

# The Catholic Record.

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**LONDON'S GREAT DAY****St. Peter's Cathedral Dedicated.****IMPRESSIVE CEREMONIES.****The Grandest Pageant Ever Witnessed in the Forest City.****The Bishops of Rochester (N. Y.) and Trenton (N. J.) Preach.**

The greatest day in the ecclesiastical history of this city, diocese and province was Sunday last. It had been for many months looked forward to with most eager anticipation by the Catholics of the whole western peninsula. But no anticipation, however sanguine, could equal the splendor of the demonstration on that day. Well indeed might one of our city contemporaries declare that there has been no event in this Province at all comparable to it in importance, magnitude and splendor. Every portion of the Dominion, from far-off Prince Edward's Island to distant Algoma, was represented in this splendid pageant and ceremony. There were also present illustrious bishops, distinguished priests and representative laymen from various American dioceses.

The successful completion of this great work is the most signal event in the long and useful career of Bishop Walsh, and it was eminently appropriate that he should preside at the ceremony of blessing the edifice. In July, 1880—five years ago—he broke the first sod, and on the 22nd of May, 1881, was solemnized the blessing of the foundation stone, and since that day, with unimportant interruptions, the work has been pushed forward with untiring energy and skill until the present. The only feature of the structure lacking are the two towers, which will serve to bring out in perfection the beauty and symmetry of this imposing edifice. As an architectural work it was the conception of Mr. Joseph Connolly, of Toronto, and in many respects it is without a peer in Canada.

Eminent writers on the sources of the feelings called forth in the presence of grand architecture agree in stating that mere magnitude by no means a necessary element in true models of this art, and that buildings only remarkable for their bulk will not impress the beholder in the same manner than one of less dimensions, but endued with the true spirit and founded on the great principles of the art, will not fail to do so, that, although the Cathedral of St. Peter's may not rival in dimensions some of the vast works of the same class in other countries, yet, we venture to say, and in this we are supported by the opinion of experts, that few of them, at least of those of modern times, can surpass or even rival it in those qualities which go to make up a truly great building, whether in the justness of its proportions, the purity of its style, the unity that pervades it, the harmony of its parts, the unmistakable expression of its purpose, the solidity of its construction, its combined majesty and simplicity, and the true architectural beauty it possesses, whether taken as a whole or in its varied details. It has too, an exceptional charm in the variety caused by the judicious use of the natural colors of the materials used in its construction, a distinction which few buildings of its class in any country possesses and which has already called forth the admiration of competent critics of other countries who have hitherto been accustomed to, it must be confessed, the somewhat monotonous tones of "old country" Cathedrals and Churches. Although we have made allusion to the size of St. Peter's Cathedral as compared with some of the larger buildings of foreign lands, yet we by no means wish to convey the idea that it is deficient in this respect, as a glance at its dimensions given further on and an inspection of the building itself will show.

The cathedral is composed of nave and aisles, apsidal sanctuary (or choir), transept, chapels, baptistery and towers, sacristy, morning chapel and chapter-house, the last two and the upper part of the towers and spires not yet being completed, a cloister will connect the adjacent episcopal residence with the chapter-house and the cathedral. The total length of the cathedral proper is over 200 feet and total breadth about 115 feet. Height from ground to ridge of main roof about 90 feet, and each tower with its cross and vane will rise to the height of 220 feet. From these dimensions it will be seen that it ranks with the largest buildings on this continent and is not inferior to many famous buildings in Europe. Externally the materials used are, for the walling, a hard and durable stone of fine brown red color and laid in "random-asher" blue Ohio sandstone and Queenston limestone for the finer and bolder dressings respectively, and polished red and blue Scotch granite for the shafts of the pillars, the same beautiful material being used in the great pillars &c., of the interior. The footings of the towers and great walls, &c., rest on a hard and solid concrete foundation.

**THE EXTERIOR.**  
The principal facade shows the great front gable of the nave semi-nelled by the massive twin towers and pierced with a superb rose

window of great size and beauty, recessed under a finely moulded cut-stone arch, rising from solid granite pillars, with carved and moulded caps and bases. Corresponding in position with the great rose window and grouping with it are the bold two-light tracery windows of the towers, and beneath the group are the three magnificent and spacious doorways with their deeply-recessed moulded arches, springing from the numerous polished granite pillars with their richly-carved and moulded caps and bases. Each doorway forms in itself a deep and spacious open porch for immediate shelter, while interior storm porches, with their well-arranged doors, cut off all draughts from the Church. The great central doorway will contain, in its far recessed tympanum, a fine alto-relievo of Our Lord presenting the keys to St. Peter, while the spandrels between its gable and external arches will be filled with symbolic foliage and monograms. The bold gable moulding springs from "gargoyles" of hideous beauty, if we may the term, and will finish in exquisitely graceful foliated crockets and finial. The adjoining doors of the towers, forming the triple group, are generally similar to the great central door but the tympana will be carved with alto-relievo of the Pontifical and Diocesan arms, the former on the right hand door, and the other on the left.

Over the great rose window the gable is filled with a fine group of recessed niches, supported on polished granite pillars, and containing pedestals for the statues yet to be provided, and is finished with carved floriated crockets and cross. The story above the two light windows of the towers contains the ringing chamber and is lighted by small, arrow-slit windows enclosed by wall-crevices corresponding with the niches in the great gable. The work of the towers, we regret to say, owing to lack of funds, is stopped here for the present, and therefore we cannot, except from the plans kindly lent us by the architect, and the fine view we give at the heading of our description, give a full account of the nobler effect this splendid structure will have when its towers with their lofty tapering fingers "pointing heavenwards," are completed. The loss their non-completion is to the building and the great additional majesty and grace their completion would impart, may be seen on comparing the facade in its present unfinished state with the view given of the structure in its entirety. We may here note that the spires will be slightly different in design from one the other. Continuing our inspection of the Cathedral, we note the boldly projecting and stately transept and apses, marking with the nave so distinctly the cruciform plan of the cathedral. We observe also the massive and well-graduated buttresses ending in tapering pinnacles with carved finials. The beautiful gable crosses of varied design, the moulded transept doors with their fine carvings and blue granite pillars, the long continued rows of bold clerestory windows, the great Catharine-wheel windows of the transept gables, which, with the front rose windows of the nave, may be said to form the eyes of the building, and the lofty and majestic windows of the apses and, finally, the exceedingly graceful spirelet, which, rising to a height of 140 feet from the ground, marks the junction of the two main roofs. This spirelet is intended to contain a Sanctus bell of fine silver tone. The gilt cross and vase of its spire can be seen glistening in the sun for miles all round the country.

**THE INTERIOR.**

Entering through the "narthex" or front vestibule and standing under the arches supporting the organ gallery, (the only gallery, by the way, in the building) the view of the majestic nave with its lofty clerestory and still lofty and nobly-vaulted and groined roof, ending in the distant polygonal apse, gorgeously lighted, with its splendid coronal of stained glass windows, is most striking. The long line of noble arches opening on either hand into the aisles and transepts and springing from their polished granite pillars and richly carved capitals of varied design, forms a magnificent perspective. Another fine view may be had from the door opening from the eastern transept porch or from that leading from the sacristy, and yet another from the organ gallery, where the "long drawn aisles" with their groined and vaulted roofs, their distant chapels and the rich and varied carvings of the pillars and corbels can be seen to much advantage. But the fine views which may be obtained throughout the interior with their suggestions of sylvan vaulted avenues, and the apparent interlacing and blending of the great and minor arches forming the chief divisions of the church, creating beautiful perspective effects, are many and varied, every turn unfolding a new charm. All these effects will, of course, be increased tenfold by the "dim religious light" which will be imparted by the finely designed figured stained glass and the rich fresco decorations of the walls and vaulted ceilings, giving untiring interest to their illustrations of the grand stories from the old and new Testaments and the lives of the saints, and by the numerous and varied symbolic representations in gold and colors by which they will be enriched. Again, the interest and beauty of the church will be considerably enhanced by splendid altars of rare stone and costly marbles, the unique and magnificent throne, the design for which we had the gratification of inspecting, the pulpit with its figures of the Evangelists, the stalls, sedilia



THE NEW ST. PETER'S CATHEDRAL.

and piscina, the lectern eagle, the baptismal font, confessional and holy water stoups, the great organ, the ornamental gallerias, and the permanent communion railing and pews, those at present in the church being, from present necessary economy, but of a temporary character, were not designed by the architect, but got directly from a manufacturer.

**THE HIGH ALTAR**  
composed of rich and costly colored marbles from divers countries, and finely foliated and polished brasswork, was bought some years ago by His Lordship Bishop Walsh.

The altar with its finely chiseled marble steps and platform, are erected on solid walls built up from the ground and forming in a crypt below the floor of the sanctuary a vault for the reception of the bodies of the deceased bishops of the diocese. In its present state the altar is, of course, in this vast building, comparatively insignificant, but when the magnificent reredos, the design of which we have been favored by an inspection, will be erected, it will assume its proper dignity as the great central feature of the apse, as, indeed, of the whole church. The reredos, composed of Caen or similar stones and rare marbles, shews a splendid and lofty canopied niche open on front and sides and containing a large and noble crucifix which will be seen from the most distant part of the church. The baldachino, or canopy springing from clustered marble pillars, will be surmounted by sculptured angels bearing emblems of the Passion and will be richly carved, crocketed, gilded, pinnacled and battlemented, and finished with richly enamelled and jewelled and gilt floriated cross of great beauty of design. The canopy will be supported on either side by a boldly recessed arch springing from marble pillars and surmounted by a crocketed and carved gable and will each contain a group in alto-relief, illustrative of the Holy Sacrifice of the Mass or of the Passion of our Lord. A pinnacled and gabled niche at each side, somewhat smaller and less lofty than the great central tabernacle, balances and completes the design. Beautifully sculptured figures of angels in adoration or with swinging censers will fill these niches, while the small arcades and panels below will be filled with shields and sculptured diaper-work. The dosses or hangings of mediæval pattern and suspended from ornamented rods of polished brass and of fine design will serve to keep off draughts from the candles and also as an emblem of dignity. The wall arcing surrounding the apse will contain life-size frescoes representations of the apostles, and forms, with the stained glass windows, part of the general scheme of the altar decoration, to which, indeed, the whole adornment of the Sanctuary tends. The throne, stalls, sedilia and sacristy, the great picture-stained glass windows, the richly-colored and gilt vaults and groins of the ceiling, the many hued floor of encaustic tiles and the permanent communion railing, composed of colored marbles and panels of finely-wrought iron-work ornamented with polished and beaten brass foliage and copper shields, chiselled, engraved and repousse with symbols of the Holy Sacrament of the Eucharist will complete the sanctuary and choir.

**THE CHAPELS.**  
The chapel on the right, or gospel side of the high altar, is the chapel of the Blessed Sacrament and in consequence of the sacred purpose to which it is dedicated, no expense will be spared on its enrichment. The walls and floor will be laid with costly encaustic tiles of symbolic colors and design, those of the Evangelists, the stalls, sedilia

to harmonize with the remainder of the work. The lower panels of the pinacled reved niches on either side of the altar will be carved with diaper in low relief.

The material will chiefly be Caen stone, rare marbles for the shafts of the pillars, the discs, jewel-bulbs &c., and finest alabaster for the tabernacle, while semi-precious stones will add to the brilliancy of the whole. A superb statue of the Sacred Heart, the gift of the Rev. Father Boubat, will occupy the pedestal between the stained glass windows over the reredos, the whole thus forming a strikingly interesting and beautiful composition. This, with the brilliant encaustic tiled walls and floor, vaulted ceiling frescoed with symbols of the Blessed Sacrament, as well also the remaining richly stained glass windows, will compose a chapel in some degree fitting for its high purpose, to form a repository for the Most Blessed Sacrament. The chapel might also, from its statue, well be called the chapel of the Sacred Heart as of the Blessed Sacrament.

**THE CHAPEL OF THE BLESSED VIRGIN**  
on the epistle side of the high altar, holds a position corresponding to that of the chapel of the Blessed Sacrament, and although, in its decorations, it may not be carried out so costly a scale as the latter, yet will, to a considerable extent, be in harmony with it. It will, of course, contain a beautiful altar and reredos with niches for the fine statue of Our Lady, another generous gift of the Rev. Father Boubat.

**THE CHAPEL OF THE PASSION**  
adjoining that of the Blessed Virgin contains the fine statuary group of "The Dead Christ and the Mother of Sorrows." It rests on a pedestal designed by the architect, in keeping both with the style of the cast and that of the cathedral, the cast having been obtained before the style of the building was determined on. Over the group will be a colossal crucifix—the cross of the mission—while the decorations of the walls and dome will be in harmony with the character of the chapel.

**THE REMAINING CHAPELS,**  
or altars will be dedicated to St. Joseph, patron of the universal Church; St. John, St. Peter, under whose invocation the cathedral is dedicated, and St. Patrick, apostle of the great missionary Isle of the West—the Island of saints—the mother of churches. These altars will be of varied design, yet all in harmony with the style of the building, each having a special attraction in itself from its individual character and the decorations symbolising and emphasising it, thus adding variety and interest without detracting from the harmony which should pervade the building.

**THE THRONE**

will consist of the throne proper or episcopal chair and the baldachino or canopy which surrounds and crowns it. The latter is not at present being constructed. The episcopal chair, the splendid gift of Mr. John Ferguson, the eminent cabinet-maker, our well-known and esteemed fellow-citizen, is of well-seasoned selected red oak, strongly constructed and richly and emblematically carved throughout. The front and sides supporting the roomy seat are formed of trefolded and moulded arches, in groups of five on front and three on either side, springing from pillars with moulded and carved caps and bases resting on strong moulded plinths with larger pillars at each side of the front continued up to support the ends of the arms of the chair. The richly carved doorway, supported by a bold moulded arch enclosing a fine alto relieve of Fr. Angelico's celebrated "Last Supper." The arch springs from marble pillars, with carved capitals and is surmounted by a bold crocketed and gabled pinnacles with fluted finials, those at the back being the continuation and completion of the group of buttresses at either side, while those in front form part of and give finish to the great brackets which support the eaves.

The pedestal under

and rising to a height of over thirty feet from the platform, possesses a beauty and dignity unsurpassed in works of this class. It is composed of three main divisions: the dado or base, the baldachino with its rich spire crowning the whole.

The dado, surrounding three sides and forming a roomy enclosure for the chair, is of richly traceried panelled-work with bold-moulded plinth and capping, the angles being strengthened by the pedestals supporting the buttresses and clustered pillars of the baldachino, the plinths of the pedestals of the latter project at each side in front to form minor pedestals for the supporters (heraldic) of the throne, these supporters being large, boldly-carved representations of The Eagle, The Angel, The Lion and The Bull, the emblems of the Four Evangelists. The baldachino, square on plan, is supported at back on two groups of buttresses with a traceried and panelled work between to form a protecting background for the throne proper, light clustered pillars with carved capitals and moulded bands and bases supporting the sides. The front half of the baldachino projecting out with a bold cove strengthened with moulded ribs and powerful brackets, forms a canopy over the bishop when standing. The space on each side between the clustered pillars and back will be an open arch with traceried head springing from the clustered pillars, the arch being open so as not to obstruct the view on either side when the bishop is enthroned. These opens will have fine ornamental gas fixtures of beaten and polished brass-work, and will be hung all round with medieval tapestry running on ornamental and bracketed brass rods. That portion of the ceiling of the baldachino directly over the chair will be vaulted, groined and rib-moulded, and enriched with carved bosses &c. A moulded cornice with carved foliage runs round the baldachino over the crown of the arches and supports a finely carved panel divided into traceried panels and surmounted with crocketed pinnacles and gables, for the panels being filled with medieval shield charged with the emblems of the Apostles, the large central front shield bearing the Pontifical arms. The angles of the baldachino are strengthened with crocketed and gabled pinnacles with fluted finials, those at the back being the continuation and completion of the group of buttresses at either side, while those in front form part of and give finish to the great brackets which support the eaves. The lower ends of these front pinnacles are carved into beautifully-foliated bosses.

The pedestal under

**THE CANOPY**  
will support a finely carved group representing our Lord giving the keys to St. Peter, the subject being similar to that of the great tympanum over the front entrance, but with this difference, that the latter is not at present being constructed. The episcopal chair, the splendid gift of Mr. John Ferguson, the eminent cabinet-maker, our well-known and esteemed fellow-citizen, is of well-seasoned selected red oak, strongly constructed and richly and emblematically carved throughout. The front and sides supporting the roomy seat are formed of trefolded and moulded arches, in groups of five on front and three on either side, springing from pillars with moulded and carved caps and bases resting on strong moulded plinths at each side of the front continued up to support the ends of the arms of the chair. The sides are continued up with richly carved panel work and moulded capping to support the great scroll forming the arms. The scrolls, richly carved and moulded, end in bold and graceful volutes, finishing in delicately carved foliage. The spandrels formed by the great swelling curves of the scrolls are filled with finely-carved work. The engaged angle pillars with their adjoining posts at the junction of back and sides are carried up to a considerable height and finish in carved pedestals supporting on either side of the chair a group of five on front and three on either side, springing from pillars with moulded and carved caps and bases resting on strong moulded plinths at each side of the front continued up to support the ends of the arms of the chair. The sides are also continued up with richly carved panel work and moulded capping to support the great scroll forming the arms. The scrolls, richly carved and moulded, end in bold and graceful volutes, finishing in delicately carved foliage. The spandrels formed by the great swelling curves of the scrolls are filled with finely-carved work. 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## FROM AN IRISH COUNTRY-HOUSE.

MRS. LUCY C. LILLIE IN CATHOLIC WORLD.  
III.

AUGUST 1.

At breakfast Y—— announced that he had to go off, in his character of magistrate, and settle one of those never-ending land disputes, and if one of the Americans cared to join him the occasion might be amusing as a novelty. Accordingly they set off before luncheon, and returned late in the day, X—— laughing heartily over the lively scene he had witnessed. It appears that there was a dispute between two men as to the boundaries of their respective acres, and Mr. Y—— had promised to go down as arbitrator, to see the land in question, and determine the rights and wrongs of the case.

Arrived at the place, the disputants came out of their cabins and on either side of "his honor's" horse, bitterly reviled each other, the magistrate interfering when the war of words was too fiercely waged; and after an amusing scene, in which each man's coat was "trailed" very low for his opponent's ready heel, the case was finally decided. But who knows how soon the descendants of these two men may take it up? The laws of boundary and trespass, it appears, in this dear green isle, cannot be too clearly defined, for in the small courts, and in the great as well, these subjects are perpetually coming up. At dinner our host told some piquant anecdotes of what he had seen in his youth in this way; how fights began over a few blades of grass growing the wrong side of a hedge, and were carried on from generation to generation, bloodshed not seldom following the bitter recriminations. From such incidents of strife and bitterness it was gratifying to turn to another phase of Irish character, as our hostess laughingly announced to her father that the ancient Brian had "slipped off" that day.

To explain, she told us of such a case of fidelity and gratitude as in any other country would be remarkable, and perhaps unheard of: how for years and years a certain man whom their family had once befriended came regularly at harvest time to give his help in the fields, refusing all payment, and always seizing an opportunity to slip away unperceived, if possible, when the "master" and "Mr. Z——" were not by to force money or presents upon him. Gratitude alone actuated this visit, and Brian would have deemed wages an insult; and so, his annual duty completed, he silently stole away, returning, as he came, on foot to his home in a distant county. It is pleasant to add that his benefactor always managed to requite the honest Brian's toil before the year was out, in one way or another, in spite of determined opposition.

AUGUST 5.

Two of the county magistrates dined here to-day. When duty calls them to the court at M—— they are usually invited to dine at some gentleman's house in the neighborhood. I hardly think that conversation would have taken a legal turn but for the Americans present, who naturally fell to discussing the differences between American and Irish methods of justice. The government is extremely vigilant now, both in England and Ireland; the police force well established and maintained upon an admirable system. Every district has its police inspector to co-operate with the local magistrates, and as the position is a highly honorable one and in many ways desirable, it is usually held by men of the best standing and character in their class; and the same is true of the lesser positions in the service, no man being accepted as a constable or subaltern unless he comes up to the very high government standard in point of intelligence and moral character and reputation, as well as in size and physique. A curious little four-page sheet, called *The Hue and Cry*, is published by the government twice a week in Dublin, and sent all over the country to every magistrate and every member of the constabulary in Ireland. It contains an account of the various offenders against law and order who have escaped or are not yet apprehended, and is supposed to set everybody who reads it on the alert; the constables I was told, are expected to commit its contents to memory, and at stated times to have to pass an examination in the back numbers before their inspector. Some of the descriptions of fugitives are extremely amusing: one man, who had stolen a heifer, was described as having, among other marks for identification, "a dirty face." In the same issue we observed an announcement of free pardon to any person or persons turning queen's evidence in the Leitrim murder case, while for the apprehension of the murderers a reward of one thousand pounds was offered.

In our conversation to-day much was said about the former methods of administering justice, or rather injustice, in Ireland in those days when a Catholic gentleman's word was not looked upon as legal evidence. Then naturally, after discussing the improvement in these matters to-day, there came queries as to the actual march of civilization and tolerance; and though our hostess admitted many things to be better than they had once been, there was some reason for her to shake her head gravely. There was more than Home Rule needed—indeed, something better, perhaps, than Home Rule.

Talking after dinner of Irish school-laws, an incautious and prejudiced person exclaimed: "But you never can do very much with the lower classes. What were they a dozen years ago, I should like to know? Scarce a man or woman among them could read." Here, indeed, was a theme for different tongues in the company; and in proving how eager the Irish mind has always been for information, how quick to learn, how hard to keep ignorant, many entertaining and obscure facts were brought to light; stories that lie on old book-shelves, cobwebbed and forgotten, were brought out, and figures from the past rose to show what Ireland was in the middle ages, what she was when most oppressed, what she was all through the dreadful period of William III. Somebody

present very proudly related the story of Margaret O'Carroll, that learned and gracious Irish lady of the fifteenth century, who, clever at books and brewing and baking, was the most agreeable and hospitable hostess, and the most pious of Catholic women. She it was who made the pilgrimage to the shrine of St. James of Compostella of Spain. "And was it not Margaret of Carroll," asked one of the Americans, "who gave those famous invasions?"

"Yes, indeed, to rich and poor alike. McFirbs, the old antiquary, relates that twenty-seven hundred people were gathered together at her invitation, and had meat and money bestowed upon them. She was one of the most learned women of the day, and Irish to the very heart's core."

"Now," said a lady present, "I should like to know what the English mean by an 'ignorant Irishman.' What have they tried to make of the lower classes in Ireland? I will remember my grandfather telling of the time when it was illegal for a Catholic to be employed in a school, and felony for a Catholic to give any child instruction."

"Yes, that was the law that brought the 'hedge-schoolmaster' into vogue," says somebody else. "In the old days there were among the educated Catholics, oppressed and hounded as they were by statutes and penalties, some few who tried to evade the letter of the law by teaching under the hedges by stealth. The Irish peasant longed for education, and in spite of English laws he continued to get it. To my way of thinking," this speaker continues, with a heightened color, "it ought to be a proud boast for any man that he was taught by a 'hedge schoolmaster.'

TOPIC PRACTICES.

RICH SCENES IN THE SCOTTISH FREE CHURCH ASSEMBLY—DR. MUIR "ROMEO AND JULIET" BOUND.

MONDAY.

We drove out to-day, and our recent talk about Irish education made us look with newly-awakened interest at the school houses we passed. The first was a neat white-washed building, with a plain interior and thoroughly Catholic air, though, of course, the attendance was mixed. The schoolmistress was a pleasant young woman of the middle class, fairly well informed, and interested in her work, having some knowledge of music and a good common-school education.

"How comes it," said one of the Americans, "that you have a regularly organized Catholic school here?"

"It is not entirely Catholic," responded Y——. "You see Mr. R—— (the school commissioner) is allowed to give Catholic instruction, but none of the Protestant children attend it; they go regularly to their own clergyman."

"That sounds fair enough."

"Yes; but you see all Catholic board teachers must have a certain amount of education, and generally pass an examination in the Dublin Training School, which is a Protestant institution. Few Catholic parents like to send their daughters to be trained by the enemy, yet it is a great temptation, and one generally yielded to spite of the opposition of the clergy. I suppose," continued Y——, "no question ever mooted had so much of right and wrong on both sides and was so difficult to settle justly. At present many Protestants admit the injustice of there being no Catholic university. Our country is as thoroughly Catholic as Scotland is Presbyterian, yet we can't get our claim properly recognized. This must come by degrees, I suppose; there has been a great improvement, however, within the last twenty years."

"And are there no denominational schools?"

"Oh yes; the Protestants and Catholics alike have many small schools of their own. There, we are coming now to one of them; this is a purely Protestant establishment."

It was a very pretty building, the entrance by a garden blooming with common flowers, the windows latticed, and the doorway picturesquely with hanging vines. A troop of children were on their way back to the school from their afternoon recess, and there was a comfortable air of well-being about them that showed plainly how much care was bestowed upon their physical as well as mental wants by the school-board directors.

"The Protestant part of the community being the richer," says Y——, "they have more money to give in charity to their own than the Catholics ever have."

"And there is thus much feeling among the lower classes?"

"Even more than in the upper," our hostess said, "but what would you expect? There is a deep, indignant sense of wrong burning in every Irishman's heart, and from time immemorial the fact of his Catholicism has been the great cause of it. It is Protestant England that has dealt the blows at Catholic Ireland. Protestant Ireland only may hope to prosper; and these poor people, many of whom remember their fathers and grandfathers struggling against persecution, poverty, even starvation, remember also that the struggle came because of the faith in which they were born, and in which," she added, smiling, "every one of them will die!"

"But we have drifted away from the school-board question," said Y—— after a moment, "and I have just a few more words to say. You know that when the first efforts at school reform were made Bible lessons and religious instruction formed a distinct part of the system; but now the teacher is at liberty, at a fixed hour, to give religious instruction in accordance with the need of the majority of his pupils, and the hour being known, only those pupils who wish to conform need remain within for it."

"I have been thinking," broke in our friend from India, who was riding his white horse near the carriage, "that those school-houses we saw between this and F—— would be delightfully cool retreats; did you notice the stone floors and thatched roofs?"

"Yes," said our hostess; "but those are rare. We have good boarded floors in C——, and, indeed, our children are in every way comfortably off, with Jane and her father to teach them."

In some way we let national and political

topics drift away during the last part of our drive, for suddenly all the air seemed to grow full of that curious golden light which we have noticed on so many afternoons in Ireland. The trees caught it and transfigured all the roadside, and the party on horseback, who rode on ahead, and who drew rein for a few moments under a clump of wide-spreading old trees, were glorified in a strange, uncertain way, the red light of the sunset filtering through the yellow and the shadows stretching afar off, while the outlines in the west grew more radiant, and every blossom and bit of verdure bordering our path gained a new perfection in this wonderful still death of day. Over all the land had come this sudden benediction of color, and the cool wind that blew had that fragrance of sea-mosses in it that makes one strain the eye for a glimpse of the restless ocean, which we seem to feel up here, though we never see it. A girl and boy sauntering on the roadside had clambered up a moss-grown wall, and were evidently enjoying the radiance of the hour, unconscious of its aesthetic charm; and had Birket Foster and George Boughton but seen them they would have recognized perfect figures for their magnetic summer landscapes; the girl's bare brown feet, dark cotton gown, and striped shawl showing perfectly against the hedge, her face colored by the evening light, her hair tossed and blown about her cheeks; the boy in dingy corduroys, his hand clasped behind his head as he raised his face in childish, waiting wonderment at the clouds of amber and crimson that swept past like a glorious, ineffable vision across the sky.

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## Catholic Record.

LONDON, SATURDAY, JULY 4, 1868.

## ST. PETER'S CATHEDRAL.

The celebration of Sunday last will ever remain a red letter day in the annals of the diocese. The august ceremonial was carried out with a pomp and impressiveness never before witnessed in this Province. The clergy of the neighboring Republics and of this Dominion were represented by eminent priests who have in all the walks of clerical and educational life won themselves respect and rendered the Church glorious service. We congratulate the Bishop of London on the success of Sunday last, on the high mark of esteem shown him by the bishops and clergy who from far and near came to honor the occasion by their presence, and by his faithful children of the laity in this diocese and many distinguished public men who took part in the proceedings of the day. Our readers will notice in our very full report of the celebration, that many leading Protestant citizens of London attended the ceremony in the church and the banquet at Mount Hope. They did so to give testimony to their esteem for the bishop as a worthy priest and faithful citizen, and to place on record their recognition of high qualities, rare culture, and valued public and private services. To the clergy of London we also extend our earnest felicitations on the success of last Sunday's ceremonies. The arrangements were perfect and carried out with an exactitude which none failed to note and appreciate. They have every reason to rejoice with their chief pastor in the glory and happiness of last Sunday. But if the joy of the clergy be great, that of the faithful laity is not less. They joined hand and heart with the Bishop in the great undertaking of the Cathedral and on Sunday last felt proud to see him and the diocese honored by bishops and priests and leading laymen who, from every portion of the country, came to take part in its solemn dedication to the service of God. For all, the occasion was one of earnest rejoicing, of heartfelt congratulation, and will ever recall pleasant, holy and happy memories.

## DR. HANOVER.

We learn with great pleasure of the intended removal to this city of Dr. Hanover, of Seneca. During the many years of his residence in that busy and enterprising town, Dr. Hanover won general regard by his ceaseless attention to professional duties and his many excellent qualities of head and heart.

The local press speaks of him in these high terms:

**LEAVING TOWN.**—We regret to learn that Dr. Hanover, who has been a resident of this town for several years, has decided to remove to London, where we understand he has excellent prospects for a much larger practice than he has here. During his residence has made many friends, who will be sorry to hear of his intended departure. He is a good citizen, clever practitioner, and a whole-souled, genial gentleman, who, in an eminent degree, represents the many good qualities of his countrymen. While, therefore, we regret his departure, we can heartily recommend him to the people of the Forest City, and we hope that his most sanguine expectations may be more than realized.

—*Hanover Express.*

DR. HANOVER.—The Seaforth Sun thus refers to Dr. Hanover's departure from that town. The Doctor is about to commence the practice of his profession in London:—"The numerous friends of Dr. Hanover will be sorry to know that he has decided to leave town. For the last ten years Dr. Hanover has been a citizen of our town and has taken an interest in everything which would conduct to its welfare, but in a particular manner he has attended to the sick and afflicted and been eminently successful, and by such he will be missed. In midwifery and female diseases there never was a more successful Doctor in Seneca. Dr. Hanover has a genial manner and a gentlemanly deportment, which only those who know him can appreciate, but which has done much to build up a lucrative practice in this place, and we feel assured that it is not for want of practice that he leaves our town, for he has a large and increasing practice in Seneca. His object in removing is to escape the hardships consequent upon the practice of medicine in a country town. We wish him prosperity and abundant success in his future home, the Forest City, and we feel certain that those who trust in the skill and experience of Dr. Hanover will not be disappointed. We strongly recommend him to the citizens of London."

## PERSONAL.

We are pleased to learn that our respected townsmen, Mr. John Wright, has been invited to act as clerk of works of the magnificent new church now in course of erection in the city of Guelph. Mr. Wright will be found just the man for the place.

## The Sacred Concert.

The Sacred Concert given in St. Peter's Cathedral on Monday evening was in all respects a great success. The large audience present was delighted by the magnificent music then rendered. Dr. Verrinder conducted the concert, Miss Hyslop presiding at the piano and Mrs. Crick shank at the organ.

## THE NEW CATHEDRAL.

CONTINUED FROM FIRST PAGE.

and pointed arch, supported on carved and moulded pillars with shafts of polished granite, rests between the great twin square towers, and grouping with the large half-round windows of the latter, and the great entrance doors beneath, will form a noble composition in themselves. The great day-walls will have deeply recessed and highly moulded arches, resting on moulded and carved pillars, with shades of red and black polished granite, and protected by crooked gables and finely carved finials. The tympanum or portico immediately over the wooden door, will be of fine cut stone, carved with subjects selected from Holy Writ, while the niches in the gables will contain statues of the Sacred Heart, the Immaculate Conception, &c. The church will hold about 1200 sittings, and having roomy passages, the sitting accommodation can, on great occasions, be considerably increased. The tower will contain eight peals of bells, which can be worked at times by the organist with fine effect; in conjunction with the great organ. The decorations, altar, throne and other furniture will be in keeping with the style of the building, and the arrangement of the chancel will be carried out in accordance with the full cathedral service, and in harmony with the ritual of the Church."

## COMPLETION.

It would be impossible in the space at our disposal to do full justice to the many charms of this grand building and its accessories, but we may close our description by stating that its true grandeur and beauty, or the magnificent landmark it will form to our beautiful city will not fully be apparent till the completion of the twin towers and spires, but in the meantime its grand bulk and proportions, its picturesque masses, lofty nave and choir, stately transept, tapering pinnacles and noble apse, with the exquisitely graceful fleches or spirelets which, soaring above the junction of the main roofs, emphasizes the bold cruciform plan of the cathedral, give promise of the final effect.

The building will be heated throughout on the low-pressure steam principle, while the ventilation will be carried out in the most approved manner and with the latest improvements. In connection with the furnaces (which are placed at some distance from the cathedral) it would be well to notice the beauty and stability of the tall isolated chimney shaft rising to a height of 80 feet from its foundations. The total cost of the building with its furniture and including the estimates for the great organ, the stained glass windows, the altar, &c., &c., will reach over \$160,000, which, considering the dimensions and grandeur of the building, its many altars, furniture, &c., i.e., we think, exceedingly moderate.

This beautiful and stately structure has been erected from the plan and under the superintendence of Mr. Joseph Connolly, R. I. A., of Toronto, architect, who has made Ecclesiastical Architecture, although not limiting himself to it, a specialty. His fame especially in this branch of his art extends beyond the Dominion and is perhaps unrivaled on this continent, and his rare ability stamps itself on even the smallest and most economical works, which, showing beauty of design and proportion without increase of cost, make them in their way veritable architectural gems.

We lately had the pleasure of seeing two very noble designs of his. One for a church in Roman Renaissance style of architecture, and the other in the Italian Romanesque, which shows that he does not confine himself to the style adopted in our Cathedral of St. Peter. The former of these designs is for the new church to be erected at Chatham in this diocese and will form a "new departure" in the architecture of this country. The Diocese of London will then probably be in a position to boast that she has two of the noblest buildings, and in totally opposite styles of architecture, on this continent. The position of clerk of works of the cathedral was entrusted to Mr. John Wright, builder, an old and esteemed fellow citizen who, by his zeal, prudence and efficiency, has given the most thorough satisfaction to all concerned.

The various contractors, to name any of whom especially would perhaps be tedious, deserve high praise for the manner in which they have done their work.

We cannot close our description without respectful reference to the able, painstaking and genial manner in which the financial department has been conducted by the Chancellor of the Diocese, the Rev. Father Tiernan. Only those who have tried it know the worst anxiety, and constant labor such an arduous entails, and the success with which it has been conducted in this case speaks volumes for the qualities which have ensured its success.

THE VISITORS AND THE PROCESSION.

The morning broke bright and clear, without a cloud in the sky, and every indication of an excessively warm day was presented. Occasional passing clouds, however, and light breezes all through the day tempered the atmosphere, making it more comfortable. Between 2 and 3 o'clock a heavy shower passed over the city.

At an early hour the city was astir; citizens began to congregate at the G. T. R. passenger station and along Richmond street, and before 9 o'clock the steps of the large buildings and porches of the Grigg and Tecumseh were crowded. About

the visitors had arrived, and added their quota to the throng.

The special trains from Petrolia, Woodstock, St. Marys, Stratford, St. Thomas, Windsor and intermediate stations had arrived, and added their quota to the throng.

The special trains from Petrolia had eleven well-filled cars of visitors and members of C. M. B. A. from that town and immediate stations. Two special cars were run from Windsor here, with thirteen and eleven cars respectively, the first train bringing the Knights of St. John and the members of the C. M. B. A. The other specials that brought visitors with the orders of the C. M. B. A., I. C. B. S., and

St. P. B. S., were as follows: St. Thomas, ten cars; Woodstock, six cars; St. Marys, ten cars; Stratford, ten cars. All the specials stopped at the intermediate stations. On an estimate by a railway official, some 1,500 visitors came by rail, including members of societies.

Besides those who came by the specials, quite a number arrived by the regular trains from a distance, while a very large number came from the suburban sections by their own conveyances.

About 10:30 all the societies that were expected had arrived in the city, and the procession formed at the corner of York and Richmond streets and proceeded up Richmond street towards the new cathedral in the following order.

Band of the 7th Fusiliers, 10 pieces, under Bandmaster Hibbert.

St. C. B. S. with officers.

Banners of the C. M. B. A.

Order of the C. M. B. A.

Carriers with banner and various city dignitaries.

When the procession started both sides of Richmond street were literally packed with people from the station to Dufferin avenue, who began to move as soon as the procession started towards the cathedral. On arriving there, as many as could entered the church, the unfortunate who could not possibly obtain admission waiting outside or else strolling around the city admiring the handsome boulevards and avenues of which the city feels so justly proud.

The Ceremony of Dedication.

The procession, headed by the Seventh Band, marched from the station along Richmond street to Dufferin avenue, past the Cathedral along Park avenue to the Roman Catholic schoolhouse, opposite which the walls came to a standstill for about fifteen minutes, waiting for the arrival of the clergy. In the meantime the crowds of people on all sides of the Cathedral continued to increase, until the church grounds, Park avenue, Dufferin avenue and Richmond street, were thronged with a sea of faces, the centre of attraction being the Cathedral and procession. The immense concourse of people were soon relieved by the exit of the ecclesiastical procession from St. Peter's schoolhouse. The members of St. Patrick's Society, London, numbering about 90, and 150 delegates from various Catholic Mutual Benevolent Associations, drew up on each side of the line of march, and succeeded in preserving the best of order and protection for the clerical procession. At about 10:45 the band struck up "Onward, Christian Soldiers," and the procession proceeded slowly along Park avenue in the following order:

Band of Seven Fusiliers.

Crown Bearer.

Cross Bearer and Acolytes.

London Delegates, with banner.

St. Annes—Francis Belleperche, Henry Morand.

French Settlement—Wendall Smith.

The parishes of Corunna, St. Francis, St. Joseph, Walkerville, L. I., were also represented.

The Bishops with their Chaplains.

Tu. Knights of St. John, of Windsor, as Guard of Honor.

The following bishops took part in the procession:

Right Rev. T. J. O'Mahony, Bishop of Euclid (Toronto).

Right Rev. James Joseph Carberry, Bishop of Hamilton.

Right Rev. James V. Cleary, Bishop of Kingston.

Right Rev. M. J. O'Farrell, Bishop of Trenton, N. J.

Right Rev. F. J. Jamot, Bishop of Peterborough.

Right Rev. B. J. McQuaid, Bishop of Rochester, N. Y.

His Grace Most Rev. John Joseph Lynch, Archbishop of Toronto.

Right Rev. John Walsh, D. D., Bishop of London, officiating Bishop.

THE DIOCESEAN PRIESTS.

The following priests of the Diocese were present: Very Rev. Dr. Dunn, Rector, Iroquois; Dr. Elroy, Stratford; Dean Wagner, Windsor; Rev. Dennis O'Connor, Woodstock; Rev. J. O'Neill, Kinkora; St. Thomas; J. M. Kelly, Mt. Carmel; J. Connally, Bishop; J. Molphy, Ingersoll; P. Corcoran, Parkhill; P. Brennen, St. Mary's; Father Lorion, Ruscum River; A. D. Villeneuve, Stoney Point; J. Gerrard, Belle River; P. Andriens, Tecumseh; J. O'Connor, Maidstone; M. Cummings, Woodles; E. Hodkinson, St. Patrick's; P. Ryan, Amherstburg; B. Bauer, Paincourt; B. Boutab, Ashfield; M. J. Brady, Woodstock; M. J. Kennedy, all of London; A. McKeeon, Bothwell; Father William, O. S. F. Chatham; J. Ronan, Corunna; J. Ryan, Wallaceburg; M. McCauley, Wyoming; Father Gnam, St. Thomas; M. Keay, French Settlement; John Coffey, London; T. West, Wawaosh; W. Dillon, La Salle; Joseph Bayard, Sarnia; T. Corry, Stratford; and P. O'Shea, Sarnia.

VISITING CLERGY.

The diocesan clergy were much gratified to see so many of their brethren from distant parts present, and all were united in expressing their admiration of the magnificently edifice and their wonder that such a grand building could have been erected and almost paid for within so short a space of time. Several bishops who were unable to be present showed their interest in the progress of the diocese by sending their Vicar-General in their stead. The following were among the visiting clergy from outside the Diocese: Very Rev. Father E. J. Heenan, V. G., Hamilton; Wm. Gleeson, V. G., Buffalo; F. P. Rooney, V. G., Toronto; L. Fansken, O. R., Berlin; John Brennan, Pickton; Joseph J. McCann, Brockton; E. J. Dowling, V. G.; Paul J. Doherty, S. J. Gaedt; Father Crane, O. S. A., Philadelphia; J. Lonergan, Montreal; Ernest Van Dyke, Detroit; Father De La Vigne, New York; John Keough, Dundas; Rev. Fathers P. Lennon, Brantford; Bryce, of Philadelphia; W. Phelan, Moncton; J. Whalen, Ottawa; A. J. Smith, O. C. C., Niagara Falls; M. D. Lilly, O. P., New York; John Quirk, Hastings; Rev. Fathers O'Hare, Rochester, N. Y.; F. O'Brien, Kalamazoo; Chas. Vincent, President of St. Michael's College, Toronto.

RELIGIOUS ORDERS.

The following representatives of religious orders in and out of the diocese were present: Rev. Father William, Superior of the Franciscan Order of Chatham; Father Pius, of the Carmelite Order, Niagara.

Falls; Father Crane, of the Augustinian Order, Philadelphia; Father Welsh, Superior of Jesus, Detroit; Father Doherty, S. J., Guelph; Father Tabaret, President of the College of Ottawa; Father De La Vigne, F. S. Montreal; D. O'Connor, Superior Basilian Fathers, Sandwick.

DIAZIAN PARISH DELEGATE.

The following delegates from nearly every parish in the diocese took part in the procession:

London—Messrs. John Wright, M.

Maurer, Thomas Coffey and D. Regan,

Stratford—William Blane, John Molloy,

and M. J. Donovan, M. D. O'Connor,

Ingersoll—Stephen Dowsey, Daniel Gallagher,

Windsor—Major Cleary and Daniel B. Odette.

Chatham—C. J. O'Neill, L. B. and

James Dillon.

Sandwich—Louis Mailloux and Luke Ouellette.

Sarnia—Timothy Gleeson and Jacob Spatz.

St. Thomas—Denis J. Donohoe and

John T. Coughlin (ex-rev.)

St. Mary's—P. Whelan and John Walsh.

Seaforth—Dr. Hanover, Michael McQuade.

Stratford—Patrick O'Dwyer, Andrew McDonnell.

New Amherstburg—N. A. Costa, John Healy.

Goderich—Joseph Kidd, James Doyle, James McDonald and John McLaughlin.

Parkhill—L. C. McIntyre, Cornelius Coughlin.

Wallaceburg—Matthew Convery, Miles McCrory, Peter Foohan and Michael Mahoney.

Kinkora—Daniel Coughlin.

Ingersoll—James Brady, Michael Dunn.

Bothwell—John Shaw, John McRae.

Maidstone—Jermiah McCarthy, Peter Tierman.

Mount Carmel—Timothy Coughlin, M. P. P., Patrick Curran.

Leamington—William Ball and Patrick McGroarty.

Biddulph—Martin Collison and Patrick Nangle.

Woodstock—John O'Neill, Peter McNally.

Woodstock—Michael McHugh, Francis Faeth.

Ashfield—Joseph Griffin, Robert McGroarty.

Wawanosh—Alexander McCabe, Warden Kelly.

Belle River—Denis Rourke, Israel A. Darocher.

Wyoming—William Anderson, James McKinley.

Stoney Point—Antoine Mailoux, Procurer Capelin.

Ruscon River—John Walker, Nazaire Leboeuf.

## THE CATHOLIC RECORD.

time past were not a people; but are now the people of God.

The gospel was preached to the poor, and the poor received it gladly. Among them, and the uneducated, among slaves and dependants and the lowest classes of society, were found its first adherents. Nicodemus and a few others may be cited as exceptions. It would have been vain to expect respectful attention from children of toil and drudgery, unless the new doctrines were spoken by men who knew the meaning of earning one's bread by the sweat of the brow. The tone of thought pervading individuals and nations is not changed by the simple enunciation of a truth. Truths need time in which to grow and become familiar and fixed. So the new condition of the human race, introduced by Christianity, raising men to the liberty and freedom and equality of the gospel, was not at once grasped and enjoyed by the people.

Solely had the promised Paraclete descended on the Apostles, that they proceeded to carry out their Master's command, to preach to every creature. Peter said to the multitudes that flocked around him and his brother apostles: (*Acta ii., 39*) "For the promise is to you and to your children, and to all that are afar off, whomever the Lord our God shall call." That first day of Peter's preaching, there were added to the number of Christians about three thousand. This was the beginning of a work that has progressed steadily from the day of Pentecost until the present time, and that will be continued until the consummation of the world.

The first converts were found among the lowest grades of society. The ranks of the ministry were opened to all, but were filled up chiefly from the poor and the condemned. Paul, the apostle of the Gentiles, called to a special work needing some of the advantages derived from Roman citizenship, possessed wealth and position above his companions. Little by little, the new doctrine spread, and followers of the Galilean were found in posts of honor and responsibility, and among court officials. The blood of martyrs made fruitful the countries in which Christ was preached. Hated and persecuted by the pagans among whom they lived, they drew together in close bonds of charity and faith. The individual conscience created by the law of Christian liberty and the responsibility due to a Creator who was also to be just rewarder, developed courage and power of resistance unto death. Governors, kings and emperors, submitted to the yoke of the gospel, putting aside lawlessness and self-will, but the people constituted the life and might of the young church. A bondman might stand at the altar and offer sacrifice; or sit as judge in the tribunal of conscience after consecrating hands had rested on him; but wealth and sovereignty by their own right, had no such privilege.

It would be a long story to recount the history of Christ's church for the eighteen hundred years of her existence. One fact in that history is unmistakably clear. It is that while the church has from time to time, met with heavy losses in some countries, compensated it, as it were, in gain in other quarters of the world, these losses have not been occasioned primarily by the people. The people have been betrayed, deceived and led astray by those over them. Political questions, lustful passions, greed of gain ending in robbing of ecclesiastical possessions and endowments, have served to confuse and mislead the people. The people, left to themselves, without shepherds, sank into ignorance and consequent vice. England and Scotland, North Germany, Sweden and Norway fell away from Christ's religion from causes similar to these. In England the king was lustful, the Barons covetous religious estates and the bishops were timid and subservient. In Ireland antagonism in political affairs warded off the danger on that head, and the bishops had the courage of martyrs. The church escaped the slavery of state control and saved the faith of the people. Whatever of suffering and degradation the Irish people have known, they have never lost that sense of individual responsibility—of conscience—in which is lodged true freedom and the ever present consciousness of the dignity of children of God.

They little comprehended the work and mission of Christ and still less did they understand the lessons of the past, who imagined that this church was weakened by years, that there was any well-ordered condition of society to which she could not adapt herself, or that light and liberty were not as the very breath of her nostrils. They did not know that the freedom of the children of God is Christ's own gift, that it breaks shackles and raises up the fallen, that it clears away darkness and floods the mind with light, that the individual conscience, God-guided, has naught to dread and all to hope for.

In these countries of Canada and the United States, the freedom of the people, which does not mean exemption from law and authority, has large scope for development. Religion reaches out her hand to these free peoples, as to brothers, to work together in common, for a common end, though in different fields and on different but not on opposing and contradicting lines. The forms of government and its methods proceed from the people, and are built on their will, subordinate to all those just limitations which, in giving the individual man the largest liberty, restrict his desires and actions within the bounds set by Him from whom all good flows down to whom all good returns.

The Church has not lost by this wise extracting of governmental ruling to the people. She could not lose by walking in the steps of her Founder and by imitating His spirit of love and compassion for the people. The world cannot show, in its long story of the last eighteen centuries, anything to compare with the marvellous accomplishments of the Catholic church in free America, during the last fifty years. The Church in French Canada, working in the ways of old Europe, taxed the land for Church work, but outside of this district, the people, voluntarily taxing their private purses, have built churches, schools, and parsonages with a celerity and a largeness of expenditure unparalleled in the history of the world.

When I say the people, I mean most emphatically, the masses of the poor and toiling classes of the community. There have been some, no doubt, like Nicodemus and Paul, to emphasize the truth, that Christ's religion is the religion of the

people, and that the people appreciate and value highly what God has given them.

Again it often happens, and it has happened here in London, that many non-Catholics have generously helped in the building up of Catholic institutions and churches, to serve the cause of charity and good morals.

This cathedral, the faith-offering of the poor people of this diocese of London, illustrates all that I have been saying. God does not need this temple. His kingdom is above, and the heavens are His temple. But the people's faith needs this solid and enduring testimony to their love for God and their trust in Him. They come from their humble homes, in which simplicity reigns, and where often, the pinching of poverty, pain, to dwell awhile amid the grandeur they have placed around the altar of sacrifice.

While kneeling here, wrapped in prayer, no stretch of the imagination is necessary to raise them up to the heaven above and to an anticipation of promised joys. These promises are not shadowy and empty; they are as real as the God who made them. All may be cold without these walls; the glow of love within burns and brightens in mind and soul.

The load of labor and trial laid down by this altar's steps, as too heavy to be borne, is taken up with cheerful submission to God's will, and the remembrance of kindly words and spoken promises, lightens the burden that is put upon them. Aye, the hand that places it there is blessed. All the glory of this house of God is theirs. Their money bought the stones and brick; their God furnished the spiritual power, the life, the soul. It is this spiritual fountain of grace and mercy, ever flowing and enriching, which make the riches and beauty of the material temple. They flow to grateful souls, to believing minds. The material temple in time will crumble and perish; the faith that built it, inherited and bestowed, will live and be transmitted, as it was inherited, from those that went before.

Turn to the right, turn to the left, go with lightning speed from ocean to ocean, push your way far up into the frozen North, tarry in the crowded city, force your steps out into the primeval forests where the trees are still falling under the strokes of the pioneer's axe, and churches are springing into existence with the rush peculiar to all our works in America. Here it is a wooden structure, designed with a view to expansion; there it is a pretentious edifice, built to last, but so restricted in dimension, and altogether insufficient; again, it is an edifice—a cathedral,—as in this, in which to-day bishops and priests many, and a vast multitude, meet to pray and thank God in humility of soul and overflowing gratitude.

No country, no age, can show such accomplishments in church building by the people, as these countries in which the people—the multitudes—rule.

Not every bishop that undertakes the building of a cathedral lives to complete the task. The Bishop of London can rejoice over and above many others of his brethren in the episcopate. That he has succeeded so well, will pardon me, I am sure, if I venture to say, that a diocese so poor as this of London, there must have been on the part of priests and people a wealth of generosity and good will to light and make possible the completion of a cathedral so large and so grand.

We offer our Lordship our warmest congratulations on this day of crowning victory. May his people draw from this temple fresh inspiration and courage. Be proud to-day, Bishop of London. Exult in the fullness of a loving and faithful soul, for there is cause for pride. Your ministry must go back to what your diocese was when first the weighty burden of the episcopacy was placed upon your shoulders. I am sure that scores of trying circumstances rest upon your mind, and the many difficulties that grew so burdensome that you needed to prostrate yourself before the altar and cry out from your troubled heart:—"Oh Lord, how can I bear such trial and such burdens!" Then when your own heart sank down and ready to give way, that grace, of which you had so often spoken, came to your mind and soul, and lifted you up more than you thought it was possible. Be proud to-day for the work is not yours. Be proud because the Lord has come down and made use of something that you should do. To overcome the difficulty Dr. Verrinder arranged a full orchestral score for the Vespers by Emmerich, which were rendered during the evening service. The chorus for this service was not so large as that in the morning, but was nevertheless as complete, and the service of song passed off without error.

The solo "Ave Maria," by Mrs. Lillie, of Buffalo, was beautifully rendered, and showed a voice well cultivated and perfectly under control.

"O Salutare" by Mr. Marantette, of Windsor, was one of the finest selections of the service. Mr. Marantette's voice is exceptionally well adapted for sacred music, and he displayed it with good effect in the rendition of this beautiful praise.

The following is the programme as carried out at the

## MORNING SERVICE.

Kyrie—Twelfth Mass.....Mozart

Gloria—Twelfth Mass.....Mozart

Quoniam—Twelfth Mass.....Mozart

Missa Eboracensis and Masses.....Mozart

Credo—Twelfth Mass.....Mozart

Et Incarnatus—Twelfth Mass.....Mozart

Offertory solo—Mr. F. Egan.

Sanctus—Twelfth Mass.....Mozart

Elevation (solo).....Baptiste

Solo—Tantum Ergo.....Mozart

Mrs. Lillie.

Agnus Dei—Twelfth Mass.....Mozart

Sermone—Mr. D. Long

Offertoria on various parishes.

VESPERS.

Organ voluntary.....Emmerich

Domine—Emmerich

Dixit Dominus—Emmerich

Benedictus Viri—Emmerich

Lauda Dominum—Emmerich

Magnificat—Emmerich

Solo—Ave Maria.....Millard

O Salutare—Mrs. Lillie.

Chorus—Tantum Ergo.....Holden

Hallelujah Chorus.....Handel

THE CATHOLIC RECORD.

Conductor—Mr. Marantette.

Organist—Mr. Verrinder.

Trumpets—W. E. Hascott and Chris.

Tuba; first horn, W. E. Hascott and Chris.

Second horn, Chamberlain; trombone,

R. E. Murray, R. Markey, L. Markey, A.

McGivern, Gabrath, Mrs. Verrinder,

Mrs. O'Connell, Misses J. Coughlin; pianist,

Miss Ada Hylop of Chatham; organist,

Mrs. Cruckshank.

Charlton and Chas. Teale; oboe, T. Hascott; trumpets, W. E. Hascott and Chris. Teale; first horn, W. E. Hascott and Chris. Teale; B flat bass, J. Coughlin; piano, Miss Ada Hylop of Chatham; organist, Mrs. Cruckshank.

The choir was composed of the following local talent.

Soprano—Miss Farrell, H. Power, M.

Powers, S. Hobbin, Jackson, Conway, Fitz-

gibbon, Leah, R. Markey, L. Markey, A.

McGivern, Gabrath, Mrs. Verrinder,

Mrs. O'Connell, Misses J. Coughlin, piano,

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McGivern, Gabrath, Mrs. Verrinder,

Mrs. O'Connell, Misses J. Coughlin, piano,

## FIRST COMMUNION.

"B. & M." in Catholic Columbian.  
DEAR CHILDREN.—We finished our confession and have some time on our hands before going to Holy Communion. We want to know how to occupy this time, and this will form the subject of conversation for this letter. We must drive from our minds the idea which persons, outside of the Catholic Church, have of religion. With these religion is a mere or kind of chronic disease, which attacks, afflicts a soul, or such members, people of timid and weak minds. During the time of this sickness on the part of the religiously inclined, the world expects them to grieve with silly pretensions that makes children wonder how foolish man can be. This, children, the world knows, just as we do, is hypocrisy, though sanctified and unctious, yard-long faces, call it "getting religion," "religious" and "experiencing a change of heart." This is clapping the hands over the heart, and raising the eyes up to the heavens, while the soul is ulcerous with the filth of sin; the making a fellow-man believe one to be without even the sin of pride, in thought or glance of vision, while the soul is a rotten sepulchre, whose stench is abominable in the sight of God.

Religion is not a Sunday dress of clothes which should be taken off from our bodies, bruised, then neatly folded, and placed away for next Sunday. This kind of spirit doesn't do either for our Holy Communion. We do not become sanctified by hypocrisy. God and man, even the world alike as it is love him. God judges from the heart, and cannot be deceived. No one man may be. When we are preparing for Holy Communion, hypocrisy is not in our hearts, and therefore should not be in our exterior deportment. We have duties which call for our attention after confession and must fulfil them. What we mean by duties are for children, the chores which their parents desire them to do of an evening, before bed-time. Now, children, none of these need be neglected. As a rule it is a bad thing for any one to hunt for an excuse for exemption from any task or rule which home, society or religion requires. Indeed, children, this little exercise of the body will only help the mind to incline itself to God. But now, boys, girls, young and even old, and grown-up people, let me tell all, one truth, which has forced itself to the front, still many a time, namely: every time one goes out in town to visit the stores for a chat, or walk the streets for recreation, during the hours intervening between Confession and Communion, he is sorry and wished he had stayed at home. His conscience smites him. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system.

Market Place, Pocklington, York, October 2nd, 1882.

Sir.—Being a sufferer for years with dyspepsia in all its worst forms, and after spending pounds in medicines, I was last persuaded to try Mother Seigel's Curative Syrup, and am thankful to say have derived more benefit from it than any other medicine I ever took, and would advise any one suffering from the same complaint to give it a trial, the results they would soon find out for themselves. If you like to make use of this testimonial you are quite at liberty to do so.

Yours respectfully,

(Signed) R. Turner,  
For sale by Wm. G. Driggs, Druggist,  
London, and A. J. White, Druggist,  
Opposite St. James' St., Montreal, P. Q.

BICKLE'S ANTI-COMSUMPTIVE SYRUP is a combination of several medicinal herbs which exert a most wonderful influence in curing pulmonary consumption and all other diseases of the lungs, chest and throat. It promotes a good and easy expectoration, and gives ease even to the greatest sufferer. Coughs, colds, shortness of breath, and affections of the chest, throat, etc., weakness of the digestive organs, and general debility, seem to vanish under its use. No other remedy acts so readily in allaying inflammation or breaking up a sore cold, or the most obstinate cough is overcome by its penetrating and healing properties. When children are affected with colds, coughs, inflammation of the lungs, croup, quinsy, and sore throat, this Syrup is of vast importance. The number of deaths among children from this disease is truly alarming. It is so palatable that a child will not refuse it, and is put at such a price that will not exclude the poor from its benefits.

## CONSUMPTION CURED.

An old physician, retired from practice, having placed his hands by an East Indian physician, has created a valuable vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Coughs, Catarrhs, Rheumatism, &c. &c. Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. This is a tested and wonderful vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Coughs, Catarrhs, Rheumatism, &c. &c. &c. Persons who suffer, that are carrying numbers of them down to early grave. There is hope for those who suffer, no matter how sorely, or severely, in Dr. R. V. Pierce's "Favorite Prescription." Safe in its action it is a blessing, especially to women and to men, too, for when women suffer, the household is as sweetly ill.

A Perfect Remedy. Perfect beauty is only attained by pure blood and good health. These acquirements give the possessor a pleasant expression, a fair, clear skin, and a rosy bloom of health. Burdick Blood Bitters purify the blood and tone the entire system to a healthy action.

Mr. Henry Marshall, Reeve of Dunn, writes: "Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harrison, and consider it the very best medicine extant for Dyspepsia." This medicine is making a marvellous success in Liver Complaint, Dyspepsia, etc., in purifying the blood and restoring manhood to full vigor. Sold by Harkness & Co., druggists, Dundas St.

## A Double Purpose.

The popular remedy, Hagyard's Yellow Oil, is used both internally and externally, for sores, pains, colds, croup, rheumatism, asthma and diseases of an inflammatory nature.

## A Safe Investment.

Investing twenty-five cents for a bottle of Hagyard's Pectoral Balsam, the best throat and lung healer known. Cures coughs, bronchitis, asthma and all pulmonary complaints.

## An Alarming Disease Affecting a Numerous Class.

The disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, emaciating the kidneys, liver, pancreas, and, in fact, the entire glandular system, and the afflicted dies out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions, he will be able to determine whether he himself is one of the afflicted:

"Have I distress, pain, or difficulty in breathing after eating?" Is there a dull, heavy feeling about the bowels?

"Have the eyes a yellow tinge? Does a thick, sticky, mucous gather about the gums and teeth in the morning, accompanied by a disagreeable taste?" Is there pain in the side and back? Is there a fulness about the right side as if the liver were enlarged?

"Is there costiveness? Is there vertigo or dizziness when rising suddenly from a horizontal position? Are the secretions from the kidneys scanty and highly coloured, with a deposit after standing?" Does food ferment soon after eating, accompanied by flatulence or a belching of gas from the stomach?

"Are the secretions of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advanced stages the skin assumes a dirty brownish appearance, and the hands and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unavailing against this latter agonizing disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite is restored, and the digestive organs are in a healthy condition. The surest and most effective remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all Chemists and Medicine Vendors throughout the world, and by the proprietors, A. J. White, Linton, 17, Farringdon Road, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system.

Abundant pale, or scanty flow of dark water?

Chills and fever? Burning patches of skin? Then

## A Loving Daughter.

"Hard at it, I see, Mrs. Blucher!" "Yes, Mrs. Brown; this is my wash-day, and looking after a family of ten don't leave much time on my hands."

"Is that Mary's voice I hear at the piano in the parlor?"

"Yes, that's her. I don't see how I'd git along without that gal, nowh."

"Alwy's on these days, when Ihev the stringest work, she picks out her nicest pieces, like 'Sweet Rest By-and-By,' 'Mother's Growing Old,' 'Love Will Roll the Clouds Away,' and sings 'em for me while I'm runnin' the duds through the first water. 'Tain't every gal'd be so thoughtful, I can tell you."

DANGEROUS FISE are often caused by worms. Freeman's Worm Powders destroy worms.

ABOUT THE LIVER when torpid with National Pill, a good anti-bilious cathartic, sugar-coated.

FOR NETTLE RASH, Summer Heat, Eruptions and general toilet purposes use Herbs' Sulphur Soap.

## HAVE YOU

Hot and dry skin!

Scalding sensations!

Swelling of the ankles!

Vague feelings of unrest!

Frothy or brick-dust fluids!

Acid stomach! Aching loins!

Cramps, growing nervousness!

Strange soreness of the bowels!

Unaccountable languid feelings!

Short breath and pleuritic pains?

One-side headache? Backache?

Frequent attacks of the "blues"?

Fluttering and distress of the heart?

Albumen and tube casts in the water?

Albulous and tubercular pains and neuralgia?

Loss of appetite, flesh and strength?

Constipation alternating with looseness of the bowels?

Drowsiness by day, wakefulness at night?

Abundant pale, or scanty flow of dark water?

Chills and fever? Burning patches of skin? Then

Call or write for catalogue and terms.

Piano repaired by competent workmen.

Tuning by Mr. John Evans.

YOU HAVE

Bright's Disease of the Kidneys.

The above symptoms are not developed in any order, but appear, disappear and reappear in the disease gradually, giving a firm grip on the constitution.

As the poison of the body is carried by the poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, appendicitis, rheumatism, neuritis, paralysis, or convulsions ensue, and then death is inevitable. This fearful disease in most cases—will—it is every-day disorder, and claims many victims than any other complaint.

It must be treated in time or it will gain the mastery. Don't neglect it. We have a safe cure has cured thousands of cases of every type, and it will cure any one who is not beyond its reach. It is the only specific for the universal.

## BRIGHT'S DISEASE.

RETIRING from BUSINESS—Feather beds, pillows and featherbeds. Largest stock of house furnishings in the city.—R. S. MURRAY & CO.

## -EXCURSIONS-

VIA—

CANADIAN PACIFIC BOATS

TO THE NORTH-WEST.

MEALS AND BIRTHS INCLUDED ON BOAT

By taking the C. P. R. Boats you are sure of getting a good meal to return on. Secure your tickets and births from the C. P. R. Agents.

THOMAS R. PARKER,

Agent, London, Office—402 Richmond St.

W. C. VAN HORN, D. MCNICOLL,

Vice-Pres. & Gen. M., G. P. A., MONTRÉAL.

WESTERN HOTEL.

FARMERS WILL CONSULT

their own interests when in London by stopping at the Western Hotel. Best stabling in the city. Dining-room first-class.

ALFRED E. PANTON, Prop.

GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

An old physician, retired from practice, having placed his hands by an East Indian physician, has created a valuable vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Coughs, Catarrhs, Rheumatism, &c. &c. &c. Persons who suffer, that are carrying numbers of them down to early grave. There is hope for those who suffer, no matter how sorely, or severely, in Dr. R. V. Pierce's "Favorite Prescription." Safe in its action it is a blessing, especially to women and to men, too, for when women suffer, the household is as sweetly ill.

The tobacco of Martinique was once the favorite with the smoking world, and when old Father Hempen descended the Mississippi in 1680, the Indians were much pleased to see an European with such an excellent example of their native plant. But the smokers of the "Myrtle Navy" would give but a poor account of the once celebrated Martinico. Their favorite brand is as much superior to it as was the raw and uncured leaf which the Indians of that day smoked.

Especially to Women.

"Sweet is especially to women," said the gifted, but naughty, Lord Byron.

Surely he was in bad humor when he wrote such words. But there are complaints that only women suffer, that are carrying numbers of them down to early grave. There is hope for those who suffer, no matter how sorely, or severely, in Dr. R. V. Pierce's "Favorite Prescription."

Safe in its action it is a blessing, especially to women and to men, too, for when women suffer, the household is as sweetly ill.

A Perfect Remedy.

Perfect beauty is only attained by pure blood and good health. These acquirements give the possessor a pleasant expression, a fair, clear skin, and a rosy bloom of health. Burdick Blood Bitters purify the blood and tone the entire system to a healthy action.

Mr. Henry Marshall, Reeve of Dunn, writes: "Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harrison, and consider it the very best medicine extant for Dyspepsia."

This medicine is making a marvellous success in Liver Complaint, Dyspepsia, etc., in purifying the blood and restoring manhood to full vigor. Sold by Harkness & Co., druggists, Dundas St.

A Double Purpose.

The popular remedy, Hagyard's Yellow Oil, is used both internally and externally, for sores, pains, colds, croup, rheumatism, asthma and diseases of an inflammatory nature.

A Safe Investment.

Investing twenty-five cents for a bottle of Hagyard's Pectoral Balsam, the best throat and lung healer known. Cures coughs, bronchitis, asthma and all pulmonary complaints.

THE DOMINION

SAVINGS AND INVESTMENT

SOCIETY

LONDON, ONT.

To Farmers, Mechanics and others wishing to borrow Money upon the Security of Real Estate.

Having a large amount of money on hand we have decided, for a short period, to lend it at 6 per cent. on the security offered, principal payable at the end of term, with privilege to borrower to pay interest quarterly, principal with any instalment of interest, labor and materials.

Persons wishing to borrow money will consent that their own interests by applying personally or by letter to

F. B. LEYS,

MANAGER,

OFFICE—Opposite City Hall, Richmond St.

LONDON, ONT., CANADA.

CORPULGENCY

IN THE DOMINION.

Special Cheap Sale During Exhibition

Week.

Don't forget to call and see them before you purchase anywhere else.

W. J. THOMPSON.

LONDON, ONT., CANADA.

A PRIZE

Send six cents for postage, and receive free, a copy

box of goods which will

help you to more money right away than anything else.

Mr. Leys makes no charge whatever: any person rich or poor, old or young, by merely

6cts to cover postage, to F. C. RUSSELL, Esq., Webbs

House, Store St., Boston, Mass., Eng.

## THE CATHOLIC RECORD.

7

JULY 4, 1885.

FIVE-MINUTE SERMONS  
FOR EARLY MASSES

By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

FOURTH SUNDAY AFTER PENTECOST.

"Master, we have labored all the night; and have taken nothing."

St. Peter was without doubt a good fisherman and a patient one, as all good fishermen are. He was content to fish all night with such poor luck as to catch nothing at all.

But after he had taken our Lord on board his ship, it seemed as if all the fish in the lake were anxious to be caught. Such a wonderful haul was made that St. Peter and all the other fishermen were dumbfounded with astonishment. How mighty they were all pleased may well be imagined.

Now, I think there is in our day something going on very like St. Peter's fishing all night and catching no fish. The Catholic Church is the ship of Peter, and he who exercises the authority of master in that ship, together with his mates and other officers, are holding the place which St. Peter was exalted to when our Lord made him the master fisherman of men. That is, the Holy Father, the Pope, the Bishops and priests are fishing for men, and our Lord promised that they should catch them, too.

In a certain degree, also, every one on board Peter's ship—all Catholics—have to do with this great work—the spreading out the nets and drawing souls into the true Church.

For some time there have been some efforts made to catch a certain kind of fish known as *Protestants*, and there is another sort, also becoming common in these waters of ours, called Infidels. And it seems to me that there has been a good deal of fishing all night long, and half the haul made that was hoped for. I will repeat St. Peter's complaint—"Lord, we have labored all the night and taken nothing."

The fishermen know their business and they have worked hard. No trouble on that score. When may we hope that the promise of our Lord will be fulfilled and labor shall be crowned with success? I'll tell you. It will be after Christ has taught His divine doctrine from the ship, and when He can say to us, "Now let down your nets."

If there is anything both true and astonishing it is the prevailing ignorance of their own or of any other religion among Protestants and Infidels. You would think that among so many learned and well-to-do people who have every advantage of education and general information at hand, they would not only know what they believed, but also the reasons why. They make a great boast of knowing, some of them, all the *good* that there is in the Bible, and others, all what they call absurdities and contradictions in the holy volume. You need not be afraid of all this supposed knowledge. In fact, they read the Bible very little, and great numbers of them don't hear half of what the majority of us Catholics hear in church. Catechize them, and it will soon appear that they are densely ignorant of all religion. How can we hope that such people will admire all the beauties of our faith and appreciate all the powerful and logical arguments in favor of that or that truth, who are so lacking in information about the very rudiments of religion?

I meet such people frequently, who are, nevertheless, regular hearers and worshippers of the best preachers of our day, or who pick up here and there some sayings of the pretentious philosopher of an hour.

Christ must teach this multitude from the ship of Peter, and He will do so when we can say of any "Whoso heareth you, heareth Me," that is, when you and I live up to our faith that when they hear us they hear Christ. Let us speak, and when what we speak is for their instruction and suited to their great ignorance of divine things. We must be simple and plain in our instructions when directed to them. Moreover, we must thrust this instruction of the first things every Christian (be he child or man) ought to know, upon them in all charity, and be quick about it, too, without it they will be in imminent peril of losing their souls. They are good enough according to what they know. They like the best of us, love truth, and are really hungering for what is unquestionably their greater happiness. Oh! if we Catholics would only live like Christ, and speak like Christ, then it would be high time to let down the net. Protestants and Infidels would rush in crowds to be taken in. Priests would not know where to find room for the converts.

Enter into the work of spreading Christian doctrine, then. Buy Catholic books of instruction. Buy a good many and give away a good many. Buy a copy of this newspaper and show them this sermon. It may set them thinking, and the reading of good plain instructions, like the simple words of our Lord, will set them to praying as well. When a Protestant or an infidel once begins to pray to the truth, it will be sure to lead him into the net that is let down from St. Peter's ship, only too happy to be numbered among those taken by the divinely appointed lancers of men.

## Plague-Stricken Plymouth!

DOES A SIMILAR DANGER THREATEN EVERYONE OF US?

HOW PUBLIC ATTENTION IS DIRECTED TO PERSONAL PENIS.

ROCKVILLE (N.Y.) Correspondence Indianapolis Sentinel.

"Judge," said a young lawyer to a very successful senior, "tell me the secret of your uniform success at the bar."

"Ah, young man, that secret is a life study, but I will give it to you on condition that you pay all my bills during this session of court."

"Agreed, sir," said the junior.

"Evidence, indisputable evidence!"

At the end of the month the judge remanded the young man of his promise.

"I recall no such promise."

"Ah, but you made it."

"Your evidence, please?"

And the judge, not having any witnesses, lost a case for once!

The man who can produce indisputable evidence wins public favor. I had an interview yesterday with the most successful of American advertisers, whose advertising is most successful because always backed by evidence.

"What style of advertising do you use?" I asked H. H. Warner, Esq.

"Display, reading matter and paragraphs of testimonials."

"Have you many testimonials?"

In answer he showed me a large cabinet chock-full. "We have enough to fill Boston, New York, Chicago, St. Louis and Philadelphia morning papers."

"Do you publish many of them?"

"Not a tittle. Wonderful as are those we do publish, we have thousands like them which we cannot use. 'Why not?' Let me tell you. 'Warner's safe cure' has probably been the most successful medicine for female disorders ever discovered. We have testimonials from ladies of the highest rank, but it would be indecent to publish them. Likewise many statesmen, lawyers, clergymen, doctors of world-wide fame have been cured, but we can only refer to such persons in the most guarded terms, as we do in our reading articles."

"Are these reading articles successful?"

"When read they make such an impression that when the 'evil days' of ill-health draw nigh they are remembered, and Warner's safe cure is used."

"No, sir, it is not necessary now, as at first, to do such constant and expensive advertising. A meritorious medicine sells itself after its merits are known. We present just evidence enough to disarm skeptics and to impress the merits of the remedies upon new consumers. We feel it to be our duty to do this. Hence, best to accomplish our mission of healing the sick, we have to use the reading-article style. People won't read plain testimonials."

"Yes, sir, thousands admit that had they not learned of Warner's safe cure through this clever style they would still be ailing and still impoverishing themselves in fees to unsuccessful 'practitioners.'

It would do your soul good to read the letters of thanksgiving we get from mothers grateful for the perfect success which attends Warner's safe cure when used for children, and the surprised gratification with which men and women of older years and impaired vigor testify to the youthful feelings restored to them by the same means."

"Are these good effects permanent?"

"Of all the cases of kidney, liver, urinary and female diseases we have cured, not two per cent. of them report a return of their disorders. Who else can show such a record?"

"What is the secret of Warner's safe cure permanently reaching so many serious disorders?"

"I will explain by an illustration: The little town of Plymouth, Pa., has been plague-stricken for several months because its water supply was carelessly poisoned. The kidneys and liver are sources of physical well-being. If polluted by disease, all the blood becomes poisoned and every organ is affected, and this great danger threatens everyone who neglects to treat himself promptly."

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