PRINCIPAL GRANT

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Catholic Record.

London, Sat., Oct. 25th, 1890.

CONSECRATION OF BISHOF O'CONNOR.

Among the grand and soul-reaching ceremonials of Catholic worship there is none so imposing or pregnant with lessons of veneration and awe of the Christian religion than the consecration of a Catho. lie Bishop. On Sunday last the Catholics of London, and indeed of this Western Province -- for almost every town and parish of the diocese was represented in the Cathedral - had the rare privilege of witnessing a scene of grandeur and solemnity never enjoyed in this city previously. The Archbishops of Toronto and Kingston, the Right Rev. Blahops of Hamilton, of Peterborough, of Detroit, of Grand Rapids and of Covington, with their attendant secretaries and assistant priests, preceded by a large array of acolytes and venerable Deans and Church dignitaries, walked in solemn procession from the Episcopal residence to St. Peter's Cathedral. The nave and aisles of the sacred edifice were packed with an attentive audience, while the organ peals, mingled with the trained voices of St. Peter's choir, enhanced the solemn grandeur of the ceremonial and seemed to add new life to the scene. A large number of the congregation was furnished with a book that explained every part of the ritualistic observances necessary to render valid the consecration of a Catholic Bishop. Thus every action and symbol had a meaning, and every prayer and blessing, although pronounced in Latin, the language of the Universal Church, was fully understood by most of those present. The sermon, pronounced by the eloquent Bishop of Detroit, was heard in the remotest corner of the church, and both moved and delighted the vast audience. It was a source of intense gladness for the people to behold once more the familiar form and benign countenance of Archbishop Walsh-to see him in his old place, and be assured that His Lordship was again in the midst of those in whose interest and for whose spiritual welfare he spent the best part of his Episcopal life and labors. Many heartfelt prayers went up for God's choicest blessings on His Grace and for a prolonged and happy life for him in this new sphere of toil and usefulness. All eyes, however, were centered on the downcast eyes and solemn mien of the new Bishop. A thrill of excitement and intense sympathy passed through the entire audience when, lying prostrate, he gave him self up a willing sacrifice, and vowed that the remainder of his life should be spent in the service of God and for the welfare of the flock entrusted to his

guidance and safe keeping. We may assure His Lordship Bishop O'Connor that reciprocal vows were, at that solemn moment, made in many grateful and sympathizing hearts, and resolutions taken that never should word be uttered or deed done wilfully in this diocese that might cause displeasure or impede the work of episcopal administration. The feelings the Catholics of London found true expression in the address presented to His Lordship at the conclusion of the grand ceremonial that elevated Dr. O'Conner to the Episcopal dignity. We have every reason to know that His Lordship fully appreciates the sincerity of the sentiments embodied in that address. The people of London acclaim his presence in their midst with joy and thankfulness, and are happy in the confidence that the glorious and consoling ceremonies of last Sunday were but the augury and the opening of a bright and blissful future for the whole flock, both priests and people, of the diccese of

The Brothers of the Sahara have established, under Cardinal Lavigerie's directors, an institution at Biskrs, Algiers, for the purpose of teaching egriculture to escaped slaves. It is also intended to establish villages of Christian Tuarezs along the new railway which is to be built on the Sahara, as a nucleus for wandering natives that they may be brought under the influences of Christian

VANCEMENT OF WOMEN. This association is composed of Amer-St. Paul. We would respectfully ask can ladies, married and single, who have them to study his epistles. They will for object, ostensibly at least, to improve therein be taught a most useful lesson. the condition and elevate the status of the female sex in general. We have written "cstensibly" because, after read. ing the speeches delivered by the several What is considered on all hands to be ladies, we can discover nothing really the most elequent speech of the sesson practical advanced or discussed, and we was delivered on last Monday evening, have arrived at the conclusion that those ledies from Boston, from Omaha, Kalamazoo and other cities, have for object to air their elequence before Canadian audiences, and have an all-round good time of it, perambulating the country, while their husbands, brothers and children are left at home to provide for them selves in the best way they know how. Probably, as the women are going about making men of themselves, the husbands are left at home to look after the nurs-

and witty speeches." In reply, Mrs.

their organization. She confessed herself

an ardent suffragist and was strongly in

favor of co-education, which means bring-

Wells, of Boston, complimented the audi-

Howe opened proceedings by ringing a

silver toned bell and reading an address.

It began with the words of Browning:

"I am not a trumpet but a reed." Mrs.

Wilcott read the first paper. It was an

essay on the work and influence of Dr.

Maria Mitchell. Dr. Mrs. Mark, of Bal-

timore, said that one of the objections to

scientific training of women was that

men would not marry them. She would

remedy this by having scientifically

trained men. Dr. Martha Mowbray,

from Rhode Island, went back to the

sixty-six elements in defining training,

and was more inclined to plead for

scientific training of man than of woman,

Dr. Mrs. Lozier, of New York, pathe-

tically combatted "the natural tendency

of women to jump at conclusions. They

should carefully observe all facts and

strongly repress all desire to jump.

Mrs. Martha Stricland, a lady barrister

from Michigan, read a paper on women

pleading in courts of justice. She hoped

for the fulfilment of Bellamy's idea, that

women litigants shall be tried by femin.

ine judges and juries. She had reached

that opinion after seven years' practice

at law. Miss Alice Stone Blackwell was in

favor of a mixed jury of both men

and women. Clara Bewick Colby, of

Nebraeka, editor of the Women's Tribune.

favored the admission of woman to the

jury box, where she could use her power

of intuition for the benefit of the race

Mrs. Wilcott asked the ladies to con-

sider the possibility of spending a day

at Rochester and several at Buffalo, as

How all the above nonsense can bene

fit society is a mystery that may be

they had been invited to do.

would be passed."

by Rev. Principal Grant, of Kingston, before a brilliant assemblage, in the dining room of the National Club, Toronto. The orator dwelt for some time on the necessity of Canada remain. ing forever attached commercially and politically to the mother country ; but be said that " whether we separate from the Empire, to form an independent state, or remain in the Empire, it is equally a matter of first importance that Canada be united and strong. No matter which ery, the parlor and the kitchen, and of the destinies is in store for us," he are allowed to make women of them. continued, "our duty is to be Canada selves in a general way. Nor were the first men. That is the ground that men lacking in Toronto to give the ladies must honestly be taken by Unionist and a cordial reception. Ald, Dods spoke Separatist alike," The rev. speaker words of welcome to the American ladies, went on to show how Canadian sentiand hoped that before they left Toronto ment is growing down by the Atlantic in Nova Scotis, the place of his birth ; how they would find means of getting them-British Columbia is becoming "all selves annexed in good old orthodox Church form. The ladies from Bosright." But he admits that cordial coton and Omaha could tell Mr. operation between the English and Dods more about the divorce court French speaking Canadians is, of course, than of the "good old orthodox Church our great necessity. That must be form." Prof. Clarke, of Trinity Univerbased, he says, "on justice and on the sity, thought " fair play should be ceded limitation, as far as possible, of hostile to the ladies." Inspector J. L. Hughes and irritating forces and of everything said he had for a wife the finest woman that would interfere with a good underthat could be found in the States, and he standing between the two." advised the young men of Toronto to It is to be hoped that Mr. Dalton Mccross the border and get companions in Carthy and Principal Caven, the chiefs life among the Yankee ladies. The Mc-Kinley Bill would not affect their entrance at a Canadian port. Hon. Mr. Ross had the honor of introducing Mrs. Julia Ward Howe, the

and leaders of the Equal Rights Party, will heed the lesson, and cease to give trouble by constantly interfering with the "good understanding that should exist between us and the Province of president of the association, to the audi-Quebec," Principal Grant knows well ence. Rev. Dr. Wild, in a neat and witty that the good understanding will never speech, welcomed the visitors. In fact all be disturbed by the peaceable, easy. the gentlemen present seemed so charmed going French Canadians, to whom he with the presence of so many highly culgives credit, further on, for a spirit of tured ladles that they could not control toleration and Caristian charity that their feelings, which found went "in neat should bring shame on the rev. intermeddlers and fanatics of the James L Julia Ward Howe expressed her pleasure Hughes and Dr. Wild genus at the reception that had been tendered

Dr. Grant says: "Who that has once sailed up the St. Lawrence from Quebec in the daylight can help having it borne in upon him that there is there, in the very centre of ing up young men and women in one and our country, a Christian civilization that the same college. Mrs. Kate Garnett is not of our type, but that is altogether is not of our type, but that is altogether beautiful from some points of view? Each side of the great river is lined with houses, like a continuous street, clustering at convenient spots three or four miles apart into picturesque little villages, each with its imposing church, the centre of ence on being residents of "so good and so holy a city as Toronto." She did not go so far, however, as the Sunday school organizer from Cleveland who, last spring, declared that when in Toronto with its imposing church, the centre of every sacred and secular interest for he felt that he was in Heaven's vestitime and eternity to the whole populabule. Mrs. Wilcott followed, and retion. For more than a hundred miles the eye cannot detect a single unpainted or unwhitewashed house. No tumblegretted very much that Dr. Jennie Trout, the Vice-President, owing to illdown sheds or unseemly leaning can be seen. Everything is clean, orderly, ness, was unable to be present. As treasurer of the association, she pointed idellic. It is Acadla of the nineteenth cen out that "joining their ranks was a very tury-Acadia with steamboats, steam say simple affair, as any lady, by sending mills and electric light as well as wind mills. and native ponics drawing carts. There are her name to any member of the comnot as many mortgages on the farms as in mittee prior to 6 o'clock in the evening, Ontario, but the homesteads and log barns promise comfort. There is tithe priest, courtesy for the stranger, lic meeting was held. The theatre of the Normal School was well filled by members and visitors. Mrs. Julia Ward On Wednesday evening the first pubin fratern'zing with such a race-children heirs of aucient glories,

of the soil, heirs of ancient glo

graces. Left to themselves, their future

Most undoubtedly Principal Grant hit the nail on the head right here. If the French people, with their virtues and graces and heavenly religion, are let alone, and not interfered with, their future happiness, in their present contentment, is assured. But shall they be left to enjoy peaceably the fruits of their own industry? Shall they be allowed to live in the quiet practice of the "attractive "virtues which Catholicity inspires? The history of Canada during the last three or four years says No. The members and ministers of Principal Grant's Church are among the people who cannot allow their French neighbors to live in peace. They are never done calumniating them. They meet in synods seemingly for no other object than to make war upon the religion and institutions under which the happy state of things exists as described so faithfully by the rev. orator. The Toronto Mail and its supporters and abettors, the Equal Righters, represent the French Canadian population as sunk in mediavalism, as bankrupt in pocket and burdened with priestly control, if not robbed by a tithe system that is driving them by thousands every year into exile. Their beautiful and poetic language is denounced by men who cannot pronounce English decently, and whose peculiar brogue can never allow their tongues to get around one solitary word of French, It is evident that the united and corsolved by Mr. James L. Hughes or the dial co-operation so ardently desired be-Rev. Dr. Wild. We fail to see in what tween the two races can never be particular anything said or done by those efficted until the fanatics of Ontario masculine women can be of the least make up their minds to be contented use to mankind in general or to women with their own Ontario and their

ASSOCIATION FOR THE AD- should be in the home circle. Do fact they should endeavor to prac- Jesuits' Estates Act was an Act of which those women, or the rev. gentlemen tice the simple and attractive virwho encourage their boldness, ever read | tues and graces of the Lower Canadians, and especially their toleration and noninterference in the beliefs and practice of their neighbors. If Protestants really believe, as Mr. Grant says, that " Christianity means peace on earth," let them cease to make war on the civilizing faith and grace-producing, white robed Catholicity that ergenders so much Acadian bliss and innocence of life along the

cross crowned banks of the St. Lawrence. With all Principal Grants's erudition and elequence, he makes very serious blunders, if not voluntary mistakes, when speaking of the Jesuits. Prejudice must be very deep and very firmly rooted in the mind when it blurs the reason of a man so gifted as Principal Grant, After showing the possibility of gaining peace and union for Canada, the Rev. Principal

"But now that the Jesuit has come we shall look in vain for such a blessed future. The public sanction and endowment given to the order was a challenge have too much respect for Loyola to des-pise the challenge."

This is all a mistake. There was never an endowment. There was given \$160,000 to men who had a moral and just claim to two or three millions. But there was no endowment. Does Principal Grant know the meaning of the word endowment? We will not insult him to quote Webster. Why, then, make such a statement? Is it honest? Is it true elequence? Is it oratory? Is it Christian? If the Protestant churches see a challenge where none was intended, and if they are determined to fight away on the strength of that challenge, then "good bye unity," "good bye cordial co operation." But Principal Grant asks: "How can a Bishop, who wishes to be master in his own house, welcome the Jesuits?' That's his own business, Mr. Grant. Jesuits are not received in any diocese against the wishes and consent of the Bishops; and yet they are in several dioceses in Canada and in almost every diccese in the United Sta'es. When the Bishops complain Mr. Grant may pity if he cannot

relieve them. "Had not Quebec the right," says Dr. Grant, " to do what she liked with her own money? I for one, felt from the first that argument could not be answered. Quebec may throw its millions into the St. Lawrence, but two things it must not do : it must not turn round and ask us to replace the millions, and it must not deny to people any where else the freedom that it claims

for itself." This is simply misleading. Quebec, in granting \$400 000 for Jesuitical or educational purposes, did not throw away millions. Quebec obtained from the Jesuits, who were proprietors, permission to dispose of lots and sell lands that are worth millions of dollars. It is in. conceivable that a man of Principal Grant's standing should try to mislead in this fashion. The Protestants of Kingston or Toronto cannot be called upon to replace millions that were not thrown away or even bestowed. Most valuable lots in the centre of Quebec city, that were lying idle for the last hundred years, because no one could give a title deed, are now sold for sums that have almost realized already the amount needed to satisfy the Jesuit claim, \$160,. 000. Yet this is what Principal Grant pronounces "moral degradation," can tell Principal Grant, with all due respect, that there is a deeper depth in the "moral degradation" of bearing false witness against your neighbor, of caluminating hard-working and saintly priests of God and threatening them with renewed persecution and spoliation

THE FINAL ACT IN THE

JESUIT ESTATES DRAMA. The Protestant Education Committee of the Province of Quebec have formally notified the Government of that Province that they are ready to accept the amount due to them by the Act of Settlement of the Jesuits' Estates, and have requested the Government to pay the amount, which is \$66,700. This action on the part of the committee settles the question as to the willingness of the Protestants of Quebec to accept the Jesuits' Estates Act, both as a legal transaction and as an Act doing complete justice to the Quebec Protestante. After the passage of the Act by a unanimous vote of the Quebec Legislature, which included among its members twelve Protestants, certainly representing the Protestants of the Province, and the almost unanimous vote of the Protestant members of the Province in the Dominion Parliament, this act of the Protestant Committee of the Council of Public Instruction was scarcely needed to prove that the intention of the Quebec Government was to do full justice to the Protes tant minority, but, notwithstanding the frantic declarations of the Mail, the Huntingdon Gleaner, and the Montreal Witness, that the appropriation is an insult and a bribe to the Protestants, this acceptance of the money by the Protestant Committee will be regarded by all fair minded Canadians as an evidence that the Protes in particular, whose sphere of action own way of worshiping God. In tants of Quebec are satisfied that the

the Protestants of the Province have no reason to complain.

It is no more to be supposed that the Protestant minority of Quebec are to rule that Province than that the Catholic minority of Ontario shall rule Ontario; but it is to be remarked that there is a much larger proportion of the population of Ontario ready to respond to a no-Popery cry than there is of the popula-tion of Quebec to respond to a no Protestant cry. A no Protestant cry has never been relsed in the Province of Quebec by any party; perhaps because all are con-scious that there would be none to adopt it as a party shibboleth. It would be well if Ontario Protestants

would follow the liberal example set by Quebec Catholics. But we do not ex pect that this will be the case. A Protestant community has not the liberality of a Catholic one, and it is acknowledged by the anti-Catholic press of Ontario that if the Protestants of Ontario bad had altogether their own way at the local elections, an anti Catholic Legislature

would have been elected.

It is well that there was a Catholic vote to turn the scale in Ontario. It has saved the Province of Ontario from the disgrace of proving themselves less liberal to the Catholic minority than are the Catholics of Quebec to the Protest. ant minority. But as the Protestant Committee of Public Instruction are undoubtedly highly representative of the Protestants of Quebec, it may, certainly, now be assumed that the Protestants of that Province are quite satisfied with the liberal policy which the Quebec Legislature has followed in their regard.



RIGHT REV. DR. O'CONNOR ONSECRATED BISHOP OF LONDON. MMENSE GATHERING OF PRELATES, CLERGY AND LAITY.

On last Sunday Right Rev. Dr. O'Connor was solemnly consecrated Bishop of the Diocese of London, to fill the vacancy occasioned by the elevation of His Grace Most Rev. John Walsh to the position of Archbishop of Toronto, From six o'clock in the morning until nine Masses were being constantly celebrated at each of the three altars in the Cathedral by the visiting Bishops and priests. At the latter named hour the grand and touching ceremony, the Mass of consecration, commerced. A list of those taking part therein will be found appended. The altars had been decorated in a becoming manner for the occasion by the Sisters | Heaven? What means did He inaugof St. Joseph, and their appearance urate whereby ages after might hear the added very materially to produce a most touching effect.

During Saturday and Sunday fully two thousand strangers visited London with a Him twelve poor men of Galilee; how view to witness the grand ceremony of He made them the companions of His installation. They came chiefly from Windsor, Detroit, Sandwich, Walkerville and Chatham, while the eastern towns on gathered these twelve men around Him, the line of the Grand Trunk also supplied and said to them in the most solemn large quota.

the imposing procession entered the cathedral by the front entrance, the crossbearers preceding the Archbishops and in the name of the Father, and of the Son the other members of the hierarchy, each and of the Holy Ghost, and behold I am Bishop being supported by two priests, and the candidate for the sacred cflice matter of the world." By these world being supported on either side by Rev. our divine Lord constituted the Church, Father Cushing and Rev. Father Marigon. The procession passed up the centre aisle of the church in the order given below, and then entered the chancel: The Most Reverend John Walsh, Arch bishop of Toronto; Metropolitan, Most

Reverend James V. Cleary, Archbishop of Kingston. Right Rev. Thomas Dowling, Bishop Right Rev. R. O'Conner, Bishop of

Peterborough.
Right Rev T O'Mahony, Toronto (St United States clergy-Right Rev Dr

Foley, Bishop of Detroit. Right Rev Dr Maas, Bishop of Covington, Kentucky. Right Rev Dr Richter, Bishop of Grand

Rypid; Mich.
Rypid; Mich.
Right Rev Mgr Joos, Munro, Michigan.
Verv Revs F O'Brien, Dean, Kalamozoo; J Pulcher, Dean, Grand Rapids; Dean Van Lauwe, Port Huron; Rev Fathers Ryckeart, Mt. Clemens; J Brick, S J, Philadelphia; Buysse, Jackson; Van Antwerp, Detroit; McLaughlin, Yan Antwerp, Detroit; McLaughlin, Detroit; O'Donovan, Grosse Point; McManus, Battle Creek; Lynch, Kenokee; Watters, Detroit; Crumley, Grattan; Grand, C. S. B., Detroit; Rev Father Finnegan, S. J., Detroit; Rev Flieb, S. J., Detroit; Lieb, S. J., Detroit.

Hamilton-Very Rav Dean Heenan Very Rav Dean O'Connell, V G, Walkerton; Very Rev Dean Lennon, Brantford; Very Rev Dean Dougherty, S. J. Gnelph. Toronto dlocese—Very Rev. Dean Cas-sidy, Very Rav Dean Teefy, OSB; Ven Archdeacon Campbell. Rass. P. M. Archdeacon Campbell, Revs E Murray, OSB; P O'Donahoe, OSB; L Brennan, OSB; R McBrady, OSB; A Dumuchel, S B, St Michael's College, Toronto; Jeffcott, Pickering.
Montreal-Very Rev P Dowd; Fathers

Quinlivan, Emard; Very Rev Dr Mc. Guichen, President Ottawa University.

London diocese-Very Ray Dean Wag ner, Windsor; Murphy, Dablin, and Dr Kilroy, Stratford; Rev. Father Mar-seille; Ryan, Amherstburg; Gerard, Belle River; Cummtas, Bothwell; Ronan, Wallaceburg; Flannery, St. Thomas; P. Corcoran, La Salette; A. McKeown, Detterding Brown, Water Markey, Mar Bothwell; P Gnam, Wyoming; J. Ayl-ward, Port Lambton; Jos Bayard, Sarnia; Molphy and Northgraves, Ingersoil; Bren-nan, St Mary's; O'Neil, Kinkora; West, Goderick; McGee, St Augustine; Mugan. Corunna; Paul, Obatham; Mungovae, C S B, Very Rev Cushin, Semande; Hay-den, Cote, Aboulin, Coyle, C S B, Assump-tion College, Sandwich; John Connolly, Biddulph; Keily, Mt. Carmel; Tiernan, Kennedy, Noonan and Gahan, London

Mass was celebrated by Archbishop Walsh, assisted by Deans Wagner and Heenan as Deacons of Honor, Fathers

Heenan as Descons of Honor, Fathers Fishnery, O'Brien and Kilroy, descons. The Bishop-elect was attended by Fathers Cushing and Marigon.
Bishop Foley, attended by Fathers Donovan and P Brennan.
Bishop Dowling, attended by Fathers Doherty and Quinilvan.
Archbishop Cleary, attended by Frs. Cassidy and Murphy.
Bishop O'Mahony, attended by Fathers McGuichen and L Brennan.
Bishop Mass, attended by Fathers

Bishop Maas, attended by Fathers O'Connell and Paul. Bishop Richter, attended by Fathers Pulsher and Campbell. Bishop O Connor, attended by Fathers

Walsh and Murphy. Chanters—Fathers Van Antwerp, Cote,

Aubilon, McGee, Boubat and Gerard At the accustomed time Bishop Foley, of Detroit, ascended the pulpit, and, in his beautiful and eloquent style, began, "In the name of the Father, and of the Son, and of the Holy Ghost. Most rev-Son, and or the Holy Glost. Most rev-erend and right reverend prelates, vener-able brethren of the college and dearly beloved of the faithful, the ceremony that has been carried out to day beneath the roof of this grand cathedral evidences the roof of this grand cathedral evidences the sublime dignity of the divine character that is conferred upon the priest of the living God when elevated by the Church to her hierarchy. Moved by divine goodness, Almighty God, in the plentitude of time, sent His only begotten San'is become men for us and the Word Son to become man for us, and the Word was made flesh and dwelt among us. He came in the humility of Bethlehem, and the poverty of Nazareth that He might thus become the model and exemplar, and then the teacher and leader. In God's own good time He came forth from the privacy of Nazareth and commenced the grand work of announcing the truth to all men, and teaching them the law whereby they might obtain the salvation of their immortal souls. He established the divinity of His mission by His wondrous deeds—giving sight to the blind, hearing to the deaf, the use of their limbs to the mained, and even raising up the very dead to life. He went about doing good to all that came in His way. But our divine Lord came in His way. not only for the salvation of those who gathered around Him, who followed Him into the desert, and, forgetful of their natural wants, hung upon the words of truth that fell from His inspired lips: He came, as He Himself declared, for the salvation of mankind—for the salvation of those who live two thousand years after His incarnation, as well as for the favored ones who heard the words from His lips. When He had announced Himself He sealed His teaching by the shedding of the last drop of His preblood, giving a testimony of love greater than which can no man give. And how did our Divine Lord provide for those who would live after His ascension into the pages of Holy Writ, and there we find the means that our Divine Lord adopted. We read how He called round journeys, and the inmates of His house-hold, they leaving all things and followterms, "As the Father has sent Me, so When the time for Mass had arrived also I send you, Go ye therefore and ne imposing procession entered the teach all nations all things whatsoever I have commanded you, baptizing them By these words the society, the fold, wherein the same doctrines that He taught were to be tinued "all days even unto the consum-mation of the world." He gave the Apostles a participation of His own Apostolate; He gave them a power equal to the power He Himself had received from on high. He gave it to them for the eaving of immortal souls as long as there is one single soul to be saved. He poured one single soul to be saved. He poured upon them on the Day of Pentecost the epirit of God, that they might fill their high commissions. After our Lord's high commissions. After our Lord's ascension into heaven the Apostles went forth and preached the very same doc-trines that Christ had solemnly announced. They were ordered to go and preach not what might be suited to them. selves or the prejudices of the people to whom they were sent, but He sent them a special mission to teach "all things," without increase or diminution, and they were to teach "all days," and the quently the Divine authority, the Divine mission that was committed unto them, was to be handed to their legitimately constituted successors in the apostolate. Hence we read in the sacred texts how the Apostles went to all men over the known world, unto the ends of which their sound has gone, and their word was heard within the confines thereof. They were sent unto an unbelieving and corrupt world, and they took other men, deliberately chosen, and by the imposition of hands and the Divine spirit they communicated to them the commise that they had received that they might exercise within certain limits their po and jurisdiction. We read how Saint and jurisdiction. We read now Saint Paul assigned them to their duties, and how the Aposties placed in various sec-tions men consecrated by them to con-tinue the teaching and sacraments committed to their charge. They were sent to the whole world, but they constituted

successors in dioceses—as we call them

OCTOBER 25, 1890. now. They were sent as the foundation-stones of the Church of the Kingdom of God upon earth, and consequently the Church was ever to be one and indefec-tible. Han tid non-price and a and 1 How did our Divine Lord provide for this union and for this indefectibility? Did He establish any one centre from which the emissaries of Christ should the go forth; and no matter how distant seek might be their field of labor, no matter how distant the age in which they were | merg appointed to rule, was there nothing that bound them to Jesus Christ Hiuself? We are taught by the word of God that there was this common centre, this foun-dation-stone, round which the whole Church would be erected, and by which it would be ever held one and in-defectible. How did our Lord do this? We read that He elected one particular one among those twelve Apostles to be one among those twelve Apostles to be the head, the leader, of all the others. We read in the gospel of St. John how one day that they were gathered round one day that they were gathered round Him, Jesus said to the twelve, "Who do men say that I am?" and they answered, "Some say that You are John the Baptist, some that You are Elias and some Jeremias, or one of the prophets." And then Jesus said to them: "And who do you say that Jesus." phets." And then Jesus said to them: "And who do you say that I am?" All, save one, were silent. They knew not who He was, Then the single Apostle stood out from the rest and said, "Thou art the Christ, the Son of the living God." And Jesus turned to him and said, "Blessed art thou, Simon Barjonah, because flesh and blood has not revealed it to thee, but my Father who is in heaven. Thou art Pater and who is in heaven. Thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it. To thee will I give the keys of the kingdom of heaven, that whatsoever thou shalt bind upon earth shall be bound also in Heaven, and whatsoever thou shalt loose upon earth shall be loosed in Heaven." From direct revelaloosed in Heaven." From direct revela-tion we know the divinity of our Divine Lord "for flesh and blood hath not re-wealed it to thee." And as a reward for his confession of divine faith in the divinity of Jesus Christ there was con-ferred upon him that singular prerogative of the keys, evidencing that he was have in authority and supremacy over all the clad others. Our Lord said to this same St. | the Peter, "Peter, lovest thou Me?" and he the answered, "I love Thee." And Jesus the said to him, "Feed My sheep." A gecond time He said, "Simon, lovest thou Me?" and he replied, "I love the Thee." And again he said, "Feed My sheep." And a third time our Lord repeated the same question, and Peter, who disturbed at the evidences of the Lord has doubting him, cried out, "Yea, Lord, Thou knowest that I love Thee." And Jesus said to him, "Feed My lambs," giving him authority over the whole flock -shepherds and sheep. And so when cur pivine Lord had betaken Himself to the right hand of our Heavenly Father, and the the Holy Ghost had filled the Apostles, and they were gathered together, there was need that one should be elected in the place of the unfortunate Apostle who had betrayed the Master, then did Peter, with that superiority, rise up and present Matthias to be the successor of Judas. And again, they had barkened to the voice of Peter, when he stood up among his co Apostles and spoke of the Church. He was that rock upon which Christ raised the grand structure of His Church, and he was to be the centre of union around which the Apostles would gather at all times. He was to be that rock upon which the Church is built, and against which the gates of hell shall never prevail. He is that one of whom our Lord said, "Satan hath desired to have you that he might grind you as wheat, but I have prayed for thee that thy fatth being confirmed thou mayest confirm thy being confirmed thou mayest confirm thy brethren. The prerogative, singular and individual, that He conferred upon St. Peter in making him the head of the Apostolic College was not only the recompense for his own confession of faith, but it was that prerogative that was to descend to his successors to descend to his su g all sges. He was to during all ages. He was to be the visible representative of Jesus Christ among men, the head of the Church, of the society, of the fold, that Christ had founded. It would have been to create a monster-a visible Church, and not give it a visible head. It would not have been a body, in the perfect of the word, without a constituted head. Where can we find a perfect monarchy or society, or fold, without a monarch, a geader or shepherd ? And our Lord instituted His Church for man-not merely for the salvation of souls, but for the salvation of body and soul—and hence the vation of body and soul-Church meets with all the requirements of man's entire nature. Our Lord, in all His teachings, kept constantly before the mind of His hearers the visible nature of the Church He was to found. He compared it to a fold composed of visible creatures, and another time to a kingdom composed of various members and under one ruler ; again, as a city set upon a mountain that all might see it, and the light placed upon the candle-stick that it might illumine all that came The foundation-stone of this around it. Church, the mountain upon which it is set, is Peter, and whence is our Epis-copacy? It comes from Jesus Carist Himself, and delivered by the Apostles to their successors, that the Apostolate might continue in the Church by the one whom God selected to be enduring and living through all ages. The Bishop

imposition of hands, and by the sacred

consecration. He participates in the mission by receiving his commission from him to whom Christ gave universal juris-

are made equal to the Apostles by the communicated jurisdiction of St. Peter,

and are placed to rule the Church of the living God. It is this fact of our union

with the root, of an adhesion to the rock the fruit of this indivisible union be

tween the Catholic episcopacy and the Roman Pontiff that will continue the

union unto the end of the world. What is

the branch that is severed from the trunk?

Take any quantity of them, and separate them from the trunk, whence they derive

their vitality, and what are they?

their vitality, and useless, in only withered and useless, in spite of all the genius men and useless. And to follow out the

comparison of the branch separated and

the one left clinging to the parent trunk, separation from that rock that Jesus

dication over His whole flock,