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CHRISTIAN

Virtues Are the Crowning Glories of the Daughters of Erin.

St. Brigid is the Patron of All the Irish Women in Ages.

Presentation Order and Sisters of Mercy Founded by Irishwomen.

FAITH, MERCY AND CHARITY

From time immemorial the purity, the womanly virtues and the beauty of Irish women have been the subjects of praise from poets, artists and churchmen. Even before St. Patrick visited Ireland the purity of Irish women had been extolled. They came the illustrious St. Brigid, for sixteen centuries the patron of Irish womanly charity and virtue. Historians tell us she was born near Dundalk, County Louth, in the year 453. Her father was a Prince of the Heremonians of Leinster. To singular modesty and simplicity of manners she united great charity. At the age of sixteen she took the veil as a nun. Collecting a number of young girls like herself she established a religious retreat in the County Meath. In the year 480 she established the famous convent of Kildare. St. Brigid traveled all over Ireland, establishing convents and caring for the poor, the homeless and the afflicted. After a life of piety and charity St. Brigid died on February 1, 523, and was buried at Kildare. When the Danes devastated Kildare her followers had her remains removed to Downpatrick and reinterred near St. Patrick and St. Columba.

Irish women have ever imitated the virtues of St. Brigid. Though their efforts may have been along different lines. In more recent times one reads of Nano Nagle, the founder of the Presentation order. She was born in County Cork, the daughter of Garrett Nagle, a man of property. Nano was educated in Paris. Upon her return her thoughts were turned to the lamentable condition of the poor Irish Catholic children, deprived under the penal laws of all chances of education. In 1763 she established schools in Dublin and Cork at her own expense. In 1771, at her instance a house for the reception of the nuns of the Ursuline order was erected in Cork. So strong was the prejudice against them among the dominant class that for many years except in her privacy if her convent these nuns had to wear secular dress. Miss Nagle then organized a band of Irish women who agreed to give themselves solely to the poor people of Ireland. They were known as Sisters of the Presentation. Mother Nagle died in 1784, and her community was not given recognition and sanction until 1791, when Pope Pius VI. commended their work.

The then reigning Pope gave the Sisters of the Presentation authority to establish houses in Cork and elsewhere in Ireland "for the reception of virgins whose duty it would be to instruct children in the rudiments of faith and obedience. Archibishop Murray canonically appointed Catherine McAuley Mother Superior. In 1863 there were 154 convents under the rule of the mother house.

One of her biographers, Dr. R. B. O'Brien, of Dublin, has written of her: "The character of Catherine McAuley is the most precious legacy that her children can inherit from her. Its chief strength seems to lie in its simplicity. What is still more remarkable is the pliancy and gentleness with which she allowed herself to be moulded and directed by authority, without claiming any rights or dictating any conditions on the ground of the large fortune which she brought with her to the undertaking."

BOSTON CAFE COMPANY.

The Boston Cafe Company, at 337 West Market street, is one of the most popular business concerns in Louisville. No cafe in Louisville gives better satisfaction to its patrons than the Boston. The excellence of service, the best and purest goods, the cleanliness and the splendid merchants' lunch served every day, are drawing cards. The Louisville bowlers, too, have found the Boston a haven of rest and a good place to recuperate after a strenuous evening.

J. C. Boardman, familiarly called Billy, directs the management, and that goes a long way toward securing success. His many friends hope that he will be spared many years to guide the destinies of the Boston.

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A LITTLE GIFT FROM IRELAND.

"Here, gran'ma, here's a present, it has come a distance, too; 'Tis a little pot of shamrocks, and it comes addressed to you. Yes, all the way from Ireland, and the card here mentions more— They were gathered at your birthplace on the banks of Avonmore."

"From Ireland, do you tell me? Oh, darling, is it true? Acushla, let me feel them—and you say 'twas there they grew? Why, I can scarce believe it; is it really what you say? From my birthplace in old Ireland! poor Ireland far away."

"I'm old and stiff and feeble and in darkness, God be praised. Yet Katy, how it stirs me, how my poor old heart is raised, To feel it here so near me, the soil that gave me birth. The very clay of Ireland; let me kiss the holy earth."

"These blessed little shamrocks! I can't see them, yet I know They bring me back the eyesight of the happy long ago. And gleaming thro' the darkness comes the vision that I love— The dear green fields of Ireland and the sunny skies above."

"I see, as once I saw them, when a girl like you I stood Amid the furze and heather; there's the chapel, hill and wood; There's the abbey clad with ivy, and the river's winding shore, And the boys and girls all playing on the banks of Avonmore."

"God bless the little shamrocks then for calling back the scene. The beauty of the sunshine, the brightness of the green; Thro' long, long years to see it, and to see it all so plain. Ah! child, I'm sure you're smiling, but I'm feeling young again."

"And though I'm truly thankful for the blessing that God's hand Has brought me, Katy, in this great and happy land; I can't forget the old home, 'midst the comforts of the new, My heart is three parts buried where these shamrocks grow."

OLD MEMORIES

To Be Revived by the Famous Sixty-ninth.

The famous Sixty-ninth Regiment of New York is preparing to celebrate on April 23 and 24 the fiftieth anniversary of that regiment's departure for the war in 1861. On the afternoon of Sunday, April 23, the regiment will attend vespers in St. Patrick's Cathedral. On the following evening there will be a review at the regimental armory.

The famous Sixty-ninth gave good service to the cause of the Union in the civil war. Its members, officers and privates were all Irishmen. This regiment served throughout the war and gave a good account of itself on every field. Wherever there was danger there were members of the Sixty-ninth fighting and rallying around the standards of Erin and Columbia. Only a few of the old members are left, but their sons and grandsons are keeping alive the famous fighting Sixty-ninth and its splendid memories.

CREAM STAINS.

Where cream has been spilled or dropped on the table linen it may be effectively and instantly removed by washing in clear, cold water.

BEAUTIFUL

Devotions of the Way of the Cross Originated with the Franciscans.

Several Popes Have Granted and Extended the Original Indulgences.

What the Stations Represent and An Epilogue of Their History.

FOLLOWING JOURNEY OF CHRIST

Many Catholics practice the devotion of the Way of the Cross during Lent, yet comparatively few know the origin and history of this pious custom. The Stations, as they are commonly called, are a series of images or paintings representing different events in the passion and death of our Lord and Saviour Jesus Christ. These Stations are ranged around on both sides of the main altar. In Catholic countries they are often found in the open air and along roads leading to shrines or some church standing on a hill.

There are fourteen of these stations. The first shows Pilate in the act of delivering Christ to the Jews. Pilate is represented as washing his hands of the matter. Next we see our Saviour receiving his cross. In the third scene Jesus falls the first time. The meeting between Jesus and his blessed mother is shown in the fourth station. In the fifth we see Simon, of Cyrene, forced to help Christ carry his cross. In the sixth scene Veronica is shown wiping the face of the bruised and bleeding Saviour. In the seventh of the series the Redeemer falls the second time under his burden. Next He is seen admonishing the women of Jerusalem—"Weep not for me, but for your children and your children's children."

The third fall under the weight of the cross is depicted in the ninth station. In the next picture we see Him stripped of his garments while his persecutors are casting lots for them. The eleventh picture shows his crucifixion. His death is shown in the twelfth. In the thirteenth we see his body removed from the cross, and in the fourteenth and last station his entombment is depicted.

In the diocese of Vienna, Austria, the number of stations was reduced to eleven at the close of the eighteenth century. In other places a fifteenth station has been added, the finding of the cross of Helena. These changes have never been authorized.

The devotion of the Way of the Cross began in the Franciscan order. The Franciscans are the guardians of the holy places in Jerusalem, and these stations are intended as a help to making in spirit a pilgrimage to the scene of Christ's sufferings and death. Pope Innocent XII, in 1694, authentically interpreting a brief of his predecessor, Innocent XI., in 1686, declared that the indulgences granted for devoutly visiting certain holy places in Palestine could be gained by all Franciscans and by all affiliated to the order if they made the Way of the Cross devoutly.

In 1726 Pope Benedict XIII. extended these indulgences to all the faithful, and Clement XII, in 1731 permitted persons to gain the indulgences at stations which were not in Franciscan churches, provided they were erected by a Franciscan with the sanction of the Ordinary. At present, and particularly in England, the connection between the stations and Franciscans is almost entirely lost sight of. Here in America our churches all have the stations, and when they are erected it is customary to call upon a Franciscan to conduct the exercises.

It is a beautiful devotion and one that teaches humility and charity. Every Friday evening in our parishes the priest and his acolytes lead the faithful in the footsteps of our Blessed Saviour from the tribunal of Pilate to the tomb. At every stop there is food for meditation. Some Catholics make the stations every morning before or after mass and continue the practice the whole year. These Catholics are trying in deed as in word to follow the Divine Master. The practice is edifying and worthy of emulation.

QUICK WIT.

Wendell Phillips has been written about and featured in many ways, but Dr. Sears has lately published a very fine biography of the great orator and original abolitionist, which makes exceedingly interesting reading on account of the many anecdotes scattered here and there through the book. The great orator was on one occasion lecturing in Ohio, and while on a railroad journey, going to keep one of his appointments, he met in the car a crowd of clergy returning from some sort of a convention. One of the ministers felt called upon to approach Mr. Phillips and asked him: "Are you Mr. Phillips?" "I am, sir." "Are you trying to free the niggers?" "Yes, sir; I am an abolitionist." "Well, why do you preach your doctrines up here? Why don't you go over into Kentucky?" "Excuse me, are you a preacher?" "I am, sir." "Are you trying to save souls from hell?" "Yes, sir; that's my business." "Well, why don't you go there?" The assailant hurried into the smoker and a road of unsanctified laughter.

FOR WOMAN'S GOOD.

The Norwegian Government has introduced a bill in the Storting to allow women to hold any State office save those of a military or clerical nature.

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