

The Smile and the Sigh.

A beautiful face in her cradle bed lay;
Hence might be reckoned by less than a day
Two full good watching her tiny
dimpled fist, and rose-bud mouth that the angels had
kissed.

Said one to the other, "What father abode
Could Heaven, in its bounty, on us have
bestowed?"
aid the other, "None father! I claim her
my own."

By right of discovery: I came here alone
"Ab, no," said the first, "that cannot be
true,
Since no one denies I'm the shadow of you."
"I came here alone," "Nay! I stood by your
side."
"I will dwell on her lips," "In her heart I
will hide."

The smile wreathed her lips, falling slightly
aspart,
The high bank in sadness down into her
heart.
This was ages ago; how long I forget,
But the smile and the high strive for mat-
urity yet.

ONE CHURCH FOR ALL.

ARCHBISHOP RIORDAN TELLS WHY HE
BELIEVES THE CATHOLIC FAITH THE
ONLY ONE IN ALL THE WORLD.

Plano, Ill., Oct. 10.—This pretty little
town is on the main line of the Burling-
ton Road, fifty-two miles west of Chicago.
Three thousand two hundred are the fig-
ures set opposite it under the caption
"population." It is the best known out-
side of Kendall County at the site of a
reaper and harvesting work, and with-
standing its comparative obscurity, Plano
is a flourishing town; it is steadily
growing in population and wealth, and
will one day undoubtedly be a manufac-
turing centre of some note. Drunkenness
among its inhabitants is unheard of.
There isn't a bar-room in the city, and no
other place where liquor can be pur-
chased.

To-day the new Church, St. Mary's, was
ceremonially dedicated with all the pomp and
ceremonial that such a service implies.

The ceremony was conducted by no less
a personage than Archbishop Riordan, of
San Francisco, and he was assisted by
Revs. Father Riordan, Dunn, and Henne-
berry, of Chicago, and Father Erhard, the
worthy priest who presides over this par-
ish, and to whom belongs the credit of
securing for Plano its first house of
worship. Archbishop Riordan and Father
Henneberry arrived here last night and
were the guests of Father Erhard, but the
other clergyman did not arrive until 10:20
o'clock this forenoon, when they came in
on a special train from Chicago. They
were accompanied by that veteran priest,
Father Carroll, who, despite his advanced
age and infirmities, insisted upon coming.
The party was received at the depot by
the Archbishop, a party of Foresters, and
a large concourse of town folk, who
accorded them a hearty welcome. Car-
riages were provided for the clergymen,
and then a procession, headed by the
Plano brass band, was formed. From the
depot it marched to Main street, thence
to Plain street, and thence north to the
new church.

Plain street is a typical country high-
way, skirted by tall, wide-spreading shade
trees and green fields which are covered
with a profusion of wild flowers. In one
of the most beautiful spots of this pastoral
country the Catholics have erected their
church. It is in keeping with its sur-
roundings. It is an oblong, white frame
structure, two stories high, and is sur-
mounted only by a plain cross. Its ex-
terior is severely plain, with the exception
of a little bell tower on either side. When
the ceremony was over, the Archbishop
and his train passed inside the church
and the crowd followed, and the audience
was soon filled to overflowing. The dedi-
catory services were conducted by the
Archbishop, and when they were con-
cluded high mass was celebrated by Father
Henneberry, of St. Pius' Church, Chicago,
assisted by Fathers Riordan and Dunn.
Father Carroll occupied a seat on the altar
during the mass.

Archbishop Riordan's sermon was a
simple yet convincing argument in favor
of the Catholic Church. He said: "This
ceremony suggests different thoughts to
those present, whether they are members
of this or any other congregation. To the
Catholic people this is a day of grati-
tude and prayer. They are thankful
to God because He has permitted them
to see the completion of this work. Their hearts are also
filled with joy at the thought that they
have assisted in the celebration of Mass
within its walls. To you who are not
members of the Catholic Church the cere-
mony suggests other thoughts. You ask,
perhaps, what is the good of all this? What
does it mean? Why should they build a
religion; cannot we serve God in our own
homes? Why should there be any external
manifestation of our love? These thoughts
possess a large majority of those who are
not members of the Catholic Church. There
is this feature about this age: Although
on the surface it appears to be an age
of indifference to anything that is religious
it is in reality one of deep and earnest
religious discussion. No man is in-
different to it whether he be an enemy or
friend of the Church. They take it to
their minds and discuss it earnestly and
carefully. No matter whether he belongs
to a religious denomination or not every
man is deeply affected toward religion.
It is the subject most discussed in the
family circle in the counting-room—every-
where. Therefore, when you open a
place of worship it is natural that there
are some who are not members of the
Church who should have some thoughts
about the ceremony.

There is no more important question
than that of religion. Man has always
been affected by it, and he cannot put it
down. The subject appeals to their most
tender memories. A man naturally asks
himself, "Am I to be content with this little
every day business? Will this little
details occupy my whole life, and can I do
nothing but buy and sell flour and sugar
and soap?" It were better that we were
born if we were thus content. Most men
there is something better to think about, something

above; that there is a God above
us, and that He has established
relations with us as his children. Again
you may ask, "How are we to know what
God thinks of us?" I will answer to all
to turn to the divine truths he has left for
the guidance of all men. A good many
men are not able to form any fixed reli-
gious ties on account of the great confusion
that exists in religious ideas. They can-
not see their way clearly, and are not
able to get past the meagre lights of their
own intellects. Then they abandon reli-
gion entirely.

The Protestant religion says every man
is his own guide, and can worship God as
he chooses; that he can choose his own re-
ligion. That men have followed this
teaching largely is evidenced by the
innumerable religious bodies and sects
that you see all around you. Therefore
the confusion exists in the minds of the men
who follow them. How different it is with
the Catholic religion. We do not say that
each man is his own religious teacher;
that men are enlightened sufficiently or
possess reason enough to teach themselves
their duty to God. He has revealed his
truths to nobody in particular, but to a
great organic body, over which he pre-
sides and controls. To that living organic
body, which we know as the spiritual
society of the Church, all men must belong
if they would know the teachings of God.
In ordinary every-day affairs we do not
delegate men the right to follow their
own instincts. In our domestic affairs we
do not act in consonance with the teach-
ing of the Protestant Church, but we do
act in accordance with the teaching of the
Catholic Church. We do not leave
people to themselves. We do not say to
our children, "Do as you see fit. You
have intellect to guide you and you can
act upon your own impulses." No, we
want a direct result. We nurture and
cherish our children's early sacrament.
We send them to school and dictate what
they shall study, and from that springs up
our great educational system with its
practical training. As the child grows his
mind is taken up with the immediate
duties at hand then is the time to inculcate
in him the religious principles you would
have him follow. The same is true of
government. We do not say to the
people who govern yourselves as you see
fit. We know that there would be no
government, but that anarchy and
crime would result; hence we form our
great governments and build around them
bulwarks of laws alike for the protection
of the people and the state.

God did not leave it to me or anybody
else, no matter how learned, to follow my
own instincts in the matter of religion;
but He formed a great society that is per-
petual, and left with it the divine truths
for all who are to be born in this world.
That society is the great historic Church.
Man must either communicate with God
through this great organic body or aban-
don himself to the little light left to his
reason. Man scarcely knows what he
believes when so many doctrines are being
put forth as the revelations of the divine
truths. If I did not feel what I believe
comes to me from God through this soci-
ety I would not take human reason for
my guide. I had rather live up to its
teachings—rather than bow or stoop to the
teachings of any man, who knows no
more than I. The Catholic view of the question is
never right than any other. We are,
each one of us, individually brought to
hear the word of God. Man sinks into
oblivion before it. The priest does not
preach his own doctrine, his own ideas;
he is merely a messenger who bears the
word of God. He may be eloquent, or
he may be unlearned, but behind his elo-
quence, behind his harsh tones, are ring-
ing the words of our Lord, "As my Father
sent me, so I send you. Go into the world
and preach what I command you." The
Catholic religion is the only rational
one in existence. It appeals to practical,
sensible business people; it is the only
one that earnest minds are looking to day
with the correct instinct that if there is a
great Church in the future it must be
modeled after the Catholic, this, whose
presence to-day fills the world like a
mighty mountain. Its service is the same
the world over. Go where you will and
you will find them exactly as they are in
this church to-day. The holy water
which you saw sprinkled about the vest-
ments which the priests are wearing, these
altar decorations have nothing to do with
it. I might call them all matters of diet
etiquette of the ceremony. They might
all be charged, and the truths of the
religion remain. They consist of the
gospel, of knowing God, and knowing the
sacraments. They are answers to the
question which affects you and which af-
fects me, "What shall we do to be saved?"

The Catholic Church had its beginning
when the Lord said to St. Peter: "On
this rock I will build my Church, and the
gates of hell shall not prevail against it,"
and He sent His twelve apostles forth to
teach His divine truths through the
Church, and so it began to grow. It
spread little by little all over the world in
the face of much opposition. It soon be-
came the Church of all the nations of the
earth, and was called the Catholic,
or universal, Church. We do
not pretend to call it the Catholic Church
of America, as I see the Episcopalians want
to call their church, but the Catholic
Church of the world. It is the same
everywhere, and this is why the Catholic
Church has been persecuted until to-
day. It is an endurance that it depends
not on human agencies, but on the divine
power, the sustaining hand of the Lord,
who founded it. Why is it that it lives
under every form of government? Because
it possesses a divine vitality, because it is
heir to the divine promise the Lord made
on the rock when He built His Church.

I want to say a word to the Catholics
now, I want to say to you that you can
preach the holy religion by leading exem-
plary lives, by sobriety, prudence and
charity. Show your neighbors that you
are guided by higher motives than they,
that you are lifted on the table land of
divine truth, and they will soon begin to
follow your example. It behooves you to
preach those truths by example, not on
the altar by word of mouth. You are not
conscious of the great power that a layman
exerts for good or evil. You are thrown
into daily association with persons the
minister never meets; you are constantly
defending your principles by argument;
therefore your power for good is almost
beyond comprehension.

In conclusion the Archbishop said:
"Thank God to-day that the day will
come when you will have got through wor-
shipping Him in these earthly taber-
nacles; when the curtain will be lifted and
you will be ushered into a better world to
worship Him with His angels forever."

At the conclusion of the Mass the
Archbishop confided thirty-five boys and
girls, preceding the ceremony with a clear
explanation of its meaning. The congre-
gation was then dismissed.

"TO YOUR TEXTS, O ISRAEL."

To the Editor of the Times:

Sir,—Foolishness presides in the office
of the Hamilton Spectator. About a week
ago I wrote the editor a letter quietly
pointing out a number of mistakes he
had previously made in a paragraph on
Separate Schools. On my return yester-
day, after a week's absence from home,
I found that on the 11th inst. he replied
to me in an article which was character-
ized throughout by perversion and inac-
curacy. He starts off by saying that he
is "glad to have his errors pointed out."

—Yes, so that his friends write temper-
ately. "Yes, in order that he may per-
vert their statements and abuse their
moderation; and 'glad to be given
opportunity to make his meaning clear.'"
—Yes, like Mark Twain's story of
George Washington, which did not say
one word about George from beginning
to end. The Spectator's article of the
11th is similarly devoid of clearness,
except that it is clearly prejudiced.
Next he says: "It (the law) should as-
sume that every taxpayer is a supporter
of public schools;" that is, he would
have Catholics put down as supporters
of schools which, as a body,
directly or indirectly, inculcate princi-
ples contrary to Catholic doctrine, and
yet he would not have a non-Catholic
support a school in which he believed
the teachings were "untrue and danger-
ous." Again, he ignores the fact that
while the law simply assumes that Cath-
olics are supporters of Separate Schools,
it compels all non-Catholics, without
exception, to be supporters of Public
Schools. Here is one case where the
law does not unduly favor Separate
Schools; on the contrary, this is their
chief source of weakness, as any unpre-
judiced mind will acknowledge. If the
law were fixed to suit the ideas of the
mighty pen tossing editor of the Spectator
the Separate Schools would soon cease
to exist. Perhaps this is a consumma-
tion which he devoutly wishes. When
the Spectator editor says: "both male and
female members of religious orders are
considered qualified to teach, no matter
what their education or training," he says
what is positively untrue, because the
ladies and gentlemen referred to are
thoroughly educated, are well trained to
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their secular confreres. Moreover, as the
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