



The Office Divine

Apri Dominus ad meum ad benedictum... O velle ante me in pace... O ceteros mundi, qui in stalla...

THE FATHER BURKE MEMORIAL CHURCH.

On Sunday the Most Rev. Dr. Walsh, Archbishop of Dublin, consecrated the Father Burke Memorial Church at Tallaght...

High Mass was celebrated by the Most Rev. Dr. O'Connell, Conductor Bishop of Cork; the Dean was the Rev. Nicholas Healy, the sub-deacon the Rev. Mr. O'Connell, Clonifine, and the master of ceremonies Rev. C. Ridgeway...

Him, I hold Him; I will never let Him go, for my love is strong as death... Him, I hold Him; I will never let Him go, for my love is strong as death...

the faithful who are not touched by the immediate action, but as the child's father to the man, so is the novice to the matured religious; and it is here, in this Nazareth of the hidden life...

He possessed a charm and a fascination like to the glory he now enjoys, always fresh, satisfying, and delightful... He possessed a charm and a fascination like to the glory he now enjoys...

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WHAT ARE OUR RICH MEN DOING

Catholic Review. There is a fashion with some Catholics of speaking of the Catholics of the United States as generally poor...

But beside these rich people who, for various reasons, prefer to be poor, though they were poor, and live among the poor, and by the way, to enjoy whatever worldly advantages belong to the condition of decent poverty...

Men of Liberal Culture.

Rev. Rev. Bishop Ireland. Men who wish to wield influence in this country must be well educated. It is the cultured mind that commands respect and directs events...

Scott's Emulsion of Pure

SCOTT'S EMULSION OF PURE COD LIVER OIL WITH HYPOPHOSPHITES. Is prescribed by the Medical Profession because it is not only a secret remedy...

Father Joe.

Gliding mid the poor and lowly... With his voice so sad and low... On a mission pure and bold...

CARDINAL MANNING ON THE IMPRISONMENT OF THE POPE.

London Universe, Oct. 9. On Sunday morning there was a large congregation at the Pro-Cathedral, Kensington, at the High Mass, at which the Cardinal Archbishop of Westminster assisted...

THOSE WHO FELL AWAY FROM THE FAITH.

But there was a time when the nations that were gathered into the unity of the faith were all of them within the unity of the faith. How is it now? Three-fourths of the nations that once were within the unity of the faith have departed from it...

I will take only the sins of the tongue

and the sins of the heart, for the sins of the tongue are also the sins of the heart. What do we find? Evil speaking, mutuality, unbecoming detraction, active and passive...



THE CATHOLIC RECORD

PUBLISHED WEEKLY AT 486 RICHMOND ST. LONDON, ONTARIO.

Catholic Record.

LONDON, SATURDAY, NOV. 6, 1886.

IRELAND AND ROME.

The deep attachment of Ireland to Rome has fairly passed into proverb, so unique is it in the world's history.

We announce to-day in our columns the inauguration of a noble project, so national and so Catholic that the mere mention of it carries with it commendation.

The Very Rev. Dr. Glynn, Prior of the Augustinian College, Rome, struck with this singular obliteration and forgetfulness of the Irish national saint in the capital of the Christian world.

Such a project can need no words of mine to recommend it. Frenchmen, Germans, Spaniards, when they visit the Eternal City, find there churches of their respective nations.

Archbishop Croke, forwarding a like liberal donation, writes: I am delighted to learn from you that it is proposed at last to erect a church in Rome in honor of St. Patrick.

Funds for it, I feel assured, will not be found wanting. The whole Irish race will subscribe. Were it necessary I should gladly go a begging for it myself.

The Most Rev. Dr. Kerby, Archbishop of Ephesus, and Rector of the Irish College in Rome, also writes: "It is with singular pleasure I hear of your intention to build a church in Rome in honor of our glorious Apostle, St. Patrick."

We earnestly direct our readers' attention to the report elsewhere in this issue of Mr. Justin McCarthy's first lecture and reception in Canada.

We are just now reading in the Lowell Weekly Sun a series of interesting and edifying sketches of the Oblates of Mary.

We had intended making, last week, some observations on the school question in Ontario, but our friend "Clan-na-hill's" letter to the Hamilton Times reproduced in our columns left us little or nothing to say.

their enemies and the country's would have the world believe. They are, as a matter of fact, quite unequally and unfairly dealt with in school and other matters.

THE VAGARIES OF RITUALISM.

The Protestant Episcopal Convention at Chicago, composed of aesthetic latitudinarians, gilt-edged religionists and hyperorthodox divines who preach an empty ritualism to vacant benches or to unfeeling hearts.

A sense of justice and a respect for truth prevented the adoption of a proposition so monstrously absurd. Descent from the heterodox Ecclesia Anglicana is not indeed anything to boast of.

Turning our eyes now to the "Ecclesia Anglicana," we see a curious straining after Catholic forms and ceremonial, an attempted revival of practices sternly condemned and emphatically repudiated by the stalwart Protestantism of the day.

St. Hugh, who was a firm believer in the supremacy of the Roman Pontiff, an enemy of kingly tyranny, facing dauntlessly the regal murderer of Thomas a Becket.

But the Lincoln mitre is not the only one of the recent vagaries of Ritualism. There was recently "consecrated"—the perversion of the term really makes the heart sick—a Scottish "Bishop" in the Cathedral of Edinburgh.

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Hosts following the consecration prayer." If this is not Popish innovation with a vengeance we know not what the term signifies for non Catholics.

At 5 o'clock Evensong was sung, there being a large congregation. The procession was the same as in the morning, only the Bishop of Edinburgh this time having his pastoral staff.

Through a night of doubt and sorrow are indeed thousands of honest and earnest hearts in Britain and elsewhere now pining.

THE RIGHT MAN IN THE RIGHT PLACE.

When the Irish National Convention of America made, last August, selection of John Fitzgerald, of Nebraska, for President, and therefore leader for the time being of the Ireland of this new world.

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my dear Father Glynn, most sincerely yours, "WILLIAM J. WALSH, Archbishop of Dublin, &c."

"IRISH NATIONAL LEAGUE OF AMERICA." "Lincoln, Neb., Sept. 13th, 1886." "His Grace Archbishop Walsh, Rutland square, Dublin."

"MAY IT PLEASE YOUR GRACE—Learning that a project has been set on foot to erect in Rome a church dedicated to St. Patrick, and that the Very Rev. Prior of Santa Maria in Posterula is now in Ireland with a commission from the Holy Father to enlist the aid of the Irish people in this patriotic undertaking.

"This may have been through our own neglect, but be that as it may, it is now the duty of the Irish Catholic people both at home and abroad to enable Dr. Glynn to erect such a temple to St. Patrick in Rome as will be a monument worthy of our love for his memory as well as a credit to the Irish nation."

A CATHOLIC CONGRESS.

L'Echo de Fourvières gives us some interesting particulars concerning the Catholic congress of Liege, which was on the 26th of September solemnly opened, and on that day began its deliberations.

The members of the congress divided themselves into three large committees, one on religious works, another on economical questions, and a third on legislation.

"My Dear FATHER GLYNN—On returning to Dublin a few days ago after a short absence I found the enclosed among many letters awaiting me.

"I need not assure you that I send you both the letter and its enclosure with very great pleasure indeed.—I remain,

THE DERRY TRIUMPH.

What James II. could not do Justin McCarthy, deputy leader of the Irish National party, has achieved, reduced Derry, and lowered forever its historic "No Surrender" flag.

"There is much anxiety among the supporters of the government as to disturbances in Londonderry not only because of Justin McCarthy's immense and well-deserved popularity there but chiefly of the popular resentment against Mr. Lewis, the Conservative.

"Mr. Lewis's parliamentary career was one continued and studied parade of insolent aggressiveness. Sitting for an Irish constituency, he was as thoroughly un-English as a Tartar and as anti-Irish as a foreign Orangeman alone can be.

CANADIANS ABROAD.

By a singular coincidence, the two democratic nominees for legislative honors in the 30th Minnesota legislative district, consisting of a portion of the city of Minneapolis, Hennepin county, are Canadians, and natives of the Dominion Capital, Bernard Cloutier, Alderman of the 4th ward, Minneapolis, was born in Ottawa, Canada, in the year 1845.

"Mr. Cloutier is a son-in-law of the late William Byrnes, having married the latter gentleman's eldest daughter. Mr. Byrnes, it will be remembered, was sheriff of Hennepin county in 1868, and was well and favorably known throughout this State.

Mr. McArdle was born in Ottawa, Canada, on the 5th day of October, 1848, when that city was merely a Canadian frontier town, and if we mistake not was known as Bytown. He is of Irish parentage. He spent several years of his life in the city which is now the capital of the Dominion of Canada.

The Canadian element is powerful, respectable, and much respected in the American North-West. Many of the best citizens of St. Paul and Minneapolis, not to speak of other towns in Minnesota and Dakota, are either of Canadian birth or spent their early years in Canada.

In marked contrast to the Catholic congress was the radical demonstration which also took place on Sept. 26th. Red flags and redder cravats were the order of the day among the assembled socialists.

PURGATORY AND THE COMMUNION OF SAINTS.

We reproduce at the request of not a few of our patrons that portion of His Lordship the Bishop of London's pastoral relating to the doctrine of the Communion of Saints. Nothing more excellent as to literary merit, nothing more sweetly Catholic and touchingly devotional has ever appeared in our columns.

The Catholic Church is a living organism—it is the body of Christ. It exists on earth in a militant state, and in Purgatory in a suffering state: "As in one body," says St. Paul in the Epistle to the Romans, "there are many members, but all the members have not the same office, so we being many, are one body in Christ, and each one of us members of His body."

There is a bond of union, of sympathy, and of charity, binding all these children of the Church in one great family of God. Death cannot separate these souls, nor raise up an impassable barrier dividing them, for Christ, who is our peace, hath broken down all the walls of partition which sin and death had interposed between God's children, and hath made both one; that is, hath embraced and united the saints in Heaven, the children on earth, and the suffering prisoners in Purgatory, into one body, which is His Church.

We here on earth invoke the prayers of God—and by interchanging prayers and other good works we bring relief and comfort, and we hasten the day of their freedom and happiness for the prisoners of God in Purgatory. This is the communion of saints in the living sense of the world of souls who are at friendship with God, whether they still remain in the flesh or are already divested of their bodies, and are reigning in Heaven or suffering, with unspeakable longings for home, in purgatory, bound and chained by the bonds of sympathy, friendship and love—bonds which death itself cannot rend asunder; for love is stronger than death—fortis est ut mors delectio.

In the Catholic system of love of friendship and charity is not killed or extinguished by death. It survives its awful ravages—it smiles above the wreck of mortality, like the blessed light of hope upon a death bed—like the rainbow of promise over the retreating waters of the deluge. Soul lives in her communion with God, and nor death nor the grave can part them. This is and ever has been the belief and practice of the Church, and hence we find in every Christian age, from the catacombs to this nineteenth century, prayers and sacrifices offered up by the living for the souls of the departed. We find them embalmed in the golden pages of the Fathers—embodied in the liturgies of the eastern and western Churches, and in the plaintive music and wailing dirges of the Church—in the "Dies Irae," and "Libera," they have come echoing, sounding down the ages, soothing and healing broken hearts, drying the tears of those made widows and orphans by death—and, in accents of tenderest pity and compassion, pleading at the mercy-seat of God for the rest and peace and happiness of the departed ones. Oh, far more heart-reaching than Jeremiah's song of sorrow amid the ruins of his beloved city—far more touching and overpowering than the lamentations of Rachel for the lost children of Rama—are the sorrow-laden dirges of the Church when pleading to God for comfort and strength and patience for the living bereaved ones, and forgiveness and mercy for the departed dead. All the sighs and sorrows of broken hearts—all the crushing afflictions and griefs of widows and orphans—all the heart-aching agony of bereaved mothers—all the fears and hopes of the living for the dead—are taken up and given voices in the liturgy of the Church, and in union with the pleadings of the precious blood, ascend to Heaven, and in accents more tender, more piteous and more touching than ever else pleaded for the remission of guilt or the alleviation of sorrow, cry out to God for comfort for the sorrows of the living, and for mercy and pardon for the departed.

The reading of this splendid passage of pastoral theology suggested the tenderly pious and feelingly reverent lines contributed by a lady reader of this journal whose rare mental endowments, varied literary attainments, and exquisite cultured taste, would justify a more frequent appearance in our columns. It is only a pen inspired by Catholic piety directed by sound judgment, and chast-







