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LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Mr. Thomas Coffey.

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 in-
telligence and ability, and above all, that it is im-
bued with a strong Catholic spirit. It strenu-
ously defends Catholic principles and rights,
and stands firmly by the teachings and author-
ity of the Church, at the same time promoting
the best interests of the people. Following
these lines it has done a great deal of good for
the welfare of religion and country, and it
will do more and more, as its wholesome
influence reaches more Catholic homes. I
therefore, earnestly recommend it to Catholic
families. With my blessing on your work,
and best wishes for its continued success,
Yours sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 17, 1907.

Mr. Thomas Coffey.

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 it truly Catholic spirit
pervades the whole. Therefore, with pleas-
ure, I can recommend it to the faithful,
and wish you and wishing you success believe
me to remain.

Yours faithfully in Jesus Christ,
J. D. FALCON, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, APR. 27, 1907.

ALCOHOLISM.

The stand which medical science
takes with regard to alcohol is a scandal.
Scarcely ever is the subject discussed
without the most contradictory opinions
being advocated, first on one side and
then on the other. One scientist will
maintain that alcohol is a food, and an-
other deny it. Some say it is a stimu-
lant, others maintain with equal force
that it is a sedative. The doctors
quarrel and the patient dies. If he
does not actually suffer death his state
becomes worse than that of death.
Not only does medicine owe it to
itself, as a science, to come to a
more definite and unanimous conclu-
sion concerning the use and dangers
of alcohol, it owes it to society, of
which, physically, it is the guardian.
According to recent investigations some
specialists would have us believe that
alcoholism or the thirst for intoxicants
is not due to alcohol. Whatever may
be the cause, the evils are so dreadful
that science cannot be better employed
than in finding a means to combat it.
No field will afford timelier cultivation
by both religion and science than the
social ground of temperance. Both are
interested in it. Religion cannot be
apathetic. Nor should science be un-
decided. Scientists—at least, some of
them—admit that after the condition
exists, it is, as a rule, permanent. Pre-
vention, therefore, is the most impor-
tant factor in the minimizing of the evil.
The seed may be sown very early in
life. Indeed, it is often sown in infancy
by weary mothers giving their babes
soothing medicine, or by their own
self-indulgence transfused into the
blood of the offspring their nurse. Then
the crusade for total abstinence should
not only begin at the time of the recep-
tion of first Communion or confirmation.
It should continue longer. The pledge,
instead of being given till the age of
twenty-one, should be extended to the
age of twenty-five or thirty. If a boy
continues sober until the responsibil-
ties of life are upon him he will be less
apt afterwards to acquire the habit of
drinking. Physically he is more im-
mune, and morally he is stronger against
the seductions and sneers of evil compan-
ions. When scientists claim that certain
physical conditions dependent upon the
state of the nerves are the cause of
what they euphemistically term drink-
storms they are confusing cause and
condition. In fact it is only one ex-
ample of modern errors in approaching
questions in which the soul is con-
cerned. Let the physical conditions
be materially improved, the environ-
ment changed, and circumstances made
as favorable as possible, much more re-
mains to be done. If the cause is to be
found in the nerves then temperance is
not a virtue and intemperance not a
vice. This consequence would be most
serious if it were generally admitted in
practices. The cause of the evil, even
from the point of reform, is very wide-
spread. Society in all its ramifications
has trifled with the temptation until the
vice of intoxication threatens nations
and the race itself. Let the cause be
farther and farther removed. The re-
sults will surely follow. Let the be-
ginning be made much earlier in life.
Let early associations be more carefully
watched. Let the leaders of society
take to heart the grave responsibility
they are under. It has been said that
men are becoming more temperate, and
the women less. We hope not. If
such be the case it is the abomination
of desolation. What is to become of
homes which mothers have ruined or
are ruining with dissipation? Science

may point to one cause or narrow con-
dition: but morality and religion will
powerfully plead with all classes to
drive the demon from the hearts he
has only too successfully corrupted,
and from the homes he has too fre-
quently made desolate. Science must
stay with the crusade. It must, more-
over, in examining the physical ele-
ment of the case, not lose sight of the
moral injury the vice inflicts upon its
victim. Physicians know it too well in
their daily practice.

ANSWER TO CORRESPONDENT.

II.

The second question which our corre-
spondent sent us, refers to the baptism
of Christ by St. John. He asks:

"Why should Jesus, the Messiah, be
baptized by St. John?"

The account given by St. Matthew is
as follows:

"Then cometh Jesus from Galilee to
Jordan unto John to be baptized of him.
But John forbade Him, saying, 'I have
need of Thee, and comest Thou to me?'
And Jesus answering said unto him, 'Suffer it to be so now: for
thus it becometh us to fulfil all right-
eousness.' Then he suffered Him."
(St. Mat. III. 13-15)

St. Jerome gives three reasons why
Christ wished to be baptized by John.
That because He was born a man, He
might fulfil all the righteousness and
humility of the law. Secondly, that
He might give a sanction to John's
baptism. Thirdly, that sanctifying the
waters of Jordan by the descent of the
Dove, He might show the coming of
the Holy Ghost to the laver of the
faithful. A fourth reason was that by
the Holy Spirit's descent upon Christ
in the form of a dove, and by the Father
thundering from heaven, He might
afford Himself an irrefragable testi-
mony. Again, Christ took our sins
upon Himself. Therefore, He stood
before John as a penitent, that He
might wash away and cleanse our sins
in Himself. Many of the Fathers, St.
Augustine and others, assert that
Christ by His baptism sanctified all
water, and by His corporeal contact
with it, ended it with regenerating
power, since by this very act Christ
designed water for the sanctification
of men by washing them in the sacra-
ment of baptism. Our Lord Himself
gives a reason: "It becometh us, i. e.,
Me, to receive and you to confer
baptism." It was a grand lesson of
obedience and humility. "This is
righteousness," says St. Ambrose,
"that what you wish another to
do, you should yourself first begin,
and encourage others by your example." The
reason assigned by Our Lord is a
general reason, and does not exclude
any particular reason which the Holy
Fathers advanced, viz., our Lord's de-
sire to show His approbation of John's
baptism—to meet an objection which
the Pharisees might afterwards allege,
that He Himself did not receive John's
baptism—to give an example of humil-
ity. In order to cure those who were
patients He wished to become like
them. To conclude with St. Chrysos-
tom:

"Justice is the fulfilment of all
God's commandments. But some one
will ask, what justice is this, to be
baptized? It was justice to obey the
prophet, as, therefore, He was circum-
cised, offered sacrifice, observed the
Jewish festival; so He observed the
remaining one, to obey the baptizing
prophet, whom God sent to baptize the
people. For no other cause was that
laver (John's baptism) instituted ex-
cept to prepare the way for all to
embrace the faith of Christ. Hence he
says: 'I came to baptize therefore
that He might be manifested in Israel.'
But, I ask, might he not preach and
attract the people without baptism?
Not so easily. If there were preach-
ing without baptism all would not have
readily come together; nor could they
have so readily learned by comparison,
the pre-eminence of Christ; because
the multitude went out to hear what
He said. Why then? That confessing
their sins, they might be baptized.
But coming, they were taught what
related to Christ."

CATHOLIC SOCIETIES.

A lengthy mandement was read in the
churches of the Archdiocese of Quebec
from Archbishop Bégin on Sunday, 14th
instant, in regard to the formation of
two new and important organizations,
one L'Action Sociale Catholique, and
in particular L'Oeuvre de la Presse.
The object of L'Action Sociale Catho-
lique is to unite in a common effort for
the realization of social Catholic pro-
gress. It will group all existing Catho-
lic societies and encourage all works
of propaganda, studies, lectures, con-
gresses, etc., which may appear to be
helpful in developing the sentiment of
Catholic life. To support the Action
Sociale and supply it with a means of
spreading its influence, L'Oeuvre de la
Presse will be brought into requisition.
It will provide the propagation of good,
healthy literature by publication of re-
views, newspapers and tracts. A per-
manent committee of priests and lay-
men appointed by the Archbishop and
under his authority will attend to the
working of the latter undertaking. An
annual collection is to be taken up in
the churches in aid of the work.

MEDIATE AND IMMEDIATE
OPERATION.

When the Rev. Mr. Mackay, to whose
views on confession we made reference
lately, announced positively that he did
not believe in an institution which
stood between God and man he was
merely reasserting his belief in Calvin-
ism. In this statement he was laying
down one of the fundamental errors of
Protestantism, one of the radical differ-
ences between Catholic truth and the
innovations of the sixteenth century.
These innovators either fell in with
rationalists and rejected all distinction
between grace and nature, or mistook
the means by which we are translated
from the order of nature to that of
grace. Calvin and his followers in
maintaining the latter view, held that
we are transferred by the direct, im-
mediate, irresistible operation of the
Holy Ghost. If this be the full truth,
then not only is there no need of a
Church, there was no need of the Incar-
nation. If we can be, and are, immedi-
ately, directly regenerated by the
Holy Ghost, the Third Person of the
Blessed Trinity in His divine nature,
what valid reason can be given why
the Word was made Flesh? We under-
stand, indeed, that sanctification is es-
pecially attributed to the Holy Ghost.
"The charity of God is poured forth
in our hearts by the Holy Ghost who is
given to us." "Whosoever are led by
the spirit of God they are the sons of
God. For you have not received the
spirit of bondage again in fear; but
you have received the spirit of adop-
tion of sons whereby we cry: Abba
(Father). For the spirit Himself giveth
testimony to our spirit that we are the
sons of God. And if sons, heirs also;
heirs indeed of God and joint heirs
with Christ." These are the royal
privileges of the regenerated, sancti-
fied soul—the tremendous quickening
of the spirit unto new life. But this is
not come without a medium. Not a
single ray of light ever fell upon dark-
ened soul that is not due to the one
Mediator. "There is one God and one
Mediator of God and men, the Man
Christ Jesus." It was the Man Who
came as Mediator. The Spirit of
the Lord rested upon Him in all
His fullness. He was anointed far
above His fellows. Of His plenitude
we have all received. And no matter
what we do receive, either now in grace,
or hereafter in glory, is His gift. He is
the consubstantial Son of God, from
Whom and through Whom and in Whom
we have the adoption of Sons. Were
He not our elder brother we could not
be joint heirs with Him. He is the
High Priest Eternal Who has offered the
gift of Himself for sins. He is the one
Victim Whose blood speaketh for mercy
with a stronger cry than did the blood
of Abel for vengeance. In all this
there is mediation. But, according to
Calvinistic theology, the mediatorial
work was completed when Christ died
on the Cross, or, at any rate, when He
ascended into heaven. The work of
sanctification is carried on by the Holy
Ghost without any medium. Not so.
If there was one thing around which
the public ministry of Christ centred,
it was the selection and due appoint-
ment of media through which His great
work would be continued, and His gifts
be imparted to those who would believe
in Him and who would come to His
fountains. He chose certain men: He
sent them on public missions during
His own life. He sent only to the
lost house of Israel; but they were to
be sent to the whole world. Notwith-
standing the hatred of the world and
His death and a certain withdrawal
from them, they need have no fear. He
would be with them to the end of time,
and the gates of hell would never pre-
vail against them. Though no longer
with them in the flesh He would send
them a Paraclete, the Spirit of Truth.
Who would teach them all things and
abide with them forever. Up to that
time they had not asked, and they were
commanded to ask. Furthermore, they
were to commemorate His death by
offering the sacrifice He offered. He
gave them His power: As the Father
hath sent Me so I send you. The
Father had sent Him as Mediator: so
He sends them as mediators. They
were to baptize and to pardon sins.
They were to teach and to govern.
In fact, nothing is so frequently em-
phasized in gospel and epistle as this idea
of a mystic body of Christ, and the
various ministries all betokening a
system, durable, easy, efficacious, by
which souls might be regenerated, the
repentant sinner be pardoned and they
that hunger after justice might be
filled with the Bread of Life. We see Christ breathing upon
His Apostles and imparting His powers
to them. The Apostles do the same
with their successors. It was the only
way. System there had to be, else all
had been in vain. The substitutes
which the heterodox teachers intro-
duced have split up Christianity into
the kindling wood. In rejecting the sacra-
ments they have separated the individ-
ual soul from communion with Christ.
They have dissolved Christ, and made

clear the way for modern rationalism
which has emptied their churches and
stripped them of what little super-
natural character they ever had.

A GRATUITOUS INSULT.

An episode occurred the other day
in the Parliament at Ottawa, which
will not be quickly forgotten by the
principal actor, Col. Sam. Hughes.
The following extract from the Hansard
contains the uncalculated remark which
roused considerable feeling. Mr. W.
Roche speaking about immigrants who
had come from France started this
brief dialogue.

Mr. W. Roche. What profession did
the French speaking immigrants follow?
Mr. A. Laverge. I think most of
them were farm laborers.

Mr. Sam. Hughes. Were any of them
expelled clergymen?

Mr. A. Laverge. No, but I hope a
great many of them will come to
Canada.

Mr. Sam. Hughes. Clergymen who
were driven out of France by order of
the French Government!

Mr. A. Laverge. I hope we will
get more of them because they are the
very best class of immigrants we can
have in this country.

Mr. Sam. Hughes. A curse to the
country.

This interjected remark called for a
strong protest from the member for
L'Islet, in the name of his fellow
French Canadians and his co-religion-
ists throughout the whole country.
The gallant colonel had reckoned with-
out his host. True he had spoken from
the abundance of his heart. His solilo-
quy, or whatever else it might be
called, could not go unchallenged.
He must have imagined he was in the
Chamber at Paris, or on an Orange
platform—not on the floor of the
Dominion House within hearing of
men who love their priests, and in
presence of others who, though not
Catholics, respect the clergy. The in-
sulting remark, the explanation brist-
ling with historical ignorance, and the
cold reception both received from all
quarters must have impressed Col.
Hughes with the necessity of thinking
twice before speaking once. If the
remark was coarse the explanation was
doubly unsatisfactory. Not having
much sense of control Col. Hughes
let the remark escape him, and not
having much honor, gave no explana-
tion and made no retraction, whilst pro-
testing that he was too closely allied
to France by blood, and that he would
not offer a word of offence to anyone's
religion. The most he acknowledged
was that he was no worse than Daniel
Defoe. He maintained that these
gentlemen had left France because
they chose to observe the laws of
Rome rather than the laws of France.
There is little use in following a man
who will speak thus, or who will com-
mend the French Government for its
action in the Separation Law. Colonel
Hughes had no apology to offer. He
was followed by Mr. Bourassa who
dealt with him with consummate tact
and severity. In his mind, it would
have been just as well to let the words
pass into the oblivion into which Colonel
Hughes himself and his military as
well as political deeds will go. So far as
Canadian history, British history and
French history are concerned it had
been entirely ignored by the mem-
ber for Victoria and Haliburton.

But this ignorance is no excuse for
Mr. Hughes' remark or the attitude of
the French Government to the French
clergy. It must not be forgotten that
it is due to these same clergymen that
the British flag floats over this country,
and that British institutions are our
inheritance from those whom Colonel
Hughes describes as a curse to the
country. The leader of the opposition,
Mr. R. L. Borden, repudiated firmly
and clearly the remark which had
called forth the discussion. He did
not in any way concur in his friend's
views or expressions. And in dis-
senting from this view he spoke as
leader of the opposition. He claimed
that no gentleman on the left hand
side of the Speaker concurred in Col-
onel Hughes' hasty remark. Hereupon
Mr. Borden directed the attention of
the House to other matters. But Col-
onel Hughes had not had enough; he
wished to reply to Mr. Bourassa under
whose lash he was writing.

Ample opportunity was given him in
the subsequent discussion. Mr. Talbot,
The Postmaster General, Mr. Bergeron
and Mr. Charles Devlin, all took part.
They were all equally emphatic in con-
demning the redoubtable Colonel. In
his final word Mr. Hughes drew a her-
ring across the trail by claiming for him-
self, in regard to the Boer war, a stand
of loyalty in contrast with that taken
by Mr. Bourassa. Commentary is al-
most unnecessary. The debate is to be
found in the Hansard and is an imper-
ishable testimony to the prejudice, the
ignorance and the pride of one man as
against all the members, both liberal
and conservative in the Dominion
House. If liberty is to flourish in these

broad lands of Canada, such men as
Colonel Hughes should be controlled or
treated with perfect contempt. How-
ever, it is just as well that he should
understand that his coarse remark will
never be allowed to go unchallenged by
true lovers of their country, whatever
may be their ancestral origin, their
religious creed or their political opin-
ion.

THE MEMBER FOR NICOLET.

One of the ablest debaters in the
Canadian Parliament is Mr. Charles R.
Devlin, member for Nicolet. Indeed
his record as a speaker extends beyond
the Dominion. As a member for Gal-
way in the Imperial House he estab-
lished a reputation which placed him
in the front rank as a public speaker.
His speech in the Canadian Commons,
dealing with Mr. Sam Hughes' state-
ment that "the French priests were a
curse," was remarkable for its pungent
criticism of the wild and untame-
able Orangist brain—storms of the
member for Victoria and Haliburton.
Referring to Mr. Hughes, he asked:

"Does he know the great and glorious
deeds performed in the early part of
the history of Canada by French priests?
Does he know what they have suffered,
what they have endured in order to
carry on their mission? Does he know
that they have faced every danger and
have suffered death in martyrdom, in a
worse form, perhaps, than martyrdom
had ever before been inflicted? Has
he read the history of Canada? If he
has read the history of Canada, he
must know that these glorious deeds
were accomplished by priests who came
out here, not for worldly gain, but
in order to fulfil the duties of
their sacred calling. With respect
to the priests of France, I may say
something; I am better posted with
respect to them than the honorable
gentleman, because I have lived in
France for two years, and I know ex-
actly what they are doing there. I
know precisely why they are to-day
falling under the law; I know their
daily work and their deeds, which are
making them revered, if not by all the
French nation, at all events, by the
Catholic portion of France. I have
seen them in their colleges teaching the
youth, and I have known even those who
have fallen away from the Catholic
Church without entering any other
church, to send their children to be
educated by those French priests,
of whom the honorable member (Mr. Sam.
Hughes) thinks and speaks so fiercely
in this house. Has he read the
history of France? Does he know the
great deeds performed by the priests of
France? Does he know that in every
country, in literature as well as in art
and in theological science, no greater
lights have ever appeared in the world
than the same priests of France whom
he is decrying. Sir, there is not a
Catholic in this country, there is not a
Catholic in any province in Canada who
will not feel severely hurt by these
words which have fallen from the lips
of the honorable gentleman, which he has
reused to take back, which he stands
by in this house, and we know the
reason why. He hopes that in his
country these words may secure for him
a few additional votes at the next elec-
tion—he is appealing to the very worst
possible form of prejudice and passion.

"I rose to protest against this lan-
guage as a Canadian, as a representa-
tive of a French-Canadian and Catho-
lic country, and even if I were not a
Catholic, even if I were a Protestant,
I would protest, and I would protest as
a Catholic, against any insults that
should be offered to the Protestant
ministers of this country with just as
much warmth as I do against the insult
hurled against us. I protest further-
more as an Irishman against this insult.
Remember, that when our forefathers
were denied those advantages which
happily we have to day, they had to go
to France to get their education, and
they came back thoroughly trained.
Those French priests knew how to
educate.

"In my humble capacity, therefore, as
the representative of a French country,
and actuated by the sentiments which
should fill the heart of every Canadian,
I protest against such outrageous lan-
guage as that which fell from the hon-
orable member (Mr. Sam. Hughes)."

A GREAT LOSS.

The death of Dr. Drummond is a loss,
not only to Canadian literature, but
to Canadian manhood. He was a poet;
and more than a poet. He was one of
nature's gentlemen. Kind, and as ap-
proachable as a child, he was never so
much at home as in the company of
children or the simple country folk,
from whom he gleaned the material for
many of his characters and legends.
Those who have listened to his public
readings have been delighted, but they
did not hear him at his best. It was
when you met him in an informal way,
with a few congenial spirits, that his
brilliant wit and conversational powers
were revealed. At present his name
seems to be associated in the popular
mind with some of his comic poems of
little poetic value. It is, however, in
such selections as "Memories," "The
Ball of St. Michael," "The Little
Red Canoe," "The Cure of Calumet-
ette," "Poleon Doré," "The Family
Lament," "The Snowbird," or "Little
Lac Grenier," that he manifests poetic
genius that will ensure for him a last-
ing place in Canadian literature.
He was thoroughly Canadian in his
sympathy and sentiments. The spirit
of freshness and of freedom that per-
vades our Canadian lakes and rivers,
the very odor of our pine and hemlock

forests, and of our autumn woods,
breathed through his poetry, and pro-
claim, better than any avowal of his,
how much he loved the land of his
adoption.

An Irishman by birth, there is no
doubt that much of his humor and
pathos, love for nature, and sympathy
for everything human, may be traced
to his Irish parentage, and to the im-
pressions made upon him when as a
boy, he mingled with the simple fisher
folk of Donegal, or wandering over the
heather-clad hills of his native county,
he listened to

The thrush's song, the blackbird's note,
The wren within the hawthorn hedge,
The robin's swelling vibrant throat,
The lark croaking in the hedge.

The predominant characteristic of
his poetry is its simplicity and naïveté.
There is no attempt at the sublime, no
grand metaphors, no brilliant flights of
fancy. On the other hand, there is no
straining after effect, no far-fetched
sentiment, no vague nuances of thought
that perplex the reader. Everything
is clear and luminous, and if you read a
line twice, it is not to understand its
meaning, but to more fully appreciate
the beauty of the poetic thought.

His subjects, too, are in keeping
with his style. He writes not of kings
and princes, but of the simple country
people, who are the nearest to nature's
heart, and the best exponents of a
nation's traditions. He was thorough-
ly familiar with the history, the popu-
lar legends, the religious sentiments,
the very nature of the habitant. With
a sympathetic hand he has painted him
as he is, simple yet intelligent, reli-
gious and patriotic, fond of his home
and family, with a heart full of native
poetry, a lover of the old time to long
ago. He has described him to us in
every phase of his life. "The Little
Baptiste," with "the double joint in
his body," the daring lumberman with
his "centure flecked" and "bottes sac-
rages," the Canadian-errant, the voya-
geur, the well-to-do farmer, proud of
his lands and marriageable daughters,
and last of all, the old habitant sitting
in the chimney corner, smoking his
pipe, and dreaming of the days of his
youthful manhood.

Canada, indeed, owes a debt of grati-
tude to the memory of the man who in
his own charming style revealed to us
the wealth of homely virtues, true
poetic sentiment and keen apprecia-
tion of the beautiful, whether in nature
or in art, that is enshrined in these
little white-washed cottages on the
banks of the St. Lawrence. To all
who knew him, either personally or
through his poems, his untimely death
will come as a personal loss. Though
not a Catholic, he numbered among his
most intimate friends many of the
clergy and laity of that Church, who
loved him for his many noble qualities
of mind and heart, and honored him
for the truthful and reverent manner
in which he always wrote of the faith
and the religious customs that were
dear to them. God rest his noble
soul! May Canada ever keep green the
memory of him, whose writings made
for a better appreciation of the charac-
ter of our French-Canadian fellow-citizens—
whose human nature, after all,
is very like our own—and for a more
kindly feeling between the two races
that are destined to live and prosper,
side by side, in this fair land of ours
under the same flag and the same laws.
F. O'S.

THE CHURCH IN TORONTO.

The dedication of the new St.
Peter's church marks the advancement
of religion under the zealous care of its
pastor, the Rev. Father L. Minehan.
It is gratifying that if the number of
Catholics does not increase in propo-
tion yet they are increasing. What is
greatly to their credit and that of
Toronto's chief pastor, is that more and
more the number of new churches gives
provision for the spiritual wants of the
people. St. Peter's is the second new
church which His Grace Archbishop
O'Connor has dedicated since this year
began. Two more are in contempla-
tion, one in the North-East of the city
and the other in the North West. In
and around Toronto there are sixteen
churches. St. Peter's parish was the
first to be cut off from St. Mary's, the
mother now of four parishes. Up to
the Sunday of dedication, April 11th,
Mass was said in the frame building,
which in earlier years served as a
school house during the week and a
church on Sunday. Then a fine com-
modious school was built and the old
building devoted entirely to religious
services. There were other plans in
view—and a laudable desire for a
temple worthy of the parish. This
has been realized in a fine red brick
building with stone setting and a tower
on the west side. A strenuous worker,
Father Minehan has the happiness of
seeing his efforts crowned and his
people worshipping in a beautiful
church. The Rev. Father Roche,
Superior of St. Michael's college,
preached at the dedication, the cele-
brant of the Mass being Rev. Father
Staley of St. Michael's college. At