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# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 4.

LONDON, ONT., FRIDAY, JULY 14, 1882.

NO. 196

## NICHOLAS WILSON & CO., FASHIONABLE TAILORS.

A nice assortment of Imported TWEEDS now in stock. ALSO—New Ties, Silk Handkerchiefs, Underclothing, Etc. N. WILSON & CO.

To a Memorial Wreath. With sad heart have I twined the blooming wreath! Thou'rt now complete; Go, thou, and o'er the dead thy perfume breathe. It is but meet That she who rests beneath in silent death— Her youth's life o'er— Receive the tribute of thy fragrant breath Again once more. Once she had loved the gay and odorous flowers In spring now-born; Half nursed by sun and half by gentle showers, Her youth's life o'er— Receive the tribute of thy fragrant breath Again once more. When nature's earliest gems she loved to seek And gaze upon. When summer brought its wealth of treasures too, In sunny hours; Of every varied form and tint and hue, She viewed them with the fond, admiring gaze. Of artist's eye, Nor dreamed that she, who on them lavished praise, So soon should die. Fit emblems of that sweet life which fled Swiftly away. Which now, almost, the cherished dead Numbers to-day; A life, whose innocence sheds its odors pure, Where virtues bloomed, A form, whose beauty 'neath this grassy mound, Lies now entombed. Go! wreath, and while thy breath shall last, Breathe tenderly O'er her, whose youth and bloom so quickly past; Breathe sighs for me, Life's latest breath, As blissfully to find a like repose, As calm in death, —"Moineime," in Cork Examiner.

## CATHOLIC PRESS.

Baltimore Mirror.

CHARLES J. GUITEAU, who murdered President Garfield a year ago, was hanged on Friday last. At his death a burlesque on Christianity was enacted. His spiritual adviser was a certain Rev. Dr. Hicks, who is a resident of Washington, and who seems to be in his way as grotesque a character as was the assassin himself. Everybody knows that Guiteau induced his hands in the blood of a fellow-man, and that he was repented, he laid the crime at the door of the Almighty by claiming that he had been anything but a murderer. Over and over again he cursed all who had a part in bringing him to justice and consigned them all to perdition. The spirit of vindictiveness was present with him to the last, and on the evening before he was strangled, he begged of God that all who had anything to do with his execution should be damned. On the scaffold itself he read a "dying prayer," which was a blasphemous travesty of the Prayer of Christ at the Last Supper, and in it he not only put the guilt of his great sin on the Lord, but predicted that all the executors of the law which took him to the gallows, from the law clerk to the hangman, would go to the bottomless pit. These are some of the facts concerning Guiteau's religious disposition. Well, Dr. Hicks, who pretends to be a minister of the Gospel, not only allowed the blasphemous "prayer" to be recited by the murderer, but participated in the iniquity by holding up the paper on which it was written before the pious wretch that he might read it. He offered up a petition for him, too, in which he bade the Saviour, "Behold this Thy servant," "Servant?" This creature who from early manhood up was a cheat, a lounge, a liar and a hypocrite, and who at last shot down the head of the nation and died without contrition, "Servant?" This man who had served nothing but his own impulses, who had been unfaithful to his marriage vow, whose whole life was pockmarked with infamy! Besides, Dr. Hicks said to Mr. John W. Guiteau on the eve of the hanging: "It is a sad, sad event, but your brother goes fully prepared." It was a queer preparation, and the clergyman who could be satisfied with it and pronounce it complete is an oddity!

We mentioned week before last some magnificent gifts recently made by certain wealthy Protestants to a sectarian theological seminary, and we stated at the same time that it was not seldom we heard of similar benefactions. To verify our statement, we reproduce these lines from our neighbor, the Presbyterian: "It years gone by a number of French Huguenot refugees found homes in the round Prince of Wales Hotel, and a descendant of one of these families, Paul Talane, now the owner of the old Stockton mansion in that historic town, has given \$2,000,000 for the establishment of a college in New Orleans, for the education of young men in languages, literature, the sciences and art." Why is it that rich Catholics do not, while they live, endow our struggling institutions of learning, or found new ones in localities where none of any prestige exist? If they did, they could for years witness the blessings wrought through their institutions, and be sure that neither litigious heir nor incompetent trustee would prevent the execution of their wishes. Or

if, like the man who sat in the last pew in order that he might save the interest on his contribution to the last moment before putting his dime into the collection box, they prefer to wait until they die before letting go their clutch on their last testament in season, while they are in health, and remembering then that they are only the stewards of the goods they have amassed, think of the judgment and return to God through the poor, and the ignorant, and the sick, and the unfortunate some of the heirs mentioned in the will of the well-to-do? The true Christian uses money as he uses every other material thing—to do the will of God and to sanctify his own soul. All other use is abuse, for which satisfaction must be made here and hereafter.

We had the idea that a man of integrity was a person not only honest and upright in pecuniary transactions, but one of the whole round of whose character was full and fair and perfect. But the Independent informs us that integrity is not the greater, embracing chastity, the lesser, but that the two are entirely distinct, and that a man may be a man of integrity and yet be a libertine. However, in spite of this instruction, we prefer our old-fashioned notions to the new fangled ethics of our esteemed contemporary: who, beset as we are above, tries to excuse Garibaldi's impurities by accusing Popes and cardinals of setting him a bad example. This, too, is not a sound moral proceeding on the part of our New York friend, and still further impresses us with the conviction that the Independent is not a safe guide in religious matters. Because Peter denied Christ that did not justify Pilot condemning Him, nor did it make him a man of integrity.

New York Weekly Opion. A POOR man with a family of fourteen children was evicted from his farm in Armagh a couple of weeks ago. The mother in vain, the father himself paralyzed, the grandmother bedridden, complete the picture of woe. They are all at the penitentiary on the road-side, a troop of British dragoons executing the horrible work of the absentee landlord. Do not deem like this call upon God and man for vengeance!

Boston Pilot.

Mr. INGERSOLL says the Church has reduced Italy to a land-organ. Then she ought surely be thanked by the class, of whom he is one, who have reduced man to a monkey. All the cabbled gossip about rumored "risings" in Ireland is the veriest stuff and nonsense. Who is going to rise? Are the people of Ireland a nation of idiots? Where are their armies, their fleets, their artillery, their millions of dollars to meet even the first tea days' expenses of a general insurrection? It is probable that there is not, outside the Government barracks, arms enough to equip one regiment of infantry. Whenever there is an apparent decline in the disposition of the Liberals to pass some especially savage feature of the Repression Bill, the spies and sneaks in Ireland get up these stories about "risings." Their purpose is perfectly understood by everyone except the astute American critic who believes the cable cannot lie—about Ireland.

A MAN named Kavanagh in King's County, Ireland, was turned out of his miserable cabin because he would work no longer for two dollars a week. He had a wife and nine children to support. Two of his children were sick with measles, and the landlord drove the whole family into the road, and one of the children died, while another, at last reports, was expected to die at the exposure. The crime of carrying some timber with which to build a hut to shelter this wretched family, several respectable young men were arrested by Captain L'Estrange and sent to jail. Captain L'Estrange had forbidden the building of the hut. He was one of Buckshot Foster's special tools and has distinguished himself heretofore by grossly insulting the ladies of the Land League, whom he called by a name unfit for repetition. L'Estrange is responsible before Heaven for the murder of that child, but the law shields him from all earthly punishment. If organized society does not punish such miscreants, is it any wonder that society unorganized takes the law into its own hands? It is such men as L'Estrange and Landlord Burke who make the outrages in Ireland.

"WHEN you speak to a full-blooded Englishman about Ireland, he does not want to discuss it; he wants to swear," says Carl Schurz, in his Phi Beta Kappa oration at Harvard. A whole chapter of description would not convey a true picture of the English mind, not only in regard to the Irish question, but any question in which traditional power has checked discussion. The Englishman will not discuss his right to rule Ireland; he knows that he has no right to speak of his right to hold India, and regards it as a righteous accomplishment the impudence of Russia in trying to get a share of the plunder. As well question his individual right to take and hold foreign territory whenever he can. Moreover, an arrogant typical Englishman, ignorant and arrogant and towards all things not English. Nothing convinces him but a sound thrashing. He would not discuss the rights of the revolting American colonies, but of respectful regard. Every nation in Europe has a score to settle with the English, and he is willing to discuss any delicate question with them. He reserves his swearing at for Ireland, India, and Zulu-land. Afghanistan and the Transvaal

have whipped him into the discussing mood. To-day he is strongly inclined to swear at Egypt, but is not quite sure but that discussion might be the safer policy.

Western Watchman.

In a devotional book entitled "The Golden Gate," edited by Rev. S. Barling Gouli, M. A., the following observations are made in the course of an explanation of the Rosary: "The use of a rosary of beads is a valuable assistance. . . . prejudice exists against them as distinctively Roman; but such they are not, as they are employed in the Eastern Church. It often happens that we feel a strong desire to pray, and that we soon exhaust our petitions without having satisfied our desire. In such cases the rosary is of great value. The mind cannot always form suitable expressions of its wants, and is not always sufficiently disposed to meditate. The rosary then supplies the need by affording brief subjects of meditation and prayer, the best possible, and of no great length. If it were tried, we are confident its use would be realized. The loss of the beads has been one of the most serious to the devotional character of the English poor, who not having minds of sufficient activity to elaborately meditate, from want of such help have given up meditation, and almost abandoned prayer. The rosary is a great assistance in forming a habit of prayer."

Catholic Columbian.

What kind of a Catholic will that child become whose parents disregard the Church and send it to the public schools? The child knows that such schools are forbidden it, and when the public schools are patronized, it will naturally think that the Church teaches is of no importance. Parents think of what you are doing to the souls of your children. Because you see nothing wrong with Godless education it does not follow that she who is the guide in faith and morals must be wrong in not allowing you to do as you feel.

Catholic Review.

It is with great pleasure that we notice the almost frantic efforts that are made by some of our separated brethren to stem the torrent of evils with which the country is threatened, and under which it is suffering from the frequency of divorce. We commend their zeal and honor their motives, but we cannot give them much encouragement of final success. Divorce was born of the great rebellion of the sixteenth century, which was simply a triumph of human passion over the law of God. There is absolutely no room for it in a return to the scriptural and Catholic doctrine of matrimony. You cannot restore matrimony to its proper position until you restore its sacramental character, and this can never be done in a Protestant Church. The descendants of Martin Luther, who, in violation of his solemn vow, married a nun, also under the vow of celibacy, and who authorized the Landgrave of Hesse to have two wives; with less than six, though he had to murder some to get rid of them; who crammer the "illustrious" Archbishop, who secretly married Oslander's niece in Germany, and who, at the end of his life, was in England; and the thousands of lesser lights who followed their example, it is, we say, not at all probable that the descendants of these great lights of the "glorious Reformation" will ever consent to be shorn of the least title of the rights and liberties wherewith the Protestant religion hath made them free. The world outside the Catholic Church will continue to be much married in spite of all the protests of a few earnest men whose zeal exceeds their loyalty to Protestant tradition.

Freeman's Journal.

SOME Catholics need to be reminded of the truth that a priest who stands on the steps of the altar, or in the pulpit, does not speak for himself, but for the Church as Mr. Talmage or Mr. Anybody Else does. He does not weave his individual fancies and prejudices into a discourse. He preaches the unchangeable Word of God, according to rules which the Church lays down. He is not there as an eloquent orator, to fit the word to the action and the action to the word, to tickle the hearing of his auditors with soft phrases and swelling sentences. He is the minister of God, with the authority to teach which Our Lord gave him. People who allow themselves to look weary and bored when one whom they esteem an inferior preacher ascends to the pulpit, have either imbibed some of the fallacies of Protestantism, or they are ignorant of the position of the priest. It matters not who preaches. The devout Catholic knows that he listens to the Word of God, not to the mere sentence-spinning of man. A Catholic priest in the pulpit is not a lecturer. He does not preach to please his people, but to edify and instruct them. Fine rhetoric and clear articulation are ornamental and pleasant; but they are not necessary to the worthy delivery of doctrine which is holy in itself.

London Universe.

Poor Mr. Gladstone is now undergoing a new and a pitiless pelting from his former associates and admirers in the Anglican press. The working men's branch at Birmingham have passed the following resolution in reference to his late Ritualistic appointments: "This meeting views with distress and alarm the numerous promotions of Ritualistic clergymen by the Right Hon. W. E. Gladstone, and considers them as acts compromising the Sovereign and most humiliating to the Church. This meeting is of opinion that it is most im-

portant that her Majesty's Ministers should recognize the obligations connected with the coronation of the Queen, and to advise her Majesty to appoint such clergyman as will maintain the Protestant religion established by law. This is very funny, inasmuch as the Ritualistic heretics maintain that they are precisely the real, true Protestant article, and that, as R. O'More says, "its them (the others) that's the furriers." When Protestants themselves shall have settled together what their Protestantism really is (a result they shall never arrive at), it will be quite time enough to begin and choose among their clergymen. As matters stand at present, what does it signify?

We notice that several papers talk of the "splendid" reception which Garibaldi received in Liverpool. The poor man was not there at all. He was to have gone down to Liverpool from London, but when it was announced that all Liverpool was to welcome the chief enemy of the Pope, "a hundred thousand Irishmen would knock the reason why." He was told not to go, and he was shipped off from London with great speed. The Queen would not see him, and that was honorable to her Majesty.

Philadelphia Standard.

"The Catholic religion is opposed to education," is one of the popular Protestant maxims. "The Catholic Church maintains its hold on its members because of their ignorance," is another. Well, we won't argue the matter, but simply state one fact—simply one out of a thousand—which seems irreconcilable with these popular Protestant assertions. Ireland, as a whole, is Catholic, and when Protestants wish to speak of Catholics who are thoroughly Catholic or "Popish," they call them "Irish Catholics." Yet Ireland to-day is sending more children to school in proportion to population than any other country on earth. The United States of America included. Here are the figures: Population about five and a-half millions; children attending school, a little over one million (1,022,000) or one child at school to a little less than five and a-half of the entire population. No other country in the world can furnish such an educational exhibit. Ireland, too, is poor, and has no compulsory educational law. Her people are mostly Catholic and thousands of them are in rags and half starving, yet still they strive to educate their children more generally than the people of any other country.

## CHURCH OF THE SACRED HEART OF JESUS, NEW ORLEANS.

New Orleans Morning Star.

On Friday, the 16th inst., the Festival of the Sacred Heart of Jesus, a most edifying and instructive ceremony was witnessed by a large congregation in the church of the same name. The Rev. Fr. P. Congregation of the Holy Cross in the Southern States and Pastor of the above church, announced on the previous Sunday that the following Friday, being the Patronal Festival of the church, there would be High Mass at 8 o'clock and that, at the end of the Mass, a solemn ceremony of the Renewal of the Baptismal Vows and consecration to the Sacred Heart of Jesus would be made by all the children who had made their First Communion and received Confirmation on the Festival of Corpus Christi.

He further announced that all those who were present would enjoy the same privilege of the Renewal of the Baptismal Vows and consecration to the Sacred Heart of Jesus. These announcements drew to the Church a large congregation intent on partaking of the blessings of the feast.

A special altar, beautifully ornamented, was erected for the occasion, just inside of the sanctuary railing. On this altar were placed a beautiful painting of the Sacred Heart and three large white wax candles. Dressed as they were for their First Communion, the boys and girls occupied the two rows of pews on either side of the altar. The little girls attracted special attention—they being ornamented with snow white veils and wreaths on their heads. After the Gospel, Very Rev. Father Gooney preached a very able sermon on the Festival of the day.

With an eloquence rarely equalled he explained the origin and nature of the "Festival of the Sacred Heart of Jesus." He said that the devotion to, and the adoration of, the Sacred Heart of Jesus are necessary outgrowths of the wonderful mystery of the Incarnation of the Son of God. That, in consequence of the hypostatic or personal union of the Divinity and humanity, in the Person of Jesus Christ, who is God, His Sacred Heart is, therefore, the Heart of God. Its worship is identical with the worship of God Himself. It is, therefore, the Heart that gives tears to weep over the impenitent city of Jerusalem, and was the fountain whence came the tears of sympathy when Mary and Martha, at the grave of Lazarus, and wept for the restoration of their brother, alive to them; and it is the Heart that gave joy to the weeping widow of Nain, by reversing the sentence of death against her son, and restoring him, alive, to her bosom. It is the Infinite love and mercy of the Sacred Heart of Jesus, that has, in all ages gladdened the heart of our holy mother the Church, and that will, to the end of time continue to gladden it, by restoring to her bosom, alive, those of her children who were dead by sin, but who are now penitent and determined to give proofs of their love for Jesus during the rest of their lives.

The Sacred Heart of Jesus, is therefore, our only source of joy in this vale of tears, and it is our only refuge in the midst of the many dangers with which we are be-

set. In simple but eloquent language, the Very Reverend Orator exhorted the children before him to always cultivate devotion and love towards the Sacred Heart of Jesus, and to be ever grateful to Him for the many blessings which he has bestowed upon them—especially in coming to visit and sanctify them in Holy Communion.

The emblematic character of the number three and the three large wax candles on the altar of the Sacred Heart was also, in conclusion, beautifully explained—representing, as they did, the Trinity of the Godhead and the Divinity and Humanity of Jesus Christ.

By this brief and imperfect synopsis we can convey but a faint idea of the deep impression which the Very Reverend Father made by his able and logical discourse; for there is an irresistible power in his well trained voice, his pathos and perfect elocution, which cannot be written, but which carries conviction to the very heart of each one of his hearers.

At the end of Mass, in the midst of a blaze of lighted wax candles, stood up, and, with Father Gooney, pronounced, in a loud and firm voice, the Renewal of their Baptismal Vows. Having recited the "Apostles' Creed" as a profession of faith, they knelt, to join in the "Act of consecration to the Sacred Heart of Jesus and Mary," written expressly for the occasion by Father Gooney, and read by Miss Alice McGinnis, only nine years of age. Outside the sanctuary railing a kneeling bench was placed for her, upon which she knelt, and two little girls of the same age, stood—one on either side—with lighted tapers in their hands, as two guardian angels.

The following is the "Act of Consecration" which she read: "O Sacred Heart of Jesus! prostrate before Thee, on this Thy special festival, and consecrate to Thee, our thoughts, words and actions, and all our trials through life. We solemnly promise Thee, that all the powers of our souls and all the acts of our lives, shall henceforth be consecrated to Thy love and service, as our Saviour and our God. We wish to include in this consecration, our parents and relatives, to whom we owe special love and reverence. O Sacred Heart of Jesus, be Thou forever the sole object of our love, the protector of our lives, the pledge of our salvation and our secure refuge at the hour of our death. Defend us, O Adorable Heart of Jesus, at the bar of Divine Justice and shield us from the punishment which our sins deserve. Imprint Thy sacred Name never be separated from Thee, O Jesus, our loving Saviour, may Thy sacred Name be ever engraved on our hearts, and may they be ever burning with that sacred fire of love which Thou camest upon earth to enkindle in us, and that thus we may be consecrated to Thy service, during the rest of our lives.

We desire to adore Thee, with all the powers of our souls and to make reparation for our own sins and those of the world—especially the many insults offered to Thee, in the Holy Eucharist—the sacrament of Thy love. We take the same engagement towards Mary, thy Immaculate Mother and our Mother, and we beg of her intercede for us before the Throne of Mercy, where her prayers are always heard, although ours may be rejected. O Mary, Immaculate Mother of God, be our mother and our refuge, especially at the hour of death. We thank Thee for all the blessings and graces which Thou hast obtained for us, since the dawn of reason, but especially during our preparation for the happy moment of our First Communion and Confirmation; and we implore thy powerful intercession to aid us in preserving the graces and strength of these Holy Sacraments to the end of our lives.

Our loving Mother! obtain for us a daily increase of love towards Jesus, our Lord and Saviour and thy adorable Son—that we may persevere in our good resolutions, His Holy Will may, at death, deserve to share in the glory of His Kingdom and rejoice in His and thy presence for all Eternity. Amen!

The above "Act" was read with such a firm and distinct voice, that every word was understood by all present. The benediction of the Blessed Sacrament immediately followed, and was long to be remembered in the Parish of the Sacred Heart of Jesus.

## Out of Her Mind.

A very touching case of mental alienation in a charming young lady is described by an exchange. Not long ago her mother found her in her room energetically darning stockings, and soon after she appeared in the kitchen and assisted that wondering dame in making and baking bread and pastry. Alarmed by these fearful signs of morbidly sent for a skillful physician, who watched her through a keyhole while she sewed buttons on her father's garments and mended those of her little brother. Much affected, the venerable man retired to his chamber, and a medical practice of twenty-five years had he known any young person to manifest such symptoms as these. The most heart-rending phase of all, however, was shown the other day, when her kind father, with a faint hope of rousing her from her sad state, gave her \$100 and told her to buy a new dress. This was useless. She instantly observed that she didn't need a new dress, and if he would let her keep \$25 to pay a poor widow's rent she'd much rather he would take the rest of the money for himself. For a few moments that grief-stricken old gentleman gazed upon his hapless child, then hiding his face, muttered between his sobs, "Her mind is gone! Her mind is gone!"

## CARDINAL McCABE AND THE CATHOLICS OF DUBLIN.

He Defines his Position as Regards the Irish Question.

An address has been presented to Cardinal McCabe by the Catholics of the Diocese of Dublin, which must have gratified his Eminence very much. It was signed by Archbishop McMahon, as chairman of the committee, and read by Mr. Martin, J. M. "For many years," the address says, "we have witnessed with admiration your devoted and successful career in the sanctuary. You have left behind you in the parishes administered by you evidences of your untiring sacerdotal zeal in fair churches, schools the finest in our city, hospitals for the sick and poor, and other splendid works, imperishable monuments of your priestly spirit and energy. . . . In the trying times in which we live you have raised your voice clearly and powerfully in favor of just and beneficent measures of legislation for our people, whilst at the same time you have never ceased fearlessly to uphold and defend the sacred principles of justice and morality. Overwhelmed as we are by the shadow of the foul crime which has been committed in the midst of us, we now, more than ever, look to your enlightened, firm, and paternal guidance.

In his reply, the Cardinal spoke with deep feeling of the affectionate manifestations of sincere welcome which have followed him ever since his return from Rome. He modestly disclaimed the merit of the good qualities credited to him in the address. "I wish," said his Eminence, "that the original could in the picture you put before him, be the ideal of that picture you draw the ideal of a true priest and pastor, yet I sincerely thank you for writing my humble name beneath it; perhaps this fact may stimulate me in future to some little efforts for the happiness of God's little flock, and for the happiness of the 'people.'" He spoke also of the help which such encouragement affords to those who are trying to do their duty. Such mutual help, he truly said, is "sorely needed." "It is a humiliating fact," continued the Cardinal, "in the history of our distracted country, that where a man is unwilling to make moral idols of the day, motives for a the main-spring of his actions. Priests and Bishops are not exempt from this ungenerous and unjust standard of judgment, and sometimes good and courageous men, who do not care to be dragged through the ordeal of such help, hold their peace, if conscience will permit it, when they would fain help by their advice the cause of truth and justice."

"No one," said his Eminence, "denounced in stronger language than I did the cruel wrongs inflicted through the instrumentality of bad laws in many parts of Ireland, but whilst willing to help and bless the hand that labored for the reform of those harsh laws, I could neither help nor bless the agencies too often employed for the attainment of an end good and just in itself.

"If the rich man can be an oppressor, the poor man may be unjust; and, as there is no place in heaven for the one or the other, the pastor of souls is bound to say so if his conscience is to be free. I obeyed my conscience and encountered some obloquy; but the judgment of this great assembly, representing the wealth, the intellect, and the integrity of Dublin, is, after the approval of my own conscience, the highest earthly support I could dare to look for." Replying to the allusion to the horrible butchery in the Phoenix park, "I still believe," said the Cardinal, "that this savage deed was concocted upon some foreign shore, and perpetrated by imported assassins, but the humiliating fact stands before our eyes, and the perpetrators of that fearful crime are still at large, perhaps in the midst of us. The hand of justice will, it is to be feared, fail in reaching them, and what will we say if it is ever proved that in Catholic Dublin shelter and protection were given to them?"

## LAYING A CORNER STONE.

On Sunday last, His Lordship Bishop Crinnon, of Hamilton, laid the corner-stone of a new church at New-Hamburg, Ont. There was a very large attendance of people. The bishop spoke in English, explaining the nature of the ceremony to be performed. He also spoke of the dignity of the house of God, and the reverence of Catholics for their churches, pointing out the high and holy uses to which they were devoted. Rev. Father Funcken spoke in German, with marked ability and eloquence. The ceremony of the day was then proceeded with. The new structure, which will be of brick, will be large and commodious, and give a substantial evidence of the solid growth of religion in the diocese of Hamilton.

## Death of Mrs. John A. Cousins.

It is with deep regret we are called upon to announce the death of Mrs. John A. Cousins, which took place a few days ago. Mrs. Cousins was the fourth daughter of the late Mr. John O'Brien, one of London's earliest and best known inhabitants. She was born at Stratford-on-Slavery, county Wicklow, Ireland, and at an early age came to this country. We enjoyed the pleasure of her acquaintance, and it is with much sorrow we record the death of a lady of such estimable character. We extend our heartfelt sympathy to the family in the great loss they have sustained.