JAN. 5, 1883.

THE CATHOLIC RECORD.

THE EPIPHANY.

The last of the Christmas holidays has come. The Epiphany, or Twelfth day, is at hand, and after its celebration we must for a time and with regret leave the royal city of Bethlehem.

Bethlehem ! of noblest cities, None can once with thee compare; Thou alone the Lord of Heaven Didst for us Incarnate bear.

To its portals a star guided the wise men of old. They came from afar, through strange lands and hostile people, to find their Redeemer and offer him gifts. Their gifts were of incense, gold and myrrh, which the hymn of the church proclaims

Offerings of mystic meaning ; Incense doth the God disclose ; Gold a Royal Child proclaimeth; Myrrh a future tomb foreshows.

The feast of the Epiphany is one of the

most solemn and significant in the whole ecciesiastical calendar. As its name implies, this festival is commemorative of the manifestation of Christ to mankind. There are that day three principal manifestations of the Redeemer commemorated : His manifestations to the Magi or wise men who by divine inspiration came from afar shortly after his birth to offer him adoration is specially and chiefly commemorated. But the Church on the feast of the Epiphany also recalls to the minds of her children the manifestation of our Lord at His baptism when the Holy Ghost descended on Him in the visible form of a dove, and the words were heard from heaven: This is My beloved Son, in whom I am well pleased. There is another manifestation of Christ brought to mind on this festiva!, viz: that of His divine power shown on the occasion of the wedding at Cana, by which he manifested His glory and His disciples believed in Him.

It cannot, therefore, be surprising that a festival so significant should be regarded with so much veneration by the faithful children of the Church. From its observance in the proper spirit much of good can be derived. That spirit should be one of gratitude to God for the manifestations of His divine Son, and of determination on our part to make known, as far as in our power we can, His holy Name and Glory.

EDITORIAL NOTES.

It is with pleasure we give place to the information taken from the Acadian Recorder that the Redemptorist fathers have recently given a mission in St. John's. Newfoundland. Their work, says our contemporary, has been productive of much good. A correspondent, writing in one of the papers, says: "The back of the liquor traffic is broken, not in consequence of the fine fall, but owing to the eloquent and powerful denunciations launched against fashionable sins in general by the much beloved Redemptorist Fathers during their recent course of sermons. Not only have those who are immediately connected with the Catholic Church benefitted by them, but many others, particularly those who have had the misfortune to be classed amongst the frequenters of the rum shops. Much good has been done, as the following remarks will show: The mother of a large family observed the other day, in the writer's hearing : 'I never, since I was married, near twenty-eight years ago, saw husband's full week's pay until the missionaries arrived;' and another mother has been heard to say; 'Thank God! my boy is reformed: for since he first earned a shilling, I never had comfort till now. He is at home early, and has given up rum.' It must not be understood that all the blessings to which I refer are enjoyed by the poorer classes. No, not at all! Those who are benefitting most from the labors of the Redemptorist Fathers are the mothers, wives and children of men who have been constrained to give up the use of brandy, wine, etc., and forsake the fashionable drinking resorts so common in this city."

THE BAZAAR. The Bazaar in aid of the building fund of St. Peter's Cathedral opened on Tues-day the 27th ult. in the City Hall here, day the 27th ult. in the City Hall here, and closed on the 5th of January. It was liberally patronized by the citizens of Lon-don and by other friends of the undertak. ing for the promotion of which it was ini-tiated. A large amount was realized. The precise figures will be given in a fu-ture issue. For the reasons elsewhere stated it has been decided to postpone the drawing of prizes till the 8th, 9th, and 10th of May next, when it will without fail of May next, when it will without fail ake place.

There were three principal tables at the Bazar for the display of the various prizes and also an exceedingly well provided re-freshment table. In charge of the latter were the follow-

In charge of the latter were the follow-ing, among others: Miss Breen, the Misses Dibbs, Mrs. Masuret, Mrs. Regan, Mrs. Beaton, Mrs. McCue, the Misses Lewis, Miss McCausland, Mrs. O'Callaghan, Miss Mary Leitch, Miss Tillman, Miss Flannery, Miss Sarah Meehan, Miss Donnelly, Miss Lily Starr, Miss Quinn, Miss Polly Birmingham, and several others. others. In charge of the Bishop's table we noticed

Mrs. O'Brien, Mrs. Thomas Coffey, the Misses Wright, Mrs. and the Misses Long, Mrs. Mayor Meredith, Miss Hoban, Miss Dalton, Miss Ryan, Miss Dewan, and many

At St. Peter's parish table we noticed Mrs. Hargraves, the Misses Harper, Mrs. Vining, Miss Gibbons, Mrs. O'Loane, Mrs. Allen McLean, Miss Draught, Mrs. Lebel, Miss Cæsar, Miss Hennessy, Miss Beatrice McCann, Miss Lena O'Meara, Miss Minnie McCarth At St. Mary's table, which, like the others,

was elegantly decorated and laden with prizes, there assisted Mrs. Martin Durkin, Mrs. Powell, the Misses Phillips, Miss L. E. Durkin, Miss Minnie Powers, Miss Egan,

Dirkin, Miss Minnie Powers, Miss Egan, of Hamilton and others. Amongst the visitors to the hall were His Lordship Bishop Walsh, Rev. Fathers Tiernan, Cornyn and Coffey, Messrs. J. J. Blake, P. Mulkern, D. Regan, Thos. Coffey, J. P. O'Byrne, H. Beaton, M. Masuret, and many others. Masuret, and many others. On the Bishop's table were a beautiful

ottoman, presented by Bennett Bros., of London; a cushion, chenille on plush, presented by Miss Bessie Wright; pillow presented by Miss Bessie Wright; pillow shams, by Miss Dalton; an ottoman in rich and exquisite work, by Miss Maggie Ryan, Ottawa; a small fancy table, by Miss Mary Coffey, London; a cushion of Indian bead work on plush, of beautiful design, by Miss Kate Ryan, of Ottawa; a silver pitcher with coblets, by Mrs Frank design, by Aliss Kate Hyan, of Ottawa ; a silver pitcher with goblets, by Mrs. Frank Smith, Toronto ; a large fancy chair, very neatly worked, by the Ursuline Nuns, of Chatham ; doll's house, by the Sacred Heart Academy, London ; a large doll, by Miss Hart : an ottoman and fire screep in Miss Hart; an ottoman and fire screen in blue satin, by the ladies of the Sacred

Heart Academy, Albany, and a coverlet with pillow shams, presented by the ladies of the Windsor Convent, a most commendable piece of work; A beautiful wax doll, by Miss Norris' school; a fancy table, sisters of St. Joseph; school; a fancy table, sisters of St. Joseph; a pair of darned net pillow shams, by Miss Hoban; a silk quilt, ladies of the Sacred Heart, London; a fancy table, Miss Mary Long; silver spoon holder, Mr. Trebiloock; card receiver, W. J. Reid & Co.; sofa pillow, Miss Gould; knitted quilt, Mrs. R. McKenzie. On the Parish table there were a china tea set, presented by Mr. W. Beidt as of

On the Parish table there were a china tea set, presented by Mr. W. Reid; a sofa cushion by Miss Tiliman; a tidy, very neatly worked, by Miss Bessie Duhamel, of Washington, D.C.; wax cross, Mrs. Har-per; a footstool, Miss Lena Cæsar; a draped table, Mrs. Lebel; a cushion, by Miss Denught; an eil nainting feam Mi Miss Drought; an oil painting from Mt. Hope; a tablet with Hand painted flowers, by Mrs. O'Loane; bridal doll, by Mrs. Col. Lewis; reclining stool, by Mrs. Fitzgibbon, London; set of furs, Mrs. Vining, London;

cruet stand, Mrs. Dromgole; music rack

Mrs. Col. Walker. rs. Col. Walker. On St. Mary's table our attention was drawn to a sofa cushion presented by Miss Couroy, a hair cloth ottoman by Mrs. Durkin; a child's suit by Mrs. McKenna; by Miss O'Grady: a sofa cushion by Mrs. Roche; a bridai doll by Miss Bergin; child's silk dress, Mrs. Jameson; statue by the Sacred Heart Convent, London; a china set, Mrs. Powers; coal stove, Mr. John Powers; china set, St. Anne's Se ciety rocking chair, with fancy back, the Misse lings out of our sight even for a few mo-Phillips; an arm chair, also upholstered with fancy work, Mrs. Michael Durkin; rings out of our signt even for a rew mo-ments. But when we know that the sev-ering is for long, and especially when we look upon the face; of the dying or the melodeon, Decker Bros., Toronto. This is but a partial enumeration of the dead for the last time-ah ! then, grief different articles that attracted attention must have its way, and the heavy heart find relief in tears. Yet in all separations, at the various tables. The collection of one comfort remains-the hope of meet-ing again. This takes away the keen edge fancy goods of every character and desis one of surpassing variety and criptio of our woe. When we feel sure that we shall see our beloved again to morrow, we beauty. The wheel of fortune, in charge of Messrs. Label, B. C. McCann and J. Vin-

CATHOLIC PRESS. Boston Pilot. MR. PARNELL has lodged a petition in the Land Court for the sale of his pro-perty in the county of Wicklow, Ireland, and a conditional order for the sale of Mr. Parnell's property was entered on November 29. The extent of the pro-November 29. The extent of the pro-perty was given at 5,000 acres and the total encumbrances as £13,000. Mr. Parnell's reason for selling his land is to give his tenants a chance of buying under the new Land Act purchase chauses. The property being mortgaged, Mr. Parnell had to apply for leave to sell, else the mortgagee could object.

THE long-continued dispute between Mr. Mackonochie and the legal head of the legal Church of England has come to a very unedifying end. Mr. Mackonochie he legal church of England has come to a very unedifying end. Mr. Mackonochie has been fighting and defying his chief for over sixteen years, or, rather, the law courts by means of which the legal chief mortgagee could object.

Catholic Review. A CORRESPONDENT writing from Rome -a convert-and sending a handsome offering home in thanksgiving for the gift of faith, writes thus in a private letter which will bring back pleasant memories to all who have lived in the Eternal City:

"We were so fortunate this year, on St. Cecilia's day, as to be able to hear Mass in the Catacombs, as to be able to hear Mass in the Catacombs, a thing we have never been able to accomplish before. The 22d was a lovely day this year, real Roman sunshine, and the drive out was extremely beautiful. When we reached the Catadistrict from which he came, and where he will find quite as much Ritualism as he he will find quite as much ritualism as he carried on in his own quarters. But this is not all. He has exchanged with a man who will carry on all the traditions of the church he has left. A very undignified manœuvre this. If Protestan's are satiscombs on entering we turned in the wrong direction, a fortunate thing as it fied, it need not matter very much to Catholics, except the disgrace that it brings upon our character as a Christian nation. What must strangers think of us?

wrong direction, a fortunate thing as it proved, as we found ourselves in 'he Chapel of the Popes, where a priest had just come to the altar to say Mass. E. and I were the only assistants, all other people having gone to the Crypt of St. Cecilia, where a Mass with very sweet music was going on. Our Mass was delightfally quiet; the young priest who said the Mass was evidently filled with the spirit of the place, and as we knelt on the centuries of worshippers, the "Commun-ion of Saints" seemed to become more real than ever before. I said a special prayer for absent friends, as I do at the confessional of St. Peter, every time I go there."

Baltimore Mirror.

ONCE every year men in business exam-ine into the state of their affairs, reckon up their profits and losses, ascertain the amount of their wares left unsold, and "balance up their books" in order to see just how much they are worth and to plan their future course of action. This is called "taking stock," and is never neglected by first-class merchants, for the rea son that they consider it almost essentia to their success. What is found to be so advantageous in material interests is also peneficial in spiritual concerns, and it is advisable that every Christian should dur-ing this week "take stock" in the affairs of the soul, and study out the correct answers to these questions : 1. How have I spent the last twelve months ? 2. What graces and blessings have I received from God, and what use have I made of them ? 3. What virtues have I acquired ? 4. What

3. What virtues have I acquired ? 5. How much sins have I committed ? 5. How much more fit or unfit for Heaven am I now than I was last New Year's ? 6. What than 1 would be used to make in order to use resolutions ought I to make in order to use better from this out? After "taking stock" in this way, it would be well if every one would "balance up the books" by making a general confession, and by thanking God for His mercies, begging His worden for transgressions and making pardon for transgressions and making promises to serve Him faithfuily during

he New Year. In this life the best of friends must part. Sometimes their separation is for an hour, or a week, or a year ; sometime families scattered, loved ones lost to sight, and changes of all kinds made, for "we have not here a permanent abode," as St. Paul told the Hebrews, and all things in this world are transient. Hence, leave-takings are frequent, must be expected, and will surely occur. When acquaintan-

"Good-bye." Few of them know what a word that is. It is a contraction for God

white robes, and palms in their hands: And they cried with a loud voice, saying: Salvation to our God who sitteth upon the throne, and to the Lamb. And all the

angels stood round about the throne, and

the ancients, and the four living creatures:

and they fell down before the throne upon

and power, and

re-assembled friends shall never again bid one another "Good bye." from her pen do not appear in newspapers of England, the United States or Austra-She has written several poems and Catholic Columbian.

moral wrecks of their souls

London Universe

Boston Pilot.

late snubbing.

justice for her."

Catholic Columbian. WITH the beginning of the new year let Catholic parents rise to a sense of their duty and provide good wholesome Catho-lic reading for their children, and banish the dirty, sensational trash that is making moral wrecks of their souls

her co-rengionists and fellow country-men, and equally from both; for she has been no less a Catholic than an Irish-woman, and she h.s rendered services equally brilliant (or, perhaps, I should say illustrious) to her native land and her adopted faith; to the harp and the cross. For almost alone among the women of For, almost alone among the women of her race, she has been as conspicuous among the defenders of her race as of her faith. But her literary labours have not of this eminently legal Church exercises his functions. Mr. Mackonochie has at of this eminently legal church exercises his functions. Mr. Mackonochie has at last, at the dying request of the Protestant Archbishop of Canterbury, agreed to fight no more, and resigned the living of St. Alban's, Holborn- on condition, however, that he would get as good a living else-where. The result is. Mr. Mackonochie been the only and hardly the chief of he claims to the gratitude of the Irish. She has aroused the sympathies of the benevo ent in every land for the victims of famine and oppression. throughout re land; and for many years the convent and where. The result is, Mr. Mackonochie has left Holborn and has gone back to the he poor around the Convent of Kenmare the poor around the Convent of Kenmare have been largely supported by her in-fluence and pen. Altogether the Nun of Kenmare is a most notable woman. She comes from an old Protestant family, who for some 500 or 600 years

have produced people of note in every generation. As long ago as in Queen Elizabeth's time there was a Lord Chancellor Cusack. It was an Anglo-Irish family, and many of its members held high administrative positions under the Gov-ernment of the "pale." Miss Cusack was educated as a Protest-

ant in the Church of England, and for Boston Priot. COMMENTING on Professor Joynes' dis-missal from Eton College, England, on account of his publishing the story of his travels in Ireland, the Toronto Globe says: five years of her youth she was a member of one of the Protestant sisterhoods. A great sorrow that overtook her at this time quickened her religious tendencies, and she resolved (much to the regret of her -"If it be true that the college authoritie friends) to devote her life to religious serhave dismissed Mr. Joynes for this cause, it is a disgraceful evidence of the desire vices. Shortly afterwards she joined the It is a disgraceful evidence of the desire amongst the English ruling class to pre-vent the truth in regard to Ireland from becoming known." How will England like this from such a leading colonial jour-Catholic Church and became a nun of the Order of Poor Clares. This Order was established in Italy in 1212. It was introduced into Ireland in 1625. It is an austere Order in Italy; the devotions of nal ? Canada does not seem to heed he the nuns there are five or six hours long very day, but in Ireland, as there was no WE learn by cable reports that Mr other Order established, the rigours of the original rules were suspended or abrogated Parnell's impressive speech at Cork has "been received with marked respect by the English press." We shall await the conn order that the Sisterhood might devote their time to works of charity. The Consequence. The world is used to England's "marked respect," expressed in words, while at the same time she is coolly provent of Kenmare was founded in 1861, and Miss Cusack entered it that year. When, on my return to Ireland, I re

while at the same time she is coony pro-ceeding with the opposite in practice. But it means a good deal when a man so self restrained and judicious as Parnell ceived a cordial invitation to visit the Convent of Kenmare, I did not hesitate to accept it. I had wanted to describe life in a convent, and Kenmare is the most famous convent in Ireland.

The convent in Ireland. The convent adjoins the church—a splendid building for so small a town, and a monument to the energy of the old Archdeacon O'Higgins. The convent is built in the Elizabethan style, and stands in a larve and heavilful with the stands fervently hope there may be, and in the next session the Government refuse legis. lation to the Irish people, then I say it will be a declaration to the Irish nation that what has been often said is true, that in a large and beautiful garden. It is a you have to bring Ireland to a state bor-dering on revolution in order to obtain and particular and performed with Insh flowers. The THE Baptist brethren of Poughkeepsie, surrounding scenery is as grand as the scene inside of the walls is lovely, for it is N. Y., gave their minister, Rev. Roland Grant, a Christmas present in the shape of his dismissal from their church, although the most beautiful parish of the most beautiful county of the south of Ireland. At the convent door I was met by the reverend mother (as the abbess or lady him were these:-Once while riding in a street car he sharply rebuked two men uperior is styled) and by "the Nun of The "Reverend Mother" enmare." Kennare." The "Reverend Mother" formed a striking contrast to her famous "Sister Francis," for the Superior is a woman of ample and noble figure—a ruddy.cheeked, blue-eyed blonde, the very who were smoking cigars; that he wore a who were smoking cigars; that he wore a flannel shirt at a watering place; that he put his food in his mouth with his knife instead of his fork; that he was seen sit-ting on a sofa with his wife, both eating from the same banana! The poor minister was utterly taken aback by the dismissal. He has a harm family and it is admitted embodiment of robust and vivacious health, with such a cheery and hearty Welcome in her voice and manner that her "Welcome to Ireland !" sounded rather like the utterance of a nation's hospitality than an individual salutation. And beside than an individual salutation. And beside her stood a little woman, with delicate and refined features-a pale and sweet facewith signs of weariness that physical suffering leaves behind it, but with single trace of sadness, yet a face that would have looked sad but for the merry

bia. She has written several poems and set them to music. She is the author of a novel. From every quarter of the globe comes a "lap full of letters," every day, Now, a woman who has written so much and so well is entitled to the gratitude of her so well is entitled to the gratitude of the solution of the satisfied."
She themselves up, and are of no use to any one, but a little thought would show how absurd this is. Why, ther whole time is occupied in being of use to every one; and, surely, if they like that kind of a life—as it is for the public good every one should be satisfied."
Wow. Sister Francia." I intermeted

one should be satisfied." "Now, Sister Francis," I interrupted, "ever-ince I read in Shakespeare the advice that Hamlet gave to Opheha-Go, get thee to the nunnery !'-I have just been dying, so to speak, to know the daily routine of a nun's life. Will you tell me ?"

I inferred from the nun's laugh that I was not using the established formula of speech, but I frankly admitted I was a ovice, and the good nun went on:

"Oh, yes," she said, "the nuns rise at five in the morning. Each nun who is able to do so takes it in turn to call all the rest. Indeed, she has to get up before five, as it takes nearly half an hour to call all the Sisters and open the doors. Every nun is in the church at six o'clock, and then we in the church at six o'clock, and then we have prayers for an hour, which helps us to do God's work through the day, and gives us good thoughts of heaven and holy things. At half-past seven we have Mass; at half-past eight we have break fast, and, as we live as much as possible like the poor people, we live quite plain—we use only bread and tea for break fast. At dimon we have ment, event on fast days use only oread and tea for breakfast. At dinner we have meat, except on fast days, which, you know, are pretty frequent. If the Sisters choose, they take some bread and cocoa in the middle of the day, and I assure you they need it after so many hours' teaching. The Sisters all teach in the schools. They go to them at nine the schools. They go to them at nine o'clock, and are on duty until three. Some of the Sisters are only half an hour out of school out of this time. We dine at 3.30. We do nearly all our workmake our beds and wash our plates and dishes. At 4.30 we all meet together to dishes. At 4.30 we an ineet together to enjoy ourselves for an hour, and talk over the events of the day. This is what we call recreation, and I can assure you that the second second second second second second second the second seco we call recreation, and I can assure you that we enjoy ourselves. If those who think a convent a gloomy place and a nun's life an unhappy one, could come to a convent recreation for a few days they would soon be undeceived. We go to would soon be undeceived. We go to church again at 5.30. At seven o'clock we have tea. After that we again meet together for recreation. At eight o'clock we go to the church again to think of our good God, and to pray to Him for every one—and you may be sure, Mr. Redpath," added the good nun, "that we do not forget our good American friends, Protes-tants as well as Catholics. We go to our rooms (or cells as we call them) at 9.30 and most of the nuns are asleep at ten o'clock."

I don't remember what question it was asked, but my notes show that the nun

I asked, but my notes show that the nun said in response: "No; a nun's life is not monotonous. People who know nothing about it are very apt to think it is, and that we must get very tired of doing the same thing every day. Why, your school ma'ams have to go on year after year teaching the same things, and yeur professors, even in your highest colleges, do the same thing, and your great inventor and master-mind, Mr. Edison, even he must do the same And your great inventor and master-mino, Mr. Edison, even he must do the same kind of thing day after day. No, sir, our life is not monotonous. It has its own joys and its own sorrows-its own pleasure and and its own sorrows—its own pleasure and its own anxieties—its desires and pro-spects—all affording sufficient variety, and then our interest in our work is, indeed, very great. I can assure you we often wish the day was thirty-six hours long instead of twenty-four. You can hardly realize the amount of business to be done, besides the actual teaching. These is the besides the actual teaching. There is the plauning and arranging for the future of so many children. Then the poor people all come round to us for advice, and often for temporal help, which for temporal help, which we cannot always give; although, thanks to my generous American friends, we have been able to do a good deal this year. You must remem-ber that in the rural districts of Ireland poor have no one to look up to but the priests and nuns. I suppose that in all this world there is not such an utterly destitute race." "You don't have school on Sunday?" "You don't have school on Sunday?" "No," said the nun, "on Sundays and on holidays we have more time, and then (musing) we look forward to our long holiday in heaven—where there will be no disaster and no famine years, and—God forward to say, and—God he disaster and no famine years, and—God forgive me! I was going to say, and no landlords!—butlet us hope that they do not know all the evil of which they are the cause, not always by what they do, but by what they do not do, for those de-pendent on them."-Redpath's Illustrated Weekly, N. Y.

We acknowledge the receipt from Fr. Pustet of a copy of the "Echo," a monthly journal devoted to Catholic church music. The number before us gives evidence of careful preparation, and proves the "Echo" to be a worthy organ of the respectable and influential association for which it speaks-the American St. Cecilia Society. It should have a wide circulation in Canada. We have also received from the same firm the second No. of "The Pastor," a monthly journal for priests. It is one of the most useful publications we have ever seen, and will be of incalculable assistance to every Catholic clergyman in America.

One of the greatest attractions for strangers who visit Washington is a colored Catholic church, one of the most costly in the city, and resting upon a solid financial basis. The choir, all the singers being colored, is regarded by the best judges as equal to that of any other in any city or in the country and enjoys a high reputation for its artistic and admirable manner of rendering the most elaborate Masses. It is the custom of visitors from all parts of the Union when in Washington to go to the Union when in wasnington to go to this church on Sunday evening to hear the singing of vespers, which is said to be un-surpassed anywhere. The church is a great pet of the Archbishop of Baltimore, who takes a deep interest in the development and religious advancement of the colored race.—Cambria Freeman.

ing, realized a large sum. Its success was entirely due to the ceaseless exertions of say intervent. So the expectation of reunion in Heaven consoles us when we bury our dead out of our sight, and turn our weeping eyes away from a dreary world to the bright these gentlemen. For the success attending the Bazaar

taken as a whole too much credit cannot be given the Rev. Fathers Tiernan and away from a dreary world to the bright stars in the firmament above. Then we recall with solace this pas-sage from the wonderful Apocalypse of the great St. John, where, concerning his vision of the glory of God he wrote: After this I saw creat world include be given the Key. Fatners Tiernan and Cornyn, who gave material assistance and good counsel throughout its continuance that proved invaluable. The people of London are placed under lasting obligaions to these gentlemen for their tireless After this I saw a great multitude which endeavors in furtherance of the Bazaar. no man could number, of all na-tions, and tribes, and peoples, and tongues: standing before the uhr ne, with

TWO CONVERTS.

Lady Sykes, wife of Sir Tatton Sykes, Bart., of Sledmere, Yorkshire, was, with her youthful son, received into the Cathoic Church last week at the Oratory, South he Church list week at the Oratory, South Kensington. The World states that the Duke of Norfolk acted as sponsor at her ladyship's baptism; sponsors, however, are not required at conditional baptism, but

their faces, and adored God, saying: Amen. Benediction and glory, and wisdom, and only at Confirmation. A statement that Sir Tatton Sykes also had been received thanksgiving, honor, and power, and strength to our God for ever and ever. Amen. And one of the ancients answered, into the Church was contradicted by the into the Church was contradicted by the Morning Post, at "the request of those who were entitled to speak with knowl-edge." But the next day the Post pub-lished a telegram from Sir Tatton Sykes himself, requesting it to state that the contradiction was unauthorised by him. The great position which Sir Tatton Sykes holds in Yorkshire, accounts, to some ex-tent, for the interest in his private con-cerns which the newsnoners have been disand said to me: These that are clothed and said to me: These that are clothed in white robes, who are they? and whence came they? And I said to him: My lord, thou knowest, And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb; therefore they are before the throne of God, and they serve him tent, for the interest in his private con-cerns which the newspapers have been dis-playing, and the name which, in his father s time, was a household word in the mouths of all English sportsmen, has dur-ing the tenure of the present baronet, been associated with many an act of muni-ficent charity. He has, we believe hull day and night in his temple: and he, that day and night in his temple: and he, that sitteth on the throne, shall dwell over them: They shall no more hunger nor thirst, neither shall the sun fail on them, nor ficent charity. He has, we believe, built at his own expense as many as fiftee 1 Pro-testant churches.—London Tablet.

with these touching words:--"For all your kindness God knows I am grateful. How your acton will effect my future I know not. I go out not know-ing whither I go, to work or to suffering, but I do not go away from His creations to the touch the tour tay. be with you, just as Adieu means-I place you in God's keeping. For however His care who has taught me to pray, "Give us this day our daily bread," God help you. God help me, for I see not short a time dear ones are to be away from each other, the parting always has about one step before me. Farewell. it more or less of sadness. Life is so uncertain, that we hate to trust our dar-

LIFE IN AN IRISH CONVENT. A Talk With the Nun of Kenmare.

it was in the form of the minister's "resig

nation." Among the charges made against

He has a large family, and it is admitted that he was a faithful worker and that his

He read a

influence was always good. He read a letter to the people before he left the

pulpit on Christmas Eve, which ended

with these touching words:-"For all

BY JAMES REDPATH.

Two years ago, I wrote in Dublin ar account of my first interview with the Nun of Kenmare. It was sent to the New York Tribune and widely repub-lished in America, Ireland and Australia. do not mind so much that we must now say farewell. So the expectation of I received so many applications for it that, as it is out of print, I have thought it best to republish i

The most famous Irish lady of our day, and the most famous Irish nun since the time of St. Bridget, is Sister Mary Francis Clare of the Convent of Kenmare in the Coanty Kerry. In religion, she is called Sister Francis; in literature, she still re-tains her family name of Gusack; but in the hearts and the homes of the Irish race, in every clime and country, she is known only and honoured and beloved as "the Nun of Kenmare." No woman in Irish history was ever so widely known during her own lifetime; and no Irish nun, during her own lifetime, ever before wielded an influence so beneficent and wide spread. Her books, both devotional and historical, have a larger circulation than the books of any other Catholic author now living. The nun has written fifty or sixty

books. They are devotional, biographical and historical books; and they enjoy a high reputation as well among scholars as among the people. Catholic critics and students from the Pope down have spoken in terms of great admiration of

these books, and eminent Protestant writers have been equally laudatory. Her chief historical books are a history of Ireland, a history of Cork, a history of Kerry -large octavo volumes; and her princi-pal biographical books are lives of O'Con-neil, Father Mathew, St. Patrick, St. Bridget and St. Columba—each, also, eladea. borate studies. Her devotional books are very numerous, and form an exclusively, or rather distinctively, Catholic library. More than half a million of copies of neither shall the sun fall on them, nor any heat: For the Lamb, which is in the midst of the throne, shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes." Then there shall be no more parting, and

would have looked sad but for the merry beaming of her bright and keen brown eyes. They were clad in the habit of their Order—a deep black serge dress, with a white coif on their head and breast, and the long black veil. There is a heavy black cord around their waist, and a ros-ary hanging from it. The welcome of the nun was as cordial as the welcome of the reverend mother, and I visited the convent often enough to know that it was as sincere as it was generous. There are twenty-two nuns in the Con-

vent of Kenmare. I became well ac-quainted with most of them, and I was greatly disappointed with them. For a greatly disappointed with them, For a brighter, more intelligent, or a better educated, or a happier group of women I never met anywhere before. They I never met anywhere before. They answer to none of the descriptions that I lumbered up my mind with in my early youth; and as I had only seen nuns, since then, on dress parade, so to speak — in pub-lic and on duty — I had never once ques-tioned the veracity of these pre-Kenmareite

records. For these Kenmare nuns were so uncivil to my teachers as to refuse to have been crossed in love, or to be homely, or to be "ascetic and narrow-minded," or even stupid, but good-for they are witty and merry, and several of them are hand-some women, and not one of them is ugly. But I am keeping the reverend mother and the Nun of Kenmare standing all this while! The Nun of Kenmare I had a dozen interviews with. I then obtained from her this account of the life in an Irish convent, and I shall give it in her own words. She said she was perfectly willing to answer any question I should ask, and would take no offence at the most sceptical questions. "Well, then, Sister Francis, what in

duces young girls to crush out every instinct of womanhood-to adjure the prospect of love and of motherhood-and shut themselves up within the walls of a convent?" The good nun's eye twinkled with hu-

mour as I asked this rather brusque ques tion. She laughed and said : I know that the Protestant notion

that we nuns entered convents because we were crossed in love, or have had some great trial. But, indeed, it is a wrong Why, a convent would be a fearful place to live in, continued the nun, if Paterson Times all the inmates were unhappy, disappointed, soured women. A great many nuns are girls who have been educated in Two Catholics Doing a Gook Work.

convents, and you know that girls are very sharp, and you may be quite sure Lady G. Douglas and her baker husband they would not want to enter a convent if they saw, when they were growing up there, that the nuns had been unhappy, of London.—New York Sun.

The Family and the Church.

The Catholic Church, and she alone, has by her divine charter the right and the power to place a barrier to the foul tide power to place a barrier to the foul tide of immorality which has made and is making sad havoc with the family—the corner stone of society. She alone as the dispenser of the Sacraments, the Mysteries of God, possesses the means of enforcing her enlightened views, of imparting wis counsel and offering helpful advice. Those who have derived their notion of the Confessional from the scurrilous calum-nies of Maria Monk and the senseless these of Maria Monk and the senseless diatribes of "ex-priests" in the pay of the American Bible societies, may be a little startled by this proposition. Let them cousult any Catholic husband or wife and they will find that the web of falsehood in which they have been example is such in which they have been caught is such that they would blush at their own sim-plicity. They will find that all the virtues, which, even to the least cultured under which, even to the least cultured under-standings, shine clearly forth as the very basis of contentment in family life, are inculcated in the Confessional. In it cool patience is sprinkled on the heat and flame of distemper, chafes are healed, rankling barbs are plucked out, and magnanimity, self-sacrifice and love brighten afresh at self sacrifice and love brighten afresh at the latticed crate of the sacred tribual. We defy the bitterest enemy of the Church to point out a single unhappy family among hose who frequent the Sacraments .-

