ARCHBISHOP BYAN'S SERMON

The Epipheny is commemorated in many different ways, some which we shall describe hereafter. Few them are more interesting than the Sac Ottownio, which is celebrated in all yenerable Courch of St. Andrea della Valby the Pous Society of Missions, popherly known as the Pallottini. The Bociety, which is under the protection the Most Holy and Immaculate Mar Queen of the Apostles, was founded in the Year 1835 by the Venerable Servent Bod, Vancenso Pallietti, a Roman price revive faith and rekindle charismongst Catholics, and to propegate heamongst Catholics, and to propegate heamongst Catholics, and it propegate heamongst Catholics, and the propegate heamongst Catholics, and the propegate heamongst Catholics, and the propegate heamongst Catholics, and indeels. In 1836 established this famous and widely knowledge the service of St. Andrea della Vallepen, and nine different functions country of the course of the service country of Mass and the Cary.

There is at six, an Italian sermon we

Louten Consolations;

OR PARAPHRASPRON SOME STANSAS OF THE "DISS INE" - BY CARDINAL WISHMAN.

"Thou didst Mary's guilt forgive; Didst the dying thief receive; Hence doth hope within me live."

to ask, "What hast thou done for thee, wouldn't have all thy harvest for its

O Lord, into my ear a dreary voice is breathing; It whis pereta, "What hast then berns for It will prove the water that the control by Martyr, in his caldron coethins; Or with his limbs upon the rack distraught: Coward, that thought hath not occurred to the word thorns are mone of Hoaven's wreathing; Will thouse it place with who have bravely lough?"

Sisters by bond of My espensing love;
Have I received like to this from thee?
Then wilt thou dare, at My great Jadgmen

But not once did she ask for or even latter by bond of My esponning love;
Have I received liths to this from thee.
Then with tone area, at My greas jadgment Consort with them, the rayen with the dove?"

OLord, upon my grea a light comes totily which shows me yet a place left close to be low the same than the first through the same than the latter of those who exambs beaneth Thy table If, on Thy right, Baints have no room for There will I reat, for eyer, unreprinted through the mercy land, weak."

THE DAUG TER-IN-LAW.

How Mother Hawkina Came to Appreciate the "Glirl from the City."

"Oh, come now, Nancy, if I was you I wouldn't take on! Maybe it'll turn out right," sait the sociable neighbor, who had dropped in to take a cup of tea, as My ther Hawkins whee her will be the word make 'well and be content to the bine, old, china cups. "If he'd a-married a decent country Ma, and the went on, as the poured the fregrant tee into the thin, old, china cups. "If he'd a-married a decent country Ma, and the went on, as the poured the fregrant tee into the thin, old, china cups. "If he'd a-married a decent country Ma, and the went on, as the poured the fregrant tee into the thin, old, china cups. "If he'd a-married a decent country Ma, and the went on, as the poured the fregrant tee into the thin, old, china cups. "If he'd a-married a decent country Ma, and the went on, as the poured the fregrant tee into the thin, old, china cups. "If he'd a-married a decent country Ma, and the went on, as the poured the fregrant tee into the thin, old, china cups. "If he'd a-married a decent country Ma, and the went on, as the pour of the went of th

give me an appetite."

"Wal, yes," said Mother Hawkins with another sigh.

a far cook.

good catin.'!

And I low he'll get none o' it now!"

Mabbe he will, Mis' Hawkins, I've 'Mobbe he will, Mis' Hawkins, was known some o' them city folks what was fust-rate cooks, and liked the country, "You," Mother Hawkins sat up in bed, "You," Mother Hawkins sat up in bed,

"But she is! He found her boardin' in one o' the big hotels, where they go to bed at midnight, and eat breakfast next day after decent folks has cleared up dinner. I know 'em. And I ain't going to have anything to do with 'em, that's flat? And

anything to do with 'em, that's flat? And I told Will so, when he writ for me to come and see 'em married."

'La, M s' Hawkins didn't you go?"

'No. I didn't. Here, have another epoonful o' this honey, Miss Jones, do! It's made o' white clover, and as clear as can be. There! No, I didn't go, and I writ to him he needn't fetch her here, mather."

"Now Mis' Hawkins! you didn't

"Now his Hawkins! you didn't really!"

"Yes, I did," said the old lady, doggedly.
"I know the hull lot o' them city gals, a switchin' and a dragglin' their long-tailed gowns, and a-bangin' their hair when they ought to have their heads banged, and a-humpin' themselves up with bustles, to look like a camel, and the Lord knows what all, fur I don't! But I set my face agin 'em! Will is a makin' amon'y there, and there he'll stay till she spends it all. Then he'll want to come back to his old mammy. But he can't do it. He left his mother and took up with her, and now he may jest stick to her, and make the best o' his bad bargain! Tatu't any use to talk to me!"

M's Jones knew the stubborn old lady well enough to believe that. So she said

well enough to believe that. So she said no more. But after she got home she said

no more. But after she got home she said'
to her own family:
"If I had as likely a son as Will Hawkine, I wouldn't go back on him fur no
gal that ever drawed breath; and I'il bet
a pretty pency Nancy Hawkins lives to
wish she hadn't ?"

*

M. anwhile in his cosy home in the city,
Will had been gloomily reading his old
mother's last curt letter.

"Don't let it worry you, Will," said his
bride, soothingly.

"Hon't let it worry you, win, can he bride, soothingly.
"I can't help it, Lily," was his reply.
"She has always been such a good mother to me that it hurts me to have her be so wrong and obstinate."
"Go out and see her and talk it over,"

engg-sted Lily.

"Never!" said Will, firmly. "Unless business takes me, I shall never enter my old home, unless you go, too. If my mother cannot receive my wife she cannot receive me. It is no use talking to me about it."

There was a touch of the old lady's Mother Hawkins was a stout, fleshy old gady; but she did all her own work,

except for a few weeks in summer, when haying and harvesting came on."

This season, right in the midst of haying. Mury Jane, the hired girl, fell out of the hay mow, where she was hunting for eggs, and broke her arm. Of ourse, she had to go hume. Not another girl could be got for love or money, and so Mother Hawkins had to do all herself.

The two hired men could get the wood, and do the milking and charning. But Mrs. Hawkins had to sweat over the store, and the weather growing hotter every day.

Hawkins had to do all herself.

The two hired nees could get the wood, and do the milking and charalog. But if Hawkins had to awastover the stove, and the weather growing hotter every day.

And one morning Mother Hawkins couldn't get up. The hired men got the best breakfast they could, and then Min. Hawkins sent one of them for the doctor, hidding him stop on the way home and set if Lucy Jones wouldn't come and at the stop on the way home and set if Lucy Jones wouldn't come and at the stop of the stop in the sent one of them for the doctor, hidding him stop on the way home and set if Lucy Jones wouldn't come and at the stop of the stop in the sent one of them for the doctor, hidding him stop on the way home and set if Lucy Jones wouldn't come and at the stop of the stop in the sent of the stop in the stop in the stop in the sent of the stop in th

the stranger.
"Lord knows I am!" groaned Mother

Hawkins.
"Well, your son, Mr. Hawkins, sent me

Hawkins, without answering the question. "Do you live there?"

"Then what do you know about farm work?"

work?"

"Everything," answered the stranger, sonfidently. "I was brought up on a farm, and have only lived in the city three years."

"But them fine clothes!" sighed Mother

Hawkins.
"I have plain calico ones in my satchel," said this odd girl.

"What wages do you want ?"
"Whatever you usually pay."
"I generally give two dollars and

"Very well, that will suit me."
"What would you do first, if you staid ?"
"The first thing, I would make you up

"The first thing, I would make you up a cup of tea and a bit of toast. Then I would change my dress, go down stairs, and get to work."

"For pity's sake do it then!" said Mother Hawkina, as, with a sigh of intense relief, she dropped back upon her pillows.

pulows.

The stranger left the room. And in a short time she was back with the tea and toast temptingly arranged on a waiter, and as nice as hands could make them. After they were disposed of she brought fresh water and towels, bathed Mother Hawkin's hot face and hands, and brushed her hair back neatly under her cap.
"There, that's better, isn't it?" she

"Yes, indeed," sighed the sick woman.

"What's your name, child?"
"Mary Sterman."
"Well, Mary, if you do as well for the rest as you have for me, I shall think it was the Lord's massy that sent you here." "I shall try to be useful, but it will take me a few days to learn about things

"Mobbe I'll be down by that time," sighed Mother Hawkins, as she settled herself for a nap.

But she was not down in a day or two But she was not down in a day or two. It was four weeks before she sould be helped down to the sitting room. But everything had gone on as orderly, under Mary's hauds, as if Mother Hawkins had been mistress herself. And no sister or mother ever had more untiring care than she gave to the sick woman, who felt that she had indeed found a treasure, and could not bear to think of the time when Mary must so away.

ON SUPERSTITION.

UTLINES OF A PRIEST'S LECTURE ON THAT

Rev R F. Clarke, pastor of the Caurch of St. John of Jerusalem, London, lately delivered a discourse on the subject of "Saperstition," busing his remarks on St. Paul's reproach to the Athenians that they were "somewhat superstitious," it being their practice whenever they were delivered from any impending calamity, or relieved from any public dauger, of raising an altar and dedicating it to the unknown god, to whom they attributed their deliverence. The reverend lecturer explained what was superstition, and, recalling Lord Palmerson's celebrated description of dirt as "matter out of place," he defined superstition as religion or religiousness out of place—reverence paid where it was not due or paid in a wrong way. He pointed out that the Christian religion, with its doctries following and growing out of one another in beautiful sequence—wonderful, indeed, from one point of view, but perfectly natural from another—was one which, rightly understood and practised, left no room for superstition, and they therefore did not marvel that the early Christians were so singularly free from the degrading beliefs that had so long screened the truth from men's minds. B-fore the teaching of Carist and His apostles, the dakness of heathenism lifted, and men saw with unobscured vision the truths which Christ and His apostles came to preach, as when the clouds which so long curtained the face of the heavens discurtained the face of the heavens discurtained the face of the heavens discurtained the face of the heavens of glittering sters studding the zure Rev R F. Clarke, pastor of the Caurch "You," Mother Hawkins sat up in bed, in her surprise at this elegant woman week or so while the berries is ripe. But you feeh 'em out and set 'em to cookin' fur harvest hands when it's right hot, and you'd see!"

"Will's wife may not be one o' that had." They are not very black, I know. But they are used to doing housework, madam, I assure you. Will you try black?"

"You," Mother Hawkins sat up in bed, in her surprise at this elegant woman as which Christ and His apostles came to reveal to our eyes myriads of glittering sters studing the azure are set of the midnight sky. It could be a surprise at this elegant woman as which Christ and His apostles came to reveal to our eyes myriads of glittering sters studing the azure are set this elegant woman as which Christ and His apostles came to reveal to our eyes myriads of glittering sters studing the azure are set to reveal to our eyes myriads of glittering sters studing the azure are set to reveal to our eyes myriads of glittering sters studing the same to reveal to our eyes myriads of glittering sters studing the same to reveal to contain the function of the midnight same as the same to reveal to our eyes myriads of glittering sters studing the same to reveal to our eyes myriads of glittering sters studing the same to reveal to our eyes myriads of glittering sters studing the same to reveal to our eyes myriads of glittering sters studing the same to reveal to our eyes myriads of glittering sters studing the same to reveal to our eyes myriads of glittering sters studing the same to reveal to our eyes myriads of glittering sters studing the same to reveal to our eyes myriads of glittering sters studing the same to reveal to our eyes myriads of glittering sters studing the same to reveal to our eyes myriads of glittering sters studing the same to reveal to our eyes myriads of glittering sters studing the same to reveal to our eyes myriads of glittering sters studing the same to reveal to our eyes myriads of glittering sters studing the same to reveal to our eyes myria of glittering stars studding the azure expanse of the midnight sky. It could not be pretended, however, that modern Christians were as free from superstitions as were the early Christians. Their superstitions might be classed under three heads. There was first that kind of superstition—the least noxious of all—which was begotten of a love of the marvellous, and which expressed itself in an accumulation of wonders without any civilization of their proportion, or their necessity. They had an example of this in many of the lives of the saints, where they founded the lives of the saints, where they founder a long series of unverified wonders strung a long series of unvertued wonders string together without any connection, without any attempt at characterization, without any attempt to differentiate fact from hearsay. The result was to draw a wast line between the reader and the subject of his study, to make him realize that between them there was a vast unbind-able material to make him long for the portraval of a simple, quiet prostants. between them there was a vast unbindable material to make him long for the portrayal of a simple, quiet, unostentatious life, with common experiences, common thoughts, common experiences, common thoughts, common actions, tempted and tried, as most of us are, and overcoming the temptation and the trial by the never-failing grace of God, and not by outward, visible and miraculous interpositions of Divine Providence, for which we feel we could not look without presumption. The second kind of superstition was more serious, and consisted in our attributing overmuch virtue to the externals of religion—to emblems or forms of words, to the exclusion of due consideration of the dispositions of the heart and the mind and the spirit—the homage without which outward ceremony, or attention to mere details, will avail little. The third kind of superstition about externals, such as scapulars or rosaries, about which some people are superstitions, but an interference with some doctrine—something internal and fundamental, something of the essence of religion. Superstition, so far as Christians are concerned, here, reaches its climax. An example of this kind of superstition is seen in the theory that faith without works will avail for salvation.

Tell the good news to the suffering—
At last is a remedy found,
which might have saved had they known

which might have saved had they known it,
Man, who're under the ground.
Tell of the "Favorite Prescription,"
Bid hopeless women be glad—
Bear the good news to poor creatures,
Heart-sick, discouraged and sad.
"Female diseases," so terrible in their effects, and so prevatent among all alasses, can be cured by the use of Dr. Pierse's Favorite Prescription.

BLE W. BARCOURT AT DERST.

United Ireland, Feb. 11.

ter).

THE TOBOGGAN PARTY.

Well, now, what a happy image this is of Lord Salisbury. I think he has fixed for ever upon himself and upon his party the name of the toboganning party (laughter). It is a policy of toboganned on protection, but they have got to be of the surface, they toboganned on the Irish Church; they have toboganned—it is his own illustration—on the Irish land, and they are just on the Irish land, and they are just on the Irish land, and they are just on the top of the alide of Home Rule (great theers). You know it is the party of progress that starts the sled, e (laughter), and the party of resistance has to slide (renewed laughter). If I may paraphrase some illustrious lines, he is a good man struggling with deteated laws, and gently sliding with deteated laws, and gently sliding with deteated laws, and gently sliding with a sliding cause (loud laughter and cheers). Now the Liberal party has never been defeated of recent years, I think, except through defections in its own ranks (hear, hear). defections in its own ranks (hear, hear).
We are attempting to reform a system
of government which has been for centuries a disgrace and a danger to England. I am afraid the only consolation
we can give Lord Salisbury and his
friends is that they have a great deal
more toboganning to do.

defections in its own ranks (hear, hear). We are attempting to reform a system of government which has been for centuries a disgrace and a danger to England. I am afraid the only consolation we can give Lord Salisbury and his friends is that they have a great deal more toboganning to do.

TRADITION.

Lord Salisbury and historical policy of England towards Ireland. Well, so it is and that is its great merit, as I am going to show you (hear, hear). In my opinion the traditional and historical policy of England towards Ireland and historical policy of England towards Ireland is the greatest blot upon the historical record of England (words Ireland and historical policy of the precedents that you ought to sovid (hear, hear). When you look at a traditional policy you must consider its results. Review your traditional and historical policy in Ireland. Judge of the plant by its fruits, and sak whether you can say that those fruits are good (no, and cheers). What doy undind You have pursued to your colonies—your rebellious colonies—in North America, when you lost the United States. That is the first record of your historical and its rational policy—by shall judge them." And what are these fruits? They have been rebellion, discovered to the policy of treating a dependency for centuries, and for generations you have pursued towards Ireland. Well, at the policy of treating a dependency for centuries, and for generations you have pursued towards Ireland. Well, at the first record of your historical and traditional policy—by shall judge them." And what are these fruits? They have been personal traditional policy—by shall judge them." And what are the first policy of treating a dependency for centuries, and for generations you have pursued towards Ireland. Well, at the first policy of treating a dependency for centuries, and for generations you have pursued to England (cheers). Those are the first policy of treating a dependency for centuries, and for generations you have pursued to England (cheers). The phare been rebellion friends is that they have a great deal more toboganning to do.

TRADITION.

Lord Salisbury said that Home Rule was contrary to the historical policy of England towards Ireland. Well, so it is, and that is its great merit, as I am going to show you (hear, hear). In my opinion the traditional and historical policy of England towards Ireland is the greatest blot upon the historical record of England (oheers). History teaches you two very opposite lessons; it teaches you the precedents that you ought to follow, but it also teaches you the examples that you ought to avoid (hear, hear). When you look at a traditional policy you must consider its results. Review your traditional and historical policy in Ireland. Judge of the plant by its fruits, and ask whether you can say that those fruits are good (no, and cheers). What do you find? You have pursued there the same policy which a century ago you pursued to your colonies—your rebellious colonies—in North America, when you lost the United States. That is the first record of your historical and traditional policy of treating a dependency for centuries, and for generations you have pursued towards Ireland the same historical and traditional policy—"By their fruits ye shall judge them." And what are these fruits? They have been rebellion, discontent, disquiet, danger, and diagrace to England (cheers). Those are the fruits of your traditional and historical policy, cruel as it has been, had succeeded, there might have been something to say for it, but it has miserably failed. You have tried it for centuries and you are as far as ever from the good government of Ireland, and from

A materials of street.

Truther branch, Fab. 1.

Sir William Harcourt de-livered like annual address to the construction in the control of the truth of the light of the light

(some cheers at the back of the hall). In one of his recent letters he has introduced, in a very unusual way, the name of the Sovereign, and he said if any of those Irish members were to become, I think he said Privy Councillors or Ministers, it would be a terrible indignity to the Queen (oh). Ay, but Mr. Parnell and his friends are not the first people who have been treated to language of this kind. I will read you a passage from Mr. Disraeli's (Lord Beaconsfield's) "Life of Lord George Bentinck." He is giving an account of the memorable epoch when Sir Robert Peel resigned upon the corn laws and returned to office, and he gives the reason why Sir Robert Peel returned to office. He says—

ful cures.

The devotion to the Holy Face is so beau iful in itself, the need of reparation so great, and the obligations of the Confraternity so slight that it appeals to the fervor of every Christian soul.

A Christian Burial,

A few years ago the friends of a nomi-A few years ago the friends of a nominal Catholic who died an open Freemason in New Jersey sought to bury their excommunicated relative in Calvary semetery, New York, contending that the deceased had owned a lot there. The trustees of the cemetery properly declined to permit such a desecration of the soil, and in this refusal the court of last resort uphald them. This is entirely repose. was prepared to carry on the Government."

So, gentlemen, you will see that it is not so many years ago that Lord Beaconsfield, and, I have no doubt, Sir Robert Peel and the Duke of Wellington, thought that to see Mr. Cobden and Mr. Bright in office would be an inexplicable degradation. People ought to be careful how they use larguage of that kind (hear, hear). I remember very well the days when political association and even days when political association and even personal intercourse with Mr. Bright church. Nominal Catholics do not own the church and the cemetery; if well-behaved, they are entitled to a Carlatian burial. A recent decission of the Supreme Court of Indiana affirms this reasonable doctrine. The lesson to be drawn from it, is that if a Catholic wishes to be buried in a Catholic graveyard, he must die a good Catholic. To do this there is a means that is pretty certain, and it is to keep out of secret societies, and obey the Caurch by going to confession and communion at least once a year.—Colorado Catholic.

Much of the time spent by young ladies in studying what are called the "higher branches" might better be employed in learning something by which they could support themselves. If you are going to be teachers, or if you have so much assured wealth that you can always dwell in those high regions, trigonometry, of course; metaphysics, of course; Latin and Greek and German and French and Italian, of course; and one hundred other things, of course; but if you are not expecting to teach, and your wealth is not established beyond misfortune, after you have learned the ordinary branches, take hold of that kind of study that will pay in dollars and cents in case you are thrown on your own resources. Learn to do something better than anybody else. Buy Virginia Penny's book entitled "The Employment of Women," and learn there are five hundred ways in which a woman may earn a living.

"The tetter-board of life goes up
The tetter-board of life goes down."

Up and down, up and down—one day
a millionaire, next day "dead broke"—
one day buoyant in spirits, next day
gloomy as a fog—one day in seeming
perfect health, next day "laid out" with
a billous attack or your stomach "on a
strike." Tais is the way the world wage
now-a-days. If you are bilious, melanoholic, dismy headed, dyepoptic, want
appetite or have torpid action of liver,
ktdneys of bowels, take De. Plerce's
Pleasant Pallets—purely vegetable, perfectly harmless; one a does.

Roeary.

There is at olx, an Italian sermon we Benediction of the Blessed Secrament. half past eight a Mass is sung according the Latin Rite by a representative of religious orders of Rome—the Theotit the Conventual, the Missionaries of Secred Heart, the Carmelites, the Carmelites, the Cabins, the Augustinians, the Dominic the Services of Mary, etc. At half-nine, a Mass is celebrated according to of the Oriental Rite—that is the Symptomic the Greek Melchite, the Synthe Armenian, the Greek Ruthenian the Canldean. At sleven o'clock theidaily a sermon preached in a foreign gauge by some distinguished preacher. There o'clock there are pious read Roeary and prayers, followed by an its mermon, exposition of the Blessed Sympot and solemn Benediction given Cardinal. At half past five there a lecture, Rosary and prayers, and at a latina sermon. The various foreign leges in Rome assist at the principal a non services.

leges in R. me assist at the principal amon services.

Amongst the most interesting of sermons this year were one in Spanis a Bishop from Chilli; one in Germa Cardinal Melcher, and the three Ensermons peached respectively by B Hedley, O. S. B., editor of the D Review by Mgr. Tylee, of London, as the "Chrystostem of America," Archib Byan, of Philadelphia.

We need not say that the interest of Romexited to a very high degree banteipation of Archbishop Ryen's set Expectation was gratified to the file or tainly had one of the largest ences that ever gathered to hear a for preacher in Rome. Some inconvent of the pulpit and the riging of Angelus during his discourse, were lated to disturb, but there was no ming the impression that he made. Universal verdict was that he was not a most elequent and impressive aphut also a most careful and exact the side auxe, which we are sure will of your readers. To really appreciate should have heard it in Rome, where he we remain the preders. Archbishop preached it from the pur Padre Ventura, and almost over the Padre Venturs, and almost over the of that elequent orator. There were non Catholics in the audience, as discourse was heard by them with feet interest. The collection duri sermon was reported to be one largest known in Rome.

Patrick F. O'E.

THE SERMON.

"For a Child is born to us and a given to us and the government if the shoulder; and His name shall be Wonderful. Counsellor, God the the Father of the world to con Prince of Prace. His empire multiplied and there shall be no pecce; He shall sit upon the the David and upon the kingdom, to it as d strengthen it with judgm with justice, from henceforth and

with justice, from henceforth and in the control of stand, and yet every year new are discovered within its bosom. same peri d have they been rean heavens above them, and yet mend planet; are seen soming up depths of space into the field of vision. Now the words and acre, like His works, inexhaustif human intellect has been engers mining them for so many year new tressures appear. The sim represented at that altar has been and, in a few words by the Evan been so represented and descreasly nineteen centuries, and ever new. Each year casts a new light upon it, because, as time and the kingdom of the you becomes extended, the event of hany becomes extended, the event of hany becomes more important ceting. For we can never se kingdom from the King.

Next in number and important great prophetics of Scripture treatment.

Next in number and imports
great prophedes of Scripture to
of our Divine Lord as a great
Ruler are those which refer to th
which He was to found upon
and in which were to be perpe
great blessings which He came
He is spoken of as One who a
from sea to sea, from the ri
uttermost bounds of the ea
angelic herald announced to
Mother, "The Lord God shall g
the throne," stc.; and, more
hundred years before, the Pro
Mow, it is plain that all these
were not fu filled in their enti
He short se journ on this eart
also plain that when He wa
leave this earth He founded an
which was to continue His
with which He promised to at
was to be Himself contioned,
which because oft repeated
always fully real's. He a
Apostlee, "As the Father sent
leand you. All power is give heaven and on earth; whose si forgive, they are forgiven; who shall retain, they are retained

has retain, they are retained Now, as the mission of Confold—a mission of truth to intellect and a mission of restraint to the human hear