Catholic Record.

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

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FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

The Bravest Battle That Eyer was

"To Miriam."

JOAQUIN MILLER,

The bravest battle that ever was fought! Shall I tell you where and when? On the maps of the world you will find it 'Twas fought by the mothers of men.

Nay, not with cannon, or battle-shot, With sword, or nobler pen; Nay, not with eloquent word; or thought, From mouths of wonderful men.

But deep in a walled-up woman's heart— Of woman that would not yield, But bravely, sliently bore her part— Lo: there is that battlefield!

No marshaling troop, no bivouac song: No banners to gleam and wave! But oh! these battles they last so long— From babyhood to the grave!

Yet faithful still as a bridge of stars, She fights in her walled-up town— Fights on, and on, in the endiess wars, Then stient, unseen—goes down!

O ye with banner and battle-shot, And soldiers to shout and praise, I tell you the kingilest victories fought Are fought in these silent ways!

Oh! spotless woman in a world of shame, With splendid and silent scorn, Go back to God, as white as you came, The kingliest warrior born!

AT LOURDES.

A GLORIOUS SCENE NEAR THE HALLOWED SHRINE, ON THE DAY FOLLOWING COR-PUS CHRISTI —CLERGY AND LAITY IN EUCHARISTIC CONGRESS.

The Eucharistic manifestation of June 25 marked that day as one of the most glorious in the annals of the history of Lourdes, wrote, "Marylander" to the Catholic Mirror of Baltimore about a fortnight ago. From the splendor that surnight ago. From the splendor that surnight ago. night ago. From the splendor that sur-rounded the rock of the eighteen aparations, one would have imagined that the Immaculate of heaven was expected to renew her visit to this, her favored sanctuary—that Mary was to come in person to welcome her Eucharistic Son, and to to welcome her Eucharistic Son, and to avenge the insuits He has so recently received at the hands of those who hold the reins of the so-called French republic. The clouds of sadness and persecution that hang ever the church in these dark days of trial seem to vanish, and light looms up in the darkened horizon, telling of more giorious days and giving assurance of sweeter hopes. Yes, at Lourdes hope revives: we heard its sweet accents fall from the lips of a distinguished prelate, who, gezing in mute astonishment on the scene before him, expressed aloud the scene before him, expressed aloud what had passed in his soul: "Impossible impossible for France to be lost to the church! Impossible for her children to church! Impossible for her children to remain wedded to error before such a describe it, and though described, no canopy that was carried over the blessed imagination could conceive it—one must sacrament was at shelter when a torrenbe an eye witness!" Neither is it my pre-tial rain fell upon the earth. The most sent intention to undertake to portray the imposing scenes of the day were over, but the closing day of the eucharistic council. The preparations for the decorations, illu minations, etc, had commenced several

of both artists and laborers had been at Following the two parallel roads work. Following the two parametric that lie the entire length of the beautiful valley were raised a double line of pillars of gigantic height, from the tops of which of gigantic height, from the tops of which floated immense oriflammes, in color after-nating from white to blue and white to Three smaller banners waved from the centre of each post, and from this point, a garland of evergreens was suspended. This was festooned with lights of various colors, and over the whole hung Chinese lanterns of rainbow hues, thus making double circles of lights, that followed, in unbroken succession, the avenue of the Gave on one side, and on the other reaching to the Breton Calvary. Near the Calvary of the loyal, Catholic hearted sons of Brittany a magnificent triumphal arch sheltered an elaborate repository which was surmounted by a mammoth illuminated ostensorium. The grand pontifical mass in the basilica had to be abandoned, owing to the vast con-course of clergy, which alone was more than sufficient to fill the precinc's of the sacred edifice. Hence an extensive plat-form was raised immediately in front of the grotto, where the holy sacrifice was to be offered. At 10 o'clock the processional line of prelates approached the grotto, amid the salutations of sacred and grotto, amid the satutations of sacred and military music. His eminence the cardinal patriarch of Lisbon officiated pontifically. After the gospel his grace the bishop of Tarbes ascended the pulpit, and, taking for his text

the zeasous memoers of the Eucharistic Congress. "You march, gentlemen, at the head of these 'men of good will;' you defend with energy and courage the attacks of which our Lord is the object, in

Immaculate Queen of Heaven." After dwelling on the rapid development of the devotion to the blessed sacrament, the eloquent prelate exhorted all Catholics to draw nearer in love and sympathy to our Holy Father the Pope, concluding with a touching portraiture of the devotion of Leo XIII. to our Lady of Lourdes. At the conclusion of the holy sacrifice the solemn blessing was given by the officiating cardinal to the vast multitude that filled the entire space before the grotto, that lined the borders of the Gave on either side, and that formed a living Immaculate Queen of Heaven." After either side, and that formed a living hedge far off along the whole length of the nedge far off along the whole length of the lacets. The morning ceremonies were thus closed, and the procession of prelates and most distinguished ecclesiastics returned to the residence of the fathers of the Grotto. Half after 2 o'clock was the hour assigned for

THE TRIUMPHAL PROCESSION of the Blessed Sacrament. A provincial sun had risen over the Pyrenean hills and the morning had been one of overpower-ing heat. Welcome clouds now commenced to gather in the horizon, and the sky soon became over cast. Each deput tation had formed in rank and occupied tation had formed in rank and occupied the position indicated by the well ordered programme. The beautiful banner of Lourdes were followed by countless bands of young girls from Toulouse, Auch and Tarbes, robed in white and wearing the profess wells of this former. spotless veils of the fervent Enfants de Marie. A curious scene, the next follow irg! A banner bearing the simple words, "St. Benoit Joseph Labre," waved over the heads of fifty poor persons, whose expenses to Lourdes had been defrayed by the members of the Eucharistic Congress of Toulouse. Then came the societies of Catholic workmen, those of St. Vincent of Paul, the Young Christian Friends and others. A line of little boys, whose cos-tumes marked the great day of their lives -that of their first communion-preceded the clergy, over 1000 in number, many of them clad in richest holiday vestments. In the ranks of the Capuchin monks were seen twenty superiors of houses in the one diocese of Toulouse, carrying a mag nificent banner, in accomplishment of a yow made for the safety of their brethren in Spain when the cholera raged in that province. Forty censor bearers strewed the fairest blooms of June upon the

of the episcopacy there present. The Blessed Sacrament was then deposited in the transcendently beautiful repository near the Breton Calvary, the air still re-sounding with the sound of music and the voices of thousands of the clergy and laity. Drums aunounced the solemn moment of benediction. Unable to re-main silent in a scene like this, the heavens broke forth in tremendous peals of thunder. The King of Kings blessed the multitude kneeling in reverential awe. ON MOUNTAIN AND PLAIN

blessed France, and blessed the world! The emotions of those seconds were over-powering. The procession silently and solemnly resumed its march towards the Grotto, where the Immaculate Mother joyed to receive her divine Son on the repository prepared at her shrine; peals of thunder still mingled with the music of largosable for her children to laded to error before such a No pen of poet or artist can no pen of poet or artist can of the sacred temple, and the magnificent

sent intention to undertake to portray the grandeur of the scenes of that day. I only aim at giving your readers a little glimpse, by saying a few words on what happened at Lourdes on the 25th of June, city of Mary. The basilica, the grotto cession. A seene sky overshadowed the city of Mary. The basilica, the grotto, the hills and valley, with their convents, private residences, hotels and shops, were resplendent with illuminations. Every place was ablaze. The huge ostensorium that topped the repository presented one of the most attractive scenes. Twenty-five thou and souls walked under those circles and festoons of lumin osity each bear-ing a torch, thus adding to the splendor of scene. At the same time fireworks were thrown from the summit of Calvary

THE LIGHT FLOOD VALLEY

below, making a spectacle of enchantment difficult to realize. By 10 o'clock the pro-cession was over, and the basilica was soon filled with those happy adorers, whose strength, after the fatigue of the day, allowed them to pass the night before the Blessed Sacrament. Many who could not penetrate into the over-crowded church were content to spend the night before the grotto. All through that eventful night the pulpit was occupied by two zeal. ous and well-known missionaries, Pere Marie Antoine, the Capuchin of Toulouse, and Pere Durand of the Blessed Sacrawell-known missionaries, Pere and Pere Durand of the Blessed Sacrament, while before the grotto the eminent orator and venerated priest, the Canon Dormagen, assisted the tainful to sanctify the night. Thus ended at Lourdes the ceremonies and devotions of the breaches ceremonies and devotions of the bicentennial of the revelations of the devotion to the Sacred Heart, made by our divine Lord to the virgin of Paray, Blessed Mar-garet Mary Alacoque. The marvels that we witnessed at Louides on this 25th of June—two hundred years after the Saviour of the world manifested the trea-sures of His Heart to the humble daugh-Tarbes ascended the pulpit, and, taking for his text

THE CHRISTMAS NIGHT SONG of the angelic choirs, "Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis," he addressed himself directly to the zealous members of the Eucharistic Congress. "You march, gentlemen, at the head of these 'men of good will;' you defend with energy and courage the attacks of which our Lord is the object, in the adorable sacrament of his love; more than this, you multiply your acts of adoration, reparation, love and sacrifice. You hold your pious recuions wherever a land of faith and of liberty opens to you the way; this land, blessed by God and by man, you have found in this soil, consecrated eighteen times by the presence of the Son or the immaculate Mother from the

FATHER GRASSI, S. J.

For several days the Right Rev. Bishop Chataid has had as his guest the Rev. Grassi, of the Jesuits, who has spent twenty ix years as a missionary among the Indians of the North-west, laving been sent to his field of labor by the celebrated Father De Smet, with whom he was for some time a companion. Father Grassi is about 56 years old, with

Father Grassi is about 50 years old, with a cless and kindly blue eye, a benign countenance, his naturally ruddy face being browned by exposure.

"I am a native of Piedmont, Italy," said Father Grassi, in answer to the reporter's inquiry. "I went to Paris from Italy in 1852 to meet Father De Smot and from there crossing the Smet, and from there, crossing the Atlantic to this country, went to St. Louis, preparing for the priesthood, from there I went to Maryland to continue my properties and it 1551. tinue my preparation, and in 1854 went to California, going by the Nicaragua route. In 1860 I went to the mountains, and from there I visited and worked among twenty-six different Indian tribes in Washington Territory, Idaho, and Montano. My travels among the tribes have been on foot and on horseback, and frequently for months at a time without seeing a white man. My most recent seeing a white man. My most recent labors have been among the Crows and Cheyennes, on the Tongue River, on Little Horn, and Big Horn. If the Indians were treated with fair-

ness and honesty there would be little trouble with them and they would yield to Christianity and become civilized. The Indian agent is usually a disnonest person, or at least inefficient and unsatisfactory. Occasionally there is a one, but for the most part they are They are Indian agents not for the benefit they may do the Indians, but for the money there is in the office. Among all the Indian agents I have ever seen, Gen. Williamson, at the Crow agency, pleases me best. Under his direction the Crows have taken great pains to cultivate patches of garden stuff. Each family has two acres, and under his instruction they take great interest in growing things. He told me that next year he intended to try to arrange it so that each family should have two gentle

"I find the Indians ready to accept religious instruction. They are naturally religious and given to veneration. Father religious and given to veneration. Father Brando, who labored among the Crows and Cheyennes, was loved by them as a father. I have spent most of my time among the Yakimas, Winaches, and Okinagias. All these tribes are now pretty well civilized. The Sgoeilpi or Colville Indians are civilized. They have good farms. There are about six hundred in the tribe. In one day I baptized 250 Kootooney Indians; the next day I 250 Kootooney Indians; the next day I married forty couples of them."

"What did you get for marrying them?" asked the reporter.

The father laughed: "Nothing at all; and I had to furnish each bride a ring. The jewelry was of the Cheap John variety, and quite good enough for Indian ideas of ornamentation. The Cœur d'Alenes are among the most cultivated Indians I have met. They have good farms. They raise grain crops, and have ploughs, mowing and repairing machines, all earned by their own exertions. All they ask of the Government is the land they cultivate.

"The Indians can be civilized, and

civilization will settle the Indian quescivilization will settle the Indian ques-tion. Of course, Curistianity, preceding civilization, will make the work easier. You can depend upon the Indians when they have good treatment. They are only ugly when pushed and goaded by wrong. The Indian agent's method of making good Indians is very different form are Indian observed all over the rom ours. Indian character all over the Territories is much the same. The reason that the Indians of the North-west those with whom I have been, are better than those of Arizona, New Mexico and other places in the South, is because they have had better treatment. The Indians east of the Rockies, especially those I have indicated, have had no fair words, no honest treatment, nothing but pursuit and outrage. Many of the Indian tribes among whom I have been have a high standard of morals. Among the Cœur d'Alenes drunkenness is severely punished. If a man steals woman he is put in prison for a month, with other penalties added. The Crow Indians are naturally unchaste, their habits in this particular are improv-

ing. The Cheyennes, on the other hand, are a chaste people.

"Last year the Catholics were given permission to establish themselves on a number of reservations. At one time there were thirty seven reservations given to Catholics, but we were driven away from thirty of them by a hostile Administration. Now we are being given some of them back again—not exclu-sively to us, but to all religionists who nterest themselves in missionary work among the Indians. We Jesuits now have the Colville, Flathead, Coeur'd Alene, Blackfoot, Assiniboine, Crow, and Cheyenne agencies west of the Rocky Mountains, where we have charge. I was on the mission only one year with Father De Smet. He was the greatest missionary ever among them after Father Marquette."

"Did you carry firearms when among

The father smiled in benignant surprise. "Oh, no, certainly not. I never carried a weapon of any kind. That carried a weapon of any kind. That would lose me my prestige as a priest. My cassock is the only weapon I need. I never had but one attempt made upon my life. That was in 1870, on the Okinagan river in Oregon. An Indian had taken my horse and baggage across, but her her across as take me across has up-

grabbed the canoe, and, with water up to my chin, I admonished him for his breach of hospitality, called to his mind that I had chosen him from several who had offered for the service, and had paid him well. He would probably have completed the job of drowning me if he had not been atraid of losing his canoe."
"What are your Indian religious servi-

ces?"
"We have common prayers, the Mass, the canticles, and the beads. Some of them sing well. I have taught many of them—the last tribes among which I have been—eleven canticles. We have schools among the Colvilles, the Court of Alenes, and the Flatheads, and they are doing very well. The girls are taught by the Sisters of Providence, and the males by the Jesuits. We teach the boys English reading and writing, arithmetic, and geography. The girls learn the same things, with sewing and some other domestic accomplishments. I should have added that the boys are taught how to plough, some of them to make shoes, mend harness, and do b'ack-smithing. We had some trouble with the boys at first teaching them to plough. They thought work of that kind was for women. We taught them to make rails. Some of these Indians now have fruit trees, and not only apples to eat, but to sell. I speak of Washington Territory Indians.

"My mission to the East is to co'lect money for the purpose of building school houses, churches, and residences for fathers in each of three missions given to us lately—among the Blackfeet, Crows, and Assinibolaes. Afterward we will put occasionally there is a good or the most part they are bad.

The sidences and schools at these missions for the Sisters. There will be five houses at each mission."

"From what do you receive most opposition in your efforts to benefit the Indians?"

"From their medicine men, who fea that their influence and occupation will be gone if the Black gowns, as we are called, establish ourselves. The medicine men are accomplished spiritualists, and hold intercourse with the devil. There is no doubt about that. They ask derisively, 'Can you missionaries cure the rattlesnake bite? Can you point out where the deer are? which they consider of more imcows. His object is to accustom them to domestic life. The Cheyenne agent is well intentioned, but he has little means at hand.

"I find the Indiana ready to accept the most part, uncomplicated we meet with success, and the native medicine men are falling into disrepute Among the Coeur d'Alenes there are no

medicine men. They despise and laugh at them. The Ceur d'Alenes have inat them. The Ceur d'Alenes have in-creased from four hundred up to six hun-dred or more members. Other tribes with which I am acquainted are keeping up their numbers. The Indians have large their numbers. The Indians have large numbers of children, but they die from lack of care and exposure in one way or another. On this side of the Rocky Mountains missionaries find opposition from Indians on the side of polygamy. On the other sile of the mountains polygamy is about destroyed." "How did you live among the In-

diens ? "I did my own cooking, carrying with

me flour, tallow, and salt. me flur, tallow, and sait."
"Nothing else?"
"Nothing else?"
"Nothing else. Why should I? There is good water everywhere. I carry my own cooking utensils. The dried meat is too tough for my teeth. I might get fish, but I would have to pay, and that I could not affect. The Indians want pay for not afford. The Indians want pay for everything, and I prefer to be independent; besides I do not like Indian cook-

Do you live simply all the time ?" "Except when I go to the missions, every six months. There they have ten and coffee, but my supplies are what I have told you. I have a riding horse and a pack horse. The latter carries the tent for the chapel as well as my provisions

and cooking utensils."

'You think the Indian can be civil-

"Assuredly, if he has a chance. By the way, I want to say the Indian thinks better of the Chinamen than he does of the white man. He has reason to do so. When he trades with the Chinamen the Mongolian treats him fairly and honestly. Indians learn rapidly. In 1884 I was snowbound with the Chelen Indians in Washington Territory, and tried to teach even or eight of them, persons from 15 to 20 years old. I began on the 8th of December, and taught until the 20th of In that time they learned to February. In that time they learned to read Wilson's Primer in English and translate it into their own language. son's is rather a hard book for beginners. They learned numbers from one to a million, and addition, and substraction, and some multiplication. All that in less than in two months. I doubt if white persons of like ages could have done much persons of like ages could have done much better. The Benedictines have missions in Dakota and Indian Territory. The Jesuits have missions in Idaho, Washing-ton Territory, Montana, Wyoming, and Alaska. In the Jesuit missions there are Alaska. In the Jesuit missions there are about fifty Fathers and Brothers, and nearly sixty five Sisters of Providence en-

Correspondence of the Catholic Record. BOURGET COLLEGE, RIGAUD, P. Q.

The jury chosen to examine the scholas tic workmanship of the purils of the dif-ferent establishments directed by the C.S. V. awarded an honorable mention of first class to Bourget College, Rigand, P. Q., at the annual exposition held at Johette in July. Moreover, the following students of Bourget College merited an students of Bourget College merited an honorable mention for their work at the same exposition: Mr. Ed. Doyle, Belleville, Ont; Mr. D. J. Hurley, Vankleek Hill, Ont.; Mr. Geo. Smith, Templeton, P. Q; Mr. A. Bourke, Ste. Marthe. P. Q; Mr. Z. Moisan, Montreal, P. Q, and Mr. d. Desjardins, Carillon, P. Q. These agan river in Oregon. An Indian had taken my horse and baggage across, but when he came to take me across he upset the came to drown me so that he could have the horse and baggage. I

return to college. Nothing superior to Latin, which was engraved by Coughlin honorable mentions are granted at this Bros:

The jury of examination congratulated the professors of Bourget College for their modern system and cultured method of teaching, and highly praised the students' accuracy, neatness and order in their

ST. MICHAEL'S CHURCH, BELLE. VILLE.

Laying the Corner Stone of the New Church-A Brilliant Reception to the Right Rev. Dr. Cleary.

Right Rev. James Vincent Cleary, Bishop of Kingston dicease, arrived in Belleville on the evening train on Saturday last, accompanied by Mgr. Farrelly. About one hundred prominent members of St. Michael's were in waiting with carof St. Michael's were in waiting with car-riages to escort their Bishop and their pastor to the pre-bytery. Arriving at the pre-bytery the party were refreshed, when the Bishop donned his pontifical redes and was conducted to the church. The entrance to the building was arched with evergreens, over the arch was the

"WELCOME TO OUR BELOVED BISHOP." Over a hundred children in their Confirmation robes lined the central aisle on either side and strewed flowers in his pathway. The following address, beautifully illuminated and bearing the signatures of thirty members of the church, was read by Mr. Thos. O'Neill:

TO THE MOST REV. JAMES VINCENT CLEARY, BISHOP OF KINGSTON:

We, the members of St. Michael's congregation, Belleville, joyfully hail your Lordship's advent amongst us on this

gregation, Belleville, joyfally had your Lordship's advent amongst us on this your second pastoral visit.

Some years ago when this diocese, widowed by the sudden demise of the late Dr. O'Brien, was by the grace of God and the wisdom of the Sovereign Pontiff entrusted to your care, we received and welcomed you as our Bishop, and in a manner befitting loyal children of the Church.

No sooner had you landed on our No sooner had you landed on our shores from your native home, that Isle of Saints beyond the sea, than your many virtues cast an odor of sanctity around, and fitted every bosom with feelings of re-

spect, veneration and love.

The fatherly vigilance you have exercised over us, and the deep interest you have always shown in the advancement of our schools and our educational system, together with your many private visits to see us, and to assure yourself that all was flourishing in this part of your Lordship's vineyard, have endeared you to all of us, and have convinced not only ourselves, but also our beloved pastor, that you are in truth the loving father, the true and tried friend.

Thus it is to your untiring zeal for the good of souls, and to your noble and strenuous efforts, generously seconded by those of our Rt. Rev. pastor, that we are indebted for your visit on this happy and auspicious occasion, to bless for us and lay the corner stone of our new edifice, being erected to the greatness, honor and glory of God, to be guarded by H's Holy Angel, the great St. Michael, and which

ened in the true faith, and we cannot re-sist likening you to the Good Gardiner, who comes richly laden with golden fruits to distribute to His grateful children.

Hence, knowing and appreciating you as we do, we tender you a heartier welcome, if such were possible, than ever before, a welcome that shall always find a ready response in our Catholic hearts, whenever your Lordship shall kindly visit pre-

visit us. In conclusion, let us hope that many, many long years, rich in the service of Christ, may yet be yours, and that when this life has run its span your good, your noble, and your holy deeds of this world may have laid for you the corner stone of a heavenly mansioning which it shall be your privilege to dwell throughout the

ages of eternity.

Invoking your Lordship's blessing, we beg leave to subscribe ourselves, your humble, obedient, and sincere children of

The Bishop made a fitting and touch ing reply. He referred to the new church, and said it was his earnest desire to see the members of the church as united and compact as the stones of the wall of the church. In their unity would be their strength. In referring to his presence in Belleville he said he would be there until Thursday. All who wished to consult with him concerning their spiritual welfare need not hesitate to approach him. At the close of his address the altar boys formed in procession and escorted him to the presbytery. The church was crowded, but the audience remained in their seats until the Bishop had

the new building. By ten o'clock the multitude had reached immense propor-

On the 11th of the Kalends of Sept., in the year 1886. The Most Rev. Lord James Vincent Cleary, Bishop of Kingston, attended by the Right Rev. James Farrelly, Prelate and Vicar General, with others of the Clergy and a multitude of the people, blessed and laid this stone in the faith of Jesus Christ, under the guardianship of the most glorious prince, the Archangel Michael.

On Saturday afternoon this ponderous stone was lifted from the place where it had been dressed and engraved, and placed on blocks over the spot wh re it was to have a permanent resting place, at the north east corner of the new church.

Shortly after 10 o'clock the Bishop and his party, composed of Mgr. Farrelly, On the 11th of the Kalends of Sept ..

Shortly after 10 o'clock the Bishop and his party, composed of Mgr. Farrelly, Father Kelly and Father O'Gorman, issued from the presbytery and entered the church, when aspergas was sung. The altar boys then conducted the party from the church to the place where the altar of the new church was to be constructed. The place was warked by a large cross

The place was marked by a large cross near the west wall of the foundation. The Bi-hop here offered prayer. They then returned to the corner stone, when Bishop Cleary conducted the services of

putting it in place and blessing it.

A cavity in the stone will hold a tin box, having as its contents a bottle hermetica having as its contents a bottle hermetically sealed containing a parchment on which is inscribed in Latin, the date of laying the corner stone of the church, the name of the Roman Pontiff and date of his pontificate, likewise of Her Majesty Queen Victoria, and the number of the years of her reign. A reference is also made to the approximate reinstallation of Ireland to her hereditary right of self-legislation. Also the name and title of the Bishop who offic ated at the ceremony and of the present pastor of the parish, a number of silver and lesser coins of this year's coinage, and copies of this city and Toronto papers. When the work of placing the stone

and covering it with the massive cap had been completed, the Bishop at d his party made a circuit of the wall, and returned to the church. Father O'Gorman cele-brated high mass, and the Bishop delivered a sermon, during the course of which he explained the service of laying the corner stone, giving the reason therefor.

The choir rendered admirable service.
Mr. John Denys presided at the organ.
A large collection was taken at the close of the service.

AN EXPLANATION.

AN EXPLANATION.

Many persons have asked for an explanation of the form of date in the first line of the inscription. It is the ancient Roman line of dating. The xi. of the Kalends of Sept. correspond to the 22nd of Aug. The ancient Romans called the first day of every month the Kalends of that month. The Nones of the mouth were the 7th day of March, M.y. July and October, and the fifth day in the eight other months of the year, and the day was called the Nones as being the ninth day before the Ides. According by the Ides of each month, being the ninth day after the Nones, was the 15th of the month in March, May, July and October, and thirteenth day of each of the eight other months of the year. The practical rate for discovering the correspondence of our for discovering the correspondence of our present dates with those of alcient will in time to come stand as a monument of Catholic faith.

Your Lordship's favors are indeed many and great, for you have yet another gift in store for us, thit of Holy Confirmation, whereby our children may be strengthened in the true faith, and we cannot re-Roman calendar, is this: Take the nummonth of Aug) The difference is nine. To this add two and the 22ad of Aug. is the XI of the Ka'ends of Sept.

THE CONCLUSION.

At the conclusion of the ceremony His Lordship the Right Rev. Dr. Cleary, in addition to Monsignor Farrelly's theque of \$1,000, the Bishop placed one of his own for \$500 ou the altar, and intimated that he would give \$300 more when called upon. Moneigno Farrelly promised to give another \$1,000 during the next three years. Another \$1,000 was laid on the altar by parishoners. The new church will cost \$50,000.

The Holy Man of Fours.

M Dopont saw one day as he was hastening along the street, an immodest pic-ture exposed at the door of a shop; he stopped, thrust his foot through the carvas, and paid the price demanded by the
owner on condition that he would never
again display such pictures to the public
view. Basphemy particularly excited bis gride and his anger. Tavelling one day on the top of a diligence, he was seated by the side of the driver. The latter suddenly yielding to an unfortunate habit, attered on oath. M. Dupont inhabit, uttered on oath. M. Dupont instantly dealt him a vigorous blow on the face. Surprised and indignant, the man stopped his horses and demanded an explanation of the result. "Unhappy man," replied M Dupon, 'it is you who have insulted me. You have cutraged my Father! Who gives you the right to insult my Father in this manner?" "Your father!" said the blaschemer. "Yes," said THE CORNER STONE.

Or Sunday morning the sky did not give promise of the fair veather that for lowed. The temperature could not have been better suited to the purpose. The sun was out at interval and at timesit looked as though there might be rain. The promise of appearances was not fulfilled. By nine o'clock a few were gathered at the church viewing the foundation for multitude here. By the collection of the result of the church viewing the foundation for multitude here. The there were continued to the church viewing the foundation for multitude here. The there were continued to the church viewing the foundation for the new building. By ten o'clock a few were gathered at the church viewing the foundation for multitude here. deplorable habit as an excuse and I mised to correct it. M. Dapont in parting gave him a five franc piece and made him promise to cone to see him in Tours. H. came sometime later and a stred him that multitude had reached immense proportions. The space about the new building was jammed to uncomfortableness.

The stone, which was the centre of attraction, was a huge limestone block, 3x 3x1 ft. 10 in. It was presented by M ss/s. Staart & Oninlan to the building.

Near Coblentz is the Church of St. Car