling the words of Christ, saying: "The Son of Man must be delivered into the hands of sinful men, and be crucified." (Luke xxiv, 7) In sorrow, affliction, trouble of any kind we forget our kinehip with God, forget, especially, that we are sons of God, because children of the Resurrection. Think for a moment how we behave when the chastening hand of God is laid upon us. Sickness comes: we groan, mur-mar, complain. Death strikes near us: complaints once more—how can God be so cruel; what have we done to be so affi cted? Adversity encompasses usriches take unto themselves wings; the earnings of a lifetime are in a moment dissipated : business troubles come thick and fast nutil rain stares us in the face; there are hungry mouths to feed, and there is no work for willing hands where with to obtain food. Deceit and calumny have injured us; trustfulness has been betrayed. Perhaps our home has been broken up. God may have laid His hand heavily upon home's dearest inmate—the sickness to which death is preferable may have caused us to immure in a living tom one without whom home is only a mock-ing reminder of happiness that has flown; possibly an erring child has eaddened us or a wife and mother become a drunkard has laid a load that seems like lead upon our bursting hearts. These are the crosses God sends us—the Baptism wherewith He baptizes us. How rest we under them? I do not know, dearly beloved, whether my experience lately has been unfortunate or exceptional—but somehow human hearts seem to be losing the knack of turning to God in their suffering. They can not see why they have to suffer. Because they can not fathom the mystery of evil they refuse to accept any reason of fitness. What is it to them if God has so ordained

pars the whold to the shorn lamb, and who feeds the young rame. They can feel only the weight of all cloin pressing heavily upon them; and they shut their eyes to the ray of light that sho we them the reason why they should pair sorrow and grief and pain. It is true many have words of pattence and resignation on their light, but their theories are rebellious, proud, unsubdued. They realize the fitness of Christ, and the bed a work to do. They forgot that He worked for them—that He made them other Christs. They forget that the context of the Courter, it is the many that He made them other Christs. They forget that the moder Christs, but the majutical Christ, collectively, the Current mut suffer, and it does suffer cruelly but patiently; repaying evil with good; tringing be blessings of the Church, have to be followers of Christ, like in all things unto the Head. Therefore, the Church mut suffer, and it does suffer cruelly but patiently; repaying evil with good; tringing be blessings of the Church have the work of the country extraordinary collections to all the there are in most parts of the blood of her mutyred children; submitting to insult, calcumy, shuss of every kind; rejiced that she can follow in the footsteps of Christ, the we must suffer with Christ. Therefore must we fill up in our bodies what is wanting in the sufferings of Christ. We are, I fear, somewhat too leaden with the outselves on this point, dear brethern. Catholics are accused by those not of our state of the country in the result of the point, dear brethern. Catholics are accused by those not of our state of the country in the results of the country in the r

follows up the erring girl till

A SAFE RETREAT
is provided in a House of the Good
Shepherd; takes the incorrigible boy
and in an industrial school or protectorate teaches him a useful trade; seeks It was fitting that Christ should suffer, it is also fitting that we should suffer. We are exhorted by St. Paul to eeck the things of Christ; suffering was one of these. The Resurrection has proven to us ate teaches him a useful trade; seeks cut destitute fathers and mothers, with their helpless children, and without noise or parade extends the needed aid; provides unstintingly for clementary Catholic training, even after the enforced payment of the school tax to the state or municipal treasury; ministers from the higher intellectual creatings in state or municipal treasury; ministers freely to higher intellectual cravings in the college, and in these latter days, aided by the princely offerings of her children, lays down the lines of a great university and goes forward in her sublime task of imparting the highest and holiest in culture and morals to her more sitted sons.

more gifted sons.

In the state of Maryland and the District of Columbia — I speak of these because I happen to be efficiently connected with them — there are under Catholic auspices, and in a total Catholic population of 250,000 two founding asylums. auspices, and in a total Catholic population of 250,000, two founding asylums, two asylums for colored children and ten for white orphans, housing and educating 1500 little ones, all of whom are admitted regardless of creed, together with eight hospitals and a large number of reformatory institutions. In the more populous centres, such as New York, Philadelphis, Boston and Chicago, the statistics of Catholic benevolence swell in the ratio of the population. The maintenance and sur-NEW PHASE OF A GREAT TOPIC — THE GREAT FIELD OF CATHOLIC BENEVOL-ENCE — CHILDREN OF THE CHURCH In the North American - Review for April

In the North American-Review for April
His Emineuce Cardinal Gibbons continues the discussion on "Wealth and Its
Obligations," begun in the pages of the
Review by Mr. Andrew Carnegie, and continued by Mr. Gladstone, Oardinal Manning, Dr. Adler and Rev. Mr. Hughes
He presents the Catholic view of wealth
and its administration as follows:

The Church claims to be the fulfilment
and the completion of the Jadiac dispen
sation. She asserts, with the great apostle

Boston and Chicago, the statistics of Cath
olic benevolences swell in the ratio of the
maintenance and surport of these institutions would be a
manifest impossibility but for reasons to
which I shail advert later on.
And here a number of objections may
be urged. Mr. Carnegie boldly asserts
the probability that nineteen twentieths
of the so called charity of to-day is un
wisely spent—"so spent, indeed, as to
produce the very evils which it proposes tion so reflecting the love of God in and towards man should reach a higher and nobler development in these days of Christianity. And, as a matter of fact, the individual Caristian or the body of equal conditions in society in order to the exercise of benevolent virtues. Moreover, sickness and death will come upon the Christians who cannot stand this test may well seriously doubt the sincerity of bread-winner and wife and child have

their whole SUPPORT SUDDENLY SNATCHED AWAY.
Disasters like those of Johnstown and the Those familiar with the daily lives and sentiments of the laboring classes know what a stumbling block to their faith is pious penuriousness, the charity that begins and ends at home. They cannot reconcile recent shocking losses of life in Pennsylvania mines will leave hundreds of widows

and orphaus no alternative but charity.

There remains an objection which it is instructive to notice, inasmuch as its an swer will present the Catholic Church in a light which, I submit, differentiates her from all other Christian bodies. It is urged, then, that Catholics by no means enjoy a monopoly of Christian benevo-lence. Millions of dollars are annually contributed by those who decline to yield to that Church submission. Episcopalians, Methodists, Baptists, Quakers, Jews and all other denominations of Caristians or non Christians have, too, their hospitals, asylume, industrial homes. Innumerable hearts feel the pang of pity for woe, and countless willing hands are stretched forth to coothe the suffering. Far be it from me to belittle the work of these noble men and women. Tacy command and reselve the profound respect of all.

receive the profound respect of all.

Baltimore was last year honored by its selection for the seventeenth annual convention of the national conference of charities, and I shall long remember the pleasure and the privilege I enjoyed in attending the closing seesion and in listening to the work of benevolence, absolutely unsectarian and extending to almost every state in this Linton. Such absolutely unsectarian and extending to almost every state in this Union. Such work is an honor to our nation. But in its every ramification it might have been the result of good, feeling hearts, the out come of purely natural religion; and I apprehend that its members would not insist on any larger claim. Nor do I deny that there may be and are individual instances where labor and devotion far beyond what may be represented by money are lavishly and lovingly bestowed. In the Catholic Church, however, we observe as a rule and as a well considered system an immense advance of effort.

Christ. While it is not necessary to point out to you the faisity of the charge, it is perhaps important to observe that possibly we have a misleading view of Carist's vicarious suffering. It does not exclude the necessity of our suffering. "If any man will deny himself, let him take up hi cross daily and follow Me." Our Lord insists that we shall suffer deily. No matter what the trouble, therefore, dearly beloved, let us not grow discouraged—otherwise Easter shall have been in vain. It was fitting that the Circles should suffer. Shepherd: takes the incorragile boy what is far more hearts than is common. The noble epidemic of high resolves and high deeds more hearts than is common. The noble epidemic of high resolves and high deeds more hearts than is common. The noble epidemic of high resolves and high deeds would seem to be spreading. The very day on which these lines are written, a lady in Mr. Carnegie's adopted state, one with glowing health and boundless meathy, gives up, not alone her vast fortune to the betterment of the condition of the Indian and the colored race, but—live waith is far more heroic—gives up herself? what is far more heroic-gives up herself ! And many others we all know who, with less to abandon of worldly wealth, sur-render themselves to lives of poverty and toil with a self renunciation no less com-

In the olden days of strife and bloodshed In the olden days of strife and bloodshed women moved between opposing lines of battle, endeavoring to bring about peace. Ofttimes they were allied by blood and interest to the combatants on either side. If we may believe those who stand upon the watch towers and even the signs of the times, a tempost of war to which all times, a tempest of war, to which all former wars were holiday tournaments, looms big upon the borizon and threatens to whelm the world in borrors. Wealth and poverty, they say, stand more and more apart and glare across the widening chasm more fiercely. "While the wicked are proud, the poor man is set on fire!" Capital and labor, after severe skirmishes

with varying success, are arming the supreme conflict.

And these I have mentioned, with the credentials of self-renunciation, pass between the lines, averring on one side that superfluous wealth is a curse and a snare, that honest labor has its rights; on the other, that some in the providence or God must labor, that toil is honorable and con-secrated by Christ's example; and to both sides crying out that Carist's reign, if they acknowledge His leadership, is primarily and essentially a reign of peace.

THE HOLY MASS. ate here cast by the dying can have dispressed to make dispressed to make dispressed in gloom, or decelate as the song bind's nest in the eglautine bash when the cy hand of winter has touched the erimon leave. If our souls are yet timorous and difficult, dearly beloved, we are like the disples bundied together in the upper room; like the disples on the road to Emman, hewsiling their misplaced trues in the Christ, and in their source at like the disples on the road to Emman, hewsiling their misplaced trues in the Christ, and in their source at like the disples on the road to Emman, hewsiling their misplaced trues in the Christ, and in the source will always exist smong us. The words of the family show, the law of the galas of a stranger speaks the same reproach as He addressed to those disciples:

"O foolish and slow of heart to believe in all things which the prophets have suffered these things, and so the form of tithes, and, among the Jewsen Powers." O foolish and slow of the true to the form of tithes, and, among the Jewsen soffered these things, and so to the form of tithes, and, among the Jewsen soffered these things, and so to the form of tithes, and, among the Jewsen soffered these things, and so to the form of tithes, and, among the Jewsen soffered these things, and so to the form of tithes, and, among the Jewsen so the form of tithes, and, among the Jewsen so the form of tithes, and, among the Jewsen so the form of tithes, and, among the Jewsen so the sound transfer the conditions in the condensation of glory. So the St. Thomas Aquinas writes: "The Mass is not only the greatest of God's miracles, but it is an abridgement of all the wonders He has ever wrought." St. Bonaventure says: "The Mass is a commendium of God's love and of all His benefits to men." St. Alphonaus Ligouri concludes that "All the honors which angels and men by their homores and tottered from its foundation, crashed beneath the enormous weight of its many accumulated infquities. At every moment of the day and right, during the year round, this Infinite Victim is im-molated on several alters in some part of the world for the salvation of mankind, and hence the pious practice of uniting ourselves and our action with Jesus upon

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Minard's Liniment is the house. why they have to suffer. Because they can not fathom the mystery of evil they refuse to accept any reason of fitness. What is it to them if God has so ordained things that all must suffer, that into each human life some grief must come? Why did not God, if He were good and merciful, take into consideration their personal likings, and not make them suffer as? They forget that He is the God who tem—

expounded by the Cardinal Archbishop of the skin, or the suffer to the sungle of the skin, that into each give less. They are not, as a class, wealthy. They count among their number few millionaires. The great majority rely forget that He is the God who tem—

instead and are ladividual to the may be and are ladividual clastances where labor and devotion far the may be represented by must may be represented by more and lovingly bestowed. In the Catholic Church, however, however, however, and she is now between a rule and as a well considered by the Loradinal Archbishop of instead and are ladividual instances where labor and devotion far to every Mrs. B. Forbes, Detroit, had a running sore on her leg for a long time; commenced using Northrop & Lyman's Vegetable Discovery Mrs. B. Forbes, Detroit, had a running sore on her leg for a long time; commenced using Northrop & Lyman's Vegetable Discovery, and she is now a livelihood upon the labor of the skin, take hore may be and are ladividual lastances where labor and devotion far running sore on her leg for a long time; commenced using Northrop & Lyman's Vegetable Discovery, and she is now as rule and as a well considered by may law far outnumber those there may be and are ladividual lastances where labor and devotion far running sore on her leg for a long time; that there may be and are ladividual lastances where labor and evotion far running sore on her leg for a long time; that there may be and are ladividual lastances where labor and evotion far there may be and are ladividual lastances where labor and evotion far running sore on her leg for a long time; that there may

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