

The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher.

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey. My Dear Sir—Since coming to Canada I have read a number of your papers.

Mr. Thomas Coffey. My Dear Sir—For some time past I have read your admirable paper, the Catholic Record, and congratulate you on the manner in which it is published.

Yours very faithfully in Jesus Christ. D. FALCONER, Arch. of Limerick, Arch. of Delagoa.

LONDON, SATURDAY, MAY 20, 1911

ARCHBISHOP McEVAY

It is with no ordinary sorrow that we record the death of the Most Rev. Fergus Patrick McEvay, Archbishop of Toronto, on Wednesday morning, the 10th inst. His Grace's death was not unexpected, though it came too soon; for fifty-nine years he too early for a public man to be called. In these matters we cannot choose; we accept. What was God of bringing His trusted servants home or of continuing the work which in their zeal they had begun, we know not. For a year and more the poor Archbishop of Toronto lay stricken down by a disease which baffles science. His many friends, clerical and lay, hoped against hope. In vain. There was no mistake in the medical diagnosis nor was there remedy for the anaemia with which he was afflicted. But if science could not cure it could soothe suffering. All the knowledge of skill and attention was done for the sufferer. Slowly but surely the shadows fell and the grim messenger drew nearer and nearer. Fall came and His Grace returned to Toronto with strength enough to lay in October the cornerstone of that cherished institution of his, St. Augustine's seminary. His new home, just completed, was hardly fit for him at that time. Accordingly he was taken care of by the good Sisters of St. Joseph. Through the winter he was up and down giving indication of no solid improvement but of that gradual decline which means death. If the body weakens the soul keeps its vigor. So was it with His Grace. His faith, his courage, his zeal manifested themselves to the end. He knew how his sickness would close, yet he worked, and ruled over his disease with a care which did not lose sight of any interest. The inevitable came. What Toronto has lost in the death of Archbishop McEvay is best estimated by the thought of the many parishes he started and the extensions he made in many other fields of charity and education. Church Extension, an English Seminary for the training of priests, an increased number of parishes, are some of the works he outlined and upon whose foundations others will build. It is not ours to point out all he accomplished or the works he began. He has let drop his crozier in the very midst of all these. His pallium he has not worn three years. We mourn him as so well known to us through the years of his episcopate in London. He was not our Bishop only; he was our warm good friend. He took an interest in our work, our cause and all else we held dear. Open and candid, he combined in a remarkable degree suavity and force. Full of strength, he never spared himself where the good of the Church or the cause of Catholic education was concerned. This strength he had overestimated; for his activity allowed no rest and knew no bounds. Archbishop McEvay was most generous-hearted. He loved money simply for the good he could do with it. However firmly he might stand upon his episcopal rights, or however zealous in promoting works he had always his hand in his pocket to help. What tribute can we pay to the departed Prelate better than the prayer of the Church that he may now be associated with all the saintly companions of the episcopate? A noble, zealous rare they are whose names are in benediction and whose praises the Church deservedly sounds. Not the least amongst them in warmth of faith and zealous deed and monu-

mental work and generous heart is Fergus Patrick McEvay our father and friend, late Archbishop of Toronto. Requiem aeternam dona ei, domine, et lux perpetua luceat ei.

We learn with pleasure that the Very Rev. Dr. Kidd is appointed Administrator of Toronto. His devotion to Archbishop McEvay as secretary, his business experience and sacerdotal education in Rome, eminently fit him for the honor and responsibility now placed upon him.

THE BLESSED VIRGIN IN THE EARLY CHURCH

Some one has kindly sent us a copy of the Revelstoke (B. C.) Herald containing the synopsis of a sermon by a Presbyterian minister upon the Blessed Virgin. He claims not to wish to controvert the stand of "his sister church," in regard to the Mother of God. Fortwith he is rash enough to point out in passing (to use his own expression) "that no kind of justification for the worship of Mary can be discovered in the Bible or in the theory and practice of the early Church." We like that. It is refreshing, coming too as it does from a churchman whose pedigree does not carry him a third of the way across the Christian centuries and whose confession of faith renounces all tradition. What does the gentleman know about the early Church? We are not assuming that he has no knowledge whatever of the Fathers. We are not asking whether he has ever visited the catacombs. He may know who St. Augustine was or St. Gregory. But he cannot by magic dismiss so easily the Blessed Mother of God from the many pages and monuments of the early Church. According as it suits these pulpiteres they leave to the development of time what belongs to the first organism. They want their hearers to believe that the Blessed Virgin is a flower of chivalry, never thought of, never placed in a special position, in God's great plan for the salvation. There is no justification in the Bible for the worship of Mary. Stay. We are quite willing to start there. We limit ourselves to the New Testament as more than sufficient to prove that the "Sister Church" is all right in the honor she bestows upon this Blessed Lady. We should like to point out a few things from the Old Testament where those prophets and patriarchs, those sweet singers of Hebrew hymns and psalms, those mysterious types and figures portray the beauty of Her whose seed was to crush the head of the serpent. These would take us too long. We must be content to start with the salutation of Mary by the Archangel Gabriel in the great message of the Incarnation. If the Revelstoke minister studies the devotions practised by the Catholic Church towards our Lady he will see that the "Hail Mary" is the most frequent. Nor can he refuse to admit that fallen man has right and reason to salute the Mother as full of grace because of the Redeemer who came through her. The angelical salutation was preserved by the evangelists that it might be diffused upon the lips and hearts of the faithful of all ages. Nor did it pass the notice of the Fathers. S. Maxima writes: "Behold the miracle of the Lord's Mother. Virgin she is in conceiving, Virgin in bringing forth, Virgin after child-birth. Meet it was that by giving birth to God the merit of chastity should grow greater, and that integrity should not be violated through the coming of Him who had come to heal what was corrupted; nor chastity of body suffer injury through Him by whom the virginity of baptism is bestowed upon the impure." Our next clause in the prayer to the Blessed Virgin is her cousin's word at the time of the Visitation: "Blessed art thou amongst women and blessed is the fruit of thy womb." Origin—a Father of the third century, comments thus: "If from the merefact of Mary's visit to Elizabeth and saluting her the infant exulted with joy and Elizabeth in one single hour derived so great profit, we are only left to conjecture what progress John made during three months that Mary was assisting Elizabeth." St. Jerome writes: "Elizabeth and Zachary may teach us according to most certain testimony how far inferior they are in sanctity to Blessed Mary the Lord's mother, who in the consciousness she has of God dwelling within her freely proclaims: 'Behold from henceforth all generations shall call me blessed.'" It is scarcely necessary to multiply quotations. The most cursory reader of patristic theology will find abundant evidence of the sanctity of the Blessed Virgin. He will see that the "Hail Mary" held the same place in the thoughts and sentiments of the Fathers that it has ever since held in the popular devotion of the faithful. Devotion to the very earliest ages of the Church. There remains but one point, the honor or worship which has ever been paid to the Blessed Virgin by the Church. From the language of the Revelstoke preacher and from the idea of Protestants generally Catholics are charged with paying divine honor to her.

Nothing is so far from the truth. And the wonder is that such a worn out charge is still made to do duty. To God is given supreme worship. Honor, glory, thanksgiving, petition are His by absolute right. Between that worship and the worship which we give the Blessed Virgin, there is the same infinite distance as between the uncreated God and His chosen creature. As Mother of God, as full of grace, as blessed amongst women, Mary stands in a special relation both to God and man. Her power of intercession is universal just as her Son's redemption was meant for all mankind. This intercessory prayer is the extent and intention of the terra hyperultra, which on account of the Blessed Virgin's special part distinguishes her office and worship from that of the other saints. The glory of the Mother is the honor of the Son. She sat not in the apostolic chair, yet is she the Queen of the Apostles. Neither did she stand at the altar to offer sacrifice. Still she was the first to present her divine Son at the temple. All the shrines that have been erected to her honor, all the hymns which have been sung in her praise, all the petitions that have gone up to her throne from the pilgrims are the action and voice not of one century or later times, but of all centuries and all races. Where her worship flourishes heresy takes no root. The worship of the Blessed Virgin was brought down to earth from heaven by the Archangel Gabriel. From its beginning then till now it has never ceased. Nor will it cease until the angel shall bid all prayer to stop and hurry men to judgment.

NOTES AND COMMENTS

THE UNTIMELY death of Archbishop McEvay is in a very real sense a loss to the Church and to Canada. A masterful prelate, gifted with uncomparable energy, and the executive ability to give it full effect, his advent to the Metropolitan See of Toronto seemed to promise many years of fruitful labor. He saw the needs of a growing city and without loss of time proceeded to grapple with them. The result was the inauguration of works which in the course of years will testify to his apostolic zeal and to his far-seeing statesmanship. St. Augustine's Seminary, which he conceived and projected, will forever remain a monument to his memory. And the Church Extension Society, designed to conserve the faith of millions yet unborn, will keep his name in perpetual benediction. That he should have been cut down in his prime will bring sorrow to many hearts. But the ways of God are unsearchable, and no man, however gifted, is necessary to His purpose. The work of the Church in the Archdiocese of Toronto and throughout this vast Dominion will go on, and the great undertakings set on foot by Archbishop McEvay will be continued by his successor, and as time passes contribute to the propagation of the faith and the relief of the poor and distressed. And for the eternal rest of this great prelate's soul innumerable prayers will ascend to the Great White Throne from not only his own immediate flock but from Catholics all over Canada. In London especially will he be remembered.

CARDINAL NEWMAN'S DEVOTION

Our remarks in a late issue upon the Dream of Gerontius lead us to Cardinal Newman's devotion to the Blessed Virgin. From the New York Sun's criticism an ordinary man might naturally infer that the great English Cardinal was scarcely devout enough to the Holy Mother to secure confidence. The reasoning would be somewhat thus: From the Dream of Gerontius Cardinal Newman, instead of making the Blessed Virgin the Queen of heaven, rather ignores Her. The Dream of Gerontius expresses the habitual mind of the distinguished author upon this point. Cardinal Newman therefore is not devoted to the Holy Mother. Whether the syllogism is correctly stated in its minor premise may be most justifiably contradicted; for one characteristic of John Henry Newman's devotion was his fervent piety towards the Blessed Mother of God. English character and English prejudice may often be factors in the bearing of English converts towards our holy Lady. How reserved they often are and reverential, as if confidence might render them too familiar with Almighty God. Formal in prayer and reserved in manner, Englishmen without ever intending it, practice the same stiffness in devotions. This did not characterize Newman, typical Englishman though he was. His religious fervor was superior to any racial antipathy. His love of truth led him to forget his father and his father's people. In his multitudinous writings, in his sermons and addresses which cover a period of forty years, Cardinal Newman pays to the Virgin Mother the homage of a truly devoted heart. But devotion is so marvellous in the variety of its expression that no criticism can be bold enough to apply the test of one chosen soul to the writings or sermons of another. What is devotion if it is not the constancy of will fixed upon prayer? Surely the great Cardinal when he drew the title of "Lead Kindly Light" from two tapers burning at the feet of Mary's statue far off in Sicily, had already the practice which was to continue with his life. Devotion to the Blessed Virgin is so sweet that it could never pass the saintly Cardinal. Mysteries are about her second only to those of her Divine Son. In Bethlehem as also at Calvary she was not to be too much exalted by the glory of the midnight cave nor too deeply crushed by the sorrow of the noonday cross. These scenes and this calmness of soul were sure to attract John Henry Newman. So they did. He saw in Mary the Mother of peace and consolation. "After the most fearful testimony," he wrote in his book of Meditations, "comes a most restful and gentle calm. Ask from her the peace which she has so often sent down to wounded human hearts." Devotion is not limited to prayer. It consists in a study and practice of the virtues. Our Lady's humility was a favorite theme. "It became her," he writes, "as a creature, a mother and a woman to stand aside and make way for the Creator, to minister in all humility to her Son and to win the world's homage by sweet and humble persuasion." Purity and holiness unlimited the Cardinal assigned to her because she was the Mother of the Holiest. To the hermit Cardinal, Mary the Mother was protectress and model. Her humility, her purity and holiness were the special trilogy upon which he dwelt in his own gentle searching way. These three virtues voiced his own life as the fruit of his

deep devotion to the humble virgin whom God so exalted above all other pure creatures. Through Cardinal Newman's filial affection to the Blessed Virgin the prayer goes up from thousands: "O hope of the pilgrim, lead us still as thou hast led us in the dark night across the bleak desert, guide us on to our Lord—guide us to our heavenly homes."

THE AUTHOR proved to be a Presbyterian minister whose animus was equalled only by his ignorance of things Catholic. Unintentionally, however, he in several instances bears testimony to the fact that his countrymen had not so much abandoned the Faith as that they had suffered it to be stolen from them, and, after this iniquity had been accomplished had not ceased from generation to generation to look back with longing eyes and sorrow-laden hearts to the happier days of old. Evidences of this, which continued to manifest themselves down even to the middle of the nineteenth century, are stigmatized by the present parson as "heathenish practices." Conspicuous among them was the "frequent approach to some ruined chapels and circulating of them"—a practice so evidently reminiscent of old Catholic times and so eloquent of heart-yearning as to furnish the strongest kind of proof that the Reformation had not struck its roots very deep into the hearts of the people of Scotland. To this day, notwithstanding the apparent hold Presbyterianism has upon the country, the genius and traditions of the Highlander are more akin to Catholicism than he is himself aware of. We are mindful, of course, of the fact that a considerable section of the Highlands never lost the Faith at all.

KNIGHTS of Columbus may profit by the little story going the rounds with reference to a somewhat pompous looking swell in Dublin. He had taken a seat in a railway carriage when a laboring man entered and sat beside him. Being of a sociable disposition the latter ventured to address the mighty one on the subject of the weather. "My good man," replied the swell, "reserve your remarks for your equals. I'd have you know I'm a K. C." At this the laborer extended his grimy hand saying: "Shake hands mister; I'm a Casey myself."

ANOTHER LITTLE tale may not be out of place. Pasted on the window of a bookseller's shop was the sign: "Porter wanted," and within the window on a pile of books the placard: "Dickens' Works all this week for four dollars." A passing Irishman read first one, then the other, scratched his head and blurted out: "Dickens may take the job. He can work all the week for the dollars if he wants to, but I'm a union man and won't touch it. Ye'd better stick to Dickens."

CARDINAL GIBBONS

ADVOCATES THE PUBLIC CONTROL OF PRIVATE CORPORATIONS

"An important condition in the industrial development of this country," said Cardinal Gibbons, in an interview in Baltimore recently, "is the fact that the right of the people to fair and honest treatment by the big business interests is daily becoming more widely recognized by broadminded and progressive men. Laws are being passed and enforced for the proper regulation and control of great corporations, particularly public service companies, and the rights of the people are each year being better guarded and protected. This is as it should be; it creates honesty in business relations, and without honesty there can be no real progress. "The public has a right to exercise intelligent control over corporations which serve it with necessities. No friend of his race can contemplate without painful emotions heartless monopolists exhibiting a grasping avarice which dried up every sentiment of sympathy in the public and created a social selfishness which is deaf to cries of justice and fair treatment. Public control and regulation will prevent such conditions. There would be greater harmony, more benefits and less ground for complaint if everybody would keep in view the golden maxim of the gospel, 'Whatever you would that men should do unto you, do ye also unto them.'—Church Progress.

vicinate his boasted title of "watchman on the tower." His right to rank as the Munchausen of the age is already established. Judging from recent utterances he will find the material for a Canadian Protestant Alliance ready to his hand in the Baptist audiences whom it will be his privilege to address. The new national Protestant Association is probably being organized with Dr. Clifford's visit in view.

WE HAD occasion recently to look over a book entitled "The Days of the Fathers in Ross-shire," published at Edinburgh away back in 1861. We thought we might glean from it some interesting particulars as to pre-Reformation Scotland, and the doings of the heroic men and women who in that northern shire in those olden days had contributed so honorably to the maintenance of Scottish independence. But we found it, on the contrary, to consist of a series of drivelling chapters upon the Calvinism of a later time, interspersed here and there with coarse and untruthful reflections upon the real Faith of the Fathers which from St. Columba onward had made of Scotland a Christian nation.

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HEAD OF THE ARCHDIOCESE OF TORONTO WAS ILL OVER A YEAR—THE PAPAL BLESSING RECEIVED DURING DAY

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SUFFERED FROM ANEMIA

A year ago last December it was discovered that the Archbishop was suffering from pernicious anaemia, and since then his condition has grown steadily worse, despite the most strenuous efforts of his medical attendant, Dr. R. J. Dwyer. He had a very serious attack of the ailment at the beginning of the present year, from which he never rallied, and a few days ago suffered a severe relapse, gradually sinking. Archbishop McEvay was born in Lindsay in 1856. In that city he received his early education, completing his classical studies at St. Michael's College and the University of Toronto. He then took a post-graduate course in theology in the Grand Seminary, Montreal, after which he was ordained at Trenton by Archbishop Clary in 1882, at the age of twenty-six. As a priest his first duties were at Kingston, but he was soon transferred to the Diocese of Peterboro, and given charge of the missions of Butebaygon, Galway and Fenelon Falls. From this time on his progress in the Church was exceptionally rapid, his clear intellect and business ability, together with his religious zeal and profound learning, carving out for him a speedy and distinguished career. In 1887 he was appointed as Rector of St. Peter's Cathedral, Peterboro, where he was at once entrusted with the reorganization of the edifice, the purchase of property for the future hospital, and the acquisition of a number of houses for parochial use, all of which undertakings he brought to a most successful issue. From Peterboro the future Archbishop was transferred to Hamilton, where, in addition to his duties as Rector, he was private secretary to the Bishop. In 1889 he was made Vicar-General of Hamilton. From that time he was singled out for Papal notice, for he was appointed private Chamberlain to His Holiness Leo XIII. Shortly after this honor was bestowed upon the Monsignor he was advanced to his first bishopric, being elected Bishop of London, in which position he remained for over eight years. MADE ARCHBISHOP On April 13, 1908, the Pope's signature was subscribed to the bull which conferred upon the Bishop the highest sacred position which Ontario could offer a Roman Catholic—that which confirmed his appointment to the Archdiocese of Toronto, and in the fall of the same year he was officially installed in the Archbishopric. In Toronto Archbishop McEvay has seen the formation of no less than eight new parishes in the city since he was advanced to his first bishopric, being elected Bishop of London, in which position he remained for over eight years. MADE ARCHBISHOP On April 13, 1908, the Pope's signature was subscribed to the bull which conferred upon the Bishop the highest sacred position which Ontario could offer a Roman Catholic—that which confirmed his appointment to the Archdiocese of Toronto, and in the fall of the same year he was officially installed in the Archbishopric. In Toronto Archbishop McEvay has seen the formation of no less than eight new parishes in the city since he was advanced to his first bishopric, being elected Bishop of London, in which position he remained for over eight years.

THE GARN OF THE BODY

The scene within the spacious sanctuary of the church was one that will live long in the memory of the thousands who witnessed it. In the centre reposed the remains of the dead prelate, raised so as to appear as if he were gazing out upon the congregation. The body was garbed in purple dalmatics, with a white mitre upon the head. The hands were covered with purple gloves, and were crossed upon his breast. In the right one was held a large ebony cross, while upon his third finger was his Archiepiscopal ring, which glistened and shone in the dim light that came from the candles placed on each side of the bier.

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HEAD OF THE ARCHDIOCESE OF TORONTO WAS ILL OVER A YEAR—THE PAPAL BLESSING RECEIVED DURING DAY

Toronto Globe, Wednesday, May 17

Archbishop Fergus P. McEvay died at 12:25 o'clock this morning at his official residence. The end was peaceful. There were with His Grace, when he died, Rev. Father Kidd, Chancellor of the Diocese and secretary to his Grace; Rev. Dr. Burke, editor of The Catholic Register and Extension, Rev. Father Whelan of St. Michael's Cathedral; Archbishop McEvay's nephew, Father McGuire; Dr. R. J. Dwyer, and a number of Sisters of the Church. A cablegram was sent to the Pope yesterday morning praying for the Papal blessing. In the afternoon a reply was received in which the Pope conferred his blessing with all his heart. Latterly all those at the Palace feared the end was near. At the Archbishop's request the Papal Legate, Mgr. Stagni, paid a very quiet and informal visit to Toronto last week, and numbers of the deceased's friends came to a visit to the Archbishop while there was yet time. Dr. Dwyer was called in to the Archbishop early Tuesday morning, and saw at once that the latter would never rise again, and it was merely a question of hours. At 8 p. m. he again visited the Archbishop, and his fears of the morning were confirmed. He returned to the Palace almost directly, and was present until the Archbishop had breathed his last. In response to the Pope's request a cablegram had been despatched to the Vatican informing His Holiness of the Archbishop's decease.

SUFFERED FROM ANEMIA

A year ago last December it was discovered that the Archbishop was suffering from pernicious anaemia, and since then his condition has grown steadily worse, despite the most strenuous efforts of his medical attendant, Dr. R. J. Dwyer. He had a very serious attack of the ailment at the beginning of the present year, from which he never rallied, and a few days ago suffered a severe relapse, gradually sinking. Archbishop McEvay was born in Lindsay in 1856. In that city he received his early education, completing his classical studies at St. Michael's College and the University of Toronto. He then took a post-graduate course in theology in the Grand Seminary, Montreal, after which he was ordained at Trenton by Archbishop Clary in 1882, at the age of twenty-six. As a priest his first duties were at Kingston, but he was soon transferred to the Diocese of Peterboro, and given charge of the missions of Butebaygon, Galway and Fenelon Falls. From this time on his progress in the Church was exceptionally rapid, his clear intellect and business ability, together with his religious zeal and profound learning, carving out for him a speedy and distinguished career. In 1887 he was appointed as Rector of St. Peter's Cathedral, Peterboro, where he was at once entrusted with the reorganization of the edifice, the purchase of property for the future hospital, and the acquisition of a number of houses for parochial use, all of which undertakings he brought to a most successful issue. From Peterboro the future Archbishop was transferred to Hamilton, where, in addition to his duties as Rector, he was private secretary to the Bishop. In 1889 he was made Vicar-General of Hamilton. From that time he was singled out for Papal notice, for he was appointed private Chamberlain to His Holiness Leo XIII. Shortly after this honor was bestowed upon the Monsignor he was advanced to his first bishopric, being elected Bishop of London, in which position he remained for over eight years. MADE ARCHBISHOP On April 13, 1908, the Pope's signature was subscribed to the bull which conferred upon the Bishop the highest sacred position which Ontario could offer a Roman Catholic—that which confirmed his appointment to the Archdiocese of Toronto, and in the fall of the same year he was officially installed in the Archbishopric. In Toronto Archbishop McEvay has seen the formation of no less than eight new parishes in the city since he was advanced to his first bishopric, being elected Bishop of London, in which position he remained for over eight years.

THE GARN OF THE BODY

The scene within the spacious sanctuary of the church was one that will live long in the memory of the thousands who witnessed it. In the centre reposed the remains of the dead prelate, raised so as to appear as if he were gazing out upon the congregation. The body was garbed in purple dalmatics, with a white mitre upon the head. The hands were covered with purple gloves, and were crossed upon his breast. In the right one was held a large ebony cross, while upon his third finger was his Archiepiscopal ring, which glistened and shone in the dim light that came from the candles placed on each side of the bier.