"THE CROSS OF CHRIST"

SERMON BY FATHER BURKE, OP.

ON THE FEAST OF THE FINDING OF THE

[From the Dublin Freeman of May, 11.]

On Monday, last the festival of the Finding of the Holy Cross, the occasion was celebrated with particular devotion in the beautiful new church of the Holy Cross, Clontarf. The Most Rev. Dr. M'Cabe, Bishop-Assistant, presided, and the Right Bev. Dr. Woodlock, Rector, C.U., also assisted at the ceremonies. High Mass was celebrated by the Bishop-Assistant, the Deacon and Sub-deacon being the Rev. Father. Byrne and the Rev. Father Buckeridge.

After the last Gospel Father Burke ascended the pulpit, and preached the following sermon taking

for his text: "But God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the word is crucified to Me, and I to the world." These words, dearly beloved brethren, are taken from the sixth chapter of the Epistle of St. Paul to the Galatians, fourteenth verse. How strange, my gloried the Cross of our Lord and Saviour Jesus Christ. All around him lay this created world shining in so many forms of loveliness and beauty and all things visible to the eye, speaking their Creator's power and magnificence, and yet in none of these did the Apostles glory Above him the firmament, with all its glorious constellations shone in splendor, and it also proclaimed the glory and the greatness of God, its creator. Yet in none of these did the inspired one take his glory, in none did he find that which equalled, as a subject for glorification, the Cross of Jesus Christ. He who was ravished into the third heaven, who had seen sights and heard sounds which it was not given to him to describe or to utter-even he in Heaven saw nothing more glorious than the Cross of Jesus Christ And yet, my dear brethren, this cross was the symbol of anything but glory. It was, indeed, the vilest thing on earth—a thing most abhorred by all manner of men. No man could be crucified, no matter how great his crime-no matter how heinous the act he had committed-if there were a shadow of social or civil liberty attached to him. When a certain governor of the Eastern Province of the Roman Empire used his power tyrannically and would fain crucify a Roman citizen, the greatest orator of the day rose up and made a most powerful appeal against him, denounced him for that he had dared to crucify a citizen of Rome. The man, be it understood, was a criminal—his crimes were not questioned, his guilt was acknowledged and yet the orator declared in words of fiery elequence that the man who dared to nail that criminal to the cross struck a blow at the liberty of the subject, and cast a blot upon the Roman Empire which could not be wiped out. Stranger still, the curse of earth upon the cross was but the echo of the curse that came from Heaven from the Prophet's lips upon the cross. And yet, dearly beloved, to the inspired Apostle neither earth or Heaven could give no more glorious word, could give no one object in which he could so greatly glory as in the cross of our Lord Jesus Christ. Let us seek the reason for this. Why did he thus glory in the cross -why did he do more-why did he tell us that even as he gloried in the cross so we must also glory in it, for he said, "God forbid that I should glory save in the cross of Jesus Christ;" and he tells us elsewhere we all must glory in the cross of the Lord Jesus Christ, in which is our salvation and our resurrection. Why all this, dearly beloved? Why this glorifying in the cross above all other objects in heaven or upon earth? For many reasons. First of all, the cross on which our Lord Jesus Christ was stretched out, to which His sacred hands and feet were nailed, and on which He poured forth the last drop of His sacred blood, was the grandest pul-pit from which the Almighty God ever spoke to us or revealed His Divine attributes. The cross of our Lord speaks to us a lesson more glorious than that which comes from any other thing that God has made. Neither the sun, nor the moon, nor the stars, though they proclaim the glory of God, proclaim it as does the cross of Jesus Christ. The three great attributes of God, which may be called the master attributes-those which come most palpably, most clearly, most forcibly before the eyes of our Father-are the attributes of His infinite justice, the attributes of His infinite power, and the attributes of His infinite mercy. And when does this attribute of His infinite justice appear more terrible, or so terrible in its reality, so full in its integrity as when we contemplate the cross of Jesus Christ. Upon that cross-expiring, dear brethren being the victim of God's anger and of man's sin, all sinloss, all holy—He was true God and true Man Yet upon that cross he found no pity. He found no mercy from man beneath, or from the Eternal Father in Heaven. Upon that cross He pleaded in His helplessness, and there was no ear even in even in a whisper was able to calm the tumultuous waters of the Gallilean Sea, no longer in a whisper clouds flying from the blue vault of heaven, and made all the firmament clear and calm—that voice cried out on the cross, but cried in vain; nor could the justice of the Eternal Father. Shall we compare this act of justice to any act of justice performed by Almighty God. Ah! no! the cross of Christ, my dear brethren, tells no more of the divine justice of God than even the down-pour of the first deluge, for the first deluge fell upon and destroyed a world covered with sin; even unto its very heart of hearts -to its very heart's core-it was covered with iniquity. The cross tells us of the same judgment falling upon who never sinned—upon one who never by any possibility could sin. Terrible is the con-templation of the Divine justice—of the Divine punishment for man's mortal sin. Fearful is it to think that for an endless eternity the flame shall never die out-that torment never cease, nor be interrupted for one moment's pause, or be mitigated by the slightest relaxation. All this is terrible, my dear brethren; but the cross tells us more of the justice of God than even the flames of hell, with all its eternity of torment. Oh! in that terrible and eternal punishment of sinners we see a justice which is at the same time apparently impotent to wipe out their sins. But the cross tells us of a justice not exercised unto the punishment of sins, but rather unto the salvation of sinners. Behold, therefore, how this cross which we celebrate to-day rises before us-before the eyes of our mind-before the eyes of our faith, as it rose up in the moonday sun—behold how it tells us of the justice of the Lord He spared not His own dearly beloved Son. He smote Him, without pity-without mercy. He struck Him even unto death. Abraham brought Isaac to the mountain side and raised his hand—averted his eyes from the sight, for his heart was breaking at the thought of that deed which God commanded him to do; but there stood by his side the pitying angel of God's mercy, and he said to him,

Abraham, stay thy hand-touch not thy boy," and

by his side. Oh, where was the angel of pity and had come to take up. His own. And thus, dear mercy when our Saviour hung upon that cross? brethern, behold the triumph upon the cross. It mercy when our Saviour hung upon that cross? Why did not that angel stand on Calvary when they were stripping the ferm of our Saviour to lay Him on the cross? Why did not that angel cry out, "Stay thy hand; He whom thou torturest is pity was there-no mercy from the Father in heaven. That was God's stern, terrible justice. The cross, dearly beloved, tells us, too, of the omnipotence of the cross the omnipotence of God. Yet it is not so. The words of creation, the life and light that sprang into the bosom of the internal chaos and darkness, the order and beauty that sprang out of nothingness -allithis gives us a grand idea of the power and dignity of God, who could do all this. The government of the universe, the movements of the heavenly bodies as revealed to us by science, all open our eyes more and more to the greatness and goodness of God, and make us gaze in astonishment and wonder to think of the omnipotence of our God. But the work that was done on the cross was the greatest work ever performed by God. The cross alone tells me more of the omnipotence than all other creatures of God. For in every other work of God, God found no enemy to rise up against Him-no obstacle to cross His path. When God spoke to the darkness. and said, "Let there be light," there was no element of the darkness that dared to resist the omnipotence of His will. But when God went upon the cross there were two terrible enemies to be encountered and conquered by His Omnipotence. The first was dearly beloved brethren, that the inspired Apostle the sanger of the Father in heaven, who laid claim should have taken as the one object in which he to an infinite payment of a debt. That payment He to an infinite payment of a debt. That payment He received to the last farthing. God on Calvary conquered God in heaven-drop by drop went forth from every bleeding wound, from the toru and lacerated body, from the brow pierced with seventythree thorns-drop by drop went forth the lifeblood slowly falling to the earth, "Like the first drops of a thunderstorm," and He grew gradually weaker and weaker, and the eyes grew dim and weak and lost their sight, and the head dropped from weakness and pain, and the Son of God was dying. And according as He was dying, and according as His pain and misery increased, in the same proportion that awful debt was being slowly wiped away, until when the last drop that that beating heart rendered, and the last cry that those sacred lips could utter went forth from Him, and He sent His soul forth in agony-that moment the handwriting of the decree of God was wiped away -the page upon which that decree was written left a spotless page, and our pardon was affirmed. God conquered God—the God of mercy humbled the God of justice, if I may so use the expression. The second object which He had to conquer by His one nipotence was even more terrible than the justice of heaven. It was the passions, it was the blindness, it was the wickedness, and, above all, the abused free will of man on this earth. Yes, dearly beloved, above all it was the free will, the pride of intellect, the depravity of heart-all these God had to encounter on the cross. He waited, dearly be loved brethren, until that hour of His extreme agony, of His shame, to achieve the greatest triumph of His omnipotence, to convince the proud intellect, to penetrate through the corrupt heart, to bend the stubborn will of man. This cross, dear brethren, which we to-day celebrate, speaks to me and to you, and to every man of faith, not only of the justice, of the omnipotence, that was able to destroy all obstacles to man's salvation, but there is another attribute, the sweetest of all, that comes out and seems to speak from the very sign of the cross, and that is the love and the mercy of Jesus Christ. Every other criminal is dragged reluctantly along to the place of execution, and would fly willingly from the hands of those who are commissioned and prepared to do him to death. Not so the Divine Criminal at Calvary. He renders Himself of His own free will into the hands of those who are about to crucify Him. He offers His sacred body to their impious hands. He lays himself open to those who humiliate and crush Him. He lays down his own divine character for wisdom, for power, for sanctity to those who would rob him of His attributes and lead him to the cross without leaving Him a shred of His good name. He resigns even the consolation of His divinity and looks up from the cross with dying eyes to see a Heaven that was closed against Him. What induced Him to do all this? Oh! it must have been a strong motive indeed that led Him to do so much. How many generous sacrifices is man capable of? History supplies us with the record of many noble deeds by men in various societies and countries for their friends. But where in the history of human generosity, where in the history of human sacrifice, did man ever make such a terrible renunciation of all that he had, as the eternal Son of God our Lord Jesus Christ did at Calvary? Great, then, must have been the purpose, great the cause of that great sacrifice. Perhaps it was some stern necessityperhaps he could not help it? Oh! no-with perfect freedom, of His own free will-nay, more, with desire and longing to suffer and consolidate His success did he enter upon the mighty ocean of suffering and sorrow. No necessity brought him there—it was love that prompted his action—love the greatest that ever came into the mind or heart of man-love worthy of that God, for "God is love" -love which He himself compares to death, saying that it is stronger than death. Greater love than Heaven willing to hear His prayer. That voice that this no man can have for his friend than that He lays down His life for him. And here, dearly beloved, out of pure, benevolent, gratuitous love, He but in a loud voice sought to appease the storm of | laid down His life for us-came down upon the the divine anger which had been around—that earth, suffered agony, and died upon the cross to voice that spoke only one word, and sent the angry redeem and save us, that He might lead us to His own sacred heart and keep us there safe against all our enemies. Whenever, therefore, the sign of the cross is made, whenever that sign appears, He rend the angry cloud of accumulated anger of there speaks to the ear of faith, a voice not only proclaiming His justice, not only announcing His omnipotence, but above all, telling us that upon that cross died a God made Man, and one who died for love of man. Where, now, may I ask, in Heaven or on earth, is to be found such a voice -a voice so powerful, a voice so suggestive, a voice so enthralling in its intense interest for all mankind, as this cross of Jesus Christ? More than this, the cross is the sign and symbol, and at the same time, the instrument of the Eternal Victory which crowns the brows of the Son of God as He sits at the right hand of the Father in Heaven. The victory of Jesus Christ is two-fold—one is the victory that He represents in His own divine person, and the other the one He gains every day in the presence of the children of His faith. The cross is the symbol of this double victory—the cross is the instrument by which it was achieved. His personal victory, we all know, was gained by the cross. For thirty-three years He lived upon this earth. He came for an express purpose. He came to accomplish that purpose perfectly, and in order to do so He had to destroy the empire and break the sceptre of the kingdom of the universal world. For thirtythree years He remained on earth. By his preaching He onlightened men; by His power. He benefited them, healing every manner of sickness, feeding the hungry, and consoling the afflicted. By His prayer He brought down from heaven an everlasting blessing for man—the work He came to do, and for which He was incarnate of the Holy Ghost and

the Virgin Mary. On the cross the omnipotent

hand of God by its very weakness shattered the em-

pire of this world's prince-which was the devil.

The devil ruled over all the nations, which were then steeped in idolatry-in every form of false doc-

trine and misbelief. But in the victory of the cross

the devil knew his reign was over for ever, his

was not the gibbet of a victim, it was rather the triumphal car of one who had gained a great, a glorious, an undying victory: If He were only man on the cross, man never could be saved. If He were the Son of God." But no; no angel was there; no only God and not man, He never could be there If God and man were there on the cross united, that transcendent form of union was soon to be dissipated, part to return to heaven, but leaving behind the Almighty. Truly, it may seem that here on that body in which he suffered, man never could be earth are other things that proclaim more fully that redeemed. But He was God with human nature in all its integrity; human nature, in all its terrible capacity for suffering, for sorrow-all was there. All this the cross tells us. The cross tells me more. It tells me and it tells you of the infinite love stronger than death. What wonder, then, that we here, the children of the Church, are called upon "Far be it from us to glory, save in the to say, cross of Jesus Christ !" Can we, as Catholics of the 19th century-we who have been born in the Pontificate that only the other day ended-we who have not yet learned to speak so readily the name of his good successor in our prayers, so familiar was the beloved name of Pius IX-we who have seen accomplished the greatest victory that ever the Church has gained in the person of the immortal Pontifi who has passed away-can we fail to glory in the cross of Jesus? That old man in the Vatican stood alone, as our Lord stood alone when the storm was raging round Him. He alone stood calm and serene, grasping the cross-Crux de cruceholding it up in the face of heresy and infidelity, and flinging out that bold, that glorious, that magnificent word-"No man can destroy me; no man can get me to consent to sin"-Non possumus. They ask him to do this or that, whatever was outrageous or inimical to the interests of Jesus Christ, and they received for an answer from the lips of the Pontiff whose great motto was-"Cross upon Cross -Non possumus. And he died leaving to the great Pontiff that succeeded him that glorious victory-leaving to him a Church never so united, never so strong, never so injured and wronged as in this our day. Crux de cruce, cross upon cross, sorrow upon sorrow-and every sorrow, every pain every pang bringing him nearer to Him who had died for us. Let us, therefore, this day enter into the joy of the Church, for remember that though the cross is associated with so much suffering, yet whenever the Church celebrates it there is struck a note of joy-there is sounded a glorious Allelluia. The finding of the cross we celebrate to-day, and every note of music we have heard was a note of triumph-of triumph in the cross our Lord Jesus Christ. But we must let it into our hearts, into our lives. Love that cross because He loved it, and then not only will that salutary cross fling its healing shadow over us all on this earth, but when dying, and when time shall have lapsed into eternity, and all sorrow is forgotten in an all pervading glory; when the end shall come, and when the Son of God comes in the clouds of heaven-on that day the sign of the Son of God shall come forth, the sign of the cross shall be as a glory before us, and its rays surround those who have truly gloried in it here on earth with bright and heavenly glory for all eternity.

## ENGLAND.

POPULATION AND WATER SUPPLY OF LONDON.

The population of London is now about 3.500.006. and its rate of increase is such that it doubles in forty years. If, however, we include all the area which the Registrar-General calls the "Greater London," the population reaches the enormous total of 4,225,000. This makes London by far the most populous capital the world has ever seen. If the past and present rate of increase is kept up. fifty years from now nearly 10,000.000 of people will be gathered together in that vast metropolis, and the resources of municipal government will be taxed to their utmost. The great danger which confronts the health of London is pointed out by a writer in Fraser's Magazine, and it lies in the water supply and sewage of the city. The sewage, when it does not rain, amounts to more than 120,000.000 of gallons a day. All this pollution is poured into the Thames at a mean distance of twelve and a quarter miles below London Bridge, and so great is its quantity that the stream consists of from one-fourth to one-third sewage, and two-thirds to threefourths river water. As the population of the city increases, of course this evil will be steadily augmented, and unless something else is done with the filth of the city, the Thames will become simply a great sewer, fatal to the health of the millions who live along its banks. The standard of river purity, as officially fixed by an English commission, determines any water that contains 13 grains by weight of suspended matter in 100,000 to be polluted. Judged by this, the daily pollution of the Thames, between Barking and Crossness, is five times that regarded as inadmissible.

Water is supplied to the 533,000 houses of the metropolis by eight companies, and the available supply, drawn from the basin of the Thames. is claimed to be sufficient for a population of 5,000,000. The Metropolitan Board of Works, alleging that the water is impure in quality, have attempted to get possession of the property of the eight companies, so as to manage the water supply themselves. Their plan is to lay a duplicate set of pipes over the whole area of the city, for the purpose of supplying water for drinking purer than that now furnished, and also to keep a constant water supply, under a considerable hydraulic pressure, available for putting out fires.

## THE ENGLISH STRIKES AND AMERI-CAN INDUSTRY.

The late strikes in England have developed a new phase in the determination of the cotton-masters not to come to any terms with the operatives. A despatch from the United States Consul at London to the State Department, shows that American competition has had a potential influence in diminishing the English cotton trade at home and abroad. Indeed, the exportation of English cotton goods to this country has suffered a material diminution during the last few years, and, as the consular report states, England sends to the United States less than one-third the quantity of goods she sent in 1860; a fact which becomes more important when we take into consideration that about 30 090 pieces of cotton goods have been shipped weekly from New York and Boston to England during the last two or three years. The preference shown for the American goods is due to their superior quality, as well as to the moderate price at which our manu-

facturers supply them.

Our cotton trade has lately secured a ready and profitable market in the East Indies, in Turkey and in Egypt, the preference given to them by the natives being due to the fact that they are manufactured of long cotton staples, while the English goods are made of short, besides being adulterated. Moreover, apart from cotton goods, American provisions command a high price, and are preferable to those of England even in the English markets. Our exportations of provisions to Great, Britain alone amount to several hundred thousand dollars every week, to say nothing of the sewing machines, of the large quantities of tobacco, and sundry other products, and Yankee potions which the English markets abound with. American products, manufactures and machinery are to be found in almost every part of the globe, and the time may not be far distant when the products of American industry will the patriarch returned rejoicing with his loving child power was gone, and that a king greater than he predominate in the markets of the world.

SPIRITUALISM.

ANOTHER SPIRITUALISTIC EXPOSURE. -:0:-

The Chicago Times of May 9, thus describes an attempt to expose some spiritualistic impostors

who are pretty well known in Canada :-Last night the fates were propitious in having no rain and having Mrs. Weeks present. The company. consisted of the Times' reporter, four other and muscular men, and two ladles who wanted to see the fun, and besides these about eight men and the same number of women, who went there the same as any one goes to a seance, all unsuspicious of the impending row. The dark circle was executed in good style. The same young lady, with "brown hair and brown eyes and noble features," the same "old gentleman of about sixty years, a little stoopshouldered," the same little girl, with "blue eyes and handsome features," and all the rest of the stock of spirits were described. After that came the light circle. The Times' force was not deployed, however, according to programme. Two men were to have taken seats next to Mr. Taylor, and two more in the middle of the front row-one to grab the alleged spirit of Sunbeam, and one to seize the cabinet and prevent the trap doors in it from being closed. Instead of that, only the two who were to have seated themselves in the middle of the front HIS EXCELLENCY MGR. CONROY AND THE row got the places they wanted. All the others had to sit in the back row, the first being filled up quickly by anxious parties who wanted to see all they could. The show began. Two or three spirits opened the door and exhibited themselves cautiously. There was a wait of some time, and then Sunbeam was announced. When the cabinet door opened, Sunbeam made her appearance, but not so readily as she was wont to do. The medium whom she is said to control intimated that the "power was exhausted." This sounded ominous. It looked as if the spirit was not going to come out as far as she usually did, even for the medium. The reporter determined to wait no longer. As Sunbeam stepped back into the cabinet and began to close the door the reporter made a spring and threw himself violently against the door and burst it wide open. There stood Sunbeam with features plainly visible. It was Mr. Bastian, just as was supposed would be the case. What followed was a circus. Mr. Taylor who was standing up—he having placed his chair near the cabinet door when the second ghost came out, for some one to sit in if called forsprang promptly after the reporter. The latter rushed into the cabinet, grabbed Mr. Bastian, throw him to the floor, and held him there. Every one in the room leaped to their feet of course. The women screamed, the chairs were overturned; one Times man fell over a chair in his haste to render assistance to the reporter and went sprawling on the floor. There was a fearful shouting, and hollowing, and scuffling, and uproar. One woman fainted, but shortly came to again. By this time Taylor was in the cabinet, and had seized hold of the reporter by the hair and was pulling with all stronger power of your good example you will his might. Another man, a Spiritualist, came to ground yourselves and others in that "sincere de-Taylor's assistance, and one of the Times force was votion and unlimited obedience to Holy Church quickly on hand, but it was too dark in the end of the cabinet, where the row was going on, to see distiuctly, and, by mistake, he, too, got hold of the reporter. All, or nearly all, the rest of the men in the room rushed into the cabinet, and then there was fun. A fight occurred for the possession of Bastian. Taylor struggling like a devil to save him from exposure to the entire company, and being supported vigorously by his friend and unconsciously by the Times assistant; the Times reporter hanging on to Bastian with all his strength, and the remainder of the men making a perfect pandemonium in the cabinet tramping upon two prostrate men, plunging about and creating an indescribable excitement. The contest went on furiously for about two minutes, and was then transferred to the room. The effects of Bastian and his friend-an unknown friend he may have been, but no less an

the fact that the whole affair was a scheme, not executed in full, but so far successful as to disclose who the "spirit" was. Some of those present, sided with the mediums, and new trouble began to brew, but this brought to light very clearly the fact that the exposers were not without sympathizers and were able to take care of themselves, and Taylor very considerably sooled down and began to threaten to call the police. The seance was broken up, however. A demand was made by some present that the cabinet be opened; but as Bastian had time enough, before the fight in the room was ended, and before any sort of quiet could be restored, to get off his " spirit clothes" and conceal them in their hiding place, it was considered an unnecessary conclusion. Taylor announced that the seance was ended and that "the company could go home," and the company left. Now that these men have been exposed, it may not be out of place to remind the reader that they are the men who gave such "remarkable exhibitions" in England, who performed all over the United States to gaping crowds who, if they had been competent to weigh evidence, must Latin hills stand against the sky. The re-opened have seen what the mediums really were, and who grave was the grave of Terquato Tasso. The dust have for years been giving undisturbed seances in this city, having circles of ten to forty persons every night at \$1 a head, and have been making a fortune off the credulous public, just as Mott, the "medium" in Memphis, Mo., who was exposed last Tuesday night, has been doing for years. It may be worth while to say here that while Bastian & Taylor were occupying their rooms on the fourth floor of the building where they performed last night—they moved out of those rooms on the first of this month -there were occupying rooms in the same building a gentleman and his wife. The water faucet for all persons in that part of the house was on the fourth floor, near Bastian & Taylor's sleeping rooms. The wife just referred to went to the faucet to draw some water about ten o'clock one night some two months ago, and there unwillingly heard, she says, Bastian & Taylor and one or two others laughing in a most hilarious manner, and declaring, " What fools people were, and how easily they were deceiv-They will scarcely deceive any one clae.

cabinet. The reporter finding that in the confusion

his game was gone and that self-defence was neces-

sary, turned his attention to Taylor. The latter

was thrown from his feet, and they went out of the

cabinet on the room floor together. Bastian, find-

ing himself released and the cabinet empty, shut

The company had not even yet comprehended

the door and that was the last seen of him,

## THE DISCOVERY OF NORTH AMERICA.

A Wall street broker laid a wager the other day that Christopher Columbus discovered the continent of North America, and, of course, lost it. It is surprising how many intelligent persons entertain may it grow in every gift of the dew of Heaven and the same error. Knowing that he discovered a of the fulness of the earth! and may its sone living number of islands in the Western hemisphere, they in harmony with their fellow citizens of dvery class think that he must of necessity have discovered this protected in their own rights by the law and rescontinent also. They forgot that he died in ignor pecting acrupulously the rights of others, advance ance of the grandeur of his achievement, believing Cuba, Terra Firms, and the other lands he had found to be remote parts of Asis. Amerigo Ves- Quebec Chronical

pucci, after whom North and South America is named did not discover this continent proper cither. The land he discovered lay near the equator and he, too, was deluded with the notion that it was a portion of Asia. John Cabot was the discoverer of North America [some time in May 1497], the dominions of the Grand Cham, He salled along the coast for 300 leagues, and went ashore, without finding any human being, though he believed the country inhabited. It is remarkable that the three great discoverers of the Western world should all have been Italians: Columbus having been born in Genoa, Vespucel in Florence, and Cabot, presumably, in Venice. The birth of Cabot is uncertain, as are his age and the place and time of his death. But the fact that the license granted him by Henry VII. calls him Kabotto, Venetian, would seem to determine the question of his nativity. The discoverers had a sorry fortune. Columbus, as we are aware, was treated with the blackest ingratitude by the King of Spain. When officers of the vessel in which he was carried prisoner to Spain offered to remove his chains, imposed him by royal order, he replied, "I will wear them as a reminder of the gratitude of Princes." He died, as everybody knows neglected, in extreme poverty, of a broken heart. Vespucci had many trials and died poor, and Cabot fell in such obscurity that no one can tell where or whon or how he died. Surely the auguries attendant on the birth of the Western world were not favorable, and in a superstitious age might have led to the belief that its history would never be marked by good fortune.—New York Times.

CERCLE CATHOLIQUE.

The members of the Cercle Catholique of this city, having obtained permission to present His Excellency the Apostolic Delegate with an address,-representing that their association took no part in politics, His Excellency made the following very suitable and excellent re-

I thank you very sincerely for having invited me to visit this evening the Cercle Catholique of Quebec, and for the cordial welcome with which you have

I accepted your invitation the more willingly because you assured me in your address that your society does not in any way take an active part in politics. As a Delegate of the Holy See, I could not but view with satisfaction an association which proclaims that the purpose of its existence is the intellectual and moral culture of its members, in order that, as you have so well expressed it, they may become "faithful subjects of their sovereign and good christians before all." I congratulate you on these noble aims of your society, and on the Catholic spirit you have shown by placing under the guidance of your illustrious Archbishop the efforts you are making to realize them. As long as those efforts continue to deserve the blessing and patronage of your ordinary, they cannot fail to be successful. Not by books alone, but by the and to your pastors which you justly prize as the distinctive characteristic of all Catholic associations worthy of the name. It is the spirit of the Catholic Church to respect the rights of all men while she most strenuously defends her own; and, guided by her, her children, in their dealings with their fellow men, ever imitate her example of forbearance and charity towards others, while they themselves cling with unfailing devotion to the truths of which she is the infallible teacher.

I desire also to congratulate you, and through you, the citizens of Quebec and the French-Canadian population of the whole Dominion, on the touching ceremony of the interment of the remains of Mgr. de Laval, at which it was my happiness yesterday to assist. No one could fail to be impressed by the majesty of the sacred rite within the wall of your venerable Basilica; no one could witness unmoved the religious streets which in its grandeur would have well become a Montmorency in the days when a Montmorency mated with Kings; no one could behold with indifference the serried thousands that followed from church to church from monastery to monastery, the remains of the great Bishop whose present love, two centuries ago, had hidden these edifices to rise for their and for their children's benefit; no one could listen without a thrill to the eloquent episcopal voice that spoke so nobly the praises of the mighty dead. But I confess that what most of all stirred my inmost soul was the thought that I was standing in the presence of an entire Christian people honoring the ashes of the Father of their Country! I felt my whole heart beat in sympathy with the great heart of that Canadian race I have learned to love so well, and, Celt as I am, I was proud to be there to join my Celtic kinsmen, kinsmen in faith even more than in blood,-in the out-pouring of their love and gratitude towards the man who nad built up

their nation. It was my lot some twenty years ago to stand by the side of another grave, that had just been opened to give back for a moment to the world's homage the ashes of a great man who had reposed for some centuries in its embrace. The place was on the slope of the Roman Taniculum, from which the eye of the traveller follows the winding Tiber and passes over the countless domes of the Holy City to where, beyond the solemn Campagus, the blue before me was all that remained of the earthly tabernacle of the poetic soul that had sung of Jerusalem Delivered, and of the hero whose pious arms had won back from Paynim hordes the sepulchre of Christ. Contrasting, yesterday, in my thoughts the several glories of these two illustrious graves, I said within myself, that what the poet had dreamed of, Mgr. de Laval had in great part acomplished. Tasso sang of a new kingdom founded on Faith, planned in minds of knightly mould, built up by deeds of knightly valour, whose citizens were to be men of Christian courage and endurance and gentleness and truth and loving kindness. Alas! that fair visions such as these should prove to be visions and nothing more. It is the glory of Mgr. de Laval that here on the banks of the St. Lawrence he built up a people fashioned, in a large measure, after so lofty an idea, a people whose polity is based on Catholic 'truth; whose courage has been tested by severest trials; whose charity reaches all forms of suffering; whose genius at once refined and strong has already created a literature of its own; whose aspirations after liberty consist with sincerest levalty to the constitution that protects them; in a word, a people which, in the various phrases of its domestic, civil and political life never loses sight of its spiritual destinles, and refuses to be dragged down by the degraded materialistic tendencies of that age,

May God's blessing long preserve, such a people! in moral and material prosperity and Southue to add strength to the Confederation of Canada !—