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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 18th, 1905. Mr. Thomas Coftey:

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is limited with a strong Catholic spirit. It strennerly defends Catholic principles and rightened and stands firmly by the teachings and authority of the Church, at the same time promoting has best interests of the country. Following has slines it has done a great deal of good for his welfare of religion and country, and it will do more and more, as its wholecome influence reaches more Catholic homes. I hardone, earnestly recommend it to Catholic homes whise in the continued success, if ours very sincerely in Christ.

University of Uttawa.

Ottawa, Canada, March 7th, 1900. mas Coffey :

Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit servades the whole. Therefore, with pleasure, I can recommend it to the faithful Electing you and wishing you success, believe me to remain.

Yours faithfully in Jesus Christ.
† D. FALCONIO, Arch. of Larissa,
Apost, Deleg

LONDON, SATURDAY, JUNE 27, 1908.

THE INSTALLATION AT

TORONTO.

In the long history of the immortal Church one generation succeeds another with an unvarying monotony which knows only the change of individuals. Each age may have its special work and peculiar characteristics; but watching the rolling waves of time one sees the erest as it rises, then falls from view to rise again. It is different with the occurrences of our own age, and more especially with those of which we can not be indifferent witnesses. This is the case of the translation of our be- He claimed that it should be effected loved Bishop to the Metropolitan See of Toronto. The very loss which our community suffers by the withdrawal of a man whose official power and personal worth told so efficaciously for religion in this diocese of London is our apology of our regret. To the priests, to the religious communities he was father and friend. If he ruled, and dermining the chief corner stone it was he did rule, it was with gentleness as well as firmness. To us he was a kind the temple in whom rests the supreme father. His door was ever open, his authority bade these innovators stop or advice always ready. No one could be more approachable; few more practical. His administrative ability is evidenced not in London only but in every part of Ontario where in his earlier life he labored with the zeal of a devoted own authority. We may consider priest. It is not given to many even whether intelligent authority rests in in the holy priesthood, to have such a the person or in the so-called fact or steady upward ascent as that which truth which is to be believed or pracmarks the life of His Grace, Archbishop McEvay. A priest in two dioceses, a Bishop in one, he now passes to a second whither he brings his own well cultivated talents, the fruits of his experience and the ripened judgment of his man hood's prime. Toronto will be the fourth and most important field of his labors. He entered the city and took possession of his See under the most favorable auspices. All that nature could do in regard to weather was most favorable. All that enthusiasm and good taste could display was shown in the decorations of the Cathedral, in the well executed music of the Mass and the in Modernism the only imperative to throngs both upon the street to witness the procession and within the church law-giver. Authority must stand to to witness the grand ceremony. With no ordinary feelings could His Grace. who was the central figure of it all, have entered the Sanctuary and bethought himself of the scene before him. All that should encourage him was there. His old friends of London, clerical and lay, had gone to Toronto in numbers with hearts full of regret at the bonds now severed and with their the height of intellectual admiration to souls' prayer that His Grace would see length of days in his more exalted posi tion. Toronto priests and laity crowded St. Michael's Cathedral to the door to welcome the new Archbishop. Friends mand intellectual assent to a judgment were there from afar. Every diocese with which he had been connected sent its prelates and priests to offer their congratulations. Archbishop McCarthy of Halifax came up from the distant sea for the occasion. Kingston Hamilton, Peterboro, Sault Ste Marie and Alexandria were the organ - voice of Ontario to bestow honor upon the installation of their brother Bishop. Lastly there was the Apostolic Delegate who formed the cementing bond between Archbishop, priests and

ested strong in faith and loyal in obedience. The Church is rich in ritual and most dignified in ceremonial. And never does the sanctuary of a cathedral show to better advantage than when on such an occasion as the 17th inst. in St. Michael's Cathedral solemn pontifical Mass is celebrated. Pomp of seremony and sheen of vestments, without overshadowing the great act of sacrifice, add dignity to the whole. Immediately after the installation came the addresses of the Toronto clergy and laity with a reply by Archbishop McEvay. Without being lengthy or dull His Grace spoke with force and feeling upon the ill health and resignation of his venerable predecessor. As his reply will be found at length elsewhere it is unnecessary to reproduce it here. One point deserves special notice; for it bespeaks the man and outlines his wishes for the future as it indicates his own successful past. It is a point, too, which in a way is apt to become obscure. His Grace remarked amongst other things that the interests of the clergy were not one thing and those of the laity another. Bishop, priests and people had all the same great purpose in view, the same high interests to defend. Divided they could do nothing, united they were a power for the extension of the Church and the welfare of the State in the great works of religion and education. No one can doubt the truth and force of this idea. And knowing Archbishop McEvay as we do we are confident that by his ability and tact, by his qual itles of mind and heart, he will secure and strengthen this union which is sure to be for the peace and edification of the Church of Toronto. We cannot close without hoping that His Grace's day in Toronto will be as bright as the morn on which he was installed- long in its hours, and calm in its brightness, and that its evening shadows may close slowly and gently upon his Archepiscopal life. Farewell. Ad multos annos.

AUTHORITY AND ERROR.

One point of the Presbyterian As

sembly Moderator's sermon we reserved for further consideration. In criticizing the Holy Father's condemnation of Modernism the Moderator objected to the correction of error by authority. by the manifestation of truth. If the errors of Modernism were those of pure philosophy or natural science or political economy or any kindred subject unconnected with faith there might be reason for this stand. When these errors directly concerned faith and when they destroyed the temple by unnot without reason that the guardian of get out. The reason by which the Moderator justifies his argument is his Protestantism. Here is the crucial question. Each man according to all Protestants is his own judge and his tised. The error, however, underlying the Moderator's criticism lies in maintaining that the authority of faith lies in the mind itself, not out of it, so that belief in any extrinsic authority is impossible. This view shows how closely connected the fundamental errors of Protestantism are with the false philosophy of Modernism. Pro testantism leaves all power of assent to the individual : Modernism denies all reality outside of the individual. For Protestantism there is no author ity in church, state or other institu tion except what the individual judges; be obeyed is that of a hypothetical error as the angel at the gate of the earthly paradise, with sword drawn and the ever spoken probibition. Auother difficulty in the Protestant position is that they draw a radical distinction between knowledge and belief. Belief, according to this theory, contains no truth to be investigated. No fact to be explained. All drops from the lower depths of sentiment. It is not a question of knowing religious truth, it is rather a question of feeling confidence. Faith ceases to deand contents itself with a trust which, filial though it may count itself to be, lacks the primary characteristics of childhood viz., obedience and simplicity. When faith abandons the play and action of the intellect all authority must be either extrinsic or self appointed. If, therefore, the Moderator says to any of his flock: "You must not believe this. " Their answer is: "We know you not. Nor can we know you.

For knowledge comes of things we see "; Faith may be greater than knowledge people, the keystone of the arch beby reason of the truths with which it is
recognized has this source of child de
concerned, but inferior to it by the
linquency become that it is being urged
trust that as the winter of life comes

outside of the intellect. Against this fallacy Catholic doctrine has always maintained that faith and knowledge agree in that they both fall under the intellect and require for their term. intellectual assent. No truth of faith is believed without this assent any more than a principle of science is admitted without it. They differ as to the motive upon which the assent is given. Faith obtains from authority this motive of assent : knowledge has it on the other hand from intrinsic sources. Now there are few things which are not objects of either human or divine faith. Ol very few things have we personal knowledge. We take most of our knowledge upon faith. Few students know by experience the composition of water or that the angles of a triangle are constantly two right angles. If knowledge, instead of con tenting itself with faith, required personal study and investigation of every question touching upon every subject, how narrow, cabin'd and confined would be the field. Instead of a republic of letters and science we should have only the acreage traversed by the individual. Instead of the past being the inheritance of the present and the future each must start for himself without capital and with no prospect or intention of leaving to others the harvest of his intellectual culture. Authority, therefore, plays a large part in the acquisition, the stor age and the distribution of knowledge. Still more important is the part it takes in supernatural knowledge, in theology and the conduct and practice based thereon. Authority is the mediator between the subjective mind and the objective truth. It brings them to gether, holds them and binds them, somewhat as the middle term in syllogism. Authority is not absolutely extrinsic to the mind. Its source and power are manifest to the mind or bear upon it with a conviction which can not be resisted. The assent given to authority will depend upon this source. In the case of its being divine this assent will be sealed if necessary with the sacrifice of life. It will find its expression in conduct which has been shaped by it. But if authority is the mediator between the subjective mind and the objective truth, it becomes in a special way the unflinch. ing guardian of the latter. Manifest all these truths to human reason it can nct, for some of them lie beyond the limit of finite mind-rolling their crystal tide upon the shore of time. Such is the Trinity and Unity of God. Such is the Incarnation. These are the two great truths which have concerned the authority of the Church most through all the centuries. It is the latter, the Incarnation, which to-day the Sovereign Pontiff defends with zeal and power-He cannot manifest them ; for other wise faith would not be faith. If he imposes a sanction it is medicinal and preventative-more paternal for the other members of the household than punitive for the offenders. Authority has all its subjects to consider as it has all its truth to guard.

THE INDUSTRIAL SCHOOLS. The work carried on by the Industrial Schools of Ontario is closely connected with that of the Children's Aid Societies. Both are founded on the children who are surrounded by evil must inevitably become the victims of these conditions, unless removed, or the environment changed. Children are committed to an Industrial school because of truancy, incorrigibility, petty pilfering, etc. They come before a magistrate or judge in the Children's Court, are tried in private and usually the agent of a Children's Aid Society is at the service of the magistrate or judge to make enquiries as to the home surroundings and past record of the child. As before intimated, in many cases it is found that the child's delinquency is the result of home conditions. The parents are often themselves the victims of circumstances and are rather to be pitied than censured. It has been found that one very prolific cause of delinquency on the part of children is the mother being away from home a good part of each day, working. This in itself is laudable, but it often has bad results so far as the children are concerned. It may be that the father is dead or has deserted his family, and it becomes necessary for the mother to earn the wherewithal to sup port life, but while she is away the children are deprived of a mother's care and training, which, when it is good, cannot be duplicated. If there are young children, the older ones, who ought to be at school, are kept home to care for them. All are on the offend against the law. So well had they never entered it. We sym-

that there should be a fund established from which widowed mothers could be assisted so that they could remain at home and care for their children. It is said that this would be more economical than caring for the children afterward, who have become delinquent be cause of the lack of a mother's care and training. There are many other causes, of course, which contribute to a child's delinquency, such as genera neglect on the part of parents, selling newspapers, attending cheap theatres cigarette amoking, etc., and sometimes amid ordinary good surroundings one boy or girl of a family will develop a tendency toward pilfering, or some other petty vice.

There are four Industrial schools is Ontario, one each for Catholic boys and girls, and one each for Protestant boys and girls. St. Joha's Industrial school East Toronto, is under the care of the Christian Brothers, and the St. Mary's Industrial School, Toronto, is in charge of the Sisters of the Good Shep herd. Children are committed to these schools indefinitely, but they usually remain from two to three years. There they receive ordinary school education and are trained in the rudiments of different traces and occupations. As in many cases where children were committed to an Industrial school, the children's homes were chiefly responsible, and it is not encouraging to send these children back to their homes, as they often return to their former way of life. Of late the experiment is being tried of placing these children in foster homes after they have spent a sufficient time in the school to impress upon them the fact that they are under control. Up to the present the result of these placements has been encourag ing. It is chiefly boys who are dealt with in this way and they are placed on farms. An ordinary active, intellig ent boy quickly becomes interested in the horses and cattle on a farm. The open air life is good for him mentally and physically. He listens to family discussions on the price of all the products of the farm, also learns the cost of all that is purchased, such as implements, seed, grain, etc. This teaches him the value of money better than if he were working intermittently in the city and wasting a good portion of what he earns on unnecessary, if not harmful, extravagances. In addition he is in the company of people whose lives are simpler and with whom religion counts for a good deal more than it does with the average resident of the

MARQUIS MALONEY.

Some weeks ago we severely criti cized Marquis Maloney, of Philadelphia, and his daughter, because of the escapade of the latter in one of the American divorce courts. The family, as might be supposed from the name. are Irish Catholics. We are told by a correspondent in New York that the title of Marquis was conferred upon Mr. Maloney by the Pope, as a recognition of his munificent gifts to works of charity connected with the Church. It is also claimed that no better re presentative of his creed and race ca be found in the United States. He is, we are assured, a plain, simple Irishman, and his daughter's act has crushed him. This statement of the case, which we believe to be correct, prompts same lines; that is, an effort to help us to make an apology to Marquis Mal oney for the criticism we had printed, as conditions in their homes, and who it is unjust so far as he is concerned. We considered we were justified in making it from a reading of the divorce proceedings which appeared in the American papers. We are heartily glad to be told that Marquis Maloney is a true representative of his creed and race. He may or may not, however, be guilty, as many an Irish father has been, of sins of omission in the case of his daughter. Of this we have no information. We trust he will be able to say that no blame can be justly attached to him. The case will, we hope, be a warning to all Catholic parents who have not watched and guarded their children from the pitfalls which beset them in the un - Christian and un - Catholic atmosphere of that butter - fly life led certain class of society which is so much in vogue in this our day, where the serious phase of existence is well-nigh ignored, and where meaningless chit-chat and the retailing of social scandals consume the hours which ought to be devoted to purposes of a nobler character. In this exe crable divorce business the novel, fresh from the printing press, plays no insignificant part. People who read but these volumes and spend their days and nights in the social whirl where high ideals are scoffed at, will soner or later find themselves life's failures, and will be classed with those street most of the time and it is of whom it may be written that the not surprising that some of them world would have been all the better

to him, the scandal which has grieved him, will be atoned for as much as possible.

A DISTINGUISHED IRISHMAN HONORED.

of the supreme court of Canada, has been notified of his appointment by the imperial government to succeed the late Major General Sir A. J. Ardagh age, in ratifying the appointment of Sir Charles Fitzpatrick as joint representative of Canada, Newfound-land and Great Britain for The Hague ference to the Atlantic fisheries, the British government suggested 'that Sir Charles might also be appointed as a permanent member of The Hague board to fill the vacancy caused by the death of Major General Ardagh. The suggestion was naturally gratifying here as being a significant recognition of Canada's partnership in the affairs of the empire as a whole, and the arpointment has now been made.

We extend our hearty congratulations to the Chief Justice. He richly deserves the honor which has been conferred upon him. By his rectitude of character, his brilliant talents, his abiding love for the land of his fathers, his loyalty to the Church, and his sterling Canadianism, Sir Charles has occupied a foremost place in the esteem of the people of the Dominion. Given a fair field the Irish always climb to the top.

NEW ARCHBISHOP NOW IN

THE FORMAL INSTALLATION TAKES

Toronto Globe, June 18. Accompanied by all the splendor with which the Church of Rome invests its ceremonial, the new Archbishop of Toronto, the Right Rev. Fergus Patrick McEvay, D. D., was yesterday morning formally installed at St. Michael's Cathedral. The occasion was made one of special magnificence in view of the fact that the Papal Ablegate in Canada, His Excellency travelled from Ottawa in order to take part in the ceremonial, and to confer further distinction to the occasion by

reciting the Pontifical High Mass, which

followed the installation, himself.

Long before the hour at which the

ceremony was announced to commence the faithful thronged into St. Michael's Cathedral, and by 10 o'clock not only was every seat taken, except those re-served for the visiting clergy, but even the aisles were crowded with spectator anxious to witness the official assumption of office of the new head of the Church in Toronto. It is almost of peculiar significance that Archbishop peculiar significance that Archbishop McEvay is the third Bishop of London who has been elevated to the Arch bishopric. The See of London has al-ways made large demands upon those who occupied its episcopal throne, but, heavy as the duties of the office have een, those of the higher sphere naturally make a still more severe upon the head of the province : indeed. Archbishop McEvay in his reply to the addresses presented to him made special reference to the fact that the health of his two immediate predecea-sors had failed under that strain. No doubt at the time when the gorgeous ceremonial was proceeding, when the aisles were heavy with the smell of incense, the high altar ablaze with lights, when priesthood and laity were expressing their joy in welcoming their new superior, many a thought must have gone to the well-known figure of Archbishop O'Connor, self deprived of all his high dignities, who is now quietly preparing to meet his Creator.

THE OPENING CEREMONIES. Shortly before 10 o'clock as the c commenced to softly sound the first notes of the opening voluntary the high altar flashed into a blaze of light, and the Vicar General, with his attendant chaplains, arrayed in the golden vest-ments of office, passed down the centre aisle in order to meet the Archbishop's

procession at the main entrance. Headed by alcolytes, carrying book, candle and censor, and followed by the priests of the city, and the visiting and prieses of the entry and the visiting and diocesan priests, the Archbishop's procession passed from the palace along Shuter and Bond streets to the main entrance of the cathedral. The short route was closely lined with many hundred spectators, but the greatest order was maintained without any in terference from the small squad of terference from the small squad of police on duty, and the stately procession passed along without any difficulty. Following the diocesan clergy came a long array of high dignitaries of the Church, and Bishops of other dioceses, not only in the province of Toronto, but from far down by the sounding sea, who delighted to do honor by their presence to the new Archbishop. Escorted by a bodyguard of the Knights become to the new Archbishop. Escorted by a bodyguard of the Knights of St. John, in their quaint uniform, and with drawn swords, Archbishop McEvay, clothed from head to foot in golden raiment, with his crosier in his hand, came immediately after the visiting Bishops, and the procession closed with another small body of the priest

SYMBOLIC CEREMONIES AT CATHEDRAL. Full of symbolism were the cere-monies which were gone through upon the arrival of His Grace at the western the arrival of His Grace at the western entrance of the Cathedral. As prescribed by the ritual of the Church, he was sprinkled by the Vicar-General with holy water, and then having first blessed the incense, was censed by the

same dignitary. The procession then proceeded up the centre aisle, headed by cross and tapers, passing between two lines of robed priests to the sarctuary, where tiers of seats had been erected for the accommodation of the clergy. The number in attendance was clergy. The number in attendance was so large that a considerable portion of the body of the church had to be set aside for them.

Swung high above the centre of the Sir Charles Fitzpatrick, chief justice

sanctuary was a large white cross, from the base of which nowed six festoons of the Papal colors, white and golden, while the pillars of the nave were as one of the four representatives of Great Britain on the permanent board of arbitration at The Hague, to settle international disputes. Some time while the pillars of the nave were similarly linked. At the conclusion of the singing of the first canticle well-coming the Archbishop the Vicar General ascended the pulpit and read in rolling Latin the Papal briefs. Then the Archbishop, accompanied by his deacons, the Rev. Father Coyle and the Rev. Father Trayling, was escorted to the Episcopal throne, where the brief of the Bishop of Rome was solemntribunal to adjudicate on matters in ly returned to his keeping. In order of their rank the clergy of the diocese who were in attendance came forward and took the vow of obedience ing and kissing the episcopal ring. At the conclusion of this ceremony, Morris read the address on the clergy. The address by the laity was afterwards read by Mr. Justice livered a short reply, and he, has ronounced the b lass was proceeded with. The cel brant was Monsigner Sharetti. at its conclasion was presented with an address of welcome by Vicar General McCann, and His Excellency replied SOME CLERGY PRESENT.

Among prominent churchmen present were: Archbishop of Halifax, Most Rev. E. J. McCarthy: Archbishop of Kingston, Most Rev. C. H. Gauthler: Bishop David Scollard of Sault Ste. Marie; Bishop J. H. Dowling of Hamilton; Bishop W. A. Macdonald of Alexandria; Bishop R. A. O'Connor of Peterboro; Mgr. Mennier, Administrator of the dicese of London; Dean Egan of Barrie ; Dean Morris of St. Catharines, the Novitiate of St. Basil's, Rev. Marijohn; Rev. N. Roche Rector of St. Michael's College; Father McKeon, of London; Father Alward of London; Father Hamilton of Halifax; Father McShane, repre-senting the Sulpician Fathers of Mcctreal; Ven. Archdeacon Casey of Lind-say; Dean Mahoney of Hamilton; Father Sinnett, secretary to the Papal Ablegate; Father Morrow of Toronto; Father Coyle of Holy Family Church; Father Trayling of Port Dalhousie; Father Hand of St. Paul's; Father Sullivan of St. Catharines; Father O'Donnell of St. Mary's; Father Keilty, of Douro; and many others, in-

cluding an almost complete representa-tion from this city.

In the body of the church were the Hon. R. W. Scott, Secretary of State, representing the Dominion Government; Hon. J. J. Foy and Dr. Reaume, representing the Provincial Governments. ment; members of the Separate School Boards of Toronto and London, and representatives of the various societies and institutions connected

with the Province.

ADDRESS OF CLERGY.

The address of the clergy, as presented by Dean Morris of St. Catharines, read in part as follows:

May it please Your Grace,—We the priests of the Archdlocese of Toronto -We the are assembled to day to bid you wel-come as our spiritual chief. The Holy Father has been pleased to appoint you Archbishop of Toronto and Metropoli-tan of the ecclesiastical province. With respectful reverence we hall the appointment. Peter has spoken through Plus, the Apostolic authority has been exercised and its decision

clergy of the archdiocese. We recognize in your appointment the continuation of the world-wide commission of Christ to the apostles. "Going therefore teach all nations. with you all days.' Your mission has its source in God. Your selection was the choice of the Holy Ghost ; you appointment was made by the Vicar of Christ in his office of ruler of the uni-versal church. It is in this full Catho-lic sense of faith and leve that we psy

our homage to you to day.

The See of Toronto has been blessed by a line of illustrious churchmen, who, in season and out of season, devoted their talents and their lives, to the building of the Church in the archdiocese. They laid the foundations deep and broad. With them there was no trimming of Catholic faith, no minimizing of sacred down. dogma. The lustre of their light was seen and the effect of their power felt beyond the most distant boundaries of the Dominion. To their valiant efforts in days of stress and struggle the excel-lent school system which the Catholic lent school system which the Catholic children of Ontario enjoy to day is chiefly due. Institutions of learning and homes of charity were planted and fostered by them. Everywhere in the archdiocese may be seen monuments of their zeal and labors. Their teaching and example were productive of a people of strong faith and patriotic spirit. patriotic spirit.
Such, Your Grace, is the heritage

which comes into your hands to day. The memory of the martyred missionaries, the fruits of the labors of five most devoted Bishops, the garnering of several generations of self sacrificing priests make a precious trust. This trust, we are sure, will be safe in your keeping. May your own reign add to the store of noble achievements of the

prelates of Toronto.

In all your undertakings for the ad-In all your undertakings for the advancement of religion and the good of the country you may rely with absolute confidence on the unwavering loyalty and patriotic support of the priests of the Archdiocese of Toronto.

ADDRESS FROM LAITY.

The following is in part the address from the latty which was read by Mr.

Justice Anglin:

To the Most Reverend Fergus Patrick McEvay, D. D., Archbishop of Toronto:

May it please your Grace. On this

May it please your Grace.—On this memorable day when you assume the high office to which it has recently pleased the Holy Father to appoint you, on behalf of the laity of the archdiocese.

we approach y welcome you as assure you of t tion of your ne While we downich has imported to free him ilities of the of yourself as us with confide Your design our Archbishol for you our los Catholics; the position of i

Bishop of Lon bishop of Toro

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JUNE 27

ation of the sp by them and or the benefits wh their paternal lives lead us t ous the appointment of the Bishop of Under the a mediate prede creased in rishes in th and its suburl the Catholic it approxim new vineyard as have been past, we reali to be accompl Our educat are undoubte with those of we believe th progress and and we are know that, in the cause o

My Lords, Very Red In obedien Holy Father the right to Catholic wo London, whe elergy and l have now co of Toronto t bishop O'Ca illness that Grace's res honor of st diocese of L great work priest and I Province. tion to duty always be everything happy the The gratefiships of the zealous price Toronto S known to m enjoy the fi expect the be prepare and to giv the salvatio too, had triumphs. Bishop of example officed his li of our ho fever stric everything and the The secon Bishop Ch down und

tired lik O'Connor, for death The good loving re present. the freedo much to for the we In comin predecess plete stra kindness faculty a I notice addresse Catholic deep int portant and Sta All Chris God as every c ness of mortal : grace at its true prayer properly creature will rev wicked, right o religiou parents soul an soul is body sp trainin reasons quently ous e hence a engage work. childre how my give a Time i Even c virtuo real vi a virtu how to the to Gc fluene