

A RELIGIOUS RITE.

Laying the Corner-Stone of St. Joseph's Catholic Church.

IMPRESSIVE CEREMONIES, CONCLUDING WITH AN ELOQUENT ADDRESS BY BISHOP CHATARD.

The ceremony of laying the corner-stone of St. Joseph's Catholic Church, on the corner of Noble and North streets, took place yesterday afternoon in the presence of a thousand or fifteen hundred spectators. The occasion was one of considerable importance, and the Catholics of the city very generally took cognizance of it, lining the streets along the route of the procession and otherwise signifying their interest in the proceedings.

THE PROCESSION.

The procession formed on South Tennessee street before four o'clock, and at half past four moved in the following order, bands leading several of the societies: Knights of Father Mathew, St. Patrick's Temperance society and Boys Cadets, St. Joseph's congregation, the German societies, including St. Boniface, St. Joseph, St. Cecilia, Sacred Heart, followed by the Ancient Order of Hibernians, Sodality of the Blessed Virgin, Emeralds and United Irish. The carriages containing the Bishop and clergy followed. The procession, under direction of James H. Deery, assisted by Edward T. Boyce, Edward Nolan and Stephen Mattie r, proceeded north on Tennessee street to Washington, east on Washington to East, north on East to Vermont, east on Vermont to Noble, north on Noble to North. It was nearly half a mile in length and presented a fine appearance.

AT THE CHURCH.

Arrived upon the ground there was but little delay in beginning the ceremonies, which were conducted by Bishop Chatard in person, assisted by Rt. Rev. Aug. Bessonies and the Revs. Denis O'Donaghue, D. Curran, P. McDermott, A. Alrding, Ferdinand Bergweyer, Alexius Bernard and Casper Leiber. The regular ceremonial laid down for corner-stone laying was followed out, after which the clergy were conducted to an elevated platform near the foundation walls, erected for them and for the choir. The choir of St. Joseph's Church, under the leadership of Miss Higgins, at this point rendered some beautiful and appropriate selections of sacred music, after which the Bishop arose, and walking to the rail, began his brief address.

THE BISHOP'S ADDRESS.

We are met once again, dearly beloved brethren, to begin another temple to the true God, to erect another house in which his truth is to be preached. It is an occasion of rejoicing. The festive sign we behold here, your banners and decorations, your music and songs, the outpouring of the Catholics of this city, the friendly presence of those we cannot claim as one with us in faith, all bear witness to the solemnity and joy of so auspicious an event. Truly there is reason for rejoicing. Man was made for truth, it is the good of his noble nature, without it he pines away, wastes his energies, gives up to blank despair, living an aimless existence on the earth. Here on this spot is to be preached the truth, truth of the highest order. Here is to be fulfilled the great command of the author of christianity: go, teach all nations. This church will stand on this spot in our city, with all the authority and divine influence that belongs to the Catholic church spread over the world one with it, speaking in its name, and acting by its commission. This church will fulfill here the mission of the Catholic church, and what a mission is not that, dearly beloved brethren—a mission of light and of grace to those that were and are in darkness and in sin!

We read in the thirteenth chapter of Exodus that, while the Israelites were in the desert, there went before them a pillar of cloud by day and by night a pillar of fire. The Israelites were in the midst of trackless wastes. They had no knowledge of the country. Clouds of sand would obliterate the recent marks of those who had gone before, and the heavens overcast did not let them see by what star they were to direct their steps. God, under whose special protection they were, gave them a guide: in the day time a pillar of cloud went before them, and at night that pillar changed to one of fire; and, following it, they went whither the spirit of God willed.

We, dearly beloved brethren, are the children of God in the wilderness of this world. All around us the old paths of truth are filling up with the shifting sands of human opinion; the firmament is overcast, the star of truth and justice is shrouded by the obscuring clouds of doubt, and we, more than the Israelites, need a guide. When shall we have the pillar of cloud by day, and the pillar of fire by night, to guide us? Where else shall we find it, but in the Catholic Church of God, the light for our eyes and the guide of our feet! She comes to us as the messenger of God. She presents herself not in the name of anything human. She is here in our midst in the name of God. She comes to us now as she came first to the nations—with her credentials. She came to them pointing to the Jewish nation and to their records—the Old Testament—and as she did so she confirmed her mission by wondrous signs, by miracles that cannot be gainsaid; she further indicated her claim to teach by giving to the world a purity and sublimity of doctrine and of practice it had never known, elevating the human race and making man free.

The Bishop made remarks on each of those three points: first, the value of the old Testament as an historical record, and quoted as authorities the great Biblical rationalistic scholars, Tischendorf and Ewald. He then made use of the Old Testament, showing the coming of Christ was foretold, speaking of the prophecies of Micah and of Balaam; of the ideas regarding that coming prevalent in Judea and among the nations, referring to the fact that the poet Virgil had in the fourth Eclogue embodied this tradition. Second, Miracles attested the divine character of the Christian religion, those of Christ, and the great miracle of Pentecost especially. Third, the purity of the doctrine of the Church showed she came from God, for it made man curb his passion. She elevated man, taught charity, and destroyed slavery; while making man free from sin, she made him free from Spanish subjection to his fellow man. She taught the right use of power, checked tyranny. The example of Gregory VII was brought forward to show how the church had resisted the tyranny of crowned heads who had sought to enslave her to their chariot, and make her their slave. The great Pope had nobly resisted. He was driven into exile, and died at Salerno, uttering the words: "I have loved justice and hated iniquity, therefore do I die in a strange land." He died, but his spirit had lived, and triumphed. A further instance was cited of the beneficial influence of the Papacy used for the welfare of this country. In answer to an address of the Xavier union of New York, Pius IX had replied that it gave him great pleasure to know that young Catholic men were united together to encourage each other in the practice of virtue and good works. He remarked in his letter to them that they were to remember the practice of the virtues of integrity and charity were all the more necessary in a country like ours, where every one had the greatest liberty of doing what he willed; for all solid, durable governments must be founded on justice and virtue. When these were wanting, free institutions would soon crumble through dishonesty and self-seeking of public officials. These words showed Pope Pius IX as a friend of our country, since he had warned us, in behalf of our free institutions, against the only evil we have to fear, vice and corruption.

Have we not, then, dearly beloved brethren, reason to rejoice that a new temple is raised among us? Oh, let us love and cling to this peerless queen of our souls—this bride of Christ—this church of God! She is to be a pillar of cloud in the daze of false lights,

that like the ignis fatuus, in this our day are so frequent and so misleading; in this our day when every man who has a little talent and the gift of speech, puts himself forward as a guide for the masses in their religious belief. She is a pillar of fire in the night of darkness in this our time when thinking men, perplexed by the dissonance of teaching, repeat again and again the query of Pilate; quid est veritas? what is truth? She is there before us the beacon light of truth, guiding us on to the promised day of happiness and of full possession after truth of God. We are in the desert of this world, we must fare as the Israelite did of old. The Analekites will bar our progress. Let us not fear; God fights for us. False prophets will arise to curse us, but the power of God will make those who came to curse, turn their curses into blessings. Let us follow him who leads us, as Moses did the Jews of old, the Vicar of Jesus Christ; he supplies us with the waters of grace in this desert, and with the blessed manna, the food that giveth everlasting life. Let us therefore glory in being children of this church—members of the family of God—co-heirs of Jesus Christ, and let us even glory in suffering for this church, as a soldier glories in having undergone hardships for his country. Let us rejoice that we are enrolled in that blessed company of those predestined to salvation—in that church of which the Spirit of God is the life and the light, the pillar of cloud by day, the pillar of fire by night, for under his guidance we shall reach the promised land, and take our place in the eternal temple of Almighty God, having been fitted for our place there as the stones are fitted for their place in the church by the strokes of the chisel of adversity and by the blows of the hammer of tribulation and trial. There in that great temple all will be changed, all sorrow shall be at an end, every tear shall be dried up, and in place of the trials of here below shall be that peace and unending joy the heart of man has never felt, his mind cannot conceive. May God give us all fidelity to his church here below, perseverance in her service, and the unspeakable happiness of the church of the Heavenly Jerusalem, is what I sincerely wish you all.

A chant, followed by music, concluded the exercises, and the crowd dispersed, a uniformed escort conducting the Bishop to his residence on Georgia street.

HISTORICAL AND DESCRIPTIVE.

St. Joseph's congregation, organized by Rev. Joseph Petit, in the spring of 1874, occupied the building known as the Catholic Hospital, up to the present time, and will continue to worship there until the new church is finished. Father Petit left the congregation and was transferred to Madison shortly after organizing it. Rev. Father Alrding at, present in charge, was removed here from Cambridge City in October, 1874. The late lamented Bishop de St. Palais then built an addition to the building, making of it St. Joseph's Seminary, with Rev. John Guegnon president, Rev. M. Mousset, professor, and Father Alrding, the rector of the congregation, acting as procurator. The seminary continued for one year only. The large building thereafter remained unoccupied, with the exception of the chapel, for three years, when the present Rt. Rev. Bishop, with characteristic energy, made good the claims of the congregation, and bade them build their church on the corner of North and Noble streets, introducing the Sisters of Charity to be used as the spacious seminary building, to be used as a hospital.

The new building is to be of gothic style and will be one hundred and twenty-seven feet deep; seventy feet wide at the transept and forty-five feet at the nave. The steeple will rise to a height of one hundred and thirty-eight feet. It is expected to close in the building this winter, with a probability of finishing it next spring or summer.

CONTENTS OF THE CORNER STONE.

The box to be enclosed in the corner stone was sealed, but from Father Alrding a Journal reporter learned that it contained copies of the city papers, the New York Freeman's Journal and Wahrheitsfreund, together with the autographs of several hundred residents of the city, written on slips of paper. The authenticating document, written in Latin, was placed on top.

FLOWER SERVICE AT COBURN-STREET CHURCH.

Coburn-street M. E. Church was all abloom with flowers yesterday. A large number of foliage plants and flowers, in pots, were tastefully arranged around the altar. The pulpit was profusely decorated with bouquets and designs in cut flowers. Flowers hung from the chandeliers and gas-brackets. In fact, there were flowers everywhere and plenty of them—flowers of every hue and color, made to contrast beautifully with the rich colors of the begonia rex, coleus, alternantheras, and scores of others.

The pastor, Rev. Virgil W. Tevis, preached in the morning upon "The Lilies of the Field," and in the evening "The Rose of Sharon"—subjects eminently appropriate for the occasion. The rite of baptism was administered after the morning service to quite a number of applicants, and in the evening several probationers were admitted to full membership. It was a field day at the Coburn-street church. The object of this service of flowers was twofold. The brilliant young pastor will soon leave for conference and will probably be transferred to some other locality. In view of this fact the ladies of his congregation organized this special service of flowers for a day long to be remembered by both pastor and congregation. Then, again, it was necessary to raise a couple hundred dollars by subscription, and to this end a large congregation was desired. It is sufficient to say that the church was full at both services and the required amount of money subscribed.

AS TO LIQUOR LICENSES.

Attorney general Woollen has given the following opinion in answer to an inquiry concerning the licensing of liquor dealers by municipal corporations:

Dear Sir—Your favor of the 14th received and considered. After the law of March 31, 1879, was in force, all persons selling liquor in towns by retail were liable to town license. As a matter of course the town would have to pass her ordinance and the license could only be charged from the time the ordinance went into effect. It may seem hard, but the hardship is with the law.

A PRESSING NEED.

The earth in this latitude is greatly in need of rain. The soil is thoroughly dry and thirsty, and gardens, both flower and vegetable, are being blighted. Grass upon the commons in the northeast part of the city is yellow, as with a fever, and apparently dead, roots and all. The streets not reached by sprinkling carts are covered two inches deep with dust. Everybody and everything cries out for rain. The harvest is over, and showers can now do nothing but good. Let them come quickly.

YOUTHFUL BURGLARS.

James Ferriter, Sherman Dow, Val Hogarty, and John Ferriter, four bad youths, tried to burglarize two establishments on East Washington street early yesterday morning. They succeeded in getting in a commission house, and stole some watermelons, for which they were arrested by Merchant Policeman George Thom-