

Old St. David's at Radnor.

By HENRY W. LONGFELLOW.
What an image of peace and rest
Is this little church among its graves!

Here you meet the repose it craves.
The wounded spirit, the heart oppress'd,

Here may find the repose it craves.
The narrow aisle, the bare white wall,

How softly and how peacefully
The soul is laid to rest!

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handful compared to the more humble pilgrims who had come from the neighboring districts of Bavaria and the Tyrol, and from the various towns of Catholic Germany. Great numbers appeared in the peculiar costumes of their respective countries, which, by their bright colors and picturesque character, added not a little to the liveliness and variety of the scene.

Beyond this crowded mass of human beings, and beyond the wooden walls that bounded the enclosure where we sat, the green meadows of the valley were distinctly visible, shut in by a glorious amphitheatre of hills. At first the hills and the valley were bathed in mist, and the pretty little village of Unter-Ammergau, two miles away, was scarcely discernible as it lay sleeping in the gray light of morning.

With its distant thunder-roar and roll; storm-clouds rove the sea that is furled. Now like a splendor, the anchored soul. In an eddy of wind, is the anchored soul. —Lippincott's Magazine.

THE PASSION PLAY

THE OBER-AMMERGAU.

CHAPTER III.

THE THEATRE.

At daybreak on Monday, the fourteenth of August, every one was up and stirring in the village of Ober-Ammergau.

The Hoch Amt, or Parish Mass, began at half-past five. When it was over, the band went playing through the village. This was the signal for the theatre to open; and a long stream of people, eager and enthusiastic, but singularly well-conducted, poured down the winding street into the green meadow, where, close to the clear waters of the Ammer, stood a clumsy looking wooden structure of gigantic size.

The Theatre, though plain and simple in its construction, is admirably adapted for the purpose for which it is intended. The interior is a vast hall, with rows of seats, in the open meadow, a large space is enclosed by common timber planking. It is in shape an oblong rectangle. At one end is erected a stage of ample dimensions, 120 feet in breadth, 170 in depth.

From every part of the theatre a good view of the stage. But, for the convenience of visitors, it has been ruled into off various divisions. The seats are arranged in rows, the distance between the rows varying from ten pence to about five shillings; for the high-minded villages have no thought of making money of their play.

It was a curious sight that vast audience of 5,000 people, as they sat waiting in eager expectation for the Play to begin. Artists and critics, poets, historians and philosophers, statesmen, and soldiers, church dignitaries and men of science, people of noble rank and people of boundless wealth, were gathered together from the ends of the world, to witness the Drama of Redemption represented by the untraveled peasants of a mountain village. Yet these were but

joined to select for a most difficult office, at a most difficult time, a statesman whose strength or weakness they thoroughly knew; who could bring them, as a Catholic, no popular support; who was, as sportsmen say, "out of the running"; for high office, who had found a seat for the one Liberal of considerable political rank left out of this new Cabinet. It is simply impossible that the appointment could have been made for any reason except a conviction that it was the right one to make, or accepted by a Peer whose roll from lands alone is given in Domesday Book at £23,000 a year, on any but patriotic grounds.

The design of the Play is to present, in living reality, a striking picture of our Lord's Passion, beginning with His triumphant entry into Jerusalem on the Sunday before He suffered, and ending with His Resurrection and final Ascension into Heaven. All the events of the Gospel narrative are portrayed with perfect fidelity, but the Gospel narrative is expanded, and so to speak, interpreted, by means of dialogue and dramatic action. This was, no doubt, a difficult and delicate task to undertake; but it has been accomplished with judgment and skill.

Cardinal Newman recently visited London, and addressed the members of the Catholic Union on the interesting subject of the Conversion of England. We append a report of his address.

Cardinal Newman said—When I say to you, gentlemen, that the attention to be paid to the subject of the conversion of England to the Catholic faith, you will think, perhaps, I am venturing without necessity upon difficult and dangerous ground—difficult because it relates to the future, and dangerous from the offense which it may possibly give to our Protestant brethren. But a man must try and speak on such matters as interest and occupy his mind. At the time when you paid me the great compliment of asking me to address you, you were aware what I could attempt and what I could not attempt and I claim, in consequence—and I know I shall obtain—your indulgence in case you should be dissatisfied, whether with my subject or with my mode of treating it.

LORD RIPON.

AN ANSWER TO BRITISH BIGOTRY AND IGNORANCE BY A LIBERAL ENGLISHMAN.

(From The London Spectator.)

ed, though He had begun it before he was one of its members; for the Creator acts by a fixed rule, which we call a system of laws, and ordinarily, and on the whole, He honors and blesses His own ordinance and acts through it, and we best honor Him when we follow His guidance in looking for His presence where He has pledged it.

What a magnificent address on the conversion of England! It is a question if it succeeded here in England even in the sixteenth century. Queen Mary did not do much for it in her short reign she permitted acts, as if for the benefit of Catholics, which were the cause, the excuse, for terrible reprisals in the next reign, and have stamped on the minds of our countrymen a fear and hatred that I shall ask you to consider.

WHAT CATHOLICS MEAN BY PRAYING FOR THAT OBJECT.

ON THE PATRONAGE OF SOVEREIGNS, at least in England, and it would not help them much if they gained it. Indeed, it is a question if it succeeded here in England even in the sixteenth century. Queen Mary did not do much for it in her short reign she permitted acts, as if for the benefit of Catholics, which were the cause, the excuse, for terrible reprisals in the next reign, and have stamped on the minds of our countrymen a fear and hatred that I shall ask you to consider.

AN ABSTRACT IDEA OF CONVERSION— a conversion which is to take place some day or other, without any intention of what it is to be and how it is to come about, is, to my mind, very unsatisfactory. I know, of course, that we must ever leave events to the Supreme Disposer of all things. I do not forget the noble lines,

But leave to Heaven the measure and the choice.

displeasure of the prophet Elisha with the King of Israel, who smote the ground only three times with his arrow instead of more times. "If thou hadst smitten five, six, or seven times," says the prophet, "thou hadst smitten Syria, even to utter destruction; but now three times shalt thou smite it," but in this case there is no question of miracles. Nor will it be to the purpose to refer to the parable of the importunate widow, for that has nothing to do with miracles either.

Cardinal Newman, in reply, said—it had been a great and most welcome surprise to me to find that I, dwelling in England, should have succeeded in gaining friends at the other end of the world, as so many and so warm friends whom I seem to myself to have done so little to deserve, yet who have been so resolute in making known both their warmth and their numbers to the world at large.

At the conclusion of the lecture a vote of thanks to the Cardinal was moved by the Earl of Gainsborough, seconded by Mr. Langdale, supported by Canon Macaulen, and who spoke most

felicitously of the sermons preached by the Vicar of St. Mary's, Oxford, more than forty years ago, and of the influence they had had in leading himself and others into the Catholic Church, and unamiably adopted. The vote was acknowledged by Cardinal Newman in a few words.

Parents who give their children to understand that they are a burden to them, need not be surprised, should they one day be given to understand that they are a burden to their children.

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TO CORRESPONDENTS. All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

LETTER FROM HIS LORDSHIP BISHOP WALSH. London, Ont., May 23, 1878.

DEAR MR. COPPEY.—As you have become proprietor and publisher of the Catholic Record, I deem it my duty to announce to its subscribers and patrons that the change of ownership will not change in its substance and principles.

Yours very sincerely, THOMAS COPPEY, Bishop of London.

Mr. THOMAS COPPEY, Office of the "Catholic Record."

Catholic Record. LONDON, FRIDAY, JUNE 11, 1880.

GARIBALDI AND THE HOUSE OF SAVOY.

The House of Savoy became years ago the creature and instrument of the revolutionists of Italy. It lent its name and aid to rebellion in Lombardy, to spoliation and robbery in the Romagna, to treason in the Sicilies. Count Cavour decided on an united Italy, and to accomplish this purpose employed every instrument within reach.

In the midst of the confusion, the offspring of his own hideous doctrines, Garibaldi now raises his voice to denounce the House of Savoy as the author of Italian misery. We are not of those who would palliate crime or treachery even in royalty.

of perfidy, and ingratitude. But what course did the revolutionary party adopt? The King once enmeshed, they hold him in powerlessness. They had used his name to better attain their objects. These objects attained, they commence to undermine the throne they had set up.

IRISH CATHOLIC COLONIZATION.

Our American neighbors deserve commendation for the movement they have set on foot to establish Catholic colonies in the west. The Irish Catholic body in the United States has not progressed as its activity, intelligence, and worth at one time promised, for the simple reason that the Irish people became in too few cases owners of the soil.

instrumental in bringing about such a convention will do more for Irish Catholics than could be accomplished by centuries of wailing over grievances begotten very frequently of the disappointment of hungry office-seekers.

A PILGRIMAGE OF SORROW.

The visit of the ex-Empress Eugenie to South Africa to pour the fullness of her maternal grief on the spot which witnessed the death agony of the Prince Imperial, recalls the touching and sorrowful incidents connected with the death of this chivalrous prince.

THEAT ECUMENICAL.

We are at length enlightened on the proposed Ecumenical Conference of the Methodist body. The Conference is called on the recommendation of a committee which met on the 10th ult. in Cincinnati.

these latter topics, if duly considered by the conference, may bring about some wholesome discussion. The first will be found of interest to the rural delegates—even more so than Popery. The second will, we are convinced, occupy a much larger share of the attention of the female representatives than paganism itself.

RECEPTION INTO THE CATHOLIC CHURCH OF AN ANGLICAN MINISTER.

On Tuesday, June 1st, a modest but impressive ceremony took place in St. Alphonsus Chapel, Windsor. It was witnessed by a few select friends, but the angels in heaven doubtless looked upon it with rejoicing and complacency.

THE GLADSTONE GOVERNMENT.

The Gladstone Cabinet is already suffering from the irresolution of its leaders. It was placed in power to effect important reforms. These reforms were eagerly demanded by the people, and required vigor and determination on the part of the people's leaders.

what he has done in compliance with the strict injunctions of his conscience.

But alas! this is not the case. We are informed, on what we consider good authority, that the conversion of Mr. Jones to the Catholic Church his raised against him a most violent storm of abuse and censure.

INGERSOLL.

A Jesuit Priest Replies to his Eulogy of Tom Paine.

A few Sundays ago, in the Church of St. Francis Xavier, St. Louis, Mo., the Rev. Thomas Hughes, S. J., addressed a large congregation in reply to Mr. Robert G. Ingersoll's lecture on Tom Paine, recently delivered in Chicago.

THE CABLE.

The cable informs us that Protestant anger against the appointment of Lord Ripon as viceroy of India shows no signs of subsiding. It will, we feel certain, subside now, and will recede rapidly.

My DEAR FRIENDS—I had intended to say nothing more upon this subject, and never again to have the occasion of mentioning even the name of the Chicago lecturer.

With this apology for seeming to intrude upon the respect which is due to this sacred presence and to ourselves, I venture to state that our subject this evening will be the

LECTURE OF INGERSOLL REVIEWED, with other side questions, as they arise in his discourse, delivered about two weeks ago on Thomas Paine. To this subject I have been led by the desires of those who were present here last Sunday, and who expected, in addition to what I then said, a direct refutation of the Chicago lecture.

If libel is a malicious defamation of character, and is a criminal cause, you will understand that to libel the Founder of the common Christian religion professed by all Christian nations is a criminal cause of a deep dye, and puts the criminal on his defense under a dark cloud, indeed of criminality.

Do you want to know, therefore, the "who's who" and the "what's what" of the present case? I answer that Ingersoll is a blasphemer, who, by the common law of this Union, is punishable with fine and imprisonment.

To come to the lecture. The speaker is paid for the occasion, and he plays according to his pay. I think, besides, that his heart is somewhat in the subject; so he plays doubly well. His characteristic excellence is audacity.

And to illustrate the said feature, allow me to remind you of what Bacon says about it. He says that once upon a time Demosthenes was asked what was the first thing in eloquence! And he answered: Action or delivery. What was the second? Action, delivery. And the third? Action, delivery. Strange! Philosophizes Bacon. Strange that the part of an orator, which is but superficial, and rather the virtue of a stage player, should be rated so high above all the other noble parts, as if it stood alone, nay, as if it were all in all.

INGERSOLL'S POINTS, CONSIDERED SERIATIM. The subject matter in which logic might be found is, in the first place, the argument about Paine's drunken habits; secondly, the clap-trap about liberty and patriotism; and thirdly, the railing against the Bible and religion.

I answer by reversing the argument. And I say: Could Paine write if he were not a drunkard? Could cert in historical

ALL to his Enology line.

In the Church of St. Paul, Mo., the Rev. addressed a large...

characters of this republic of ours deliver themselves well except when under drink!

Because Paine was a drunkard, therefore he wrote such things.

But, I say, that he is only pelting us with stones. Let us give him back in kind!

I am using his own style of argument, my friends. Listen!

"You," he says, speaking to all followers of religion, "you have burned us at the stake; you have roasted us at a slow fire; you have torn our flesh with iron; you have covered us with chains; and so on."

Oh! let us pause and draw breath! So infidelity it is that has found out universal gravitation!

But now listen to me. One of them, an infidel if there ever was one, lost his dog Sultan, less than three year ago.

Perhaps Paine's patriotism was of the same type. I should not at all wonder. His drunken habits probably made him of the mellow kind.

Ingelsoll goes on and asks: "What was Paine afraid of? Had he burned anybody? No. Put anybody in an inquisition? No."

Really, between ourselves, my friends, I think Alexander the Great showed a wisdom beyond his years when he rewarded a certain mountebank the way he did.

This lecturer comes before our eyes with a good supply of stones, which he jerks about pretty deftly.

He is a VAGRANT from all social restraint of morals and Christianity. If he has a maternal house, of brick and mortar—and he pretty well gives us to understand that he is pretty well off—do you know, between ourselves, what he has built it with? With the price of blood—the blood of Christian souls?

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Therefore, the Bible indicates the law of immorality. If that is your argument, I say that you are infinitely immoral.

What a dust you raise! We all know, or perhaps some of us do not know, the story of the fly that sat on the hub of the chariot wheel, as it whirled on and raised clouds of dust in the rear.

Truth, says Bacon, is more apt for being mixed with falsehood. This lecturer is all mixed.

Ingelsoll is but the vulgar crier of a sect, a specialty in which he is supposed to excel. But this lecturer has only a voice to give utterance to his view of the situation.

I say, we may locate them all in the general moral system at present. In the pulsating physical order of things they do not much interfere.

But there is a moral world, which consists in the co-ordinating or differentiating of two distinct movements through the chords of free rational life—the movement of God's inspiration, and the motion of man's volition.

A ray of light is captured by Tyndall, who, in the region of physics which falls to his share, is indeed surpassing. But in logic, as he rises from observation to speculation, he evaporates abruptly into a watery cloud, whereon the light of justice and of sense have not sufficiently played.

Finally, comes Ingelsoll, the vulgar crier, who says of himself: "I suppose I am the only gentleman who ever attacked the Church in this world that made money." He makes money by crying there is no God! Give him the cap out, and bells! For, "what fools had only said in their hearts" before, he is willing to say in public with his hired lips.

When he is known to be what he is, and recognized as completely gone outside of the pale of rational life; when, as in the law of the leprosy, the putrefaction morally is complete and known to be such, then is he a leper mature, and may pass abroad as Leprosus. When no prater of sound sense remains, then cry out: Room for the leper, room! Prepare a hall, perhaps, for him here.

Next Sunday evening, I will develop what I have summarized just now, showing how a young man, under the teachers of the day, follows the law of evolution; and, from an enlightened Christian, evolves into an infidel.

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DRY GOODS. HOW TO KEEP COOL DURING THE WARM WEATHER!

Ladies by procuring Light Summer Dress Materials in either Lawns, Muslins or Grenadines, Lace Mitts, Fans, Fine Cotton Hose, &c.

J. J. GIBBONS, CRYSTAL HALL BUILDING, DUNDAS STREET.

CHEAP GOODS THE YEAR ROUND

THE KID GLOVE HOUSE.

Sacred Heart of Jesus. Sacred Heart of Jesus, Burning with love divine; In the garden of my soul, Plant this Heart of Thine.

AT W. GREEN'S New Brocaded Velvets, New Brocaded Velvetens, New Striped Velvets, New Silk Fringes, JUST RECEIVED

NOTICE! WEST END HOUSE. Just received, two cases of Scotch Tweeds.

PHILLIP'S

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