

The
Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.

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HIS GRACE THE ARCHBISHOP OF TORONTO AT LONDON.

The following report of His Grace's sermon on Sunday evening last we take from the *London Free Press* of 16th inst.

HIS GRACE THE ARCHBISHOP preached a charity sermon in St. Peter's Cathedral, London, on Sunday night, Nov. 15, in aid of the poor who are in charge of the Children of Mary. The church was crowded, and His Grace's remarks were listened to with the deepest attention. A liberal collection was one of the fruits of his earnest and affectionate sermon. His text was from the 22nd chapter of Matthew, where Christ answers the lawyer's question, and commands His followers to love God with all their hearts and to love thy neighbor as thyself. The preacher showed how the Lord Jesus, in all His Gospel and preaching, upheld the quality and the duty of love. The love of God first, love of our fellow-man next; and that comprised our whole duty: on those two short commandments hung all the law and the prophets. In the Old Testament love is also commanded, but it was not made so prominent as Christ made it. Our Lord came here when Pagan civilization was at its height, when the mighty Roman empire was in the zenith of its power and glory; but in that splendour of civilization there was no place for the poor. Place and honors were for the rich and powerful, the strong, the daring and the talented. There was not an orphan asylum in all Rome. Christ found the world all gone wrong; He came to set it right. From infinite height He came to infinite depth. He took on Himself poverty and sorrow for love of mankind, and He labored to raise up the poor and fallen, and to help the oppressed. When John's disciples were sent to question Him, He answers them not with a mighty miracle, but by showing them what he had done for the people amongst whom He dwelt. He came to this earth poor and humble, and at His birth there was no room for Him in the inns. No room on this earth for the Lord of the universe, and hardly room in the human heart for him to enter.

He preached the gospel of truth and justice and freedom, and provided for the carrying on of the work by endowing His disciples with all power and sending them forth to carry into all parts of the world the gospel that he had brought, and for its perpetuity He commissioned and founded His Holy Church, endowing her with immortality and His Holy Spirit. His commands showed us our duty. His Grace said it was not socialism to say that the poor had a right to our help. How many fell grievously wounded by the wayside! how many sufferers from physical disability, the misfortunes and evil chances of this world! And we pass by without a word or glance of pity, or a moment's pause to reach out a helping hand. In most forcible words His Grace pointed out the duty and privilege of helping our less fortunate fellows; that when the day of doom comes, and the earth groans in the throes of its final dissolution, and the signs in the moon and the stars betoken the end of all earthly things, your final destiny, your eternal doom, shall depend on how you have carried out Christ's command to love God's poor. He has said it when He said: "Even as ye have done it unto one of the least of these, My disciples, ye have done it unto Me." Christ did not leave the carrying out of His commandments to individual impulse or caprice. He instituted His Church and laid His commands on her. This institution of Christ, the One, Catholic, Apostolic, Roman Church, had walked with Jesus on the shores of Galilee, had looked into His face, seen His acts, heard His parables and teachings, and had taken from His own divine lips the commission to minister to all the world. The Archbishop eloquently portrayed the Church's love for her poor children and her antiquity, beside which all other religious systems were but things of yesterday, which would wither to-morrow; and her charity, like Christ's love was constant, tender and all-comprehensive.

CONSECRATION OF A NEW ALTAR.

The very solemn ceremony of the consecration of a new altar, entirely of the purest Carrara marble, was witnessed by a select congregation in the chapel of the Sacred Heart Convent, London, on Monday morning, the 16th inst. The consecrating prelate was the Right Rev. D. O'Connor, Bishop of London. His Lordship was assisted by the Venerable Archdeacon Campbell, of Orillia, and Rev. Father Tiernan Chancellor, Rev. Father Kennedy acting as Master of Ceremonies. In the sanctuary, and acting as choristers in chanting the appropriate Psalms and antiphons, were the Rev. Fathers Boubat, Flannery and Galan. The beautiful altar can scarcely be surpassed for elegance of design and chaste purity of material. It is the gift of Mrs. Donohue, of New York City, and is erected in memory of her deceased and much lamented daughter, the late Miss Katherine Donohue, who died last January, at the age of twenty-two years, leaving her disconsolate mother who, being a widow, had already been deprived by death of her only son and, by the sad demise of her only daughter, is now left alone in the world to mourn her sad and lonely fate. But Mrs. Donohue, besides possessing wealth, is also endowed with a large share of Catholic faith and piety. Her consolation and her joy is found in the bountiful administration of large charities, and in the beautifying of churches and chapels in which her dear departed ones shall oft times be remembered and prayed for.

After the consecration of the handsome altar Archbishop Walsh, of Toronto, advanced to the rails and spoke for over half an hour on the uses of churches and altars, erected chiefly for the purposes of holy prayer and sacrifice. It was the will of God that sacrifices should be offered and oblations made, as is evident in the history of religion from the offerings of Abel and Cain to the sacrifices in the temple, all figurative of the one great and all atoning Sacrifice on Calvary. All nations preserved the sacred traditions of the necessity of sacrifice. The Son of God was ordained by the Eternal Father a High Priest for ever according to the order of Melchisedec. And that order is perpetuated in the Catholic Church from Apostolic times and shall continue to show forth the death of Christ till He come, and to placate His wrath all too justly enkindled by man's prevarication and bring down each morning Heaven's choicest blessings to enrich men's souls and save an ungrateful world. Towards the close of a rich and eloquent discourse His Grace made a feeling allusion to the generosity of the lady who donated this grand and beautiful piece of workmanship, the newly consecrated altar. His Grace promised that the great and Eternal Rewarder would not leave her munificence unrequited. That He would bless her with happiness and comforting grace in this life, and unite her to her beloved ones in a happier world—where the God of all charity now beholds the face of that dear child in whose memory this chaste and noble monument of piety was erected to the adoration of His name and the promotion of His greater honour and glory.

In connection with Rev. Fr. Currier, C.S.S.R., who preached the sermons throughout the triduum at St. Patrick's, the lecture on "The Pope and the Labour Question," delivered by him at Boston, on Nov. 8th, and which we reproduce in another column, will be read with interest. It was delivered under the patronage of St. Peter Claver's conference of St. Vincent de Paul Society. This conference is composed of colored Catholics, and administers to the wants of colored Catholics throughout the entire city of Boston. The audience was of a representative character, prominent priests and laymen being present, and the lecturer held the attention of the audience for an hour and a half.