

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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"A FACT."

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THE CHURCH ITS OWN WITNESS.

The Vatican Council, in its Decree on Faith, has these words: "The Church itself, by its marvellous propagation, its eminent sanctity, its inexhaustible fruitfulness in all good things, its Catholic unity and indivisible stability, is a vast and perpetual motive of credibility, and an irrefragable witness of its own Divine Mission." ("Constitutio Dogm. de Fide Catholica," c. iii.) Its divine Founder said: "I am the Light of the world;" and of His Church He added: "A city seated on a hill cannot be hid." The Vatican Council says: "The Church is its own witness." My purpose is to draw out this assertion more fully.

These words affirm that the Church is self-evident, as light is to the eye, and through sense, to the intellect. Next to the sun at noonday, there is nothing in the world more manifest than the one visible Universal Church. Both the faith and infidelity of the world bear witness to it. It is loved and hated, trusted and feared, served and assailed, honoured and blasphemed; is the Christ or Antichrist, the kingdom of God or the imposture of Satan. It pervades the civilized world. No man and no nation can ignore it, none can be indifferent to it. Why is all this? How is its existence to be accounted for?

Let me suppose that I am an unbeliever in Christianity, and that some friend should make me promise to examine the evidence to show that Christianity is a divine revelation. I should then sift and test the evidence as if it were a court of law, and in a cause of life and death; my will would be in suspense; it would in no way control the process of my intellect. If it had any inclination toward the equilibrium, it would be toward mercy and hope; but this would not add a father's witness to the evidence, nor sway the intellect a hair's breadth.

After the examination has been completed, and my intellect convinced, the evidence being sufficient to prove that Christianity is a divine revelation, nevertheless I am not yet a Christian. All this sifting brings me to this conclusion: a chain of reasoning; but I am not yet a believer. The last act of reason has brought me to the first act of faith. They are generally distinct and separable. The sets of reason are intellectual, and jealous of the interference of the will. The set of faith is an inward act of the will, founded on and justified by the process and conviction of the intellect. Hitherto I have been a critic; henceforward, if I will, I become a disciple.

The last act of my reason, then, is distinct from my first act of faith precisely in this: So long as I was uncertain I suspended the same process of my will, as an act of fidelity of conscience and of loyalty to truth; but the process once completed, and the conviction once attained, my will imperatively constrains me to believe, and I become a disciple of a divine revelation.

My friend next tells me that there are Christian Scriptures, and I go through precisely the same process of mental examination and final conviction; the last act of reasoning preceding, as before, the first act of faith.

He then tells me that there is a Church claiming to be divinely founded, divinely guarded, and divinely guided in its custody of Christianity and Christian Scriptures. Once more I have the same two-fold process of reasoning and of believing to go through. There is, however, this difference in the subject matter: Christianity is an order of supernatural truth appearing intellectually to my reason; the Christian Scriptures are voices and need a witness. They cannot prove their own mission, much less their own authenticity or inspiration. But the Church is visible to the eye, audible to the ear, self-manifesting and self-asserting; I cannot escape from it. If I go the east, it is there; if I go to the west, it is there also. If I stay at home, it is before me, seated on the hill; if I turn away from it I am surrounded by its light. It pursues me and calls to me. I cannot deny its existence; I cannot be indifferent to it; I must either listen to it or defy it, love it or hate it. But my first attitude towards it is to try to win forensic strictness, neither pronouncing it to be Christ or Antichrist, till I have tested its origin, claim, and character. Let us take down the case in short-hand.

1. It says that it interpreters all the nations of the civilized world. In some it holds the whole nation in its unity, in others it holds fewer; but in all it is present, visible, audible, naturalized, and known as the one Catholic Church, a name that none can appropriate. Though often claimed and controversially assumed none can retain it; it falls off. The world knows only one Catholic Church, and always restores the name to the right owner.

2. It is not a national body, but extranational, accused of its foreign relations and foreign dependence. It is international, and independent in a supernatural unity.

3. In faith, divine worship, sacred ceremonial, discipline, government, from the highest to the lowest, it is the same in every place.

4. It speaks all languages in the civilized world.

5. It is obedient to one head, outside of all nations, except one only; and in that nation his headship is not national, but world-wide.

The world-wide sympathy of the Church, in all lands with its head, has been manifested in our days, and before our eyes, by a series of public assemblages in Rome, of which nothing like or second to it can be found. In 1854, 350 bishops of all nations surrounded their head when he defined the Immaculate Conception. In 1862, 400 bishops assembled at the canonization of the Martyrs of Japan. In 1867, 500 bishops came to keep the eighteenth centenary of St. Peter's martyrdom. In 1870, 700 bishops assembled in the Vatican Council. On the Feast of the Epiphany, 1870, the bishops of thirty nations, during two whole hours made profession of faith in their own languages, kneeling before their head. Add to this, in 1869, in the sacerdotal jubilee of Pius IX., Rome was filled for months by pilgrims from all lands in Europe and beyond the sea, from the Old World and from the New, bearing all manner of gifts and oblations to the head of the Universal Church. To this, again, must be added the Catholic unity against the seizure and sacrilege of September, 1870, when Rome was taken by the Italian revolution.

7. All this came to pass not only by reason of the great love of the Catholic world for Pius IX., but because they revered him as the successor of St. Peter and the Vicar of Jesus Christ. For that undying remembrance the same events have been reproduced in the time of Leo XIII. In the early months of this year Rome was once more filled with pilgrims of all nations, coming in thousands as representatives of millions in all nations, to celebrate the sacerdotal jubilee of the Episcopate of Pius IX. The courts of the Vatican could not find room for the multitude of gifts and offerings of every kind which were sent from all quarters of the world.

8. These things are here said, not because of any other importance, but because they set forth in the most visible and self-evident way the living unity and luminous universality to the one Catholic and Roman Church.

9. What has thus far been said is before our eyes at this hour. It is no appeal to history, but to a visible and palpable fact. Men may explain it as they will; deny it, they cannot. They see the head of the Church year by year speaking to the nations of the world; treating with emperors, republics and governments. There is no other man on earth that can so bear himself. Neither from Canterbury nor from Constantinople can such a voice go forth to which rulers and people listen. This is the century of revolutions. Rome has in our time been besieged three times; three Popes have been driven out of it, two have been shut up in the Vatican. The city is now full of revolution. The whole Church has been torn apart by Falck laws, Mancini laws, and Crispin laws. An unbeliever in Germany said some years ago: "The net is now drawn so tight about the Church, that if it escapes this time I will believe in it." Whether he believes, or is even alive now to believe, I cannot say.

Nothing thus far has been said as proof. This, however, is a fact, which are at this moment before the eyes of all men, speak for themselves. There is one, and only one, world-wide unity of which these things can be said. It is a fact and a phenomenon for which an intelligible account must be rendered. If it be only a human system built up by the intellect, will, and energy of men, let the adversaries prove it. The burden is upon them; and they will have more to do as we go on.

Thus far we have rested upon the evidence of sense and fact. We must now go on to history and reason.

Every religion and every religious body known to history has varied from itself and broken up. Brahminism has given birth to Buddhism; Mahometanism is parted into the Arabian and European Khalifates; the Greek schism into the Russian Constantinopolitan, and Bulgarian autocephalous fragments. Protestantism into its multitudinous diversities. All have departed from their original type, and all are continually developing new and irreconcilable, intellectual and ritualistic diversities and repulsions. How is it that, with all diversities of language, civilization, race, interests, and conditions, social and political, including persecution and warfare, the Catholic nations are at this day, even when in warfare, in unchanged unity of faith, communion, worship, and spiritual sympathy with each other and with their head? This needs a rational explanation.

It may be said in answer, endless divisions have come out of the Church, from Artus to Photius, and from Photius to Luther. Yes, but they all came out. There is the difference. They did not remain in the Church, corrupting the faith. They came out, and ceased to belong to the Catholic unity, as a branch broken from a tree ceases to belong to the tree. A branch is not a tree, nor a tree a branch. A tree may lose branches, but it rests upon its root, and renews its loss. Not so the religious, so to call them, that have broken away from unity. Not one has retained its members or its doctrines. Once separated from the sustaining unity of the Church, all separations lose their spiritual cohesion, and then their intellectual identity. *Ramus praeceus arcescit.*

For the present it is enough to say that no human legislation, authority or constraint can ever create internal unity of intellect and will; and that the diversities and contradictions generated by all human systems prove the absence of divine assistance. Variations or contradictions are proof of the absence of a divine mission to mankind. All natural causes run to disintegration. Therefore, they can

render no account of the world-wide unity of the One Universal Church.

Such, then, are the facts before our eyes at this day. We will seek out the origin of the body or system called the Catholic Church, and pass at once to its outset 1800 years ago.

I affirm, then, three things: (1) That no adequate account can be given of this undeniable fact from natural causes; (2) that the history of the Catholic Church demands causes above nature; and (3) that it has always claimed for itself a divine origin and divine authority.

I. And, first, before we examine what it was and what it has done, we will recall to mind what was the world in the midst of which it arose.

The most comprehensive and complete description of the old world, before Christianity came in upon it, is given in the first chapter of the Epistle to the Romans. Mankind had once the knowledge of God; that knowledge was obscured by the passions of sense; in the darkness of the human intellect, with the light of nature still before them, the nations worshipped the creature—that is, by polytheism, polytheism, idolatry; and, having lost the knowledge of God and His perfection, they lost the knowledge of their own nature and its laws, which therefor ceased to guide, restrain, or govern them. They became perverted and inverted with every possible abuse, defeating the end and destroying the powers of creation. The lights of nature were put out, and the world rushed headlong into confusion, of which the basest that perish were innocent. This is analytically the history of all nations past and one. A line of light still shone from Adam to Enoch, from Enoch to Abraham, whom the command was given, "Walk before Me and be perfect." And it ran on from Abraham to Calaphas who crucified the Founder of Christianity. Through all anthropomorphism of thought and language this line of light still passed inviolate and inviolable. But in the world, on either side of that radiant stream, the whole earth was dark. The intellectual and moral state of the Greeks, as measured in its highest excellence in Athens—its private, domestic, and public morality—may be seen in Aristophanes.

The state of Rome is visible in Juvenal, and in the fourth book of St. Augustine's "City of God." There was only one evil wanting. The world was not atheist. Its polytheism was the example and the warrant of all forms of moral abominations. *Imitari quod colis* plunged the nations into crime. Their theology was their degradation; their text-book of an elaborate corruption of intellect and will.

"Christianity came in 'the fullness of time.' The god of this world had built his city. From foundation to parapet everything that the skill and power of man could do had been done without stint of means or limit of will. The divine hand was stayed, or rather, as St. Augustine says, an unsurpassed, natural greatness was the reward of certain natural virtues, deified as they were by the unnatural abominations. Rome was the climax of the power of man without God, the epitome of the human will, the direct and supreme antagonist of God in His own world. In this fullness of time came. Man built all for himself. Certainly, man could not also build the City of God. They are not the work of one and the same architect, who capably close to build first the city of confusion, suspended for a time his skill and power to build some day the City of God. Such an hypothesis is folly. Of two things, one, Disputants must choose one or the other. Both cannot be asserted, and the assertion of one refutes the other. So much for the first point.

II. In the reign of Augustus, and in a remote and powerless Oriental race, a Child was born in a stable of a poor Mother. For thirty years He lived a hidden life; for three years He preached the Kingdom of God, and gave laws hitherto unknown to men. He died in ignominy upon a cross; on the third day He rose again; and after forty days He was seen no more. This man created a world-wide unity of intellect and will which is visible to the eye, and audible in all languages to the ear. It is in harmony with the reason and the nature of all nations, in all ages to this day. What proportion is there between the cause and the effect? What power was there in this infant? What unseen virtues went out of Him to change the world? For change the world He did; and that not in the line or on the level of nature as men had corrupted it, but in direct contradiction to all that was then supreme in the world. He taught the dependence of the intellect upon the will against the submission of the will against its license, the subjugation of the passions by temperate control or by absolute subjection against their willful indulgence. This was to reverse what men believed to be the laws of nature; to make water climb upward and fire to point downward. He taught mortification of the lusts of the flesh, contempt of the lusts of the eyes, and hatred of the pride of life. What hope was there that such a teacher should convert imperial Rome? that such a teacher should exercise the fulness of human pride and lust? Yet so it has come to pass; and how? Twelve men more obscure than Himself, absolutely without authority or influence of this world, preached throughout the empire and beyond it. They asserted two facts: the one, that God had been made man; the other, that He died and rose again. What could be more incredible? To the Jews the unity and spirituality of God was the axiom of reason and faith; to the Gentiles, however cultured, the resurrection of the flesh was impossible. The divine Poison who had died and risen could not be called in evidence as the chief witness. He could not be produced in court. Could anything be more suspicious if credible, or less credible even if He were there to say so? All that they could do was to say: "We knew Him

for three years, both before His death and after He arose from the dead. If you will believe us, you will believe what we say. If you will not believe us, we can say no more. He is not here, but in heaven. We cannot call Him down." It is true, as we read, that Peter cured a lame man at the gate of the temple. The Pharisees could not deny it, but they would not believe what Peter said; they only told him to hold his tongue. In Jerusalem believed in one day and the Resurrection; and when the Apostles were scattered by persecution, wherever they went men believed their word. The most intense persecution was from the Jews, the people of faith and of true traditions. In the name of God sent Saul to persecute the Romans in every place. As they had forced Pilate to crucify Jesus of Nazareth, so they swore to slay Paul. And yet in spite of all the faith spread.

Not only did the world in the fullness of its power give to the Christian faith no help to root or to spread itself, but it wrenched all the fullness of its power up to it to uproot and to destroy it. Of the first thirty Pontiffs in Rome, twenty-nine were martyred. Ten successive persecutions, or rather one universal and continuous persecution of two hundred years, with ten more bitter excesses of enmity in every province of the empire, did all that man can do to extinguish the Christian name. The Christian name may be blotted out here and there in blood, but the Christian faith can nowhere be slain. It is inscrutable, and beyond the reach of man. In nothing is the blood of the martyrs more surely the seed of the faith. Every martyrdom was a witness to the faith, and the ten persecutions were the sealing of the work of the twelve Apostles. The destroyer defiled himself. Christ crucified was visibly set forth before the nations, the world was a Calvary, and the blood of the martyrs preached in every tongue the Passion of Jesus Christ. The world did its worst, and ceased only for weariness and conscious defeat.

Then came the peace, and with peace the peril of the Church. The world outside worked. It no longer destroyed life; it perverted the intellect, and through intellectual perversion, assailed the faith at its centre. The Angel of light preached all along the way of the Nestorianism. The baptismal creed was assailed all along the way of the Arianism, the Godhead of all things; Arius, the Unity of His person; Monophysites, the two natures; Monothelites, the divine and human will; Macedonians, the person of the Holy Ghost. So throughout the centuries, from Nicea to the Vatican, every article has been in succession perverted by heresy and defiled by the Church. But of this we shall speak hereafter. If the human intellect could fasten its perversions on the Christian faith, it would have done so long ago; and if the Christian faith has been guarded by no more than human disintegration, as we see in every religion outside the unity of faith, which are not fragments of Christianity, have not departed from their original type, no human system is immutable; no thing human is changeless. The human intellect, therefore, can give no sufficient account of the identity of the Catholic faith in all places and in all ages by any of its own natural processes or powers. The force of its argument is immensely increased when we trace the tradition of the faith through the nineteen oecumenical councils which, with one continuous intelligence, have guarded and unfolded the deposit of faith, defining every truth as it has been successively assailed in absolute harmony and unity of progression.

What the Senate is to your great Republic, or the Parliament to our English monarchy, such are the nineteen councils of the Church, with this only difference: the secular legislatures must meet year by year with short recesses; a council has the average once in a century. The reason of this is that the mutabilities of national life, which are as the water flood, need constant remedies; the stability of the Church seldom needs new legislation. The faith needs no definition except in rare intervals of periodical intellectual disorder. The discipline of the Church, the *Corpus Juris*, or *Canon Law*, is a creation of law, and justice, to which no statutes at law or in penal practice can bear comparison. Human intellect has reached its climax in jurisprudence, but the world-wide and secular legislation of the Church has a higher character. How the Christian law corrected, elevated, and completed the imperial law, its source must be higher and more accurate in its facts and arguments—the "Gesta Christi" of Charles Loring Bruce. Water cannot rise above its source, and if the Church by mere human wisdom corrected and perfected the imperial law, its source must be higher than the sources of the world. This makes a heavy demand on our credulity.

Starting from St. Peter to Leo XIII., there have been some 258 Pontiffs claiming to be, and recognized by the whole Catholic unity as, successors of St. Peter and vicars of Jesus Christ. To them has been rendered in every age not only the external obedience of outward submission, but the internal obedience of faith. They have borne the onet of the nations, who destroyed imperial Rome and the tyranny of heretical emperors of Byzantium; and worse than this, the alternate despotism and patronage of emperors of the West, and the subordination of obedience in the great West, and the authority of his head the Church and the authority of his head as men thought, gone forever. It was the last assault—the forlorn hope of the gates of hell. Every

act of destruction had been tried; martyrdom, heresy, secularism, schism; at last, two, and three, and four claimants, or, as the world says, rival Popes, were set up, that men might believe that St. Peter had no longer a successor, and our Lord no vicer upon earth; for, though all might be illegitimate, only one could be any way on the same level of the Church. Was it only by the human power of man that the unity, external and internal, which for fourteen hundred years had been supreme, was once more restored in the Council of Constance, never to be broken again? The succession of the English monarchy has been restored, in these thousand years. But here is a monarchy of eighteen hundred years, powerless in worldly force or support, claiming and receiving not only outward allegiance, but inward unity of intellect and will. If any man tells us that these two phenomena are on the same level of merely human causes, it is too severe a test upon our natural reason to believe it.—*Catholic Manning in the "North American Review" for September.*

SPECIAL TO THE CATHOLIC RECORD.

DIocese of Peterborough.

TRIDUUM AND SOLEMN REQUIEM AT THE CATHEDRAL.

In accordance with announcements made on the preceding Sunday, devotions were held in the Cathedral on Thursday, Friday and Saturday evenings, after which confessions were heard by the parochial clergy, assisted by the Bishop, as a preparation for a general Communion on the last Sunday of September. On Sunday morning three Masses were celebrated, at which it is estimated about 1200 persons received Holy Communion. The sanctuary, throne and altar were draped in deep mourning and a lofty catafalque surrounded by burning tapers occupied a place in front of the sanctuary railing at the head of the middle aisle. Over the altar and underneath the painting of the crucifixion a large scroll was suspended on which were inscribed the words "Eternal rest grant them, O Lord, and let perpetual light shine on them." His Lordship the Bishop officiated at the solemn Requiem Mass at 10:30.

Rev. Father McEvoy acted as assistant priest, Rev. Fathers Dabe and Radtke as deacon and subdeacon, and Mr. Charles Curry as master of ceremonies. About twenty altar boys in surplices occupied places in the sanctuary. Miss Edmond presided at the organ, and Professor Donnelly led the choir, which rendered the solemn music of the Gregorian Mass. Immediately after the Gospel the Bishop preached an instructive sermon, suitable to the occasion, on the doctrine of purgatory, the duty of praying for the souls of the faithful departed, and the charity of applying to them by way of suffrage the holy indulgence extended that day to all who received holy communion. After mass the *Litany* was sung by the full choir, and the Bishop performed the absolute requiem for the dead. The entire ceremonial was very solemn and impressive. The Bishop concluded by congratulating his flock on the fact that so many of them had that day approached the sacraments, and wish them all the graces of a happy death and a favorable judgment.

DIocesan News.—DEATH OF A YOUNG PHYSICIAN.

Dr. C. Ellis, a young and promising physician, a native of the parish of Hastings, a resident of Peterboro for the last two years, and a prominent member of the congregation, died from blood-poisoning, last week, at Cobourg, after a few days' illness. Arrangements had been made for his marriage at Cobourg, where he took suddenly ill, and his friends, who had intended to participate in the joyful ceremony, had to perform instead the melancholy duty of assisting at his funeral obsequies. Much sympathy is felt for his good mother and his intended bride.

DIocesan Archives.

A new and spacious vault of solid masonry, with brick walls eighteen inches thick and iron doors, has lately been constructed in the Bishop's house for the reception and preservation of diocesan documents and records. It was built under the superintendence of the diocesan architect.

ST. JOSEPH'S HOSPITAL, ASHBURNHAM.

The basement walls of this institution are going up rapidly, and it is expected that the solemn ceremony of laying the corner-stone will take place on Thursday, 24th of October, feast of St. Raphael the Archangel.

DIocesan Visitations.

His Lordship will visit the following missions consecutively during the six following weeks, viz: Grafton on the 1st Sunday of October, Norwood on the 2nd, Douro on the 3rd, Ennismore on the 4th, and afterwards in succession Victoria Road and Fensel Falls.

LITERARY AND MUSICAL REUNIONS.

A meeting has been called for next Wednesday evening at Murray St. Hall, for the purpose of organizing literary and musical reunions for the winter season.

BUILDING FUND.

Subscriptions in aid of the building fund continue to be taken up. Four hundred dollars was subscribed last Sunday.

ENNISMORE.

The popular pastor of Ennismore (who has lately secured a valuable property for the purpose of erecting a convent and separate school in the near future) has had several clerical and distinguished visitors during the last month. Among others who enjoyed the drive over the floating bridge and the breeze from Lake Chamong may be mentioned Rev. Fathers Swift of Troy, N. Y., Murray of Cobourg, D. O'Connell of Douro, Vicar-General Browne, and last but not least, the Lordships the Bishops of Peterboro and London accompanied by the parochial clergy. The township of Heavey (which can only be approached by water from Ennis-

more) has been lately added to this parish.

OCTOBER DEVOTIONS.
Among the directions contained in the late circular sent to the diocesan clergy was one stating that the October devotions in the several parishes would be the same as last year.

A MAGNIFICENT CHURCH.

IS THAT IN COURSE OF ERECTION BY THE CONGREGATION IN KEMPTVILLE.

About seven years ago Rev. Father McDonald, who is well known to most of our readers, went to Kemptville as priest of that parish, and since then has labored earnestly and with successful results among the people over whom he was placed as spiritual adviser and priest. The congregation is a large and prosperous one and soon after Father McDonald's appointment to the parish he began laying plans for building a newer and much larger church than the one then in use. For the past two or three years he kept the matter prominently before his people, and it was not long until he had them possessed of some of his own enthusiasm for the work. He then set about getting practical evidence of their interest in the proposed undertaking and before anything was done toward the new edifice he had \$10,000 cash in hand and the promise of more. This was deemed a sufficient warrant to begin the work and active operations were commenced in the summer of 1887. Plans were procured from Mr. Joseph Conley, of Toronto, whose reputation as an architect is known throughout the Province. The new church is being erected on the site occupied by the old one, which is a beautiful elevation just on the edge of the village. It is 112 feet by 52 feet, with steeple 17 feet by 20 feet on east end just adjoining the presbytery. The style is known as Norman Gothic with clerestory windows. Viewed from the outside it presents a handsome and imposing appearance, rising with its many niches and columns and angles and turrets into a splendidly proportioned structure that would do credit to any city in the land. It is built of blue stone with lime stone trimmings, all of which was donated and drawn on the ground by the parishioners. Broad stone steps lead up to the main entrance, through which one goes into a large vestibule and thence into the auditorium. This is 44 feet from floor to ceiling, which is to be ribbed and paneled. There are eight large granite pillars, four on either side at equal distances from the entrance to the other end. From these spring the interior arches which support the clerestory walls. The pillars, some from the New Brunswick Granite Company's works, are sixty-three inches in circumference and are beautifully dressed and polished. They were donated by present or former parishioners in memory of deceased friends; one by the congregation of South Mountain, in memory of Rev. Father Hart, a former pastor of the parish; one by Henry Loughlin, in memory of his father and mother; one by Joseph Langlois, in memory of his wife; one by James O'Dair, in memory of his father and mother; one by P. Higgins and sister, Miss B. Higgins, in memory of their brother Lawrence, who suffered shipwreck on the ill-fated steamer *Venona*, and one by John Murphy, in memory of his wife and one by the contractor, George Wilson of Ogdensburg. The main aisle is to be five feet six inches wide, and the two side ones, three feet six inches with six rows of pews across the width of the church. The interior is being finished with ash, birch, maple and walnut. The floor of the organ loft, 16 feet by 21 feet, while the rest of it is the baptistry. Over the main entrance is a beautiful triplet window 18 feet high, while along the sides are many others of plain but neat design. A large tower rises from the front which to the top of the spire is 125 feet in height. That nothing may be lacking to the completeness of the structure, a bell, weighing about 3,000 lbs., has been purchased and will be put in possession as soon as the tower is ready. Steam is to be employed for heating purposes and for this the necessary apparatus has been procured. Everything about the splendid structure is chosen design and in the most perfect taste, well keeping with the high use to which it is to be dedicated. Words and figures are bold and hard, and can give no adequate notion of the beauty and the stupendous grandeur of the noble pile, which is an enduring monument to the energy and earnestness of Rev. Father McDonald and a credit and honor to the people who so liberally gave of their substance to erect it. It will seat 500 persons and when completed will cost between \$25,000 and \$30,000. In connection with the raising of funds Father McDonald took a unique method of getting generous contributions with as little trouble as possible. He has already stated that he had on hand \$10,000 in cash, the proceeds of beaver, pelts, etc. To this was added about \$8,000 in subscriptions. Thus a little over two years ago he got 100 parishioners to agree to set aside each a calf, raise it till it was three years old and then all to be sold for the benefit of the building fund. The three years will have expired next June, when it is proposed to hold a grand fair at which the cattle will be sold and the offering made. To encourage competition Father McDonald offers a \$500 prize for the best animal and other prizes making a total amount of \$200.00. The new church is to be known as the Church of the Exaltation of the Holy Cross, and we sincerely hope that the same success and greater will attend the pastor's ministrations in it as has been given him in the old one.—*Smith's Falls Record, Sept. 18th.*

There are over four hundred persons in the United States whose ages are over one hundred years.