HAMILTON LETTER.

Confirmation in the City—Notes from the North—Berlin College—Corpus Christi in New Germany—Off for Europe—House of Providence—Miscellaneous.

CONFIRMATION.

On Sunday last at High Mass about one hundred persons, principally children, were confirmed in St. Patrick's Church in this city by His Lordship Bishop Crinnon. At First Mass the children had received First Communion at the hands of the Rev. Chancellor Keough. Their appearance on both occasions was very creditable and their deportment exemplary. Sunday, the 25th, has been set apart for First Communion and Confirmation in the Cathedral for children of St. Mary's parish.

NOTES FROM THE NORTH.

A handsome stone church will soon be built in Hamburg, Waterloo county, by the Rev. E. Funcken.

On the occasion of Fr. Funcken's feast, Solemn High Mass was celebrated, the church was beautifully decorated, and here were ten priests present, among whom were Frs. Kloepfer, Spetz, Elend, Fleck, and two Resurrectionist Fathers from Chicago. Rev. Louis Funcken delivered an eloquent and impressive sermon.

The Berlin college has been enlarged and is now one of the finest buildings in the neighborhood. There is a large attendance of students. The distribution of prizes will take place on the 29th inst.

Rev. Louis Funcken, D. D., superior of the college left for Europe last Friday, chiefly on business, and will be absent for some months. His friends wish him a pleasant journey and a safe return.

CORPUS CHRISTI.

New Germany commemorated Corpus Christi with more than the usual magnificence. Fr. Forster celebrated High Mass, at which an immense congregation assisted. The whole-hearted manner in which they honored the Blessed Sacrament on this occasion showed that the people of this parish have lost none of that love for religion which has ever been their characteristic. About 1200 persons took part in the procession, conducting themselves throughout with the decorum peculiarly necessary to the solemn nature of the ceremony. It must have been edifying to all, as it was certainly gratifying to the worthy pastor, Fr. Forster, to whom great credit is due for the excellent arrangements.

HOUSE OF PROVIDENCE.

All indications are in favor of a very successful demonstration on Dominion Day, in Dundas, on the beautiful grounds of the House of Providence, in aid of that institution. Fr. Feeney is working for that object with might and main and is enlisting the services of a numerous and active committee. A gold headed cane will be presented to the most popular man in Dundas or Hamilton, as decided on by the number of votes.

MISCELLANEOUS.

The employees of the Ontario Rolling Mill are on strike for higher wages.

Work has been commenced for the construction of a new Custom House on the site of the McInnes building destroyed by fire two years ago.

The season of pleasure travel has set in and steamers and railways are hard at work bidding for public patronage.

CLANCAHILL.

BRANTFORD LETTER.

SUDDEN DEATH.

On the morning of the 3rd it was found that during the previous night Mr. John Dunne had been stricken with apoplexy and paralysis and was in a dangerous state. Several doctors were called in and did what could be done to give relief, and during Saturday and the fore part of Sunday the indications were favorable, and it was thought the patient had a good chance to rally. Sunday afternoon, however, the symptoms became less favorable, and he sank slowly until about five o'clock on Monday morning, when he quietly breathed his last. His eldest son came home from Stratford on Saturday and scarcely left the bedside until relieved by death. Mr. Dunne was in his 55th year, and had lived in Brantford for over thirty years, and up to the 2nd of June was in full strength. About fifteen months ago he received a slight shock of apoplexy, but recovered so soon that he paid but slight attention to it. He leaves a large family, mostly grown up and well able to provide for themselves. The funeral took place on Wednesday of last week. The widow and family have the deep sympathy of the whole community.

FIRST COMMUNION

was received on Sunday morning at early mass by a large number of children of the parish and a few adults. The girls wore white, with wreaths and veils, and each of the boys wore a badge, and all bore candles. The front seats had been reserved for the children and the sight of so many was very touching. Rev. Father McKinnon celebrated High mass at 10.30, and Rev. James Lennon preached a very impressive sermon on Holy Communion. The choir at first mass was composed of little girls, who sang their hymns in a sweet and simple manner. At 10.30, the choir rendered Farmer's mass in an admirable manner, and there was a grand musical vespers in the evening. It was a happy day for many in the parish.

OUR PICNIC

on the 15th gives promise of being a great success, every arrangement is complete and if the weather is favorable all will be well. Before your paper is in the hands of most of your readers it will be over, and we can tell you about it next week.

THE CENSUS RETURNS

published by you last week, would indicate that Catholics are a little behind their neighbors in the matter of colonization. Would it not pay if a stock company were formed for the purpose of planting Catholic immigrants in the North-West? The money invested in such a scheme should give a good return, and the circumstances of the people aided would be improved as compared with the usual system followed if each individual started out singly.

PERSONAL AND NOT PERSONAL.

Rev. Father Bardou of Cayuga was in the city a few days last week.

Rev. Father McKinnon is expected to remain until after the picnic.

Mr. S. Schryer of London, was in Brantford on the 5th and 6th, and called on many of his old friends.

It is said Miss Nolan intends leaving the city soon.

A man might go around Brantford for weeks and not hear a word spoken about politics, but he would have to be a deaf man.

NAYR.

GALT LETTER.

Pastoral Visit of His Lordship, Bishop Crinnon.

On Trinity Sunday, the Catholics of this town had the pleasure of a visit from their chief pastor, who came to administer the Sacrament of Confirmation to over fifty children and adults. Previous to his coming, the children were, for some weeks, under special instruction in the school, and after school hours in the church. As a necessary preparation for the worthy reception of the Sacrament all the candidates confessed and received Holy Communion. After the gospel of the High Mass, which was sung by Rev. Father Maguire, His Lordship, having first complimented the congregation on the order and neatness of everything throughout the church delivered a powerful discourse on the mission of the Church to the Nations, taking for his text the words of the Gospel, "Going therefore teach ye all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost." At Vespers his sermon on the Invocation and Intercession of the saints and especially the Mother of God, was the most impressive and touching that it has been our good fortune to listen to. Notwithstanding the inclemency of the weather the church at both services was densely crowded, many of the audience being members of other denominations. The choir, which, by the way, would do credit to any of our cities, was present in full force and rendered the mass in D. with an effect that bespoke careful practise and training. The altar was tastefully decorated for the occasion by the ladies, with natural and artificial flowers. At the offertory the collection amounted to the handsome sum of $75.00.

During the preceding week—the last of the Easter time—the Rev. Father Jones, S. J., of Guelph, at the request of our pastor, gave a mission here. Father Jones is well-known throughout the province as a missioner, and to speak of the eloquence and unction of his exhortations would be superfluous. Suffice it to say that by his efforts all the members of the congregation have, with two or three exceptions, complied with the requirements of the church.

"OCCASIONAL."

IMPOSING CEREMONIES AT KINKORA.

On Sunday last His Lordship Bishop Walsh blessed and laid the corner stone of a new church at Kinkora. Previous to this imposing ceremony His Lordship imparted confirmation to a large number of candidates. Besides the zealous pastor of the mission, Rev. Father O'Neill, His Lordship was assisted by Very Rev. Dean Murphy, of Dublin, and Rev. Dr. Kilroy of Stratford. We will give full particulars of the interesting rites administered at Kinkora on Sunday in our next issue.

CORPUS CHRISTI IN LONDON.

On Sunday last the solemnity of Corpus Christi was celebrated with impressive ceremonial in London. At the 7 o'clock Mass in St. Peter's Cathedral, at which Right Rev. Mgr. Bruyere officiated, a very large number of persons approached the Holy Table. High Mass was sung by Rev. Father Walsh at 10.30, Rev. Father Tiernan preaching on the solemnity of the day. In the evening, at Vespers, at which Father Walsh again officiated, Rev. Father Coffey discoursed on "Frequent Communion." At St. Mary's Church both at High Mass and Vespers large congregations assisted, Rev. Father Cornyn conducting all the services.

BOOK NOTICE.

POEMS BY MARY E. BLAKE, published in Boston by Houghton, Mufflin & Co. This is a neat little volume of exquisite poetry. All who read it will join us in the hope that the talented authoress may soon again favor the public with other productions from her graphic pen.

THE TEACHING OF THE CHURCH.

A Clear Explanation by Balmes.

The Catholic recognizes but one infallible authority on earth to whom men of all orders should bow in respectful silence and intellectual submission. They are free to examine and debate all questions that have not been irrevocably fixed by that authority, and they have no obligation to permit themselves to be shackled or tongue-tied or mind-tied, by the dictum of any fallible man on earth. To yield intellectual assent to infallible authority is the highest act of human reason; to yield it to the mere dictum of a fallible man is an act of lunacy, of supreme folly, and he who would consent to it is a slave or an imbecile. The Rev. James Balmes, profound theologian and political philosopher, one of the most solid and gifted minds of this age, speaking of the distinction which I have just made, says:

"I must observe that she (the Church) is not responsible for any doctrines but those which she herself teaches; that she is not personified in any doctor in particular; and that being herself appointed by God Himself to be the oracle of infallible truth in faith and morality, she does not permit the faithful to defer blindly to the mere word of any private man however great be his merit in science and sanctity. If you wish to know what the Catholic Church teaches, consult the decisions of her councils and her pontiffs; consult also her doctors of distinguished merit and unsullied reputation; but beware of confounding the opinions of an author, however respectable he may be, with the doctrines of the Church and the voice of the Vicar of Jesus Christ. By this warning I do not mean to prematurely condemn the opinions of any, but simply put those on their guard who little versed in ecclesiastical studies, in certain cases confound revealed dogmas with what is mere human thought."

NOTES ON INGERSOLL.

BY REV. L. A. LAMBERT, OF WATERLOO, NEW YORK.

CONTINUED.

INGERSOLL. "What we know of the infinite is almost infinitely limited, but little as we know, all have an equal right to give their honest thought."

COMMENT. Has any man the right, common sense being the judge, to talk about that of which his knowledge is almost infinitely limited? All men have an equal right to give their honest thought, but none have the right to give their honest thought on all subjects and under all circumstances. Common sense forbids it. The honesty of a thought does not give weight or importance or truth to it. If so lunatics would be the best of reasoners, for none are more honest in their thoughts than they. Thought must be judged in reference to its truth and not in reference to the honesty of him who thinks it. This plea of honesty in thinking is a justification of every error and crime, for we must in the very nature of the case take the thinker's word for the honesty of his thoughts. Guiteau, if we can believe him, expressed his honest thought by means of an English bull-dog revolver, and if your theory be true he had a right to do it.

The right to give an honest thought implies the right to realize that thought in action and habit. If it means less than this, it means simply the right to gabble like an idiot. I assume that it is not this latter right you claim. Then in claiming the right to give your honest thought, you claim the right to realize the honest thought in act and practice, to express it in the acts of your practical life, and cause it, as far as you can, to permeate and obtain in human society. If your claim for liberty of thought means less than this, it is the veriest delusion.

I take it then that in claiming the right of thought, you claim the right to promulgate that thought and to put it in practice in the affairs of life. Now, in view of this claim of yours, I ask you by what right do you interfere with the slave-holder's honest thought, or the Mormon's honest thought? Your plea for the right of expressing honest thought is a miserable pretense, or else by it you mean that those only who agree with you have the right of expressing it in word or action. The doctrines of our loquacious liberals when analyzed will be found to mean precisely this and nothing more.

Mr. Ingersoll next proceeds to show that the argument for the existence of God, drawn from the plan or design of the universe, is not conclusive. As Mr. Black did not advance this argument I am at a loss to understand why it was introduced by Mr. Ingersoll, unless it was to give us a specimen of his metaphysical sky-rocketing. Let us hear him.

INGERSOLL. "It will not do to say that the universe was designed and therefore there must be a designer."

COMMENT. Why not, if all have a right to give their honest thought?

INGERSOLL. "There must be proof that it was designed."

COMMENT. Certainly, and that proof is to be found in every work on theology that treats of the subject. As a lawyer you know that proofs are not to be thrown out of court by a mere stroke of your pen. It was incumbent on you to examine those proofs and show that they are not adequate, or accept them. Instead of this, you very cunningly leave the inference that no such proofs exist. If you know of those proofs you should in all candor have met them fairly; if you were ignorant of them, you should have informed yourself of the arguments on the other side before you undertook to answer them. You have said "candor is the courage of the soul." Let us have courage.

The proofs given by theologians and Christian philosophers that evidences of plan and design exist in this physical universe have never been met by you. According to the rules of logic they are good until you meet and overthrow them. This you must do by reason and not bald assertion.

INGERSOLL. "It will not do to say that the universe has a plan, and then assert that there must have been an infinite maker."

COMMENT. Of course it will not do to merely say it without any proof to back the statement, as you say so many things, and therefore Christian scholars invariably supply those proofs. The proofs being good until refuted, it does and must follow that there is an infinite planner, designer, Creator.

INGERSOLL. "The idea that a design must have a beginning and that a designer need not, is a simple expression of human ignorance."

COMMENT. On the contrary, it is one of the highest reaches of the human reason. But you have evidently lost the thread of the argument you are trying to refute. Christian philosophy does not assert that the plan or design of the universe had a beginning. On the contrary, it teaches that the plan and design existed in the mind of God from all eternity, and are the eternal architypes of all created things. The universe is the eternal idea of God realized in time and space by the creative act. To say that the design of this universe had a beginning is truly a simple expression of human ignorance. As the design is eternal the designer must be eternal, as the design had no beginning the designer has none. The designs of finite minds must have a beginning, but we must not measure God's capacity by man's incapacity, an error you seem incapable of avoiding.

INGERSOLL. "We find a watch, and we say: So curious and wonderful a thing must have a maker."

COMMENT. The Christian does not assert that it had a maker because it is curious and wonderful, but because it shows evidences of having been made. The curiousness and wonderfulness of the watch suggests the idea of an intelligent maker. A mud pie will suggest a maker equally as well as a gold chronometer.

INGERSOLL. "We find the watchmaker and we say: So curious and wonderful a thing as man must have had a maker."

COMMENT. Yes, but not because he is curious and wonderful, but because he is, and is finite. Verily, it would be unfortunate for Christianity if you were permitted to present its case.

INGERSOLL. "We find God, and we then say: He is so wonderful that He must not have had a maker."

COMMENT. You say this but "we" don't. When we find God we find the self-existent Being, infinite and eternal, and therefore we say, he must not have had a maker. That is the way the Christian reasons, and it is somewhat different from the childish nonsense you would put into his mouth.

INGERSOLL. "In other words, all things a little wonderful must have been created."

COMMENT. You use that word "wonderful" as a boy uses a toy drum, to the disgust of all who hear it. All things have been created, not because they are curious and wonderful, but because they exist and are finite. The microscopic grain of sand that is wafted by the wind and the waves proves the existence of a creator as clearly as does this vast and wonderful universe. It is not then, as you say, the wonder of the thing, that suggests the idea of creation, but this existence of the thing.

INGERSOLL. One would suppose that just as the wonder increased the necessity for a creator increased.

COMMENT. The "one" who would so suppose must be supposed to have a very limited knowledge of philosophy or a very limited intellect. If Christian philosophy were as silly as you have represented, or rather misrepresented it above, it would indeed be contemptible. Candor and honor require that when you attack a system or an institution, you should attack it in its own position and not make fictitious and absurd positions for it, and then proceed with show of logic to demolish the nonsense engendered in your own brain and present it to the public as the principles of Christian philosophy. To misrepresent Christian philosophy is a confession of weakness, an admission that it must be misrepresented before it can be successfully assailed.

INGERSOLL. "Is it possible that a designer exists from all eternity without a design?"

COMMENT. Yes, the idea of a self-existent, eternal designer excludes the idea of a design prior to or independent of him. This is so self-evident that it needs only to be stated. The philosopher who asks such an absurd question is like his watch-maker, a "curious and wonderful thing."

INGERSOLL. "Was there no design in having an infinite designer?"

COMMENT. None whatever, since there can not be anything back of the infinite and eternal designer. There can be nothing more infinite than the infinite, nothing prior to the eternal. It is as if you should ask: Is there anything more circular than a circle or anything squarer than a square?

INGERSOLL. "For me it is hard to see the plan or design in earthquakes and pestilences."

COMMENT. This is not surprising, since you have with commendable humility admitted that what you know about questions like these is almost infinitely limited. Until you see or understand the design it is inconsistent in you to condemn it. A boy stood near the railway gazing philosophically at a passing train. A burning cinder from the smoke stack struck him in the eye. He mused on the incident in this way: "For me it is hard to see what design of plan this great corporation could have had in spending vast sums of money to throw that cinder in my eye. It is somewhat difficult to discern design or benevolence in it." Who will say that the boy was not a philosopher and an egotist, or that a fortune does not await him when he is old enough to take the lecture field?

TO BE CONTINUED.

ANOTHER DREADFUL PASSAGE OF IRISH HISTORY.

Lord Cloncurry's Evicted Tenants.

Here is a passage of Irish history not a dead and gone old wrong, such as Irishmen are censured for cherishing too strongly, but an item of news cabled from London, only last Friday. There was a debate in the House of Commons concerning the evicted tenants of Lord Cloncurry. Mr. Dillon said he was willing to give a pledge that no violence would result if huts were allowed to be erected so as to save the evicted persons from going to the workhouse.

Think of it, Americans who know what wretchedness is, only by tradition. Those families—Mr. Trevelyan admitted that there were two hundred and fifteen families evicted by Lord Cloncurry—asked permission to build huts by the roadside, where women and children might be sheltered from the elements, and Mr. Dillon, who is considered something of a dangerous man, promised that no violence would happen if the request were granted. That means that the police intended otherwise to destroy any miserable shelter thrown up by the houseless wretches.

Mr. Trevelyan then graciously said that huts could be erected for their shelter, but as if to warn them that they must not presume upon such leniency, he added, "intimidation would be sternly repressed."

The agents of coercion will have no trouble in identifying the American papers which are to be excluded from the Irish mails, if this is the way England proposes dispensing justice. Every honest American must shudder at the inhuman barbarity indicated in the eviction of over two hundred families, a barbarity which can be measured by the moral scale which considers permission to erect huts by the wayside: a piece of magnanimity. But intimidation will be sternly repressed. Doubtless. And repression will be followed by retribution, and Christian England will wonder that figs cannot be gathered from thistles to-day in Ireland any more than two thousand years ago in Palestine.—Boston Pilot.

She died a Catholic.

Miss Dora Lewis, a pupil of the High School, who has been ill for several months, in her last moments selected the Catholic Church as her favorite, was baptized, and on yesterday was buried from St. John's.—Indianapolis Item.

HAMILTON DIOCESE.

A Priest's Silver Jubilee.

On Tuesday last, the sixth of June, was celebrated in St. Agatha a beautiful and impressive feast. It was the twenty-fifth anniversary of Father Eugene Funcken's ordination as a priest of the Most High. The weather was very propitious and all nature seemed glad in lending its aid to the celebration.

Some twenty-five years ago, shortly after his ordination, there arrived in this country, then a wilderness, a young priest sent hither by his superior in Rome.

Filled with the spirit of sacrifice and burning in zeal with God's glory, he undertook the arduous task of founding a mission in St. Agatha. With neither money nor friends, but full of divine hope, he trusted in God for the success of his labors. Here truly the Almighty has blessed this child-like confidence, as those who were present at the jubilee can tell. There a beautiful little temple with organ and chimes, magnificent altars, and finely furnished sanctuary met their gaze. There also could be seen the quaint and picturesque dwelling of their humble but zealous priest; and at some paces away a really fine cemetery on the Roman plan. But the crowning glory of Father Eugene's paternal and god-like love is that home for the desolate and orphaned little ones of Christ, kept by the good sisters of Notre Dame. There is also an efficient parochial school as an evidence of his care for the intellectual training of his flock. This is the visible result of his twenty-five years of labor among us; but the many deeds of charity, the hidden works of love exercised in behalf of his flock is known only to the recipients and to the Eternal. Long and dreary was the work, but the good priest's energy, his suavity of speech and manners, his zeal for souls and paternal benevolence won all hearts and overcame every obstacle. Fr. Eugene is a member of the congregation of Resurrectionists and one of its chiefest ornaments. Since his arrival in Canada he has continuously served as Provincial of his society in America. His administrative career has been very successful, as is shown by the fact that his brethren direct the prosperous college of St. Jerome in Berlin, St. Mary's, a flourishing college in Kentucky, a congregation of 2,500 families in Chicago, besides the missions of Preston, Hamburg, and those in the far-off state of Texas. During his term as Superior, he has crossed and re-crossed the Atlantic eleven times on official business. This priest enjoys the high distinction of being one of the very few great German poets and scholars living.

The ceremonies of the day were begun in the trim and pretty little parish church. A procession of white-robed priests and acolytes entered, escorting the worthy priest to the sanctuary, the choir chanting the while the "Ecce Sacerdos Magnus." Then was commenced the solemn High Mass, with Father Funcken as celebrant, and Drs. Spetz, C. R. and Kloeffer, C. R. as deacon and sub-deacon. Fr. Gehle, ceremonies, and Messrs. Rener and DeLome of St. Jerome's as Acolytes. The sanctuary was thronged with priests from the surrounding country, assembled to do honor to the occasion. Among these were noticed Rev. Fr. Elena of Formosa, Dr. Fleck S. J. the eminent musician of Guelph, Vincent C. R. of Chicago, Briethoff C. R. Chicago, Bergman, Hamilton, Toerster of Little Germany and Gehill of St. Clements. During the mass the choir rendered some fine music. The sermon was delivered by Rev. Louis Funcken C. R. of St. Jerome's, a brother of the celebrant. The preacher took as his text the gospel of the day, and in language full of beauty and pathos, congratulated his brother and those present on their rare feast; during the sermon the preacher and congregation were visibly affected.

In the afternoon the orphans entertained the good priest and his visitors at the asylum with songs, and poems, a comedetta and pretty little drama.

The presents received by the Very Revd. gentleman were numerous and costly. The Lord Bishop of Hamilton was unavoidably absent, but sent a congratulary dispatch and silver goblet suitably inscribed. St. Jerome's College, a Latin address and an elegant marble table and costly sanctuary chair. The rector of the Polish mission of Chicago a fine set of historical works in which were concealed $400. St. Agatha's parish a complete set of very costly vestments, the choir, a table and choir-bell. Father Funcken's brother and relatives in Europe a splendid edition of the Roman missal; the Sisters, a sanctuary lamp. Father Gehll, a German Edition of Shakespeare.

Altogether the occasion was one of joy and mutual congratulation for all present. And we are sure the many and widely scattered friends of the Revd. gentleman will join us in thanking God for the great and manifold blessings He has sent us through the hands of this noble priest and in praying that he may live to see his golden jubilee. May the good God preserve "ad multos annos" the worthy priest for the welfare of his flock and the many institutions that have sprung up during the 25 years of his priestly ministration as Superior of the Fathers of the Resurrection in North America.—J. A. L.

DR. FUNCKEN'S FAREWELL.

Some time ago it was announced that Dr. Funcken, Rector of St. Jerome's College, Berlin, was about to leave for Europe in search of needed rest and recreation. His Congregation deemed Thursday, 8th of June, the eve of his departure, a fitting opportunity for offering him the tribute of their sincere love and for giving him a substantial proof of the same in the shape of a purse of about two hundred dollars. The presentation took place about eight P. M. in the parish school in the presence of many parishioners, friends and Very Rev. Eugene Funcken, brother of Dr. Funcken. The school house was crowded to repletion and after some very fine music by St. Mary's Church choir, Mr. Awkall, banker called the meeting to order. Immediately Mr. Forster stepped forward and addressed Dr. Funcken in a neat and well written address. He spoke of the boundless love and admiration, the Rev. gentleman had gained from all; it told him how when he arrived eighteen years ago, all was barren and desolate, but now they possessed a very beautiful little Church, a school house, a convent and excellent and very large College; it spoke of the tireless efforts made by the Rev. doctor in the cause of Catholic education, and closed by asking his prayers, wishing him health and happiness. Dr. Funcken responded in few but choice words. He offered his humble thanks to God for all His bounty and goodness; he said he would never forget all that his people had been to and done for him. He paid a glowing tribute to Father Eugene, his brother, to Rev. Dr. Spetz C. R. and Kloeffer C. R. for the countless services they had rendered him, and finished by asking God to grant him life and strength to begin anew his sacred mission in teaching and preaching and by thanking again and again all present. After more music by the choir the meeting adjourned to the college, where refreshments were served and good cheer was the order of the evening. About nine P. M. the town band, an excellent organization, serenaded the good Father and for an hour discoursed some charming music. After a very pleasant evening spent in social intercourse with a loved Father and priest all sought their homes, seemingly happy in their tribute to their zealous pastor. Dr. Funcken left for New York on the 9th inst. whence he sails on the 17th for Antwerp; he expects to arrive home on or about the first of October next. He leaves followed by the blessings and best wishes of the whole community, Catholic and Protestant, to whom he has been much endeared by his genial and kindly bearing since he has been here. Bon voyage, Father Funcken.

J. A. L.

JESUS, MARY, JOSEPH, TERESA.

AN APPEAL

To all the members of the Confraternity of the Brown Scapular of Our Lady of Mount Carmel, to all the admirers of St. Teresa de Jesus, to all the friends of this venerable Order, who wish to commemorate this tri-centennial of the death of the Seraphic Virgin, the glory of Spain and of the Church, by offering a fitting testimonial of their piety and admiration; their substantial appreciation of the Suffrages, Prayers, Fasts, Vigils, Masses, and other good works performed by the religious of this Holy Order; of which the said members are the partakers in devoutly wearing the Brown Scapular. They can do so, by generously responding to this Appeal, and becoming promoters, benefactors, co-operators, in what is proposed to be the "*Commemorative Work*" of America for this tri-centennial of St. Teresa, in providing the poor daughters of St. Teresa the Discalced Carmelite Nuns of New Orleans, La., with the Convent and Chapel, suitable for the observance of their holy Rule. All friends, benefactors, co-operators of this great charity, will receive daily mementoes in the prayers, masses, Holy Communions, etc., of the religious in perpetuity; besides which, the holy sacrifice of the Mass will be offered up at least five times (5) monthly, in their chapel for such contributors. Deceased relatives and friends can also become sharers in the great spiritual advantages by offerings being made in their name. Our Divine Redeemer who has promised to remember even a cup of water given in His name, will not fail to reward a hundred fold, those who to honor His Immaculate Mother and His seraphic daughter St. Teresa, will contribute to the happy success of this great "Commemorative Work" of piety and charity.

From this day any subscriptions, offerings of alms—no matter how small—will be gratefully accepted, and can be sent, with or without name, to the Rev. Mother Prioress, No. 134, Barrack Street, New Orleans, La.

FEAST OF ST. SIMON STOCK, May 16th, 1882.

LECTURE AND CONCERT AT MAIDSTONE.

The Sacred concert held in the Catholic Church, Maidstone, last Sunday evening, was very successfully carried out. Notwithstanding the inclemency of the weather, so unusual and so unexpected at this season, a large crowd attended, and was well repaid for the inconvenience of travelling over wretched roads under a weeping sky. Miss Reidy's rendering of "Judith" by Concone was not only good but realy magnificent. While her sweet singing voice was filling the spacious church, it occurred to us what rapturous applause would greet her in the more densely crowded audiences of Detroit or other cities, where sweeter or more cultured voice can not well be found.

The duet, "De tua sede," by Mrs. Tiernan and Miss McCloskey, was very well received. Both ladies have excellent voices of much sweetness and compass. "The better Land" of Cowen, sung by Miss Reidy, was also very fine, and Wallace's duet "Holy Mother, guide his footsteps," was exceedingly well rendered by Miss Reidy and Mrs. Tiernan.

The Maidstone choir exhibited very good and well-trained voices in the execution of such pieces as "Regina Cœli," "Gloria in Excelsis," and other grand choruses, in which all took part.

The Lecture, delivered by Rev. Father Flannery, of St. Thomas, on the "Poets and Poetry of Scripture," was of very high order and one of the best and most interesting we ever heard. During more than a full hour the Rev. gentleman kept the attention of the audience rivetted on the subject matter of his masterly discourse.

After alluding to the intense interest the Catholic Church has at all times manifested in the preservation and spreading of God's inspired Word, he explained that the name Bible was given to the scriptures by the Greek Fathers calling it "to Biblion," on the Book, meaning its superior excellence and worth over all things written.

The lecturer then showed how carefully Divine Providence watched over the construction of a work written by the hands of man, and seems to have inspired the Sacred writers and compilers, not only with the sublime sentiments, the sacred Counsels and wise precepts which it enunciates, but even with the very manner of expression and style of composition most suited, like the manna in the desert, to the varied tastes and dispositions of mankind.

Thus prose and poetry succeed each other with admirable diversity in holy writ. The poetry of the Bible is not rhymed, but poetry does not consist of rhyme. Poetry is a creation of the mind, a grand conception of genius which may be expressed in marble by the sculptor, on canvas by the painter, in architecture, or in music, or in words written or spoken by the orator. All the ancient poets of Greece and Rome employed syllabic metre and not rhyme, so did our great English poets, Shakespeare, Milton and others. The poetry in scripture is distinguished from the prose by a certain elevation of style and sentiment, and by what is called "parallelism of the sentences."

The poets in Holy writ were, we might say, all the great personages who figure in its pages. Moses, on emerging from the Red Sea, tuned his lyre and sang, "The Lord is my strength and my praise, and He is become salvation to me. Pharoh's chariot and army he cast into the sea, his chosen captains are drowned in the billows."

Anna, Judith, Zachary, entoned similar songs or canticles. The Blessed Mother of Jesus was inspired when she sang "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." The psalms of David, the proverbs of Solomon, the book of Job, the lamentations of Jeremiah are all written according to the rules and the exigencies of the most refined, the most polished and most sublime poetry. Exemplifications of all the great kinds of poetry are everywhere found in holy writ, the Didactic in Deuteronomy, wisdom, the proverbs, and the choice sentences of Ecclesiastics. The Lyric is found in every form of its variety and charm of beauty in all the canticles, and in the pathetic odes or songs of David in his book of Psalms.

Examples of the "Elegiac" are found in the Lamentations of Jeremiah, which according to Blair are specimens of Elegy or the dolorous song, the most perfect and most striking to be found in any book ever written.

Another specimen of this kind of poetry is found in the funeral song of David over the loss of his bosom friend, Jonathan. "How are the valiant fallen, Jonathan slain in the high places, I grieve for thee, Oh my brother dearer and more amiable to me than the love of woman. How are the valiant fallen, and the weapons of war perished."

The Rev. Lecturer said that so far he had referred to the poetry of scripture written in a simple, unadorned, pathetic style. He would now give some examples of the sublime style that abound also in sacred scripture.

The whole book of Job is considered to be written in a more lofty and sublime style than any other book in scripture. The discourses of holy Job with his vain consolers, on the attributes of God, couched in beautiful verse, and touching on questions of deep philosophy, form a most wonderful composition for sublimity of idea, for wealth and grandeur of expression. Our wonder goes on increasing till the climax is reached when God speaks out of a whirlwind, and in a few questions confounds the intellectual pride and bombastic conceit of Job's pretended friends.

The book of Isaias, who was both prince and prophet, and the book of Revelations by the Beloved Disciple, were introduced as the most perfect exemplars of the sublime style ever composed or written. Father Flannery quoted largely from Pope, Byron, Addison, Moore and Shakespeare, showing how those great authors studied the scriptures and drank deeply from them as living fountains of poetic fire and soul-moving eloquence.

The audience were very much interested in this unique and instructive lecture, and paid the most marked attention during its delivery.

Benediction of the Most Blessed Sacrament was then given by Father Molphy, after which all dispersed for home perfectly delighted with an entertainment so rare, and withal so pleasing.

Needless to add that the sole object of this concert was to raise funds in aid of clearing off the church debt, which is yet considerable, but which has decreased most perceptibly during the short time Rev. Fr. Molphy has charge of the parish.

Yours,

CATHOLICUS.

THE WEDDING BELLS AT LA SALETTE.

A correspondent writes:—On Tuesday last, 30th inst., witnessed a lively time in our little hamlet. The immediate cause of the interruption to the usual quiet of the place was the announcement a few days previous that Mr. John Grant and Miss Mary Ann Dertinger were to be united in the bonds of matrimony on the above date in the magnificent Roman Catholic Church. Consequently at an early hour the old and young, the gay and fair alike, could be seen wending their way towards the church to witness the ceremony at the appointed hour. The wedding party drove up and entered the edifice, the bride elegantly attired in *ecru* nun's veiling, trimmed heavily with Spanish lace. The bridesmaid, Miss Louise, sister of the bride, was also handsomely attired, somewhat similar to the bride. As the party advanced up the aisle to the altar, the organ, presided over by Miss Anna Conlon, pealed forth the sweet tones of Mendelsshon's "Grand Wedding march." The usual preparations now being completed, the Rev. Father Dillon performed the ceremony in the customary manner, the choir doing good service in furnishing excellent music and singing, suitable for the occasion. After the connubial knot had been tied and sealed, the happy party adjourned to the dining hall of the La Salette House for breakfast, and it was pleasing to observe the very tempting and appetizing display of bivalves set forth by mine host and hostess, and we are quite sure the party for whom it was prepared enjoyed it well and did it ample justice. The train now being due, the fond, loving couple must separate from their host of relatives and friends amid showers of old boots and rice, to spend their honeymoon in New York and other eastern cities, carrying with them the best wishes of the people for a pleasant and happy trip.