

My Own Shall Come.

Severe I hold my hands and wait
Nor care for wind, nor tide, nor sea;
I will be more faithful to the Lord than
For lo! my own shall come to me.

by him a few days before, expressing the
joy he felt at the thought of making his
First Communion on Christmas Day. His
mother requested him to tell Father Drun-
goole that he had never been baptized.

THE COLLEGE OF OTTAWA.

DISTINGUISHED VISITORS RECENTLY ENTER-
TAINED BY THE FACULTY.
The College of Ottawa has since the
beginning of the season been visited by
several distinguished guests. First among
these was His Grace the Archbishop of
Ottawa, who takes a great interest in
the welfare and progress of the college.

Baptist Church South—has now a pope,
ready made to its hand, and quite pre-
pared to assume the exercise of the
office. Catholics are still satisfied with
their own Pope, and will continue to
appeal to Peter. Baptists and all other
Protestants who choose to follow their
example, have now a precedent for the
appeal to the Press.

A HARD-WORKING ORDER.

THE LABORS OF THE HOLY SISTERS OF
THE GOOD SHEPHERD.

The House of the Good Shepherd,
situated at Eighty-ninth and Nine-
teenth streets, East River, is doing com-
mendable work. The report of the
House for the year 1886 gave the
number of inmates at the beginning of
the year 1887 at 544. They are divided
into four classes; an arrangement that
has much to do with counteracting the evil
influences which under some other refor-
matory institutions are ineffective for the
cure of depravity.

THE TRUE REFORMATION VERSUS
THE LUTHERAN REBELLION.

Catholic Review.

The true reformation has been accom-
plished in the Catholic Church.
The so-called reformation of Luther
was a rebellion, the disastrous conse-
quences of which are felt to this day in
every kingdom and country, and in every
department of life. The true reforma-
tion had commenced in the Church and
was being prosecuted with vigor by saints
and doctors, and holy men of God, long
before Luther inaugurated his rebellious
agitation, and it culminated in the
Council of Trent, one of the most august
bodies of learned and holy men that
the world has ever witnessed. Of the twenty-
five sessions of this council a large por-
tion was devoted to the reformation of
the Church, and he must be very limited
and partial reader of history who is
not impressed with the profound and
world-wide influence which the Council
of Trent has exerted within the last three
hundred years.

AFRAID OF CONFESSION.

On September 15th, 1871, Archbishop
McCloskey, of New York, commissioned
Father Drungoole, who for many years
had entertained the desire of laboring for
the salvation of homeless and destitute
children, to establish a mission for this
purpose. The St. Vincent of Paul Society
transferred to him St. Vincent's Lodging
House, 53 Warren street, New York, as a
"Home for the Protection of Homeless
and Destitute Boys." The number of boys
increased so rapidly that Father Drun-
goole found it necessary to rent the adjoin-
ing premises, and in the course of time he
had to erect the large and commodious
institution, now known as the "Mission
of the Immaculate Conception," corner of
Lafayette place and Great Jones street,
and to convert three farms on Staten
Island, amounting to 600 acres, to the
purposes of the mission.

These retreats at Christmas and Easter
have been continued up to the present
time with excellent effect. Most of the
boys of that time, now young men, have
been very successful in life. Many are
holding responsible situations, giving great
satisfaction to their employers. Some are
in business on their own account, and a
few are likely to become wealthy. All of
them attribute their success in life to the
mission given in St. Vincent's Home—
McCloskey's Sodalita.

FOR A MESS OF POTTAGE.

Catholic Review.
Mr. Charles Todd Quintard, who, in
the Episcopal denomination, is "Bishop of
Tennessee," had a conference lately in
Paris with M. Hyacinthe Loyson, and he
writes home that the exhortation "is really
in great need of immediate pecuniary aid;"
that last year he received less than \$500
from England and the United States;
that "very little is known of the Gallican
Church movement in the United States,"
and that "there is need of an immediate
help if the work is to go on." He does
not state what will happen if money be
not placed in the outstretched hand of
the mendicant—perhaps Mrs. Merriam
will break up the "Gallican Church," and
Paul will not get a new suit this winter.

Another visit of an ordinary character
followed that of the Archbishop. It was
that of the Hon. Mr. Macier, premier of
Quebec. The honorable gentleman was
accompanied by Messrs Bergeron, M. P.,
for Beauharais, Pospore, P. M. for Pon-
tard, and Labelle, M. E. P., for Richelieu.
The distinguished visitors were shown
through the College by the viceroy, the
Superior and some members of the Faculty.
They expressed themselves highly pleased
with all they saw, especially admiring the
magnificent chapel, brilliant exhibition hall,
physical and chemical departments, large
and well ventilated dormitories and in-
candescent lighting and steam heating
apparatus, spacious play grounds, etc.
On passing the senior students' hall the
visitors were charmed by, and though they
were unexpecting, were tendered a
grand oration. One of the students, Mr.
M. Fallon came forward and spoke a few
words of welcome to the honorable pre-
mier and his companions. The honorable
gentleman in unequivocal terms gave
expression to his admiration for all he had
witnessed and as a token thereof presented
the college with two gold medals to be
commemorated at the end of the present
scholastic year.

THE MEANING OF SACRIFICE.

At the word Sacrifice, the mind pic-
tures bloody rites and dying victims; it
imagines the knife, the axe, the fire. Of
such a kind were many sacrifices under
the Jewish covenant, such sacrifices were
found the world over, under every
climate, among believers in God, as well
as in every variety of paganism and
idolatry. And the universal prevalence
of sacrifice, and even of sacrifice in blood
and death, points to a primitive revela-
tion or Divine worship, of the sinfulness
of the world and the need of expiation.
But there were sacrifices, and true sacrifices,
without the shedding of blood.
The destruction of lifeless things was,
under certain conditions, sacrifices, as
when wine was poured upon the ground,
and when bread, corn, wine, oil, first
fruits, and incense, were offered to God
under the Jewish law. What was offered
must be destroyed, not always literally
destroyed, but changed, depreciated,
smitten, cast forth, banished, or in some
sense marked as alienated from man's
use, never more to be used by him.
Thus there was, in the old law, the sac-
rifice of the two goats for sin, one was
slain, the other driven forth into the
wilderness, both were sacrificed. When
the time came for the sacrifice of the
sanctification of all sacrifices and the
consummation of all, the sacrifice of the
God made man, we know—and may the
thought never leave our hearts—that His
sacrifice was one of blood, the altar
was the cross, the priest and victim
Himself.

FOUNDED THEIR LIVES

7,441 persons of all classes have been
benefited per. This institution was com-
menced in Fourteenth street, on the
second day of October, 1857, by religious
of the Order of Our Lady of Charity of
the Good Shepherd, who had already two
establishments in the United States and
of Louisiana. At the present moment twenty
six houses of the Order are in successful
operation in this country. From the
title which it bears it is not difficult to
imagine what the object of the institution
is—the reformation of the erring and
the protection of those in danger. To
this labor the Sisters of the Good Shep-
herd devote their lives and energies; the
doors of the asylums are ever open to
RECEIVE THE POOR ONES.

whether they themselves apply for ad-
mission or are brought by their friends.
In the Houses of the Good Shepherd there
is no distinction of creed, persons of every
denomination are received and treated on
a perfect equality; if any of the inmates
desire to be received into the Church,
months are given them to examine its
doctrines, and if they have parents or
guardians they are made acquainted with
the determination of the children or
wards, and their consent obtained, if pos-
sible before the change is completed.

As the religious of the Good Shepherd
trust to moral means in accomplishing
the work of reformation, they are careful
never to leave their children alone, and
although the Sisters
RESIDE IN A SEPARATE HOUSE,
some of their number always remain in
the classes to direct and control the
inmates in their various occupations,
endeavoring to gain their good will and
lead them to a love of virtue and industry.

As no force is used to compel persons
to enter the institution, in like manner
they are under no restraint to remain, but
in the first instance it is supposed that
those seeking reformation will remain at
least six months; when in the establish-
ment all are subject to strict enclosure,
they are taught useful occupations, such
as sewing by hand and machine, the
work, etc. When thoroughly reformed
they are at liberty to return to the world,
useful and virtuous members of society,
or accept a perpetual home in the institu-
tion. Of those who desire to remain for
life, there are some of
VERY EXEMPLARY CONDUCT,

who aspire to the religious life—for such
these there is the monastery of St.
Magdalen, attached to the large estab-
lishment of the Good Shepherd, where
they are admitted if found to possess the
 requisite qualities, and clothed with the
habit of the Sister of St. Mary Magdalen,
commonly called Magdalenas, who form
a community of cloistered nuns, entirely
distinct from the Sisters of the Good
Shepherd, but always governed by mem-
bers of that order. The Sisters of St.
Magdalen ever remain in their own order,
as it is impossible for any person whose
reputation has been tarnished in the
slightest degree, to become a member of
the order of the Good Shepherd, there
being in the Statutes of the order an
inviolable rule to that effect; however,
this does not prevent virtuous persons
from becoming the Sister of St. Magda-
len, and several of their number are
there by preference, not by necessity.

Captain Jack Crawford and the Sister
of Charity.

At the meeting of Ransom Post, Grand
Army of the Republic, last Saturday night,
Capt. Jack Crawford, the post scout, told
a thrilling story of his eventful life. Among
other things he said that his father was a
drunkard, and his dissolute manner of life
prevented his son from obtaining any
education whatever. He could neither
read nor write, nor did he get an oppor-
tunity to learn until 1863. In one of the
hottest battles of the war he was danger-
ously wounded. He was placed in the
hospital where he received the tenderest
care at the hands of a Sister of Charity.
The captain told this incident most touch-
ingly, and he said that when he had re-
covered she taught him the alphabet, and
finally how to read and write. One of his
famous western poems contains a pathetic
allusion to the tender and beautiful soul
who not only saved his life, but spared
him from the darkness of ignorance. This
is only one of the thousand tales that
might be told of the noble Sisters of
Charity.

A Rare Combination.

There is no other remedy or combina-
tion of medicines that meets so many re-
quirements, as does Burdock Blood Bitters
in its wide range of power over such
chronic diseases as Dyspepsia, Liver and
Kidney Complaint, Scrofula and all
humors of the blood.

A POPE FOR BAPTISTS.

N. Y. Catholic Review.
It must often occur to Protestants
that the possession of a final tribunal,
acknowledged to be infallible and ready
to decide finally any and all questions
as to faith or morals, would be, to say
the least, extremely convenient. It is
highly probable that from time to time
members of the various sects, warring
among themselves about points of doc-
trine, may have felt a sentiment of envy
in observing the confidence and sincer-
ity which Catholics enjoy from the con-
viction that the Holy Ghost preserves
their supreme court forever from error.
If this has been the case, one sect at
least, and that the Baptist, is relieved
from any such consciousness of disadvan-
tage in the future.

St. Rose of Lima.

This lovely flower of sanctity, the first
canonized saint of the New World, was
born at Lima in 1586. She was christened
Isabel, but the beauty of her infant face
earned for her the title of Rose, which she
ever after bore. At an early age she
took service to support her impoverished
parents, and worked for them day and
night. In spite of hardships and austeri-
ties, her beauty had ripened with increas-
ing age and she was much and openly
admired. But so far from being pleased
with St. Rose only shrank from worldly
applause. She was heavenly, exotic, not
craving earth's atmosphere; but to protect
herself more completely against its vicis-
situdes she early enrolled herself in the
third order of St. Dominic, taking St.
Catherine, of Siena, as her patroness and
model. Her life of most rigid austerity
and superabounding charity closed with
her thirty-first year.

Multum in Parvo.

There is much in a little, as regards
Burdock Blood Bitters. You do not have
to take quarts and gallons to get at the
medicine it contains. Every drop in
every dose has medicinal virtue as a blood
purifying system regulating tonic.

NATIONAL PILLS

NATIONAL PILLS are a mild purgative
regimen on the Stomach, Liver and Bowels,
removing all obstructions.

Prof. Low's Magic Sulphur Soap

Prof. Low's Magic Sulphur Soap is
highly recommended for all humors and
skin diseases.

TOCINS OF THE SOUL, THE
DINNER BELL

as Byron calls it, suggests no
pleasing reflections to the dyspeptic, bilious
sufferer. He partakes, of course, but the
subsequent torment is egregiously out
of proportion to the quantity of food he
eats, which lies undigested, a weight like
lead in his unhappy stomach. There is a
remedy, however, and its name is North-
rop & Lyman's Vegetable Dietetic and
Dyspeptic Cure. No case is entirely hope-
less.

A Cure For Deafness.

There have been many remarkable cures
of deafness made by the use of Haysard's
Yellow Oil, the great household remedy
for pain, inflammation and soreness.
Yellow Oil cures Rheumatism, Sore Throat
and Croup, and is useful internally and
externally for all pains and injuries.

THE HISTORY OF THE CATHOLIC CHURCH

Donoso Cortes remarked that "the
history of civilization is the history of
Christianity, and the history of Christianity
is the history of the Catholic Church;
and the history of the Catholic Church
is the history of the Pontiff—the greatest
lawgivers and rulers of the Christian
world." Look at the line of illustrious
Pontiffs who for the last three hundred
years have labored earnestly and success-
fully for the reformation of morals and
manners, and the revival of true religion
in the hearts of the people. Look at the
galaxy of saints and doctors, and holy
men of God, who have co-operated in
this glorious work. Look at the
numerous religious orders, male and
female, who have abandoned the world,
and all that the world holds, to devote
themselves to the improvement of society
and the good of mankind. Above all,
contemplate the illustrious hierarchy of
the Church, that compact organization
which extends its ramifications to the
 remotest corners of the earth, and every-
where proclaims itself the friend of the
poor, the advocate of national liberty for
the people, and the great conservative
power of society. Never in the whole
history of the world has the Church been
more united to this hierarchy, or the
hierarchy to its head; never, at any period,
have there been more zeal and devotion
and fewer scandals in the Church, and we
may add, never has the contrast between
the results of the Lutheran rebellion and
the true reformation in the Church been
more strikingly exhibited than at the present
time.

While Protestantism is impotent either
definitely and satisfactorily to solve the
great social problems which now agitate
the minds of the masses, or to stem the
tide of radicalism and anarchism which
threaten to involve society in inextricable
confusion and disintegration, the grand
old Church of the ages, laden with the
accumulated wisdom of the past, bring-
ing long since met and solved the most in-
tricate problems of human society and
human government, steps forth in her
majesty and speaks to the heart and con-
science of mankind in clear and distinct
utterances which cannot be mistaken, and
in tones of authority which command her
decisions to the universal acceptance of
all candid men. Blessed is the nation
that listens reverently to that voice, for
"Blessed is the people whose God is the
Lord."

THAT "TOCINS OF THE SOUL, THE
DINNER BELL"

as Byron calls it, suggests no
pleasing reflections to the dyspeptic, bilious
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THE CATHOLIC RECORD

PUBLISHED WEEKLY AT 100 RICHMOND ST. TORONTO, ONTARIO.

BY JOHN F. COFFEY, M. A., LL.D., EDITOR

GENERAL AGENTS: Messrs. Donat Crowe and Luke King.

Approved by the Bishop of London, and recommended by the Archbishop of St. Michael's, the Bishops of Ottawa, Hamilton, Kingston, and Peterboro, and leading Catholic Clergymen throughout the Dominion.

Catholic Record.

London, Sat., Oct. 29th, 1887.

BISHOP WALSH'S VISIT TO QUEBEC.

Twenty years ago the Rev. John Walsh, the beloved pastor of St. Mary's, Toronto, was called to the Episcopate. The announcement caused grief—sincere, intense, and widespread—among the faithful in Toronto whose shepherd he had been for a lengthened period.

The blind fanaticism of the sects evinced itself on every occasion, and it seemed indeed as if a determined purpose took possession of our separated brethren to prevent the growth of Catholicity.

In 1867 he was named by the Holy See to take episcopal charge of the Diocese of Sandwich, made vacant by the retirement of Bishop Piusonnet.

And all this vast work for the glory of God's Church has been completed, leaving little if any debt on the diocese.

THE QUEBEC QUESTION.

In our last issue we reviewed some of the Mail's reasons for his crusade against the French Canadians.

munity will be more impoverished by supporting their church by the method of the French Canadians are pleased to adopt than by handing over their contributions for this purpose directly.

This constant change of front on the part of the Mail, and the dogmatical tone in which it utters the most contradictory statements, are not calculated to make his opinions of current events very reliable.

The French Canadians, then, do not regard the tithe system of Quebec Province as oppressive, and they are the parties to be pleased in the matter.

Another matter on which the Mail speaks shows the spirit which now animates that journal.

As to the Pittsburg case, a Catholic priest has been elected principal of one of the public schools.

LATER ADVICES FROM PITTSBURG, Pa., give further particulars of the trouble in that city regarding schools.

ies, owing to the faults of individuals. It is a flimsy pretext for depriving a whole nationality of their liberty because there happens to be once such a failure.

WHO IS THE AGGRESSOR?

The Mail of the 17th inst. returns to the subject of "encroachments by the Roman Catholic Church."

"The fact is that a majority of the resident voters of the district have been trying for two years past to have the district dissolved and attached to the adjoining districts and have applied to the town supervisors for that purpose.

The Board of Foreign Missions had before it the following motion, which was proposed by the Probationists:

"The missionaries of the Board shall have the same right of private judgment in the interpretation of God's Word, and the same freedom of thought and of speech as are enjoyed by their ministerial brethren in this country."

LATEST PHASES OF THE IRISH QUESTION.

In his speech at Nottingham, on the 19th inst., Mr Gladstone, in reply to the question so often propounded, whether under a Home Rule scheme Ulster would be excluded, said he would not be drawn into a trap on this subject without knowing the sentiments of his own friends, and of the people of England and Scotland, and of each Province of Ireland.

At Derby, Mr Gladstone said, in a speech, that the policy of the Nationalists is not now, at all events, a policy of rapine.

merely local matter, there is considerable difference of opinion. The ecclesiastical authorities, according to the Pittsburg Leader, disapprove of the act, even if they have not, as yet, positively condemned it.

"FUTURE PROBATION."

The question of a "place of probation" after death is now very seriously agitating the Congregationalists and Presbyterians of the United States.

At all events, though the Congregationalists who believe in the place of probation after death are deemed sound enough in doctrine to preach to Americans, it seems they are not sound enough to preach the same gospel to the heathens of Africa, India and Japan.

EDITORIAL NOTES.

A NEBRASKA paper is responsible for the following announcement: BULLY FOR TRUE—The pastor of the Congregational Church will not preach for a month.

THE Nottingham Liberal Federation have unanimously resolved to make disturbance of the church in Wales a leading part of their platform after the settlement of the Irish question.

THE Parliament of the Republic of Ecuador, in the true spirit of the Ages of Faith, has adopted resolutions celebrating our Holy Father, Pope Leo XIII., on the occasion of the 50th anniversary of his priesthood.

MUCH boasting has been indulged in about the flourishing state of Protestantism in Rome since the Pope was deprived of temporal power.

MESSRS. ESMONDE and O'Connor are being received everywhere through the United States with the warmest tokens of enthusiasm.

clearing out of the Irish Executive, as a set of incapables. It is thought that Colonel Ridgway is heartily sick of his week in office; but he is certainly not more so than the people are sick of him.

Mr. Chamberlain's appointment on the Fisheries' Commission was all along considered an unfortunate one for dealing with an international question with the United States.

Public opinion outside of England has more weight than the Salisbury Government have yet given it credit for; and it is very positively asserted that in spite of all present denials, Mr. Chamberlain will be the "Jonah of the Fisheries' Commission."

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THE spirit of the Liberal party was unmistakably shown at Nottingham, where 2000 delegates from all parts of the kingdom assembled in conference on the 19th inst., including the leading lights of the party.

A FRENCHMAN ON PARABELL.

Francois de Pressense, in the Nouvelle Revue, says, speaking of the Irish leader: The great weakness of the Nationalist cause had been the dualism, or rather latent antagonism, between the constitutional representatives and the revolutionary champions of Ireland.

An invisible hand resists all with minute care; and these actions and these thoughts were not inscribed as you flatteringly represent them to others and even to yourself, but, in all truth, as they appear before God, before Him who sees all, and Whom we can never deceive.

their labor of placing the merits of the Irish cause before the people of the West.

THE UNEMPLOYED of London have been for several days making riotous demonstrations and parading through the city.

In a single week in September 100 divorces were granted in Chicago. It is mournful to reflect upon the amount of sorrow inflicted by the breaking up of so many families, and the loose views of morality and the great end of life which exist in a community where this could take place.

The latest schism from the church, which has been known under the name of "Old Catholicism," is now about its end.

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St. Joseph's—Old and

Gratefully inscribed to Father O. S. F., with the esteem of our parish, the following:

CHATHAM'S GREAT

OPENING OF ANOTHER GREAT

St. Joseph's Church solemnly by His Lordship Bishop

Special report for the CATHOLIC RECORD

This grand church is pure architecture, 74 feet in width in length, with a central aisle of height of towers 175 feet, 3 storey and side roofs and 62 feet interior height will be 70 feet and two aisles. On the nave will be eleven stone two feet in diameter tapering feet high with bases and special columns, each 2 feet diameter and 28 feet placed at the sanctuary.

There are no galleries in the church, except a small organ altar are to be erected. On the line with the transept morning chapel 30 feet by 30 feet of a steeple 200 and 200 feet at its entrance.

At half past nine o'clock, before the time appointed ceremony of dedication and solemn mass, an immense crowd gathered to the church, and the doors were thrown open in the sacred edifice was packed people, many of whom were pious, many of whom were pious, many of whom were pious.

St. Joseph's—Old and New.

Gratefully inscribed to Father William, O. S. F., with the esteem of the author. Across the span of forty years, our hearts reach forth in joy and tears to memories bright as hopes new-born...

The ceremony of dedication was commenced and carried out in the usual manner prescribed in the Roman Ritual. After the dedicatory ceremonies His Lordship proceeded to occupy the Episcopal throne, His Grace Archbishop Lynch occupying a prominent seat on the Epistle side of the sanctuary, assisted by Fathers Flannery and Roman as deacons of honor.

BISHOP WALSH'S SERMON.

"Truly this is no other but the House of God and the gate of Heaven." (Gen. xxviii, 17)

MAY I PLEASE YOUR GRACE—DEAREST BRETHREN—These words were spoken by the holy patriarch Jacob on awakening from a vision which God had vouchsafed to him. In that vision he saw a mystic ladder reaching from earth to heaven, and on that ladder angels ascending and descending, and when the patriarch awoke from his vision he exclaimed, "Truly this is an awful place; it is no other but the House of God and the Gate of Heaven."

CHATHAM'S GREAT DAY. OPENING OF ANOTHER GRAND EDIFICE IN THE DIOCESE OF LONDON.

St. Joseph's Church solemnly Dedicated by His Lordship Bishop Walsh.

Specially reported for the CATHOLIC RECORD

On Sunday last the weather was not of the kind to cheer those who are engaged in the carrying out of a great demonstration. Ample provision had been made by the good Franciscan Fathers, aided by an energetic and earnest committee of lay gentlemen, to render the opening of the magnificent Church of St. Joseph, Chatham, a success in every regard worthy of the great occasion.



THE NEW ST. JOSEPH'S CHURCH, CHATHAM, ONT.

voice of God was heard above the temple. God was present there and gave the Ten Commandments to Moses, and when Moses came down his face shone with the reflected light of the presence of God upon it.

blissings which we need; it is offered up to apply to our souls the merits of that great atonement which blotted out the handwriting of death that was against us, and purchased us with a great price.

This grand church is pure Roman in architecture, 74 feet in width by 130 feet in length, width of transept 110 feet, height of towers 175 feet, with clerestory and side roofs and 62 windows. The interior height will be 70 feet, central nave and two aisles. On each side of the nave will be eleven stone columns two feet in diameter tapered, and 20 feet high with bases and caps.

You have therefore done a great work, because you have built a house for God. You have built a house not for the wants of the perishable body but for the higher needs and necessities of the imperishable soul. It is true dearest brethren, that God does not stand in need of material temples. The whole material creation might be considered a vast Cathedral raised to the honor and the worship of God—the name of God the creator is written across the universe in letters more luminous than the stars, hence the Psalmist exclaimed: "The heavens announce the glory of God and the firmament proclaims the works of His hands."

And whilst they were thus engaged a prophet came to encourage them in their work and bid them Goisped. They were assured by him that although the temple they were building would be much inferior in wealth of material than the former temple, yet it would have a greater honor and glory, because, said the prophet, the Desired of Nations will come and fill this house. And great shall be the glory of this house rather than that of the first.

The Catholic church is for us the house of God and the gate of heaven, because it is there, principally and usually, that the great ordinances initiated by Christ for our salvation and sanctification, are carried out. Christ perpetually lives and works in the Catholic temple for our salvation.

At half past nine o'clock, one hour before the time appointed for the ceremony of dedication and solemn high mass, an immense crowd gathered at the entrance to the church, and shortly after the doors were thrown open every spot in the sacred edifice was packed with people, many of whom were Protestants desirous of witnessing the great ceremony of dedicating a Catholic church, and all of whom, too, felt no small degree of pride at being able to draw the attention of strangers to the possession of such a noble structure in their town.

Man, dearest brethren, has always felt the need of localizing God. God is everywhere, but man wished to have God, as it were the Emmanuel, or a God, with him. He remembered no doubt in all his wanderings in this vale of tears, the time when in his unfallen state he walked with God in paradise and spoke to Him as a friend, and the echoes of these days have come down through the ages and have filled man here with the unsatisfying want, with the want of having God with him, and the want of having God and His influence, and so I say man has always felt the need of localizing God, of having God near him and with him.

Now, my dear brethren, this is the consideration that makes the Catholic Church more holy, more glorious and more dear to the heart than the most magnificent temple of antiquity. The Catholic Church is where Jesus, our God and Redeemer, renews every day the awful sacrifice of Calvary for our salvation and sanctification. It is the abiding place of His Eucharistic Presence, His mercy seat on earth and the place where the ordinance of His religion are administered.

Thus in all the relations of our spiritual life, in all the great events that make epochs in our history, in our joys and in our sorrows, the Catholic Church is for us the house of God, the gate of heaven and the soul's earthly paradise. Now it is the conviction that the Catholic temple is the house of God and the gate of heaven, that it is the home of the Blessed Sacrament, the place where the great saving ordinances of the Christian religion are administered, the holy place where those fountains of the Saviour, the holy sacraments, send abroad the waters of life for the spiritual regeneration and salvation of man, and that it contains the altar on which the august sacrifice of the mass is offered up for the living and the dead. This is the conviction, we repeat that in every age has induced Catholics to make the greatest sacrifices in building and beautifying churches, and in showing their love for the beauty of God's house and the place where His glory dwelleth.

that he beheld and he heard "the voice of many angels round about the throne, and the living creatures and the Ancients; and the number of them was thousands of thousands, saying in a loud voice: Lamb that wast slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction: And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and the things that therein I heard all saying: To Him that sitteth on the throne, and to the Lamb benediction, and honor, and glory, and power for ever and ever." (Apoc. v. 11, 12, 13) Now if all living creatures both in heaven and on earth and sea are represented by the inspired writer as occupying in one grand chorus like the voice of many waters, the voice of the sea of God—to sing the praises of Him who is seated on the throne, and that was slain in sacrifice for the sins of mankind—and in offering Him honor and power and glory, is it any wonder that the Christian Church should imitate this heavenly example and should wish to combine and unite all that is beautiful in nature and in art to give honor and glory and homage to Christ the Lamb of God offering Himself in sacrifice upon her altar, and this is what the Church, imitating the example of Heaven and inspired by faith and illumined by love, has ever sought to do. She has summoned all the material creation to contribute its choicest gifts to the service of the altar and in honor of the Holy Sacrifice—the flowers of the fields and the blossoms of the trees, the fragrant sap of the grape, the wax of bees, the oil of olives, the work of the silk worm, the juice of the grape, gold and silver and precious stones, gems from the ocean, and marble from the bowels of the earth, the choicest woods of the forest—all the most beautiful and most precious gifts of nature are pressed into her service and made to give honor and glory to the Lamb that was slain—the Holy Sacrifice. But not alone is the material creation made subsidiary to her purpose in this respect, but all the greatest gifts of human genius; all that is good and beautiful and great and glorious in the products of the human mind have been employed by her for this great and holy work. Poetry, sculpture, architecture, painting and music have been inspired by her, have been perfected and sublimated and immortalized by her, that they might, like willing servants, be worthy to minister to the altar and to do honor to the great Eucharistic Sacrifice.

Such was the faith, such the motives that wrought those miracles in stone—and inspired by genuine piety and devotion. But not only did our Catholic forefathers—the men of the ages of faith—offer their gifts and lavish their means in the construction and adornment of the house of God, but they gave their time, a, d, as it were, expended their lives in the great and holy work. Old and young, gentle and simple, the monk and the layman, the prince and the laborer, the baron and his retainer, the high-born dame and the peasant woman, all worked gratuitously for years in the construction of their churches. It was to them a labor of faith and love undertaken for Christ's dear sake, for the love of His blessed mother, and for the salvation of their souls.

And indeed, dearest beloved brethren, have we not witnessed the operation of a like faith and kindred motives on this continent in modern times, and the marvels which they have wrought! In this country we had no royal convert like a Constantine, or a Clovis, to build our churches; no government reached out its arm to help in their construction. To hard working sons of toil the glory and the merits of raising temples to the God of their fathers have been reserved. The poor-laboring men who dug our canals and built our railroads, and hewed down our forests, laid also the foundations of our dioceses and of our churches. The alms of the poor, the wages of the mechanic, the scanty earnings of the servant maids, the tatty gains of the farmer, and the savings of the shopkeeper, these were the means that built our churches in our cities, towns and villages, in the prairies of the west, amid the half felled forests, and along the shores of our great lakes and rivers, and as long as these churches shall stand, as long as their open doors will invite the weary and heavy laden to seek refreshment of soul within their precincts, as long as the cross shall gleam from the steeple, an emblem of the everlasting covenant of divine mercy and pardon between the Redeemer and the redeemed, so long shall they be enduring monuments of the faith and hope and charity of the apostolic people who planted the mustard seed of the Catholic faith in this country, and watered it with their sweat and tears until it has grown up into a mighty tree overshadowing the whole land.

Now, my dear brethren of Chatham, you have had a share in this meritorious work. You have helped to build this great temple to God. It is not yet completed—it is not yet perfected—but in its incomplete state it gives us a correct idea of what it will be in its finished beauty and perfection. You have done a great work. I congratulate you, priests, who have been so strenuous in endeavoring to obtain means to build this church. I congratulate you, the people—I congratulate our separated brethren, who were kind and gave a helping hand to their fellow citizens in raising this temple to God. In doing that they have done a great work. In a material sense, they have helped to ornament their town—they have helped to make it a place attractive to the stranger and a place of honor to the town and to the citizens. And for my part, when I go into a strange town or village, and see a wretched, broken church or churches, I conceive the least estimate of the public spirit and religious character of the people of the village. It shows the broken condition of things. But when we see great churches raised to God and to religion, we conceive a high estimate of the citizens of that town, and we say that not only are they intelligent and worthy citizens, but they are Christian men and Christian women, that want to serve God and to save their souls. Oh may God in His infinite mercy bless all with His ample benediction who have a share in the raising of this church to His honor. Remember, my dear brethren, that when the prophet Isaiah visited the poor widow and par took of one little crumb of oil, that will never afterwards failed during the famine time, because she had entertained the prophet. Here, then, is rewarded the woman that helped the prophet, how much more will He do for the men who have helped to build a house to the honor and glory of the Lord and the prophet. Oh, may God in His infinite mercy bless you all—may He bless you with His ample benediction. Every stone in this church will be a prayer for you to God—every prayer uttered here will have reward for you in heaven—every sacrifice offered up here will plead with you to God, with the power of the precious blood, every poor sinner converted to God here will plead for you in heaven, who helped to build this church for the purpose of religion, and when you are dead and gone this material temple will be a requiem to your souls—this material temple will stand up in praise before God for you and will be to you joy in heaven for all eternity. This is the blessing I wish you all.

At half past seven o'clock Vespers and Benediction of the Most Holy Sacrament were given. Another very large congregation filled the church on this occasion notwithstanding the unfavorable weather. After the Magnificat His Grace Archbishop Lynch ascended the pulpit and preached a most able, impressive and instructive discourse.

ARCHBISHOP LYNCH'S SERMON.

His Grace took for his text the words: "What is truth?"

This question was asked by Pilot of Jesus as he stood before him. Pilot did not wait for the answer; and men's minds are troubled to-day about truth; but they do not endeavor to find the truth where it is to be found, for our Lord said, "I am the way, and the truth, and the life." We find, therefore, all truth in the words of our Lord and Saviour Jesus Christ, communicated to the apostles by oral tradition as well as by writings which are called the new

CONTINUED ON EIGHTH PAGE.

Genile Words.

A kindly word and a tender tone—
To God alone in his virtue known
They can lift from the dust the weary head.

NEWS FROM IRELAND.

Kildare.

On the 28th ult., Mr. Alexander Dunne
died at his residence, Fort Barrington,
Athy. For sixty years he had been a
resident of Athy, and for half a century
occupied a prominent position in his social
and mercantile life, enjoying the respect
and goodwill of his neighbors and towns-

Kerry.

On Sunday afternoon, Sept. 25th, the
sub-office of the Cork Herald in Diggle,
was invaded by a party of police on pro-
tective of an illegal meeting going on there.
Some people were speaking of the rate-
collectors not doing their duty, and that
new ones should be appointed, as Lord
Ventry's rates were still uncollected. The
people were intimidated by the police from
going in to buy the papers, and were
warned they would be prosecuted.

Limerick.

Some rather exciting scenes took place
on Sunday, Sept. 26th, at Kilmallock, in
connection with the holding of the usual
meeting of the National League. The
police first attempted to stop the meeting
of the Trade Society in the town, and in-
vaded their hall, but on being threatened
to be ejected by force left. A meeting of
the National League was then held with
closed doors, the members as they entered
the room being told by the police that they
would be held answerable for attending.
The greatest enthusiasm and determination
was exhibited by the people all through.

Clare.

On the 25th ult., a meeting of the Ennis
House League was held. Before the meet-
ing Sergeant O'Sullivan and another
policeman call on the secretary to know
if the meeting meant to take up the position
of a branch of the National League.
The secretary said that the programme of
the House League was quite different
from that of the National League, and
that he could attend the meeting if he
liked. The police then left, but appeared
soon afterwards in increased numbers at
the National League premises, where the
meeting was to take place, but which had
to be held in another house, as the owner
of the former would not allow the mem-
bers of the House League to enter.

Antrim.

At a meeting in Belfast, on the 30th
ult., under the auspices of the Young Ire-
land Society, a resolution was passed
condemning the visit of Mr. Chamberlain
to Ulster as calculated to stir up the fires
of religious strife, and to foster enmity in
the North of Ireland.

An immense demonstration of the
Nationalists of Belfast was held on the
30th ult., in St. Mary's Hall, under the
presidency of Mr. McCartney, M. P., for
the purpose of hearing addresses from
Mr. Piersgill, M. P., and Mr. H. Boyd,
members of the deputation to Ireland
from the English Home Rule Union, who
were on a tour to the North. The Chair-
man, in opening the meeting, expressed
his opinion that the meeting was one of
the Orange bandmen, at which houses
were exceptionally severe; but they were
significant as showing what was likely to
occur in the North; for when the Orange
men began to see what Balfourism was
like, they would be induced to come into
the ranks of the National Party.

Wexford.

On the 25th ult., a monster meeting
was held at Ramsgate, of three branches
of the Irish National League in the barony
of Shelburne, which were "suppressed"
the previous week by order of the Chief
Secretary. About 6,000 people attended,
and the Very Rev. Canon Thomas Doyle,
P. P., presided. Among those present
were—Rev. John M. Brown and Rev. T.
Hanley, C. C. A number of police were
present, but did not meddle in any way.
Very strong resolutions were past bidding
defiance to the Government and its pro-
clamations, and condemning the action of
the authorities at Mitchelstown. Canon
Doyle spoke for a long time, and said they
were there to bid defiance to and treat
with contempt the proclamation of blood-
stained Balfour and Castlereagh.

Kilkenny.

On the 26th ult., Monsignor Persico
arrived in Kilkenny, at half past three in
the evening, and was accorded an enthu-
siastic reception. The town was decorated
and the shops were closed in a great many
of the streets. The Bishop, Most Rev.
Dr. Browne, the clergy, the Mayor, and
Corporation, together with a vast number
of the citizens, were in attendance at the
station. His Excellency drove to the
Bishop's mansion, where he was present
with an address from the priests of the
diocese.

Cork.

We regret to announce to-day the death
of Rev. Thomas F. Barry, a young clergy-
man, of the diocese of Cloyne, of remark-
able piety and learning, who died on
Sept. 30th, at the residence of his father,
Old Court, Liscold, in the 31st year of his
age, and 7th of his Sacred Ministry.
After a distinguished collegiate course at
Maynooth Father Barry was appointed a
Professor at the college of Clonfert, Mon-
aghan. Some time ago he was recalled to
his own diocese of Cloyne, by the Most
Rev. Dr. McCarthy, and appointed a

Professor at St. Colman's College, Fermoy.
Unfortunately, ill-health caused him to
resign his position. Hopes were entertain-
ed that he would regain his strength, but
God willed otherwise. Father Barry
was nephew of the late Canon Buckley,
F. P., of Cloyne, and of Rev. J. Buckley,
Rector of the Church of St. Alphonsus,
Glasgow.

At the Macroom Quarter Sessions, on
the 26th ult., Mr. R. Ferguson, Q. C., in
addressing the Grand Jury, congratulated
them on the peaceable condition of the
division, there being only two cases since
last sitting, and these were sent forward
to the assizes. Referring to the Land Act,
recently passed, he pointed out its advan-
tages in the way of reduction of rent,
owing to the fall of prices, and to the
opportunity of purchase afforded by the
clause as well as under those of the Act
of 1881. Both Acts, in his opinion, laid
the foundation of future peace and pros-
perity in the country.

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OUR DEAD.

It is a wonderful thing to be a Chris-
tian. It is a more wonderful thing to be
a Catholic Christian, so happily free from
the doubts and anxieties that beset the
pagan and the infidel. The world of the
saints in heaven is ours. We are thought
of there, not indeed by God only, but by
all the spirits of the just, who have passed
the ordeal of probation. They love there,
and love is active and communicative.
They are anxious to have their own bliss
shared by their friends on earth. So also,
though in another sense, is the world of
the dead in Purgatory. They are all in
close communion with us. And they are
all one day to be saved, with new
glories, new delights, new jubilees in
heaven.

Then there are some we have not loved
as we could now wish we had loved them.
We might have done much more, at least,
for their spiritual welfare. Our want of
unselfish love may have deprived them of
many graces which otherwise would have
been theirs. And loss of grace, ever so
small, is a serious and irreparable loss.

Again, there are those whom we have
loved too much. We have allowed the
thought of them to crowd out of our
minds the thought of God, much, perhaps,
to our damage as well as theirs. We grow
blind to their faults and unobservant of
our own. Others there are in this world
of the dead whom we have injured by
example, scandal, harshness and hasty
criticism. Oh! these bring and remem-
brance to our souls. We have been
towards them something like the devil's
agents. What he was not permitted to do,
did not see fit to do himself, he found
in us willing servants to carry out. In
God's mercy we trust that these injuries
may not have driven them further down
than Purgatory.

There is, however, a brighter side also
to this world of the dead. In looking it
over we find some whom we have done
good to, and perhaps converted. Happy
if there are many! They will show their
gratitude throughout eternity, and
to reward us exultingly. It is a
blessed thing to have a friend who has
passed away now. We see them no more.
Some have gone too soon, some at mature
age, yet even then too soon for us.

Whilist we know of some whose death-
beds have left nearly a doubt upon our
minds, there are others whose deaths have
been sudden, unexpected and distressingly
uncertain. But God is good. He is more
kind than we. When they all went we
begrudged them to Him; we do so no
more. We would have them back to
behave differently to them; but, on second
thought, for their own sakes, we would
not have them back for worlds. They are
sure of the salvation. Yet we pity them
because of the extremity of their suffer-
ings. Our pity increases as we remember
that some perhaps died in such a state that
we may fear their sufferings would be
unusually severe, and their absence from
the Beatific Vision unusually long.

For all that we have one consolation:
God loves them with an unspendable
love, and we may judge so
after contemplating all that He has done
for them.

Yet Almighty God, in the case of the
dead, made His love depend on ours. We
are to the souls in Purgatory somewhat
like the saints in heaven are to us on
earth. We can alleviate their sufferings,
and will not only do so, but we may shorten
the term of their imprisonment. Let us
then do as we would be done by. Their
state is one of incomparable unimagina-
ble pain and helplessness. And our hands
are full of the most wonderful and most
powerful means to help them. What
cruelty, then, to forget them! What
greater cruelty to refuse the poor souls
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