The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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Mary's May.

Her freshest robes the glad world dons,
The golden sunbeams fall
In flowery vales, on upland lawns,
On tasselled maples tall.
Amid the rathe wheat blackbirds flute
A merry roundelay;
No song-bird's voice is dull or mute
In Mary's month of May.

With clover blooms and sweetest flowers
The meadow-lands are bright;
The robins throng around their bowers
In apple blossoms white;
The lilies bend their heads in prayer,
The scented thorns are gay:
There's light, there's beauty everywhere
In Mary's month of May.

The river sings a livelier tune;
The whisp'ring reeds among:
The red dawn to the east comes soon—
The daylight tarries long;
And organs sound, and church-bells peal,
At closing of the day;
And round her altars millions kneel
In Mary's month of May.

And she, the Mother, Queen, and Maid,
Who sits nigh God's bright throne,
Will not disdain to give her aid,
When sinners make their moan;
And He who makes her face so fair,
Who owned on earth her sway,
Will not refuse the slightest prayer
His Mother makes in May.

—*M. Rock, in the Catholic World for May.*

WHY WE HONOR MARY.

Her Place in Heaven and in the Hearts of Those Who Love Her Son.

Holy Mary's month, everywhere with graces blessed, and in our sunny land bright with bloom of countless flowers, begins to-day. Let us leave the day of earth whose light is shining like a halo of heaven on her altar, just a little while, to pass across all the days of the Mays of the past, and go back to the unbeginning.

* * *

The law of the highest love is to give the greatest gifts. The greatest gifts is life—and, greater still, life with intelligence and immortality. In God's mind all creations existed—not one but many. Who in His mind is the first borne of all creation? Who the first fruits of all creation? Jesus Christ. All creations were to revolve for grace and light around the future Christ, like stars around the sun.

* * *

From the beginning, Jesus Christ, The Man of the human race, was predestined to be the Son of God. Therefore, Mary, the woman of the human race, was predestined to be the Mother of the Son of God, by becoming the Mother of Jesus Christ. The two predestinations are inseparable. One can not be without the other in the decrees of eternity, because one has not been manifested and realized without the other in the days of time. There is no equality between these two first predestinations, because one is the predestination of the Man-God, who is infinite, while the other is the predestination of a finite creature; but each in decree eternal, as in earthly fact, is necessary to the other. We cannot put asunder their predestinations in the will of God no more than we can separate their realizations in the worship of earth.

* * *

It is impossible for God to elevate a human person higher than Mary, who was to become in time, and on earth, the Mother of Him who in the heavens and from all eternity is the Father's only Son; and, therefore, Mary stands amid all creatures solitary in her grandeur, unapproached in the order of grace, and she cannot be judged by the standards with which we judge other creatures. She must be measured by God's standards, and those standards are found in her eternal predestination to be the Mother of the God-Man, Son of the eternal Father and Saviour of the world. We must not forget that. Human personality was not glorified nor exalted, much less divinized by or in Jesus Christ, for though real man He was not a human person.

* * *

Prophet, apostle, penitent, disciple here below, angels above, how they fill the earth and the heavens with ceaseless hymns of glory to God and His Christ, the accords of which are as innumerable as the singers in creation's countless choir.

But apart and alone—and though amid—above them all, stands one with a tone in her voice none other can ever borrow; and a tone so true, so sweet, so tender, with such a mystery and meaning in its melody—a human solo in creation's choir—Mary of Nazareth, who, in the humility of her glory and in the glory of her humility, exclaims, "I am His Mother." It is a human voice with a finite tone.

Out of the eternal silence floats something like an echo, from a voice divine, in an infinite tone—from God Himself—"I am His Eternal Father."

"I am His Eternal Father!" "I am His Mother!" Incommunicable words, these. None other, save God and Mary, can pronounce them, for none other holds such personal and natural relationship to Jesus Christ.

He has prophets, apostles, evangelists, penitents, disciples, ministers in creation, beyond the reckoning of man—but He has only one mother, and can never have another.

Thus it is that personality belonging to our human nature, in Mary of Nazareth, has reached an elevation of glory simply, and forever inaccessible.

* * *

"I am God's Mother" is a declaration beyond and above which there can be but one higher announcement to men, Christ's: "I am your God!" Christ's announcement to angels and men, to all creatures of all creations, "I am your God," and Mary's declaration, "I am His Mother," divine forever their incommunicable relations to one another and to all creation, while, at the same time, they at once, and forever, fully determine the only true, correct, certain and perfect inner acceptance, and the only correct, certain, true and perfect outward profession of faith in the presence of two truths which are inseparably bound together, and meet, without either greatening or lessening the other, or either absorbing the other, in the one great mystery of the redemption.

There is another being that is not a person, a moral yet visible being that alone can and does present to the eyes of faith these two truths, separate, yet united, with all their evidences, meanings and consequences. That moral being is mystically a virgin and a mother, bringing forth Jesus Christ in the minds and hearts and lives of men, and in the full sight of the world. She is the bride of the Lamb, who, as Mary of Nazareth, alone could say, "I am the mother of Jesus," has alone the sacred and exclusive right to say, "I am Christ's Church." That Church, by the grace of God to each of us given, is our own Holy Roman Catholic Church. She, alone, not only realizes, but through all the days of time, livingly perpetuates, the Incarnation; and she only by faith can apprehend, and by divinely commissioned infallible authority does and must proclaim, as part of the Incarnation, the mystery of Mary's eternal predestination, with all its everlasting meanings and consequences.

* * *

In every work of grace that ever was, or ever will be, Father, Son and Holy Ghost have part. But all grace is from and through Jesus Christ, and Jesus Christ is by Mary; therefore, in every work of grace the mother of the Father's Son Incarnate has also her part; and remember that all these beauties, glories, truths, are contained in the two eternal predestinations of Jesus Christ as the Son of God and of Mary of Nazareth as His mother. All salvation and predestinations come from theirs—and if theirs be inseparable, as inseparable they are, Mary, the mother of Jesus Christ, is an ever-living, everlasting element in all predestinations.

Now did we not do well to leave the earth a little while in order to ascend to the eternities, where we have gathered the fairest flower, on Mary's first day, for the crown of our Queen! Let us come back to her altar again, and first think and then pray.

The greatest writers, men who have sounded the depths of truths, teach that true devotion to the Virgin Mother is a certain sign of predestination. Have we that true devotion? Do we make our lips wings to waft Hail Mary's to heaven? Ah! the Hail Mary came from heaven, but it wants to go back home again. It wants to fly from the sinful world to the sinless heaven, and to bring in its sweet, simple words, our petitions to our King through our Queen. Happy the lips that breathe the Queen's prayer. Blessed the hearts that shrine worship for the Son, love for the mother and homage for the Queen!

REV. A. J. RYAN.

GLADSTONE'S LAST WONDERFUL EFFORT.

Harold Frederick cables to the New York *Times*: "Old Parliamentary hands agree that Thursday night stands out clear and sharp beyond anything else in their recollections at Westminster. There was not only a scene which all witnessing it instinctively felt belonged to the great passages of history, but there was struck one of those rare, revibrant notes of humanity at the highest tension, of gallant impulses, which are heard by after generations. When the time comes to write the life of Gladstone the chronicler must be dense indeed who does not see in Thursday's spectacle the dramatic apogee of his whole astonishing career.

"One of the keenest, albeit kindliest, men in British politics put it with rough force yesterday, when he said, 'In the interest of historical unities, Gladstone ought to have died then and there. After that splendid five minutes, to go on living must be in the nature of an anti-climax.' It is not easy to impart in words any intelligible idea of the way that occurrence thrilled those who were privileged to be in the house. There had been a speech of over an hour by Mr. Chamberlain—an excellent example of his qualities of acuteness, nerve and cool audacity, which, in committee, make him the only possible leader of the Opposition. When it was finished, Gladstone, to everybody's surprise, arose. He had never before spoken in the dinner hour, and had not intended to speak then. Thus unprepared, and under the most unfavorable conditions, he made what all sides describe as the cleverest, most effective half-hour speech on record in the English parliament. It literally bubbled over with that pretty humor, the gift of which has descended upon him so late in life. It rolled out with a vivacity of manner and terse sprightliness of diction quite unusual even with him. It not only made unpleasant hash of Chamberlain's strong effort, but outshone all Gladstone's own previous presentations of the Irish cause in directness and power, and in its appeal to hearts and heads alike. When he ended there was a lot of cheering. Then the chairman slipped out of the exit behind the chair to go to dinner, and the British members began hastening out by other doors.

Only the Irish members, gathered in a solid phalanx of sixty on the benches opposite Gladstone sat still. They had been watching intently, and noted that at the conclusion he put his hand over his heart, drew a long, labored breath and turned to ashen paleness. The frightened thought that the end which everybody who listens now to the aged premier on his feet cannot escape thinking about was at hand spread over the Irish group, and kept them staring open-eyed at him.

A BURST OF ENTHUSIASM.

He took his seat between Trevelyan and Morley, exchanged a word or two with them and then bowed his head in a silent, waiting attitude. Fully five minutes passed thus, and the Welsh, Scotch and English members had practically all trooped out when Gladstone finally rose, took a step or two toward the exit behind the speaker's chair, then the whole sixty-five members, by one simultaneous impulse, sprang to their feet or leaped on the benches wildly waving their hats and raising roar after roar of deafening cheers. The others hearing this tumult came running back and caught the Celtic enthusiasm and joined heartily in the din, till, as has been said, there was such a scene as no living man can remember before in Westminster. Gladstone, still pale, but with a proud sparkle in his big dark eyes, acknowledged it all with an intense glance rather than a bow, drew himself to his full height and moved slowly away. It is what members chiefly recall at the close of the first week of the committee stage of the Home Rule bill.

Special to the CATHOLIC RECORD.

ARCHDIOCESE OF TORONTO.

Having heard a good deal about St. Michael's Hospital I made up my mind the other day to pay it a visit. I was courteously received by the Reverend Mother and was shown through the different wards and private rooms. It is one of His Grace's latest works. Seeing that there was great need for such an institution, he exerted his powerful influence to have one established, and accordingly last July what was formerly Notre Dame Convent, Bond street, became St. Michael's Hospital. Since then upwards of five hundred patients have been accommodated, which goes to show that it is filling a long-felt want. The greatest care and attention are shown by the good Sisters of St. Joseph, who have charge of it, and by an efficient staff of surgeons and physicians. The rooms are bright, airy, and well furnished.

On Sunday, May 7, in St. Paul's Church His Grace Archbishop Walsh administered the sacrament of confirmation to one hundred and ninety-five candidates. Solemn High Mass *coram pontifice* was sung by Rev. Father Redden, with Father Kelly and Mr. Carberry as deacon and sub-deacon respectively. Rev. Fathers Hand and Ryan attended His Grace at the throne. The choir, led by Mr. McCloskey, with Miss L. Murphy as organist, rendered Farmers Mass in fine style. After Mass Father Ryan preached a powerful sermon on the sacrament of Confirmation, explaining its meaning, the importance of a worthy reception of it and the necessity of it. He dwelt on the many graces which go with it, and how needful it is that in order to be strong Christians we must labor to be perfect Christians. After the administration of the sacrament His Grace addressed a few words to the children. He told them they had received the Holy Ghost into their hearts, and that He would remain there so long as mortal sin did not drive Him out. They had become temples of the Holy Ghost, but they must remember the words of St. Paul, "He that pollutes this temple, him shall God destroy." It was not enough that they began well, they must persevere in holding on to the graces they had received. "He that perseveres unto the end will be saved." He urged them to keep away from bad company and bad books, to say their prayers with attention every morning and evening, to go to Mass every Sunday and holy day, and to frequent the sacraments. He then spoke a few words of wholesome advice to the parents, and concluded by expressing his pleasure at knowing there were so many good societies in the parish. He sincerely hoped they would continue to grow in numbers and usefulness. He then administered the total abstinence pledge to all those who had received the sacrament, to have effect until the age of twenty one.

Some time in the coming week it is expected that a branch of the C. M. B. A. will be organized in St. Paul's parish. The movement was begun chiefly through the efforts of Rev. Father Hand, the pastor. The prospects are bright for a flourishing branch, as already eighteen have undergone the medical examination and it is expected that there will be twenty-five chartered members.

The annual picnic in aid of the House of Providence will be held on the grounds connected with the building on May 24th. Besides being assured of obtaining a large amount of healthy enjoyment the purchasers of tickets will have the additional satisfaction of feeling that they are helping a very worthy charitable institution.

In all the churches on Sunday a circular letter from His Grace the Archbishop was read announcing that on Dominion Day a picnic would be held in Blantyre Park to assist towards defraying the expenses of establishing the industrial school to be erected some time in the near future. It is expected that the various Catholic societies of the city will turn out and march in processional order to the grounds, and the announcement is made thus early in order to give them necessary time to make arrangements for so doing.

Next Sunday First Communion and Confirmation will be given at St. Michael's Cathedral the former at the 9 o'clock and the second at the 10:30 Mass.

The entertainment given by the Knights of St. John Ministrels on Tuesday and Wednesday, May 9th and 10th, was, as is the case with everything the society undertakes, a grand success. A feeling of genuine surprise was experienced at the merit of the performance. They did so well that the manager of the Academy of Music endeavored to persuade them to repeat it at his theatre. The solos were very well rendered, while the choruses could hardly be improved on. The voices blended well, the attacks were good, and the time was perfect. The jokes of the end men were fresh and crisp, and created much laughter and applause. The tambos were Frank Owen, Jake Armstrong, M. Fletcher, the bones, Jno. H. Kennedy, Ben Mildrew, Arthur Taylor, interlocutor, Harry Todd. The tumbling of Messrs. Latremouille, Duggan, Woods, and Tymon in the second part was admired. Jas. Glionn and Ed. Birch pleased the audience with their banjo and guitar selections, while Messrs. Fletcher and Owen in their song and dance creation, "Two Old Darkies," won their applause, securing an encore. Mr. Duncan McLean is to be congratulated on his beautiful rendering of German yodling songs. He so delighted the audience that he was repeatedly encored. The farce, The Bad Hotel, given by Messrs. Kennedy, Fletcher, and Owen, created much laughter. The entertainment closed with selections by the Knights of St. John cadet drum and bugle band. The musical director was Mr. Chas. E. Musgrave. Glionna's orchestra was in attendance.

NATZ.

DIOCESE OF PETERBOROUGH.

Blessing of a Bell.

A year ago, come May 24th, the congregation of St. Joseph's Roman Catholic church, Douro, held high festival on the occasion of the laying of the corner-stone of the new parish church, by His Lordship Bishop O'Connor. The work then formally initiated, has progressed apace, and now upon that corner-stone rests one of the most substantial, elegant and commodious church buildings in the diocese of Peterborough. The beautiful, solid grey walls carried up with Dunimer limestone, with window dressings of Georgian Bay limestone, are crowned in the front with a square tower and belfry, to be tenanted by the fine new bell, which yesterday received the blessing of the Church—to call the faithful to worship; to voice, with its bronze tongue, the

SACRED ECHO OF THE FIRST ANGELUS;

to peal forth the merry wedding chime and to toil the knell of the departed soul. The services, preliminary to the ceremony, were conducted in the old church, which is quite overshadowed by its grand and dignified successor. At 10:30 His Lordship Bishop O'Connor, Rev. Father "Dan" (as his former parishioners with reverent familiarity speak of him), Rev. Father Keilty, the present energetic rector of St. Joseph's, and the congregation, including many from Peterborough, had assembled for Mass. Rev. Father O'Connel, of town, was celebrant. At the conclusion of the Mass an adjournment was made to the new church structure which had been provided with improvised seats for the occasion. The new bell, hung on its frame work, rested in the centre of what will be the sanctuary when the building is consecrated. The bell was manufactured at Troy, New York, weighs about 1200 lbs, and has a rich, far-reaching sonorous tone. The bell bears the following inscription in Latin words and letters:

"Ad Majorem dei Gloriam et Sanctæ Annæ Beatæ Mariæ Virginis, Matris Honorem; Illustrissimo et Reverendissimo R. A. O'Conner, D. D., Episcopo et Reverendo Guilelmo, J. Keilty Rectore; A. D., 1892;" which may be freely translated as follows:

"To the greater glory of God, and in honor of St. Anne, mother of the Blessed Virgin Mary, the most illustrious and Most Reverend R. A. O'Connor, D. D., being Bishop of Peterborough, and Rev. William J. Keilty, rector of the parish, in the year of our Lord, 1892."

(The bell was purchased last August.)

The building committee of the new church—Messrs. J. Leahy, Wm. Moher, John N. Welsh and John Moloney—acted also as sponsors at the baptism of the bell, which received the name of St. Alphonsus—Alphonsus being the second of the baptismal names of the Bishop.

Before the religious ceremony began His Lordship gave

AN EXCELLENT AND INSTRUCTIVE ADDRESS.

He said it gave him great pleasure to meet the congregation for the first time in their beautiful new church, which he hoped to see shortly completed and ready for the devout worship of Almighty God. It was, he thought, a consolation to bishop, clergy and congregation that God had so blessed them in temporal matters that they had been able to give of their means to the erection of this church which he hoped to see consecrated this day five weeks (June 11th). He had come to perform the first function, the blessing of the bell. In answer to the natural question why the Church uses so many prayers and ceremonies over material objects, the speaker said that the curse of the fall of Adam extended to everything animate and inanimate, and this was the reason the Church used prayers and exorcisms to neutralize this curse in the objects and articles used in the worship of God. This was why the bell is blessed—to be used to call the people in the name of God to church to worship. The ceremonies of blessing were symbolical of the spiritual benefits which the people it called to God's house to worship, received by so assembling.

The first part of the ceremony was the reading of seven psalms, which set forth the glory and majesty of Almighty God. The next order was to bless with appropriate prayer, salt and water with which the bell is to be thoroughly washed without and within—the prayers used being symbolical of the blessings received by those who obey the voice of the bell calling them to worship. The washing of the bell inside and outside was symbolical of the purity of motive and of heart with which the worshipper should approach the presence of God. After the washing of the bell the name is given, generally the name of some saint—so that the saint selected may protect them who come to worship at the call of the bell.

THE NAME CHOSEN FOR THE BELL

was that of St. Alphonsus, founder of the great religious order, the Redemptorist Fathers. Then follows the anointing of the bell. It is anointed seven times in seven different places, with the oil used in extreme unction, to signify that those who obey the call to worship will receive the seven-fold gifts of the Holy Spirit. The bell is next anointed four times in four places on the inside with the sacred chrism of baptism and confirmation. This symbolizes the imparting of the grace of God to all who come to worship in obedience to the sound of the bell—from the four points of the compass. The anointing is followed by the singing of other psalms, which ascribe glory and majesty to God, followed by other prayers, exorcisms and blessings. The prayers are that God may use the material bell to help in blessing worshippers its voice calls together. Afterwards incense is blessed and placed under the mouth of the bell that the grace of God may extend as far as the voice of the bell reaches. The ceremony concludes with a short Gospel. All this ceremony was observed, not that the bell had any power in itself, but God uses material objects to glorify Himself. The voice of the church bell sounded on many important occasions; from the cradle to the grave—at baptism, at confirmation, at marriage and at the hour of death. The bell would also ring the Angelus three times a day, suggesting the sublime prayer founded on the annunciation by the angel of her conception to the Blessed Virgin.

IT WOULD RING THE ANGELUS

at morning, so that the members of the congregation who heard it might be reminded to thank God who had safely brought them through the dangers of the night—at noon, to remind us of another prayer, to show that in the midst of all our toil we are dependent upon God—at night to thank God for the blessings of the day. Thus it would be seen, His Lordship said, that the voice of the consecrated bell was the voice of God calling the people to worship in His holy temple. The people were earnestly exhorted to listen to the voice of the bell as the voice of God. It would be raised to its proper place in the belfry in the course of a few days.

The ceremony was then proceeded with, following the order indicated in the address of the Bishop. Rev. Father O'Connell did the washing of the bell with the blessed water in a most thorough manner, His Lordship and Rev. Father Keilty chanting the prescribed prayers. After the anointing the Bishop grasped the wheel and sounded three strokes on the bell. He then blessed and lighted the incense which was placed under it, and with the reading of a short gospel the ceremony was concluded and the bell was blessed.

His Lordship retired to the vestry and Rev. Father Kielty thanked His Lordship and clergy for their help, and the people for their presence, and invited contributions to the bell fund, himself setting a substantial example. A handsome sum was contributed.

—*Peterborough Examiner, May 8.*

DEATH OF FATHER RUDKINS.

Peterborough Examiner, April 28.

At fifteen minutes to two o'clock Saturday afternoon Rev. Father Rudkins died at St. Joseph's hospital, where he has been lying in a most critical condition for a few days past. The sad intelligence of the demise of the rev. gentleman was soon passed from mouth to mouth and was received by every person with expressions of deep and sincere regret. Rev. Father Rudkins was a priest who had the respect and esteem of all citizens, and had endeared himself to the people of the parish, for he was a true priest, charitable and kind to a remarkable degree. In fact there is no doubt that his self sacrifice to duty, his unremitting attention to the wants and cares of the needy and the sick had a great deal to do towards sowing the seeds of his fatal illness. His death will remove from the community an esteemed and well known citizen, a kind and charitable priest, and an upright, good man.

The deceased priest had been a sufferer for some time from a catarrhal affection of the stomach, but his last illness has extended only over a few days. The cause of his death was typhoid fever. On Thursday morning it was thought that his case was hopeless and that death was near. He was watched with all the care that skilled and attentive nursing could exercise, and his medical attendants did their utmost, but the end which had been feared for days came shortly before 2 o'clock on Saturday, and the mournful tolling of the bell at St. Peter's Cathedral told the parishioners in solemn tones that their Chancellor of the diocese was no more.

Rev. Father Rudkins was born in Peterborough, being a son of the late Patrick Rudkins. As a youth he was active and popular among the young men of the town. In later years when he had been ordained to his holy office he maintained that warm place in the hearts of those who, with him, had grown into manhood and became representative men of the community. His early education was received at the Separate school and the Collegiate Institute. He commenced his classical studies with Mr. Lynch, of Rubidge street, and continued them at St. Michael's College, where he also studied philosophy. He entered St. Michael's in the year 1880, and after studying there two years went to the Grand Seminary at Montreal, where his theological studies were prosecuted. He completed his course in 1886, and in October of that year was ordained to the priesthood by the late Archbishop Lynch. After his ordination he was assistant priest at St. Peter's Cathedral, and continued as such until Rev. Father McEvay went to Hamilton with Bishop Dowling, when Rev. Father Rudkins was appointed rector of St. Peter's cathedral and Chancellor of the diocese. In this office he had faithfully performed his duties until his death. These duties continually called the deceased gentleman among the people of his parish, and by his affability, kindness, generosity and devotion to duty, he won, not only the respect of the citizens generally, but the warm love of all the people of his parish. Among the clergy his death will be mourned with the deepest sorrow, for he was as beloved by them as he was by his people. His relatives and bereaved brother clergy will have sympathy in their sorrow.

Special to the CATHOLIC RECORD.

DIOCESE OF VALLEYFIELD.

On Monday last His Lordship Bishop J. M. Emard arrived home from Rome, after an absence of over four months. His voyage was a continued success, and his reception on his arrival here most hearty and enthusiastic. About twenty-five of the leading men of the town went as far as Malone, N. Y., to meet him, including the Mayor, Mr. J. H. Sullivan, and the Mayor of the parish, Mr. Beaudot.

Over one thousand persons awaited his arrival at the station here, and on his taking his seat in the carriage with the Mayor and the administrator of the Diocese and his secretary, the procession was formed, headed by the band, escorted by mounted Zouaves. After the Bishop's carriage came his father and family, and then the clergy, those on foot following.

Arrived at the cathedral the "*Te Deum*" was chanted, when His Lordship was conducted to his throne, and a very flattering address was read by the Mayor, to which His Lordship responded with that ability and appropriateness which is one of the many qualities that so endears him to his flock. He spoke both in French and in English, giving a short history of his journey, and telling the Irish people how he had visited the grave of O'Connell, and had said Mass over where his heart lay in Rome. He was presented with an address in Lurgan—not far from Belfast—and in his reply he read the address which had been read to him on the day he left Valleyfield, in his own cathedral, by the son of an Irishman who was Mayor of the town and still occupies the same position. Such hearty cheering he had never heard in his life as he then received.

The cathedral, which will hold over three thousand persons, was packed, even out into the porches.

I may add that Bishop Emard was consecrated on June 9th last—1892—on which occasion there was a grand demonstration and a banquet given to over five hundred guests, by the town of Valleyfield.

God prosper thee, my Mother dear!
God prosper thee, my Queen!
As it hath ever been!
Think of thee, and what thou art,
Thy majesty, thy state;
And I keep singing in my heart,—
Immaculate! Immaculate!

—*Father Faber.*

Noise does no good, and good makes no noise.

AN INTERESTING EVENT.

Mr. and Mrs. Joseph Archer, Senior, Celebrate Their Diamond Wedding.—A Touching Ceremony at the Basilica.

Quebec Telegraph, May 9.

Silver weddings are too frequent to be of any public account, and golden weddings are not so rare as to deserve more than passing notice; but when it comes to diamond weddings, the event is so exceptional and interesting that the readers of the *Daily Telegraph* are entitled to know all about them.

Just sixty years ago, to-day, Joseph Archer, a young Englishman, not long before arrived from Brixham, South Devon, was wedded at the Basilica to Miss Emelie Robson, the step-daughter of his employer, Mr. J. Sellard, then one of the leading master-builders of Quebec. There was no St. Patrick's church at that time, and the late Father Nelligan, who joined the young English Catholic couple, was obliged to officiate at the Basilica, in the Chapel of the Holy Family. At 8:30, this morning, in the same sacred spot, a most beautiful and affecting sight was witnessed, when, in the presence of their children, grand-children and great-grand children, and a considerable concourse of other relatives and admiring friends, the same couple, now both in their eighty third year, but still remarkable for their vigor, both of mind and body, approached the altar once more together to renew their nuptial vows and to ask the Church's blessing upon the sixtieth anniversary of their union. Needless to say that, under the circumstances, the ceremony was as solemn and imposing as it was touching and suggestive. They talk of the Grand Old Man, Gladstone, and people seem to wonder at the jauntiness with which he bears his great age, as if the retention of the physical and intellectual powers were incompatible with longevity and with the conditions of life in America. But here we have a striking example to the contrary in our own midst. Almost every one in Quebec knows Mr. and Mrs. Joseph Archer senior. They have been identified with our old city during all or most of their long and useful lives. They are among the most prominent members of the St. Patrick's congregation and and the sturdy, erect, well-knit figure of Mr. Archer is still daily conspicuous on our streets. Years have whitened his hair, but they have not dimmed his intellect or much diminished his bodily strength. He carries his great age almost as jauntily as does his great countryman the present Premier of England. He has scarcely ever known sickness, and is almost as active to day in business as he was forty years ago. And yet he is a man who has had his trials, losses and afflictions as well as other men. He is also a man who has worked hard and struggled late in his time to rear a large family in the fear of God and the respect of the community and to win an independent position for himself amongst his fellow-men. As a builder and contractor, he has left his mark on the progress of this city and its neighborhood, and few men in his line have by their enterprise and the confidence they commanded contributed more to create opportunities for the employment of our working classes. The Bic and Red Island light houses, the Chain Gate, the loop holed galleries and walls and the great water tanks on the Citadel, the repairs to the fortifications, the Chateau d'Eau at Jeanne Lorette, the Congregational Church on Palace street, the extensive alterations in St. Patrick's church, the Military Orphan Asylum, the Finlay Asylum, the Quebec High School, the St. Patrick's School, and hundreds of other public and private buildings in town and country remain enduring monuments to his activity, enterprise and mechanical skill. Such men are precious to any community, and it is consequently not surprising to find that, in his ripe and honored old age, the fruit of a sober, orderly and well-conducted life, he enjoys the universal respect of his fellow-men. And on more than one occasion has that respect been publicly testified. A devout Catholic, he was early in his career in Quebec elected a life member of the Committee of Management of St. Patrick's Church, and twice was he also honored by election to the City Council as one of the representatives of St. Roch's and Montcalm wards, rendering eminent service to his constituents and the city by his incorruptibility, watchfulness, devotion to the public interest and independence of character. The North Shore Railway, Dalhousie and St. Andrew streets are all great local improvements in connection with which Quebecers owe him a deep debt of gratitude for the zealous vigilance with which he looked after the city's interests, frequently at great sacrifices to his own. The descendant of a good old English family, he has naturally a strong affection for his native land, and, as a life member of our local St. George's Society, proves it whenever necessity arises. Yet he is still one of the oldest and most devout members of the Irish Catholic congregation of Quebec, or, as he terms it, the congregation of Catholics speaking the English language, in whose incorporation he took an active part. In fact he is one of the landmarks of the Church in this respect, and there is no member of it who is an "older stander" of St. Patrick's or who deserves more at the hands of its body of worshippers. Like all other broad minded Liberal Englishmen, too, he sympathizes with all that is reasonable in the demands of their nationality for national government. "A full measure of justice" is his idea of how the Irish difficulty should be settled, and in so far as that idea chimes with the supremacy of his mother land, there is no more ardent Home Ruler.

But to return to this morning's interesting ceremony. We have said that it was imposing and solemn. To make it all the more so and to do special honor to old friends, no less a personage than Archbishop Begin, coadjutor to Cardinal Taschereau, officiated at the Mass which was said on the occasion, and among other members of the clergy present for the same purpose were Mgr. B. Paquet, apostolic prothonotary and rector of the Quebec Seminary and Laval University, Rev. Mr. Audet, Chaplain of Sillery Convent, Rev. Messrs. Faguy, *cure* of the Basilica, and Belanger, *cure* of St. Roch's, Revs. Roussel and L. H. Paquet, of the Quebec Seminary, the Abbe Trepannier, Honorary Canon of Montreal, etc., besides many others, either relatives or friends of the aged couple. Among these, we noticed our own fellow-citizens, Mr. Jos. Archer, jr., and the members of his family, including Mrs. Captain Oscar Pelletier, of "B" Battery, and her children; Mr. Robert Archer, the ex-President of the Montreal Board of Trade, one of the most important of our sister city's commonwealth to-day, but who still has a warm spot in his heart for old Quebec; Mr. John Archer, who is still associated with his father in the building, lumber and fuel business in Quebec; Mrs. Leduc, one of his widowed daughters, and her family; Mr. and Mrs. F. Hamel, and the children of another, the late Mrs. Larue; besides many other more removed relatives and friends, including Mrs. Sarah Connolly, daughter of the late Mr. Michael Connolly; Mrs. de la Broquerie Tache, Miss Langevin, Mrs. E. Fiset, etc.

After the nuptial benediction, the venerable couple, who had previously been the recipients of many beautiful and costly presents from many old and esteemed friends, were accompanied home, where in the good things of the festive board, the joyous occasion was fittingly celebrated, and where we leave the venerable hero and heroine of the hour, with our heartiest congratulations and with our best wishes that they may be preserved for many years yet to benefit the city.

As an interesting piece of information we may add that Mrs. Joseph Archer, sr., who is still a wonderful woman of her great age, was a sister of Rev. Father Hubert Robson, who was at one time parish priest of Frampton, and, who, during the trying fever years of 1847-8 at Grosse Isle, not only volunteered his services to solace the poor Irish immigrants in their dying hours, but also lost his life in the noble cause.

From Barrie.

Barrie, May 12, 1893.

A St. Vincent de Paul Conference of the Sacred Heart was formed in this parish on last Sunday, when the following officers were elected:

Spiritual Director, Very Rev. Dean Egan
President—Mr. Devine,
Treasurer—Mr. Beardsley,
Secretary—Mr. Rogers,
Council—Messrs. McCarthy, Kearns, Kingsley and Sevigny.

This conference starts with a membership of twenty-five, and from the zeal that is being shown much good will be accomplished among the poor of this town.

Be always beginning; never think that you can relax, or that you have attained the end.