CHURCH DEDICATION.

The New R. C. Church in Madoc Dedicated to the Service of God by Bishop Cleary.

INTERESTING CEREMONY AND ELOQUENT AD-DRESS BY THE BISHOP.

Belleville Intelligencer The new Roman Catholic Church at Madoc which has been in course of construction since April last and was only finished last week, was solemnly dedicated yesterday by His Lordship Bishop Cleary, assisted by Mgr. Farrelly and a number of the clergymen of the Diocese. This church will stand as a monument of the energy and devotion of the pastor, Rev. Father Davis. He came to Madoc only two years ago, and found the parish in a most deplorable condition, both spiritu-ally and temporally. The church in which he had to officiate was a miserable wooden structure (it was afterwards sold for \$60). He at once set to work to secure the erection of an edifice worthy to be called a temple of God, and after over a year of unremitting lab r he had ob tained sufficient funds to warrant him in beginning the work. As we have said, the building was begun seven months ago, and is now completed. To say that it is a beautiful structure and is a credit to Fa ther Davis and his parishioners would convey but a faint idea of what the church really is. In exterior it is neat and symmetrical, but unpretending; but the interior must astonish every visitor. Such an interior is very rarely seen in the large cities of this Province, and that it can be seen in a village the size of Madoc is somewhat remarkable. It would be far from exaggeration to say that the church is more beautiful than any church in Belleville, and we would not besitate to affirm that the decorations are more artistic, tasteful, and effective than any church of its size in the Province. It is worth a visit to Madoc to see the interior of this church of Father Davis'. Before describing the internal decorations we will give the dimensions of the edifice. It is 105 ft. in length, 40 feet in width; the ceiling is 23 ft. in height, and the cross which sur-mounts the steeple is 150 feet from the The value of the building is about \$10,000, and the value of the church property in Madoc—so energetic and able has been the management of Father Davis —is \$14,000. The building occupies a fine prominent site on the east side of Durham St., the principal street in the burnam see, the property of the vallage. The effect on first entering the church is very striking. The walls and ceiling are covered with frescoing and ornamental painting, in light cheerful colors, the predominant color appearing to the predominant color appearing the colors. The ceiling is divided into ten panels, five on each side, and in each panel is a fresco painting representing a scene from Scripture. The paintings on the left side represent scenes and characters from the New Testament, and are as follows: Our Saviour and John the Baptist; the Holy Family, i.e. the Virgin and Child, Elizabeth, and John the Baptist; the raising of Jairus' daughter: the release of Peter from the prison by the angel; and Jesus and the woman of Samaria. On the right side the facings represent views from the Old Testa-They are: Jacob receiving the f the death of Joseph; Elijah in the desert, succored by the angel; Hagar and Ishmael in the wilderness; Rebecca at the well; and Daniel in the den of presents the worship of the Magi, and the loss. Another thing which pleased him other Christ's accusion. Over the altar was the thought that Catholics of Madoc of the blessed Virgin, on the left of the grand altar, is a statue in freeso of the Virgin and Child; and over the altar of St. Joseph, on the right of the grand altar, is a similar statue of St. Joseph. A beautiful and highly ornamental reredos A beautiful and highly ornamental reredos occupies the back of the altar. The whole of the decorations were designed by Mr. Fred'k Richardson, of this city, and the entire fre-coing was the work of his hand. It is but bare justice to say that the work is highly creditable to Mr. Richardson. It is the back of the same than the work is highly creditable to Mr. Richardson. It is truly beautiful, and proves him a real artist rather than a paintstaking copyist. The frescoes are taken from paintings by the old masters, but the altar-piece representing the Ascension is an original painting, and we confess we rather prefer its design, as well as its execution, to that of most of the other pictures. The building is heated

tion, which has already been tested with the utmost satisfaction.

The ceremony of dedication took place about 2 o'clock. A procession was formed and proceeded from the house of Rev. Father Davis to the church. His Lordship walked, carrying his crozier in his hand, robed in full pontificals, and crowned with his mitre; he was proceeded by altar boys bearing the cross, and was accompanied by Mgr. Farrelly and Rev. Fathers Davis and Connelly, of Madoc, Donoghue, of Erinsville, Brophy, of Tyendinaga, and Kelly, his Lordship's secretary. Arrived at the church, approbriate pray-

ers were offered up, after which the pro-cession passed slowly round the building, the Bishop sprinkling the walls with holy water, while the whole party of ecclesiastics chanted the miserere. The church was then entered, and the ceremony of sprink ling was repeated, the procession proceed ing slowly round the interior of the edi ing slowly to the party chanted the 119th, 120th, and 121st Psalms. The Litany of Saints was then chanted at the altar, after which appropriate prayers were offered. meantime, had been The church, in the gradually filling, and by this time a very respectable congregation had gathered. The service being concluded, His Lordship took his seat before the High Altar, and a deputation of gentlemen representing the congregation approached him, and Mr. Dennis Fox read and presented the follow

ing address:To the Right Reverend James Vincent

Cleary, Bishop of Kingston:
My Lord,—On this, your first visit to
this part of your extensive Diocese, we,
the Catholics of Madoc, beg leave to approach your Lordship to express to y our felicitations at your appointment by the Holy See to succeed our late lamented Bishop O'Brien. My Lord, we, the Catholics of this part of the Mission, number only some twenty-five families; but we can assure your Lordship that, although take it home to their children. we are few in number yet we trust that

our welcome to you is as heartfelt and enthusiastic as any more populous part of the Diocese; and we are happy to tell that fervent faith, that docility of spirit, the Diocese; and we are happy to tell that fervent faith, that docility of spirit, hear), wearing garments scarcely consist. He made her, that she may show to the most of hear that for the first pure faith, that docility of spirit, hear), wearing garments scarcely consist.

fortunes in a foreign land; and also we are proud that your first visit to us is to open our new church, which, for size and eauty, my Lord, we think will give your ordship to understand that the faith of our forefathers is still fresh and green in our hearts—and that we here in Canada love the beauty of the house of the Lord. We know that your Lordship has made many and great sacrifices in taking upon you the office of our Bishop, and we trust that, knowing this, we shall ever do all in our power to lighten the burden in every way we possibly can. Thanking you, my Lord, for your kindness in coming to open our church, and once more expressing to you our loyalty as Catholics, we beg most respectfully for our small congregation your Lordship's blessing.

(Signed on behalf of the congregation,) Dennis Fox Francis Marin, Daniel O'Donell, Lawrence Doyle. Thomas Neville, James Thompson, Michael O'Connell, R O. Piordan,

John Gillen, A. Harvey, John St. Charles. His Lordship then addressed the congre gation. He said he felt happy in coming here to dedicate the building to God's ser-vice. For the kind words of welcome contained in the address he returned warm thanks from the bottom of his heart. Bethanks from the bottom of his heart. Be-fore he came to Madoc he had heard of the sincere faith and truly Catholic spirit of the Madoc people. This church was a proof of that faith and spirit. He expressed his hearty admiration of the edi-fice, and his wonder at seeing such a beau-tiful church in a district so remote. He had not seen any church of the same size in so small a place as Madoc which was equal to it in beauty, and no church pleased him more. It was delightful to qual to it in beauty, was delightful to ook upon it. "This church," said he, "is look upon it. "This church," said he, "is a monument to future years of the generation have creeted it. ous spirit of those who have erected it, and it confirms the words which were just addressed to me and which so gladdened my heart." He was gratifled at the expression of confidence in himself, which was contained in the address, and to learn that the people welcomed him so warmly as their Bishop and were willing to submit to his authority received at the chair of St. Peter from His Holiness, Pope Leo XIII. He was also exceedingly gratified by the expressions of confidence in, and affection for, the pastor of the church. Nothing pleased him, nothing pleased God more than to see people and pastor living and working in harmony with each other. It created harmony not only in the church, but in society, and resulted in the gene al welfare of the community. His authority and their submission, his instruction and willingness to receive it, his administration well; and Daniel in the den of
There are two beautiful frescoes
side walls of the altar. One reand their Protestant friends lived together in harmony. It was very important that this should be the case—hardly less im-portant than that Catholics should live in harmony with one another. God, who created society, bade men to live together in peace, to bear one another's burdens, and not to offend by word or deed. "Love your neighbor," was the direct command of our Saviour. "But who," said His Lordship, "is your neighbor? Everyone is your neighbor upon whom the image of God is stamped. Everyone for whom Jesus Christ shed his blood is bound to you in Jesus Christ, and you bound to you in Jesus Christ, and you are bound to love him as your neighbor. Ha e respect, my dear friends, for the opinions of all Protestants, and never wilfully hurt their feelings. This law of charity is one of the most important laws with wood-furnaces of peculiar construc-tion, which has already been tested with chism you will find that your neighbor i described as mankind of every description, even those who injure you or differ from you in religion: God's law is to love all nen, without distinction of race, color or creed. I am glad to hear this charms which you have expressed. It is a sign of goodness both in you and in your Protesthe Diocese I have found the same kind recling prevailing almost everywhere in a greater or less degree, and have been cheered and gratified to find it so. Chartheered and grathed to find it so. Char-ity and kindness never fail to produce good fruits where they are exercised. May this spirit abde with you! Never offend your Protestant neighbors, and show by your word and deed that you

appreciate their kindness towards you.'
His Lordship then explained the ceremony of consecration. The sprinkling of the water was an emblem of the dew of Heavenly grace which wa invoked on the sacred edifice, to purify and consecrate it for the work of God. It was accompanied by prayers that whoever approached the church with an humble, devout spirit, pure in motive and with a desire ing in his heart -that evil spirit be driven far away from the sacred structure, so that their manign influence may not be felt by those who came there to but that good angels might infuse holy thoughts into their minds and kindle their hearts with heavenly desires and aspira-tions. He hoped that in future no one would enter this church without receiving spiritual benefit and leaving it better men

and women than when they entered it— that those who came weary in spirit would

g) away refreshed and invigorated; that

those who came weak would go away strong; that those who came suffering the

pangs of a guilty conscience would go away healed; that those who came in faith

would have their faith strengthened; and

when you bring your children with you,

that all who received grace

there would

our welcome to you is as heartfelt and enthusiastic as any more populous part of the Diocese; and we are happy to tell your Lordship that peace and concord reign in our midst, and that no such thing as religious bigotry shows itself amongst us. Our Protestant fellow-citizens are liberal and tolerant, and we fondly trust that partity of heart, that fine moral sense, which are so necessary in order to present happy relations between them and the present happy relations between them and us. This good feeling has been brought about by our beloved pastor, who gives his whole thoughts to the welfare of his flow expression in the faith they had shown in creation for the faith they had shown in creation for the faith they had shown in creation for the sacrifice you have made in building this church. No show known in creating the good he has accomplished. We are proud, my Lord, on this day, both on account of having for our Bishop one from the dear little isle beyond the sea, from which we or our forefathers were reluctantly obliged to be exiled to better our and take away with them, and cherish, that fervent faith, that decility of spirit, that partity of heart, that fine moral sense, which are so necessary in order to present beautiful that purity of heart, that fine moral sense, which are so necessary in order to present the paths of liberal and tolerant, and we fondly trust that purity of heart, that fine moral sense, which are so necessary in order to present beautiful that purity of heart, that fine moral sense, which are so necessary in order to present beautiful that purity of heart, that fine moral sense, which are so necessary in order to present the middle discussion between them and loss of savage men.

If MUST IE CRAINGED.

(Hear, hear.) The tiller of the soil, be he labourer, or farmer, that man was bound to have the first claim upon the first fruits of the children of God, and but the very stept. The said to have the first claim upon the first fruits of the children of the children of the children were fe the poor Christians whose faith is great but whose means are small! If this trifl-ing boon is not overlooked by the Almighty Father, what will your reward be for creeting to God's glory this house, where you can come to visit and worship him—a temple for God to dwell in! The vidow's mite was more acceptable to God than the rich gifts of the wealthy and the great because it was given with a willing, humble and faithful spirit. This is a comfort to the poor for all ages. It shows that it is the spirit in which the gift is offered, not the gift itself, which God regards. Therefore be glad, for the spirit and motive which impelled you to erect this temple to God could not have been other than pure and lofty and such as would be acceptable to God." His lord-ship related the history of Elijah and the widow of Sarepta as a proof that God never allows any one who makes sacrifices for his sake to go in want on account of that sacrifice. As the widow's pot of meal and cruse of oil were not allowed to diminish, so God would not allow the temporal welfare of those who had erected the church to suffer from the sacrifice they had made to erect it. They would surely obtain their reward, either a temporal or, what was better, a spiritual one. The reward of a good act was always received in the next world, but it was usually rewarded in this world also. one ever regretted doing a good act. Under the old dispensation a certain man, Obedadom, was blessed of God because he gave shelter in his house to the Ark of God, in which the glory of his presence

(loud cheering). was at certain times manifested in a cloud. How much more would those be blessed who built a house for himself to dweil in, in the reality of his divine and human life. On one occasion Jesus saved the servant of a Roman Centurion, at the request of the Jews, merely because he had contributed fur ds to build them a synagogue. If our Saviour would perfor iracle at the request of men who did not believe in him or his mission, for the benefit of a pagan, and because that pagan had contributed funds to help to prepetuate that religion which he had come on earth to abolish, how much more would the blessed Redeemer lend an

by once more congratulating them on the beauty, convenience, and spaciousness of the church which he had just dedicated. His Lordship then gave the people his enediction, and took his departure. benediction, and took his departure.

This morning High Mass was celebrated in the church by the Bishop. The music for the service was furnished by Misses O'Carroll and Lynch, and Messrs. Costello, Baoeur and Denyes, of Belleville. Grand Vesuers are also to be held in the church

ear to the prayers of his priests and peo-

ple, and accept their sacrifices for his

onor, when they had erected a house in

ship concluded by again thanking the con-gregation for their personal expression of

ection and reverence for himse f. and

tlemen already named will take the prin THE ARCHBISHOP OF CASHEL.

is evening, at which the ladies and gen

Archbishop Croke was on Sunday presented with an address from the John Dillon branch of the Land League, Dub-

In reply his Grace said when Dublin of the Pale came to shake hands with Cashel of the Kings, it was a proof that the union of the hitherto divergent elements of Irish national aims and aspirations, was at ength, thank God, consolidated (loud cheers). And what were these aims—what these aspirations? They aimed at the securing of comfortable homes for the Irish cople upon Irish soil (cheers); and they aspired to that measure of

NATIONAL LIBERTY which ev ry free-born citizen ought to possess in the land in which he was born enewed cheers). There were some who clieved that the Land Act was sure to give them all the advantages he had thus sum arily adverted to (hear, hear). There were those amongst them also who thought that they owed a debt of everlast ing gratitude to the English and to the British Parliament because they gave them this Act (laughter)

SMILING VIEWS. There were those amonyst them who thought that every grateful Irishman, in consequence of this ought at the mention of his (la.lstene's) name to lift his hat reverently off his head, and pour out prayers upon him and his associates with out stint or measure; and that the Irish people ought to rush in a body at once order to secure all the great fruits and varied fruits that the lawyers of Great Britain had so benevolently placed within their reach (laughter, and cries of "no, no"). Unfortunately he could not take this sunny and smiling view of the situation (hear, near). As regards

THE ACT, he did not hesitate to say that it far surpassed, in breadth and variety as well as in the value of its provisions, any Act relating to the tenure of land in Ireland that had ever been passed previously by the British Parliament. What was the use of having fixity of tenure if they were bound to pay an exorbitant rent (hear, hear)? What was the use of being owner of even improvements if they can be conficated to pay a rack-renting land-lord (cheers)? The owner of the improvements in land should be the man

who effected them. REAL VALUE of the Act would be the reduction in the rents of Ireland. Some reduction mut her s Our people had been hitherto

they ought to give the landlords.

THE PRICE OF VICTORY.

No great battle was ever yet fought and victory achieved without the loss of some valuable lives. The French say that omelets can't be made without treaking eggs (laughter), and they could not ever emancipate millions without sacrificing, per-baps, the few (hear, hear). The men who composed the Commission, with a few well-known exceptions, are men who

NOTORIOUSLY FOR SALE. They were men who went literally upon their two knees to the Government asking for the positions they now occupy, who hawked around the country petitions for signature, stating their claims and capa-city for Government office.

TREAT THE BILL AS YOU FIND IT. He had little confidence in the Court, but they might try it under the auspices of the Land League (cheers), and they ought to reject or accept the Bill, either wholly or in part, after it had been fully and fairly tested; they ought to accept it. pot of just as it would be found to be beneficial or otherwise (cheers). If the Government had intended to settle this question, they would have accepted the moderate amendments proposed by the bishops.
Instead of that, they had put upon the
Commission men in favor of the landlord,
and crammed the jails with some of the best and truest Irish patriots, headed by that sagest, that truest, that best, that most patriotic of men, Michael Davitt, whom he had the pleasure and honor of visiting in his rock bound prison in Portland

(loud cheering).

Subsequently the members of the John
Dillon Branch of the Land League, accompanied by the band of St. Nicholas of
Myra's Catholic Total Abstinence League, Dublin, and a large concourse of people, proceeded to the "Land League houses," built in one day by the people of the neighborhood under the direction of the ery Rev. Father Cantwell, Administraor, Thurles. A hurridly constructed platform was erected against the gable of the house, on which a tablet bearing the following inscription has been placed— "Built by the people, for two evicted ten-ants, October 5th, 1881, in the name of the Irish National Land League. God save Ireland." Mr. Terence J. Cullen delivered a stirring address. Alluding to Mr. Gladstone's recent utterances, he said

"No better could be expected from the man who stigmatised as murderers the noble heroes, Allen, Larkin, and O'Brien (loud cheers), whose memories he would not desecrate by comparing in point of honor with Gladstone, Harcourt past the houses heretofore occupied by the two evicted families which are now inhabited by police and Emergency men,

EBRATION.

The following is the concluding portion of the beautiful discourse of the Right Rev. John J. Keane, D. D., Bishop of Richmond, Va., at the Mass of Thanksgiving at Yorktown, Sunday, October 16th,

WHAT WE HAVE TO FEAR. and selfish interests may lead our people astray from the great principles alike both of Christianity and our country. We can not forget Washington's solemn words not forget Washington's solemn words that we "can never | e in danger of degenerating into any despotic or oppressive form so long as there shall remain any virtue in the body of the people;" nor the oft-repeated warning that there can be no true liberty without morality, and no mortility without religion. Now can we close ality without religion Nor can we close our eyes to the evil influences that are at work, and to the dangers which threaten both eligion and liberty. We know but too well the tendency to substitute expe-diency for principle, selfishness for patriot-ism, and darkness for fight. But our faith in God and in our country's providence, and we would rather seem to err by being soo sanguine than sin against Him by want of trust. Only we would implore our people to remember that now, as in the lays of o'd, "perpetual vigilence is the ice of freedom;" we would beg of them appreciate the pricelessness of our country's liberties and to recognize that Christianity is their only safeguard. AS AN AMERICAN, A CHRISTIAN, A ROMAN

Perhaps some one may be tempted to wonder that I have thus far said nothing listinctively as a minister of the Catholic hurch, Not so, friends and brethren; every sentiment that I have uttered I make uttered not only as an American citizen and as a (hristian, in the vague sense sometimes given to the name, but in my character as a Roman Catholic. Here, before God and my profess my soul's innermost conviction that every word that I have said is in harmony with God's truth, with the principles which Jesus Christ gave the world, with the spirit and teaching of th Catholic Church, with all that is symbolzed by the vestments just now worn at this altar, and with the robes in which I am clad as a Roman Bishop. As such clad as a Roman Bishop. As such we have offered up the sacrifice of the Eucharist—the highest Thanksgiving, as the name signifies—to thank the Almighty not only for the victory of Yorktown, but also for all the moulding of our country's form and all the shaping of her life which have followed as the consequences of that victory. And we have offered i in suppliction, too, that He would render her social principles everlasting; that He would guard and shield them against any

Him Who alone gives light and peace and

true welfare.

O friends and brethren! let us on this day, and on this field sacred to liberty, rally more lovingly than ever around the "landmarks of our fathers," and yow that we will ever make them the standard of our judgments, the guide of our deliber-ations, the measure of our social acts, the light of our onward pathway: for they are the work and the gift not of men, but of

may she hold a large share in our thoughts to-day, since one of the chief objects of this centennial celebration is to commemorate our alliance with her and the in-valuable aid received at her hands. Bless-ings on that noble land which, alone of all the nations of the world, stood by our country in her hour of direst need and became the champion of her struggling liber-ties! Blessings on her for the cheering sympathy poured into our country's rooping heart! Blessings on her for the generosity which spared nothing and counted no cost of men or money! Bless-ngs on her for the chivalrous leaders who ivalled Washington himself in their devotedness to the cause, and for the thousands of brave men who bore unmurmur-ingly the untold hardships of a dreary campaign in a strange land; who panted for the fray as eagerly as our own patriotsoldiers; who, on this battle-field, out-numbered the colonial forces, and laid lown their lives more numerously to secure the glorious result! Never can our country forget Washington's declaration that, were it not for the aid given on this oot by France, not only would be victory of Yorktown never have been gained, but the disheartened colonial forces would probably have disbanded and given up altogether the struggle for has assured to us, and then think whether there ought to be, or ever can be, end or limits to our gratitude. May all that is honorable and noble die out of the heart of men ere the remembrance of this die out of our country's heart! May this soil, sacred to our country's libertiesore sacred than even old Independence Hall, because while there she made the grand but almost desperate venture, here the wreath of victory was twined around her brow-may it be ever doubly sacred because of the mingled blood that has hallowed it; and may that mingled blood be the covenant of a friendship that can never die-a friendship more lasting than the monumental shaft which here is to tell all future generations of the alliance

thanksgiving and supplication be one in which all can join; and let every heart and voice give praise to God in the strains of the Te Deum.

between France and America!

AN AMERICAN VIEW. Mr. Gladstone and Mr. Forster are do

their Act they have administered its coup de grace, so far as any but the Protestant tenants in Ulster are concerned. Whether there is to be a general strike against rent, as some branches of the Land League hav voted, it is more than probable that the tenants will not accept the readjustment of their relations to the landlords, which the Act offers them. They will accept othing from statesmen who have j locked up in Kilmainham jail men who are at this moment nearly as dear to Ire land as the memory of Mr. Garfield is to America. But the English premier and the Irish secretary are doing great things for the country. The are effecting a com-plet reductionad absurdum of the Whigh theory as to how Ireland must be treated policy to the utmost verge to which any English parliament would go They passed an Act which they proclaimed as the final panacea for Irish evils, and as certain to but an end to any leader-ship in Ireland besides their own. And then within eight weeks they have to fill the streets of the weeks they have to in the streets of the Irish cities with their armed soldiery, and to fill the jails with men, whose power over the people is ten fold greater than their own. The Tory plan of managing pirit of the British Constitution. But to Tory plan they are having recourse without any reserves. They are finding to be true just what the Tories told the that between Irish independence and Pro testant Ascendency there is no middle ground. But a Liberal leader connot adopt Tory methols with impunity. It weakens his hold on the great Democratic constituencies in England. The Coercion Laws, as some of Mr. G adstone's friends admit, "took the heart out of English Liberals." They said: "If such things must be done, it is the Tories who should have the doing of them. We did not elect Liberals for such work." The at-tempt to suppress free speech and the right of meeting, which is going on in Irea still more demoralizing d, must have effect on Mr. Gladstone's English suppor ters. There may be acquiescence, and even applause, from the thoughtless at the first : but sober second thought will ead them to very different conclusions. And it is to be remembered that this is the first violent suppression of public feeling in Ireland which has been attempted the English artisan became a voter. The American.

A wife who would rather let her husband go to work without his breakfast than be late herself for Mass on a weekpaying in the shape of rent every penny paying in the shape of rent every penny paying in the shape of rent every penny they could scrape together out of the for any motive soever, might seek to day, has misunderstood the teaching of the Church.—N. Y. Freeman's Journal. day, has misunderstood the teaching of

all the scenes we shall pass through at the end of the world; yet not so wonderful as to think that at this very moment the great God loves us, that we have actually each of us a distinct place in the Heart of Jesus. This also is one of the wonders of pure terms. of purgatory.

1. The wonder of the love of Jesus for

the Holy Souls. 1. The ammense sea of pains and torments in which they live. 2. pains and torments in which they live, 2. Their utter inability to merit anything.

3. The fact that they are there simply for lack of generosity to Him. 4. That in life they had graces far more than sufficient to avoid all purgatory. 5. Yet Jesus looks upon them with a most special and peculiar love. 1. Because they are actually sayed, and can never heles to Him. saved, and can never belong to His enemy, or fall from Him. 2. Because they are in such intolerable sufferings. 3. Because of the beautiful holiness Let our final word be of France. Well

II. Description of the love of Jesus for the Holy Souls. 1. He looks at their long lives of virtue, grace, conversion, perseverence. 2. He thinks of those mysteries of His own to which they had, or spread a special devotion. 3. He looks at His Mother and thinks how they loved her; how she loves them, and how He loves her. 4. He loves them, out of the amazing generosity of His Sacred Heart, just because they are drawing so largely on the treasures of His Precious blood, and the alms of the Communion of Saints. 5. He measures all His great passion, and how it was all for them. 6. He measures all their pains, so beautiful, so holy, so fall of sweet desire for Himelf—and only for Himself. 7. He looks at their vacant place in heaven, and longs see it filled. 8. He looks at us whom He has made so powerful to help these suffering ouls, looks with an affectionate reproachfulness, as if we might console His reproachfulness, as if we might console His S cred Heart more plentifully by doing more for those, His spouses, in the flames. 9. He looks at the Eternal Father, and kindles with love of His glory, and sees how the souls will increase it, and rises from His Throne, I think I see Him now from His Inrone, I tillia I see that how—and, like thick silent fells of dew, sheds His Precious Blood over those vast fields of fire. Requiem atternam dona eis, Domine, et lux perpetua luceat eis.

THE HARP.

We cordially welcome to the ranks of nagazine literature our friend C. Donovan, B. A., of Hamilton. In assuming the proprietorship and editorship of the Harp, hitherto published in Montreal, Mr. Donovon assures its patrons that he will endeavor to make it worthy of their support, and we know no one more capable of fulfilling this promise than Mr. Donovan. Under his management, and supported by his able pen and clear head, we are sure that the Harp will prove itself to be what every link Canadan Cathalia. to be what every Irish Canadian Catholic would wish to see it, a firm supporter of Faith and an ornament to Canadian current literature

THE ECCLESIASTICAL RETREAT.

On Monday, the 24th ult., the annual esiastic I retreat for the clergy of the ese of London was begun under the direction of Rev. Father Ryan, S. J., of Montreal. Those of our readers who had the happiness of hearing the neev. Father in the cathedral on Sunday ing Ireland a greater service than any they could render her by a Land Act. To evening list can easily understand how successful were the exercises of the retreat. The clergy expressed their sat-isfaction in the highest terms, and we have no doubt the retreat of 1881 was one of the most successful ever given in the diocese.

LOCAL NEWS.

The abutments of the Oxford street bridge have been completed, and it is ex-pected the ironwork will be finished in a

Mr. Thos. O'Connor and wife were injured by being thrown from their buggy while on their way to Glanworth on the 23rd ult. The injuries sustained, we are glad to know, are not serious. An old man named James Murphy died

n jail on Tucsday last, aged eighty-seven years. He said he had no relatives living, and asked to be sent to the place where ne died. The other evening Miss Kate Marshall, of the Second Division of the London West Schools, was presented with a hand-

some set of glassware and an address by her senior pupils. Miss Marshall seems a popular teacher. There is now to be seen at John Connor's, No. 9 Masonic Temple, an old Bible printed in the year 1612, in a good state

of preservation, with maps and plates. It has been in one family for five generations and may be considered one of the curiosities of London, so far as old books are concerned. It shows the great improvement of the present age in the art of printing, and plates.

On Friday evening two of the patients at the A-your for the Insane, named Neil Carroll and John McKenzie, got quarrelling, when the former struck the latter a blow on the h ad which felled the old man, and in falling he struck his head against the end of a bedstead. He never recovered consciousness, and died on Monday night. He had only lately been removed here from Kingston. No blame can be attached to the officials, as it was done so suddenly they had not time to interfere.

"Individuals may wear for a time the glory of our institutions, but they carry it not to the grave with them. Like raindrops from heaven, they may pass through the circle of the shining bow and add to its lustre; Lut when they have sunk in the earth again, the proud arch still spans the sky and shines gloriously on."—James the earth again, the proud arch still A. Garfield

t Bishop Wiley tells the Methodist clergy of cinemati that they must not kiss women promiscuously, "for it is a dangerous business."—New York Sun.