

Faith.
I know not if the dark or bright
Shall be my lot; if that
I shall be mine, my soul delight
Be best or not.
It may be mine to drag for years
Till I'm heavy chain;
Or day and night my tears
Be best or not.
Dear faces may surround my heart
With smiles and glee;
Or I may dwell alone, and in the
Be strange to me.
My bark is wafted to the strand
My breath Divine,
And on the bank there rests a hand
Other than mine.
One who has known in storms to sail
I have on board
Above the raging of the gale
I hear my Lord.
He holds me with the billow's might—
I shall not fall;
If e'er, 'tis short, 'tis long, 'tis light—
He holds me fast.
Safe to the land—safe to the land,
The end is this;
And then with him go hand in hand
Far into bliss.

**THE BEGGARMAN'S STORY;
or the Parting Glass.**

At first sight you might have taken Patrick Byrne for a Spaniard; he was tall, and if he had been in any other station in life but that of a mendicant you would have said that there was about him a decided air of dignity. He seemed very old, yet he appeared more worn by sorrow than by time. Leaning upon an osken stick as he took off his hat to ask for alms, his white hair streamed in the wind.

"Health and long life to you, sir," he said. "Give an old man a trifle. He is past his labour, and cannot trouble this world long, any way."

The petitioner held his hat towards us, with nothing impudent in his manner, but rather with a look of confidence in us, mixed with habitual resignation. His thanks were:

"Heaven bless you! Long life and success to you—to you and yours, and may you never want a friend, as I do."

The last words were spoken low. He laid his hand upon his heart as he bowed to us, and walked slowly away. We called him back, and upon our questioning him further he gave the following account of himself:

"I was bred and born—but no matter where such a one as I was bred or born, no more than where I die and be buried. I, that have neither son, nor daughter, nor kin, nor friend, on the wide earth to mourn over my grave when I am laid in it, as I soon must. Well, when it pleases God to take me, I shall never be missed out of this world, so much as by a dog—and why should I? Having never in my time done good to any—but evil—which I have lived to repent me of many's the long day and night, and ever shall whilst I have sense and reason left. In my youthful days God was too good to me; I had friends, and a little home of my own to go to—pretty a spot of land for a farm as you could see, with a snug cabin, and everything complete, and all to be mine; for I was the only son my father and mother had, and accordingly was made much of. I grew headstrong upon it, and high, and thought nothing of any man, and little of any woman—but one. That one I surely did think of, and well worth thinking of she was. Never was a girl more sought after. She was then just nineteen, and full of life and spirits, but nothing light or bold in her behavior—quite modest and amiable, yet so obliging. She was altogether too good for me to be thinking of, no doubt; faint heart never won fair lady, and so I made bold to speak to Rose (that was her name), and after a world of pains, I began to gain upon her good graces, but couldn't get her to say more than that she liked me better than any one else. This was much for her, for she was coy and proud-like, and she had a good right to be; besides being young she was lovely, beloved by all, and enjoyed all the innocent pleasure that came to her, and so could not easily be brought to give up her way. This was only natural, and no fault of hers. Well, I got to thinking about it all, and considered she would never have held out so long or been so stiff like to me but for her old Aunt Peggy—God rest her soul! One should not talk ill of the dead, yet the poor old soul had no malice in her against me; all she meant was good to her darling niece, as she called her; but she was mistaking in thinking she could make Rosey happy by some better match than I was, counting on all her fondness for me, her own countryman too. Now, there was a party of English soldiers quartered in town, and there was a sergeant among them that was well-to-do and had a pretty place, as he said, in his own country. He courted Rose, and the aunt favored him. He and I could never relish one another at all. He was a handsome man, but very proud, and looked upon me as dirt under his feet because I was an Irishman; and at every word would say, 'That's an Irish bull!' or, 'Do you hear Paddy's brogue?' at which his fellow-soldiers, being all English, would look greatly delighted. Now, all this I could have taken in good

part from any but him, for I was not an ill humoured fellow; but there was a spite in him, I plainly saw, against me, and I could not take a word from him against me or my country, especially when Rose was by, who did not like me the worse for having a proper spirit. She little thought of what would come of it. Whilst all this was going on her aunt found fault with me. She said I was wild and given to drink, both of which charges were malicious, and I knew could come from none other but the sergeant, which enraged me the more against him for speaking so mean behind my back. Now, I know that, though the sergeant did not drink whiskey, he drank plenty of beer. Rose took it, however, to heart, and talked very serious upon it, observing she could never think of marrying a man given to drink; and that the sergeant was remarkably sober and staid, therefore most like her aunt Peggy said, to make good husband. The words went straight to my heart along with Rose's look. I said not a word but went out, resolving before I slept to take an oath against drink of all sorts for Rose's sweet sake. That evening I fell in with some boys of the neighborhood, who would have me along with them, but I denied myself and them; and all I would taste was one parting glass, and then made my way to the chapel-house, and took a vow in the presence of a priest, forswearing spirits for two years. Then I went straight to Rose's house to tell her what I had done, not being sensible that I was that same time a little elevated with the parting glass I had taken. The first thing I noticed in going into the room was the man I least wished to see there, and least looked for at this minute; he was in high talk with the aunt, and Rose sitting on the other side of him, no way strange towards him, I fancied; but that was only fancy, and probably the effect of the liquor I had drunk, which made me see things wrong. I went up and put my head between them, asking Rose did she know what I had been about? 'Yes—too well!' said she, drawing back from my breath. And the aunt looked at her, and she at the aunt; and the sergeant stopped his nose, saying he had not been long enough in Ireland to love the smell of whiskey. I observed that this was an unenviable remark in the present company, and added, that I had not taken a drop that night, but one glass; at which he sneered and said, that was a bull and a blunder, but no wonder, as I was an Irishman, but I replied in defence of myself and country. We went on from one sharp word to another, and some of his soldiermen being of the company, he had the laugh against me still. I was vexed to see Rose bear so well what I could not bear myself; and the talk grew higher and higher, and from talking of blunders and such trifles, we got, I cannot tell you how, on to politics and religion. I was a Catholic, the sergeant a Protestant, and there he thought he still had matters against me. The company, seeing all was not agreeable, dropped off till none were left but my rival, the aunt, Rose and myself. The aunt gave me a hint to depart, but I determined not to take off, for how could I bear to go away beaten, and borne down as it were by the podgy English sergeant, and Rose looking on. At this moment the aunt was called out to see someone who wanted her to go to a funeral the next day; the Englishman then said something about our Irish cry or howl, as he called it, and savages, which Rose remarked was unenviable, she being an Irish girl, which he, only thinking of making fun of me, had quite forgotten. I could not stand this, and challenged him in a low voice to fight, telling him it was a coward, for the man of that Belfast the Protestants were in a small majority. Even the Protestants of that province did not wish to be separated from the rest of Ireland. How many Orangemen were there in Ulster! About 60,000. Now these men were steady, sensible practical men (Opposition chaps), law abiding men (renewed cheers); but once in a while they were seized with a sort of erotic season. (Laughter) From about the commencement of July to the 15th, it was dangerous for a Catholic to come in their way. (Laughter) This was called the celebration of the Boyne. (Opposition laughter.) After the 15th they became once more perfectly reasoning human beings. Their religion was intolerant. As to their loyalty, they confederated to prevent Queen Victoria coming to the throne, desiring to confer the crown on that most despicable being, the Duke of Cumberland. They were now threatening war against the empire. The very same swagger, boss, and threatnings of civil war as were heard now were raised by the Orangemen when the right honorable gentleman brought in the bill for disestablishment of the Irish Church.

LABOUCHERE ON THE ULSTER LOYALISTS.

In the course of a speech recently delivered in the English House of Commons, on the Home Rule question, Mr. Labouchere asked, 'What was Ulster?' It was a kind of fraud. If they included Belfast the Protestants were in a small majority. Even the Protestants of that province did not wish to be separated from the rest of Ireland. How many Orangemen were there in Ulster! About 60,000. Now these men were steady, sensible practical men (Opposition chaps), law abiding men (renewed cheers); but once in a while they were seized with a sort of erotic season. (Laughter) From about the commencement of July to the 15th, it was dangerous for a Catholic to come in their way. (Laughter) This was called the celebration of the Boyne. (Opposition laughter.) After the 15th they became once more perfectly reasoning human beings. Their religion was intolerant. As to their loyalty, they confederated to prevent Queen Victoria coming to the throne, desiring to confer the crown on that most despicable being, the Duke of Cumberland. They were now threatening war against the empire. The very same swagger, boss, and threatnings of civil war as were heard now were raised by the Orangemen when the right honorable gentleman brought in the bill for disestablishment of the Irish Church.

A FLYING GUESS.

An Irish bricklayer was one day brought to the Edinburgh Infirmary, severely injured by a fall from a housetop. The medical man in attendance asked the sufferer at what time the accident occurred. 'Two o'clock, yer honour,' was the reply. On being asked how he came to fall, he said he was going to apply his proposal to the whole of Ulster, could anything more atrocious be conceived than a large Catholic body being subject to the rule of such gentlemen as the Orange body sent over here? Roars of laughter followed this parody on the Ulster men's speeches.

NATIONAL PILLS WILL NOT GIPE OR SICKEN, yet are a thorough cathartic.

FOOTSTEPS OF ST. DOMINIC.

ASSOCIATIONS AMONG LOUDES THAT RECALL HIS MEMORY.
There will, no doubt, be many amongst the pilgrims to Lourdes in May who have special devotion to St. Dominic, and perhaps if they knew how near they are to places around which still lingers the fragrance of his sanctity they will be glad to visit them. There is, indeed, but little left in the old town of Faujeux, or Prouille, but memories of revolutions, spoliation, confiscations and restorations have stripped the churches of nearly all that would attract the outside world. But Faujeux and Prouille are names that seem to awaken the spirits of the two heroes of Albigensian war—one a saint, the other a soldier—Dominic de Guzman and Simon de Montfort. As the traveller goes from Villa Savary across the rolling plain that has a pastoral prettiness, Faujeux, perched upon a lofty hill, dominates all the country about, reminding one of the "city set upon a hill that cannot be hid." The lower terraces are vineyards, and then begin the houses, and wind-mills with huge flapping sails, and finally on the very top is the Gothic church with a lofty spire that is high above all else, and the sky is red and gold with the light of the dying sun, the silhouette of the city is lovely. The Blessed Jourdain of Saxony tells of St. Dominic's coming to Faujeux, and of the dispute which he held with heretics in presence of all the people; and that when no judgment could be formed it was decided to cast the heretical books and St. Dominic's book into the flames, and that doctrine which should survive the fire was to be declared the truth. This was done, and St. Dominic triumphed three times over his adversaries. If one goes into the church there in the square one may see a log from the fire in one of the chapels. The saint was convinced that one cause of the spread of heresy was the skill with which the heretics managed the education of the young women. He and as long as shepherds are convent, and by direction of our Lady, who indicated the fields of Prouille for the site, he built the Convent of our Lady of Prouille, which he himself opened on St. John's Day in 1206. And it was thither that he called his companions from Toulouse, in 1216, to be the founders of a rule to submit to the Pope. Prouille is therefore the birthplace of the Order of Friar Preachers. It grew in numbers and in wealth; at one time the walls were adorned with fifteen stately towers in the city. Then our Lord bade them sit down, in 1216, to be the founders of a rule to submit to the Pope. Prouille is therefore the birthplace of the Order of Friar Preachers. It grew in numbers and in wealth; at one time the walls were adorned with fifteen stately towers in the city. Then our Lord bade them sit down, in 1216, to be the founders of a rule to submit to the Pope. Prouille is therefore the birthplace of the Order of Friar Preachers. 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At Peace.

BY JAMES BERRY BENDEL.

And I said, "She is dead; I could not brook again on that marvelous face look." But they took my hand and they led me in, and I left me alone with my nearest kin. Once again I tried to kiss her face. My beautiful dead and I, face to face. And I could not speak, and I could not stir. But I stood and with love I looked on her. With love, and with rapture, and strange surprise. I looked on the lips and the cold shut eyes; On the perfect rest and calm content. And the happiness there in her features blest; And the thin white hands that had wrought so much. Now nerveless to kiss or to favored touch. My beautiful dead who had known the strife. The pain and the sorrow that we call life. Who had never faltered beneath her cross. Nor murmured when loss followed swift on loss; And the smile that sweetened her lips all away. Lay light on her blessed mouth that day. I smoothed from her hair a silver thread. And I wept, but I could not think her dead. I felt with a wonder too deep for speech. She could tell me only the angels teach. And over her mouth I pressed my ear. Lest there might be something I should not hear. Then out from the silence between us stole A message that reached to my inmost soul: "Why weep you to-day, who have wept before? That the road was rough I must journey o'er. Why mourn that my lips can answer not? What grief has my sorrow as both true and bold? Alas, my life I have longed for rest, You, 'tween when my babe lay on my breast; And now that I lie in a breathless sleep, Instead of rejoicing, you sigh and weep. My dearest, I know that you would not break. If you could, my slumber, and have me wake. For, though life was full of things that bless, I have never till now known happiness." Then I dried my eyes, and with my head I left my mother, the beautiful dead.

ADDRESS.

By Right Rev. Bishop Gilmour of Cleveland.

AT THE SECOND ANNUAL MEETING OF THE AMERICAN CONGRESS OF CHURCHES, AT MUSIC HALL, CLEVELAND, MAY 26, 1886. Cleveland Clergy.

It is an encouraging sign that a Catholic bishop is invited to discuss before this Congress of the Churches of America so vital a question as "Religion in the Public Schools." It speaks a softening of religious rancor and an awakening to the necessity of religion in education. I therefore thank you for the invitation to speak before you, and for the selection of so important a subject for our mutual discussion.

Education is the battle cry of the age, for, as the youth, so the man; as the citizen, so society, and as society, so the nation. The subject is, therefore, not exaggerated and cannot be; the more so from the nature of our laws the citizen must take a part in his own and his neighbor's government. To do this two things are needed:

- 1. The instruction of the intellect. 2. The cultivation of the heart.

Man is composed of body and soul; hence from his nature must deal with matter and spirit. Natural science is the knowledge of nature's powers developed by observation. Spiritual science is the knowledge of God's law as imprinted in the heart of man or directly revealed by God. Each must form an integral part of Christian education, and as man is composed of a body and soul, must be conjointly cultivated.

Observation and history teach that society must be built upon God rather than man, and it is better to cultivate the heart than the intellect. Both should be educated, but the heart rather than the head. Man is made for God; his end is supernatural; spirit is above body, as God is above matter; hence if man is true to his end the spiritual must be preferred to the temporal. In all the revelations given by God through Moses and the prophets, and after them through Christ and his apostles, there is nothing said of secular education or science. On the contrary, Christ commanded us "to seek first the kingdom of God." The burden of revelation is God and the soul. The precept of the commandments is religion and virtue. The nations that made religion dominant in their laws and customs grew and waxed strong so long as their gods were revered. Israel was strong when God was worshipped, but when Israel, or the nations, substituted man for God, they fell. Man without God is a failure. The above will offend modern pride, but truth is not less true because it does not flatter.

Christ said, "Teach what I have taught you, keep the commandments." In obedience to the above, the apostles taught Christ and his disciples, and their successors taught Christ and his law. The mission of revelation is to teach God to man, and to persuade man to live for God. Rome grew strong in her gods, Europe conquered in Christ. Pagan education had for its end temporal happiness and the indulgence of the appetites. Christian education refines the soul, tempers passion and directs man to God.

The characteristic of the age is "change." The rule of caste has ceased, the lower ranks are rising, the higher falling. Kings are no longer above law, nor rulers, nor lawmakers above criticism. Governments now take from the people; rulers and people are correlative terms depending upon the intelligence and honesty guiding their mutual actions. The people are a part of the government, the government a part of the people. In England, France and America, the people are the power, their will is law. For the first time in the history of the world have the people fairly attempted the task of governing themselves. How they will succeed is to be seen. If they fail the future is dark enough.

The question then before us is: Can the people govern themselves? Distinctly and firmly I say yes, if the proper means are used. Distinctly and emphatically I say no, if the proper means are not used. The American colonies were peopled with an intensely religious people. New England gave refuge to the aggressive Puritan; Maryland and Pennsylvania a home to the persecuted Catholic and the gentle Quaker. The Carolians sheltered the exiled Huguenot,

while Virginia stood by the crowd and her church. After the revolution the immigration was Irish and German, both intensely religious. Since 1848 a change has come over the land. Infidelity, religious indifference, luxury, just, impurity, place seeking, corruption, dishonesty, public and private, to day stalk the land. Politics are fast becoming a stench; corruption in politics our national shame. Statesmen and honest men refused to be defiled with the nauses of our political campaigns. Our divorce courts are crowded, our penitentiaries filled with the godless educated. Our youth are insolent, filial reverence is lost, virtue, feticide is wide spread, manual labor is for the negro and the immigrant. Communism, anarchy, revolution are boldly asserting their doctrines, while crowded halls are shamelessly applauding inrolled to Christ. Fifty years ago such could not have been. The men of that time had been educated with a knowledge of God. Religion had been made a part of their training and honesty the foundation of their virtue. Then society leaned upon God, now society builds upon man. Then all power came from God, now all power comes from the people. Then the child was taught his catechism; now for catechism, Bible, religion, there are evolution, progress, humanity. The churches are empty, religion is passing away. Soon godless education will have filled the land with diabolicals.

Such a picture is well calculated to make us pause and think. A change so rapid and so radical must have had its origin in some potent cause. Let us try to discover it. I assume that for successful government, intelligence and morality are necessary; without them there can be neither intelligent exercise of the franchise, nor solid foundation in law. Virtue is necessary for the success of the individual; the individual makes society, hence the aggregate virtue of society will be the aggregate virtue of the individual. The individual is formed in the family and by the school.

We all know the perversity of human nature, its resistance to good, its inclination to evil. Every father and teacher knows this; none better than the clergy. This being then accepted, we reach the vital question.

Can morality exist without religion? Very decidedly I say no, and appeal to history and experience. Greece, Rome, France, were never so enlightened as when most immoral nor so moral as when God ruled. We are to-day vastly more intelligent than we were fifty or a hundred years ago. I firmly, fearlessly say we are vastly less virtuous than we were fifty years ago. Fifty years ago religion formed a part of our daily life, and the catechism a part of the morning's instruction to the child. Then God, the Bible, religion were vital subjects; now it is man, progress, the dollar. None of these will lead to heaven. To land elsewhere is failure.

Christ taught religion and morality, the one inseparable from the other. This being accepted, religion and education must go hand in hand. Education not based upon religion is heathenish, and will end in a ferocious struggle for wealth and self.

The intelligence of the world, the teachers of mankind from Moses to our own times have urged, and insisted on the necessity of religion in education. The teachings of history, the experience of mankind show that where God is worshipped and religion taught society flourishes and government is rational, while without religion there is chaos or slavery. If the people would govern themselves, they must begin and continue by recognizing God as their ruler, and His law as their guide. The world be axiom, Vox Populi, Vox Dei, must be changed to Vox Dei, Vox Populi. The people take from God, not God from the people. If we would live as a people, and prosper as a government, we must be done with the false maxim and pestiferous assumption, that man is sufficient for himself. At no time in the history of the world has man been sufficient for himself, on the contrary when left to himself and separated from God, he has become brutalized and ended in savagery.

It will be assumed there is no danger of us ending in savagery. I hope not, yet France without religion gave us the brutality of her revolution and Rome without her gods, the stench of her immoralities. We are not better than they, nor have we as much natural virtue as Pagan Rome society. Our virtue is Christian; if our virtue will remain the Christian religion must be maintained and taught to our young. Our children must be taught to reverence God, to reverence the Bible, to reverence the church, to reverence the law above man, and the end of life is of more value than the dollar and passion. Until this is done we are on the downward track, when this is done we are safe.

In the beginning our State school system was purely parochial, in which the minister and religion were an integral part. In the school the Bible was read and the catechism taught, and at regular times the minister came to see that the teacher did his duty. Then religion and education were united as they should be, and where all were of the same religion, the system was possible, say admirable. With an increase of population and diversity in religious belief, the original system has changed. Instead of the parish, or district directing and managing the school, as was in the beginning, now the State creates and directs. As the State has no religion, the State can teach no religion. Where the question has been tested, as in Ohio, the courts have decided that religion has no place, can have no place in the public schools, and the Bible cannot be used in them. This is correct law, and follows from our doctrine that the State knows no religion. To assume because the State knows no religion that, therefore, the State can exist without religion, or that the State is not bound to protect and aid religion, is false and suicidal. Catholics do not object to State schools, because they are State schools, nor do they object to the teaching of religion in the public schools. On the contrary, they object that not enough religion is taught in them. Teach the Bible, teach catechism, teach religion say Catholics. Make them an essential part of the school exercises. Do not hide or minimize religion; thus leaving the child to infer that religion is of little value, or a thing to be ashamed of.

Catholics object neither to State schools nor to religion in State schools. However, they do object that any other than the Catholic religion be taught Catholic children. They also object to be taxed to support schools from which, for conscience sake, they can derive no benefit. They further say, let the public schools be so constructed that they, in common with their fellow citizens, can have the religion of the parent taught the child.

It will be said that owing to the mixed state of our society and the great diversity amongst us this cannot be done and maintain a system of State schools. To this I answer, it is done in England, France, Germany, Austria and Canada. I say further, what others can do we can do. If there be a will there will be found a way. Once admit the necessity of religion in education, and good will, backed by our far famed American ingenuity, will find a way. It will be for the churches to say whether religion will be daily taught their children.

I have no hesitation in saying if children are not taught in the future more religion than they are at present the churches will soon have few grown up people to teach. It is for the clergy to say whether the child will be taught religion or grow up without it. The issue is squarely put, is religion or no religion. Which shall we choose?

Christian friends and fellow citizens, would we save our country from the infidelity and immorality that so openly menace us we must cease quarreling. Each in his way and to the extent of his ability must squarely face the enemy. Religious and sectarian differences must be buried. Instead of churches warring against "Romanism and rebellion," they must teach their people that there is a God and a law above both country and people, to which both country and country's laws and law makers must alike bow. God's law is above man's law, and it is time to say to the infidel that in religion he has neither rights nor place, and at best is but a tolerated evil.

Churches and churches have lost their ring, have become followers instead of leaders, panders to politics and politicians, cowards in the cause of God. It is time to open our eyes to the fact that the broad church with its indifferencies, soon to end in no religion, is a brazen-faced infidelity, is growing apace. We applauded revolution in Europe because it assailed kings and Catholicity. It is now at our own doors in the contest between capital and labor and the mutterings for "divide." What others have had we shall have. Religion alone can save us. Religion must be taught our young. There must be less politics in the pulpit, less politics among the clergy. There must be more stalwart religion, less waxy sentimentality from the pulpit and in the school. The clergy seem to be afraid to say a firm, manly word for God or his law. They seem to be afraid to say God is justice and there is a hell for scoundrels. As a result, God is disappearing, the church languishing, the poor untaught.

Let the child be taught religion, let it be a part of his daily bread, let him breathe it and feed upon it till it becomes a part of him. Give him something besides a text culled from the scriptures, have a weekly, sentimental hymn, both selected for the purpose of teaching nothing and offending nobody. Let religion and its rights and its duties be firmly asserted. Let the pulpit and the schools refuse to pander to the error, that infidelity and no religion have equal rights with truth and God. Error and infidelity have no rights anywhere. This must be spoken in the pulpit, in the family, in the school, in the street, in the workshop, in no mincing words till God and religion are restored to the land. Parents must insist on having their children taught religion in the school, must see that it is taught in the family. Ministers, accept of a weekly, sentimental hymn, but let their children be taught religion. The Sunday school has failed to reach the masses. The churches must have fewer cushions and more people. Religion must be planted in the young if we would find it in the old. We must proclaim from the mountain top the clear cut proposition, God must rule.

Our Lady at Hal.

BRUSSELS COR. LONDON TABLET.

An anecdote concerning the famous shrine of Our Lady at Hal, which relate on good authority, will be read with interest as the May month is beginning. Some years ago a child playing on the banks of the Seine at Hal fell into the river, but was rescued from drowning by a passing stranger, who carried the child to his house. The grateful mother wished to recompense the stranger, but he declined any reward, urging that he had only done what any one else would have done in like circumstances. "At least, however," says the weekly, "sentimental Lady of Hal, we read and say daily, 'Notre Dame de Hal, priez pour nous.' The stranger said that he did not believe in such practices, but as a souvenir of the occasion he would do as the good woman wished. The child grew to man's estate and became a priest. Shortly after his ordination he fell into ill-health and went to Algeria, where he took charge of an hospital. One day he was called to the bedside of a Dutchman who was dying in despair. All the efforts of the priest to bring him to repentance failing, he was about to leave him when he noticed a little silver medal which the dying man wore suspended from his neck. The priest on inquiry found the medal was one of Our Lady of Hal—that, in a word, the dying man was his preserver. "Ah, my friend, God sent you to save my life when I was a child," said the priest, "he sends me now to save your soul for all eternity." Overcome at last the man, who had faithfully kept the promise made to the child's mother, repented and died a holy death. The priest's health from that hour grew better, and he shortly afterwards returned to Belgium, where he did not fail to tell many how Our Lady of Hal had interceded for the man who had saved him from an untimely death.

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who then would endure them with such a cheap and effectual remedy within reach?

A STUDY IN CHURCH HISTORY.

The world to day is divided between two great forces or movements, and men are rapidly arranging themselves on one side or the other. These two great forces are, on the one side, the Holy Catholic Church, with its Divine authority, its Divine faith, its Divine laws, and its Divine obligations, spreading itself throughout the world, permeating all nations; and, on the other, a society that is in the darkness of midnight, the deadly antagonist of the Church, its teachings and practices. These forces are necessarily hostile to each other, and the result of the conflict that goes on between them is watched with engrossing interest by widely different and differing classes of onlookers.

Protestantism is not in the field; in the language of a brilliant writer of the present day, "it is now but a mere historical expression; it is no longer one of the competing creeds, any more than Judaism is, or Arianism. Amongst the religious movements that claim the future of the world it has no place." And again, "Protestantism has not, nor ever had anything that Catholicism has not got in far larger measure, and it has deliberately rejected very much of value that Catholicism has. Every Protestant hero, or book, or achievement could be easily matched by ten better from the Catholic record."

This same writer goes on to say, what every intelligent person clearly perceives, that "it is necessary to be a Protestant, that is to believe in the Protestant doctrine, in order to see anything at all valuable in Protestantism. A pure materialist will have to admit that the Catholic Church has had, and even has a great place in the story of civilization. But the moment you abandon the creed of Protestantism it seems to have no claims, no arguments, hardly any history, certainly no future, it is nothing more than the servile worship of a Book grotesquely strained in its interpretation. Read the Book, like any other book, and Protestantism becomes a shapeless pile of commentaries on the Hebrew literature. It is neither a Church, nor a creed, nor a religion. Such is the account that Friedrich Harrison, the English Positivist, gives of Protestantism. The changes are grave, and well calculated to alarm those who still have some hopes of Protestantism. What is especially impressive and singular in them is this; that the indictment of Protestantism is drawn up by those who but yesterday were the friends and champions of the creed that they now so violently assail in their new role, as well as in their old, these men who speak so contemptuously of Protestantism, are the legitimate children of the so-called Reformers of the sixteenth century. They are men, for the most part, of deep intelligence, fearless and independent, who do not hesitate, no matter what offense they may be given to, to speak out openly in pressing principles to their logical and necessary consequences.

However strongly one may be forced to agree with the conclusions that such thinkers, as Harrison and others have reached, it would be unfair to accept their conclusions, unless verified by the testimony of passing events. This I now propose to do.

There is no fact brought home more forcibly to the minds of those who are capable of judging the present condition of religious belief than this; that, within the last few years, there has been going on a rapid, wide spread, and alarming growth of skepticism and infidelity. How is this to be accounted for? To what extent does it prevail? What explanation is to be given of the fact that the skeptical, infidel, is chiefly confined to Protestants, and is rarely to be found among Catholics?

Already it was noted in these papers, that the principle, the cardinal principle of Protestantism is one of division and destruction, not of union. The motto of the creed, but in that of faith itself. Indeed, it is doubtful, if faith in the full, true sense, can exist under the Protestant system. Be this as it may, there can be no question of the destructive spirit of Protestantism in matters of religious belief. The historian, says that "the cornerstone of Protestantism is an admirable one for a temple of Free Thought, and for nothing else." Have events justified this statement? In the very life-time of the reformers, in the days of Luther, Calvin, Melancthon, Zwingli, and the others, divisions had already made and havoc among their followers. Before the death of the reformers, in Germany alone, not to speak of the divisions elsewhere, there were as many as twenty-eight different creeds or formularies of faith; and from that time down to the present the number has gone on increasing, so that to day Protestantism has reached so many divisions and subdivisions that it becomes a most difficult task to remember them all.

If there be any idea more severely reprobated in the Holy Scripture, than this of divisions or sects, no one is aware of it. St. John the Evangelist (x. 10) says "There shall be one fold and one shepherd." The last prayer which the Divine Founder of Christianity prayed upon earth was for the unity of His followers. "This unity was to be the prominent sign by which the unbeliever was to know that Christ was the true Son of God: 'O, Father I pray, that they all may be one, as Thou Father in me, and I in Thee, that they may also be one in us; that the world may believe that Thou hast sent Me.' I have given to them; that they may be one, as we also are one. I in them and Thou in Me; that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as I love Thee." (St. John xvii, 21, 22, 23.)

In that last solemn hour, before the dreadful scenes enacted in Gethsemane and Calvary, and while Judas Iscariot was bartering away his blood for a miserable pittance, the thought uppermost in the mind of the Incarnate Son was the unity of His people; and from the tremendous earnestness of His prayer, He evidently drenched more the divinity of His spiritual or mystical body, the Church, than He did the material matter of His own flesh and blood upon the tree. Where is that unity for which Christ besought His Eternal Father to be found amongst the conflicting sects of Protestantism? It may lay claim to any other possible quality but this.—(By De Shep.)

FIFTEENTH CENTENARY.

CELEBRATION OF THE CONVERSION OF ST. AUGUSTINE—RESUME OF THE LIFE OF THE GREAT LATIN DOCTOR—THE STORY OF HIS CONVERSION—THE EFFECT OF A LOVING AND AFFECTIONATE MOTHER'S PRAYERS.

Cardinal Lavignier has sent to Very Rev. Pere Picard, Superior General of the Augustinians, a formal notification that there will be a celebration this month in Algeria of the fifteenth centennial anniversary of the conversion of St. Augustine.

The anniversary is of intense interest to Catholics all the world over, as well as to those in far off Algeria; and to men of letters every where, as well as to Catholics. St. Augustine is acknowledged to have been the greatest of the Latin doctors of the Church, one of the ablest defenders of Christianity as ever had, and, moreover, one of the most voluminous and learned writers of the world has ever known. Fifteen hundred years ago! What a long vista, and how important an event! How many times has the story been told, and to how many wayward ones in every generation has it recital brought hope and courage! His conversion was like changing the course of the deep and rapid river that had been spreading its waters over marshy lands into new channels that carried freshness and fertility to flowers and fields and forests.

In his Confessions he draws a vivid picture of his youth and young manhood, that shows him to have been a leader among the licentious youths of his day. He was, moreover, a bitter enemy of Catholicity, and an eloquent expounder of the errors of Manicheism. Nine busy years were devoted to this unholy work. Augustine was then twenty-eight years old. He taught with great success in Tagaste, Carthage, Rome and Milan.

His devoted mother, St. Monica, who then had been a widow for twelve years, was with him. His conversion had become the object of her existence. Year after year, for twenty years, every day and every night, she had prayed and wept for her erring son. To the prayers of Monica were added the councils of an aged and learned priest, Simplicius, and the convincing eloquence of the great St. Ambrose.

One day Augustine and Alysius, a friend who was stopping with him, were visited by Pontitianus, an African, attached to the Emperor's court. The visitor, a holy man, noticing on the table a copy of St. Paul's Epistles, spoke beautifully and warmly of religion, and noticing that his auditors listened eagerly he continued at some length. Augustine and Alysius were deeply impressed. After Pontitianus had left, Augustine, turning to Alysius, exclaimed: "Shall we allow the unlearned to thus give us force, while we, with all our knowledge, still wallow in the mire?"

Immediately they arose and, taking with them the book of Epistles went far out into the garden. Seated there, Augustine had an experience which he thus describes: "I was enraged at myself, because I had not do at once what my reason told me was necessary to be done. I would and I would not. I shook the chains by which I was fettered but would not be released. Trifles and vanities, my old mistresses hung about me, pulling me by the garment of the flesh, softly whispering, 'Will thou then forsake us?' But the chaste dignity of consistency beckoned me forward, and urging me to fear nothing, stretched for her loving arms to receive me. There were great numbers of boys and girls, young men and maidens, grave widows and old women, virgin persons of all ages; in all these continuity was the fruitful mother of chaste delights from Thee, O God, her heavenly bridegroom; and she laughed at me with a kind of derision, to draw me on as if she said: 'Art thou not able to do what these men and those maidens do?'"

Augustine was greatly agitated; the tempest in his soul increased, he left Alysius and, withdrawing to a great distance, flung himself on the ground under a fig tree. While thus prostrate in the midst of his entreaties to God for light and help, he heard in the voice of a child the now famous words, "Tolle; Lege; Take and Read." Rising and returning in haste to where Alysius sat, he seized the Book of Epistles and, opening it, read: "Not in revelling and drunkenness; not in chambering and impurities; not in strife and envy, but put ye on the Lord Jesus Christ, and make no provision for the flesh in its concupiscences." He closed the book, his indecisions vanished, and he determined inflexibly to change his life.

The accumulated merits of Monica's prayers poured in upon his soul, and the holy man, who had laughed at me with a kind of derision, to draw me on as if she said: 'Art thou not able to do what these men and those maidens do?'"

Perhaps She was Right.

Archbishop Cullen was making his periodical tour of inspection in the Dublin Sunday schools; Kate Maloney, said he to an intelligent-looking girl, explain the meaning of the sacrament of holy matrimony? A pause. At last Kate replied:—Please, yer honor, it's the state of existing before entering purgatory. Go to the bottom of the class, you ignorant girl, cried the local clergyman, very much ashamed of his pupil. But the Archbishop stopped him. Not so fast, Father Patrick, not so fast. The lass may be right after all. What do you or I know about it!

Horsford's Acid Phosphate.

ASSISTS MENTAL LABOR. PRO. ADOLFE OTT, New York, says of the Acid Phosphate: "I have been enabled to devote myself to hard mental labor, from shortly after breakfast till a late hour in the evening without experiencing the slightest relaxation, and I would not now at any rate dispense with it."

Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.

THE QUESTION OF THE DAY.

Pastoral of the Fourth Provincial Council of Cincinnati.

A man's labor is his own. The strong arm of the poor man and the skill of the mechanic is as much his stock in trade as the gold of the rich man, and each has a right, as he pleases, to sell his labor at a fair price. Men have also a right to band together and agree to sell their labor at any fair price within the limits of Christian justice, and so long as men act freely, and concede to others the same freedom they claim for themselves, there is no sin in labor banding together for self-protection. But when men attempt to force others to work for a given price, or by violence inflict injury, bodily or temporal, they sin. If men are free to band together, and agree not to work for less than a given price, so others are equally free to work for less or more as they please. All men have a right to sell their labor at such price as they deem fair, and no man, nor Union, has a right to force another to join a Union, or to work for the price fixed upon by a Union. Here is where Labor Unions are liable to fail, and in which they cannot be sustained. If one class of men is free to band together and agrees not to sell their labor under a given price, so are others equally free not to join such Unions, and also equally free to sell their labor at such prices as they may determine upon.

Catholics can not be partners in any attempt to coerce others against their just rights; nor can they by overt or secret acts, or violence, do injury to the person or property of others. What one man claims for himself he must concede to another.

On the other hand, capital must be liberal towards labor, and share justly and generously the profits with labor, being mindful of the command "not to muzzle the ox that treadeth out the corn," nor to defraud the laborer of his wages." Capital has no more right to unrewarded labor, nor should capital be unduly protected at the expense of labor. Capital and labor should work hand in hand, and proportionally share the values they have mutually produced. Nature gives the raw material; labor and skill give it its value; capital gives direction, and advancement; and skill, waiting until in turn it can realize on its outlays. They are mutually dependent on each other's interest—capital recognizing the rights of labor, and labor in turn recognizing the rights of capital.

ORANGEMEN AND HOME RULERS.

A scene of extraordinary excitement was witnessed at Lurgan on Monday. About 8000 Orangemen and Protestants assembled to attend the interment of an Orangeman named Dynes. The authorities acted on an information, prohibited the wearing of colors, on the ground that the way to the churchyard lay through a Catholic district. An armed police force under Mr. Hamilton, stipendiary magistrate, stopped the funeral procession for half an hour, and refused to permit the procession to proceed until the Orangemen doffed their colors. A large opposing mob was repulsed by the police, Cheers and counter cheers were given, and for a time a desperate riot was imminent. The Orangemen, who were guarded through the Catholic district amid derisive cheering and cries of "Home Rule!" A band in uniform was obliged to march without instruments. Mr. Hamilton declared that he would use all the force at his disposal to prevent the progress of the procession with Orange emblems. The brethren put on their sashes in the grave yard, and were taunted as cowards by the Home Rulers when compelled to return to their hall with their sashes concealed.

Evicting Sisters of Mercy.

Last Sunday a meeting with a peculiar object was held in Tipperary Town Hall. It was a gathering of the National League, and its purpose was to consider an eviction. Evictions are not altogether rare occurrences in Ireland; but this eviction was a unique one. The landlord is Mr. Smith Barry, of the Defence Union; the tenants the Sisters of Mercy. Along with the convent grounds they held a piece of land adjoining. About seven years ago one of the Sisters died, and her remains were interred in this field. Mr. Smith Barry's agent objected, and demanded to have the remains exhumed, also he would evict the community from the field. The agent died, and nothing was done for some time, until Mr. Horace Townsend was appointed agent over the estate. He evicted the Sisterhood, although they were perfectly willing to pay any rent he should put upon the place; and he relet it—to whom? To a law-tennis committee—none else. Gay assemblages disrupted themselves on the grounds, disturbing the solemn quietude which is the essence of the religious life, and placing the world's vanities and frivolities within sight and hearing of the sisterhood, who have long since abandoned all for the highest purpose to which mortal life could be devoted. There is something almost brutal in the ill taste of this proceeding. The meeting resolved unanimously that Mr. Smith Barry should be asked to let the Sisters have back the land at a fair price, and so be freed from the unseemly inconsequence of which they justly complain.—United Ireland, April 3.

The curate of St. Peter's Church, Douay, was sent for, against the will of a man dying with consumption, who had lived as a professed infidel. The latter, at the arrival of the priest, turned his face to the wall, and seemed to pay no attention to the kind words of his visitor. Suddenly, however, he made a strong effort to spit in the priest's face, the spit fell on the pillow. The curate went as far as the door of the room when he returned, placed his cheek near the mouth of the dying infidel and said: "There, my friend, if it does you any good to spit in my face, spit now." Both were silent for a few seconds; the dying man, with tears in his eyes, muttered "pardon," and then made his confession.

PROF. LOW'S SULPHUR SOAP is a delightful toilet luxury as well as a good curative for skin disease.

AS SWEET AS HONEY is Dr. Low's Pleasant Worm Syrup, yet sure to destroy and expel worms.

Catholic Record.

LONDON, SATURDAY, JUNE 12, 1886. WHITE UNIFORM.

On Sunday next the Church celebrates the great, the holy, the impressive and significant feast of Pentecost, the third principal feast of the ecclesiastical year, dedicated to the Holy Ghost, the third person in the Deity, "the Lord and Comforter who proceeds from the Father and the Son, and who, with the Father and the Son, is equally adored and glorified."

These truths taught us by the gospel above cited are not only great but most consoling. He who is sent as our comforter is God, who can assuage our sorrows and dry our tears—if we resist not His action. He who is sent to enlighten us is God, who can make us know with certainty that which we must believe and that which we must practice. He, in fine, who is sent to give testimony to Jesus Christ is God, whose testimony is true, and cannot, without crime, be doubted. During this holy time we should in all things and at all times prepare and dispose our souls to receive this Comforting Spirit, by whose action and by whose testimony we will be surely enabled to know the better and love and see the more Jesus Christ, Our Lord and Redeemer.

In His word. Before the coming of the Holy Ghost the Apostles themselves, despite his numerous manifestations of divinity and His very many miracles, knew not what really to think of Jesus. But no sooner had the Holy Ghost descended on them, enlightening apostle and disciple, than all, disciples and apostles, and thousands of people with them, publicly proclaim their belief in Jesus Christ as the Only Son of the Living God made man for the salvation of all mankind. This testimony of the divinity of Our Lord continues from age to age by the instrumentality of the Church teaching, the heir and the successor of the Apostles.

By a vote of 341 to 311 Mr. Gladstone's motion for the second reading of his measure relating to the future government of Ireland has been defeated. This result—not altogether unexpected for—by the most sanguine friends of the bill, cannot be otherwise interpreted than as a merely temporary check to the movement inaugurated by the "grand old man"—the movement that must and can end only in the concession to Ireland of the right of self-government. Little doubt is there that Mr. Gladstone will at once make an appeal to the constituencies. Upon the English people then will directly rest the responsibilities—and mighty responsibilities they are—of conceding or refusing Ireland's just demands. For our part we believe, with Justin McCarthy, that the success of the Irish party is only a question of to-day or to-morrow. Mr. Parnell's speech was a masterpiece of cool and telling Parliamentary oratory that cannot fail, when the excitement of the moment has passed away, to produce a powerful effect on the country. The Irish people all over the world must now take hand and part in the struggle. The battle, in so far as Ireland is concerned, will be fought in Ulster. When the smoke rises from the field of the action one side thereof will be found strewn with the political dead of the forever crushed and cowed Orange faction. The majority against the bill was but 30. Had the Parliament of Canada done its duty in the matter of Home Rule, would there have been a majority at all against the bill? This is a fair question that demands and will receive a prompt and unequivocal answer from all Canadian Home Rulers, and they are legion of every class and creed and shade of political opinion.

DELAYED BUT NOT DEAD.

Without at all vouching for the official correctness of the statement of Bishop Duhamel's elevation made by the Ottawa Free Press, we may mention to our readers that we some time ago ourselves declared that the change mentioned by our Ottawa contemporary was among the probabilities. We have little doubt that the whole question of the reconstituting of Quebec's ecclesiastical divisions has engaged the attention of the Seventh Provincial Council. We know not what its conclusions have been. There is little room for doubt, however, that if the Council has decided to recommend to the Holy Father the elevation of the See of Ottawa to an Archbishopric, the Bishop invested with the title and insignia of a Metropolitan prelate. The news of Bishop Duhamel's elevation to this exalted dignity will be gladly received throughout the country. No prelate better deserves, by the double title of zeal and success, the promotion spoken of.

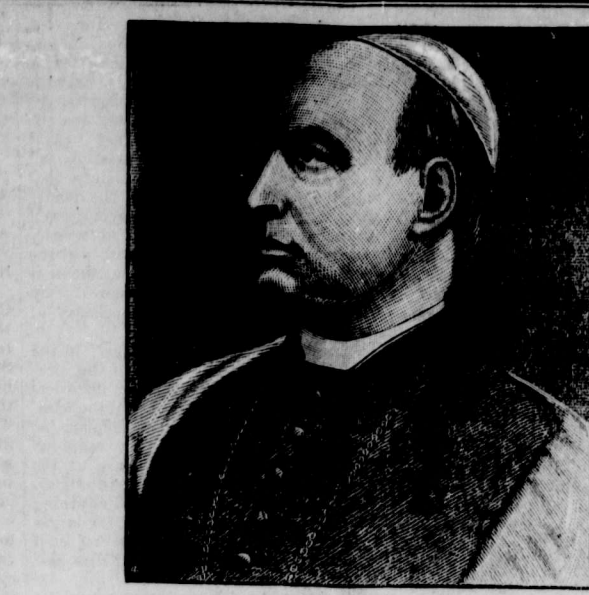
BLAINE ON IRELAND.

The American people have long since had their eyes opened to the fact that a gigantic mistake was made on that chilling November day of 1884 when they made choice of Grover Cleveland for president of the United States in preference to Mr. James G. Blaine of Maine. Mr. Blaine had indeed his faults—no politician or even statesman is without them, politicians and statesmen being like their fellow mortals human, with all that this significant term implies—but in point of intellectual strength and clearness, in point of public grasp and of political prevision, in point of force, determination and solidity of character he was immeasurably the superior of his rival and opponent. Mr. Cleveland was not many months in office till he was grossly offended American susceptibilities, and chagrined American national pride. From the government of Austria-Hungary he suffered the United States to bear a rebuff that called for action, prompt, vigorous, efficacious. From no foreign state, from none of the effete monarchies of Europe, whose continued existence is, in some cases, a disgrace to modern civilization, does America—with its sixty millions of self-governing men—receive that respect due to its worth and demanded by its strength. Had there been placed in the White House a chief magistrate of vital and powerful personality, far-seeing, clear-headed, self-asserting, not the creature of a faction or the tool of a ring, American influence abroad and American confidence at home would have been a condition that, instead of saddening, would cheer, inspire and re-animate the patriot, while confounding, crushing and obliterating the foes of freedom, secret and avowed.

THE SEVENTH COUNCIL OF QUEBEC.

The following is a correct list of the Fathers and Theologians of the 7th Provincial Council of Quebec:

- CARDINAL ARCHBISHOP. Taschereau, His Eminence E. A., Arch-bishop of Quebec. BISHOPS AND PREFERET APOSTOLIC. Bosc, Rt. Rev. Mgr., Prefect Apostolic, Gulf of St. Lawrence. Duhamel, Rt. Rev. Bishop, Ottawa. Fabre, Rt. Rev. Bishop, Montreal. Nicolet. Lafleche, Rt. Rev. Bishop, Three Rivers. Langevin, Rt. Rev. Bishop, Rimouski. Lorrain, Rt. Rev. Bishop, Cythere. Moreau, Rt. Rev. Bishop, St. Hyacinthe. Racine, A., Rt. Rev. Bishop, Sherbrooke. Racine, D., Rt. Rev. Bishop, Chicoutimi. THEOLOGIAN. Rev. Messrs. Blanchet, Rimouski. Caron, Three Rivers. Colin, (P. S.), Montreal. Collin, Pontiac. Doucet, Chicoutimi. Fialtre (O. M. I.), Ottawa. Gagnon, Quebec. Gauthier, Quebec. Gelin, Nicolet. Grenier (S. J.), Three Rivers. Harel, Montreal. Laflamme, Quebec. Langevin, Rimouski. Leblanc, Montreal. Lebrun, Quebec. Legare, Quebec. Marois, Quebec. Mathieu, Nicolet. Maurault, Quebec. Michal, Ottawa. Nantel, Montreal. O'Donnell, St. Hyacinthe. Ouellette, St. Hyacinthe. Pilon, Nicolet. Pilon (C. S. S. R.), Quebec. Rivest, Rimouski. Thivierge, Nicolet. The decrees of the Council will, at the earliest possible moment be despatched to Rome for revision and approval. When stamped with the seal of Supreme Apostolic confirmation they



RIGHT REV. J. T. DUHAMEL, BISHOP OF OTTAWA.

will at once have the force of law binding all under the jurisdiction of the Council to fullest and most exact obedience.

A NEW METROPOLITAN.

In the Ottawa Free Press of June 4th we read the following: "Among the many ecclesiastical changes and elevations which are attracting profound attention among the adherents of the Roman Catholic Church in Canada, the one which will possess the greatest interest for the See of Ottawa will be its prospective elevation to the dignity of an archbishopric and the consequent conference upon his Lordship Bishop Duhamel of the pallium. A rumor has been set in circulation to the effect that this change will take place in conjunction with the elevation of His Grace Archbishop Taschereau to the dignity of cardinal. If such be the case, and there is no reason to doubt its probability, then the See of Ottawa will assuredly have cause for congratulation. His Lordship Bishop Duhamel was brought up in Ottawa and was one of Father Tabaret's and Father Pallier's earliest pupils at the Ottawa college, where he reflected great lustre on his learned preceptors. Ordained priest in 1863 he was elevated to the Episcopate on the death of the late Bishop Eugene Guigues. The greatest friendship was maintained between his Lordship and his former preceptor, the learned Father Tabaret, up to the latter's death, a friendship which is still continued between Father Pallier and his bishop."

Mr. Blaine then dealt with the religious or the "Ulster" objection. Our readers will, at a glance, perceive that the American statesman has a thoroughly correct grasp of the situation. He shows that Catholic Ireland and Protestant Ireland are able and ready to solve the problem of Irish self-government, as Catholic and Protestant America solve together the same problem on this great continent. "An objection comes from the Presbyterians of Ulster, appealing to the Presbyterians of the United States against granting this bill. I was educated under Presbyterian influences and I have connections with that church by kindred blood, and an affinity that begins with my life and I shall not close until my life is ended, and I would be ashamed of the Presbyterian church of America if it responded to an appeal of that kind, which asks that 5,000,000 Irish people shall be kept from free government because of the remote danger, as they fancy, that a Dublin parliament would interfere with their liberties as Presbyterians. "If the Home Rule Bill shall pass and a Dublin parliament shall be granted, there never was an association of men since human government was instituted which assumed power with a greater responsibility to the public opinion than the men who will compose that parliament, because if they are allowed to legislate, it will be by reason of the pressure of the public opinion of the world. And I know that the Catholics of Ireland and the Presbyterians of Ireland can live and do just as the Catholics of the United States and the Presbyterians of the United States live and do."

FINIS CORONAT OPUS.

Notwithstanding the fatigues and preoccupations of Sunday last, His Lordship the Bishop of London was on Monday morning early at his post in St. Joseph's Church, Stratford, to preside at the examination of the confirmation class, consisting of one hundred and five children. He was assisted by the worthy pastor, Rev. Dr. Killooy, the Rev. Father Tiernan and Kennedy of London. After a searching examination in Christian doctrine, His Lordship delivered one of His happiest and most impressive addresses to the children on the purposes that had that day brought them into the newly consecrated temple of God, to receive for the first time the body and blood of Our Lord and Saviour Jesus Christ, and to be enrolled, through the sacred rite of confirmation, among the soldiers of the same Divine Master and Redeemer. The Bishop spoke for nearly an hour, and his exhortation was keenly felt and heartily appreciated by parents and children. At 11 o'clock, Mass was celebrated by the Very Rev. Dean Murphy, and the children then received Holy Communion for the first time. After Mass His Lordship administered confirmation and asked all the boys confirmed to take the total abstinence pledge till they had reached their twenty-first year, a request that was promptly and unanimously complied with. A number of the clergy of the diocese of

extend sympathy, and sometimes the helping hand to struggling nationalities that wanted to get free from a tyranny which she could not see as exercising herself upon Ireland."

Mr. Blaine congratulated his hearers on the enlightened manner in which the campaign was being by Irishmen conducted on both sides of the Atlantic, and he not only counselled but insisted that the Irishmen of America should keep this question, as it has thus far been kept, out of political struggles in this country, and mark any man as an enemy with their cause who would use it for personal gain or personal advancement. "In that spirit," said the American orator, "you can, in the lofty language of the most eloquent of Irishmen, Edmund Burke, attest the justice of your cause to the retiring generation. You can attest it to the advancing generation, between whom we stand as a link in the chain of eternal order; you can justify your policy before every tribunal, you can carry it with confidence before the judgment seat of God."

This, in brief, is the substance of the most important declaration yet made by an American statesman in favor of Irish rights. Mr. Blaine, animated by the strong convictions of a believer in the rights of man in the true sense of that term, felt himself in duty bound to his convictions and to his citizenship to leave no doubt or question as to his position in this crisis of Irish affairs. To that struggling country he generously lends, in the day of her trial, the weight of his great name, the influence of his far-seeing statesmanship. He who fought slavery in the South now assails despotism in Ireland. His victory over the latter will, we trust, be as overwhelming as his triumph over the former was glorious. Mr. Blaine's words had scarcely fallen from his lips than they rang through England, startling the Tories, confounding the recalcitrant Radicals, delighting and comforting the Home Rulers. Salisbury spoke of it in the Lords, Churchill in the Commons, while the press of every shade of opinion scanned its every sentiment. Despite every criticism, defying every attack, it stands, however, unmoved and unmovable, a monument to the genius and worth of James Gillespie Blaine—Maine's favorite son, and one of America's greatest statesmen.

CONFIRMATION AT ST. THOMAS.

His Lordship the Bishop of London, who on the previous Sunday, as reported in last week's Record, blessed the cornerstone of the new church at Simcoe, and besides administered the sacred rite of confirmation there and at La Salette, proceeded on Thursday morning, the 3rd inst., the feast of the Ascension of our Lord, to St. Thomas, where he likewise gave confirmation to one hundred and ten children. Before conferring the sacrament His Lordship presided at, and took part in a careful and thorough examination of the confirmandi. He felt much gratified at their correctness of response, and their evident exact preparation for the sacred rite, which reflects credit not only on the worthy pastor, Father Flannery, and on his zealous curate, Father Traher, but upon the devoted Sisters of St. Joseph, whose pupils most of the children confirmed are privileged to be. High Mass was at 11 a. m. celebrated by the Rev. Father Tiernan. After Mass His Lordship preached at length and with much force and impressiveness to the children, to their parents and to the parishioners generally, exhorting all to the knowledge and fulfilment of their respective duties. The Bishop administered the pledge of total abstinence from intoxicating liquors to all confirmed, to be kept till they had attained their twenty-first year.

POWER OF THE FAITH.

On Sunday, the 23rd of May, four Redemptorist Fathers from Toronto opened a mission in St. Mary's Cathedral, Kingston. The mission will last three or four weeks, the first portion of the time being set apart for women only, the second for children only, and the last for men only. Large crowds have attended the exercises thus far, and the mission promises to be not only a great success but to yield, in an unusually large measure, lasting results of good. A RESPECTED contemporary, the Baltimore Mirror, assures us that the Journal des Debats reports the formation of a National Home Rule League in India similar to the one in Ireland. The Indians openly express their sympathy with the Irish cause, and the agitation there is beginning to create great uneasiness in English political circles. The chickens are coming home to roost. ON THE 2nd of June Mr. Mulock, M. P. for North York, called from his place in the House of Commons attention to the fact that a reprint of an obscene paper—the Police Gazette—which was prohibited from coming into Canada under the Customs law—was being circulated widely throughout the Dominion under a change of title, the paper now being known as the Illustrated Sporting World. He hoped the Government would take steps to stop the circulation of this paper. THE true spirit of Orangemen, its barbarism and blood thirstiness were made manifest by the despatch dated Belfast, June 4th, conveying intelligence that the Orange workmen employed at the Queen's Island ship yards, Belfast, on Friday attacked the navies employed by the harbor commissioners, and after overpowering them and beating them badly drove them into the water. It was with the greatest difficulty that the injured, exhausted and struggling navies were rescued. Six of the navies had to be removed to hospitals, and one is still missing. Intense excitement prevails among local Catholics in consequence of the cowardly attack of the Orangemen. The Orangemen numbered 2,000 and the navies 100. No one has ever yet heard of Orangemen attacking an even number of opponents—Catholic or Protestant. By no possibility can valor or justice be ascribed to these brutal wretches.

London who could not attend the ceremony of Sunday visited Stratford on Monday, to offer congratulations to Rev. Dr. Killooy on his successful pastorate, crowned by Sunday's consecration. Among the visiting clergy were the Rev. Fathers Flannery, St. Thomas; Molphy, Ingersoll; Brady, Woodstock; Tiernan, Walsh and Dunphy, London.

NEW CHURCH AT WOODSTOCK.

We are heartily pleased to learn that it is in serious contemplation to erect a new Catholic Church at Woodstock, in this diocese. Woodstock is, without doubt, one of Ontario's most progressive towns. Its spiritual life has not, however, for various reasons, kept pace with its material growth. The number of Catholics there has for many years been quite limited, and the few who constituted the parish in general far from wealthy. The town now gives good promise of becoming a lively manufacturing centre. If this promise be realized, and we have no reason to doubt that it will, the Catholic population there will make steady and rapid gains. We are, meantime, gratified to know that the best of good feeling prevails between the large Protestant majority and the feeble Catholic minority in that town. This excellent condition of things is very largely due to the tact and kindness of disposition that characterize the Rev. Father Brady. We wish him success in his proposed undertaking, and trust that the new church of St. Mary will in its size and in its style of architecture prove in some degree commensurate with the importance of the prosperous county town of Oxford.

EDITORIAL NOTES.

On Wednesday, May 12th, took place in St. Charles Church, Reade, the blessing of a beautiful new statue of the Blessed Virgin. Father Twomey preached an able sermon on the occasion. The other clergy in attendance were Rev. Fathers Mackey, Marysville; McDonagh, Napanee; and O'Gorman, Belleville.

We chronicle with pleasure the fact that Mr. John Callaghan, of Ingersoll, has presented the Rev. Father Molphy, pastor of the Church of the Sacred Heart in that town, with \$500 to purchase therefor a new organ. Father Molphy expects to have the new instrument in position by September 17th, the anniversary of Mrs. Callaghan's death, when it will be solemnly blessed and opened for service.

The Basilian Fathers will, we learn, next month assume charge of St. Anne's parish, Detroit. These good priests have charge of the St. Michael's College, Toronto, and Assumption College, Sandwich, besides the care of the flourishing parishes of St. Basil's, Toronto, and Assumption, Sandwich. That they will meet with success in Detroit no one who knows their zeal can for a moment doubt.

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STRATFORD'S SE.

St. Joseph's Church consecrated.

Most Rev. Dr. Carber Consecrator.

Eloquent Discourses by His Archbishop of Toronto and Bishop of London.

Master's Effort of Rev. Dr. Detroit, Treasurer of the National League of America.

Not since that glorious night of the lovely springtime of 1875, when the Rev. Peter Francis O'Brien of Holy Church, Catholic, Apostolic, Roman, and Vicar General, issued from the consecration of His Grace the Archbishop of take rank and place in the hierarchy as Bishop of Hamilton beautiful city of the West, such an imposing gathering and clergy as that which within its walls on Sunday word had gone abroad that St. Church having been entirely from debt was to be consecrated by the Rev. Dr. O'Brien, a multitude of the faithful non-Catholic friends gathered near this impressive ceremony has never upon any met in Stratford. The that the pupils was in the to be filled by the Rev. Dr. O'Brien, Treasurer of National League of America the evening by the Bishop of London and the that His Grace of Toronto in a few moments address the Ontario's "Garden city" not a little to bring together concourses of people that majestic temple morning and so great was the crowd on the sions that the Rev. Dr. O'Brien was able at either side of the altar to leave through inability to catch glimpse of the ceremonial. ing is a correct list of prelates in attendance:

- ARCHBISHOP. Lynch, Most Rev. John Joseph, Toronto. BISHOP. Carber, Most Rev. Jas. Joseph, Hamilton. WALSH, Most Rev. John, D. D., Hamilton. PRIESTS. Bayard, Rev. Joseph. Brennan, Rev. P. J. Gerard, Rev. Joseph. Kennedy, Rev. John. Lennon, Rev. E. B. D. Murphy, Very Rev. Dean. Northgar, Rev. George. O'Connor, Very Rev. Dean. O'Connell, Rev. John. O'Neil, Rev. John. Reilly, Rev. Charles J., D. D. Wagon, Very Rev. Dean.

Though we have already given a sketch of the parish and of Stratford our readers will peruse the following taken from the Ottawa Free Press of Monday, June 7th: "Stratford, although the bright sisterhood of Canada occupies by no means the least position, and its rapid progress credit upon the enterprise and industry of its citizens. But although it has been so marked the development of Catholicism has been more notable. It is a town that, since the very inception of its existence, has been a town that now constitutes the centre of the county of Perth. The Rom have held a leading position in munity, and their onward march been identical with its best interests of half a century has the first emigrant settlers. World found a lodging place of the plain rivers. When selected as the proper design for its founders, in meagre Shakespearian phrase for the settlement of Avon, and so it ever since. The original sett Sergeant, an Irish gentleman, prary, and he was followed over year—1822—by several other struggles they were sustained and amongst them the first affected was a movement for of regular service and the contraction of the rites presec mother church. In the Father Dempsey traversed wilderness then existing new village and St. Thom brated the first mass there, following year he solemnly marriage and baptized the child within the environs. For some years the settlers only with occasional service when Father Gibney was church of Guelph and Strat years. It was during his first the first church was built unpretentious frame st worthy of the slightest con the beautiful edifice that the sacred purpose. In confirmation was held, but till 1856 that a priest took once permanently in the place. Father Canney con pastorate until 1858, when ceded by the good, pious Peter Francis Crinnon.

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STRATFORD'S SHRINE

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Masterly Effort of Rev. Dr. Kelly, of Detroit, Treasurer of the Irish National League of America.

Not since that glorious morning of the lovely springtide of 1874 when the Very Rev. Peter Francis Crinon, Priest of Holy Church, Catholic, Apostolic and Roman, and Vicar General of London issued from the consecrating hand of His Grace the Archbishop of Toronto to take rank and place in the Christian hierarchy as Bishop of Hamilton, has the beautiful city on the Avon witnessed such an imposing gathering of bishops and clergy as that which assembled within its walls on Sunday last. The word had gone abroad that St. Joseph's Church having been entirely released from debt was to be consecrated and that a multitude of the faithful and their non-Catholic friends gathered to witness this impressive ceremonial as has never upon any occasion met in Stratford. The tidings too that the pulpit was in the morning to be filled by the Rev. Dr. Charles Reilly, of Detroit, Treasurer of the Irish National League of America, and in the evening by the eloquent Bishop of London and the intimation that His Grace of Toronto might also for a few moments address the people of Ontario's "Garden City" contributed not a little to bring together the vast concourse of people that filled this majestic temple morning and evening. So great was the crowd on both occasions that standing room was not obtainable at either service and many had to leave through inability to catch even a glimpse of the altar. The following is a correct list of prelates and clergy in attendance:

- ARCHBISHOP Lynch, Most Rev. John Joseph.....Toronto
BISHOPS Carbery, Most Rev. Jas. Joseph O.P.....Hamilton
Walsh, Most Rev. John, D. D.....London
BAYARD, Rev. Jos.....Sarnia
BRANNAN, Rev. P. J.....St. Mary's
GERARD, Rev. Jos.....Belle River
KENNEDY, Rev. Jos.....London
KILROY, Rev. E. B., D. D.....Stratford
LENNON, Rev. P.....Stratford
MURPHY, Very Rev. Dean.....Irishtown
NORTHGAVES, Rev. Geo.....Stratford
O'CONNOR, Very Rev. Dean.....Sandwich
O'CONNOR, Rev. John.....Maldstone
QUIGLEY, Rev. J.....Stratford
O'NEILL, Rev. John.....Kinkora
REILLY, Rev. Charles O., D. D.....Detroit
WAGNER, Very Rev. Dean.....Windsor

Though we have already given an historical sketch of the church of Stratford our readers will know peruse the following taken from the London Free Press of Monday, June 7th, with much interest: "Stratford, although the youngest in the bright sisterhood of Canadian cities, occupies by no means the least prominent position, and its rapid progress reflects credit upon the enterprise and energy of its citizens. But although its growth has been so marked the development in its midst of Catholicism has proved even more notable. It is a remarkable fact that, since the very inception of the village from which has arisen the fine city that now constitutes the centre point in the county of Perth, the Catholics have held a leading position in the community, and their onward movement has been identical with its best interests. Upwards of half a century has elapsed since the first emigrant settlers from the Old World found a lodging place on the banks of the placid river. When Stratford was selected as the proper designation for the burgh its founders, in memory of the illustrious birthplace of the immortal Shakespeare, chose for the river the appellation of Avon, and so it has remained ever since. The original settler was John Sergeant, an Irish gentleman from Tipperary, and he was followed in the same year—1827—by several others. In their struggles they were sustained by the

POWER OF THE FAITH, and amongst the first arrangements perfected was a movement for the holding of regular service and the due administration of the rites prescribed by the mother church. In the fall of 1832 Father Dempsey traversed the dense wilderness then existing between the new village and St. Thomas, and celebrated the first mass there, while in the following year he solemnized the first marriage and baptized the first white child within the environs of the place. For some years the settlers were blessed only with occasional services, until 1841, when Father Gibney was given the church of Guelph and Stratford for three years. It was during his priesthood that the first church was built. It was an unpretentious frame structure not worthy of the slightest comparison with the beautiful edifice that now serves for the sacred purpose. In 1843 the first confirmation was held, but it was not till 1856 that a priest took up his residence permanently in the then thriving place. Father Conroy continued in the pastorate until 1858, when he was succeeded by the good, pious and lamented Peter Francis Crinon. The ministry of

FATHER CRINON proved productive of incalculable benefit to the Catholic portion of the community. Possessed of great strength of purpose he threw himself heartily into the work, and the church made wonderful strides in advance. He established the first separate school—there are at present two fine educational institutions of the kind—built two churches, and finally

succeeded in having constructed the church of St. Joseph, which even to-day remains beyond all question the most ornate, substantial, commodious and beautiful of the entire bishopric of London, with the exception of St. Peter's Cathedral, while its altars and ornaments most certainly surpass anything in Western Ontario. Father Crinon continued in charge of the church until April 19th, 1874, when he was consecrated Bishop of Hamilton. Upon the departure of Bishop Crinon to his new sphere of labor

REV. EDMOND BURKE KILROY was appointed to Stratford, and still remains in charge. His high mental attainments are testified by his elevation to the dignity of D. D., and his eminent ability for the position he occupies is abundantly shown by the great success that has attended his ministry. When he assumed his holy office in the town he found the church deeply involved in debt, but this proved no deterrent to him. Imbued with the most indomitable energy and steadfastness of purpose, he resolutely undertook the task of wiping off the entire debt. His efforts were ably seconded by his flock, but he proved a whole host in himself. Casting himself zealously into the breach he struggled and persevered amidst trials and darkness, and overcame every obstacle that presented itself, while at the same time he performed earnestly his church work, was ever foremost in endeavoring to promote the progress of the community in which his lot was cast, and to contribute in the utmost degree to the temporal and spiritual welfare of those under his charge. And to day he has the proud satisfaction of realizing

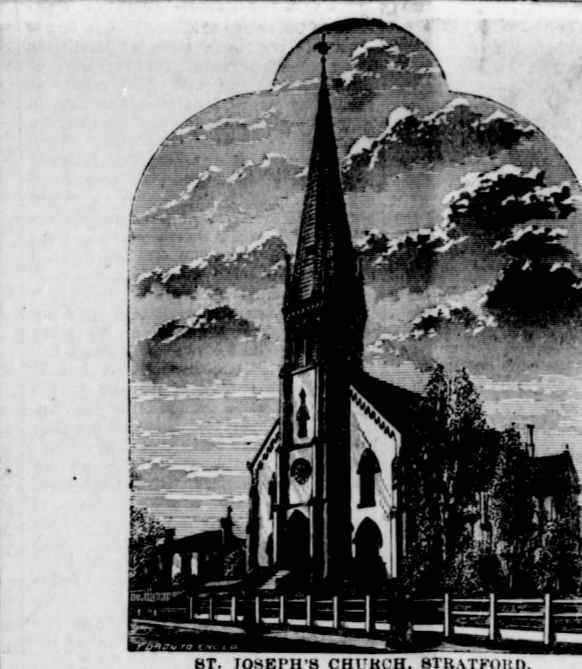
THE MAGNIFICENT SUCCESS that has crowned his efforts. The sacrifice, the self-denial, the rigid adherence to duty involved in the task are all forgotten, as he can gaze complacently upon the monument, grander, more noble and more enduring than any mere form of stone or metal, that will long remain to endear his memory to future generations, and to prove a shining example of what can be accomplished through energy, zeal, piety, perseverance, and a resolute determination to be deterred by nothing. Most palpably in Dr. Kilroy's vocabulary no such word as fail can be found. The spacious and beautiful church, two fine schools, a convent and residence now stand within the precincts of the city, and all are completely out of debt. While the parish is in a highly prosperous condition and with every possible encouragement for the future the outlook is most auspicious. No cloud dims the horizon, but in the effulgence of perfect success always the worthy, untiring and accomplished priest can lay the proud pronoun to his soul, "Well done, thou good and faithful servant." The most sincere congratulations, the most hearty plaudits can scarcely suffice to render a fitting tribute to the good priest whose elegant church was solemnly consecrated yesterday.

THE CHURCH. Before speaking of the consecration it may not be amiss to give a brief sketch of the church itself. It is a substantial, well built edifice of brick, and presents a pleasing appearance to the eye, more particularly through the lofty entrance, the neat, trim and handsome character of the surroundings, and the manner in which the front of the building and the approaches thereto have been recently repainted and adorned. But if the exterior be attractive, what can be adequately said of the interior? Lofty ceilings rising to a great height, wide windows, spacious aisles, comfortable seats and gorgeous furnishings combine to form a beautiful picture and the total ensemble of the whole is elegant beyond compare. The structure is 164 feet in length, by 60 in width, and is provided with three aisles—the main and two side—all of which are quite ample. Seven heavy gilded pillars, finely fluted, support at each side the three lofty ceilings, which are beautifully grained in plaster, while light is afforded by twenty-one elegant stained glass windows. The vestry is also finely finished and well furnished, reflecting credit upon the energy of the pastor and the liberality of the congregation, who undoubtedly possess perhaps the handsomest and most finely furnished church edifice in the Province, and one to which they may well turn with pride. To

OF WHICH THERE ARE NO LESS THAN THREE, would be a matter of extreme difficulty, especially if it be sought to convey an accurate impression of the reality. They are beyond question magnificent samples of workmanship, finished in exquisite style, and adorned in a manner that has never been equalled in the west. Occupying the entire central position of the sanctuary is the main altar, standing forty feet in height and soaring aloft to the very dome of the building. It is constructed of walnut and ash, elegantly carved, and is surmounted by a truly magnificent statue of the Sacred Heart. As accessories to this are eight other handsome statues, four each being placed upon the side altars. Formerly,

THIS MASSIVE STRUCTURE stood close to the wall, and appeared almost to merge into the rear wall, concealing in a great measure the beautiful window at the rear, upon which is pictured a vivid representation of the solemn scenes of the crucifixion and the fondly anticipated conception of the glorious resurrection, when Jesus, the Son of Mary, shall come with His infinite Father to reward the just and punish the unjust. The window is a beautiful work of art, and it is finely to be seen in the present position of the altar. The work of moving out the ponderous structure was a most prodigious task, and was undertaken with much fear and trembling upon the part of the priests for the edifice was so heavily laden with its sacred relics deposited in the aperture prepared for it, and the whole sealed up. This ceremony was of a very impressive and dignified nature throughout, and was carried out with all due solemnity. During the morning

A VERY LARGE ASSEMBLAGE gathered in front of the church and anxiously awaited the opening of the doors, which were thrown apart at 10.30 o'clock, when the procession, composed of the acolytes, cross-bearer, attending priests, bishops and archbishops, passed the por-



ST. JOSEPH'S CHURCH, STRATFORD.

moved as required, but in view of the consecration the main altar has been RENDERED A PERMANENCY, being solidly rebuilt of brick and stone from the foundation to the coping. It is surmounted by a very ornate and handsome slab of polished marble imported from Rutland, Vermont. Upon this stone are marked five crosses, one in the centre, and one at each corner, and near the front is a small aperture, wherein during the consecration ceremony was deposited a silver casket containing the sacred relics, after which the aperture was covered and sealed up. Twelve iron plates with crosses have been inserted in the walls at intervals, each having a candle above it, and these were also duly blessed yesterday.

THE EPISTLE SIDE. Upon the right, or epistle side, stands the altar of St. Joseph, which is another most beautiful structure of walnut and black ash, and was donated by the late Catherine Corcoran, wife of James Corcoran, Esq. In the apex at the back of this altar is placed a very handsome statue of St. Joseph, which was imported direct from Munich in Germany, and is a fine piece of workmanship.

THE GOSPEL SIDE. The left, or gospel side, is devoted to the altar of Blessed Virgin, and it is also built of ash and walnut, picked out in gold, so are its companions. It was the gift of Patrick Bonnon, and is surmounted by an elegantly designed statue of the Virgin Mary, bearing in her arms the infant Jesus. This was also imported from Munich expressly.

THE SANCTUARY. The sanctuary is very large and commodious, and has been carefully furnished and carpeted. Suspended in front of the main altar is a magnificent and costly ornamentation, which has been moved several feet, and conveniently arranged, so that it may be raised or lowered at pleasure. The walls of the sanctuary are paneled in oil, picked out in two pretty tints of blue, imparting to it a pleasing appearance. Two thrones are also placed in the sanctuary, and in rear of the main altar is a passage-way and a series of repositories for the storing of the vestments, altar linens and sacred vessels appertaining thereto.

THE ACCESSORIES. The crosses placed around the church are inscribed with the names of persons who have been prominently identified with the history of the church, and whose record will thus be transmitted to posterity. At intervals around the sides of the church are the usual fourteen stations—the way of the cross—each of these being magnificently painted in oil, and forming a very artistic picture. The choir gallery has also been remodelled and rendered more comfortable, and everything possible done to improve the edifice in all respects.

THE SEATING CAPACITY has through an ingenious adaptation of the existing circumstances been so enlarged as to accommodate fully one thousand persons, and the success achieved in this respect furnishes another triumph for Major Gray. There is one piece of furniture that most decidedly should not be overlooked, and that is the pulpit, which stands in front of the left altar. It is circular in form, elegantly carved and embossed, constructed of black walnut and ash, and delicately tinted in gold. It is a most ornate piece of workmanship, and a perfect facsimile of the pulpit to which the highest premium was awarded at the Centennial Exposition, and in thorough harmony with the furnishing of the church throughout.

THE CONSECRATION. Sunday last dawned beautifully and a more auspicious time could not have been selected for the solemn ceremony which has rewarded Dr. Kilroy for all his struggles and earnest efforts. Shortly after four o'clock in the morning, masses began to be said by the visiting clergy in the Convent and School House adjoining the building; but the impressive ceremony of the consecration was not inaugurated until 7 o'clock, when the customary procession moved thrice around the church, and the edifice was solemnly consecrated by Right Rev. Dr. Carbery, of Hamilton, the proceedings acquiring much more brilliancy through the august presence of His Grace Archbishop Lynch and His Lordship Bishop Walsh, of London, who appeared in full Pontificals. The altar, the central point in the material portion of Catholic worship, was next consecrated, the silver casket containing the sacred relics deposited in the aperture prepared for it, and the whole sealed up. This ceremony was of a very impressive and dignified nature throughout, and was carried out with all due solemnity. During the morning

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tal, and after reaching the sanctuary assumed the seats assigned for them. The public were then permitted to enter, and in a short time every seat was filled, and chaises had to be brought into requisition. Solemn High Mass was celebrated by Very Rev. Dean Murphy, of Irishtown; the Officers of Honor were Dean Wagner, Windsor; and Rev. Dennis O'Connor, President of Sandwich College; Deacon and sub-Deacon, Revs. Joseph Bayard, Sarnia, and P. J. Brennan, St. Mary's; Masters of Ceremonies, Revs. G. Northgaves, Stratford, and Joseph Kennedy, of London.

THE CHOIR was under the direct management of Mr. O'Loane, assisted by Mr. Duggles, Mr. Gray, Mr. Trainor, Mr. Young, Miss Tibbs and Miss Hurley. The soloists were Miss Ford, of St. Mary's; and Miss Chute, of Stratford.

DR. REILLY'S SERMON. "I have sanctified this house which thou hast built, to put my name there forever, and my eyes and my heart shall be there always."—I Kings, ix, 3. "My eyes also shall be open and my ears attentive to the prayer of him who shall pray in this place."—Ezra, viii, 15. Words taken from the book of Solomon, from the King and the Paraphrase; words beloved brethren, well calculated to inspire us with those sentiments of reverence which are due to the house of God as the vestibule of His immensity, a witness of His covenant and the temple of a worship which is the highest divine attributes. I say it is the vestibule of God's immensity. How profound the reflection, how vast the conception which acquaints us with the omnipresence of God! God present intimately and always to all creatures in the universe, whether living or inanimate, organic or inorganic. His conservative presence is the support of our material existence; by our intellectual and moral being is His presence as the temple of a worship which is the highest divine attributes. I say it is the vestibule of God's immensity. How profound the reflection, how vast the conception which acquaints us with the omnipresence of God! God present intimately and always to all creatures in the universe, whether living or inanimate, organic or inorganic. His conservative presence is the support of our material existence; by our intellectual and moral being is His presence as the temple of a worship which is the highest divine attributes. I say it is the vestibule of God's immensity. How profound the reflection, how vast the conception which acquaints us with the omnipresence of God! God present intimately and always to all creatures in the universe, whether living or inanimate, organic or inorganic. 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Continued from fifth page. His hands in this house, a applicant for...

Oh, my brethren, if ever opportunity visited the human family to take pledge of God's mercy on a fallen race, I behold it here—here, where I see the house of prayer completed and the place of sacrifice consecrated...

THE ARCHBISHOP'S ADDRESS. Archbishop Lynch congratulated them on the consummation of the great work they had accomplished through their pastor and themselves.

THE EVENING SERVICE. The church was again filled to excess in the evening, and a pleasing feature of the service consisted of the musical selections, which were remarkably fine, the solo especially being most admirably rendered.

HIS LORDSHIP BISHOP WALSH delivered an interesting lecture in regard to Christ's instructions to His apostles—"to bear testimony of Him."

His servants, commissioning them to preach, to evangelize all mankind by the college of teachers that was to continue his work forever, endowed by God, down to the consummation of the world.

On Tuesday a grand dinner was given by the rector, in honor of Bishop Carbery and the Provincial Superior, Father E. Funcken, who set out the same day for Rome on business of his order.

A SUCCESSFUL MISSION IN THE CITY. The mission conducted by the Jesuit Fathers Doherty and Kiely, of Guelph and Jones, of Montreal, in St. Mary's Cathedral, under the leadership of Rev. Father Doherty for the last fifteen days, came to a successful termination last Sunday evening.

DIocese of Kingston. His Lordship Bishop Cleary has been pleased to make the following appointments: Rv. Father Twomey will succeed Father Twomey as Chaplain to the Penitentiary and Asylum, also to the C. M. B. A.

Correspondence of the Catholic Record. HOME RULE. The following resolutions were unanimously adopted by the Catholic Association of Cobourg, at a regular monthly meeting held on Tuesday, June 1st.

Schools, examined the children and gave them a holiday. He expressed himself highly satisfied with the quick answers the order and general neatness of dress and surroundings.

Address to the Rev. P. McCarthy, P. F. of Wakefield and Lov. Pembroke Observer, June 5th. The following address, handsomely engraved, was recently presented to Rev. P. McCarthy by his parishioners.

DEATH OF AN AGED AND RESPECTED RESIDENT OF OTTAWA CITY. Mr. Dennis McGrath, one of Ottawa's first settlers, a native of Kiltren, County of Londonderry, Ireland, immigrated to Canada, in May, 1837.

THE BOTHWELL BAZAAR AND PICNIC. The 1st of July promises to be a red letter day for Bothwell. Charming music, eloquent speeches, sprinting, bicycle and horse races, baseball and lacrosse matches are counted among the attractions.

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OUR BREAD IN DANGER.

The Alarming Increase in Baking Powder Adulterations.

Among recent important discoveries by the food analysts is that by Prof. Morr, U. S. Government Chemist, of large amounts of lime and alum in the cheap baking powders.

The use of alum is to produce a cheap baking powder. It costs less than two cents a pound, whereas pure cream of tartar costs forty. Its effect upon the system has been ascertained to be poisonous, and overdoses have been attended with fatal results.

The effect of lime upon the delicate membranes of the stomach, intestines and kidneys, more particularly of infants and children, and especially when taken into the system day after day, and with almost every meal, is pernicious in the extreme.

The absolute purity and wholesomeness of the Royal Baking Powder—now affirmed by every chemist and food analyst of prominence, and conceded by all manufacturers of other brands—arises from the exclusive use of cream of tartar specially refined by patent processes, which remove totally the lime and all other impurities.

I subjected several samples of the Royal Baking Powder, purchased from dealers in Brooklyn, to chemical analysis, and I take pleasure in stating that this powder has attained a most remarkable purity.

DR. O. GROTHE, Chemist Department of Health, Brooklyn, N. Y.

THE BANK OF LONDON IN CANADA. DIVIDEND NO. 5. NOTICE is hereby given that a Dividend of Three and One-half per cent. for the current half year, being at the rate of Seven per cent. per annum, upon the paid-up Capital of the Bank, has this day been declared.

GENERAL DEBILITY. All suffering from General Debility, or unable to take sufficient nourishment to keep up the system, should take Sarsaparilla, Beer, Iron and Wine. We are safe in saying there is no preparation in the market which will give better results.

HARKNESS & COY, DRUGGISTS, COR. DUNDAS & WELLINGTON STS. LONDON, ONTARIO. TEACHER WANTED. WITH A FIRST OR AT LEAST SECOND CLASS CERTIFICATE, to fill Professorship in a leading Catholic House of Education in this Province.

WICKS FOR SANITARY LAMPS. MEAGERS EIGHT-DAY WICKS. For Sanitary Lamps, burn a week without refilling. Post free, \$1 a box, which lasts a year. Dollar notes accepted. REV. W. W. MEAGER, Weymouth, England.

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She bares her breast, which many a wound, Which many a blow made sore, What time the cruel mother's woeed Insensate in her core.

But still thy feet I dare embrace With mingled hope and fear— For lo! thy foot is on the sea, And Mary kneels there.

Like some tired bird, whose homeward flight Beseeches its distant nest; Ah! my song, my voice more slight Upon my country's breast.

Then break, ye smiling eyes, In smiles, And let your tears be dry; Ye thousand angel grilles, The joyous strain prolonged.

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