St. Ignatius, with his feet placed on the head of a Protestant, so she says. The substitution of the word "Protestant" for "Satan" was a capital stroke of business with which to create a boon. But, strange to say, in the very full report given in the Free Press, not a word do we see about this dreadful statue. She played the circus trick on her audience, but we suppose they will forgive her. Margaret screamed, 'I'll defy that man, Tom Coffey, to deny

We will never deny anything she says. We could not enter into serious discussion with her, any more than we could call to order every vulgar urchin who displays a lack of paternal training. We could not waste our time in argument with a woman of whom Mrs. Bramwell Booth, of the Salvation Army, wrote, on March 28, 1888: "I have no doubt at all but that this woman is a fraud." Rev. W. J. Clark, of the First Presbyterian Church, one of the most esteemed ministers in the city, said on last Sunday :

said on last Sunday:

But assuming that Protestantism was in need of defence, he thought that defence might with some safety be left to the Presbyterian and other Protestant pastors throughout the Province—or, in their own case, to the various courts of the Church—rather than to traveling, irresponsible lecturers, who made statements and attacks that were obviously largely untrue. To show how impossible it was that any Roman Catholic could be convinced by attacks, often vile and monstrous, on priests and Roman Catholic women engaged in works of charity, they had only to consider what would be their own teelings were the same vile and monstrous attacks made by irresponsible traveling lecturers on our Protestant pastors and Protestant women. It was not merely that such attacks, such bitteness, did no good—they were in direct contradiction to the spirit of Christ. He had spoken these words quietly and without heat, not that he thought they were specially needed by his own congregation, but from a sense of duty as pastor of this church, in order to suggest to each one in his and her place in the general community to discountenance all incendiarism in speech and that bitterness and ill will sure to follow the careless and irresponsible flinging abroad of statements obviously and largely untrue.

It is notable that the Free Press found room for a long report of the ravings and screechings of this shameess woman - Talmage's gospel of love on one page and Mrs. Shepherd's may be newspaper enterprise, but we into plural marriages. loubt if it will be appreciated by the ntelligent portion of its readers, even f the plea of "variety" be advanced. out this reminds us that the Free Press, n the near approach of each full moon, ndulges in some tremendous curve itching. It has all along winked at he peccadiloes of the P. P. A. conpirators, but it may now be said that has become their organ and apoloist. A few days since it expressed urprise that so much fault should be and with this society, as it was merely Protestant organization, and that its ablished principles announced it to e in favor of equal rights to all and ecial privilege to none. But O, the ypocrisy — the shameless barfaced pocrisy - of the cabal! While its blished principles are as noted, its unublished oath contains these clauses: "That I will not employ a Roman Catholic any capacity if I can procure the ser-ices of a Protestant; at I will not countenance the nomination,

hat I will not countenance the nomination, any caucus or convention, of a Roman atholic for any office in the gift of the Candian people, and that I will not vote for, or counsel others to vote for, any Roman atholic, but will vote only for a Protestant: hat I will endeavor at all times to place be political positions of the Government in a hands of Protestants. (Repeat.) To all f which I do most solemnly promise and wear, so help me God. Amen.

Is this "Equal Rights to all?" Is is "Protestantism?" We refuse to lieve it. We have had to do with anly, outspoken, honest Protestant--Protestantism that drank inspirion from the Sacred Book, and that deavored to carry out its precepts every day life; but such is the Protestantism of the P. A., the leaders of which no more entitled to the "True Protestants" than ere the Chicago bomb-throwers. re we to look for an exemplification Protestantism in the mad-cap ssery, Mrs. Margaret Shepherd's tility man, or in Alderman Coo, who, r. Tait said, " reminded him of a five ot boiler that had a seven foot histle." O! Protestantism, how any sins against justice and charity re committed in thy name!

A TELEGRAM received in this counon the 27th states that considerable r has been caused in London society the conversion to the Catholic irch of the niece of Mr. John Mor-, Chief Secretary for Ireland. She pt house for her uncle at their lodge Dublin. It is her intention to enter onvent within three months.

FATHER ELLIOTT, the distinguished ulist, has been most successful in their own countrymen. mission to non-Catholics. His sentation of Catholic doctrine eived everywhere great attention.

and understanding the causes of hostility towards the Church, his labors Presbyterians are in favor of discannot but be productive of lasting good. The objections against Catholicism that he had to combat were in to raise the question just now. But most cases ludicrous to the verge of it was raised in the South London absurdity. He was asked, for in Presbytery, and steps have been taken stance, if Catholic priests demanded to bring it up before other Presbymoney for absolution. This, and sim- teries, and even those who have ilar charges, demonstrate what hazy notions most Protestants possess of on the subject are now of opinion that Catholicity. A little reading would it would be cowardly and un Christian convince them that the Catholic Church, as she really is, is far different from the Church that their preachers are wont to delineate.

In Chicago an organization has been instituted to aid in the movement for a true Sunday's rest. The means is by pledging themselves not to make any purchases on Sunday. This organization is the result of the Chicago conference on Sunday rest, in which ist bodies. Catholics and Protestants worked together. Many merchants who have hitherto kept their doors open on Sunday are supporting the movement.

It is believed that during the present Congress Utah will be admitted to Statehood. Unless the general wish of the people be complied with by the present Congress, it may be years before the territory will be erected into a State, and strenuous efforts for this purpose will be now made; and Congress, it is thought, will not refuse the proposal. The population have numbers, wealth and intelligence, and the only obstacle is the prevalence of poly gamy; but this is rapidly ceasing to be a characteristic of the people. No polygamous marriages are now taking place, as far as the general public know, as contact with the people of surrounding States has convinced even the Mormons that polygamy will not be tolerated by the country. The women, too, have learned that under polygamy they are only as pieces of furniture belonging to the men, and as a rule they gospel of deviltry on another! This are no longer to be induced to enter

> A CABLE dispatch announces that Pope Leo XIII. has just issued an encyclical letter in which he strongly exhorts Catholics to study the holy Scriptures. This is quite in accordance with the attitude of the Church towards the sacred volume in all ages, as may be seen by the many letters of approval which have been written by successive Popes to learned and reliable Catholic translators of the Bible into vernacular languages. The accusation so frequently made by Protestant controversialists that the Church is opposed to the study of the Bible has no founda tion in fact. The Fathers of the Church, from St. Cyprian and St. Augustine down, have all recommended the reading of Holy Scripture with proper dispositions of piety and submission to the authority of the Church in its interpre

CARDINAL GIBBONS recently expressed his belief to an interviewer that the extraordinary increase of Ritualism among Episcopalians, and the establishment of deaconesses among love for us. Methodists, are signs of a reaction in public opinion in the direction of the THE LAST ANGLICAN CHURCH Catholic Church. What are deaconesses and Protestant sisterhoods but a copy of the Catholic religious orders? "The general tendency," he says, "is towards Catholicism, slowly, but steadily and unmistakably. We would have many more conversions among Protestant ministers who would become priests except for one thing, the celibacy of our clergy. There are men longing to enter the fold of Christ, but they have wives and children to care for, a living to make, and friends to lose. In their hearts they are true Catholics."

THE Holy Father, Leo XIII., is making strenuous efforts to establish the Church in India on a firm basis that its progress may be sure and satisfactory. A few years ago a territorial hierarchy was established, and now he has issued a decree authorizing and encouraging the establishment of seminaries for the raising up of a native priesthood. The decree says that

"The Catholic faith among the Hindoo races must be very uncertain and its progress insecure as long as there is no clergy formed among the natives themselves, and duly instructed for the work of the priesthood, a clergy who shall not only aid the foreign misable to able to administer the sacraments and preach the Gospel among invitation to live together in peace, if

THE Presbyterians of England have High Churchman, proceeded to fead aken up with vigor the discussion of an elaborate paper on "Our Division." taken up with vigor the discussion of dowed with splendid abilities, and the question of disestablishment of the

admitted that the great majority of establishment, though many have been of opinion that it is not opportune hitherto desired no action to be taken to shirk the question when it is brought prominently to their notice. As a consequence it is believed that an uncompromising stand will be taken by nearly all the Presbyteries to bring about disestablishment at the earlies possible date. The Anglican Episco pate, on their side, are making equally whereby they hope to gain their object strenuous efforts to stave off the discussion, which can have no other result than to place the Church of England on a level with non-conform-

> THE Holy Father recently received a deputation of Catholic nobles, and in reply to their addresses of loyalty to the Holy See he exhorted them to stand firmly united against the enemies of the Church, fearing neither their power nor their audacity. He told them also they might feel assured that the sceptres of irreligious Cæsar ism and the swords of persecutors will fall harmlessly at the feet of the Pap-

## ARCHDIOCESE OF KINGSTON.

THE ARCHBISHOP AT STANLEYVILLE.

His Grace the Most Rev. Dr. Cleary, Archibishop of Kingston, accompanied by Vicar General-Gauthier, came to Stanleyville on Friday, the 24th ult., the purpose of his visit being to establish two Separate schools in this mission. The following day, despite the the very severe weather and fobad roads, His Grace proceeded to "The Island," where he was met in the school house of Section No. 4 by a goodly number of the ratepayers of that locality, who, needless to state, were more than delighted with the presence among them of their venerable and saintly Archbishop, His Grace addressed the meeting at considerable length, explaining in a clear and familiar way the mode of procedure to be adopted and the legal forms to be observed in the formation of a Separate school, after which a resolution was passed by unanimous vote in favor of the establishment of the Separate schools in question. Next morning, Sunday, His Grace celebrated early Mass, and at 90-clock assisted at the parochial Mass, in full pontificals, attended by Vicar-General Gauthier. Mass was celebrated by the pastor, Rev. T. P. O'Connor. After the Gospel His Grace ascended the altar and addressed the large congregation present in his usual eloquent and vigorous manner, on the subject of Catholic education, its supreme importance in the present day, and the indispensable duty of Christian parents to provide, wheresover possible, a Catholic school with Catholic teachers and Catholic books, for the instruction and formation of their children's minds and hearts in the knowledge of God and Christ and His holy Church and in the laws of faith and piety and the means of grace whereby they are enabled to pass their lives in virtue and holiness and attain their eternal destiny. He declared his great satisfaction at the work that had just been done in the parish, and congratulated the people on the unanimity with which their proceedings had been conducted in the formation of the two Separate schools. THE ARCHRISHOP AT STANLEYVILLE

schools.

At 4 o'clock, p. m., the congregation again assembled in the church, it having been announced to them in the forenoon that the Archbishop would bless and indulgence the Stations of the Way of the Cross. The forms prescribed in the Roman Ritual for this solemn rite were observed with precision; and the prayers proper to each station having been recited aloud by Vicar-General Gauthier and responded to by the people, His Grace explained to the congregation the excellence of this pious exercise of the Way of the Stations of the Cross, which he exhorted them e Cross, ich he exhorted then to the cross, which he exhorted them to practice frequently themselves and encourage their children to practise and thus cultivate in their souls tender love for the suffering Saviour and the hatred of sin for which He had to pay the penalty by the pains and sorrows of His passien and death through love for me.

## CONGRESS.

Mr. A. F. Marshall writes as follows to the Boston Pilot, under date London

England, Nov. 15. To what end are Anglican Con gresses held? What purpose can they serve, save to show up for the thou-sandth time the incurable ineptitude of Protestantism? At Birmingham last month there was the normal exhibition of really amiable intentions and droll flasco. A number of clergymen, with the Bishop of Worcester as president, seem to have invited some Dissenting ministers to a friendly chat, in the ity of their own and of each other's position. The Congress began with mutual compliments. The Dissenting elergy told the Anglican clergy that they positively admired some of their leaders—Jeremy Taylor, John Henry Newman, Issac Bonnor; and the Ar glican clergy naturally reciprocated such graceful homage, and sang the praises of John Bunyan. Richard Baxter, Charles Spurgeon, as worthy of niches in the temple of great divines. Such kindly feeling and gentle breeding were very pleasant. Where agreement is out of the question there should be good manners. But was there anything that was real in such amenities, anything that promised a nearness in "Reunion?" A few minutes after the Congress was begun a painful answer was contributed to

not in unity.

The Rev. Charles Gore, an Anglican But before he could begin there ap ady for any work of self-sacrifice, Church of England. It is universally known figure of the Anglican Monk,

"a row" was the quick respons

this question.

What is vulgarly called

"Father Ignatius." Dressed in all dle of their "Church;" to the fact that OUR SEPARATE SCHOOLS HONthe imposingness of cowl and hood, and holding up a copy of "Lux Mundi" a far famed perniciously heretical work" - Father Ignatius addressed himself to Mr. Gore, and forbade daring to address the assembly. has no right to speak, he is not a Christian, he denies the truth," was the vehement non placet of the angry Father. For a while there was consternation and wrath. Presently pacified by the counsel of an Archdeacon. the militant monk consented to hold his peace, but it is lamentable to have to relate that, before the end of the meeting, the assistance of the police had to be called into requisition, in order to subdue the holy energy of the great monk.

And now what did Mr. Gore say about "Our Divisions?" He said a good deal that was true and in the best spirit, and a good deal that was weak and quite unreal. For example, it was true to say, "The heart of any one must beat with excitement and joy at the mere thought of ministering in any way to the reunion of the Anglican Church with the great Apostoli See of Rome, with its simple traditions and its world wide privilege of Chris tian communion." But it was quite unreal to say: "We (Anglicans) have combined the traditions of the Catholic Church with that special appeal to Scripture which was the strong point of the Reformation. . . . Thus, as against Rome, it is worth while main taining the Scriptural aspect.

And this appeal to the New Testamer

as the final criterion of what belongs to the faith of our salvation is th essential for maintaining the Catholic Church not only in purity but in its original largeness.

The number of fallacies which are contained in this language would be puzzling to any mind that was not Protestant. There is the assumption that Rome does not appeal to the New Testament – an assumption which is negatived by Catholic history. There is the assumption that the Church of England has kept fast to the Catholic tradition—an assumption which is negatived by Anglican history. And there is the assumption—the most paradoxical, the most disproved of all ssumptions - that the appeal to the New Testament, on the part of every man and woman, should be the authorative final ruling on every doctrine. It seems most strange to the Catho-lic mind that no Protestant can grasp

the truism that the Bible and its in terpretation may be antagonistic. The two things need not be one thing but a thousand things. The Holy Books, it is true, are One Teacher, but their interpreters are legion, are myriad. The learned and the unlearned, the cultured and the unedu cated, the filous and the profane, the humble and the proud—all persons have one and the same Bible, but all persons may create different interpre-tations. In England it takes more than two hundred sects to even faintly classify these interpretations. And yet, with the full knowledge of this utter impossibility of identifying interpretation with the Bible-that is, in regard to dogmatic truth-all Pro testants will persist in speaking of "appeal to the New Testament" as though they, every one of them. were its true interpreters. Catholics have the New Testament, and they read it and love it, and they find i interwoven with all the Offices of the Church, with Mass, Vespers, and all Christian worship; but they are not so foolish as to imagine that they, individually, can dogmatically interpret its full teaching; they do not confuse private judgment with the authoritative definitions of Holy Church ; they know that the human intelligence cannot define doctrinal ruth that prerogative belongs to the

Holy Spirit of God. We are not surprised that Mr. Gore when he came to speak of "Reunion, did not know what to say that should be real. "Let us not be in a hurry. We cannot complain if Romans do no recognize our Catholic character when. for example, we for so long have dis-placed the Eucharist from its true He might have added "for example," that the Bishop of Worces that very same meeting had ter, at that very same meeting had said that he "would never conceder that episcopal ordination was essential to the validity of a sacrament." might have added, "for exa "for example, that the Archbishop of Dublin, at that very same meeting, had proposed to way 'meet the Dissenters half droll suggestion from an who has just been trying to convert Spaniards by preaching to them the 'perfection of Anglicanism, which, he now admits to be "half-Dissenting," half-heretical! But all this confusion had no lesson for Mr. Gore. He could go on assuring his hearers that "the Church of England must manifest its Catholicity by positive and clear expressions of its tion, eschewing negations and vague platitudes"—as though such talking were anything else than "vague platitude"—and he could wind up with the iteration of the absurdity, "The clergy must advance no doctrine as Scriptural which cannot be seen by reasonably attentive people to be really well based on the texts." every one who considers himself ' reasonably attentive person" - and there are probably few Englishmen who do not take that agreeable estimate of their own intellect, temper and goodness-is to be supreme judge of all the "doctrines based on the texts," and to obey himself as the in-fallible Supreme Pontiff.

It is really marvellous that these "Congresses" (of which there have been nine in three years) do not open the eyes of Anglicans to the hopeless mud-

it is not a Church, but a sect. A num ber of clergy meet together—all be-longing to the same "Church"—and proceed to contradict each other freely and copiously upon all questions of authority and upon most doctrines and then they say to Dissenters: "Pray come into our Noah's Ark, which contains, as you see, not only two of every kind, but many thousands of all kinds-of all views." What could Dissenters gain if they were to come into a Church which contains members who believe all that they believe, and members who believe the exact opposite? If there are millions of Dissent ers inside the Church, why should there not be millions outside it? And if the Bishop of Worcester, who disesteems Anglican orders, and the Arch bishop of York, who is "half a Dis-senter," and the Bishop of Lincoln, who is "half a Papist," can all be teachers in the same Anglican com-munion, what can it possibly matter whether a man call himself a Dissenter or call himself High Church or Low Church, either within or without the Church of England? "Orthodoxy being confessedly a matter of private judgment in both extreme of High Church and Low Church — High Churchmen simply enlarging the sphere of private judgment, so as to include the Fathers, the Councils and the Pontiffs-it seems difficult not to admit the superior consistency of Dissenters, who limit the exercise of their sovereignly private judgment to the interpretation of the two Testaments alone.

our charities, so as to make it include a greater number of heresies?" is the amiable inquiry of most Anglicans who meet in Church Congresses, with the professed object of conciliating Dissenters. Now Dissenters, to their credit be it said, do not want to enlarge the sphere of inconsistency. They have got on very well without the Mother Sect, nor have they to thank her for either sympathy or example. For nearly three centuries they have been "snubbed and bullied" by Churchmen—two coarse words which precisely express historic fact—and it is only because Church of Englandism knows it is now falling to pieces that it thinks it discreet to hold out the olive branch to non-Conformism. Dr. Johnson's expression, "He is only a Dissenter," has thoroughly express the animus, both social and polemical, of the Church of England towards dis sent all through their history. Now the Church of England is gently pleading, "Oh, pray embrace;" but every one knows the hollowness of the invitation grounded on the consciousness of the feebleness of Anglicanism in resisting either the Catholic Church or Free Thought. The amiability of such advances is of course sincere : the natural longing for unity is of course invincible; yet the immediate prompting, half-recognized, half-confessed, is the consciousness of the untenability of Why should the innumerable sects

of so-called Protestantism remain out-

side the one Catholic Church? Only

because they do not understand it;

"How can we enlarge the sphere of

because they hear it travestied by the half sincere, half-informed; because, like persons who stand on the outside of a painted window, they see some coloring, but not the harmony of the design. The Anglican Congresses only accentuate this Outsideness. Like the kindly and doubtless well-meaning Mr. Gore, they both insist on the theoretical excellence of a nebulous Anglicanism, and on the supposed "unscripturalness" of the Guardian of Scriptural truth. Thus they live in a state of doubt as to their own position, and of distrust as to the position of the Only Guide. They affirm this in every congress, at every conference. Arch ops and Bishops, clergy and laity meet together only to display before the world their dissatisfaction at their own deplorable confusion, and their want of courage to submit to the Catholic Church. Meanwhile the shadows are darkening; death comes. What will talking avail when the last moment arrives, and the last Sacraments can only be had from a Catholic priest? Talk, talk, eternal talk can save no man; and it is impossible for any Anglican, be he Archbishop or pew-opener, to "make an act of faith" in Anglican dogmas, any more than he could make an act of faith in the chatter of the House of Commons, or in General Booth's privatecreed, "prepared for the training homes by the General." Perhaps he can make an act of faith in an Anglican Congress? He migh as well make an act of faith in the four winds. It is only himself, his private judgement, which can stand to him in the position of Supreme Pontiff; and on whom he must fall back on his Ultimate Appeal, upon every dogma, every sacrament, every obedience. Church Congresses have Congresses have "infallibly " taught this truism. Common sense-no theologian is wantedcan convince us that where teachers are at loggerheads, there must either be no truth or it cannot be known Any way an act of faith is impossible. An act of faith is only possible where the whole soul is bowed in obedience to the One Teacher through whom God teaches us all our lives. faith in the historic fact of the Redemption is of course possible outside the Catholic Church; but an act faith in the whole unity of Christian truth, in the perfect fulness of the Catholic covenant, in all its hirmony, is only possible within the Family the One Christ-so happily called "the Second Incarnation.

We might have much peace if we would not busy ourselves with the sayings and doings of other people, and with things which concern us not.—Thomas A Kempis,

## ORED.

Awards by the Judges to Several Schools for Work Sent to the Columbian Exhibition, Chicago.

The Ontario Commissioner to the World's Fair, the Hon. N. Awrey, M. P. P., has notified Inspector Donovan that the Chicago judges have given awards of merit for excellent exhibits in favor of the Catholic Separate schools of Hamilton (2), London, St. Thomas, St. Catharines, Toronto (2), and Renfrew. The list contains in all eight (8) awards, a fact which, in proportion to their numbers, pats the Separate schools ahead, and must be a matter of gratification to all concerned. It is expected too, that there are more to come, for good authorities will think it strange if the judges pass by all such places as Berlin, Waterloo, Formosa and Walkerton, whose exhibits were among the best at the Fair

## CHURCH DEDICATION.

The New St. Joseph's Church, Ottawa

opened for Divine Worship—Arch—Bishop Walsh's Sermon.

The dedicatory services in connection with the opening of the new St. Joseph's Catholic church were conducted Thursday with all the pomp and splendor of Catholic rites and ceremonies. The spacious edifice was crowded to the doors, many standing in the aisles. The dedication ceremony commenced at 10 a. m. by a procession around the outside of the church. The Most Reverend J. T. Duhamel, D.D., Archbishop of Ottawa, assisted by the Very Rev. J. M. McGuckin, O. M. I., D.D., rector of the University; the Very Rev. A. Pallier, O. M. L. pastor of the church and others, according to their rank, formed in line at the grand central porch of the church and turning to the right proceeded around the exterior of the building, the Bishops sprinkling the walls with holy water and chanting the antiphon, "Thou shalt sprinkle oil with hyssop, O. Lord, and I shall be cleansed; thou shalt wash me and I shall be made whiter than snow." After finishing the prayers and chants used on such occasions, the procession entered the church, the wast audience arising, and the priests chanting the litary contributing to make a scene inspiring in its grandeur and beauty.

THE SERVICE inside the church, the Most Rev. John Walsh, D.D., Archbishop of Toronto, sprinkling the interior walls with hyssop, repeating of the Same chant as used outside. At the close of the dedicatory services proper, posting the interior walls with hyssop, repeating of the Same chant as used outside. At the close of the dedicatory services proper, Pontificial High Mass was celebrated by the Wery Reverend J. M. McGuckin, O. M. I., as daecon, and Rev. John McRory, O. M. I., as sabdeacon. The Mass used was that of St. Elizabeth, Queen of Hungary, with commencations of Sunday 26th after Pentecost St. Pontians. This beautiful Mass used so often, and

memorations of Sunday 25th Alter Fentecost St. Pontians. This beautiful Mass used so often, and DEAR TO CATHOLIC HEARTS. the wide world over, seemed doubly impressive in its grandeur, the audience being in a sympathetic and receptive mood as a result of the pleasure of worshipping in their fine new church. The venerable Bishop has a grand voice, his intonation being perfect.

The dedication sermon was delivered by Archbishop Walsh, of Toronto. The rev. gentleman presents a grand appearance and possesses a clear, manly voice that rang out through the vast auditorium in tones that indicated sincerity and an honest conviction of the righteousness of his cause. His text was taken from the 9 chapter of 3rd book of Kings, being a promise made to Israel on the occasion of the dedication of the first temple at Jerusalem. "I have heard thy prayer, I will sanctify the house which thou hast builded. I have set My name within it; My eye and My heart shall be there forever." He eulogized the ancient people for their zeal in God's werk, and contrasted the condition as existing under the regime of types and ceremonies and that of to-day under the aw of Grace. God did not require a temple made by hands, as the

GREAT PANORAMA OF NATURE was God's temple and demonstrated His omipotence, omaipresence and beneficence. The seas, the mountains, plains, valleys and continents all contribute to announce the immaculate perfection of the Deity. The whole vast temple of nature is filled with the

continents all contribute to announce the sin-maculate perfection of the Deity. The whole vast temple of nature is filled with the majesty of His presence. Well might David explain: Where shall I fly from the spirit or flee from thy presence. If I ascend into heaven thou art there. If I make my bed in hall behold thou art there." But God is a God of condescension and loves to recognize the feeble efforts of man to serve Him. The building of churches is the resultof an ardent desire in man's heart the localize God, to feel a sense of nearness to Him, to-rest under the immediate shadow of his Almighty wing. The first temple at Jerusalem was a

under the immediate shadow of his Almigney wing. The first temple at Jerusalem was a superb representation of Oriental splendor. The reverend speaker hurriedly outlined the historical facts in connection, with the erec-tion and destruction of the Jewish temple, within its sacred precincts. So every Cath-olic temple is greater than the temples of antiquity no matter how remote, how poor or how small they may be, because Carist, the blessed Saviour, dwells therein. Solo-mon's temple was

A PLACE FOR SACRIFICES

A place FOR SACRIFICES

the blessed Saviour, dwells therein. Solomon's temple was

A PLACE FOR SACRIFICES
of animals as an atonement for sin. Christ's, atonement fulfilled the law and abolished bloody sacrifices. Christ's blood, shed on Calvary inundated the world and has washed the shores of ages. The Christian Church has established the sacrifice of the Mass, uniting the Creator with the creature—the wonderful espousal with God as bridgyroom and man as bride. The temple was designed for this oblation, for the performance of the Christian ordinances of baptism, confirmation, penance, holy Eucharist and matrimony, and as a result was dear to the Catholic heart. John, the revelator, beheld thousands and tens of thousands ascribing worship and glory to God in the heavenly temple; should not Catholics adore Him in temples below? Catholics were noted for the splendid temples they erect for God's service. They utilize the best of God's creation. Canadians were equal to Europeans in this regard, though they had no State aid, but were composed of the artizans, the men that tilled the soil, built railroads, made canals and hewed downforests. In conclusion he said:—"I am proud of this evidence of Catholic zeal in Ottawa. I congratulate the venerable Arch-Bishop. I congratulate the priests and faculty of the Ottawa University. I congratulate the parishioners of St. Joseph's, and the citizens of Ottawa, who contributed to this great work. It is a great and meritorious work, and will stand long after you are forgotten, and will be a holy requein for your immortal souls."

The musical part of the service was superb. The choir, under the leadership of the Rev. N. Nellis, O. M. I., assisted by Mrs. Kearns, as organist, rendered invaluable assistance towards making the occasion a success.

One mind and one will fuses and holds in perfect unity the whole multi-tude of the faithful throughout all ages. and throughout all the world.