

erly educated; but we maintain that while doing this the State is bound to observe distributive justice, and not to favor those who want a godless education at the expense of those who wish to inculcate morals and religion at the same time with secular knowledge. If the State does this, it is guilty of gross injustice and does violence to the conscience of those who make or are ready to make provision for the complete education of their children, moral as well as secular.

It is impossible in a mixed community like ours for the State to supply religious instruction in the schools, but if it gives aid to the schools at all it is an injustice to exclude from this aid schools which teach religion to the pupils. We do not mean that the State should pay for the religious teaching of the schools, but it should furnish religious schools with all the facilities for secular instruction which it affords to godless schools. This is the key to the school question as far as it regards State control—and thereby we find that a Catholic country like Quebec has at least the same right to establish a school system based upon religion, as a country without religion has to establish a system of godless schools.

As far as Quebec is concerned, it is to be borne in mind that Protestant children are in no case bound to receive Catholic teaching when they attend the Catholic schools; and, on the other hand, so great are the facilities afforded to the Protestants to have schools of their own that though their numbers are only a little above one-half of the Catholic population of Ontario, while there were in Ontario in 1893 only 313 Catholic schools receiving Government aid, there were in the same year 941 Protestant schools receiving such aid in Quebec, including 47 Model schools, 2 Normal schools, etc.

In fact, it was not long since stated by Mr. Morris, who represents the Protestants of Quebec, in the Provincial Government, that on every occasion when he had deemed it necessary to bring forward any claim of the Protestant minority, he had always been listened to with attention and respect, and that no reasonable demand of theirs had ever been rejected. How different from this is the treatment accorded to the Catholics of Manitoba by the Protestant majority there!

The article of the *Presbyterian Record* is also at fault in maintaining that the Catholic laity of Canada do not want Catholic schools. They have proved before now that they do want them, and our contemporary gives no proof but its bare assertion that they have ceased to want them.

But we forget: the article tells us that numbers of Catholics "take advantage of other and better schools (i. e., the Public and Protestant schools) when they have the opportunity." We have only to say that this is a misstatement. There are a few cases where Catholics send their children to Protestant or Public schools, when Catholic schools are within their reach; but we know it to be a fact that there are also cases where Protestants send their children to the Catholic schools by preference, often on the plea that the moral influences are better there, and sometimes even on the other plea that the education given is superior. We may well balance the cases with each other and admit that a few exceptional cases count for little or nothing either way.

AN OUTRAGEOUS ACT OF INJUSTICE.

We copy the following from the *Montreal Star* of 27th Feb.:

"The Senate had a most unusual and exciting time yesterday afternoon, the bone of contention being the appointment of a Housekeeper in the place of the late Peter Dunn, which came up on the report of the Committee on Contingencies. The committee recommended that Mr. John Carleton, private messenger to Sir Mackenzie Bowell, be appointed. Hon. Mr. Dickey moved in amendment that Mr. John Dunn, who had been appointed *locum tenens* by the Speaker, be appointed. He urged that they were 'thrusting out a servant to make room for an outsider,' and that Mr. Dunn was entitled to the position on the ground of seniority. Then the fight began, and for two hours the discussion was continued with considerable heat, the chief speakers being Senators Ogilvie, Bellerose, Masson, Kirchoffer, Clemon, Loughheed, Almon, Sir Mackenzie Bowell, Aikens, MacInnes, Boulton, McCallum and Perley. Senators Dickey and Loughheed referred to the proceedings before the committee, which show a protest from Senator Power. Senator Almon accused the Premier of canvassing for Mr. Carleton, and said it had been stated that the Senate looked to the House of Lords for its precedents, but he never heard of a British peer canvassing to put his body-servant into a Government position. He also made allusion to the belted knight, Sir Mac-

kenzie Bowell indignantly denied that he had ever canvassed, nor was Mr. Carleton his body-servant. He was a public servant. As to his knighthood, he had never asked any honor for himself, but could the honorable gentleman say the same? He had exercised his personal influence less than any of his predecessors.

"On a vote being taken on the amendment, it stood twenty-eight yeas to the same number of nays, being a tie, and the amendment was lost."

The vote on the adoption of the report resulted in a repetition of the tie, and again Senator Bellerose had not voted. On being challenged, he said he voted for the report; which therefore carried by twenty-nine yeas to twenty-eight nays.

So the Premier's valet, the "Master of the Black Chapter," John Carleton, has been voted Housekeeper of the Senate, vice Mr. Peter Dunn, deceased, by a majority of one. Senator Almon told the secret of Carleton's success by describing him as Sir Mackenzie Bowell's "body servant." This was the man's position, as well in the Customs Department as in the Privy Council. He accompanied Sir Mackenzie in the capacity of valet, on his pleasure trips through Manitoba, the North-West and British Columbia, and, if we mistake not, to Australia. Sir Mackenzie denies that he canvassed the Senators in favor of his *protege*, Carleton; but can he deny, with truth, that he encouraged this person to resign his place as "confidential messenger" to himself, to oppose Mr. John Dunn in his candidature for the position of Housekeeper? Can he deny that he enlisted a certain Irish Catholic Senator so warmly in Carleton's favor that this same Senator used his utmost influence to induce Mr. Dunn to step aside and give up his claim to the appointment, and solicited, moreover, votes for Carleton?

It would have been wise and well had the honorable Senators who voted in favor of Carleton made inquiry as to the manner in which he performed the duties which he was paid to discharge in the Department of the Privy Council, in the Militia Department, and the other Departments in which he had been employed as Messenger, and where he made himself so obnoxious to every one by his insolent and over-bearing conduct—before giving him their support.

From the *Herald* of Feb. 26 we learn that the vote on Hon. Mr. Dickey's amendment, to appoint Mr. John Dunn, was a tie, 28 on each side. On the main motion in favor of Carleton, Senator Bellerose voted with the yeas.

We are not surprised to find Senator Bellerose indulging his anti-Irish Catholic penchant by giving his casting vote for the Master of the Black Chapter. Like certain other of his compatriots—his kinsman, for instance, Senator Armand—Mr. Bellerose would prefer any day and for any position that he might control an Irish Orangeman to an Irish Catholic.

This was not a party matter; there was no political principle at stake. It was simply a choice between a faithful, well and long-tried member of the Senate staff, an Irish Catholic, and an outsider, a comparative junior and a rabid Orangeman.

The division list, which we publish in another column, will be perused with astonishment by our readers. With those who have "No Irish Need Apply" inscribed on their banners we find associated some who owe their positions to the claim that they were the representatives of the Irish Catholic portion of our population.

EDITORIAL NOTES.

A TELEGRAM from Washington, dated Feb. 28, states that the universal theme in the corridors of the capital on that day was that W. Bourke Cockran, the celebrated orator, had applied to a well-known Catholic seminary for admission as a student for holy orders. The sensation created is profound. Congressman Cockran does not deny the rumor. Since the death of his wife he has forsaken the charms of political strife and sought the consolation of religion.

We read in the *Semaine Religieuse* that the Hon. A. W. Morris, who represents the Protestants of Quebec in the Government of that Province, declared in the last Legislature before prorogation that "since my entry into the Cabinet all my suggestions and remarks in favor of the Protestant minority were welcomed with the greatest good-will, and no reasonable demand has been refused." There is a great difference between the ideas of toleration entertained by the French-Canadians, and those of a certain faction in

Ontario. The French Canadians are tolerant in act toward those who differ from them, but they make no boast of fulfilling a duty; while the Ontario factionists are constantly prating about their adherence to the principles of freedom of conscience and equal rights to all, but they are very loth to practise what they preach. A notable instance of this hypocrisy was given by many of the speakers at the public meeting recently held in Massey Hall, Toronto.

On Tuesday morning a despatch appeared in the public press announcing the death of Lady Smith, wife of Sir Francis Smith, which occurred on the 2nd inst. She had been ill for a couple of weeks. Lady Smith's maiden name was Mary Theresa O'Higgins. She was born in 1832 and married to Sir Frank Smith in 1852. There are five children by the marriage. During her residence in London, and afterwards in Toronto, Lady Smith was noted for her many estimable qualities. She was charitable in a large degree, and the afflicted and needy ones have by her death lost a benefactor and a friend. She was a most devoted Catholic and at all times was ready to devote her means and her energies to everything having for object the advancement of the interests of the Church. We extend to Sir Frank Smith our heartiest condolences in this the hour of his affliction.

THE celebrated Noble case is being investigated once more. Our readers will remember that the Messrs. Noble, of Killarney, had their fishing boats seized by the inspector, on a charge of illegal fishing. It seems that for many years it has been the custom of all fishermen to send their money to the department for their licences; but if the licences did not arrive in time they proceeded to their work. After the boats of the Messrs. Noble were sent to the fishing grounds, they were advised from Ottawa that their licences would not be granted; whereupon orders were sent to the fishermen to cease fishing and return to port. This did not satisfy the inspector, however; he had a technical case against them, and he made the very most of it. Several other charges were also brought against the accused, some of them of the most trivial character. These charges are now being investigated at Collingwood before Judge Johnston.

Mr. Osler, counsel for the plaintiff, desired that the Government should substantiate the charges brought against the fishermen, but Judge Johnston refused, and said the aggrieved party would be expected to show that the charges laid against them were untrue. Mr. Osler said it was the first time in his life where the accused were expected to prove their innocence.

Those who have followed this case will be likely to conclude that the treatment of the Messrs. Noble looks very much like persecution.

DIOCESE OF PETERBOROUGH.

The New St. Michael's—The Grand New Church Dedicated by Bishop O'Connor.

Cobourg Sentinel-Star, Feb. 28.

The dedication ceremony in connection with the new St. Michael's church last Sunday, was probably the most important event in the history of this parish for the last half century; and the members of the congregation, as well as the citizens of the town generally, took a marked interest in the occasion. The completion of this beautiful structure—by far the handsomest church within miles of Cobourg—was sufficiently important to attract widespread interest. The new edifice is a credit to the town as well as to the congregation, whose fidelity and zeal prompted them to undertake the work.

For this reason there was a general desire upon the part of Catholics to witness the opening of the building to the worship of God. The event passed off very pleasantly. The dedication ceremonies on Sunday morning were impressive and beautiful; the preaching strong and liberal; while the Bishop's lecture on the habits and customs of people in other parts of the world, on Monday evening, proved a very pleasant diversion from the ordinary cares and worries of our daily humdrum life. The contributions—an important consideration—proved to be substantial and encouraging, the offertory on Sunday morning amounting to \$521; while the collection at the door on Monday night realized \$118. The total cost of the church will amount to \$25,000, including the placing of a new pipe organ, which is in contemplation. It is a matter of congratulation that the offerings thus far have been so liberal that the new church will not be burdened with a very heavy debt.

We trust our efforts to place before the public a full report of the dedication proceedings will be appreciated. The sermon of Archbishop Casey, of Peterborough, will be found strong and able exposition of Catholic principles; and much information as to the tenets

and belief of the Catholic Church will be found in perusing it. Bishop O'Connor's lecture will prove interesting and instructive reading. The description of the new church is full and accurate. The publication of the names of the altar boys, the members of the choir, and the details of the Memorial windows will make this memorial issue of the *Sentinel-Star* a valuable paper to keep and hand down to generations who will succeed to worship in the new temple.

DESCRIPTION OF THE CHURCH.

The church is built in the Romanesque style. Its dimensions are, length, about 130 ft.; width, 50 ft.; height of walls, 24 ft. Buttresses, with stone tablings, are placed between the windows. The front is flanked by two towers 16 ft. square and about 75 ft. high, which are also buttressed upon the angles, and ornamented by moulded string courses. Stone sills are placed in all windows. The building, which appears above the ground is of longford square stone, and above that red pressed brick to roof. Rounded reveals are placed to all openings. The windows are filled in with traceries of fuel and these are filled with figures in handsome stained glass. The chancel end is semi-circular in plan, attached to which is a sacristy 30x16 ft., the windows of which are also filled with lead lights. The entire is roofed with a specially designed truss roofing.

Under the entire building is a lofty and capacious crypt, partially utilized for the reception of fuel and the heating apparatus, access to which is obtained by extension porches and stairs.

Internally the building is divided into a nave with two side aisles, the ceilings, which are semicircular arches, divided into panels by moulded and paneled belts. The nave ceiling is in one unbroken length from the entrance to the chancel end. The ceiling with its paneled belts being supported by a neatly designed iron truss, which in its turn is supported by fluted Ionic columns, dividing the length of the nave into five spaces. The arched ceilings of the two aisles are divided by similar moulded and paneled belts, springing from the columns before mentioned; and from the wall side from a similar entablature, supported by fluted pilasters against the walls. The capitals of the columns are handsomely carved.

At the entrance end over the entrance vestibule and extending well into the church, is a capacious gallery with a curvilinear, moulded and paneled front access to this gallery being obtained by means of a staircase in one of the towers.

At the chancel end the belts of the ceiling radiate from the circular walls, springing from wall pilasters with carved capitals, the belts meeting in the ceiling in the centre of the church, the intersection of which is covered by a handsomely carved boss, from which the sanctuary lamp is suspended in front of altar. The pedestal of the altar is paneled and moulded and breaks the line of a handsomely moulded, dentilled waistcoat and sub-waistcoat.

The altar rail is of polished white oak, supported by very handsome hammered brass bracket supports. The whole is seated with neatly and conveniently designed oak seatings, with hinged kneeling stools. The pulpit is of handsomely carved paneled and moulded oak.

The entire building is heated throughout with hot air, due regard being had to the proper ventilation. The means of ingress and egress have been well considered, there being no less than five separate entrances to the church.

The church is lit by means of specially designed three armed gas brackets, fixed on to the columns. The internal embellishments have a chaste and peculiarly graceful and bright effect, white and gold being predominant. The walls of the delicate bluish green; those of the chancel being a delicate lavender, above the white and gold, the details of the cornice are delicately picked out with color, and the frieze also. The ceilings are of matched white wood braded and varnished, the dividing ribs being white picked out with gold.

The floors are laid down with colored bordered matings, and the entire chancel with a handsome crimson carpet, the entrance doors from the vestibule being covered with baize of a similar color. The carpet of the chancel imparts a very white and gold combined with a delicate lavender and dade, which are thrown out by the lavender colored walls.

In this connection it might be well to mention that the Building Committee of the church consisted of the following gentlemen, to assist Father Murray: Messrs. Dr. McNicholl, J. B. McColl, Jas. Bulger, Ed. Gordon, M. Quinn, D. Rooney and Jas. Butler.

The contractors who brought the work to perfection were: Carruthers & Gordon, woodwork; John Hayes, Peterborough, masonry; P. J. MacNamara, Peterborough, brickwork; J. Bond, stone carping; J. Comrie, plastering; W. R. Whitelaw, plumbing.

THE MEMORIAL WINDOWS.

Not the least interesting features of the new church are the beautiful stained glass memorial windows which have been placed by friends and relatives in memory of departed loved ones. In the sanctuary there are two figured windows. On the gospel side, are the Blessed Virgin and the Divine Infant and St. Joseph—erected to the memory of the late Dr. Horan, Bishop

of Kingston, by his nephew, Rev. Dean Murray, of Trenton. On the epistle side, is the window containing figures of St. Adolphus and St. Augustine, erected to the memory of the late Dr. Jamot, Bishop of Peterborough, by the pupils of the convent school. Passing into the body of the church are to be found the following windows, on the epistle side:

Figures of St. Patrick and St. Bridget, erected by James G. Moylan, late Inspector of Prisons for Canada, to the memory of Michael Doyle, his son and daughter.

Figures of St. Peter and St. Paul, erected to the memory of Peter and Grace McCabe, of Port Hope, by their daughter, Miss Annie McCabe, now of Los Angeles, Cal.

Figures of the Sacred Heart of Jesus and the Immaculate Heart of Mary, the gift of the ladies of the Altar Society and members of the Holy League.

Figures of St. Edward and St. Charles, the gift of the C. M. B. A., of Cobourg.

On the gospel side are windows containing:

Figures of St. Christopher and St. Aloysius, erected to the memory of C. J. Lucy and C. L. Delanty, by the Lucy family and P. E. Delanty.

Figures of St. Daniel and St. Mary, erected to the memory of the late Daniel and Mary Donegan, by Daniel Donegan, a native of Cobourg, now of Los Angeles, Cal.

Figures of the Immaculate Conception and St. Rosa, of Lima, the gift of the Sodality of the Blessed Virgin, of Cobourg.

Figures of St. John and St. Stephen, the gift of the I. C. B. U., of Cobourg. All these windows are works of high art, and reflect credit upon the manufacturers, the Dominion Stained Glass Co., of Toronto.

THE DEDICATION.

The dedication proceedings opened at 10 o'clock a.m. sharp. His Lordship Bishop O'Connor, preceded by the attending priests, first blessed the outside of the walls and then, entering the centre aisle of the church, sprinkled the chancel and then the walls on either side of the body of the church.

The attending priests were: Archdeacon Casey, of Peterborough; Very Rev. Dean Murray, of Trenton, brother of Father Murray, pastor of St. Michael's; Rev. Father McCol, of Douro; and Rev. Father Connolly, of Brighton. The altar boys, who assisted in the ceremony were: Chas. McNicholl, Ed. Bulger, Thomas Bulger, James Cashion, John Casey, Leo Downs, John O'Hara, Chas. Duffy, Daniel Hand and John O'Rourke. The choir rendered special music for the occasion, under the leadership of Mother Theodosia, of St. Joseph's Convent, the members of the choir being: Messrs. Hugh Gordon, John Cawley, Misses E. Mulhall, M. Mulhall, M. Tucker, E. McDonnell, M. McDonnell, M. Ryan, M. Mcnehan, M. Doody and T. Backnell.

THE DEDICATION SERMON.

Archdeacon Casey preached the sermon on the occasion, which is a strong presentation of Catholic principles.

The preacher took for his text, "Upon this Rock, I will build My Church." He said: The occasion which has brought us together today is one of very great importance—the completion and dedication of this beautiful church. Certainly it must be to my dear brother, Father Murray, a source of very great joy. Scarcely a year has gone since this beautiful church and all its ornaments and completeness, to the very windows, was a thing only to be found in the imagination of your pastor. Since then it has taken form and grown up, and today, completed, it is offered as your offering to Almighty God; and here for all time to come the Immaculate Lamb slain for the redemption of the world may be offered up for your sins, and for generations to come after you. Therefore, my dear brother, I congratulate you.

First of all I congratulate His Lordship that upon his return from the Holy See, from visiting our Holy Father, his first work is one which should bring such joy to his heart that in this diocese another church has sprung up, another altar raised for holy sacrifice; and that this, his first work, is to bless and dedicate this beautiful church.

I congratulate your pastor, whose zeal and energy, whose devoted work certainly has been the moving spirit in this undertaking. He felt the difficulties that were before him; he knew the labor he was undertaking now after thirty years in the priesthood, but his heart was filled with zeal for the Almighty and he thought of you, my dear brethren, and the long years that you trod that long way to the church in the west end of the town. To day he is to be congratulated; for where shall we find about us a build, so complete, so beautiful, and so erected for the same expenditure?

And now, my dear brethren, I congratulate you most heartily. For long years you have seen churches about you more convenient and better adapted than the one you have worshipped in, but to-day, by the noble manner in which you seconded the work of your pastor you are enabled with pride to view this beautiful arch and these noble pillars; and when you turn to look out, there the light of the sun comes down upon you bearing about you the likeness of some saint who was glorified before God and in whose footsteps you seek to follow the truth.

Our Divine Lord came upon earth for the salvation of all men without exception; He came that all might be

saved, and He accomplished that work, for He said, "The work which they have given to me, that have I accomplished." Therefore, we find that our Saviour, when upon earth, went about doing good. He healed those who were afflicted; and He ended His life upon the cross, as a sacrifice for the whole human race.

We see in the life of Christ, three things: He came to teach the truth; to sanctify souls; and to offer up sacrifice for the whole human race. But His mission did not end with the sacrifice on Calvary. He rose from the dead, and during forty days taught the disciples. He came not only to redeem those who lived in those days, but to redeem all even until the last trumpet shall sound. Therefore He gathered about Him twelve apostles, to whom He revealed divine truths; and when the time came He said to them, "All power is given to me in heaven and on earth; as the Father has sent me, so do I send you. Here were the apostles sent out to announce the glad tidings unto the uttermost parts of the earth. Thus it is necessary that the Church which St. Paul tells us is the mystical body of Christ, should continue upon earth. As Christ while on earth went about doing good, so must the Church of Christ go about doing good; and as He suffered Himself on Calvary for the redemption of the world, so does the priest in the Church of God, standing there in the person of Jesus Christ, offer up the same immaculate Lamb.

Now, our Saviour said, "Upon this rock I will build My Church." Our Saviour did not build upon the sand. When the winds would blow and the rain should fall and the waves should wash against it, it would never fail. The rains came and the winds blew, yet the house fell not. Why? Because it was built upon a rock, that will stand for all time and will preserve the Church from all error. This will render it impregnable for all ages, despite the storms of this world and all the powers of hell. But where is this rock to be found? Our Saviour prepares that rock, He fashions it so that it will bear the Church for all time. He chose Simon Peter from His Apostles, and sought a confession from him.

"Whom sayest thou that I am?" Our Saviour replied, "Thou art Christ the son of the living God." Then our Saviour said, "Blessed art thou, for flesh and blood hath not revealed it to thee, but my Father who is in heaven. Therefore, I say unto thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give to you the keys of the Kingdom of Heaven, and whatsoever thou shalt loose on earth shall be loosed on earth, and whatsoever thou shalt bind on earth shall be bound in heaven." So how He prepares that Rock! It is Peter, and it is the confession of Peter's faith that leads Him to the belief that Peter shall be the Rock, against which nought shall prevail.

But our Saviour sought another confession from Peter—a confession of his life. "Simon, lovest thou me?" And Peter answered, "Thou knowest, I love thee." "Thou knowest," Peter was asked, replied our Saviour, "Lovest thou me?" a third time, "Thou knowest all that I love thee." Then said our Saviour, "Feed my sheep." Here the same Peter was made the shepherd of the faithful. In establishing His Church to continue for all time, He made a visible society. He made His Church a city upon the mountain which cannot be hid, so that all might see it. He tells us in the parable of the sheep, how He loves His sheep. He knows His own and His own know Him, and that there shall be one shepherd and one fold. That one shepherd for the Church upon earth is Peter, "Feed My lambs; feed My sheep." Thus did our Lord prepare Peter to be the foundation of the Church. But to fulfil these duties of being the teacher and ruler of the universal Church something more was wanted. Therefore, when the time came for our Saviour to suffer on the way from the cynical to the Garden of Gethsemane, He addressed Peter, "I have prayed for thee that thy faith fail not, and thou being once converted, confirm thy brethren."

Here is the very foundation upon which the Church was built—the infallibility of the Pope as teacher of the Universal Church. We know that Peter as the foundation of the faith of the Church; otherwise hell would prevail against it. If error should enter into the teaching of Christ being victorious, His work would perish and hell would be to feed the flock of Christ, if St. Peter is to feed the flock of Christ, it is false doctrine entered into the teaching of the Church, how could St. Peter be given the command to feed the lambs? Would Christ give him the power to feed that flock with false doctrine? That would be contrary to Christ, and a blasphemy against His stability. Therefore, our Saviour confirms the power already given to teach the infallible doctrine that Christ had revealed. "Behold, I am with you always, even unto the consummation of the world." It is thus that Christ preserves the Church from all error. Again, the Saviour promised to send the Holy Ghost, the spirit of truth, to teach all things and to abide with them forever. Thus it is that the Church, founded upon that rock, grew up into existence, that it might go forth to teach the gospel. We find the Holy Ghost came to the Apostles and they began to teach and preach. We

find them meeting with adversity of every kind—a world sunken in idolatry, a world that forgot God, a world given up to all that was vicious, a world that seemed to be forsaken of God. Yet the apostles testified to their faith in Christ, even to the shedding of their blood. What has been the history of the Church down to the present time? Look at the days of the Roman power when the name of Christian was hated, when the sight of a Christian called for persecution. St. Peter first established his See at Antioch and then moved it to Rome, where he died, shedding his blood for the faith of Christ—died on a cross like his Saviour; but in his humility, even in death, he asked that he might hang with his head down, so unworthy did he feel to die the death of our Saviour. So St. Peter died, leaving that Church to his successors; and with it the power and authority of St. Peter remains. As the bishops are the successors of the apostles, so is the Bishop of Rome the successor of the chief of the apostles. Our Saviour prayed that there might be one Church. "Holy Father, grant that these all may be one as Thou and I are one."

As there cannot be more Gods than one, so there cannot be more faiths than one; there cannot be more baptisms, more means of salvation, than those established by Christ. In teaching these doctrines the Church met with persecution, and during three hundred years there were attempts to wipe out the Christian religion. But the power of the Roman Emperor could no more than the power of hell prevail against the Church, and soon a change came. Another Emperor succeeds the persecutors, and as he approaches Rome, in the high heavens appears a cross, and on that cross the words, "In hoc signo vinces," and the Christians rushed out of the Catacombs and built their magnificent basilicas that stand even unto this day.

So did the Christian religion triumph over the pagan power of Imperial Rome. But other persecutions that must have come right up from hell itself were followed by the heathens of the early ages, who sought to bring error into the teaching of Christ. What a history does Germany present to us during the reigns of the Fredericks, how they sought to impose upon the Church the right of investiture, that the Bishops should acknowledge that they received their authority from the German Emperor, and not St. Peter!

Here we see this new land covered with churches, teaching the same doctrine as did the apostles. We see the Church granting the same sacraments, and we see at our altars the same sacrifices offered up, as did the Apostles. From this church shall go forth to your souls all those graces which Jesus Christ purchased by His blood and death. Here you bring the new born child that the waters of regeneration may be poured upon it; here the child growing up may be instructed in its faith; here shall come the sinner to press for pardon and his sin made light; and here, time after time, you will come to receive that Christ, that cross, that pledge of everlasting life. When the sick call to the priest, he hastens to the sick, to bring him at last when death does come, to receive the body and blood of Jesus Christ before the soul departs to receive its judgment.

Mass was then celebrated, Rev. Dean Murray, of Trenton, being the celebrant; Rev. Father Murray, dean; Rev. Father Keilly, of Douro, sub-deacon. The beautiful ceremony was remarkably impressive.

ADDRESS BY THE BISHOP.

On the conclusion of Mass a deputation of the building committee consisting of Messrs. J. B. McColl, Dr. McNicholl, D. Rooney, M. Quinn, E. Gordon, A. McGowan and James Bulger approached the chancel, while Mr. McColl read a handsomely engrossed address to Bishop O'Connor, as follows:

To the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough:—It was with a spirit of profound loyalty and devotion to your sacred office and person that the congregation of St. Michael's church at Cobourg, addressed Your Lordship on the occasion of your first episcopal visit to this parish, and we today approach Your Lordship with the same loyal and devoted feelings, but with immeasurably increased gladness and joy, because of the special occasion which brings you here, viz., the dedication and formal opening of our new and beautiful church.

For many years the people of this parish have had a church near the centre of the town, having a church near the centre of the town, and have been anxiously looking forward to the time when that convenience would be removed. To day we witness the realization of our desires in that respect. Although several years ago we have been making preparations for the building of a new church, yet when the announcement was made a little more than a year ago that the building operations would be at once commenced, some of our hot doubts and misgivings as to the propriety of proceeding with the work during the then current year, on account of the stringency of the times and the probable difficulty of raising the necessary funds to successfully carry it through. But all these doubts and misgivings have long since been dispelled, our success in every respect has exceeded our most sanguine expectations. The church itself surpasses what we anticipated.

And while we are exceedingly thankful and highly pleased with the result, we do not neglect to acknowledge the supervision and judicious management have contributed largely to the efficiency of the work. We think it only fitting and proper to express to Your Lordship our grateful recognition of the debt we owe to your grace for the care, anxiety of mind, and energy exercised and displayed by him all through the course of the building operations. We realize that it was for us he labored—that we were the beneficiaries.

Since the commencement of the work, and during the year it has been in progress, we have had the near and personal assistance and liberal patronage of our Protestant and Catholic citizens, for which we desire to express our most sincere and grateful acknowledgments. We desire also to specially thank Your Lordship for the valuable assistance given by you in directing and supervising the preliminary arrangements. We do not think it necessary to make any comment upon the character of the building, or the testimony of our Lordship. It is true that the work is still a consideration. It is true that the work is still a consideration.

CONTINUED ON FIRST PAGE.