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**Catholic Record.**

LONDON, SATURDAY, JAN. 17, 1885.

SUNDAY WITHIN THE OCTAVE.

Sunday last, the Sunday within the  
Octave of the Epiphany, will long be  
remembered by the congregation of St.  
Peter's Cathedral. In the morning at  
High Mass its pulpit was occupied by  
the Bishop of London, who took for his  
text the words: "Then Herod, private-  
ly calling the wise men, learned dili-  
gently of them of the time of the star  
which appeared to them. And sending  
them unto Bethlehem, said, Go, and dili-  
gently inquire after the child; and when  
you have found Him bring me word  
again, that I may come and adore Him."  
Who, having heard the King, went their  
way; and behold, the star which they  
had seen in the East went before  
them until it came and stood over  
where the child was. And seeing  
the star, they rejoiced with ex-  
ceeding great joy. And entering into  
the town they found the child with Mary  
His mother; and falling down they adored  
Him, and opening their treasures, they  
offered Him gifts, gold, frankincense and  
myrrh." (Matt. ii., 7-12.)

The learned preacher began by point-  
ing out that the Church on that day still  
commemorated the great festival of the  
Epiphany which had fallen on Tuesday  
last. The word epiphany meant a mani-  
festation or appearance. As our  
Blessed Lord had on Christmas Day  
manifested Himself by the angelic spirit  
who stood by the shepherds, bidding  
them fear not for he had brought them  
tidings of great joy that should be to  
all the people, for on that day was born  
to man a Saviour who is Christ the Lord  
in the City of David (Luke ii., 9-11); so now,  
on the day of the epiphany, he com-  
municated to the wise men the knowl-  
edge of His birth by means  
of a star which, appearing in the heavens,  
guided their footsteps even to the city  
of David. That star which followed with  
implicit obedience, feeling that it would  
lead them to the new born King and  
Redeemer. They left home and family,  
traversed mountain and desert for many  
a weary day, till at length they reached  
Jerusalem where Herod reigned. Him  
they asked where they might find the King  
that had been born to the Jews. Herod  
immediately consulted the scribes and  
the priests of the Jewish nation, and from  
them learned that the Saviour, who was  
expected, was to be born in Bethlehem  
of Juda. Thither then did the wise men  
direct their steps till at length the star  
stood over the place where the Child  
Jesus was. Hastening in, they found  
Him and Mary His Mother, and bowing  
themselves to the very earth adored Him,  
offering Him, as was the wont in those  
days, gifts of gold and frankincense and  
myrrh. What a sublime manifestation of  
faith on the part of these wise  
men from the East? Yet they yielded to  
the first expression of God's will in their  
regard and, leaving home and country,  
strive to find the Redeemer so long ex-  
pected by the nations. Their faith was  
rewarded; they found Jesus, the Saviour  
of mankind. Faith is a most precious  
gift of God. It is the root and founda-  
tion of all justice. Faith is not the  
result of mere human investigation, nor  
of mere human argument. It is  
from above; it is a supernatural  
virtue whereby we believe in God and  
all His Holy Church teaches. Where-  
fore St. Paul says that "without faith it  
is impossible to please God. For he that  
cometh to God must believe that He is,  
and is a rewarder of them that seek  
Him." (Heb. xi. 6.) The same Apostle  
assures us that "the end of the law is  
Christ, unto justice to every one that  
believeth." (Rom. xi. 4.) and he adds,  
speaking of the Jews, that, "because of  
unbelief, they were broken off;" sub-  
joining the counsel, "but thou standest  
by faith, be not high minded, but fear."  
(Rom. xi. 20.)

Faith discovered that which was un-  
known, reached that which was im-  
possible, seized upon the future and  
embraced eternity itself. Faith hath  
achieved many a triumph, it triumphs at  
this very day, it will triumph till the  
end of time. The faith of Christ Jesus  
conquered the whole world by sanctity,  
chastity, patience, the charity of  
apostles, the constancy of martyrs and  
the holiness of virgins. Faith hath con-

quered and overcome all perfidy, so that  
neither Jew nor heretic could prevail  
against it. It is faith that saves sin-  
ners, faith that clothes the naked, feeds  
the hungry and comforts the afflicted.  
Faith it is that rehabilitates the con-  
trite, multiplies the just and crowns the  
martyrs. Our faith we should  
guard with unceasing watchfulness  
and closest care. It was a gift  
from God that all should prize and  
cherish. True, it was a hardy plant  
and might thrive, to a certain extent, in  
the most unfavorable soil, but unless  
carefully cared for, it eventually withered  
and died. No Christian man who puts any  
value on his faith should expose it to  
danger. Their faith was exposed, espe-  
cially in these days, to many and grave  
dangers. These, as children of God, they  
should avoid. The gifts of gold, frankin-  
cense and myrrh, offered by the wise  
men of old, were figurative of the gifts  
which we, as followers of Christ, should  
offer Him. The gift of gold reminded us  
that we should offer Him our souls.  
Our souls were as precious gold in the  
sight of God. They had been given us  
in trust and should by us be returned to  
our Maker. He had commanded us  
to love Him with all our soul,  
with all our heart, and with all  
our strength. This, we have it in the  
authority of Christ himself, is the first  
and principal commandment. The  
Apostle St. Paul tells us that if  
he should speak with the tongues of  
men and of angels and have not charity  
he had become as sounding brass  
or a tinkling cymbal. "And if I should,"  
he says, "have prophecy, and should know  
all mysteries, and all knowledge, and if  
I should have all faith, so that I could  
remove mountains, and have not charity,  
I am nothing. And if I should distrib-  
ute all my goods to feed the poor, and  
if I should deliver my body to be burned,  
and have not charity, it profiteth me  
nothing." (I Cor. i., 1-3). We must love  
God who is sovereignly amiable. God so  
loved the world that He delivered over  
His only-begotten to redeem it. The  
depth of His love for us the  
human mind cannot fathom, but  
who can refuse His love to God when he  
considers, however briefly and cursorily,  
the life of His Divine Son on earth—His  
incarnation, His birth, His poverty, His  
sufferings, His preaching, His miracles  
and passion, His death, His institution  
of the sacraments, and His mission of  
the Apostles to teach all nations the  
saving truths of redemption? Love for  
God should verily distinguish us from all  
men. It should be the mark whereby  
we might be known as the children  
of light in contradistinction to  
those who sit in darkness. The gift of  
frankincense was figurative of prayer. Our  
prayers should ascend to heaven even as  
sweetest incense. "Ask and you shall  
receive," says our Divine Redeemer  
Himself; "seek and you shall find, knock  
and it shall be opened unto you. For  
everyone that asketh, receiveth, and he  
that seeketh findeth; and to him that  
knocketh it shall be opened." (Matt. vii.,  
7-8). Christ Jesus repeats Himself  
again and again through the Holy Gos-  
pels, as to the necessity of prayer. In  
that sublime discourse addressed to  
His Apostles after the last supper He  
declares: " whatsoever you shall ask the  
Father in my name, that will I do; and  
the Father may be glorified in the Son.  
If you shall ask me anything in my name,  
that will I do" (John xiv. 13-14). Prayer  
brings to our souls the light of the Holy  
Spirit to illumine and vivify them.  
By prayer we become immortalized, for  
when we pray we lift ourselves on high,  
above all the debaseiments of earth and  
the flesh, to become one with God. We  
should pray with humility, constancy,  
confidence and submission. In the Gos-  
pel it was enjoined on us that we should  
always pray. All our thoughts and ac-  
tions should be directed to God's glory,  
and in times of affliction and temptation  
our prayers to the throne of heaven  
should be unceasing.

But besides prayer there was required  
mortification, as typified by the myrrh.  
Mortification is an essential duty of the  
Christian life. "If any man will come  
after Me, let him deny himself and take  
up his cross and follow Me." (Matt. xvi  
24). "Remember My word that I said to  
you: the servant is not greater than his  
master. If they have persecuted Me,  
they will also persecute you; if they have  
kept My word, they will keep yours also."  
(John xv. 20.) And St. Paul  
declares: "We are fools for Christ's  
sake, but you are wise in Christ; we are  
weak, but you are strong; you are honor-  
able, but we without honor. Even unto  
this hour we both hunger and thirst  
and are naked and are buffeted,  
and have no fixed abode. And we  
labour, working with our own hands; we  
are reviled and we bless, we are perse-  
cuted and we suffer it. We are blas-  
phemed and we entreat; we are made  
as the refuse of this world, the off-scouring  
of all, even until now." (I Cor. iv., 10-14).

All these means, viz., love of God,  
prayer, and mortification, we should use  
to overcome the enemies of our salva-  
tion and deserve the happiness of the  
eternal ages.

In the evening, at Vespers, there was,  
notwithstanding the severe rain storm  
which set in about six o'clock, a very  
large congregation to hear the Most  
Rev. Dr. Cleary, Bishop of Kingston.  
His Lordship took his text from the  
Epistle of St. Paul to Titus:

"For the grace of God our Saviour  
hath appeared to all men, instructing us  
that, denying ungodliness and worldly  
desires, we should live soberly, and  
justly, and piously in this world, looking  
for the blessed hope and coming of the  
glory of the great God and our Saviour  
Jesus Christ; who gave himself for us,  
that he might redeem us from all in-  
iquity, and might cleanse to himself a  
people acceptable, a pursuer of good  
works. These things speak, and exhort,  
and rebuke with all authority. Let no  
man despise thee." (Titus ii.,  
11-15.)

These words, he said, were addressed  
by the Apostle Saint Paul to the Bishop  
of Crete. It was not without purpose  
that the Church employed them in one  
of her lessons at this holy and gladsome  
season of Christmastide. Did not the  
Church, at this blessed time, commemora-  
te the wonderful manifestation of the  
grace of God our Saviour unto all men  
in the mystery of the Incarnation? In  
that ineffable mystery the grace  
of God shone out to mankind  
with a celestial brilliancy that no  
human language could depict—it  
shone out, it burst forth through the  
darkness of sin and death, even as the  
sun in its resplendent glory breaks  
through the shades of night and sheds  
its flood of glory on the world. The  
grace of God our Saviour appeared, in-  
deed, unto all men in the mystery of the  
Incarnation. Without the grace of God  
we could do nothing unto salvation. In  
this mystery we had the fullness—the  
very fountain and source—of all graces  
given unto men. "Who," said Isaiah,  
"shall declare his generation?" The  
eagle of Christianity, the inspired writer  
of Patmos—he who had, at the last  
supper, drawn from the bosom of His  
Saviour lessons of supernatural wisdom  
—he it is who declares the generation of  
the Word. In the gospel every day  
recited at the end of Holy Mass, the  
priest reads the remarkable words  
of the Beloved Apostle—words the most  
sublime ever written by man. He who  
had besought all the churches of Asia  
to fast and to pray before writing his  
gospel—replenished with the clearest  
and fullest revelation coming from  
on high—burst forth into that superhuman  
narration of the eternal generation of  
the Word: "In the beginning was the  
Word, and the Word was with God, and  
the Word was God. The same was in  
the beginning with God. All things  
were made by Him; and without Him  
was made nothing that was made. In Him  
was life and the life was the light of  
men; and the light shineth in darkness,  
and the darkness did not comprehend it.  
. . . . And the Word was made  
flesh, and dwelt among us; and we saw  
His glory, the glory as it were of the only  
begotten of the Father, full of grace and  
truth." (John i. 1-14).

The Word made flesh was the light  
and the life of the world. Without that  
life, which was the light of men, it was  
impossible for man to do aught unto  
salvation. There were men who pro-  
claimed themselves justified. They de-  
clared that, though they had at one time  
sinned, they were now free from sin.  
They might, in days past, have been  
drunkards, adulterers, and unjust. They  
were no longer. They had of them-  
selves delivered their souls from the  
sway of the Evil One. Could self-decep-  
tion be greater? There was no justifica-  
tion but through the merits of Christ  
Jesus. This justification could not be  
obtained but through faith, which is the  
foundation and root of all justice. If  
our faith were a sincere and lively  
faith it would enable us to over-  
come our enemy. It was not  
enough to say that we had turned our  
backs on our evil ways. We should enter  
into our very hearts and souls, erad-  
icate, destroy and efface the demon that  
had there entrenched himself. We  
should not be satisfied with anything  
but the destruction of our enemy—for,  
if we killed him not, he would still pur-  
sue us and again acquire the mastery.  
What, in a word, was needed, and essen-  
tially needed, was the acknowledgment  
of our sin, our perception of its enormi-  
ty, our hatred of its wickedness, our  
sorrow—heart and sincere—for having  
committed it, and our firm purpose  
never again to offend God. The grace  
of God our Saviour appeared unto all  
men, instructing us to deny all un-  
godliness and worldly lusts. Ungodliness  
was stigmatized by the Apostle as the  
greatest of evils. It was ungodliness  
that reigned supreme throughout the  
world—there is no truth and there is no  
mercy and there is no knowledge of God  
in the land. From ungodliness come  
such mundane lusts that had acquired  
such a tyrannous control over man. These  
were the lust of the flesh, the lust of the  
eyes and the pride of life. The lusts  
of the flesh reduced man to a degradation  
lower than that of the most inferior  
animal. For their gratification were  
sacrificed health, and honor, and good  
name, aye, even God Himself. The

grace of God the Saviour had appeared  
unto all men, that they might be deliv-  
ered from the despotism of the lusts of  
the flesh. But man, to reach and enjoy  
this deliverance, should correspond with  
the grace of God the Saviour. The soul of  
man should be enlightened by Him who  
enlighteneth every man that cometh into  
this world. The lusts of the eyes were  
those which led us to inordinate self-  
seeking. There was, for instance, the  
avaricious man, who sacrificed all  
things for gold. He placed all his hap-  
piness in the acquisition of a miserable  
treasure that one day should disappear.  
He denied himself the very necessities  
of life that he might add to a cold and  
inert wealth which gave him no earthly  
happiness and robbed him of life eternal.  
But the soul, enlightened by the  
grace of God the Saviour, yielded not to  
these lusts of the eyes. That soul laid  
up treasures in heaven. Its every action,  
even to the smallest, the giving of a cup  
of cold water in Christ's name, was  
directed to this end. Then there  
was the pride of life. All men were  
subject to the dictates of this form of  
mundane lusts. Its effect was to make  
them self-sufficient, whereas reliance on  
the grace which appeared unto all men  
was essential unto salvation. As pride  
was the root and origin of every evil,  
we should strive by all means so to  
guard ourselves—so to watch ourselves  
—as never to yield to its dictates, but to  
strive, in all humility, acknowledging our  
own infirmity and powerlessness without  
aid from on high, to deny all ungodliness  
to which it leads, and to yield to none  
of those mundane lusts it inspires and  
invigorates in their assaults on us. Not  
only were these worldly lusts to be  
avoided, but men were to do positive  
good to be saved. Having denied  
all ungodliness and overcome all  
mundane lusts by mortification  
and penance, and having by  
faith and hope and charity, driven  
out the old Adam, men were com-  
mended to live soberly, justly and piously.  
"The grace of God our Saviour hath  
appeared to all men, instructing us that,  
denying ungodliness and worldly  
desires, we should live soberly and justly  
and piously in this world." By sobriety  
here was meant man's government of his  
passions. Not only were his passions to  
be directed to a legitimate object, but  
their gratification was to be permitted  
only to a just degree or in moderation.  
It was man who should rule his passions,  
not the passions which should rule man.  
But this sobriety of life should be pur-  
sued through a supernatural motive.  
There were pagans of old who lived  
soberly—more soberly than many  
Christians nowadays—and there are  
many outside the true fold at  
this moment who likewise live soberly.  
But in neither case was there any merit  
for them in the supernatural order, for  
their sobriety—their government of their  
passions—sprang not from faith and  
love of God. We should live justly, that  
is to say, doing unto our neighbors as  
we would be done unto. And this  
justice, again, should be the offspring of  
a supernatural motive. We should, in  
fine, live piously. By piety was meant  
the love of a child for his parent. God  
our Father, He is the Creator and Sov-  
ereign Lord of heaven and earth and all  
they contain. He was deserving of all  
our love as our Creator and our Red-  
eemer. How little of piety there was  
nowadays towards God could be inferred  
from the teachings of the skeptics  
and infidel philosophers of this nine-  
teenth century to which worldlings  
lent so ready an ear. This age would  
not—great as it had been in material  
progress—be known in after time as an  
age of wisdom. The pagan philosophers  
of old sought to lift up man, and bring  
him, after their own mode of thinking,  
nearer to God. The so-called philosophers  
of to-day sought, on the other hand, to rob  
man of God, and thus reduce him to the  
most abject debaseiment. Soberly, justly  
and piously should we live, looking for  
the blessed hope and coming of  
the glory of the great God and our  
Saviour Jesus Christ. Christ would  
come again. His first coming was in  
humility, in the poverty of the manger,  
in the helplessness of babyhood. He  
will come again in power, in majesty  
and glory. May He then find us a peo-  
ple that, having pursued good works, is  
acceptable in His sight!

**A JUST CLAIM.**

La Minerve calls for the appointment  
of an Acadian to the Senate to replace  
the late Hon. Wm. Muirhead. The claim  
is a just one, and ought, without hesita-  
tion, to be allowed. The Catholics of New  
Brunswick are not at all represented in  
the Senate as they should be. Out of a  
total population of 321,223, the Catholics  
number 109,091. Of these latter little  
more than half is of French Acadian  
origin. The Province is entitled to ten  
senators, only one of whom is a Catholic  
—Hon. Mr. Dever. This gentle-  
man is not, we are informed,  
to be looked on as fairly representa-  
tive of the Catholic body. The Acadian  
population is industrious, law-abiding  
and religious. Its rapid increase is some-

thing marvellous. From a few hundreds  
some years ago it has risen to more than  
one hundred thousand in the three  
maritime Provinces. It is time that this  
population should be represented in the  
Senate. An opportunity now offers for  
the pressing of its just claims to re-  
cognition. Let it be pressed and it  
must be granted.

**KINDLY WORDS AGAIN.**

Last week they were from the Cana-  
dian North-West—from an apostle of  
the greater Canada; this week they are  
from an eminent member of the Society  
of Jesus, well known and universally  
esteemed in this country. He writes  
us from the mighty metropolis of the  
West in terms of affectionate regard  
and cordial encouragement. This coun-  
try, in losing Father Ryan, lost a priest  
whose zeal and piety and learning com-  
bined to make him one of the foremost  
figures of the Canadian Church. We  
hope, however, that the severance of the  
ties that bound him to Canada is not  
final—for, much as we rejoice in seeing  
our brethren of the great city by the  
lake enjoying the benefit of his ministry,  
we long for the return of one so dear to  
the Canadian people.

St. Ignatius College,  
Chicago, Ill.,  
January 4th, 1885.

DEAR FATHER COFFEY.—Happy New  
Year to yourself and the CATHOLIC  
RECORD. We get nearly all the English  
written Catholic papers of the world for  
our Sociality Reading Rooms, frequented  
by about 1500 men. The unanimous  
verdict of our numerous readers is that  
the CATHOLIC RECORD is about the very  
best paper we get. I most heartily  
endorse the verdict. Two things, I take  
it, to make up a good Catholic paper,  
judicious selections, and able orthodox  
original articles. The selections of the  
RECORD are all of the best. The  
original articles are always excellent in  
matter and of superior literary merit.  
I think your readers should be espe-  
cially grateful for the admirable lectures,  
sermons and pastoral letters of His  
Grace of Toronto, His Lordship of Lon-  
don, and of the Chrysostom of Canada,  
Bishop Cleary of Kingston. These make  
the RECORD an apostolic power for the  
triumph of truth.  
Again wishing you my very happy New  
Year, I am, dear Father Coffey,  
Sincerely yours,  
F. RYAN, S. J.

We have also received from Vicar  
General Laurent, of Lindsay, a few lines  
expressive of sentiments in which our  
readers will, we think, fully concur:

Lindsay, Ont.,  
Jan. 10, 1885.

MY DEAR FATHER COFFEY.—As a faithful  
exponent and defender of Catholic  
rights and interests generally, you have  
had from the beginning and still retain  
my hearty sympathy; and cannot but  
wish you and the RECORD a very happy  
New Year and many of them. When-  
ever you touch upon political grounds  
you must naturally expect to meet with  
friendly and adverse criticisms. On  
political issues Catholics are divided;  
and still there is a warm corner  
for them all in the bosom of the  
Church. Catholics are the free children  
of a free country and a free church; and  
I, for one, am happy that they do not in  
a body nail their colors to the mast of  
either party. I do not intend to decide  
whether it is possible or expedient for  
a live party to steer its course free from  
both political channels. Indeed it is  
evident that Catholic rights will often  
have to be defended against or wrested  
from both parties. I know that some will  
expect almost impossible things. You are  
far better able to judge of these questions  
than I could pretend to be, and I am sure  
that your constant endeavor is to make  
your paper acceptable to all Catholic  
homes, and I hope that the number of  
your subscribers will go on increasing  
during this New Year. Yours in Christ,  
P. D. LAURENT, V. G.

**ORANGE OUTRAGES.**

The Newfoundland Orangemen have  
been again letting themselves loose. At  
a place called Bay Roberts they assem-  
bled in thousands, to prevent two Re-  
demptionist Fathers from giving a mis-  
sion. They are reported to have made  
an attempt on the life of the Bishop of  
Harbor Grace, and indulged in the fier-  
cest threats against the missionaries.  
Fathers De Largy and McGovern state  
that early in the morning of the 17th of  
December, they arrived at Bay Roberts  
from Holyrood. They were met at their  
hotel by Bishop MacDonald. The  
streets were thronged with men in  
working attire, while Orange arches  
spanned the roads and Orange flags  
were flung to the breeze. Yells and  
imprecations against the missionaries  
broke from the savage crowd and a knife  
was drawn at one of the fathers and  
threats of throwing both over the bank  
freely indulged in. Dr. MacDonald, seeing  
that as long as this lawlessness pre-  
vailed, there could be neither Mass nor  
mission, telegraphed the Governor of  
Newfoundland for protection, while the  
missionaries addressed themselves to  
the United States consul. On Monday  
the war ship Tenedos arrived with a  
force of police from St. Johns. The  
Orange emblems were at once removed  
and the cowardly pack struck into their  
dens. The mission was begun and com-  
pleted, as the fathers well say it, "at  
the point of the bayonet, and at  
the muzzle of Gatling guns. The  
return journey of the missionaries to St.  
Johns was quite an ovation. The fathers

declare that though they have been in  
many parts of the world before, they  
have never yet encountered a more  
consummate crowd of ruffians and cow-  
ards than the Orangemen of Bay Rob-  
erts.

This latest Newfoundland outrage  
suggests a consideration that ought not,  
we think, be lost sight of. We in On-  
tario are frequently told that the Orange-  
men of this country are "good fellows,"  
that though they are attired in the  
clothing of the wolf or the hyena they  
are at heart harmless and innocent as  
lamb. We have never yet  
been able to bring ourselves to believe  
anything of this kind. If the Orange-  
men of Canada be so good and fair-  
minded and order-loving as some craven-  
hearted and unprincipled Catholics would  
have us believe, why do they not assem-  
ble in their thousands to repudiate the  
cowardly action of their Newfoundland  
brethren? The Orangemen of Canada,  
say we, differs from the Orangemen of  
Newfoundland in this only, that he can-  
not with the same impunity exhibit his  
savage hatred of the church.

**DEATH OF MADAME CHABOT.**

The city of Ottawa is beclouded with  
sorrow. The sudden death of a most  
estimable Catholic lady has left a void  
that it may take years to fill. The late  
Madame Chabot, whose early demise is  
now deplored by so large a circle of  
friends, was a model Christian lady.  
Carefully brought up by Catholic par-  
ents in all the practices of piety that  
adorn Christian womanhood, she evinced  
from her youth a kindness, an amiability,  
a charity that endeared her to her fam-  
ily and friends. Her married life was  
of the happiest character. As wife and  
mother she displayed a dignity, a discre-  
tion and religious spirit that made her  
home the sweet abode of  
peace and holiest joy. To her neighbors  
kind, to her family loving, she was  
indeed the valiant woman spoken of in  
Holy Writ, whose price is "as of things  
brought from afar off and from the utter-  
most coasts. The heart of her husband  
trusted in her, and he had no need of  
spoils. She rendered him good, and not  
evil, all the days of her life. To the  
neely she opened her hand, and  
stretched out her hand to the poor. She  
opened her mouth to wisdom, and the  
law of clemency was on her tongue. She  
looked well to the paths of her home,  
and did not eat her bread idle. Her  
children rose up and called her blessed;  
her husband and he praised her. (Prov.  
xxxv). She knew, even at that age which so  
many spend in frivolity, the truth that  
which is sown in girlhood will be  
reaped in womanhood. Often did she  
seem to say:

In the morning sow thy seed, nor stay thy  
hand at evening hour;  
Neither asking which shall prosper—both  
may yield thee fruit and flower:  
Thou shalt reap of that thou sowest; though  
thou grain be small and bare,  
God shall clothe it as He pleases, for the  
harvest full and fair.  
Though it sink in turbid waters, hidden  
from thy yearning sight,  
It shall spring in strength and beauty,  
reaping in celestial light.  
Ever sowing, ever reaping—not alone in  
earthly soil,  
Not alone among the shadows, where the  
weary workers toil;  
Gracious first-fruits there may meet thee of  
the reaping-time begun—  
But upon the Hill of Zion, "neath the Un-  
created Sun,  
First the fulfiling of the blessing shall the  
faithful laborer see,  
Gathering fruit to life eternal, harvest of  
Eternity.

Her life was not without its trials.  
Cruel disease and grim death robbed  
her of children dear to her mother's  
heart. But she knew that whom God  
loves he chastens by affliction. In Him  
she placed her hope, and, though death's  
dread summons came suddenly, it did  
not find her unprepared. For  
she chose His service, for the Lord of love  
had chosen her, and paid the awful price  
for her redemption; and had sought her  
out.

And set her free, and clothed her gloriously,  
And put his royal ring upon her hand,  
And crowns of loving kindness on her head.  
In a few years she had lived a long  
life, whose beauty and holiness will ever  
be remembered by all privileged with  
her acquaintance. Peace to her soul!

**A TIMELY MOVEMENT.**

We are most happy to learn that it  
is proposed to institute a fund for the pay-  
ment of Irish members of Parliament,  
by means of an organization to be known  
as the Irish-American Parliamentary  
Club, by which 20,000 persons in the  
United States will agree to pay each five  
dollars per annum towards the mainte-  
nance and compensation of Irish members  
of Parliament, so long as the constitu-  
tional methods pursued by the Club  
are adhered to. Mr. Eugene Kelly, of  
New York, is spoken of in connection  
with the trusteeship of the new asso-  
ciation. Many prominent Americans  
and leading Irishmen are, we are in-  
formed—and we have every reason  
to believe the statement—encouraging  
the movement. Everything of an illicit  
character will be repudiated and con-  
demned, and fidelity to American citi-  
zenship and the dictates of honor and  
morality rigidly advocated and followed.  
The friends of Parliamentary agitation  
hold that, with some such assistance as  
that proposed to be given Mr. Parnell  
by the new organization, his success is  
certain. We are glad, we repeat, to

chronicle this intelli-  
gent National League of Am-  
erica regret to say it, prac-  
tics and mismanagement.  
The new association  
just at the proper time

**THE LATE MADAME**

We have this week  
of a religious of the Sa-  
took place in this city.  
The deceased lady  
belonged to a most re-  
family of the county  
was educated at the  
Academy in London,  
novitiate in 1866. She  
opening of the New Y-  
ing illness of six mon-  
truly religious  
fortune. The funeral  
Saturday morning, 7  
Solemn Requiem Mass  
convent chapel by  
Flannery, of St. Tho-  
Rev. Father Molloy,  
deacon, and Father  
deacon. His Lordship  
sided in the sanctuary  
also present the R-  
Bryere, Rev. Father  
Dunphy, and Brady  
deceased lady. At the  
the mass His Lordship  
preached from the text  
He said that our Bless-  
left death unexpecting  
wrought up in his awfu-  
took death and fasten-  
He descended into the  
up with His adorable  
it a holy place; and  
grave has ceased to  
horror. Thus did he  
fulfill the prophecy s-  
the prophets of old:  
thy death! O grave,  
Our dear Redeemer  
sleep, "Lazarus, our  
said he; "but I go,  
him from his sleep."  
evangelist. "He spo-  
death." On the spot  
Jesus was called up  
death the daughter re-  
tioned in the 9th chap-  
"going into the hou-  
the damsel, He said  
but slepeth." With  
is no longer a king of  
a herald of mercy an-  
messenger sent by an  
bidding His children  
exile and come home  
something precious,  
dead to the world for  
registers her vows,  
farwell to all the  
illusions of life, a-  
all but God. Her  
from this world of  
occasion for mourn-  
for precious in the s-  
death of His saints.

of the good religion-  
bright prospect of  
untold joy—there-  
tance the golden pos-  
only city, "where  
more, nor mourn-  
sorrow shall be any  
former things are pass-  
At 3 p. m. the V-  
were conducted by the  
eral services read by  
sisted by Fathers Fl-  
The funeral cortege  
the cemetery, the  
Messrs. James Brad-  
Cook, John McNi-  
Daniel Regan, and J-

**THE BAZAR**

The bazar in aid  
of St. Peter's Cath-  
under most auspice  
in the City Hall of  
closed on the 7th  
very neatly decora-  
arranged with that  
ladies are proverbial  
which the various  
were indeed rich  
them were donation-  
try, not a few from  
and the greater por-  
the city and dioc-  
Peter's Parish Tab-  
by Mrs. Burns, M-  
O'Meara, St. Mar-  
by Mrs. Durkin and  
the Table of the  
acknowledged the  
Mrs. O'Brien,  
another table which  
amount of attention  
was called the "4"  
and there seeme  
the name, from  
numbers of the  
flocked for comfort  
The young ladies  
comforts were M-  
Cooke, M. Long, El-  
and Lena Cesar,  
table, which occup-  
ber, was very lib-  
was in charge of  
Sodality, under t-  
Breen. The atter-  
every afternoon a  
encouraging the  
who had the bazar