A Legen' of the Rosary.

In the bright land of fair Provence A lowly orphan dwelt, And day by day at Mary's shrine The little maiden knelt.

No watchful mother's tender care The child had ever known; And so the simple peasant folks Had called her "Mary's own,"

And never passed a day, whate'er The orphan's task might be, But at our Lady's feet she kneit To say the Rosary.

When lo! within her little room She saw a wondrous light; And by her bed our Lady stood In robes most fair and bright.

She knew her by the twelve bright stars That crowned the radiant head, And by the mantle azure blue, With fairest roses spread.

The child knelt down, while love and awe Her wondering spirit fill; When io! upon our Lady's robe A rose is wanting still.

And softly, sweetly, Mary spoke:—
"My child, these roses see,
The fragrant wreath that love has twined
From day to day for me.

"But wherefore hast thou left undone The work of love to-day? How comes it that thou hast forgot My Rosary to say?

"So many on this great, wide earth
Forget their Lord and me,
And bring no flowers; but surely thou
Wilt not unfaithful be?"

The little child bowed down her head In shame upon her breast, And ere our Blessed Lady left With tears her fault confessed,

And, kneeling, said the Rosary,— But ever since that day The child drooped slowly, like a flower That fades from earth away.

And pilgrims to out Lady's shrine, Would often go to see Her grave, whom Mary's self had taught To say the Rosary!

CONFESSION.

Catholic, Review.

sion—and that to a man like themselves were, they are not quite prepared to take that step. It seems unreasonable, and they have an instinctive repugnance to it. Now, we are not going into a labored argument to prove the Catholic doctrine of confession, though we cannot help resolving in reasonable have very strange it is

sion? But what we wish now particularly to insist upon is that confession is founded

in reason and common sense, and, like all the other institutions of the Church, ad-

of some great crime? Is it not to unbur-

then itself by communicating it to some confidential friend? The very opening of

the heart to another is an intense relief. Cherished alone—brooded over in solitary

reflection—the mind feeds upon itself, it

now suppose that in addition to the relief

of mere contession the field the power of declaring your sin forgiven on condition of your true repentance, can you conceive of a greater boon within the power of heaven to bestow? Admit, if you please,

that multitudes go to confession in a per-

ands that have been saved from despair and from the horrible death of the suicide

by the soothing sympathy and the authoritative voice of God's own minister pronouncing absolution in His name and by

His authority in the confessional. Yes, i

is a refuge of mercy and peace, and it is felt to be so not only by the soul burdened

with the guilt of some great sin, and need-ing forgiveness, but also by souls longing

for perfection and needing spiritual direc-

tion whether we are conscious of it or not —he most needy, perhaps, who is least con-scious of his need. But to those favored

souls who have a special attraction for the higher life of which we are all conscious,

but for which we have not all equal aspir-

ations, nothing is more important, nothing

Indeed, we all need spiritual direc

confession the friend to whom

immensely exaggerated by anti-

Confession re

aggravates its own misery. Confession lieves it of more than half its burden.

As though she could not linger here To whom it had been given To see our Lady, and to have That moment's glimpse of heaven.

And as among the woods and fields
The little orphan grew,
The old church windows' storied panes
Were all the books she knew.

sed, used to or of refuge, half-hour he essive labors, which he was eakfast than

olic Kings of us and John, VIII. in his four Masses

St. John the st. John the ide, who had e school, and intages. One iany children r, but was so he not only ants, but also ey every year
r was always
cely ever able
n all respects
m. One day
upanion of his ow it was that ertook, where-eeded in earn-'I will call toyou the secret ly. He called sked the poor church. The

the prosperous next day with next. 'Well', have to do is to ill, for I know cisely so,' said I never go to t been to Mass the injunction first the King , and all thin (Matt. vi, 33 advice he had beedily to bless and prosperity

s of temporal ing Mass but, are not always ernal, unspeak-al fruit, such as until you con-nt of heavenly nany examples eople and men

Mass. All tespeen their gain; at it has been aily Mass duro throw away and its benefits to set the soul for all eternity.

l's Conversion.

Sunday Sun. to the story of ith me to the hough you may call it, out of e, you will not somewhere in, -the scenes deser of "Acts" are ous, and on the

as at the eastern the hand." If the spot we are of Ananias, cerquarter, and in alled Straight," ace of Paul. Let ertainly this is a eaking after the men. This rewver, St. Paul. se name temples or 2,000 years— very home of his Rome which im-Rome to New rch we saw under ctic Norway, to hristopher Wren, teacher of the great agony of mind until the on this very road

guide, Sawabeni, s!" Would you und? Not after will cover with cred, even when nain. Winding cantly the precau. of the Christian length touches a quietly ushered a into a vaulted a little Catholic representing the ss, of priests in Jerome and St. in walls. Over painting of St. nd hair and intelepresented. He haired man. This al Ananias, who which is lit after

nglish he breaks father, who fell in at in two pieces," of the Mohams were, 'I die for father, and so I h father, and fo

They wounded o his cheek, "and mades his mute ck some lavender t as we leave the

ars out rats, mice.

And this very naturally suggests an answer to the objection arising out of the alleged indelicacy of females going to confession to a priest. Why should it be considered any more indelicate for a female to go to a physician of the soul than to a physician of the body? In either case the relation is a confidential one, and if you have confidence in your confessor, why should you feel any greater delicacy in opening your heart to him for relief of your spiritual necessities, than in submitting to the examination of your physician for the relief of your bodily ailments? In fact, the case is very much stronger in favor of the confessor than of the physician, for the obligation of confession is imperative; the necessity indispensable, and the confidential relation of the confessor more paternal and less repugnant, and it is naturally more and less repugnant, and it is naturally more conscientious and reliable; for as has often been remarked, the priest is bound by a solemn oath to secrecy, and a case of betrayal of confidence has never been known trayal of confidence has never been known to occur in the whole history of the Church. In fact, priests have suffered martyrdom rather than reveal what had been made known to them in the confessional. We remember an anecdote which the late distinguished Jesuit missionary, Father Smarius, used to tell as an illustration of the benefit of confession. The inci-dent, he said, occurred in St. Louis, during a very successful mission which he and his

companions were giving there.

One evening after the labors of the day sed and Father Smarius was sitting in the house awaiting the visits of any enquirers who might call upon him, a very intelligent gentleman called, and, without intelligent gentleman called, and, without much ceremony, informed him that he had been attending the services and acknowledged that he had been a good deal impressed with what he had heard and seen. He was pleased with Father Smarius's way of presenting the claims of the Catholic Church, and, in fact, to make a long story short, he was almost persuaded to be a short, he was almost persuaded to be a Catholic. He had been beating about the world a good deal, and he acknowledged frankly that he had led rather a loose life, Catholic, Review.

There is perhaps no word in all the Catholic vocabulary which so alarms and disgusts our Protestant friends as that of the Confessional. We have the pleasure of knowing numbers of intelligent and well-disposed Protestants—we had, perhaps, more accurately designated them as non-Catholics—who, as the result of association with intelligent and consistent Catholics, together with some little reading and more experience of the utter unfrankly that he had led rather a loose life, but now he felt the necessity of changing his life and adopting some kind of religion. As he had lost all faith in Protestantism, and as he found the Catholic Church had claims which seemed to be well founded, he did not know but he might become a Catholic, but for one thing. He had one serious objection that he could not get over. "Ah," said Father Smarius, "and what is that objection?" "Confession," said the gentleman. "I can't think of going to confession." "Why not?" said Father Smarius. "What insurmountable objection have you to confession?" "Well, ing and more experience of the utter un-sufficingness of Protestantism for the wants sufficingness of Protestantism for the wants of the soul, are very much inclined to be Catholics. When addressed on the subject, they are ready to admit that the claims of the Church, so far as they have investigated them, seem to be well founded, and that the spiritual provisions of the Church are admirably adapted, upon the whole, to strengthen the faith of believers, and to give neace, and comfort, and spiritual objection have you to confession?" "Well, I will tell you frankly I have been guilty of a sin so monstrous and so mean that I never could bring myself to confess it to strengthen the faith of believers, and to give peace, and comfort, and spiritual strength to all her true children. There is only one exception: that is the Confessional. As they sometimes express it, they can swallow everything in the Catholic system but that—the idea of going to confession—and that to a man like themselves show are not quite prepared to take.

to him.

But the gentleman, though, evidently very much touched by Father Smarius's kind and paternal manner, and very much exercised in mind, still could not bring himself to make confession, and finally went away, Father Smarius not knowing whether he would ever see him again. But the man was too much in earnest and had become too much interested to give up. So he argument to prove the Catholic declaration of confession, though we cannot help reformarking, in passing, how very strange it is that people who profess to take the Bible for their guide should so persistently have overlooked the very emphatic and unanswerable testimony of Christ himself in that remarkable passage in which He conferred upon His representatives the power of absolution. "Whose sins you shall remit they are remitted unto them, and whose sins you shall retain they are remitted unto them, and whose sins you shall retain they are retained."

How shall they know what sins to remit and what to retain unless these sins are confessed—made known with all essential particulars to enable the judge to decide intelligently as to the real character of the sins? Does not the very language which sins? Does not the very language which sins? Does not the very language which sins? The power of remission at the same

ntelligently as to the real language which sins? Does not the very language which confers the power of remission at the same jumping to his feet in great excitement, time necessarily constitute the priest a and clapping his hands together, "that's judge and imply the necessity of confesit! that's it!" "Well, now," said Father Smarius, "just kneel down here quietly by Smarius, "just kneel down here quiety by my side, and tell me all the essential par-ticulars about it, and finish your confes-sion. He obeyed with the simplicity of a child, told his story without the least mirably adapted to supply a want—a craving—of the human soul. What is the first impulse of a soul burdened with the guilt difficulty, and arose from his knees a new map, radiant with happiness and all aglow with love to God and man. He was baptized, and ever after remained a fervent, devoted Catholic, and he never ceased to be grateful to the good Jesuit priest who helped him to make his first confession.

Cures at Knock.

Sister Mary Francis Clare writes to a

contemporary: Sir,—Your readers will, I think, be in terested in hearing of some visits of thanksgiving, which have been made here lately. The Right Rev. Dr. Murphy, Bishop of Hobartown, said Mass at the high altar of our church, while Archdeacon functory manner. Admit even, that the confessional, like everything else, may be abused by bad men—though that matter Cavanagh celebrated at the altar of our Cavanagh celebrated at the anar of our Blessed Lady, and the Bishop's Vicar-General at the altar of St. Joseph. After Mass his Lordship gave a short address to the pilgrims, and told them that he had has been inimensely changed to the Catholic bigots.

Yet, think of the millions of poor, oppressed, sin-sick, sin-burthened souls that have found a refuge of peace and comfort in the confessional. Think of the thousand the confessional from description of the confessional from description. offered the Holy Sacrifice as a thanksgiv ing for the miraculous and instantaneous restoration of his sight by the use of the Knock cement before he left Australia.

Early in August the Rev. Father Haye came here to say his first Mass, in fulfilcame nere to say ms first Mass, in fulfil-ment of his promise made to our Lady of Knock. His health had so completely failed two years ago that he was obliged to leave college, and the medical men gave no hope of his recovery. He paid a visit to Knock, and made a promise that gave no nope of his recovery. He paid a visit to Knock, and made a promise that he would say his first Mass here if his health was restored, and if he could continue his studies. His prayer was granted. At the end of the novena he found himself cured returned to college, and after self cured, returned to college, and after his ordination he came here and said his

first Mass. Jacob Loockman, Buffalo, N. Y., says he has been using Dr. Thomas' Eclectric Oil for rheumatism; he had such a lame ations, nothing is more important, nothing more blessed or consoling, than the counsel and advice of a wise and holy spiritual director. Indeed, we do not hesitate to say that, considering the seductions of the

that education was the deepest and most vital of all subjects affecting the commonwealth. Unhappily it had of late years become one of the chief questions of party politics. It had been tossed to and fro, and treated piecemeal, and thereby transferred from the high and serene sphere of reason, of faith, and of Christianity to that of contention and political strife and partizanship, with what signal disaster he was afraid the people of this country would hereafter see. His purpose was to speak in a larger, higher, and deeper sense. Education was the training of man in the knowledge of God and in conformity with Him, so that he might live in this life and in eternity. That view of education was somewhat higher and broader than the sense in which it was discussed day by day. The perfection of the reason and will of man varied in proportion to his knowledge of God; a party political strife and unite with those who believed that edunction was the traction was essentially religious in its nature. Of the Catholics he need not speak. It was but just that an opportunity should be given the people of saying whether or no they desired education to be Christian. Already the pressure of public feeling had compelled the introduction of the Bible was the introduction of the Bible was the introduction of the Bible was the introduction of the right and full interpretation of the Bible was the introduction of the Bible was the introduction of the right and full interpretation of the Bible was the introduction of the Bible was the introduction of the right and full interpretation of the Bible was the introduction of the Bible was the introduction of the right and full interpretation of the Bible was the introduction of the Bible was the introduction of the reason and will of man varied in propertion to his knowledge of God and in the propertion to his knowledge of God; and the propertion to his knowledge of God was vital to our life. the reason and will of man varied in proportion to his knowledge of God; a knowledge of God; a knowledge of God was vital to our life. Civilization itself were but a secondary fruit of the conformity of man to his knowledge of God, and sprang from Christianity, which alone could sustain it. Withdraw Christianity from it and it would collapse, for its vital principle would be gone. Statesmen never made it, but they could unmake it. France, one of the FOREMOST AND NOBLEST OF CHRISTIAN

until a century ago, by the hands of her statesmen, had pulled down from its coping stone to its foundation all that mighty until a century ago, by the hands of her statesmen, had pulled down from its coping stone to its foundation all that mighty and stately structure of Christian civilization. What was the position now of France? Once a Catholic nation, it was now ruled by unbelievers the most daring, and he ventured to say the most daring, and he ventured to say the most blasplet mous, and so unstable in its political and public life that it could not form a Government, as men called it, that could be relied upon to govern it for twelve months, and people were asking how soon the barricades might again appear in the streets. The great capital of France was trembling lest any day the dreadful Commune again should rise. The solution of this was the pulling down and the wrecking of Christian education, and the introduction of infidel schools, lyceums, and secular education universal and compulsory. A Christian education would perpetuate a Christian people; education without Christianity would withdraw from Christianity would withdraw from Christian education would grow up without Christianity and would for a time of this was the pulling down and the wrecking of Christian education would perpetuate a Christian people; education without Christianity and would for a time of this was the pulling down down and the wrecking of Christian. He should not have dwelt on this so long if it were not for a special purpose. Down to twelve years ago the education of England, from the time that the found the see of Canterbury, was a Christian that the found the see of Canterbury, was a Christian that the found the see of Canterbury, was a Christian that the found the see of Canterbury, was a Christian that the found the see of Canterbury, was a Christian that the found the see of Canterbury, was a Christian that the found the see of Canterbury, was a Christian that the found the see of Canterbury, was a Christian that the success on the back of the believe, the most enormous wealth and the most of the blest, a grow of the success on the back of the

as fair, considerate and just in their dealings. He was, therefore, not going to censure them, but he was going to say that the statute and the system which existed would inevitably gradually exexisted would inevitably gradually ex-haust the Christian element and the relig-ious element from the education of one-half the people, and gradually from the remaining part that must in time fall under the same system. He desired education to be as perfect as it could be. He desired no child to do without it; he did not object to even compulsory education in the case of parents who criminally and culpably neglected their duty; he did not object to any amount of State inspection and control within the limits of con tion and control within the limits of con-science; he did not object even to a school rate justly extended over and shared by the population. His opposition to the present school rate was, in the first place, that it was levied upon the whole popula-tion, but that its full benefit was given over to one form of education alone and over to one form of education alone, and excluded all others. And that form of

education was
EDUCATION WITHOUT CHRISTIANITY. EDUCATION WITHOUT CHRISTIANITY.
The tax ought to be for the benefit equally
of all forms of education, what ever form
of Christianity the managers of the schools
might choose to adopt. Worse, the exclumight choose to adopt. Worse, the exclusion of Christianity had produced the most intensely secular form of education. Secular teaching was not education; no teaching without a knowledge of God was education. His next objection to the system was that they were compelled to pay a tax for a form of education which they conscientiously could not partake of and were bound to object to. If the people of the United Kingdom could be solled he was convinced that the whole people of the United Kingdom could be polled he was convinced that the whole population would declare in favour of religious as against secular education. From north to south of Ireland the whole public voice, not of Catholics alone, but even of those who were not united with the Catholic Church, would be strong and collective in demanding Christian educa-tion. Scotland had secured for itself Presbyterianism and denominationalism. Its people were too farsighted to allow religious education to be filched from them by Act of Parliament. In England
THE CHURCH OF ENGLAND,

with few exceptions, would clamour for

world and the danger of self-deception and spiritual pride, an exalted degree of sanctify is impossible without proper spiritual direction, and that can nowhere be given so well as in the confessional.

The confessor thus becomes the spiritual physician and administers wisely to the patient according to his or her necessities. And this very naturally suggests an answer to the objection arising out of the alleged indelicacy of females going to confessor may be any more indelicate for a female to go to a physician of the body? In either case the relation is a confidential one, and if you have confidence in your confessor, why should you here confidence in your confessor, why should you feel any greater delicacy in opening your heart to him for relief of your spiritual necessities, than in submitting to the examination of your physician for the relief of your polysician for the relief of your polysician for the relief of your bodily ailments? In fact, the case is very much stronger in favor of the context of the knowledge of God and in confidence in Area of the present proceeds and in eternity. Thus the case is very much stronger in favor of the context of the sull than to a physician of the relief of your physician for the relief of your physician for the relief of your bodily ailments? In fact, the case is very much stronger in favor of the context of the context of the proper of saving the present of the processities.

The properties of the sull than to a physician of the relief of your special processities, than in submitting to the examination of your physician for the relief of your special processities, than in submitting to the examination of your physician for the relief of your bodily ailments? In fact, the case is very much stronger in favor of the context of the properties of the properties

A DECAYING SECT.

Episcopalianism in Ireland.

A curious pamphlet has been published in Ireland on the decay of Protestantism in that country. This is not precisely its title, but this is really the meaning of the pamphlet. It is written by a Protestant elergyman, "nominally" on the decay of preaching, but really on the decay of Epispreaching, but really on the decay of Epis-copalianism.

A REVOLUTION IN THE CHURCH IN IRELAND.

ted by the length of the walk, he would drop into his seat on arriving at the church, pale, languid, and faint. In short, his life was a long martyrdom. The gnaw-ing cares that harassed his existence, owing to the extent of his family, no words of

ours can adequately convey.
A CHANGE EFFECTED BY THE DISESTABLISH-

MENT.
Since the disestablishment, however, this grievous inequality has disappeared.
The voice of democracy has penetrated the most aristocratic of institutions. The vestries rule the church, and the curates as a consequence were never so well paid; but the income of the Bishops has pro-

portionately diminished.

The disestablished church is not poor. Let no one suppose it. The ecclesiasti-cal revenues are as ample, as princely as ever; but the accents of justice preside over their distribution, and for the first time in the long history of Irish Protes-

antism the laborer gets his hire.

This is the aim of the ProtestantChurch. The church was founded upon injustice, and to remove this injustice is to bring

t to the ground,
ALL FAVOR AND NO MERIT. There are no prizes in the disestablishment. The gifted youths who used to crowd into the "parson factory" eschew those venerable walls. The bright and ambitious pass it by. They prefer law or physic to divinity. Hence the candidates for "holy orders" at present are all office. Our author gives us a startling muffs! Our author gives us a startling instance of this fact. He once had a class of divinity students whom he sought to instruct in the Epistle to the Romans. After having labored at his task for a whole term with the greatest possible care, whole term with the greatest possible care, after having made his pupils go over the argument again and again, write it out and rehearse it, he was at the end astonished at being told his instructions had gone for nothing, for not one of those whom he so zealously sought to instruct was capable of following an argument. They had not brains enough for such a process! Here are his own words:
"There were, in olden times, and there

are even still in established churches, those great prizes (above alluded to), and con- Julia H. Thayer.

PROTESTANTISM IN IRELAND LACKING THE

PROTESTANTISM IN IRELAND LACKING THE ELEMENTS OF SUCCESS.

This is the opinion of Mr. Mahaffy. But this is not the true cause. We maintain that, no matter how brilliant the galaxy of talent which beamed over its hierarchy, illustrated its annals, illumined its pulpits, or enlightened its conferences, Protestantism in Ireland was destined to ruinous discomfiture.

discomfiture. It could not succeed as a missionary Church.

It was the religion of the landlords. It biessed and sanctified the terrible confisca-tions. It was the slave and sycophant of aristocracy, whose evictions it never re-buked, whose oppressions it never re-isted, whose atrocities it never anathemat-

The Highlanders of Scotland, the Cymri The Highlanders of Scotland, the Cymri of Wales, the Celtic islanders of Man embraced the new religion. They are zealous Protestants. The Irish have indignantly repudiated this doctrinal revolution. They are the most ardent Catholics in Christendom. SOME REASONS WHY THE IRISH DISLIKE PRO-

Because, amongst other reasons, Protest-antism is associated in their minds with all the calamities, all the misfortunes, all the famines which have desolated Ireland. Their jailors, oppressors, defamers and torturers have all professed the Protestant religion. Who can wonder if they abhor it? They would be more or less than human if they failed to do so.

"Protestantism was present, and, with wings outspread, Fiend-like sat brooding on the vast abyss—"

and murdered—when no woman was safe in her honor, no male Catholic in his life or property—when Catholic gentlemen were excluded from the grand jury, Cath-olic merchants from the bank, and when the Catholic soldier was publicly flogged

for daring to go to Mass.

It is impossible for a Church with such guilty recollections, with such a weight upon its conscience, to succeed in preaching the Gospel of Him who "had not whereon to lay His head."
PROTESTANTISM HAUNTED BY THE MEMORY

OF ITS MISDEEDS.

These are the chief political causes of

the decay of Protestantism in Ireland. It is this which paralyzes its action and gags its utterance and strikes its preachers dumb. Memory hangs like a millstone round its neck and stifles its elecution.

Protestantism in Ireland resembles

Protestantism in Ireland resembles Richard III, in his tent. It is appalled and bewildered—cowed and paralyzed by the haunting memories of its misdeeds its long patronage of oppression, its aiding and abetting the rapacity of landlordism, the cruelties of confiscation, the bloodthirstiness of Orangeism. It wants

"Some sweet, oblivious antidote To purge its foul bosom of the perilous stuff Which weighs upon its heart."

No Vile Dances for Them.

Somehow, here in Bay City, there is no need to advise Catholic young ladies against the waltz, or other round dances. Few or none of them ever take part in them. Most of our English-speaking young ladies are members of the sodality which is superintended by the Sisters in charge of St. James's School, and it is a condition of the membership that they will condition of the membership that they will condition of the inclination of

How many of us would be willing to turn our characters wrong side out and wear them thus for a single day before the astonished and disappointed gaze of our fellow-beings? Yet we are willing that our omniscient God should see them as they are, with their rents, their patches, their soiled lining and unsightly seams.—

## CARDINAL MANNING.

## Laying the Foundation-Stone of a New Church.

The Liverpool Catholic Times, September 22, gives the following report of an address delivered by Cardinal Manning at the laying of the foundation-stone of a rew church at Bolton-le-Sands, near Lan-

At the conclusion of the ceremony Cardinal Manning addressed the clergy and people who assembled round him. He said the Church bade, and such was the custom, that a bishop who laid the foundation stone of a new church should say a custom, that a bishop who laid the found-ation-stone of a new church should say a few words to the faithful, and to call upon them to contribute to the finishing of the structure, and also to make offer-ings of all things that are necessary for the divine service. One part of this duty was not necessary that day; for by the piety and munificence of one person, the church of which he had laid the founda-tion would be built as an offering to piety and munificence of one person, the church of which he had laid the foundation would be built as an offering to Almighty God. Few had the happiness of offering a church which would stand forever, and an altar at which there would be day by day a priest who would offer a holy sacrifice and make mement for ever of the piety and munificence of the founder of the church. Beside the building of the church there were certain things that would always be needed, and perhaps some of them might desire to have a share in this good work. Proceeding, he said it was impossible for him not to recall something of the history of the Church, coming as he did from the south of England, and from the province of Westminster, where the Church long ago was extinct, but where it had risen again through piety of the faithful, and was still rising in some proportion and in some dimension worthy of the Catholic faith. Nevertheless, when he came to the north he found himself in a land that had never entirely lost the faith, where the north he found himself in a land that had never entirely lost the faith, where the Church had never been extinct, but where it had existed among the population from the most remote antiquity. He said those words because, while Ireland received the faith and never lost it, in England, which was in early times partially Christian, the faith and never lost it, in England, which was in early times partially Christian, the faith became almost utterly extinct by the invasion of our Saxon forefathers. Nevertheless, there was a part of England which was an exception—the western part of the country.

OUR BRITISH FOREFATHERS, IN REMOTE

secular clustation universal and computing say. A Christian elucation would persuant the control of the salvation during a single system of the control of t TIMES, WERE CHRISTIANS.

Who it was that brought Christianity to

no great dimensions—they could hardly help but bear those things in mind. All help but bear those things in mind. And that he had been saying was represented in the act which they did that day in laying the foundation-stone. There was one or two great truths they might gather on that occasion. They read in the history by Venerable Bede of the Anglo-Saxons, in the seventh century, an account of the faith which St. Angustine brought from Rome to the Saxons in England, and in that history they read first of all of the Rome to the Saxons in England, and in that history they read first of all of the primacy of the Vicar of Jesus Christ, of the holy sacrifice of the Mass, of the condition of the departed, and of the prayers for the departed who had gone into that silent and tranquil realm where all must be expiated after death which was not expiated here; of the hoper and the dimity silent and tranquil realm where all must be expiated after death which was not expiated here; of the honor and the dignity, the love and piety given by all the faithful to the Blessed Mother of God; in short, there was hardly a point of the Catholic faith, which was believed at this day which they did not read of in the history of St. Bede. It was that faith in all its integrity for the manifold doctrines of which their forefathers had laid down their lives. It was that same faith in all its integrity which their pastors taught today—that faith which he now, in the light of the sun, declared to be the faith not only of the Catholic Church in England, but throughout the world. That church whose foundation they had just laid would be for ever a memorial of the faith. The Church throughout the world spoke by her priest, however humble he might be, and that which the priest declared was the doctrine and teaching and faith of the Catholic Church. The words were chosen by the priest, but the truth that was taught was the Church's teaching; so that the solitary priest was in fact the Church.

Dyspepsia, liver complaint, and kindred affections. For treatise giving successful self-treatment address World's Dispension Medical Association, Buffalo,

Church.

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