

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering said to him. Blessed art thou Simon Bar-Jona because flesh and blood hath not revealed it to thee, but my Father who is in Heaven. And I say to thee. That thou art Peter; and upon this rock I will build my Church, and the gates of Hell shall not prevail against it.

And I shall give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in Heaven, and whatsoever thou shalt loose upon earth shall be loosed also in Heaven. S. Matthew xvi. 15-19.



Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth?

—TERTULLIAN Prescrip. xxii. "There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, execrable."—St. Cyprian Ep. 43 ad Ploem.

"All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—St. Cyril of Jerusalem. Cat. xi. l.

Calendar.

- October 8—Sunday—XVII after Pent II Oct. Maternity of the B V M. G Doub com &c.
9—Monday—St. Dennis &c M M Semid.
10—Tuesday—St. Francis Burgis & Semid.
11—Wednesday—St. Leo III P C Doub from 12th June.
12—Thursday—St. Anthony of Padua B Doub from 23th June.
13—Friday—St. Edward King and C Semid.
14—Saturday—St. Callistus I P M Doub Sup.

THE NEW CHURCH OF SAINTS THOMAS AND ELIZABETH, THURNHAM.

This beautiful church, founded by a good woman, Miss Elizabeth Dalton, of Thurnham, and designed by Charles Hanson, Esq, architect, of Clifton, near Bristol, is erected on the site of the old chapel, near to Thurnham Hall, its foundation having been laid on the 18th day of March, last year. In so short a space of time has it risen up with all its elaborate details of buttress, arch, pillar, spire, screen, and storied windows, that it might truly be said of foundress, architect, and builders that "they have not given sleep to their eyes, slumber to their eyelids, rest unto their temples, until they have found a place for our Lord, a tabernacle for the God of Jacob." The church, which is of the highly-decorated style of architecture, is a perfect revival of an old parochial country church of the fourteenth century, situated within sight of the sea, and embosomed among thick and sheltering woods.

SPIRE.

The spire rises to the height of one hundred feet terminating with a brass cross, and is designed from the best models now remaining in England, but particularly from those in the county of Northampton, and its graceful tapering form is a new feature in the surrounding landscape. Viewed from the Lancaster and Preston line of railway, at the Galgate Station, whence along the canal is the directest way to the church, the spire is a conspicuous and interesting object.

The exterior of the church is built of stone from Miss Dalton's quarry, near Lancaster; and is constructed with dressed quoins, mouldings, &c, and filled with rubble, pointed with dark mortar, which gives it an effect of an ancient church even at this early period. The several gables terminate with beautifully floriated crosses. The inside dimensions of nave and aisles are 65 feet by 38, of the chancel 25 feet by 16, and accommodation is provided for 400 persons.

The churchyard is surrounded by a low wall of ancient proportions, and is entered by a lych gate of wood on a stone base as high as the wall. It is of large dimensions and antique structure, and is provided with a lych stone whereon to rest the coffin, while waiting for the priest and attendants. Near the porch is a churchyard cross, on a base of three steps, having a richly floriated head with the figure of our Lord upon it. The base stone (it is worthy of remark) is the same stone which stood for so many ages, and fulfilled the same office in the Monks' cemetery, at Cockerland Abbey. This abbey, the remains of which have descended by inheritance to the Dalton family, is situated not far from Thurnham Hall, on a neck of land which projects into the sea, on the sands of Cocker-

The ruined pile is used as the burial-place of the Daltons, having belonged formerly to the Premonstratensian order of Monks, and called the Monastery of St. Mary. The churchyard is laid out with much picturesque beauty and effect, being covered with soft grassy turf, and planted with poplars, box, and yew trees, those venerable appurtenances of "the field of the dead," shady lanes and serpentine walks, lead from the sacred edifice to the Hall. The situation, from its silence and retirement amidst the deep woods which surround Thurnham Hall, is admirably adapted for contemplation and prayer. Over the north porch is a niche, in which there will be placed a figure of our Lord blessing those who enter into his temple.

THE CONSECRATION.

On the feast of the Dedication of St. John the Baptist this church was solemnly consecrated by the Right Rev the Vicar Apostolic of the Lancashire District. The Deacon alone being left in the church, the gates were closed, whilst the Bishop with his train surrounded it, blessing the various parts without. Then, according to the forms prescribed in the Ritual, the prelate knelt again and again, praying for admission, which request is severally refused by the Deacon inside of the church, thus symbolizing how the great and the noble, who are without the pale of the church, may meet a refusal from the more humble within. At last, the crowd of clergy, sighing for the tabernacles of the Lord, cry out with a louder voice, "Aperite, Aperite, Aperite!" The persevering prayer is heard: the justice of heaven is turned into a flood of mercy, the doors are opened and unworthy man takes possession of the land of promise. Each and every part of the interior was then anointed and dedicated to the service of God in language too sublime for description, but every Christian heart will be well recompensed by a perusal of the prayers which the Roman Pontifical prescribes. The marriage feast was now prepared, yea, and the skies laid aside their mourning robes, and all nature obeyed the divine summons to attend in wedding garments. Through every window flowed a stream of light more brilliant, more mellow than ever flowed before, like so many golden chains of communication between the angels above and the devout within; for the Church militant on earth is merely veiled from the Church triumphant in heaven by the thin veil of mortality, which is no bar to the communion of spirit, as a symbol of this communion, the bells immediately sent forth their first united song, bearing on their breath the prayers of many a fervent heart, soaring with them to the gate of heaven, and there uniting them to the melody of the celestial choirs.

As a glorious climax, the Holy Sacrifice of the Mass was offered up for the first time within those now sacred walls. At the words of consecration the Son of God made that fair altar his own throne, whilst the streams of the Holy Ghost flowed abundantly upon every one, showering around choicest benedictions.

THE OPENING.

On the following day, Wednesday, August 30th, the church was opened with all the splendour and holiness which becometh the house of God. The day was a joyful one for the Catholics of Thurnham; their labour of love and piety was completed; they had built a house not for man but for God; and were now hastening, young and old, with cheerful hearts, through the meadows, woods and corn fields, to assist at the solemn opening. The morning, the first fair morning of the autumn season, was bright and beautiful, and the sun shone with unclouded

effulgence. As the hour for commencing the solemn rites of the opening approached, the bells sent forth a louder strain, and we beheld, issuing from the old baronial Hall of Thurnham, a procession of Bishops, Priests, Acolytes, Choristers, and girls in veils and white apparel, slowly advancing towards the church. Clouds of incense arose as the procession moved beneath the trees, cross and banner gleaming in the sunshine, and the change of hymns resounding in the air.

Long after the morning solemnities, numbers (arrived to fast their eyes on the beautiful building, and their ears on the sound of its bells—Others departed to partake of Miss Dalton's hospitality.

Evening approached—

—an ovo

Beautiful as the good man's end. The holy time is quiet as a Nun. Breathless with adoration, the broad sun Is sinking down in its tranquillity; The gentleness of heaven is on the sea; Listen!

'Tis the "Ave Maria" echoing sweetly through the woods as the procession with cross and banner again leaves the hall, on its way to the church for Benediction of the Blessed Sacrament.

We followed the procession to the church, which was brilliantly lighted up in sanctuary and aisles for the solemn service which was about to commence. Several sacred pieces having been sung by the choir, the Rev. George Gillow preached an eloquent sermon on the Catholic belief in the Real Presence, from Paralip., xv. 28, 29.

Benediction was then given, the Right Rev. Drs. Brown, Sharples, and Briggs assisting at the service.

CONSECRATION OF THE CHURCH OF ST. OSMOND, SALISBURY.

The Church of St. Osmond, Salisbury, was consecrated by the Very Rev Dr Ullathorne, on Wednesday, the 6th instant, for the Very Rev Dr. Hendren, Bishop Elect of the Western District. The wonderful ceremony of a dedication received an additional interest from the various Responsories and Antiphons, from the Pontifical, which were sung by a select number of Ecclesiastics. These were, the Rev Father Aylward and the Rev T Den Cantors of the Order of St. Dominic, the Rev Fathers Coffin and Formby, of the Congregation of the Oratory; the Rev C P De Meyer, of the Diocese of Mechlin, in Belgium; the Rev Fathers Dannel and Oakeley, of St George's, London; L. Lambert, Esq., the founder of the church, and Mr Lutz, the Choir Master of St George's, London. The ceremonial was admirably conducted by the Rev John Bagshawe, of Oscott College, and through the kind and able services of Mr Burton, the Sacristan of St. George's, London, the ceremonial passed off to the high satisfaction of the happy members of the congregation, who were assembled to witness an event, the like of which for joyousness has not been known since the lamentable change of the Faith, and its accompanying and alienation of the noble cathedral, and its many daughter-churches, which our fathers piety raised to the great and good God of Heaven.

The little church now dedicated to St. Osmond is the work of our celebrated architect, Mr Pugin, and fully sustains his character and pre-eminent genius. For the genius and feeling of the architect may still be well displayed, although the beauty which he calls into being is but small compared with the yet existing monuments of our forefathers' faith.

The little church of St. Osmond is situated under the eaz. window of the noble Minister of St. Mary the Virgin; and though the happy commemorial of this day was felt indeed to be a happy one, it has yet had united to it a feeling of sorrow which is heightened by its position. The old Jews, who had remembered the former Temple, wept for sorrow at the thought how much it fell short of the first. What would they then have done, had the first Temple been standing in all its architectural splendour, mellowed by time and all but sanctified by the succession of many centuries? Yet such are the very circumstances under which St. Osmond's has been dedicated. It was the same ritual in substance, the same holy and all but divine song, the same hierarchical succession, the same power of blessing, which in days past consecrated the noble church of St. Mary Ever Virgin.

But has this great Church passed away as it only in the memory that its image and recollection was preserved? Alas! unlike the Temple of Solomon, there it stands, beautiful as heretofore—to put us who survive in mind of what our father's could do for God's service—of what their misguided children could do to rob Him of His own, and to show us that we do not come up to the deeds of our Fathers, and that we have much before us in the way of advancement in that Christian perfection which has been and therefore may be attained.

The Solemn Vespers and Benediction took place at 6 o'clock, and the sweet and simple melody of the Litany of Loretto, as intoned by the Reverend Dominican Fathers, Aylward and Dent, will long live in the recollection of those who heard it. How sweet, how soothing is this ancient song; how it speaks of Heaven; how it satisfies the yearnings of a religious heart; how it calms and soothes! It is both food and medicine. People say it may perhaps possibly be fit for Monks—as if a Monk's heart and religion were something quite different from that of other men, and not in substance the same; and as if what inspired a Monk with the thought of Heaven would not also be very likely to inspire an ordinary person living in the world with something of the same good thought too. With all due respect for those who entertain such a notion, be it said, that if they would fairly analyse their ideas of sacred music; they would be not at all unlikely to find that their appreciation for sacred music rose in the same proportion, as it put Heaven out of their thoughts, and that they never thought anything in this way so divine as when it fully succeeded in divesting itself of the smallest fragment of a divine idea.

On the day of opening, the High Mass was sung (De Dedicazione) by the Right Rev Dr. Ullathorne. The choir on the Epistle side was composed of the Rev T Dent, the Rev Father Coffin, the Rev C P de Meyer, and Mr Lambert, the founder; and on the Gospel side the Reverend Father Aylward, F. Formby, Father Dannel, and Mr Lutz. The Ordinary of the Mass was that called "De B. M. V.," and the Introit, Gradual, Offertory, and Communion were from the Mass of the day (Dedicazione infra oct.) The Gradual and the Alleluia, especially the verse parts, as sung by the Rev. Dominican Fathers, were most beautiful, and the "Ave verum Corpus," sang by the same cantors, sub elevatione, brought tears into many eyes, as it reminded them of the bitter sufferings of that God whose body was then upon His altar. In the evening the Solemn Vespers and Benediction were most animated, the congregation joining with heart and soul in the chant of the Psalms, and in the responses of the Litany.