

English, of the young physi-
ing the course
it at and it is
the young
been hushed
would per-
have been the
object being
of the Variety

Goldboroughs
hiding her
pride in the
er, Max Mar-
window and
um pacing up
unmy garden,
thee and thy
whispered,
a like a dew-
surrest; and if
day it is thy
gentle, brave-
ner God, have
McGee's illus-

Doc.—People
ring July and
watering-places
light summer
of the heat of
refuge in the
first breath
have no idea of
which are raging
the time, or of
of the like snow
which based in
the half frozen
hiding his path
those dangers are
those who es-
the avalanche
rm too often
when the de-
servants keep
of the way-
the faithful St.
and of watchers
when the de-
are constantly
look out for
any weather the
out to search
ing their way, and
to such as have
become so com-
grave-looking,
freestone which
in the dreary desert,
with admiration
ants, both men
and women, the
reactions of the
with a feeling of
s within walls so
ly extended their
to many hundred
Unhappily,
St. Bernard dogs
died, out of an
unusually severe
in the winter of
male and female,
nighly perished.
righly, near Bera,
and this and other

The Church is
the only claim
are brains and
con, nor unscrup-
has a chance of
Prince that her
her system of
and that if it
temporal states, it
world. We have
an life by herding
of Christianity
can be a
been hundred years
lay the requisite
will reproach him
is Father Ziglara,
the insignia of
Prince, and the
of the holy, and
most severe;
one of these
zeal and piety
clerical ranks. But
ooze of Corsican
as a sailor, and his
and brought him to
him to read and
who accidentally
Bonifacio, took a
and brought him to
in the convent
transition fixed his
and rare intellectual
great theologian, and
ology is of the
s, and his courage,
Leo XIII. holds
them, and rejoices at
distinguished a priest
age. So the son of a
come a Cardinal—to
hierarchy—the world
hereditary, and de-
qualifies for the
have little apprecia-

Lea, mother to the
and the Countess of Lon-
her establishment in
minished all collateral
her magnificent mansion
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to reside permanently
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[FRIDAY, JUNE 1]

A Destiny.

It chanced a vagrant rose was born
Once, in a field of useful corn.
The shafts of grain grew straight and tall
About her, like a towering wall.
So close their crowded ranks they drew,
She scarce discerned that heaven was blue.
And pining, wandered, sick at heart,
Why Fate had set her thus apart.
And if she were not made in vain,
Since she was not a star of grain,
At last, one psalm-like summer day,
A wandering poet came that way.
At sight of her, his absent eyes
Grew radiant with a sweet surprise.
The blossom from her narrow nest
He plucked, and placed her in his breast.
Poor alien rose among the corn,
Lamenting that she e'er was born.
Her doubts, her longings unfulfilled,
In one rapturous moment stilled.
When broke upon her far and high,
The splendor of the earth and sky;
And on his bosom, satisfied,
Smiling that she had lived, she died.

NEW ST. PATRICK'S CATHEDRAL. NEW YORK.

The Most Imposing Church on the Con- tinent.

DESCRIPTION OF THE BUILDING AND DE- DICATING CEREMONIES.

New St. Patrick's Cathedral fronts on
Fifth avenue from 36th to 51st street, and
extends back almost to Madison avenue.
When the chapel of Our Lady, which is
embraced in the design, is added, the build-
ing will occupy the entire block. The
ceremony of dedication occurred Sunday,
May 25, and one of the largest assem-
blages ever seen in New York gathered in
the vicinity of the cathedral early in the
morning. The 17,000 packed within were
but a handful compared to the multitude
without the edifice. The exercises con-
tinued five hours, and were participated
in by over 200 church dignitaries, includ-
ing the Cardinal, 6 archbishops, and 37
bishops.

At ten o'clock, precisely, the religious
procession, marshalled by the masters of
ceremonies—Father Farley, of the old
cathedral, and Father Macdonald, of the
cathedral of St. Charles—passed in solemn
array and moved around the cathedral,
while Gregorian music was chanted by the
choir under the lead of the venerable
Father Young, of the Paulist church.
After the procession solemn High Mass
was celebrated, and the Cardinal, with
officiating with Fathers McGlynn and Mc-
Gean as Deacon and sub-Deacon.

After Gospel reading, Rt. Rev. Bishop
Ryan, of St. Louis, one of the greatest of
American orators, ascended the pulpit and
began the sermon, taking for his text
"I have rejoiced in the things that were
said to me. We shall go into the house of
the Lord. Send forth thy light and thy
truth; they have conducted us to thy
holy halls and into thy tabernacles"—121st
and 42nd Psalm.

He continued his discourse for an hour
and three-quarters, concluding with a
touching peroration—a tribute to the faith
of the poor Irish people whose pennies
had done more toward rearing this great
temple of the New World than the
dollars of the rich. Mass was then pro-
ceeded with, the blessing of the walls, the
doors and the chapels having previously
been performed by the Cardinal.

In the evening Grand Vespers were
held, Archbishop Gibbons officiating.
Bishop Keon presiding. The music, by
the choir, was very fine.

BUILDING THE EDIFICE.

The idea of building the finest cathedral
on this continent originated with Arch-
bishop Hughes. It began to take form
about 1850, and plans were drawn about
1853 by Mr. James Renwick, the archi-
tect.

All the plans were submitted to Arch-
bishop Hughes, and the final decision was
made by him. The corner-stone was
laid on August 15, 1858. About
100,000 persons witnessed the laying of
the corner-stone. The foundations were
laid with expedition, but the work was
on, and the Archbishop died without see-
ing very marked progress in his favorite
building. But the succeeding Archbishop,
the present Cardinal, took hold of the
matter, the sixty or seventy churches of
the diocese gave annual contributions,
and other private societies poured in, and
since the war the most of the work on the
cathedral has been done. The fair of 1878
realized \$175,000.

DESCRIPTION OF THE BUILDING.

The architecture is of the decorated style
that prevailed in Europe in the thirteenth
century. The ground plan is in the form
of Latin cross. The nave represents the
long part of the cross, the sanctuary of
the choir, the short part above the arms,
and the transepts represent the arms. The
dimensions are:—Interior length, 306 feet;
breadth of nave and choir, 96 feet, exclu-
sive of the chapels, and 120 feet with the
chapels; length of the transept, 140 feet;
width of centre aisle, 48 feet; height, 108
feet; width of side aisle, 24 feet;
height of side aisle, 54 feet.

The fifth avenue front consists of cen-
tral gable, with towers and spires on each
side of it. The gable will be 156 feet in
height, and the towers and spires each 230
feet. At present the available funds were re-
quired for other parts of the building.
The walls 12 feet 6 inches, and the whole
surface encrusted with marble. The de-
sign contemplates the statues of the twelve
apostles, to be placed in the coffer of the
grand portal, but for the present this part
is not begun. The width of the opening
door is 30 feet, and the height 31 feet.

The towers are 32 feet square at the base,
with immense walls. They are square to
the height of 136 feet, when the design
contemplates octagonal lanterns 24 feet
high, supporting a dome 140 feet high,
the total height 331 feet. The
making the total height 331 feet. The
towers are divided into three stories. The
eight corner buttresses will be terminated
by pinnacles.

high, to the top of the crosses of the
gables. Over each door the great transept
windows fill the whole space up to the
stringing of the gables. Those two great
windows are 25 feet wide by 55 feet high,
and are divided by clustered mullions into
six bays, and the arches are filled with rich
traceries. The side aisles of the transepts
are marked by windows and flanked by
buttresses in which are spiral stairs leading
to the roofs.

The windows are glazed with two thick-
nesses of sashes and glass set two inches
apart, to secure evenness of temperature
and prevent draughts of air.

THE INTERIOR.

of the cathedral is in the form of a cross.
The ground plan is divided into a nave,
two transepts, and a choir or sanctuary.
The choir or sanctuary is 95 feet long, and
has a centre aisle of the same dimensions
as that of the nave and four aisle, making
a total width of 124 feet from wall to wall.
The choir has three bays, and is terminated
at the east end by a five-sided apse in the
centre aisle.

The massive columns dividing the centre
aisles are of white marble, 35 feet in
height, and a combined diameter of 5
feet.

The spring line of the ceiling, of the
point from which the main arches rise, is
77 feet from the floor of the Cathedral.
The side aisle chapel ceilings are also richly
groined with ribs and jack ribs.

The organ gallery is placed in the first
bay of the nave between the towers. It
is 46 feet wide and 25 long, and is capable
of sustaining 200 tons. This gallery will
accommodate a choir of 100 in addition to
an organ of the largest size.

THE HIGH ALTAR.

The high altar is the most prominent
object in the interior. It is situated in
the centre aisle of the sanctuary. Its
front is 37 feet from the east wall, and it
extends back 35 feet, leaving a passage of
4 feet behind it. It is 40 feet high to the
top of the pinnacles over the tabernacle. The
table tabernacle and stylolite, are of the
purest marble, inlaid with alabaster and
semi-precious stones. The table is divided
into niches and panels on the face, contain-
ing statues, and the panels with bas-
reliefs, having for their subjects the Di-
vine Passion.

Beneath the high altar will be a vault
for the entombment of the Archbishops of
the diocese, of sufficient size to contain
forty-two coffins. Other altars are the
altar of the Blessed Virgin, St. Joseph's,
and Sacred Heart. The four cost about
\$100,000. The Cardinal's throne is on
the right or Gospel side of the sanctuary.
The pews are 408 in number, of polished
ash, and will accommodate 2,600 persons.
The broad aisles and open spaces, it is cal-
culated, will accommodate as many more.

COST OF THE CATHEDRAL.

The total cost up to the present time
has been \$1,900,000 of which \$400,000 is
yet due. When the towers and other
portions necessary to complete it are done
the cost will be about \$500,000 more,
making the total cost \$2,400,000.

The work remaining to be done on the
cathedral is to finish the spires, the pinna-
cles of the side aisles, the flying buttress-
es, the Chapel of Our Lady, the interior
altars to the east, the twelve side chapels,
and the regulating and grading of the
spaces between the building and the
streets. All these things are finishing
touches that will change the appearance
of the Cathedral materially.

BISHOP RYAN'S SERMON.

GRAND DISCOURSE AT THE CATHEDRAL DE- DICATING.

"Joy, holy and exultant," said Bishop
Ryan, "fills our hearts to-day as we come
into the glorious house of the Lord. The
joy is universal. You, Most Eminent Car-
dinal-Archbishop, you rejoice because the
great work is accomplished. You rejoice
and you feel as Israel's king on that day
when he dedicated the Temple which he
had built and adorned for the Most High
God, and your heart is full of wonder and
gratitude as his when you think that that
shall dwell in this house, which you have
built. Your heart is filled with gratitude,
and well I know that it went out with
that sweet *gustus agnus Dei* to our mighty
God which we had just heard. And you,
Most and Right Rev. and reverend brothers,
glad to-day because the spirit that in-
fluenced the ages of faith is still alive; the
spirit that built up and decorated the vast
cathedrals of the past still lives in this hall
and in this age, and there are heads to con-
ceive, and hands to execute, and hearts to
appreciate and to love those glorious
monuments that shall tell all times that
in the utilitarian nineteenth century Catholic
faith has lost none of its vitality and none
of its artistic beauty. Some of you have
said of this age have said to us:
"You cannot build any more cathedrals
like those of the past; the faith that built
them and adorned them is dying or dead."
Behold the splendid refutation: behold
the magnificent evidence that the faith is
still alive in all its power and all its inten-
sity, and you, dear brethren of the laity,
you rejoice to-day as you behold this
spring of your piety and your generosity
consecrated to the living God. You, the
rich Catholics of New York, are proud of
this glorious pile. You, also, as I under-
stand, have given generously of the means
with which God has blessed you for its
erection. Justly are you proud of it.
And what shall I say to you—you, the
children of toil; you, who, at the suggestion
of your devoted pastors, have given so fre-
quently, so generously of your scanty
means to build up this temple to the Lord
which has been sometimes said as a reproach
that the great Cathedral of New York was
mainly built with the pennies of the poor.
The pennies of the poor! most sacred and
most appropriate offering to Him whose
first temple upon this earth—the first place
where His body and blood and soul and
divinity were tabernacled—was the poor
stable at Bethlehem; to Him who brought
wealth, even royal wealth, to the feet of
poverty in His own person when the wise
men of the East adored Him; to Him who
loves the dogma and who loves the beauty
of poverty in His own person when the
defiled poverty by making it His own; to
Him whose first benediction was a benedi-
ction upon the poor; to Him who died in
the arms of poverty, poor and thirsting
and naked upon the cross. It is beautiful
and appropriate that those of the poor
and the toilsome should build a temple for the

God of poverty, and should glory to come
into it and to feel that it is their house.

THE POWER OF FAITH.

"We accept this supposed reproach, and
we ask him who approaches us, Who has
built a temple like unto this? Where in
this vast city have the thousands of the
bondholders built up a temple like unto
this, erected and adorned, in great part, by
the pennies of the poor? Pinnacles stand
alone, stand above all your churches,
as the faith that inspired its erection is su-
perior to all creeds. Peerless and alone,
the evidence of what faith can do even
with poverty—what faith can do and bear-
ing the mark of Jesus Christ. "The poor
you shall have always with you." And
not the Catholics of this great city, but I
believe, the liberal non-Catholics, rejoice
on this occasion. They behold here the
most magnificent temple of this New
World, a temple which is an ornament to
the city, a temple of religious art, a place
where the means will be adopted to pro-
mote morality among those who worship
within its walls. Therefore, it is an oc-
casion of joy for the liberal non-Catholics,
and even the anti-Catholic man, whose
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Beautiful, enshrined in the tabernacle upon
its glorious altar.

THE EUCARISTIC PRESENCE.

"I do not intend, brethren, to enter
upon the grounds of Catholic belief in this
dogma of Christ's presence in the adorable
Eucharist, which, I say, is the key to the
glory of our churches and our country.
Suffice it to say that the doctrine of
the Eucharistic presence has been the
firm, unflinching faith of the Catholic
Church for nearly nineteen centuries, and
the most beautiful and philosophical in-
tellects that ever lived accepted it, that, for
fifteen hundred years, the whole Christian
world accepted it as a fundamental doc-
trine; that only one third of the Christian
time now, and that for only the last three
centuries—that is, one-third in numbers
and one-sixth in time—has this great
truth been doubted or denied. So it comes
down to us upon the word of Jesus Christ
Himself, so convincing, so emphatic, that
now many, even of those who do not be-
come Roman Catholics, are coming to the
faith, at least in this most venerable, time-
holy, and most consoling of doctrines. Be-
lieving as the men who built the glorious
Cathedrals of the past believed, believing
that he will reside in that tabernacle, this
becomes the palace of God in his earthly
dominions; this becomes a heaven upon
earth; for what is heaven but the resi-
dence of God? Not all the glory of saints
and angels, not all the splendor of all their
denominations, their angel praising,
domination adoring, powers trembling—
not all this constitutes heaven; but God's
presence, offering His body and blood and
His soul and divinity and His person upon
the Christian altar. This being so, brethren,
why should not the architect build the
most magnificent palace for the King of
kings—more magnificent than the
palaces of His royal subjects? Why should
the sculptor come and place within it
these all but breathing statues? Why
should not the painter hang upon its walls
the pictures that represent the triumphs
of the King and the triumphs of His warrior
saints, who fought with Him for the right
against the wrong, for the truth against
the false; and why should not the singer
come to sing his sweetest songs of love and
praise to the God of all harmony? and how
beautiful and appropriate is that song with
the key of that real presence? Listen to
it to-day. A few minutes of the real
celebrant shall pronounce over the bread
and wine the solemn words of consecration,
"This is My body, this is the chalice of My
blood of the new and eternal Testament,
the mystery of faith, which shall be pour-
ed out for you and for all men and for the
renewal of sin," and having in the per-
son of Jesus Christ, and following the
commands of Jesus Christ, "Do this," do
what I have done, change bread into My
body. "Do this," and having done it, he
adores the present God and all the people
adore after him, and then he says, "The
people of the glory to Him, *Benedictus qui
vivit*—Blessed is he that comes."

THE CHURCH'S COMMISSION.

"The Church has received upon her
shoulders the commission expressed in the
words of Jesus Christ to His apostles.
That commission was given to be per-
petual, and is expressed in these words:
"All power is given to Me in heaven and
on earth, go ye, therefore, and teach all
nations, teaching them to observe all things
that I have commanded you, and behold
henceforth I am with you all days even to
the consummation of the world." Behold
here four universal principles. The first,
universality of power—"All power is given
to Me in heaven and on earth is given to Me, go ye
therefore, &c. Because this power is given
to Me I send you forth by authority of
this universal power in heaven and on
earth. Go ye, therefore, and teach all
nations, teach them, do not give them your
personal opinion or your personal specula-
tion, or your ideas of Christian ethics, but
teach them. "He who hears you hears Me,
and he that despises Me despises the
God that sent Me." Here is power. Go
and teach all nations what? All things
whatsoever I have commanded you; teach
them with authority; teach them to over-
come their passions; teach them to look
upon a woman, to lust after her, is adu-
ltery in the heart; teach them to overcome
the world, the flesh and the devil; teach
them with authority, teach them through
all days. Not you few, but that body which
you represent. As the powers given to
the first Congress continue to the present
Congress, so the powers given to the first
apostolic body continue for Christ said:
"I am with you even to the end of the
world." Here is the power to stem the
current of immorality. Here is the power
that we need to overcome human passion,
which, unrestrained, will soon bring desol-
ation. And the thoughtful men of the
nineteenth century are afraid of it, and
they are looking in some direction for
this power. It is here, the power that
will save the world from barbarism and
paganism. If man will only accept of
the grace of God, shall bestow upon him
these truths that stem the lowest of
human passions; that teach men to fear
and to love God and to overcome their
inclinations must be taught with author-
ity. If there is to be any doubt of the
restraining power human passion will
break loose, human power will not be able
to restrain it. Oh, brethren! because the
world is forgetting his commission, we are
rapidly going back to the paganism from
which those conservative truths were
rescued. We are not going to worship
the golden calf and Venus and Mercury
in the enlightened nineteenth century.
Those men who, in the French Revolution,
threw off what they called the tyranny of
Christianity, the men who destroyed Chris-
tian altars and butchered Christian priests
and Christian virgins; the men who at-
tempted the abolition of every vestige of
the Christian name—they, in their
enlightenment, would have smiled if some
one had said to them: "You are becoming
pagans!" But some principles
acted themselves out with insatiable an-
thony, &c. These men, too enlight-
ened to believe in Christianity, were seen
one day bowing their heads in honor be-
fore a young girl whom they placed upon
God's altar in the Cathedral of Paris.
Bowing their heads in worship to the God-
dess of reason; beginning their paganism
by some one had said to them:
"This gentleman, is beautiful and appro-
priate, that you should worship reason, the
highest of all gifts; but there is a power
stronger than reason, there is the power of

love, all-conquering love, love that de-
stroy reason when it pleases. Why not
a goddess of love as well as a goddess of
reason, and honor her, but call her not
Venus, for that would be going back to
paganism.—Erect a shrine to her. But an-
other may say there is one stronger than
reason or love, before which love and rea-
son would be silenced. Now, that you
have abolished the degrading forgiveness of
Christianity, now that honor, that im-
mediately revenges insult, personal or
national, if need be in the life-blood of
the insulted and the murdered, why not
erect a shrine to honor? Call it not Mars,
the avenger, but call him the God Honor,
or by some other name, that you may not
appear to become pagan; no matter by
what name it may be known, the worship
of the passions of humanity, which to a
great extent, paganism was. When we
leave God, when we leave revelation, when
we have the sweet love of Jesus Christ,
back we go to the love of ourselves, back
we go to the love of humanity, and no
matter what the nomenclature may be,
the effect is the same, and the false prin-
ciples will enact themselves out into false in-
stitutions.

A COMPARISON OF NATIONS.

"Finally, my dear brethren, not only
the individuals, but the nations that ac-
cepted the true dogmatic teachings of God,
either in former or in our own times, have
been the most moral. They had higher
civilization which sprang alone from a be-
lief in and acting out of sacred and con-
servative principles. Of all ancient na-
tions, the most moral civilization was that
of the Jewish people. We have in the
Bible a record of their shortcomings, and
religious confessions, and of the whole
nations, if we know the crimes of
pagan nations in those days, we would
see how infinitely more degrading their
were. Even according to their own writ-
ers they were degraded. St. Paul, under
the influence of the Holy Spirit of God,
tells us they were a people without affec-
tions, without fidelity, without mercy.
An examination into the social life of the
Jewish people will show their moral superi-
ority to the pagan nations. And let the
Christian and the Catholic nations of
Europe that appear to be forgetting their
Christianity, let them beware, lest, in a
short time, they will find the Jews, at least
such of them as follow the law of Moses
and the prophets, vastly superior in mor-
ality and civilization to many so-called
Christian peoples.

"But with regard to that Church-loving
nation—the people who are so devoted to
the dogmatic teachings of the Church—
with regard to the Irish people, they may
not have the popular education, they may
not have the material wealth of other peo-
ples, but just judge them by their history.
Take the most civilized nation on God's
earth, subject it to a series of persecutions
such as the Irish people have endured, and