

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- April 11, Sunday.—Low Sunday.
- „ 12, Monday.—Of the Feria.
- „ 13, Tuesday.—St. Hermenigild, Martyr.
- „ 14, Wednesday.—St. Justin, Martyr.
- „ 15, Thursday.—Of the Feria.
- „ 16, Friday.—Of the Feria.
- „ 17, Saturday.—St. Anicetus, Pope and Martyr.

St. Hermenigild, Martyr.

This saint was the son of Leovild, a king of the Visigoths, who was infected with the Arian heresy. Having embraced the Catholic religion, St. Hermenigild was deprived of the right of succession to the throne and cast into prison. These attempts to shake his constancy having failed, he was put to death by order of his own father about the beginning of the seventh century.

St. Justin, Martyr.

St. Justin was born of Greek parents in Palestine. After having devoted himself to an exhaustive study of pagan philosophy, he embraced Christianity when he was in his thirtieth year. His fame for learning rests principally on two Apologies, or defences of the Christian religion, addressed, the one to the Emperor Antoninus Pius, the other to Marcus Aurelius. His vigorous and successful championship of Catholicity earned for him the martyr's crown, A.D. 167.

St. Anicetus, Pope and Martyr.

St. Anicetus, Pope from 157 to 168, was a Syrian by birth, and suffered martyrdom under Marcus Aurelius. He was visited at Rome by St. Polycarp of Smyrna. These two saints had some dispute in regard to the date of Easter, a discussion which did not alter their friendship.

GRAINS OF GOLD

MATER PURISSIMA.

(Prayer to Our Lady of Spotless Purity for the Grace of Purity to each Child of Mary.)

Mater Purissima! To thee I kneel
 In full prostration, praying at thy feet!
 Great Shrine of God! with grace let this child feel
 Soul-healing blessings borne from Jesus sweet,
 So that His Passion-music may reveal
 Full gracious pardon from the Mercy-seat.
 Point her to Jesus through thy saving grace!
 Pure "Mother of the golden light!" Give light
 Straight from the smile of her Redeemer's face!
 O Sacred Heart of Mary, pure and white,
 Whisper to Jesus: Cleanse, and keep her so!"

Hail, holy Queen, Mother of Mercy, hear!
 Ask Him the choicest gifts on her bestow—
 Faith, Hope, and Charity! Show thyself clear!
 "Our life, our sweetness, and our hope," thou art!
 Peace grant her, Lady of the Sacred Heart!
 O Sanctuary bell, of her be part!

—GEORGE JOSEPH EVATT.

Christchurch.

PRAY FOR YOUR PRIEST.

Have you ever said a prayer for your priest? He deserves it—and he desires it. Your thought that he does not need it is complimentary, but he wants it. Cut out the following prayer and place it in your prayer book, to be read after Mass, or recite from memory, on passing him in the street:

"O Jesus, Eternal Priest, keep this Thy servant, within the shelter of Thy Sacred Heart, where none may harm him.

"Keep unstained his anointed hands, which daily touch Thy Sacred Body.

"Keep unsullied the lips purpled with Thy Precious Blood.

"Keep pure and uncarthy a heart sealed with the sublime marks of Thy glorious priesthood.

"Let Thy holy love surround him, and shield him from the world's contagion.

"Bless his labor with abundant fruit, and may they to whom he has ministered be here his joy and consolation, and in heaven his beautiful and everlasting crown. Amen."

* From an old Irish Litany.

The Storyteller

WILLY REILLY

AND HIS DEAR COLEEN BAWN.

(A Tale Founded upon Fact)

BY WILLIAM CARLETON.

CHAPTER XVIII.—(Continued.)

Let us hear the Messrs. Chambers further:—

"After the death of William, who was much opposed to severities on account of religion, acts of still greater rigor were passed, for preventing the growth of Popery. Any child of a Roman Catholic, who should declare himself a Protestant, was entitled to become the heir of his estate, the father merely holding it for his lifetime, and having no command over it. Catholics were made incapable of succeeding to Protestants, and lands, passing over them, were to go to the next Protestant heir. Catholic parents were prevented from being guardians to their children; no Protestant possessing property was to be permitted to marry a Catholic; and Catholics were rendered incapable of purchasing land property, or enjoying long leases. These measures naturally rendered the Catholics discontented subjects, and led to much turbulence. The common people of that persuasion, being denied all access to justice, took it into their own hands, and acquired all those lawless habits for which they have since been remarkable. Treachery, cruelty, and all the lower passions were called into vigorous exercise. Even the Protestants, for their own sakes, were often obliged to connive at the evasion of laws so extremely severe, and which introduced much difficulty in their dealings with Catholics; but when any Protestant wished to be revenged upon a Catholic, or to extort money from him, he found in these laws a ready instrument for his purpose. By an additional act, in 1726, it was ordained that a Roman Catholic priest, marrying a Protestant to a Catholic, should suffer death; and in order that legal redress might be still less accessible to the Catholics, it was enacted, in 1728, that no one should be entitled to practise as an attorney who had not been two years a Protestant."

This is a clear and succinct epitome of the penal laws; true, much more might be added; but it is enough to say those who sow the wind will reap the whirlwind. It is not by placing restrictions upon creeds or ceremonies that religion can ever be checked, much less extinguished. Like the camomile plant, the more it is trampled on the more it will spread and grow, as the rude winds and the inclemency of the elements only harden and make more vigorous the constitutions of those who are exposed to them. In our state of the world, those who have the administration of political laws in their hands, if they ever read history, or can avail themselves of the experience of the ages, ought to know that it is not by severity or persecution that the affections of their fellow-subjects can be conciliated. We ourselves once knew a brutal ruffian, who was a dealer in fruit in the little town of Maynooth and whose principle of correcting his children was to continue whipping the poor little things until they were forced to laugh! A person was one day present when he commenced chastising one of them—a child about seven—upon this barbarous principle. This individual was then young and strong, and something, besides, of a pugilist; but on witnessing the affecting efforts of the little fellow to do that which was not within the compass of any natural effort, he deliberately knocked the ruffian down, after having first remonstrated with him to no purpose. He arose, however, and attacked the other, but, thanks to a good arm and a quick eye, he prostrated him again, and again, and again; he then caught him by the throat, for he was already subdued, and squeezing his windpipe to some purpose, the fellow said, in a choking voice, "Are you going to kill me?"

"No," replied the other, "I only want to see the length of your tongue; don't be alarmed, the whole thing will end merrily; come now, give three of the heartiest laughs you ever gave in your life, or down goes your apple-cart—you know what that means."

"I—I c—a—n—t," said he.

"Yes, you can," replied his castigator, "nothing is more easy; come, be merry."

The catiff, for he was a coward, and wanted bottom, upon getting a little wind, whilst the other held him by the throat, gave three of the most ludicrous but disastrous howls that ever were witnessed. On his opponent letting him go, he took to his heels, but got a kick on going out