

CONSECRATION OF NEW ALTARS AND BLESSING OF WINDOWS AT ST. PATRICK'S.

In St. Patrick's Church, to-morrow, two ceremonies of exceptional interest will take place.

The first will be the blessing of four new stained glass windows, which have been made by Mr. Alexander S. Locke, of the well-known firm of Arnold & Locke, Brooklyn, N. Y. The windows are twenty-three feet high, and bear the figures of the four Evangelists in heroic size. The figures stand in the centre of the windows and are surrounded by art-glass Gothic architecture, which harmonizes with the style of the church. The background of the windows proper is a rich golden tone, the glass being made specially for the windows, and the effect is the mellow tint of sunset—an appropriate light for a sanctuary. The robes of the figure of St. Matthew are in shades of green, amber, and ruby. The figure of St. Mark is in tones of pink and orange, shading into red and purple. St. Luke is in yellow and violet tones and St. John is in shades of olive and ruby. The figures stand in silhouette against the golden ground, great care having been taken with the flesh tints, so as to give a strong effect at a distance, the church being so large. These windows are part of the decoration scheme of St. Patrick's Church, which has been going on for the past few years. When Mr. Locke undertook the work of decorating the sanctuary he requested to be given the contracts for the four windows also, so as to have everything in the same style. The light of the windows will serve to bring out all the other artistic beauties of the sanctuary, and will also throw into greater prominence the two magnificent oil paintings of the Sacred Heart and the Assumption.

The windows have cost \$600 each. A blank space has been left at the bottom of each, so as to afford an opportunity to any family who may wish to avail themselves of it to secure one of them for the purpose of a memorial to a deceased member. As we have often pointed out, far too much money is spent upon cemetery memorials, which are liable to change and obliteration and are subject to the action of the weather; whereas a memorial in a church endures for ages, and excites the pious thoughts of those who so frequently gaze upon it. Many other reasons could be given showing the advantages of memorials in the church over those in the cemetery.

The second ceremony will be that of the consecration of two beautiful new marble altars, one donated by Mr. Michael Burke and his sister, Miss Eliza Burke, and the other the gift of the family of the late Senator Edward Murphy. The "True Witness" has already published the details of these two splendid altars. His Lordship Bishop Macdonell, of Alexandria, Ont., will consecrate the altars and bless the windows.

This Saturday evening, the relics to be placed on the altars—those of St. Pancratius, St. Gervasius, and St. Protasius—will be exposed to the view of the faithful in a room adjoining the sacristy.

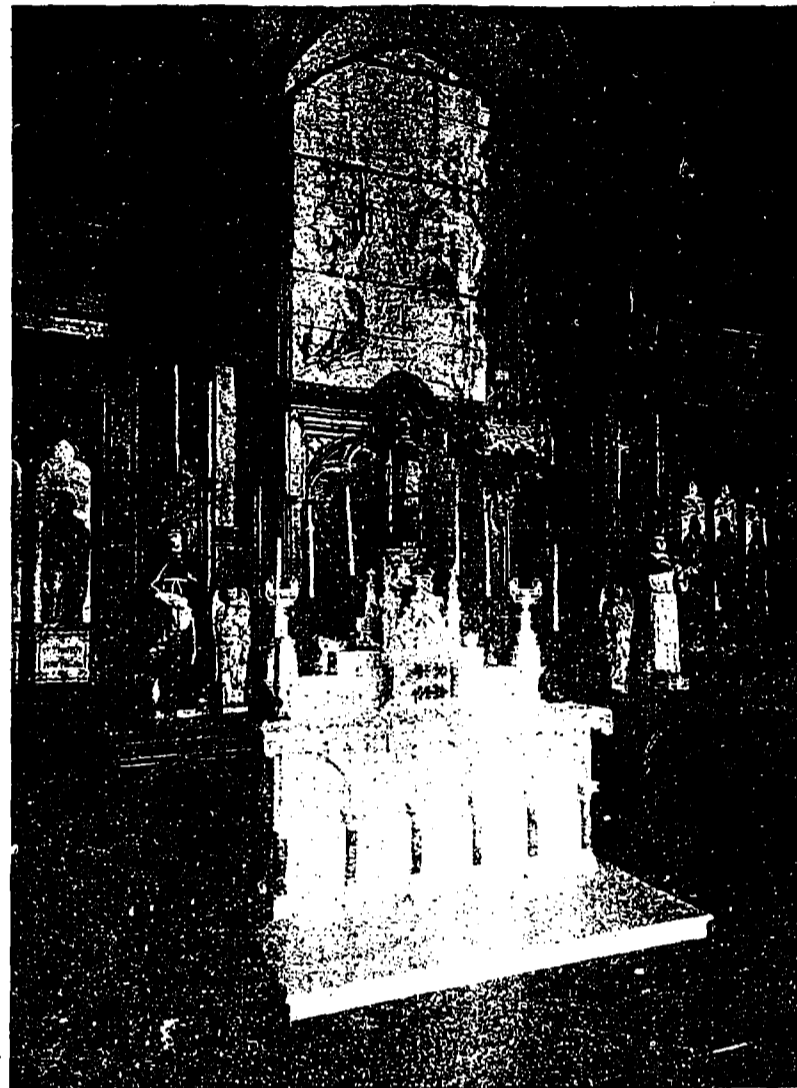
No other ceremony in the Church is so long, so important, so full of religious instruction, as the consecration of a church and of the altars which are erected within its precincts. It is the Church's tribute to the real presence of Christ. The sacrifice of the Mass, in the early ages of the Church, was offered on the tombs of the Martyrs in the catacombs at Rome. The Church retains this custom. In a small sepulchre carved out of the altar stone are inserted the bones of three martyrs, with three grains of incense, in honor of the Most Holy Trinity and in memory of the incense placed around the Body of the First Martyr, Jesus Christ, in His tomb. A written document giving the names of the martyrs and that of the Bishop who consecrates the altar, is enclosed with the relics in a sealed box deposited in the little sepulchre referred to. These relics, as above stated, are exposed in an oratory adjoining the Church, on the preceding evening, and are borne in procession on the day of the consecration to the altar for which they are destined.

The altar itself is raised on a platform to recall Calvary, with a marble slab resting on supports to recall the table of the "Conch" at which Our Lord instituted the Sacrifice of His Body and Blood. On the table are carved five crosses, which represent the five wounds of Our Lord. One is placed at each of the four corners, and one in the centre. The central cross represents Christ, the merits of whose Sacrifice extends to the four corners of the world, represented by the other crosses. The tapers lighted during the celebration of the Mass symbolize Christ the Light of the World.

unproductive in Ireland is on fire for conquest abroad, is praying that he may be allowed to "consecrate" a bishop for Portugal and thus raise the country to an equal dignity with Spain. We predict that if the project is carried out and a good stipend is paid a plentiful crop of romances will come from Portugal."

STORY OF CARDINAL WISEMAN.—In the Liverpool Catholic Times, we find the following interesting historical note:—"A writer in the Osservatore Ro-

Montalembert resumed his speech Wiseman, addressing the assemblage remarked that that was a perfectly free meeting and that those who might differ from a speaker, however eminent, had a perfect right to do so. This, the writer in the Osservatore says, was like a cold water douche for the congress, which had been electrified by Montalembert. There was no reason why the meeting should regard it in that way. The fact that his Eminence was anxious to guard against the danger of mere mechanical unity, and that he intimated to

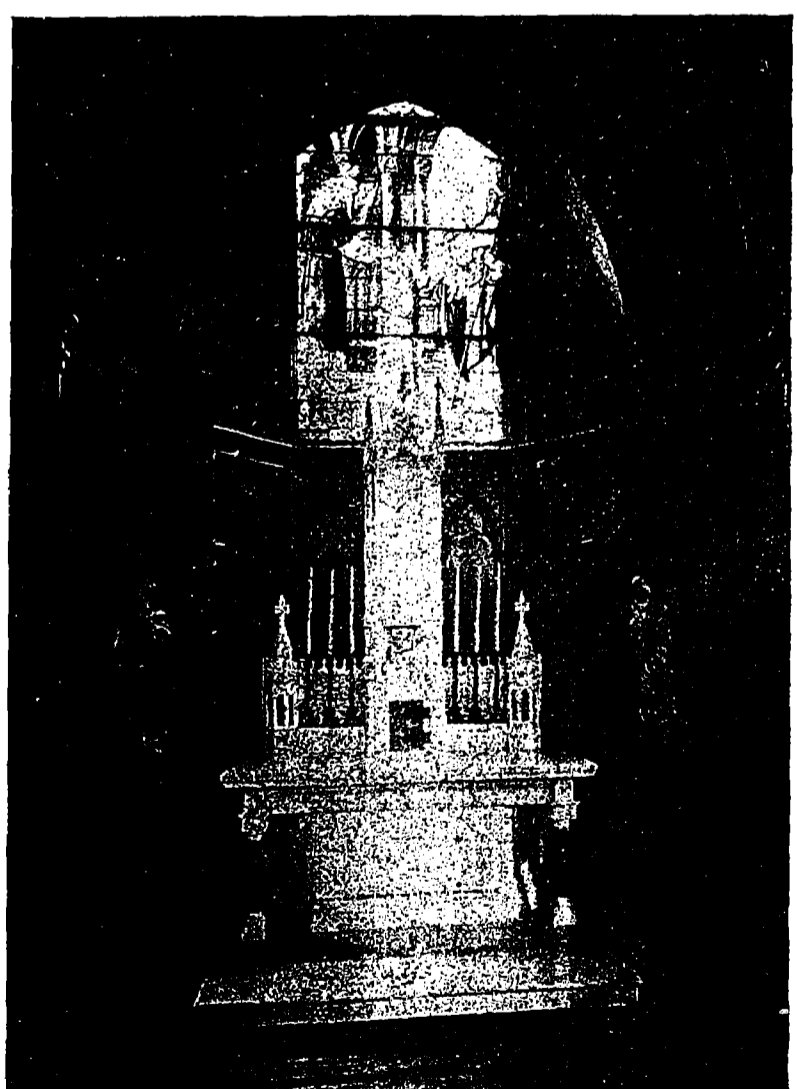


ALTAR DONATED BY MR. MICHAEL BURKE AND MISS ELIZA BURKE.

mano, apropos of some references to the courtesy of the Comte de Montalembert to Cardinal Wiseman at the first international Catholic Congress of Malines, suggested by the addresses of Archbishop Ireland at Orleans and Paris, relates an incident which took place on that occasion, and it is pretty certain from the manner in which he describes it that he misunderstands British customs. The Comte de Montalembert, he states, delivered

the Italians that they were at liberty to dissent, should not be taken as indicating in the slightest degree a doubt as to the soundness of Montalembert's Catholicism. Well would it be for France to-day if it had many men like the author of the "Monks from the West," instead of the unbelieving generation who now hold political sway in the country."

We might add to the above that it has become a systematic plan, am-



ALTAR DONATED BY THE FAMILY OF THE LATE SENATOR EDWARD MURPHY.

a speech covering the whole Catholic-Liberal programme, religious and political. Owing to the length of the address, it was not all delivered in one day. There were seven Italians present at the Congress, and the ideas of the Comte de Montalembert were not orthodox enough for them. At the close of the first day they expressed their feeling to Cardinal Wiseman, who with the Cardinal Archbishop of Malines represented the Holy See at the Congress. Next day before

amongst the enemies of the Church of Europe, to constantly give prominence to every petty event that might tend to show a difference of views or opinions between eminent Catholics. The Osservatore Romano should know this, and avoid setting the example.

LOURDES.—In view of the organization of pilgrimages from Canada and the United States to the Shrine **Continued on Page Eight.**

RECENT HAPPENINGS IN EUROPE.

OUR REGULAR WEEKLY REVIEW.

A PATRIOTIC MOVEMENT.—A very touching and very patriotic movement is that which has been started by Mr. Richard Croker, this week, during his visit to Killarney. It is that of inducing the Irish-Americans to purchase Muckross Abbey and the portion of the Lakes of Killarney on which it is situated—the most beautiful portion—and to present them to the Irish nation, as a token of the love they still bear for the land of their forefathers, and the land in which many of them, like Mr. Croker himself, was born. A subscription has already been begun, Mr. Croker heading it with \$2,500. The idea is to make of the picturesque spot known as the Lakes of Killarney an Irish National Park. Such a movement should meet with success as the Irish heart will be deeply touched at the patriotic affection which suggested it.

CATHOLIC TEACHERS' UNION.—The National Teachers' Association of Ireland—an organization composed of the teachers employed in the so-called National schools—has done good work in the past under trying circumstances. Lack of complete unity of action, however, on account of differences in religion, somewhat hampered its action, and for this reason a Catholic Teachers' Union is in process of formation. The importance of such an organization in a country like Ireland is obvious.

MEMORIAL TO A BISHOP.—A memorial altar has been placed in the Church of St. Vincent, Liverpool, in pious remembrance of the late Bishop O'Reilly, of that city. Bishop Brindle, who is a Liverpool man, and who is coadjutor to Cardinal Vaughan, preached on the occasion, and as a brief extract from his sermon will explain the esteem in which the late Bishop O'Reilly was held in Liverpool:—

"He said he could look back on the time—fifty years ago—when fever and famine swept over Liverpool's courts and streets; when every house in Liverpool and every street sent forth its dead, when the priests of that vast parish labored by night and by day to comfort the sorrowing and minister to the dying; when one by one they sank at their posts, and were carried out amid the sobs of thousands; when the church was laid desolate, and, as he himself had seen it, with its doors shut into the midst of all this came a young Irishman—tall, fresh-complexioned, with an eye keen and piercing. He stepped briskly into the breach, and took up the work that other hands had left. As he went about making himself known he made himself beloved, and when the scourge had passed and the day of peace had dawned he set his heart on building for that mission a church worthy of its name. Hitherto the mission had been carried on in a shed close by, but now, through the efforts of Father O'Reilly, the foundation-stone of the present edifice was laid. In later years, when he was called to a higher sphere, his interest in St. Vincent's remained unabated, and in many ways did he give evidence of this fact. His memory would be ever with them as one who had labored unceasingly during the long years of his life to promote the honor and glory of God, and to further His Kingdom on earth."

A GOLDEN JUBILEE.—The London "Daily Telegraph," of May 27, contains a most wonderful and elo-

quent article on the subject of the Brompton Oratorians and the celebration of the fiftieth anniversary of the introduction of that Order into London. Coming from such a source, the great praise lavished upon the members of the Order is certainly most inspiring. It is thus the "Telegraph" commences its most significant article:—

"The presentation of the jubilee offering to the fathers will be made by his Grace the Duke of Norfolk." Such was the simple intimation conveyed on the cards of invitation to a little ceremony which was performed in St. Wilfrid's Hall, Brompton, yesterday afternoon, without flourish of trumpets or ostentation, but which had its origin in a movement of singular interest and historic significance. To that ceremony, informal enough in itself, and void of any features of circumstance, reference will be made hereafter. At the moment it may be appropriate to consider the event of which it was the direct outcome—an event possessing a unique interest for the entire Roman Catholic community of this country. The proceedings over which the Duke of Norfolk presided, marked, indeed, an occasion of no less importance than the golden jubilee of the Oratorians in London. That the anniversary should have synchronized with the Feast of St. Philip Neri—the founder of the Order for ever associated in England with the name of John Henry Newman—was singularly appropriate; and there are probably none to whom the beauty of Church ritual makes appeal who could have looked unmoved upon the outward and visible symbols of reverence with which, within their majestic basilica, the Fathers of the Brompton Oratory yesterday offered tribute to their patron saint."

Then follows a detailed history of the Order—a history too lengthy and too elaborate to permit a reproduction in our columns. Briefer is the account given by the London "Evening Standard" and from it we select a few passages:—

"The Oratory will always have a special claim to respect and interest as the community was brought to this country by one whose memory Englishmen honor and revere—John Henry Newman. It was in 1817, that he returned from Rome with a Papal brief, enabling him to establish the Oratory of St. Philip here in England. After several migrations—Cardinal (then Father) Newman settled in Birmingham, and in May, 1849, Father Faber became first Superior to the London House. This was situated on the site of what was afterwards Toole's Theatre, in King William St., which is now part of Charing Cross Hospital. It was here that Newman delivered his lectures on "Anglican Difficulties." This was in May, 1850, and they were attended by many famous men, including Thackeray. In 1853 the fathers moved to Brompton, where they commenced a temporary church, which was pulled down in 1879 to make way for the present magnificent basilica, opened on April 16, 1884, by the late Cardinal Manning. Since then it has been the scene of the principal pageants of the Church in London, including Cardinal Vaughan's investiture with the pallium, and the State celebration of High Mass on the occasion of the Queen's Jubilee, at which the Ambassadors of the Catholic Powers and Her Majesty's Catholic judges assisted."

WEDDING BELLS.

On Wednesday morning St. Gabriel's Church was the scene of a very pretty wedding, the pastor, Rev. F. O'Meara officiating, the contracting parties being Mr. Ed. Watt and Miss Dubois. The bride was attended by Miss Georgina Watt, and the groom by Mr. H. Dubois.

A fine musical programme was rendered by members of St. Ann's Young Men's Choral Union, the soloists being Messrs. Wm. Murphy, M. Mullarky, and Ed. Quinn. Mr. P. J. Shea, organist at St. Ann's presided at the organ, and played Mendelssohn's Wedding March and Wagner's Bridal Chorus with fine effect.

Mr. Watt being a member of St. Ann's choir, they took the opportu-

ity of expressing to him, their high appreciation of his valuable services by presenting him with a very beautiful present.

AS WE GO TO PRESS.

The report in the "Star" to the effect that the esteemed pastor of St. Patrick's parish had under consideration the "offer" of the See of London, Ont., is on a par with the announcement it made some time ago, that Mass would be celebrated at St. Patrick's Church at 7 p.m.

If there is any reliance to be placed in the rumors set afloat by the women gossipers of St. Patrick's parish, there will be a few changes amongst the priests before the snow falls.

Notes From Old World Sources.

FRANCE'S PAGANISM.—"What think you of the 'Pantheon in Paris'?" asked a Canadian gentleman of a learned Quaker who had been telling of his recent travels on the Continent. "A fine heap of well cut stones," he replied, "but, friend, I tell thee, it is a relic of paganism, and the spirit that haunts it is pagan, and it is a fitting burial place only for pagans; and it is now the temple of cold, prayerless, remorseless infidelity." These words came back to our mind on reading the movement suggested by the French authorities to exhume the bodies of several of France's famous men and to place them in company with Balzac in the goddess temple on St. Genevieve's hill. It appears that amongst others they desired to disturb the ashes of Renan, Lamartine, Michelet, Berlioz, and the painters Tugres and Delacroix, and to place them side by side with those of Voltaire, Rousseau, Victor Hugo and M. Carnot, in the desecrated Pantheon. In this connection the following very interesting remarks were made by a French correspondent in one of the leading Catholic papers of England:—

"But it appears to be not so easy, acting with these dead as it at first seemed. It was found that Lamartine's sentiments, expressed in verse as well as the terms of his will, put a veto on this scheme of removing his remains from his much-loved village cemetery near Macon and placing them beside those of France's noted atheists. And so even with the impious Renan, who, from other motives, than those of Lamartine, preferred dying and being buried away from Paris. So the result of deliberations on this subject in the Chamber will probably be that Balzac at most will go to the Pantheon and that the oth-

er noted dead of whom it is question will remain where they are. This apotheosis of Balzac calls to mind Charlotte Bronte's remark that his books "left a bad taste in the mouth." The scheme of honoring with noisy sepulture in the Pantheon dead long lying in quiet churchyards calls forth the following passage in a Paris paper:—"What a delicate attention to these dead to invite them some fine morning to change quarters and to bring them from their quiet, and to the cold Pantheon, where the only visitors are those brought there by Cook's agencies and Baedeker's guide books."

ROMANCE AND COIN.—Rev. Canon Girdlestone, of London, addressing "The Spanish and Portuguese Church Aid Society," stated that "No story was more thrillingly romantic than that of the Reform Movement. But that £2,300 was needed to complete the Memorial Fund." This sudden connecting of romance with has given rise to the following very clever comment in an English contemporary:—

"There are various ways of combining romance and coin. One man writes a book which he calls a romance and a publisher gives him a certain amount of money for it. Another man weaves extraordinary romances into his life as a missionary, and they are retailed in London to old ladies who devoutly believe them, like Canon Girdlestone, and pour out the coin freely, so that the good missionary is sure of a good salary. In each case there is a sort of direct connection between the romance and the coin. It seems that Portugal is wild with jealousy because Spain has a Protestant prelate—Bishop Cabrera—all to itself. So the Protestant Bishop of Clogher, whose evangelical zeal if