

THE CHURCH OF ST DENIS.

CORNER STONE OF THE CHURCH OF ST. DENIS THE AREOPAGITE

Blessed and Laid by Archbishop Cleary, on Sunday, 15th inst., in Presence of an Immense Concourse of People Gathered from the Village and the surrounding Country.

Preparations were made for this ceremony with great care by Rev. J. J. Kelly, priest of the parish of Yonge. Protestant tradesmen of the village of Athens gave their time and labor to the work of laying a platform over the foundations of the building and constructing a temporary vestry-room free of charge to the priest, as a token of their good will. At 3.30 p.m. the Archbishop, accompanied by Vicar-General Gauthier, Rev. J. J. Kelly, of Yonge, and Rev. M. J. Spratt, of Toledo, arrived in the village. The Archbishop's carriage was followed by an immense procession of vehicles filled by farmers and their families from all parts of the country. The assembled people, more than half of whom were Protestants, comported themselves reverently and observed silence throughout the performance of the sacred rite. The Archbishop was heard to say that their conduct was most decorous and he was much pleased with the people of Athens.

THE ARCHBISHOP'S ADDRESS.

Standing beside the corner stone on the elevated platform, Archbishop Cleary, vested in gorgeous robes of office, with jeweled mitre on his head and crozier in his left hand, addressed the assemblage. He explained the sacredness of the rite he had just performed by reference to the holy purposes for which the building will be used in all future time, chief amongst them being the oblation of sacrifice to the Most High God. He explained how the relations between man and his creator demand of us to pay to Almighty God the homage of our adoration and acknowledgment of His supreme dominion over us and our entire dependence on Him and His gracious providence for our life and health of soul and body, and for all that we possess or hope for in time and eternity. Praise is also a duty which reason itself prompts every intelligent creature, all men and all angels, to give to the Supreme Being, who is infinite in all perfection of his attributes. Holy, Holy, Holy the Lord God of Hosts, the heavens and the earth are full of His glory. The sacrifice of thanksgiving is likewise manifestly due to the Supreme Author of all mercy and goodness and the giver of all good gifts of nature and grace. And since we all are sinners in the sight of God, and are surrounded by sinfulness in all the walks of life, and the best amongst us can hardly avoid contracting stains from day to day in the midst of the corruption of this world, every human conscience feels the necessity and the duty of offering to the God of all holiness the sacrifice of supplication for mercy and pardon of our faults of commission and omission and imploring Him to stay the arm of His justice and show Himself propitious to His weak and erring children in this vale of tears. Finally, our own consciousness of our insufficiency for ourselves in journeying towards the goal of our eternal destiny, of the darkness of our understanding and the weakness of our will and the downward tendencies of our fallen nature, indicates most clearly the necessity of offering to the great God of Heaven the sacrifice of petition for all the graces and favors we stand in need of for our spiritual and temporal welfare and the final attainment of the end of our existence in the beatitude and glory of our Heavenly Father's home beyond the skies. These are the purposes for which, said the archbishop, we offer every day the holy sacrifice of the Mass in all parts of the world, from the rising of the sun to the going down of the same and from the days of the apostles to the present. Jesus Christ our Redeemer and Saviour, who purchased salvation for us by the painful oblation of Himself on the altar of the cross, nineteen hundred years ago, is the high priest who offers the Mass on Catholic altars, and He also is the victim now, as on the hill of Calvary, and the merits of that bloody oblation are in His hands, and by the ministry of the visible priest, officially representing Him before the eyes of the faithful, and acting in his name and by His power, He presents to His Heavenly Father His

thorn-crowned brow and His wounded side, and pleads for mercy upon His faithful worshippers and all the sin-burdened children of Adam. This is the sacrifice of the Mass that shall be offered in this church of St. Denis, the Areopagite, henceforth and forever.

His Grace then proceeded to enumerate the various other spiritual ministrations which shall be provided for the faithful in the church, dwelling upon the sacraments, which, he said, are the visible agencies instituted by the Saviour for communication of invisible graces to their souls for purification from sin and increase of spiritual life and the strengthening of virtue. The word of God, he said, shall be preached here as it has been preached in all nations and generations from the beginning, the same mysteries of revelation which Jesus Christ delivered to His Apostles and the same divinely appointed law for the government of life's conduct. God insists on the homage of man's intellect by acceptance of incomprehensible truths of heavenly wisdom, propounded in His name and by His authority. The things of God, such as His own nature, one in substance and essence and unchangeable attributes, yet three in person, the Father, the Son and the Holy Ghost, really distinct from each other as divine persons, and equal in all things, each being God, and still there being only one God, constitute a mystery of unfathomable truth surpassing the power of the human intellect to grasp in its fulness. But God, by virtue of His supreme dominion over man's soul and intellect, demands our acceptance of this mysterious truth with the fulness of faith; because He has revealed this much of himself to us, to be accepted on the authority of His word, which is infallibly true. So likewise all the other great mysteries of the Christian religion, such as the incarnation of the Son of God, the regeneration of the children of Adam into newness of life in Christ by water and the Holy Ghost in the sacrament of Baptism, the remission of sin by sacerdotal absolution in Christ's name, the resurrection of the dead, the everlasting punishment of the reprobate in hell, and the eternity of joy and happiness of the saints in the Kingdom of God's glory, are mysterious truths taught by God himself through His divine Son, to be believed by us as firmly as we believe in our own existence, although not comprehended by our feeble intelligence. Thus our faith is the homage of our intellect to the Supreme Lord of all intelligence and wisdom. In preaching the law of conduct and duty laid down by the Saviour for the direction of men in all their relations with God, their neighbors and themselves, we call upon the faithful to give to the Creator the homage of their will. Obedience is a difficult virtue. It implies resistance to the lower instincts of our nature, to our selfishness and sensuality and the love of worldly things by which we are dragged down to earth and made earthly. Every act of self resistance in obedience to the law of God is a homage to the supreme ruler of the universe. Thus the faith preached by the Catholic Church and the law enforced by her upon her children are a demand upon the human intellect and the human heart to worship God every day and every hour of our lives. On the morning of the Nativity of Jesus Christ, the celestial choir sang above the cave of Bethlehem, "Glory be to God in the highest, and peace on earth to men of good will." All our religion consists in the teaching of this two-fold lesson of the Incarnation. We preach Glory to God as the beginning and end of all religion; and peace on earth and good will to men as the duty of life, without which God is not glorified, nor will He accept our worship. We must love God above all things, and must love our neighbor as ourselves for the love of God. This is the summary of the Catholic religion which shall be taught in this church evermore. The good Catholic is always a good citizen, peaceful amongst his neighbors, just in his dealings, kind and charitable towards all in every act and every word, and he knows he cannot stand in favor with God if he violates this sovereign precept of brotherly love. In this reference, said the Archbishop, I beg leave to express in my own name and the name of the Catholic Church my thankfulness to the good people of Athens for the welcome they have given us here to-day. The immensity of this gathering of people of various religions to witness the laying

of the corner-stone of this Catholic Church is testimony of your good will for us, with which my people will always correspond. I am pleased to announce the fact that the fund provided by the priests for the building of this church consists for the most part of contributions from the Protestant inhabitants of Athens. Not here only, but also in other places in my Archdiocese, the means of erecting our churches have been generously supplied to us by our kind Protestant neighbors. Where we are few and poor, and they are numerous and wealthy, they come to our assistance most kindly, and we hope and fervently pray that the Heavenly Father will bless them in return for their goodness to us by a copious outpouring of his spiritual gifts upon them and also by an increase of their worldly prosperity. And so it has been. In places where, as in Athens, there has never been a Catholic church, the erection of the sacred edifice and the appointment of a priest for ministration to the people has been found to aid in bringing Catholics to reside in the village in goodly numbers and help its worldly progress. I trust that this good result will follow upon the work we have inaugurated to-day.

ST. DENIS, THE AREOPAGITE.

This church is erected by the title of St. Denis, the Areopagite. I have made him the titular out of respect for the name of your village. He was an Athenian by birth, a learned philosopher and one of the judges of the Areopagus when the Apostle, St. Paul, preached in that city, as is related in the 17th chapter of the Acts of the Apostles. Athens was then the most distinguished city in the world for learning and refinement of art. Its supreme court, whose sessions were held in the Areopagus, on the summit of the hill of Mars, was composed of judges elected by the people as the best representatives of the learning and probity and prudence required for the fulfilment of their high duties. To be an Areopagite, or member of that supreme judicial court, was a charter of true nobility of character. On occasion of St. Paul's address to the Athenians in the great hall of the Areopagus and his account of the fundamental doctrines of the Christian religion, among which he particularly specified the Unity of God and the Resurrection of Our Lord Jesus Christ from the grave, the majority of the listeners refused to accept the faith; but many adopted the new belief, and of these the sacred text mentions, with honor, Denis the Areopagite. St. Paul baptised him and gave him charge of the infant church of Athens. Some years afterwards, St. Clement, the third Pope in succession to St. Peter in the See of Rome, sent Denis, then a Bishop, with a priest and a deacon to evangelize the Gauls. The centre of his missionary labors was Paris, now the capital city of France. He had spread the Christian faith throughout a great extent of country around that city, when, at one hundred and more years of age, he was seized by the military prefect of the Roman forces and condemned to torture and death for preaching a new faith in opposition to the polytheism of the state. He was scourged and roasted upon red hot iron bars, and finally beheaded for the faith and name of Jesus Christ. For eighteen hundred years he is honored in the Catholic church as a martyr and is the patron of the Archdiocese of Paris. He shall for all future time be your fellow-citizen and the patron of the inhabitants of Athens in Canada, through whose friendly intercession at the throne of mercy I hope many favors will be bestowed on you from out the celestial treasury, and peace and happiness shall always abide amongst you. The Archbishop concluded by solemnly entoning the benediction which he bestowed upon the large assembly by blessing them with right hand outstretched and making the sign of the cross over them in all directions in the name of the Father and of the Son and of the Holy Ghost.

Father Kelly then took up a collection, which realized the goodly sum of \$258, of which \$50 was the Archbishop's contribution.

ST. ANTHONY'S C. Y. M. S. EXCURSION.

The young men of St. Anthony's C.Y.M.S. intend having a grand excursion to Sherringham Park, on Thursday, August 7. The committee of management has resolved to make it a great

success, and no effort will be spared to provide first class amusements; an excellent orchestra has already been engaged, and other attractions will be added to the programme. To avoid crushing the committee will sell but a limited number of tickets. All who know the energetic young men of St. Anthony's are anxious to attend this picnic, which, if the weather is propitious, will, without doubt, be one of the most enjoyable of the season.

OBITUARY.

KATHLEEN MONICA LOUGHMAN.

In our last issue we had the sad duty of recording the death of the little son of Mr. and Mrs. Michael Loughman, and of expressing our deep sympathy with the bereaved parents. This week we are called upon to announce the death of the second and only remaining child of the same family. The sad event took place at 180 Versailles street, in this city, on 13th inst. Little Kathleen Monica (Dollie) was only eleven months old when taken away to the Angel land. The following lines—which we hope, if possible, will be some consolation to the childless parents—were written in memory of the little one:—

LINES ON DOLLIE'S DEATH.

Fare thee well my beauteous dear,
While the tear of sorrow swelling,
Cool blows the wind that whistles here
Over my darling's dwelling.

But daisy buds shall round thee bloom,
And nature's mildest posies,
While brightest green shall deck the tomb
Where my Kathleen reposes.

Who shall now my hours beguile?
Since thou hast gone forever?
Can I forget thy winning smile?
No, no, my darling, never!

To Him who gave I yield thee up,
My heart's delight and treasure,
And kiss the rod and sip the cup
At His command with pleasure.

In humble hope in realms of light,
To meet again thy charms,
And clasp my child an angel bright,
Within my longing arms.

ACKNOWLEDGMENT.

ANOTHER CONTRIBUTION TO THE ARRAN ISLES FUND.

From Tilt Cove, on June 23rd, 1894, Mr. John Hearn, Roman Catholic teacher, while sending several subscriptions for the paper, also says: "You will find herewith three dollars and fifty cents (\$3.50) which I am sending you, in hopes that you may be able to send it to the poor of the 'Arran Isles,' Ireland. Small as it is it may be accepted if you get a chance of sending it." The names of the contributors are: Thos. Dooling, 50c; Jeremiah O'Rourke, 50c; James Howlett, \$2.00, and Thomas Hearn, 50c. The amount has been forwarded, and we desire to express our gratitude—in the name of the "Arran Isles" sufferers—to the generous donors.

DR. KRAUSKOFF'S JOURNEY.

A telegram has been received from Rabbi Dr. J. Krauskoff, of Philadelphia, Pa., announcing his safe arrival and unmolested at St. Petersburg, Russia. A second cablegram is to hand with the information that the rev. doctor has reached Moscow. The Rabbi, who it will be remembered is the famous author of "A Plea for Home Rule in Ireland," which was published in full in THE TRUE WITNESS, has our best wishes. We hope he will succeed in his mission in behalf of his unfortunate Russian co-religionists. The Lyceum Weekly, edited by the doctor's energetic associate, Rabbi J. L. Levy, contains the full and interesting diary of Dr. Krauskoff's voyage.

PILGRIMAGE OF THE THIRD ORDER OF ST. FRANCIS.

The pilgrimage to St. Anne de Beaupre, to be made by the Third Order of St. Francis, on Saturday evening next, at 6 o'clock, promises to be a most successful one, and many have promised to make a visit to the shrine with these true pilgrims.

PILGRIMS FROM HALIFAX.

On Monday last one hundred and fifty pilgrims from Halifax visited St. Anne de Beaupre, under the direction of Father Foley, D.D. Three cures are said to have been effected—one, a person who was blind, another dumb, and the third deformed.