NEW CHURCH OF ST. PATRICK

GRAND AND IMPRESSIVE CEREMONIES HIS EXCELLENCY THE APOSTOLIC DELEGATE, AND OTHER DIGNITABLES, LOCAL AND FOREIGN, PAR-

TICIPATING.

(From Hanulton Times, July 3rd.)

THE DEDICATION. The Archbishop of Toronto, arrayed in a white stole and cope, emblematic of his dignity and power, now proceeded to the blessing of the new church. Accompanied by Bishops Jamot, Walsh, and Crinnon, and a number of priests, and preceded by a crucifix born between two acolytes with lighted candles, he proceeded to the entrance of the church, where, standing with uncovered head and turned towards the church, he repeated the introductory prayer to the Great Creator, the begin-

ning and the end of all good actions. After that, he intoned the anthem, Asperges me, &c., "Sprinkle me, O Lord, with hyssop and I shall be cleansed: wash me and I shall become whiter than snow"for the solemn office now undertaken presupposes a pure mind and a clean heart. The Miserere psalm was intoned by alternate chanters, concluding with the Gloria Patri, &c., signifying that all gifts and mercies flow from the Blessed Trinity-the Father, the Son and the Holy Ghost. Meanwhile the procession was performing a circuit of the exterior part of the church, which interiorly was entirely empty and devoid of ornaments-the edifice had not yet become sanctified by the blessing of the Almighty. and until that is done it is not worthy of the grand ceremonies that distinguish the temple of the Most High. In the course of his circuit the officiating priest, with the aspersorium in his right hand, springled the church with blessed water that its cleansing properties may be applied to the spiritual purification of the building—(1) at the foundations, that the mercy of God may strengthen that portion which supports the whole, (2) the higher portions that the same divine grace may preserve a firm super-structure on an unyieldig basis. All this time the celebrant kept repeating the "Asperges" as given above. Having returned to the point from which the procession started, the celebrant stood at front entrance and said Oremus, "Let us pray;" his assistants answered Flectamus Genua," Let us bend the knee" to the Almighty to whom we are about to dedicate a new temple that shall soon resound with his praise; Levate, "Raise up" not only your bodies but your hearts, your souls and desires in exultation at this glorious thought. The Archbishop then proceeded with the prayer: That Almighty God who, though the sovereign of the universe, yet deigned to have a house on earth, would, by the merits of the Blessed Virgin, St. Patrick (the patron saint of the new church) and all the saints, expel all evil influences from this place (the church) and forever preserve it in a purified state, "through Jesus Christ the Son who, with the Fa-ther and the Holy Spirit, liveth and reigneth one Having finished this prayer, all God eternally." entered the church in pairs and proceeded to the grand altar, chanting the litany of the saints-the church militant is dedicating a new temple to the Most High with all religious joy and gladness, and it calls upon its brethren in heaven, the church triumphant to assist in making their prayers and praises more efficacious. When before the high altar, the celebrant prayed that God would vouchsafe to give eternal rest to the faithful departed-in the midst of these joyful ceremonies the Church suffering must not be forgotten; its claims upon the prayers of its militant and triumphant brethren | Rome he became acquainted with the sacred treaare always in order and no more fitting occasion sures of the Eternal City. Near the slope of the than the present all important one could present mountains of Piedmont there yet stands the town itself. This prayer concluded, the celebrant in a of Ivres, whose special glory it is that some fourland voice besought that God would bless and purge this church and altar dedicated to His honor his way from Rome, where Pope Celestine had to the Holy Spirit and the name of the blessed St. given him his mission to Ireland. For years he Patrick. At the word "bless" he, with his right lived at Lerins, that island sanctuary which hand, blessed the church and altar with the sign of the cross; after which, as before, he genuflected and with its wealth of vines, bright with a hundred while the Litanies were recited. The chanters proceeded with the Agnus Dei and the Kyrie, the Bishop | Lerins was the great university of the day and the rising prayed-after the usual introductory Oremus and Fleciamus Genua-that the Lord would grant mercy to His faithful children and be propitious to their present undertaking. A repetition of the previous ceremony then took place, after which the Archbishop prayed that the Almighty and merciful God, who bestowed so much power on His priests, would, trough the immensity of His clemency and the merits of the saits, grantthat even at their humble entrance the demons may be put to flight and the angels of peace enter, per Dominum nostrum Jesum Christum. This was followed with the invocation, "Bless, O Lord, this House, constructed in Thy name," and then was chanted the Psalm cxix. THE SOLEMN HIGH MASS.

The entrance of the grand procession of acolytes. robed priests and mitred bishops, from the sacristy to the sanctuary, formed a very imposing appearance. It was greeted with a burst of music from the choir—the sublime, artistic merits of which were strongly in keeping with the splendor of the procession whose approach it thus honored. Notwithstanding the numerous attendance in the sanctuary, everthing proceeded with the utmost skill and precision; every one knew his place and what was required to do, and throughout the whole celebration not the slightest confusion took place.

Towards the close of the mass the Apostolic Delegate proceeded to the pulpit and delivered a sermon on "St. Patrick." His Excellency's style of delivery was most classical. The words flowed from his lips with an ease and grace that at once charmed the ear and commanded a rapt attention. It is rarely we have listened to so eloquent a speaker or one so competent to express his thoughts in language so refined and elegant. He chose his text from the 52nd chapter of Isaias, 1st 2nd and 7th verses, which we prefix to the

## LECTURE.

"Arise, arise, put on thy strength O Sion; put on the garments of thy glory, O Jerusalem, the city of the Holy one. . . Shake thyself from the dust, arise, sit up O Jerusalem; loose the bonds from off thy neck, O captive daughter of Sion. How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace; of him that sheweth forth good, that preacheth salvation, that saith to Sion : thy God shall reign." (Issias LII., 1-2-7.)

Not often has the sternness of the prophets of

old unbent to thrilling exhortations of joy, such as those addressed in the words I have read for you from Isalas, to the city of Slon. And since the prophet knew that our human heart is so fashioned that it will not feel joy or sorrow at the mere bidding of another, and without the exhibition of the proper motive, so he is careful to set before his hearers an argument capable of lifting them from their sorrowing estate to the joy to which he in-vites them. This argument he places in the clear and distinct vision of him who was sent by God to his people to bring them the Gospel of peace, and to tell to Sion that his God should reign. These same words have been applied by St Paul to those the grace of the Christian faith. This is but a Britain or Ireland without a special permit from est jewel in Casar's crown will be the cross of the who preach the Gospel of Christ, and especially to legend, yet it shelters a truth. It is the history of the Protestant Archbishop of Canterbury. Our despised "Nazarene." Persecution sets in, and for

auch among them as are first to break the bread of Ireland's conversion to the Datholle faith For consalvation to the Datholle sitting in darkness and the turies site had lain under the spall of a masterful salvation to the nations sitting in darkness and the shadow of death. They have, therefore, a special superstition, but hardly was the gonel preached to superstition, but hardly was the gonel preached to her when she arose and, flinging away her pasticles of the light of her intellect, the love of her heart and the strength of her and the heart and the strength of her are the heart and the strength of her are the heart and the strength of her are the nobless of the land had given themselves to the faith of years Christ, the heart and the strength of her are to the cause of the land had given themselves to the reason of the land had given the God; and as one star differs from another in brightness so one apostle differs from another in the character of his mission. Some there have field itself. Others again there have been to whom God has made over a scanty corner of the earth; where alone and unrestricted they may garner a harvest of glory in keeping with the poverty of their resources. It is the special characteristic of St. Patrick's mission that It unites in itself the qualities that distinguish these two kinds of Apostleship and the least of God's missionaries. for it combines the lowliness that marks the one with the splendid results that belong to the other. He might have applied to himself, though in a different sense, the language of the Apostle Paul; I am the least of the Apostles and yet I have labored more abundantly." For with slenderest resources, he has achieved colossal results, such as place him among the greatest missionaries the Church of Christ has ever sent to evangelize the world.

To a man of St. Patrick's time no mission could be less attractive than this one to which God was sending him. In his day Ireland was but a small island, lving under the wintry cold, and cut off from all peaceful intercourse with the civilized world. The Roman eagle had never rested upon her shore, for she had nothing there to attract the sagacity of the Roman statesman or tempt the greed of the Roman merchant. She had no schools famous as those of Gaul, which were esteemed even in Imperial Rome, and yet it was to this country, so remote from the pale of the civilization of the day, that St. Patrick turned in love. Besides, he had suffered at the hands of the Irish the greatest outrage that man can suffer at the hands of his fellow man—the loss of his liberty. By them he had been torn from the mother he loved, from the France that had given him birth, and was condemned for seven years to attend cruel masters upon the cold mountains of the north. And yet his heart turned to them in love, and for them he gave up all that made the joy of his life. And this was much: He was a man of noble birth, and his associations were with the highest and holiest of the land. He tells us in his writings that he tore himself from all that the loved that he might minister to the Irish for whom he was willing to forget his noble birth and sacrifice his life, if God would accept it for their souls' sake. Although in his writings he speaks with all humility of his own attainments, yet his was a training worthy of the noblest career. In his youth he enjoyed the society of the greatest men of France. He was a kinsman of St. Martin, that incomparable man—whether we view him in the camp or in the court, or seated on his episcopal throne. He was also the companion of St. Germain, one of those bishops of whom the historian has said that they made the civilization of France as bees make the hives. And when St. Germain and St. Lupus were sent to Britain, as delegates of the Holy See, to put down the heresy of Pelagis, it was his good fortune to accompany them on their important mission. As an humble pilgrim he visited the Holy See, that he might obtain from St. Peter's successor authority to preach; and in tech hundred years ago it harbored 5 Eucherius describes as set in an azure sea luxuricentre of learning, round which the leading minds of Europe were gathered, and from which issued bishops to rule the most illustrious sees in the then growing nation of France. There he became acquainted with all the learning of the age, and, above all, with the science of the saints. With such gifts of nature and grace, after years of conversation with the loftiest spirits of the West, virtue less powerful than his might have turned in disgust from the barbarous island which had al ready expelled Palladius; nor were wanting the tears and entreaties of his parents, who vainly sought to disquade him from his heroic undertak ing, but as he writes in his confessions: "By the power of God I am by no means consented or acnuiesced to them, not by any strength of my own but by the grace of God, who gave me power to resist them that I might go to preach the gospel to the Irish nation; that I might bear many persecu tions, even to chains, and give myself and my nobility for the salvation of others." Was ever mission more lowly than this! and yet with what splendid results has it been blessed! The greatness of St. Patrick's mission can be best measured by considering what wonders he achieved first in his own soul and next arousing the people to whom God sent him. Three things constitute the holiness of the sain's: the fear of the Lord, which is the beginning of wisdom: faith, which is the constitution of growth in holiness, for the just man ives by faith and love of God, which is its crown. Now these three—the witness of faith, fear and love—were, as he himself tells us, the leading features of his spiritual life: "When I came to Ire-land the love and lear of God more and more inflamed me, and my faith and my spirit increased so that in a day I have prayed a hundred times, and in a night as often. So I remained in the woods and the mountains and rose before day to pray in snow, in frost, in rain, and felt no injury for the spirit was ardent and warm within me." With this force of sanctity he travelled through the land preaching to the pagan Irish the faith in God the Son who redeemed them, in God the Holy Gbost who sanctified them, and his words fell upon very good soil and brought forth fruit in abundance Along the road painfally travelled by other nations in their progress to the faith you all find the frequent signs of martyr's blood. Ireland's faith to Christ is strewn but with peaceful garlands. Unlike Jerusalem she stough not the prophets nor slew those who had been sent to here; and of all who after Patrick came to bring her to Christ none reached the martyr's crown save in the heart's desire. There is an Irish legend/embalmed by one of the greatest of our poets in his energetic verse, which tells how the daughters of Lir were forced by some potent spell to wander for ages imprisoued within the swan's show white: plumage upon the lonely waters of Moyle! But as 1 soon as the first mass bell broke upon the solitudes where they had languished for ages, the spell was broken and the royal maidens rose not merely in the fulness of their

youthful beauty, but in the yet brighter beauty of

propnets, and or aposties that it is a good think for daughters of the princes of the Scoti had consecrated by the princes of the Scoti had consecrated by the second of the scoti had consecrated by the second of the scoti had consecrated by the second of the school of the western world. In every quarter of the island great monasteries arose—sanctuaries been to whom God has entrusted as their place of labor immense regions them in the chief of holiness and of learning. I will refer to but one labor immense regions them with chief the among them; and that one shall be my own Clonseats of empire, or matter of commence; and on macnoise. Founded before the 6th century by St. such a field the results achieved for God's glory have been commensurate with the vastness of the later of the commensurate with the vastness of the later of Red-rosed and bright with dew, as an additional control of the later old Irish poet describes, it. It was honored by Charlemagne, who sent it rich gifts, and drew form it scholars to instruct his people. Hundreds came to this school to be educated, not merely for themselves, but that they might spread the faith among the nations of Europe. It is an historical fact that almost two-thirds of the people of Europe have received the faith of Christ from Irish missionaries. children of St. Patrick. If you visit the cities of France you will find more than one hundred names of Irish Saints honored as patrons in Germany, an an hundred more in Gaul, Belgium, England, Scot-land, Italy and Iceland. Island of saints, she became, in addition, the island of doctors, and among her scholars the best nations of Christendom find their place. There came a time when she purchased with her heart's blood another title more glorious even than this, the title that proclaimed her Island of Martyrs. I will not sadden you by recalling here the horrors of the three hundred years during which Ireland suffered persecution for he Catholic faith which St. Patrick had taught her. Thank God! those dreary, dark days have passed away never to return, and the children of the persecutors, more generous than their fathers, have torn down the political fabric of a church to secure the maintenance of which Catholic Ireland, had been so long fruitlessly drenched with bitterest suffering. But, during these three centuries, Ireland won the martyr's crown, more fully even than in St. Patrick's own day, when in language almost prophetic of the future fortunes of his children he and grief will I exclaim, O most excellent and loving brethren and sons, whom I have begotten in Christ! the iniquity of the unjust has prevailed against us. We are become like foreigners, they do not believe that we have one baptism with them, or that we have one God and Father. It is an indignity to them that we are born in Ireland. Therefore I grieve for you, I lament for you most heartily beloved, but again I rejoice within myself that I have not labored in vain-you shall reign with the apostles, and prophets, and martyrs, she shall receive the everlasting kingdom." And this nation of martyrs has become a nation of apostles. It is not least among the extraordinary courses in modern history, that side by side with the great power of England, the providence of God has placed nation of faith so firm that nothing has been able to shake it. Whenever England, through the force of her arms or the spirit of her commerce, opens out a new road, there goes with her the men of the Irish race, and at this day, from the north to the south, from where the sun rses to where he sets, the children of St. Patrick are building up the Catholic Christian Faith. It was hard for them, my brethren, to leave the mothers that loved them and the land that had given them birth. It was hard to leave the humble cottage wherein they saw the light and the grey churchyards where their fathers are Irish dust. And so they went forth, and the pitying angels of God could trace their steps as they went by the bitter tears they shed. But with these tears they cast the seed of the Catholic Faith. Wherever they went, in reckless of consequences. Commanding, we comforest clearing or in the fierce glare of the furnace, mand that you should not teach in His name. Such in the busy city or on the silent river, they brought was the world's decree. Peter and the other apes-faith in Christ, the living and the true God, and tles reply, "We ought to obey God rather than man." love for Mary, his mother, and true reverence for "We cannot but speak the things we liave seen Peter's chair. And who can tell what the exiles of and heard." The council then resolved to kill them Erin have achieved for the Christian faith in this and would have done so but for the advice of one new land which, in the upheaval which everything of its members—Gamaliel, who made use of these presages, must eventually become the seat of em- words; pire as it moves in its westward course? And of his have we not a proof in the ceremony, of to-day -this church dedicated to God under the name of St. Patrick is the latest monument of Ireland's faith. Each stone that is built up in these stately arches has a voice that speaks of the apostleship to which God has called her children. Let, then, the sacred rite proceed, and let us complete in due form the solemn dedication of God's house. Come, then thou shining company of the saints of Erin, come from your island homes in Arran and from beneath the desecrated alters built long ago by your hands come from your unnoticed graves by the side of crumbling churches; come and bless this new temple which to day is offered to God in a foreign land by the children of St. Patrick. And come thou Immaculate Mary with the heavenly host to the new home which here has been built for thy Son. And thou O Christ, ever loving and true God, enter into this thy sanctuary; upon it we have written to

day with thine the name of thy servant Patrick who made us to thee a nation of saints, of doctors, of martyrs and of apostles. Grant that his name with thy own may ever be written on our hearts, and that when this temple shall have fallen beneath the touch of time that the faith of Ireland may be as fresh and as vigorous as it was when first preached by St. Patrick to our fathers. When the Delegate finished his oration the Mass vas resumed and brought to a final conclusion. The

rast congregation passed out of the sacred edifice

satisfied that they had witnessed a most solemn and

impressive series of ceremonies. VESPERS.

After vespers the Rev. Dr. Kilroy, of Stratford, preached on

THE TRIALS AND TRIUMPHS OF THE CATHOLIC CHURCH On ascending the pulpit the Rev. gentleman exlained that owing to unavoidable circumstances, Bishop O'Brien, of Kingston, who had been an nounced to deliver the Vesper sermon, was unable to be present. He then proceeded with his discourse.

My Christian Hearers: Among the many rich and rare manuscripts preserved in the British Museum, there are two which in a special manner attract the attention of the Catholic visitor. One is the original of the declaration of "Catholic Principles," published and circulated in 1826 by the Roman Catholic Bishops, tain. The other is the original of the "Address of the British Roman Catholics," signed by ten Peers, nine, Baronets and one hundred Catholic Reers, nine, Baronets and ...one, hundred Catholic genemics of the Church of the success of the famous gentlemen ...of the highest, respectability, asking their Protestant fellow-countrymen to accept the aforesaid. "Declaration of Catholic Principles" in stead of the gross caricatures of Catholic doctrines circulated throughout the realm to their detriment. It would be difficult to account for the necessity of such a declaration and such an appeal, did not highly considered the circulated throughout the realm to their detriment. The would be difficult to account for the necessity of such a declaration and such an appeal, did not highly to the circulated through the necessity of such a declaration and such an appeal, did not highly to the circulated the difficult to the constant seed has print, publish, or import Catholic books into Great.

opinion received its death-blow from Brother Mar-tin, and had its funeral sermon preached by Calvin and Melancthon; that the Church of Rome is alive and vigorous to-day-that her followers, even in the times styled "ages of faith," were never more numerous or more obedient to their priesthood that her religious orders were never more self-denying-and-realous; that since the days of Peter she never had a Pope so loved and implicitly Then Rome—proud, Pagan Rome fell! The decree of eyed as Pius IX. These are facts only now be issued against the Christian name recoiled upon ginding to be realized. The Church of Christ will its authors. Goth, Hun and Vandal, nameles hordes, never be fully understood by the world. The lest like the stars of heaven in number and like locusts son read in the Mass to-day, taken from the Acts of in their hideousness and voracity, swarmed in upthe Apostles, tells us of the great opposition she met with from Jew and Gentile in her infancy, and how much she was misrepresented and misunderstood by the world. The Apostles were prepared by their Divine Master for this and hence were not discouraged, for when he commissioned them to preach, he made use of these remarkable words: Remember my word that I have said, the servant is not greater than his master. .. If they have persecuted Me they will also persecute you." ... Who more persecuted than he? He was charged with blasphemy; with breaking the Sabbath; with forbidding tribute to Casar; with speaking blasphemous words against Moses and God; with exciting sedition and other offences, devoid of proof, and was finally, on the testimony of false witnesses. crucified between two thickes. Hence, wherever his Church has appeared since her foundation she has been persecuted and calumniated by the world -for, as St. Augusting teaches, she is the Totus Christus: Christ himself made continually visible to men, the witness in the world of itruth and justice the teacher of mankind in all that can elevate the soul to God and secure for it the end for which it was created. Hence she can never please the world, and her life has been, and will continue to be, a constant succession of varying trials and triumphs. thus rebuked the cruelties practised by Ceroticus and she will be to the end an unpopular religion. upon the first Christians of Ireland: "With sadness In fact, were she popular she would not be the legitimate successor of the Gospel which was to be hated and misrepresented of men for the founder's sake. "You shall be hated by all nations for my sake."-Matt. 24:0. To what other Church will these words of Christ apply: "Amen, amen. I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into glory." As the Church on this day commemorated in a special manner the memory of her two greatest sons, I think it will be entirely in accordance with her spirit to give you a brief resume of how she has pursued her way from the day that Peter preached the resurrection of his Divine Master to that on which his successor denounced, in his "Syllabus," the materialistic pantheism of Compte and the rationalism of the German philogophers. The examination after her eighteen centuries of existence, will find her with all the vigor of her infant life, despite her many trials. The Church began her career upon Pentacost, when Peter preached and converted three thousand to Christ. He preached a second discourse with still greater success: five thousand are admitted into the fold. Jerusalem is aroused. Peter and John are arrested, accused, cast into prison, and finally cited before the Jewish court, which forbade them to preach in the name of Jesus. Fearless of the threat of the Council and true to their Divine Master, they went forth and "they spoke the Word of God with confidence." Three times imprisoned and threatened; three times forbidden to preach in the name of Christ, still they preach Him.

"And now, I say, refrain from these men, and let them alone; for if this design or work be of men, it will full to nothing. But if it be of God, ye cannot overthrow it, lest perhaps ye be found even to oppose God."—Acts v. 38, 39.

The apostles were then beaten, warned and allowed to depart. But as they still persevered in their resolution to "obey God rather than man," a storm of persecution follows, which disperses them, and they carry with them the light of the Gospel, and cause it to shine among the surrounding nations; thus the very means the Jewish rulers employed to root out the faith of Jesus, extended it. Ten years afterwards, Peter addresses his first epistle to the faithful in Pontus, Galatia, Cappadocia, Asia and Bithynia. Saint John rules Asia Minor. St. Paul writes his epistles to Christian congregations in the famous cities of Rome and Athens. Peter takes up his residence at Rome; and hence as from the centre of the Christian universe, the evangelic light will, be diffused throughout the world, and Rome becomes the eternal city, for she will soon be the capital of a spiritual city, whose limits are the world's boundaries, whose duration the world's existence. The joys of Thabor will be quickly followed by the sorrows of Gethsemane. The pagan world become alarmed and rises against them, and, true to our Lord's warning, they are calumniated and misrepresented—the most horrible crimes are imputed to them. They refuse to adore false gods, they are accused of being atheists; in their religi-ous assemblies they give the kiss of peace, they are accused of incestuous love; they partake of the holy Eucharist, they are accused of infanticide, and of eating flesh and drinking blood. These terrible accusations,-these foul calumnies are spread broad-cast, and believed in all the provinces of the empire. They were not prevalent among the common people only; but were shared by the best and most educated citizens. Christians are regarded as the irreconcilable. Justin, Athenagoras, Tertullian. Origen and Minutins Felix repel the charges, but their replies lie rotting for want of readers, whilst the wicked inventions of false brethren, and the crudities of crafty politicians and miserable Pagan priests, are continually feeding the popular prejudice against the Christians. The forged "acts of Pilate" engraved on tablets of brass are posted in every public place in the empire. Confessions purchased from hireling defamers, are sent to all school-masters and rhetoricians to be committed to memory and made subjects of daily declamation in Vicars Apostolic and their coadjutors in Great Britheir schools. Tyrant after tyrant forges edicts tain. The other is the original of the "Address against them and Protors vie with each other in slaughtering Christians. And so confident were the enemies of the Church of the success of the famous

own axperience demonstrates that nearly every three long centuries the blood of Christians flows English work within our reach (until quite) redently) from the spelling book to the pohderous. Encyclopedia Britannics teemed with misrepressentations of Catholic doctrine. Even to this day in England and the United States zand in this completely and the Christian were and victim. It is a second to completely and the completely comple three long centuries the blood of Christians flows tle with all these selecting the good, sanctifying the indifferent eradicating the bad—settle the controversies that had arisen among her own children, make fast by definitions what had hitherto been loose, condemn heresy, and embalm in creeds the essential truths that had been handed down to her. God permitted the Bomen empire to live until all this was done. Then Rome—proud, Pagan Rome fell! The decree on her and blotted out her name and civilization. Wave after wave swept over her—Genseric gleaned what Alaric had left, and in 455 put the last hand to the "master-piece of desolation." Only five hundred persons remained of her two millions. "Her name, like that of Thebes, Babylon, and Carthage, would have been earth," says Gibbon, " had not the city been animated by a vital principle—the belief that there St. Peter, the supreme head of of the Church of Christ had fixed his see, and that the yates of Hell should not prevail against it." The successor of St. Peter kept his seat unappalled, whilst the throne of the Casars was subverted, and the temples and towers of Almighty Rome foppled round him. Alaric [Gibbon] proclaimed that he waged war on Pagan Rome, and not with the Apostles; and ordered the churches of Saint Peter and Paul to be respected. So did Totila order that the remnant of the people be spared at the prayer of Pelagius. What a glorious victory for the Church over Jew and Gentile! What a graud speciacle to see those barbarians, after exterminating "the lords of the world," humbly kneel at the foot of Leo and submit to the yoke of the Gospeli "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. Behold I am with you always, even to the end of the world." There is no need of telling you of her trials and triumphs during these dark and dreary times which followed the fall of Rome; suffice it to say that although she was covered by these harbaric inundations she retained her productiveness and brought order and beauty out of the conflicting elements, and rapidly over-topping the mass of fragments piled above her, clothed them with fresh verdure and rendered their barren nakedness productive. Despite her trials-from revived heathenism of the north; Judaism and Mahommedanism from the south and east, and, above all, Arianism, backed by Vandal kings, she "renewed the face of the earth, and built up Christendom." I shall not delay you in telling in detail her trials and triumphs during the middle ages: the heresies she condemn-ed and the defeat of Mahommedanism reveal the one; the religious orders she founded to meet every want of humanity; the magnificent churches, Christian thought, expressed in stone, she erected; the universities; those mints of intellectual training, she endowed; the wise laws, civil and social customs she established; the barbarians she tamed; the turbulent chieftains she subordinated to kings; the provinces she cemented into monarchies-proclaim the other. The love she bore the Divine founder is written in characters of living light in her Missal, her Breviary, her Pontifical and Ceremonial, as well as fixed in the memory of nations monial, as well as fixed in the memory of nations who could not read—by her creeds, or al prayers and beautiful hymas. We must hurry forward to the days when the Refoundation swept with tornado violence over all the nations of the north save Ireland. It succeeded to such an extent that, forty years after Luther's death, it was established by law as the religion of the State in Poland, Hungary, Prussia, England, Scotland, Wales, Ireland, Denmark, Sweden and Norway. For twenty years no student at the University of Vienna took priest's orders. Rome itself had been sacked for sixty days by the "Lutherans" under Freindsberg; her churches turned into market houses, where were sold as for sixty days by the "Lutherans" under Freindsberg; her churches turned into market houses, where were sold as promiscuous booty gathered from her temples and palaces. The churches spared by Alaric and Genseric were desecrated. Bishops and Cardinals dressed in full pontificals were paraded through the streets on mules, whilst the drunken mole who had seized the Pope's wardrobe deposed Clement in the hall of Conclave and elected Martin Luther as true and lawful Pope. Fifty years from the day Luther renounced communion with the Church, Protestantism attained its highest ascendency—an ascendency which it soon lost, and which it never regained. Such is the testimony of that intensely Protestant journal the Edinburgh Review Up to the last session of the Council of Trent, Protestantism had gone on with irrepressible force—then and there it was checked. A moral of the Council of Trent, Frotestantism had gone on with irrepressible force—then and there it was checked. A moral reformation set in, that swept all before it "From the halls of the Vatican to the humblest hermitage of the Appenines." The Popes who presided over the destiny of the Church in these stormy days rivalled the Apostles in singleness of purpose charity, zeal and holy firmness. Friend and foe bear testimony to this. Those of the religious orders who remained firm in the days of trial formed rallying points where the young were trained to do battle for "God and Holy Church." New orders of men and women sprang into being as if by the stroke of an enchanter's wand, and rekindled the fire of the apparently dying faith and caused it to burn ever since ed firm in the days of trial formed rallying points where the young were trained to do battle for "God and Holy Church." New orders of men and women sprang into being as if by the stroke of an enchanter's wand, and rekindled the fire of the apparently dying faith and caused it to burn ever since with a holy and steady light. From South America to Japan, from the lany of Fundy to the city of Mexico, the Gospel was preached to tribes, and nations by the 1-fesuits and Franciscans. Go where you would—to the cottage on the Alps, the wigwam in our Canadian forests, or to the huts on the Andes, you would find one of her apostics, surrounded by converts. The old and new orders of men and women rivalled each other in the practice of every Christana virtue. Victory perched upon their banners whithersoever they went, and literature and science, which were lately associated with infidelity and heresy, became the allies of the Church. Ignatius, Xavier, Peter of Alcantara, John of God, Francis of Sales, Vincent de Paul, and a host of other saints of God, demonstrated by their lives the purity of the church. Fifty years pass quickly by. France, Belgium, Austria, Poland and Hungary return to the church. We have the best of proof in favor of the assertion that fifty years after the sopration Protestantism could scarcely maintain itself on the Mediterranean; that a hundred years after the sopration Protestantism could scarcely maintain itself on the shores of the Baltic. In short, on every side, we see Catholic failh rekindled. It is a most remarkable fact "that no Christian nation, which did not adopt the principles of the Reformation before the end of the 10th century have ever adopted them. Catholic communities since then have become infidel and become Catholic again But none have become infidel and become Catholic again But none have become infidel and become Catholic drivers and Monarchs, forcing upon the world, and in the name of Reason, the ravings of wild delirium. All the churches in France were closed-everybell stlence of his/fathers." Where less has she been so flong and so much until Henry deserted the "fath of his/fathers." Where less has she been so flong and so mercilessly derided, scourged and spat upon? Where else has she appeared so apparently abandoned by God,?, There at least she was crucified and buried, as a moral morster, though the property of the second statement of the second second

CONCLUDED ON SIXTH PAGE.