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Catholic Record.

LONDON, SATURDAY, JULY 25, 1885.

THE RYERSON MEMORIAL FUND.

We received some time ago a statement of the Ryerson Memorial Fund. The committee in charge of the fund inform the public that the result of their appeal two years ago for the raising of a sum of money sufficient to enable them to raise an "enduring memorial in the shape of a bronze statue, to one of Canada's most distinguished sons and benefactors, the late Rev. Dr. Egerton Ryerson," is not satisfactory. Some counties, the committee tell us, did nobly; others have done *nothing*. They further mention that the "hearty and untiring exertions of the Inspectors of the counties of Ontario, Halton, the southern part of Hastings, the northern part of York and the counties of Brant, Waterloo, etc., deserve especial mention." The committee further add that they desire "to give the friends of the cause of education who have either made no response or a very slight one, to the statement and appeals sent out, another opportunity to do honor to the memory and labours of one whose name will be forever honorably associated with one of our great national interests—that of popular education—and one whose memory is in every way dear to the hearts of Canadians of all classes, as being the means, under Providence, of promoting their intellectual and moral advancement as a people." Another opportunity of contributing to the fund which is, they declare, $3,000 short of the amount required for the raising of the bronze statue. The committee, with great liberality, bestow on Dr. Ryerson the title of "founder of our system of National Education."

We are glad to have been privileged with a copy of this report. It gives us an opportunity of saying a few words on the claims to public gratitude of the late superintendent of education for Upper Canada. We have no desire whatever to detract from Dr. Ryerson's private worth nor from his unquestioned ability as a thinker and writer, nor from his acknowledged executive tact, force and success. But we do say that no citizen deserves the honor proposed by this committee, whose report is before us, but one whose services to his country have been attended by benefits to all classes in the commonwealth, who made it the purpose of his life to do justice unto all men, and sought, instead of sowing discord, to deracinate and destroy its baneful influence—one, in a word, whose life was that of a patriot—not that of a partizan and a fanatic. We pretend to know something of the career of Dr. Ryerson as a public man. His record has long been before the people, and that record is not, we respectfully submit, such as to entitle him at the hands of good citizens, to the honor proposed by the committee. When, about forty years ago, Dr. Ryerson became chief superintendent for Upper Canada, he found existing in this Province a school system based on parental rights, with religious training acknowledged on all hands as a necessary concomitant of intellectual development. True, the schools in those days were like the population, few and far between. There were then no costly elementary school edifices, no stately high schools under whose burthen the tax-payer groaned, no complicated system of examinations, and no elaborated plans for the cramming of the pupils. There was, however, with all the poverty and trials of the times, a system of education then in vogue in which superficiality had no place, but which rested on a solid basis because of its acknowledgment of the just rights of all classes of the people. Well, Dr. Ryerson came into office. Never did satrap or pro-consul arrogate to himself wider or more absolute powers than this new superintendent. Instead of building up, he sought to pull down. How well he succeeded is but too well known at this day. Among the Puritans of New England he found in existence a purely secular or what he termed a "non-sectarian" system of education. An offshoot of this system that has wrought such sad havoc in the neighboring republic he resolved to transplant to Canada. He succeeded in his effort but not to the extent he expected. Dr. Ryerson was a bitter hater of Romanism, and strove from the beginning of his official career to deprive the Catholic minority of Upper Canada not only of its just rights, but its existing privileges in regard of education. He was, with the possible exception of the late Hon. George Brown, the most bitter and unrelenting foe of Catholic education that Canada has ever witnessed. Deny this, let any man dare, who knows anything of the struggles of the Catholic minority during a long and never-to-be-forgotten quarter of a century for equality in the matter of education. Deny it, let any man dare, who knows anything of the persistence and bitterness of Dr. Ryerson in his efforts during a long official career not only to decry Catholic education, but to embarrass Catholic communities throughout the Province in their just efforts to avail themselves of their legal privileges. Deny it, let any man dare, who remembers the iniquitous part he bore in the framing of the Separate School Act of 1863, an act so framed as to render it almost impossible of acceptance, and nearly inoperative in practice. Deny it, let any man, who recalls his bitter assaults on Catholics, seeking, striving and struggling by legal and constitutional means for such an extension of privileges as might enable them to reach the plane of educational equality. Dr. Ryerson was not, we contend, a patriotic citizen in the true sense of the term. Blinded by partisanship and guided by fanaticism he spread broadcast the seeds of discord, the harvest of which has not yet been fully reaped. Is it to the sowers of discord that monuments are to be raised? If so, woe betide this new nationality of ours. Here where so many diverse claims have to be adjusted and contending elements reconciled the test of patriotism should be an honest effort to do justice by all classes for the greater good of the commonwealth. The committee is quite astray when it declares Dr. Ryerson's memory "in every way dear to the hearts of Canadians of all classes"; quite astray when it belauds him as the founder of "our system of national education"—quite astray when it bestows on him the distinguished appellation of "one of Canada's benefactors." On all these points there is a deep diversity of sentiment amongst the people of Canada.

We desire to direct the attention of the Minister of Education to the fact that the committee sees fit to mention approvingly the exertions of certain County Inspectors on behalf of this Ryerson Memorial Fund. We respectfully but firmly submit to that honorable gentleman that it is no part of the duty of the County Inspectors to assist in any such work, and that the public of Ontario is already sufficiently taxed for school purposes without the levy of a further rate upon the children in attendance on the schools of this country for the erection of monuments, bronze or otherwise, in honor of Dr. Ryerson or any one else.

We were pained to notice in the report that one or two Separate Schools are recorded among the contributors and that in certain public schools, as well of the counties of Renfrew, Prescott, Kent as of others where there are few if any non-Catholic children in attendance, the teachers saw fit to invite subscriptions for this monument. We desire to call the attention of the Catholic minority to this point—we desire to warn them against the raising of brazen shafts in honor of deadly enemies, and to inform them that it is by the strict maintenance of self-respect that they can hope to do their duty and enjoy the true regard of citizens of other classes in this country.

Lest anyone think we judge harshly or unjustly of the late Dr. Ryerson, we desire to lay before our readers the opinion of him entertained by Mr. Hume, M. P., in a letter from London dated March 29th, 1834, and cited by the author of the life of William Lyon Mackenzie, as follows:

Proceeding to another topic, Mr. Hume said: "I have lately seen, with mingled feelings of pity and contempt, the attacks made by Mr. [Rev. Egerton] Ryerson against my public and private conduct." "I never," he said, "knew a more worthless hypocrite or so base a man as Mr. Ryerson has proved himself to be. I feel pity for him, for the sake of our common nature, to think that such human depravity should exist in an enlightened society; and I fear the pangs of a guilty and self-condemning conscience must make his venal and corrupt breast a second hell, and ere long render his existence truly miserable." Mr. Hume must have been severely stung by the attacks made upon him or he could not have brought himself to employ such terms of censure as these. Mr. Hume felt the more hurt because he said he had paid a great deal of attention to Mr. Ryerson when the latter was in England; regarding him as the "representative of a good cause and a distant people," who were much in need of some influence being exerted in their favor in London.

We may likewise be permitted to add the view of him entertained by the late Judge Wells, of Chatham, Ont. In the latter's work *Canadiana* he says:

This Ryerson afterwards became editor of a Methodist paper called the *Christian Guardian*, in which both civil and religious liberty was for a time advocated; but, after obtaining a small pittance by the indulgence of the Church, he basely deserted his former principles, silenced his opposition to a State paid priesthood, and became a malignant traducer of his former friends. The paltry sum received has been the means of dividing the Society of Methodists, and detracted much from their usefulness. It is gratifying, however, to know that this miscreant has excited the contempt and abhorrance of all good men, and that he cannot now do any harm. He is supposed to be lurking about London, and is the reported author of certain sycophantish letters which appeared in the *Times*, in favor of Head's administration. A fit advocate for him!

We have also the copy of an Order in Council of the government of Canada in 1858, in reference to a letter of Dr. Ryerson, that speaks for itself. Dr. Ryerson in his letter to the government stated:

As to my accounting for School Moneys, neither the General School Act of 1850, nor the Supplementary School Act of 1853, requires me to account for any School Moneys except the small Annual Grants for the support of the Normal and Model Schools, and that only in my Annual School Report. Yet I have paid and accounted for all the School Moneys of every description granted by the Legislature since 1850, in all upwards of two hundred and twenty thousand pounds, for the expenditure of every farthing of which I have accounted by every description of voucher and certificate that the Auditor of Public Accounts could call for. Indeed, he has thought proper to investigate all my official accounts of School Grants since 1846, and during the whole ten years only one error was discovered in them, and that a charge against myself of some fifty pounds which I had apportioned and assumed to have been paid by the Government when in Montreal, to the Town of Belleville, but for which no Warrant was ever issued. Now, the responsibility and labor of paying and accounting for this large sum, almost a quarter of a million of money, is extra official over and above what the law under which I hold office, either provided for or contemplated, and for which I have received no compensation but the allowance the Bank chose to make me for some time on account of the half-yearly Balances of money deposited by me, and paid out through its Agency—not one half per cent. on the moneys which I have received, paid out, expended, and accounted for, in behalf of the Government and public.

The order in Council read as follows:

On a Memorandum dated 12th January ultimo, from the Honorable the Inspector General, submitting for Your Excellency's consideration, a letter from Dr. Ryerson, Superintendent for Education for Upper Canada, in relation to certain sums for interest on School moneys received by him from the Bank of Upper Canada, and the Report of the Auditor of Public Accounts thereon;

The Inspector General concurs in the view taken by the Auditor, that it would be highly inexpedient, and might lead to serious inconvenience to the Public service, if officers charged with the disbursement of Public moneys were authorized to draw interest, or any benefit from the accumulation or retention of Public moneys in their hands. That in the present instance, he, the Inspector General, is perfectly satisfied that the duties of the Department have been ably and conscientiously discharged by the Chief Superintendent, Dr. Ryerson, but while he so readily accords what he believes to be but due to the high character of the officer, he is of opinion that in this, as in every other instance which might arise, the practice should be discountenanced by the Government. He therefore concurs in the suggestion that the amount found to have been so received by Dr. Ryerson be refunded by instalments.

The Committee recommend that Dr. Ryerson be called upon to refund the amount so received by him for interest, and that this decision be communicated to Dr. Ryerson on his return from England.

We have also before us the views of the Hon. George Brown and the Hon. Edward Blake in regard of the late Chief Superintendent, but many of our readers will remember that of the Chief Superintendent they expressed themselves in no measured terms of public condemnation. There are, we feel, some who will say that this article of ours may promote the work of the committee. It may indeed be used, as others of our writings have been used, to excite prejudice, and fan the fanaticism of the non-Catholic majority of Ontario. We feel, however, that we have done our duty by the Catholics of this Province. The brazen monument may go up, but, moulded by fanaticism, and propped up by hatred, it will rest on the pedestal of religious intolerance and educational inequality.

SMALL-POX IN MONTREAL.

There appeared in a late issue of our city contemporary, the *Advertiser*, a paragraph that has given much umbrage in Montreal. The paragraph in question stated:

"We are informed, upon what seems to be very good authority, that there are at the present time at least 2,000 cases of small pox in the city of Montreal. This exhibits a terrible condition of affairs from a sanitary point of view, and shows that one takes some risk in visiting the city. We are inclined to think that few persons will go to Montreal for purposes of pleasure just now and take the risk of smallpox. In fact, a city in which 2,000 cases of smallpox have occurred is one which ought to be shunned until it adopts some vigorous sanitary regulations that would make it possible for people to enter it without taking such serious risks."

We were much pleased to notice a very vigorous denial of this statement in the Montreal *Gazette*. We cannot, however, subscribe to the view enunciated by the latter journal, that our city contemporary was actuated by any bad motive in making its statement. That it had authority—and what to it must have been reputable authority—for its publication of such a statement we have not the least doubt. There is not at the same time any room for doubt that our contemporary was, notwithstanding the reputable character of its authority, led into grave error. We publish with pleasure the contradiction of the *Gazette*:

"There are not two thousand cases of smallpox in Montreal, nor the tenth of two thousand, nor the fiftieth part of two thousand. The smallpox hospital at this moment has twenty-five inmates, many of whom came from outlying municipalities, and those from within the city limits are drawn from the remoter and the poorer localities. There is no alarm felt in any quarter, and there is no cause for such. Smallpox is a disease common to all large cities, but only at rare intervals do any considerable number of cases occur here, and the disease is never epidemic. London the greater has from twelve to fifteen hundred deaths from smallpox annually, yet no one ever dreams of shunning the city on that account, simply because the disease is known to be confined to quarters with which the general public never come in contact. There is not the remotest danger to be apprehended of contagion by those who visit Montreal, or those within it who are decently clean in their persons and their homes."

We have always looked upon the city of Montreal as one of the healthiest in the Dominion. Overcrowding in some parts and lack of the most ordinary sanitary conditions and considerations in others have, we know, yielded a too heavy harvest of disease and death. With, however, the strict enforcement of sanitary laws and regulations by the civic authorities, Montreal can be kept one of the healthiest, as it certainly is, and perchance made the very healthiest city in the Dominion of Canada.

THE SESSIONAL INDEMNITY.

It appears that Parliament, before its prorogation, voted itself an additional indemnity of $500 for each member of the Senate and the House of Commons, subject, of course, to the provisions of the law regulating the attendance of members. The total amount so voted reached the figure of $144,699, large, indeed, in the aggregate, but none too large, in our estimation, considering the length of the session and the value of the services rendered. We have always held that the country should not extend a stinted hand to its public servants, especially the members of the legislature. We have never looked upon the sessional indemnity of $1,000 as sufficient compensation for members of the House of Commons. Any gentleman elected to represent a constituency in the Dominion Parliament, who does his duty faithfully, is surely worth more to Canada than $1,000 per annum. No gentleman so elected, who has any business or profession to attend to at his own place or residence, can afford to leave that business or profession for these three or four months at a compensation of $1,000. The volume of Parliamentary business is year by year growing larger, with the natural consequence that the sessions must become longer. It is, we think, desirable that the compensation given by the country to its legislators should be such as to enable them to bring their families to the Dominion capital for the session. That such would be for the advantage of the members themselves and of the country itself, no one who knows anything of life in metropolitan cities will care to question. To the discussion of this point we may return. Meantime we desire to call attention to certain strictures of the *Globe* on the subject of the recent temporary increase in the indemnity. The *Globe* says that the Opposition did most admirable, and that the country is and will be grateful to them for their efforts and self-sacrifice. Adding, however, that for them to join "with their opponents in voting themselves an extra allowance for what was caused by iniquity, or to join them in taking it, is a piece of self-stultification we should be sorry to see them commit." We have rarely, if ever, read anything so illogical. If the iniquity referred to by the *Globe* and resisted for months and months by the members of the Opposition be so monstrous, they are surely entitled to the gratitude of the country for resisting it with so much vigor, and that gratitude can find for poor men, as nearly all of them are, a more fitting expression than the extra sessional indemnity voted just before prorogation. Every member of the House who attended throughout the session, doing his duty as his conscience told him he should, would be simply stultifying himself by refusing that which the national legislature has legally voted him. We go further, we state fearlessly that no constituency worthy the privilege of returning a member to the House of Commons will begrudge its representative the paltry extra five hundred that has just been declared his, of right. But hearken to the *Globe* again:

"It is never to be forgotten that the indemnity allowed for the Parliamentary session is not understood to be a salary. It is simply said to be an 'acknowledgment' of valuable service rendered and a peppercorn present to prevent individuals being actually out of pocket. This may be a right way of proceeding or it may not. It is, however, the principle on which the whole present plan of 'indemnity' rests. If that principle is an unsound one by all means let it be discarded, but discarded after due notice and thorough discussion. What have we been all crying out but that measures are sprung upon Parliament at a late period of the session and rushed through without due consideration? What has this extra session been but a protest against this iniquity? Will anyone say that this same 'rushing' has not been followed with the Indemnity Bill?

"There is nothing about which people are so sensitive as about legislators voting money into their own pockets, especially when this is done hurriedly, and with reference to past services. Even when it may be all right it has a questionable look. In the present case it is not all right.

"The Opposition, we repeat, made a mistake when they allowed the item to pass. They will make a greater mistake if they draw the money. If they do they will find it frequently thrown in their faces by the very men who have contrived their job, and it will be sneeringly alluded to on every occasion and in every variety of form. Sir John McDonald has already given them a taste of what they may expect, and has surely said enough to keep them from touching 'the unclean thing.'"

We hope that every member of the House, Liberal and Conservative, will show his appreciation of this line of argument on the part of the *Globe* by drawing his pay in full. No man who likes to play the part of the pseudo-purist or false patriot, by refusing the additional indemnity, will gain anything in public respect or affection. It is not surprising after the above from the *Globe* that that journal should so rapidly lose its influence in the country and with its party.

EDITORIAL NOTES.

— Dr. Hanover, late of Seaforth, has now definitely taken up his residence in this city. We bespeak for the Doctor a generous patronage that his merits and success will but tend day after day to widen and enlarge.

— It is expected that His Grace the Archbishop of Sydney will be the consecrator of the Most Rev. Dr. Walsh, the new Archbishop of Dublin. It is also expected that he will accompany the latter illustrious prelate to Ireland. Dr. Moran will then return as Cardinal to preside over the council of Australian bishops which opens on the 14th of November.

— We were happy to read in the *Moniteur de Rome* that the recent mission of Father Giulianella to the court of Pekin as envoy of the Sovereign Pontiff has proved a great success. The *Moniteur* says: "The best assurances were given to the Ambassador of the Sovereign Pontiff relative to the Christians in the Chinese Empire. There is thus great reason to hope that the generous initiative of Leo XIII., seconded by the eminent personal qualities of his envoy, who has fulfilled his mission with as much tact as ability, will not remain without good results. The important step taken by the Sovereign Pontiff will have been, in any case, a proof of his paternal solicitude for the unfortunate Christian missions in China."

— The Dublin correspondent of the *Tablet*, writing to that paper on the 1st says: Most justly did the *Tablet* of last Saturday express the actual fact when it said that the prayers and the hopes of many had been fulfilled in the appointment of Dr. Walsh to the vacant see of Dublin. During the three and a half months which have passed since his nomination by the clergy, the hopes have been sorely tried, but the prayers have been redoubled, and anxiety has deepened all over the island as at the fear of an impending great national calamity. On this point there can be no mistake. The hearts of the people of Ireland, that is, of the majority of Irishmen, lay and ecclesiastical, were thoroughly set on this appointment; and, had it not been made, their keenest and most tender sensibilities would have received a wound which would have needed a long time to heal.

THE CHINIQUY OF OTHER DAYS.

We have received a very interesting pamphlet with the above title. The pamphlet consists of the refutation in 1851 by Chiniquy, since widely and sadly known by his blasphemous apostacy, of a Swiss Methodist preacher named Roussy. In the preface the author says:

"The readers of this little pamphlet may compare the Chiniquy of 1851 with the Chiniquy of 1885. The first is Catholic and confounds the sect called Methodist; the second is an apostate and stirs with indignation the heart of every honest man.

"Which of these two Chiniquys are we to believe? When he defended the Catholic Church was he in error? If so, who is to assure us that he speaks truth to day? If a man is mistaken in the most vigorous years of his life, is he not still more likely to be mistaken in old age? If Chiniquy was not in error in 1851 he is to day, for he preaches a contrary doctrine.

"Therefore, in either case, the Chiniquy of 1885 is not worthy of our attention."

The price of the pamphlet is placed at 25 cents a copy. The proceeds of its sale are to be devoted to the liquidation of the Port Perry Catholic church debt. It should, in view of the sad notoriety of this unfortunate man Chiniquy, and as offering an excellent means of refuting his statements, command a very wide sale. Orders should be addressed to Rev. Father Allain, P. P., Uxbridge.

Many to day in Ottawa will learn with regret of the death of Mr. John Terrence, sen., whose demise occurred at his late residence in Cathcart street, at 3.30 this morning. Though not an old man, being only 53 years of age, his death was not unexpected by his friends, as he had been for a long time in comparatively ill health, and for some while past no hope of his ultimate recovery was entertained. He had been many years in Ottawa in business as a butcher, and was the first to rent a stall in the stone portion of the Byward market. He leaves three children—one, Mr. John Terrence, jun., in the same business as his father, and two daughters, one of whom is married and resides in Eganville, and the other unmarried, living in Ottawa.—*Ottawa Free Press*, July 15.

OUR BOOK TABLE.

Alethieia, or the Outspoken Truth. By the Right Rev. J. D. Ricards, D. D. Benziger Brothers, New York, Cincinnati, St. Louis. London and Dublin.

We are happy to welcome another able and vigorous work in exposition and defence of Catholic faith, from the pen of Dr. Ricards. In this work we find contrasted the Catholic rule of faith with the theory of the private interpretation of the scriptures. Dr. Ricards also favors us with a full explanation of the whole question of infallibility, and the application of its principles to Catholic doctrine, according to the needs of the age. His arguments are brief and clear, his illustrations happy and his literary style of a cultured order. The work is evidently the production of a mind richly endowed with all the qualities and acquirements that entitle a writer to commanding influence and widespread usefulness.

The History of St. Monica. By M. L'Abbe Bougaud, Vicar-General of Orleans, translated from the French by Rev. Anthony Farley, S. J., St. Monica's Church, Jamaica, L. I. Published by Sadlier & Co. of New York and Montreal.

We cannot confess to a weakness for translations, but this is a book that in its English form has much of the grace and strength of the original French. The life of St. Monica is one that cannot to-day be too widely read by Christian men and women, especially the latter, amongst whom is painfully observed a growing desire for the perusal of lighter literature, at times of a very dangerous class. Many professing Christians are to be found who smile in derision at the idea of their reading the lives of the saints. Yet nowhere can more sublime lessons of heroism, more solid examples of every noble quality we admire be found. Especially is this so in the case of St. Monica who proved herself one of the purest, most patient and most indomitable of womankind.

The volume, printed in clear type on fine tinted paper, will be sent, postage free, by Messrs. D. & J. Sadlier & Co., 1,669 Notre Dame street, Montreal, on receipt of the price, which is $2.

ROMAN CONGREGATIONS.

MARRIAGE WITH FREEMASONS.

Philadelphia Standard.

The Masonic oath, whereby a person binds himself blindly to the Society of the Freemasons, seemed in the minds of some Catholics to create an impediment to matrimony, and was thought to be a greater obstacle to marriage than even heresy. The teaching of the craft, it was said, was not only heretical, but essentially anti-Christian; its ultimate aim being to uproot the foundations of faith and to destroy religion. To these Catholics, therefore, it appears to be unjust to judge heretics who still believe in Jesus Christ and the Blessed Trinity more severely, and to debar them from marriage with Catholics more strictly than men who are banded together for the destruction of Christianity and whose secret plots are revolutionizing every country in Europe.

But the *Sacred Congregation of the Holy Office*, when appealed to for guidance in the matter, answered that as long as the Holy See had not published a general decree on the subject, parish priests must act in the marriage of Freemasons with great discretion and prudence. Rather than lay down a hard and fast rule, they must take such measures as will best serve the honor and glory of God and the good of souls. But the celebration of the Holy Sacrifice of the Mass, unless circumstances direct otherwise, should be omitted.

Qu. Utrum iuramentum massonicum non retractatum, considerari et tractari possit vel debeat, ad instar impedimenti matrimonium impedientis vel etiam dirimentis; et quae cautelae exigi debeant, ut matrimonium puellae Catholicae cum viro franco-muratore iurato, licite aut etiam valide a parocho benedici possit.

Ratio dubitandi est quod iuramentum massonicum quo quis eipsum sectae Franco-Muratorum cæce mancipat, maius impedimentum matrimonii creare videtur quam haeresis, quia doctrina istius sectae non tantum haeretica est, sed essentialiter anti-Christiana, et maius quam disparitas cultus, quia malitia sectae istius malitiam infidelitatis longe superat propter nefarium finem sibi propositum radicitus evellendie cordibus hominum fidem ipsam, ac funditus destruendi totam religionem et Ecclesiam christianam, Neque iustum videtur, si haeretici qui Jesum Christum adhuc confitentur et SS., Trinitatem non negant ab Ecclesia catholica severius iudicentur atque a connubis cum catholicis strictius arcentur, quam viri ad exitium nominis christiani coniurati, qui secretis suis molitionibus omnia regna rebellione perpetua turbare, et totum mundum ruinis implere nunquam non satagunt.

Responsum. Quod attinet ad matrimonium, in quo una contrahentium pars clandestinis aggregationibus notorie adhaeret, donec Apostolica Sedes generale decretum hac in re non ediderit, oportet ut Pastores caute et prudenter se gerant; et debent potius in casibus particularibus ea statuere, quae magis in Domino expedire iudicaverint, quam generali regula aliquid decernere; omnino vero excludatur celebratio sacrificii missae, nisi quando adjuncta aliter exigant.

(S. R. et U. Inquis. 21st Feb. 1883).

SILVER JUBILEE.

CONTINUED FROM FIRST PAG

He went through college wit
credit, and in September, 184
ordained priest at Quebec. On hi
home he was first stationed in S
In those days New Brunswick w
diocese and the Bishop, the la
Dollard, lived at Fredericton.
Sweeny was soon sent to Kings
as the first resident priest. La
was sent to Chatham, and subse
to Shediac. On the death of Dr. I
who had appointed him administ
the diocese, Father Sweeny rem
St. John in 1850 and has remaine
ever since—a continuous reside
thirty-five years. The late Dr. C
succeeded Dr. Dollard as Bishop
Brunswick, and he appointed
Sweeny Vicar General. In the
cholera year that soon followed
and Priest remained unflinchin
their posts of duty, hourly in
danger, but passing safely throu
peril. In 1859, Archbishop Wa
Halifax, died, and his place was t
Dr. Connolly. New Brunswick w
divided, and in 1860 Father
was consecrated Bishop of the s
portion—the diocese of St. Joh
Father Rogers was consecrated Bi
the northern portion—the dioc
Chatham. [It was in this year, al
Father McIntyre was consecrated
of Charlottetown. Dr. Rogers a
McIntyre are to unite in a Silver
celebration at Charlottetown next
The consecration of the Bishop
John took place on the 15th of
1860, the Most Rev. Dr. Connolly
consecrating Bishop. He was assis
the late Bishop of Boston, Dr. Fitz
Dr. McKinnon, of Arichat, and Dr.
of Portland, Me. When Dr. Swee
consecrated there remained 19 pr
the diocese of St John. At
there are 54. The cathedral wa
partly built; to-day it is completed
Sacred Heart Convent was in a
house on Union street: before 18
ladies of the convent had remov
the present fine building on W
street. Then the Sisters of
occupied some old buildings on the
grounds; now they have two institu
St. Vincent's Convent on Cliff
and St. Patrick's Industrial sch
Silver Falls—institutions in whic
care for over one hundred orphan
through the country churches hav
built and missions established.
John a new church is nearly com
Religious and scholastic institution
been founded, and they have take
root in the soil. His Lordship has
Rome three times, in 1865 6, in
(Vatican Council) and in 1881.
long and very active life in the ser
his church—fifteen years as pri
twenty-five years as Bishop—he
hale and hearty, with every p
before him of many years in wh
continue his good work.

The address committee of the Ca
congregation then advanced to th
rail after Mass, and His Honor
Watters read the address, prefaci
reading with a few remarks. The
panying purse contained $800:

*The Right Reverend John Sweeny, D
Divinity, on the occasion of the celeb
his Silver Jubilee.*

May it please Your Lordship:

We gather around you to-day wi
ings of reverence and respect to exp
heartfelt joy and gratitude to God,
offer to you our deepest and warme
gratulations on your Silver Jubilee
Episcopate—the glorious event it is o
privilege to solemnize this morni
come to unite the separate though
separate memories, the separate stir
affection which are awakened in us
in this act of filial love and homag
Bishop, expressive of that loyal atta
and devotion to their pastors, ever
teristic of true Catholics.

During the forty years that have
since the sacred unction passed ov
hands we delight to recognize and
claim that you have proved in ever
of activity and in every position
your inviolable fidelity to the cal
cause to which you were consecrate
ordained a priest of God. In every
your early missionary life the me
your enduring energy, unabating
heroic devotion is still religiously pr

When called by God to the respon
of the Episcopal office you did not
the labors and anxieties of the pri
you sought a higher field for the ex
its powers and the consecration of t
The apostolic work you have since
ed bears ample testimony to the m
which you have dedicated the pres
of your episcopacy to the service of
propagation of His truth, and the
and temporal well-being of your flo
every side, in every locality, thr
your diocese, new missions hav
formed, churches erected, colleges,
and schools established.

But your Lordship has especial c
the love and affection of this congr
which we acknowledge with profou
tude. The long term of your pastor
us, the unremitting devotion wit
you have labored for our welfare,
with which you have taught us
truths of our holy religion, the sim
nity of character you have show
won for you an affectionate rever
regard. The fruits of your zeal clus
around you—the magnificent conv
schools you have founded and built
ligious and charitable societies
organized and the new churches
erected—all these form indeed a
monument of a great life, of your
effective and unwearying labors;
is a memorial even nobler, even m
ing, which is enshrined in the
and in the very souls of
your friends.

Twenty-five years spent in the E
of the Catholic Church are indeed
be contemplated with a grave and
mind. They are years that can
passed away and left an incon
record behind them. Their recor
contrary, contains many things th
vast import. Words and actions
swayed the lives of many alive to-
that have also effected the lot of
of souls now gone before the judgm
of God. It is given to few, as it
given to your Lordship, to deter
their teaching and example the ha
time and eternity of thousands.
tion, then, to the influence you hav
may be your joy at the thought th
been employed so as to have bee
where the source of countless bless
beg, my Lord, to express in this m
sense of what your career as a B
been, of the privilege we have e
having now for so long lived as yo
ual children, and of the gratitude
memory of the immortal Pius IX.
ing appointed over us one not onl
of our obedience and reverence as
of the Church, but in his own pe
nently deserving of all our love an
May God requite to you even a hu
the benefits your Episcopal admi
has lavished on us.

We have witnessed to-day in a
joy and triumph the imposing cer
the solemn consecration, in all th
of the Church's ritual, of this nobl
We congratulate your Lordshi
happy and festive solemnity so de
own heart.

You have often spoken with lov
illustrious predecessor in this
would fain believe his spirit is pr
now amongst us. The vision of
head rises to the minds of many h
and you would think us ungenero
just, if we failed on this occasion,
tribute of gratitude to his memor

And now, my Lord, we take the
offering for your acceptance, alon
address, this purse as a faint and