Father Joe.

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## The Office Divine

Aperi Domine os meum ad benedica Nomen sanctum tuum. O veiled nuns, who kneel in your choir!
O cowied monks, who chant in the stall!
O lonely priests in your slient room!
O presists in purple or scarlet,—all!
O all who the Office Divine recite!
Can you reach to your task's sublimest height?

The swinging globe in its dazzling flight
Rolls on to the tones of that Matin song;
The echoes blend in their glorious might
With the Lauds eternal chiming along;
Perpetual dawn on the world's great face
Wakes the pasimody grand in a new-born
Law Place.

And the Little Hours, tone after tone,
The earth takes up in a chorus graud,
And her tongues and races, speaking as one,
Shout the canticles forth over sea and And a zone of praise from her confines fair Clasps His Church to Christ in a mighty

The soft, bright stars of perpetual eve Perpetual Vespers ever greet, And eternal Compoline rising to God Fills the Elders' censers with odors sweet; And endless choirs, in glad refrain, Bear on through Heaven the lofey strain.

O Mater Ecclesia! Mother benign!
Rise up forever and sing the love—
Thy wondrous Office—thy Psalms divine;
Mount up and blend with the songs With the "harpers harping before the In the music no mortal ear hath known.

## THE FATHER BURKE MEMORIAL

Order is placed.

High Mass was celebrated by the Most
Rev. Dr. O'Callaghah, Coadjator Bishop
of Cork; the deacon was the Rev. Nicholas ing fortunes; fulfilled in us, a Catholic nation, faithful and true to the memory of a great priest to whom the Irish race and we are debtors. For the Feast of the Dedication of the Churches of Ireland, which we celebrate to-day, calls up and quickens a sad and sorrowful memory—the memory of the material temples of this old Catholic land, rezed or ruined, or desecrated; whilst the feast of the dedication of this temple calls up and quickens descrated; whilst the feast of the dedication of this temple calls up and quickens the memory of him whom we all loved, and and corruption fled the land, truth and the memory of him whom we all loved, and whom we all atill mourn. But, "according to the multitude of our sufferings, Thou, O Lord, givest consolations and after tears and weeping, pourest in joy and gladness." For these two feasts call up and quicken memories and thoughts as well, which are consoling—joyous and glorious memories and thoughts of the Catholic Church, the fair and beautiful Spouse of Christ, the beloved of this Sacred Heart, and the beloved of this Sacred Heart, and the beloved of this nation—fair and beautiful and glorious, in strong faith and heroic patience, even when long ago she sat, wasted with sorrow and desolate, amidst the scattered stones of her sanctuary. Fair and beautiful and glorious in these latter days, when she has "loosed the bonds off her neck, bound up her locks with a rrown of gold, clothed herself in strength and gladnese," and now sits enthroned in temples which we may joyfully, and not with those of the past. Fair and beautiful and glorious to day, when she accepts this temple, just consecrated to God, to Christ, and Blessed May—a temple which is the memorial of a nations gratitude and a nations love to one who, perhaps more and Blessed Mary—a temple which is the memorial of a nations gratitude and a nations love to one who, perhaps more than any man since the days of St, Pat-rick was the preacher of "the Word that saves" to this land of sorrow and that saves" to this land of sorrow and of gladness, of suffering and of consolation. The Catholic Church, the spouse of Jesus Christ and the beloved of His Sacred Heart. Hence, as He looks upon her, His Sacred Heart becomes inflamed and breaks forth in those inspired words of their marriage song, "My love, My dove, My undefiled, My perfect, My only one, thou hast wounded My heart with love; fair as the morn art thou and bright the constraint of the same of t of their marriage song, "My love, My dove, My undefiled, My perfect, My only one, thou hast wounded My heart with love; fair as the morn art thou and bright as the sun. I will espouse thee to Myself for ever; and she, the Church, His spouse, pays back His love with all her heart's fondest love." Hence, when asked what manner of Man is her beloved, her whole soul breaks forth in glorifying song, "My beloved is fair, chosen out of thousands; His head is as the purest gold, his locks as branches of palm, black as the raven; His eyes as doves, His lips as Elies, His form as Libanus, excelling as its cedars. Such is my beloved, and He is my friend." But now she sings of seeming neglect, of suffering, yet still of no change in her true love. "I sought Him and did not find Him, I called and He did not answer; and the keepers of the city found me. They struck me and wounded me, and tore away my veil, but still I languished with love—my beloved to me and I to

Him. I hold Him; I will never let Him go, for my love is strong as death. And in His love no man may despise me." So under striking figures and by strongly expressive words of an all absorbing, pasionate, human love, did it please God to foretell that deep devoted spiritual love which was to bind in eternal union Christ and His Church. Whilst St. Paul—after this sacred marriage was an accomplished which was to bind in eternal union Christ and His Church. Whilst St. Paul—after this sacred marriage was an accomplished fact—tells us of its strange and awful celebration, and of its fruits to the Church in holiness and beauty and power. "Christ so loved the Church, His spouse, that He delivered Himself to death for her, purchased her with His precious blood, nourishes and cherishes her as His own body, and all this that she may be a glorious Church; not having wrinkle or spot, without blemish, and holy. Did she not, as the Fathers say, spring in perfect beauty from the opened side of Him, the second Adam, asleep upon the Cross as did Eve from the first Adam, saleep in Paradise, and death, which dissevers and sunders other ties, made theirs eternal? And lo! when He ascended on high He left her His spouse, the weaker being on earth, to be his own representative, and as such to win and save the world by her innate beauty and power. But He left her not in weakness nor alone, for He swore to her, saying, "This is My covenant with thee—My spirit that is in thee, and My words which I have put in thy mouth shall not depart from thee henceforth and for ever. Those shall be called The Sought For, but never the Forsaken. Whosoever shall gather against thee shall prisper for behold, I am with thee shall prosper; for behold, I am with thee Oa Sunday the Most Rev. Dr. Walsh, Archbishop of Dublin, consecrated the Father Burke Memorial Church at Tallaght, in presence of two of the Irish bishops, the Right Hon. the Lord Mayor, M. P., and a large and distinguished congregation of clergy and laity. The beautiful church, erected by public subscription, in memory of the great Dominican, which was dedicated to our Blessed Lady of the Rosary, is worthy of the holy friar and eloquent preacher whose loss the Irish people have not yet ceased to lament. It is just four years ago since the foundar.

Irish people have not yet ceased to lament. It is just four years ago since the foundation stone was laid. On that occasion Father Burke himself, who had long wished for the erection of a church at Tallaght, preached the sermon. The work which he so well begun was brought to completion, or nearly completion, as a tribute to his memory. The spot upon which the sacred edifice is built is hallowed by historic memorles. More than a thousand years ago a monastery stood there, and saints walked in its cloistere. To-day it is the dwelling-place of a community of the great Order of St. Dominic, and it is there that the novitiate of the coming as a "spouse leaning upon her beloved." As a "bright swift cloud she and it is there that the noviciate of the Order is placed.

High Mass was celebrated by the Most Rev. Dr. O'Callaghah, Coadjator Bishop of Cork; the descon was the Rev. Nicholas Healy, the sub deacon the Rev. Mr. O'Connell, Clonliffe, and the master of ceremonies Rev. Dr. Walsh pontifically assisted, the canons at the throne being Very Rev. Canon Fitzpatrick, President Holy Cross College, Clonliffe, and the Very Rev. Canon Leaby. The music was sung in plain chant. The preacher was the Very Rev. Nicholas Walsh, S. J. Father Walsh, in the course of a very eloquent sermon, said—In us, dearest brethren, are fulfilled this day those words of God, "Your jy shall be mingled with sorrow, and according to the multitude of your sufferings shall be your consolations, and after tears and weeping thou, O Lord, pourest in gladness'—words fulfilled in us, a Catholic nation, faithful and true to God and His Church through all our varying fortunes; fulfilled in us, a Catholic nation, faithful and true to God and His Church through all our varying fortunes; fulfilled in us, a Catholic nation, faithful and true to God and His Church through all our varying fortunes; fulfilled in us, a Catholic nation, faithful and true to God and His Church through all our varying fortunes; fulfilled in us, a Catholic nation, faithful and true to the memory of a great priest to whom the Irish race and we are debtors. For the Feast of the Dedication of the Churches of Ireland, which we celebrate to-day, calls up and quickens a sad and sorrowful memory—

tions and religious communities equal to her's, and the schools in the Irish cloister were the most celebrated in Europe." An English historian tells us, "that strangers visited Ireland from countries the most

THE CAIHOLIC RECORD.

In many contribution, read and more of the bit of the contribution of the contributi

as a garden, and great anali be the peace of thy children, and joy and gladness and thanksgiving shall be found therein."
With minds wondering and hearts bounding and lips uttering praise and thanksgiving, we recognize God in His merciful fulfilment of those words of consolation and of hope; for His faith, like the sun that endureth for ever, has broken forth, after a long night, to give to Ireland's Church another bright morning and other golden days; a faith which, working in generous hearts, has restored the veil of her beauty in those schools, monasteries, convents, ecclesiastical residences, churches, and cathedrals, which again cover the land. Yes, Jesus Christ, her spouse, who lay so long within her true heart, as He did in the humility and poverty of Betthehem and Nazareth, or in the suffering and agony of Getbsemani and Calvary, has broken through the sepulchre and made her beautiful and radiant in a new resurrection; and her sun is to set no more, because He knows that her love, no more, the contraction in every religious gather—ting, a mau the most useful, the most useful, a man the most useful, the most useful, a man th gas broken through the sepulchre and made broken through the sepulchre and made as broken through the sepulchre and made as broken through the sepulchre and made as broken through the sepulchre and made and the result in the souls of her children, and that her song will be in the future, on to the end, what it ever was in the past, "My beloved to Me and I to Himp, I love Him. I will never let him go, for my love is strong as death." And so, dearly beloved, should our love also be strong as death, in holding and showing forth in our daily lives that faith which our falls sheld through centuries of fierce conflict, and committed to us with their last sigh. And if you ask me how you may by faith enrich yourselves, and hand it on to enrich others, I answer in a wordpractice it, as the Church teaches and commande. But moreover, dearly beloved, the feast and function special to this church to day, sesm to say to us in God's word, "Arise, rejoice, offer to God the searifice of your praise, and pay your yows of thankegiving to the Most High." This is a bright and golden day of gladiness, of thankegiving, and consolation, on which the faith of Ireland and celebrated monasteries, and offers to God, to Jesus Christ, and to Blessed Mary, their youngest daughter, beautiful as a bride adorned, but not yet perfectly so, for the bridegroom. But more, it is the Caurch of a novitiate, and as such having of our sympathy because of the influence it exercises in a great work. A novitlate of the sacrifice of being remembered, because in danger of being forgotten, and deserving of our sympathy because of the influence it exercises in a great work. A novitlate of the sacrifice and the most religiously cultivated till he became a preacher, which he most religiously cultivated till he became a preacher, which he most religiously cultivated till he became a preacher, which he most religiously cultivated till he became a preacher, which he most religiously cultivated till he became a preacher, which he most religiously cultivated till he

as a garden, and great shall be the peace sarred spot she wept her tears upon his of thy children, and joy and gladness and that the man who for thanksgiving shall be found therein." twenty years was the central figure and modest cloister, and the church, with all its appointments, perfect. The heart of Father Burke was in this place and work,

therefore fulfil his vow. Let us not give sleep to cur eyes, or slumber to our eye-lids, or rest from our generous offerings until we have made this church perfect in beauty, "as a bride adorned for the bride-

entertained at luncheon.

The fine band of the Pi caix Brewery was present in the grounds, and played a number of selections.

His Grece the Archbishop of Dublin on leaving the luncheon room and entering the grounds was solicited for his blessing by the people who had there assembled. The people knelt down and received his Grace's blessing.

## Scott's Emulsion of Pure

Scott's Emulsion of Pure
COD LIVER OIL WITH HYPOPHOSPHITES.
Is preceribed by the Medical Profession
because it is not only a secret remedy,
but a scientifically prepared preparation of two most valuable specifics, that
they find of unequalled value for their
Consumptive and Emaciated patients.
Take no ather

WHAT ARE OUR RICH MEN DOING

Catholic Review.

There is a fashion with some Catholics of spaaking of the Catholics of the United States as generally poor. The statement is met with often, in newspaper articles, is met with often, in newspaper articles, speeches, lectures, and sermins. It is true the Church of God loves the poor, welcomes them, and always has them, or a great many of them. But it is false logic to infer that, because the Catholic Church has an immense proportion of the church-going Datholics are poor. The generality of church-going Catholics are poor. The generality of church-going Catholics are orderly, law-abiding, sober, industrious people, and, the greater portion of such people always have bank accounts. If one could only get at the true condition one could only get at the true condition of things, a surprisingly large number of poorly dressed, poor appearing Catholics, would be found to have snug balances, even ample fortunes. Most well to do people of that sort have accumulated their competency slowly, it is true, and by hard lobor, and with little time and few opportunities to cultivate either their manners or their appearance or surroundings. They are willing to pass for "poor people;" it is often convenient. They continue to live in the poorer quarters of the city, among the really poor and struggling, because it was there that they made their first successful start in life, and because their friends, associations, and perhaps a large part of their property, are still in those quarters. They would rather be known as the "first families" of a tenement quarter, then as "parvenus" in a more pretentious neighborhood. But wherever they live, these people are not poor by any means, and yet there are hosts of them who are reckoned by Catholics as

"poor."
But besides these rich people who, for But besides these rich people who, for various reasons, prefer to live as though they were poor, and live among the poor, and, by the way, to enjoy whatever worldly advantages belong to the condition of decent poverty—and there are some such advantages—there is no lack of Catholics who are unmistakably rich, both in their income and their style of living. It is doubtful if there is any element of the population of the United States in the cities who are as likely to attain to. the population of the United States in the cities who are as likely to attain to, and to preserve when attained, a fair mediocrity at least of worldly prosperity as the Catholics. For, in addition to the result of a respect for law, and of sobriety and industry, which are certainly characteristic of church going Catholics, loyalty to the marriage-tie, repudiation of divorce, and hence perpetuity of family connections are bound to tell in the end, even in a worldly way. At the present rate of a worldly way. At the present rate of progress, taking all these things into con-sideration, it is not unsafe to predict that

sideration, it is not unsafe to predict that within a century, the Catholics will be the "solid" people of the United States.

But in the meantime there are an immense number of solid Catholics now. Every city has them, and in almost every profession and line of business. But what are they doing besides attending to their own business? To do even that is, of course, a very good thing to do; but Catholics profess to believe that they are bound to do even more. A favorite excuse for not displaying activity in good works is that ecclesiastics will not permit any activity on the part of laymen in works is that ecclesiastics will not permit any activity on the part of laymen in good works under Catholic auspices, un-less they themselves have all or nearly all the control. But how many who offer this excuse have ever made any serious effort and been thwarted by the clergy? Catholic laymen have no right to go about preaching the Genel, they have at hear preaching the Gospel; they have not been sent. But they not only have a right they have a duty, to do all that their education, associations, abilities, and wealth will enable them to do towards the

spread of Catholic truth and towards the religious well-being of their country. There is a kind of false-shame or There is a kind of false-shame or awkwardness among the Catholics of thi country, or rather among those who enjoy any social consideration which recoil from any public identification with religion. A Methodist, or Episcopalian, or Presbyterian merchant, banker or professional man will parade the streets at the call of his church, carrying a banner at the head of a column of Sunday-school children, or he will stand in front of the court house or the post-office and sing its appointments, period.

Father Burke was in this place and work, and his sacred ashes repose here. Like David, "He swore to the Lord, and vowed a vow to the God of Jacob, that he would not give sleep to his eyes or slumber to his eyelids, or rest to his temples until he found a place here for the Lord and a tabernacle for God." And why did not this church spring up years ago, as it this church spring up years ago, as it might be taken mirable spirit that might well be taken the continued of the court house or the post-office and sing hymns; he will do anything and everything that his conscience tells him to be good to do, and care nothing for the opinion of the world. It is easy to ridiculate this church spring up years ago, as it

found a place here for the Lord and a tabernacle for God." And why did not this church spring up years ago, as it might have done, to the magical sound and music of Father Burke's eloquent voice? Why did he and the Dominican Fathers remain long and patiently content with a church that was poor, inconvenient, and mean? Simply because Father Burke, with the sanction of his reverend superior, gave to the nation, to us, those priceless services which they might most fairly have retained, in greater part for their own order. But it was best so. This work, begun by him, God willed he should bequeath to us, to the nation, to finish. It is his death gift, with his last request to the people of his love. It is now his sepulchre. Let us therefore fulfil his vow. Let us not give sleep to cur eyes, or slumber to our eyes led to the parish school, should be sent to some higher school or college to complete their education. It is a common error to suppose that because some men of very little school training have by native shrewdness amassed great wealth, therefore groom." until we have made this church perfect in be beauty, "as a bride adorned for the bridegroom." until we have made this church perfect in the college of the parish school staining have by native shrewdness amassed great wealth, therebeauty, "as a bride adorned beauty, "as a bride adorned groom," until we have made "his sepuicher glorious." To do so touches the honor of the nation, and this needs no appeal, because safe in your hands and the hands of Father Burke's grateful frierds and admirers."

After the ceremony the visitors were at luncheon.

December 1 or a solution many men devoid of education men devoid of educat

making for the Catholics to live for—
purposes to the attainment of which
superior education is sbsolutely necessary. Catholic truth is to be explained
and defended, not alone by the clergy,
but by the laity as well. Honor is to be
brought to Holy Church by the learning
as well as by the piety of her children;
for she is the mother of scholars as well
as of saints. There should be Catholic
laymen always ready and able to use laymen always ready and able to use their pen in defense of truth, and this can be secured only by giving to our Catholic youth the advantages of a first-class collegiate education.

Hundreds of letters from those using Ayer's Halr Vigor attest its value as a re-Consumptive and Emaciated patients.

Take no other.

FREMAN's Worm Powders are safe in all cases. They destroy and remove Worms in children or adults.

storer of gray hair to its natural color. As a stimulant and tonic, preventing and curing baldness, and cleaning the scalp, its use cannot be too strongly recommended.

Gliding mid the poor and lowly
With his voice so sad and low,
On a mission pure and holy
Goes contented Father Joe.
When the sunbeams glid the river,
When the clouds are black with rain,
Site he by the couch of fever—
By the sinners bed of pain. Though the life ebbs fast and faster,
Though the Reaper, Death, is nigh,
suithe whispers of his Master
Ever watching in the sky;
And the crown that watts in Heaven
When repentance comes not late,
And the sinner stands forgiven.
At God's bright eternal gate. I have listened to him preaching
fill his winning voice would fail;
Still good lessons he was teaching
Though his cheek was sad and pale.
When he spoke of "Dives" dining,
Clad in purple and in gold,
When poor "Lezarus" was pining
With the hunger and the cold.

"What avails the rich man's treasure? He has hoarded it in vain; Lexarus knows endless pleasure Dives feels eternal pain. God shall rise the meek in spirit, And the haughty shall bring low; Thus the poor rich Joya inherit." Preaches loving Father Joe. There are those who never practice
What they elequently preach,
And reverse of what they teach;
It them gather in their Talents,
Let them look to their amount,
When the base, unfaithful steward
Shall be called to his account.

Though the autum leaves are falling,
Though the flowers will surely die,
There are voices ever calling
To a home beyond the sky;
Where the flowers bever wither,
Where the cold winds never blow,
May thy soul be warfed thither
When God calls thee, Father Joe.

I have met him; tired, returning
Through the mud-bedra-gled street,
I have met him in the morning
When the thick snow clogged his feet;
And God grant that where the fountains
Of His mercy ever flow,
Far beyond the distant mountains,
I may meet with Father Joe.

CARDINAL MASNING ON THE IM-

PRISONMENT OF THE POPE.

London Universe, Oct. 9. On Sunday morning there was a large congregation at the Pro-Cathedral, Kensington, at the High Mass, at which the Cardinal Archbishop of Westminster assisted, and also preached. Selecting as his text the words, "Little children, it is the last hour, and as you know that Antischitet cometh.

christ cometh, even so are there many Anti christs, whereby we know that it is the last hour," His Eminence said: it is the last hour," His Eminence said: By the command of our Holy Father, Leo XIII., the whole of this month will be devoted to prayer that through the intercession of the Immaculate Mother, the Mother of God, we may obtain peace for the Church, peace for the world, and liberty for the Vicar of Jesus Christ. Our Holy Father has said that the condition of the world and of the Church was deplorable. Let us try to understand his meaning. St. Ino told the Christians of his day that it was the last hour. That the last times of grace were given to the world, that our Divine Master would come again, and when He would come that hour of that our Divine Master would come again, and when He would come that hour of grace would be over. We have again and again the prophecies of our Lord, and the prophecies of St. Paul of the Anti-christ. That Anti-christ, without doubt, will be a person, not a mere spirit, not, as some men would have it, a state of a multitude of mer, but a person who will lead and head that multitude of men who are

SETTING THEMSELVES AGAINST GOD AND HIS CHURCH.

I do not pretend to teach you anything that I have not first learned of the Church, and as the Church has not by any authoritative declaration taught us what Antichrist will be, or who Anti-christ will be, I do not undertake to tell you. But this, I think, is clear to all who have reason illuminated by faith—if they look upon the state of the Christian world, they will see that already there are many Antisee that already there are many Antichrists. There are three points which I wish to brirg before you to day. The first is the declension of the Caristian world. The second is the dethronement of the Head of the Christian world, and the third, and the last, will be the warfare against the Christian faith itself. Now, as for the first hear is regired the. against the Christian rath Reell.

As for the first, bear in mind the impassable distinction between the Christian world and the Christian Church. The Christian Church is the body of Jesus Christian Church is the body of Jesus Christ, and its Divine head sits at the right hand of His Father, and the life of that Church is the Holy Ghost. The body of that Church is indissoluble, its unity is supernatural, its mind is: lluminated with the whole of the day of Pentecost, its voice

and therefore when weepeak of the Corlstian world we are not speaking of the Christian Church. From the beginning Christian Church. From the beginning there were always THOSE WHO FELL AWAY FROM THE FAITH, but there was a time when the nations that were gathered into the unity of the faith were all of them within the unity of the one fold. How is it now? Three-fourths of the nations that once were fourths of the nations that he were well within the unity of the faith have now departed from it. They and their governments, and their princes, and their laws are outside the unity of the one fold of Jesus Christ. Our Lord foretold that because iniquity abounds the love of many should grow cold. Let us apply that to the state of the Christian world. that to the state of the Christian world. Well, it never would have committee schism it it had the love of God reigning in it, for the unity of the Church is the outward and visible sign of the inward Divine charity, and schism is a mortal sin because it is a rin against the charity of God and our neighbor. Next, there are controversies against every article of the faith. These things could not be if the love of God reigned in the heart, because the truth would make men to be of on mine. Thirdly, there are sins agains justice everywhere, and sins against justice there could not be if the love of Goreigned in the hearts and consciences.

is infallible in every age. Against the Church the gates of hell shall not prevail

THOSE THINGS WHICH COME HOME TO OU I will take only the sins of the tong and the sins of the heart, for the sins the tongue are also the sins of the hea What do we find? Evil speaking, mutraccusations, detraction, active and passive Look at the whole state of Christi Is it not true that there are vi lations of charity in this one point every side? Once more our Lord ask When the Son of Man cometh shall

reigned in the hearts and consciences

men. I will not speak of wars nor outrage and violence; I will speak of