

erect a magnificent statue of Columbus on a prominent site, and the Holy Father has sent his blessing for the celebration there and for the World's Fair, which is to be held in Chicago. The Holy Father says in his letter:

"It is proper, as well as useful, to render homage to men who have merited so well of Christian faith and human society. Columbus, in accomplishing by his genius and perseverance such great deeds, has been the fountain, in both hemispheres, of so great influence upon mankind that few men can be compared with him. Hoping that the honor rendered him will serve to stimulate the world's Columbian exposition at Chicago, we give to your project the praise it merits, and, at the same time, as a token of fraternal love we give the apostolic benediction."

LEO XIII, Pope.

ARCHBISHOP CLEARY.

We regret we were unable to publish the following letter from Archbishop Cleary in last week's issue of the Record, as it came to hand after we had gone to press. It will be cheering news to his faithful priests and people of Kingston, and indeed to all the Catholic people of Canada, that this eminent prelate will soon again be in our midst completely restored to health.

Church of the Sacred Heart, Richmond, Va., April 8.

MY DEAR FATHER KELLY—I wish you to inform the clergy and laity of the archdiocese and my friends generally, through the press, that I have experienced a steady improvement in the condition of my eye since the public prayers were ordered for me by Monsignor Farrelly. The illumination of the iris and the vision on the cornea, which a fortnight ago seemed to render a most painful operation necessary, and the hope of preserving the power of vision almost presumptuous, have gradually diminished, and my sight is becoming more distinct day after day. Thus, by the mercy of God, vouchsafed to me through the prayers of my flock, I have been saved from a very grave and imminent danger without suffering the stings of the lancet or indeed any pain whatever since Holy Thursday, and I shall be enabled to return home sound of eye and vigorous in health of mind and body, about a fortnight hence. The surgical operations which I had to undergo at the end of February were sharp enough, but they were performed by an eminently skilful oculist, Dr. Joseph A. White, and they did not directly affect the eye but the eye lid, which at present is nearly well.

I am happy in the enjoyment of the elegant hospitality of your good cousin, Father O'Neil, and the exalted care and companionship of Dean Gantliher, who seem to feel more than myself the little pangs I suffer at the hands of the surgeon. I am mindful of my priests and religious communities, and my faithful people throughout the archdiocese at all times, and never cease to invoke God's bountiful blessings upon them in return for their prayers and all their constant kindness to me since my advent amongst them this year ten years.

I remain, my dear Father Kelly, devotedly yours,
+ JAMES CLEARY
Archbishop of Kingston.

THE ANNALS OF THE SACRED HEART.

The Missionaries of the Sacred Heart of Watertown, New York, are the publishers of an interesting monthly Bulletin of the Archconfraternity of the Sacred Heart, under the name of *The Annals of Our Lady of the Sacred Heart*. The last issue of this very devotional periodical is entirely devoted to an explanation of the work of the Apostolic school of the Sacred Heart, an institution the object of which is to educate for the priesthood young men who will devote themselves to the work of propagating the exquisite devotion to the Sacred Heart of Jesus, in the Community of the Missionaries of the Sacred Heart, the coming year being the twenty-fifth anniversary, or silver jubilee, of the institution of the school.

The Community of the Missionaries of the Sacred Heart was established at Issoudun, France, by the Very Rev. Father Chevalier in 1854, but it was not until the feast of the Annunciation in 1867 that the missionaries established their first Apostolic school with eighteen pupils.

The war of 1870 between France and Germany interrupted the work of the school, but it was courageously taken up again in 1871 and continued till the expulsion of the religious orders from France in 1880, which dispersed the Missionaries, but the work of preparing their students for the priesthood was still continued in secret at Issoudun, and other schools were established with the same purpose, in Spain, England, Holland, Italy, Belgium, Austria and the United States. It is expected also that new ones will soon be instituted at Sydney, Australia, and Quito in South America. There are at present four hundred young men under charge of the missionaries, preparing themselves for the holy priesthood, in the schools we have mentioned, and the number is being augmented every year.

At Watertown a handsome building has been erected, and no pains have been spared to make the education of the young Levites complete.

The Holy Father, Pope Pius IX, and the present Pope, Leo XIII, have manifested the greatest interest in the work of these missionary Fathers, who have, besides the schools we have named, a most

successful mission is operation on Thursday Island, Oceania, under the charge of the Right Reverend Stanislaus Henry Verus, Bishop of Limyra, who is himself an alumnus of the Apostolic school. The Community have also labored most fruitfully as missionaries in all the localities we have mentioned above.

The Fathers at Watertown will accept thankfully all donations, however small, towards the good work which they are endeavoring to promote. Persons desirous of assisting them by becoming zelators, or collectors for the purpose, should address their contributions to "the Missionaries of the Sacred Heart, Watertown, N. Y.," from whom also the monthly *Annals of the Sacred Heart* may be obtained.

ONE CHURCH OR MANY?

The Toronto *Mail* is greatly troubled because the Catholic Bishops of Quebec have issued a pastoral on the school question in which occur the two following propositions:

1st. "In the order of things as now established by divine Providence, it (the Catholic Church) is alone capable of making the child attain his ultimate destination."

2dly. "The Catholic Church has alone the mission to give the religious and moral teaching to nations as well as to individuals of all ages—and that to the exclusion of any other power. Alone, then, it has the authority to guide the moral teaching, not only in the higher schools, but also, and more so, perhaps, in the schools where moral education is intimately connected with instruction as is the case in the primary schools."

The *Mail* calls this "a huge claim," which "certainly does not err on the side of modesty or liberality;" and adds, "The claim is extraordinary, not so much for the tremendous elevation to which it lifts the Church as for the fearful condemnation it launches by implication against Christians living and dead who have conscientiously belonged to other folds."

It also says: "This means that through this particular Church, and through no other medium, can man accept the salvation which, according to the Scriptures, is freely offered to all, and that outside of this Church the destiny for which so many Christian men and women earnestly pray is not attainable."

It is perfectly true that the Catholic Church claims to be the only true Church, the only Church which was established by Christ; the only Church which has a divine mission, and if she did not make this claim she would have no right to consider herself the true Church at all, for there is certainly no evidence in Holy Scripture that more than one Church was established by Christ. We maintain, therefore, that the Catholic Church is the one of which Christ speaks, when He says: "If he will not hear the Church, let him be to thee as the heathen and the publican."

It is, however, an error to suppose that we maintain that every Protestant is eternally lost. We believe that as Christ sent His Apostles to preach His doctrines, that all men are bound to receive them, as they are taught by the Catholic Church, if they have it in their power to know the truth. It is a sin to reject the truths of the Catholic Church, wilfully, and we must include among those who reject them wilfully all who reject them through negligence of examining into them. But as sin is always wilful, we must say that those who are desirous of knowing the truth, and would willingly embrace it if they knew it, are not held to be responsible, if through inculpable ignorance they do not outwardly embrace the Catholic religion. Such persons, if they have been baptized, and if otherwise they are virtuous, are held to belong to the soul of the Church, and are within the pale of salvation even if they are to outward appearance Protestants.

How many there are in this condition we do not know, nor is it possible for us to know. Some Catholic theologians are of opinion that the number is small; others, among whom we may mention Cardinal Manning, are of opinion that there are many such, and the late Cardinal Newman was of the same opinion.

We may therefore say that the claim of the Quebec Bishops, that the Catholic Church alone has the right from God to teach all nations, is the necessary consequence of our belief that the Catholic Church alone is the Church which was established by Christ. We do not, however, as the *Mail* supposes, launch any condemnation against those who are really conscientious in their adherence to other folds. If they are really conscientious, we do not believe them to be responsible for what would otherwise be an act of disobedience to the law of God.

The *Mail* asserts that, according to the Scriptures, "Salvation is freely offered to all." The Scriptures do not offer salvation to all, but only to those who obey the law of God; and faith is expressly required as one of the conditions of salvation: for "without faith it is impossible to be saved," and "he that believeth not shall be condemned." (Heb. xi. 6; St. Mark xvi. 16.) So also, when Christ sent forth His disciples to preach this gospel, He told them: "But into whatsoever city you enter, and they receive you not . . . I

say to you it shall be more tolerable at that day for Sodom than for that city." (St. Luke x. 10, 12.)

In the face of such words as these it cannot be asserted that God regards all religions as equally good.

AN EXCELLENT MOVEMENT.

A large meeting of representative Catholics was held in the Philadelphia Academy of Music on the 31st ult. to promote the study of Catholic American History. The meeting was held under the auspices of the American Catholic Historical Society, and addresses were delivered by His Eminence Cardinal Gibbons, Archbishop Ryan, Governor John Lee Carroll, Rev. Dr. Horstmann, and others distinguished for their historical lore. The purposes of the meeting when fully carried out will place before the public the part which Catholics have had in settling this continent, and in adding in its progress both materially and spiritually, all of which must help to remove the prejudices which are so persistently excited by knowing nothing preachers and lecturers.

The American Catholic Historical Society was established in 1884 in Philadelphia, and it has since that time collected 1,200 pages of original historical records bearing upon the connection of Catholics with American history, and 6,000 articles of historic interest have been already gathered. It is intended to establish a great central library also in Philadelphia, with the same object in view, and to institute branches throughout the country in connection with the present society.

Archbishop Ryan pointed out the necessity of such a society as this. He showed the motives which influenced the great Christopher Columbus to go forth on his wonderful and successful voyage over an unknown ocean. It was not merely his love of science, but chiefly his desire to have the gospel made known and propagated, that led him to look for this New World. His Grace would wish to see all things relating to the Catholic history of America made accessible to the people of the country, in order to correct the false assertions of all enemies of Catholic truth.

His Grace mentioned a number of instances how falsehoods are perpetuated until they pass into so-called history. One instance concerned himself personally. Forty years ago a St. Louis paper stated that if the Catholics of America should ever obtain a majority in the country, religious liberty would be at an end, for Catholics hate heretics, and therefore must persecute them.

The statement was falsely attributed to the Archbishop of St. Louis, and himself became coadjutor to the same Archbishop, by which circumstances he (Archbishop Ryan) presumes "that he had the right of succession to the calumny."

Over and over again the words have been attributed to Archbishop Ryan, and His Grace says he has no doubt they will be attributed to him when he shall have passed away.

It will be remembered that the notorious anti-Catholic Dr. Doxheimer, now one of the Indian commissioners of the West, attributed these words to Archbishop Ryan in a book which he published a couple of years ago; but he was compelled to apologize for his assertion, and to expunge it from after editions of his work, when he was brought to task.

We would beg to learn that a society similar to that of Philadelphia were established in Canada, where there is also much material whereby the glories of the Catholic Church, and her part in forwarding the interests of the Dominion, could be established once for all.

The examples set by the Catholics of Philadelphia ought not to be lost upon us; for though the Catholics of the Dominion are nearly one half of the population, the hostility of our avowed enemies is even more intense than that of the anti-Catholic element in the neighboring Republic. The material is to be found in every Province of the Dominion and in Newfoundland as well. The explorations of the Jesuits, the Acadian settlements of the Maritime Provinces, Quebec's share in securing just government for all, and other events should form an excellent and most desirable subject for study to the intelligent generation of Catholics amid which our lot is cast. We have no doubt that, as in the United States, there would be found many willing to take part as active members in these researches, and others who would be at least contributors towards so noble an object.

A GENEROUS CATHOLIC.

On Sunday, 12th inst., Rev. Father Kennedy, of the Cathedral, London, assisted by Rev. Father Kealy, pastor, blessed three beautiful new statues at the McGillivray church. The statues were one of the Sacred Heart of Jesus, and one of St. Joseph. Rev. Father Kealy sang High Mass and Rev. Father Kennedy preached the sermon of the day. The statues were donated by Mr. Barry, a resident of the mission. He has also contributed \$1,000 which will provide a main altar and a bell for the church at Mount Carmel. This noble generosity is to be highly commended, and God will surely bless Mr. Barry for his pious and liberal bequests. Would we had many more like him!

THE TORONTO STREET RAILWAY.

After several months of trial by arbitration and the examination of able and competent witnesses, of whom some were summoned from Buffalo and other cities, the owners of the Toronto street railway have finally been awarded one million and a half as the actual value of their property which is turned over to the city council. By hard work, unceasing watchfulness and never flagging industry, the Kieley brothers have pushed the street railway business of Toronto to its present enviable position of profit to the proprietors and general advantage and accommodation to the Queen City. The Kieley brothers left London about twenty four years ago to better their fortune in that growing city, and were not long residents of Toronto before they had purchased the street railway property and plant from the widow and heirs of the late J. J. Bowes. Street railways in Toronto were not paying concerns in those days, and the Messrs. Kieley ran a considerable risk in undertaking a project that was new to them and beset with difficulties. However, they went to work with a will, improved the road-bed, were very particular in their selection of good roadsters, and built new lines of railway, until from the only two roads along Yonge street and Queen street which they found, Toronto street railway extension soon reached every outlying district and suburb. After some years Mr. W. Kieley, one of the firm, sold his interest in the concern to Hon. Frank Smith, whose well-known pluck and energy added new life and vigor to the already successful working of the company. There was only one fault to be found with the street railway firm of Frank Smith, Kieley and Co. The members were all Catholics, and the venture of the Kieley brothers was attended with too large a measure of success to be put up with in a truly loyal, Protestant city like Toronto. Therefore Mayor Howland, the nominee of the fanatics and of the Women's Temperance Union, made every possible opposition to the company, and left them almost at the mercy of the hoodlums and of the lawless mobs who wrecked their cars and boycotted the street railway at the time of the Knights of Labor strike. Since that period it has been decided in Toronto that such excellent and remunerative property should no longer be left in the hands or under the control of a Catholic company. A vote was taken last November by which the citizens determined that the charter would be no longer extended to Smith, Kieley & Co., but that the city council would see to the working of the street railways in future. How this system is going to work time will tell. "We have some practical knowledge of the way in which great and lucrative enterprises are conducted by city councils. The London and Port Stanley railway is here in evidence of the unsatisfactory and profitless manner in which what is now a paying investment was managed in the first years of its existence.

If the city of Toronto meets with utter failure in this venture, as she is inevitably bound to do, she will have nothing to blame but the intense bigotry and blind faith of her own citizens. Many complaints have been made of the bigotry displayed in the management of the Detroit street railway company, which is controlled and directed chiefly by Scotch and Irish Orangemen. The citizens, however, never thought of depriving the company of its charter or of assuming the work and profits of the business, although many of the wealthiest and most influential amongst them are Catholics. While the road gives general satisfaction they are content to let the men who work it derive all legitimate profits. Not so in Toronto, where bigotry holds sway and where people are willing to run risks of failure and of bankruptcy rather than see prosperity crown a work of general utility, because it happened to be successfully and satisfactorily operated by a company of God-fearing, Christian men who are not ashamed of the name of Catholic.

DEATH OF MOTHER SETON.

Mother Catherine Seton died Friday week at the Convent of Mercy. She was one of the first to be received into the Order of Mercy, and at the time of her death was the oldest member of the community. Mother Catherine was born in the city of New York in 1800. Her father was William Seton, an eminent merchant of New York, and her mother Elizabeth Bagle, who, after her husband's death, became a Catholic in the face of much opposition from her family. Mrs. Seton—better known as Mother Seton—founded the Sisters of Charity in the United States, and died at Emmitsburg, Md., in 1821. Her daughter, Catherine, was left to the care of General Harper, of Baltimore, in whose family she was treated as a daughter. She met the most distinguished people of the country, and was a special favorite of Charles Carroll, of Carrollton. She was personally and well acquainted with all the great and holy men of the Catholic Church in this country.

By the wills of Charles Trotter, and Donald Gordon Stewart, the Catholic Church in Scotland receives \$310,000.

DIOCESE OF HAMILTON.

DIOCESAN NOTES.

Sunday, April 19, 1891.

To-day a mission was opened in Bradford by the Rev. Father McInerney, of Toronto, to be conducted by himself and the other Redemptionist Fathers during the coming week.

ST. LAWRENCE'S CHURCH.

This morning at the first Mass the members of the C. M. B. A., to the number of one hundred and fifty, approached holy Communion in this church in a body, the members of the various other societies—the League of the Cross, the E. B. A., the L. C. B. U., and the A. O. H.—having approached the Holy Table the Sunday previous at the cathedral and St. Patrick's church. At 9:30 High Mass was celebrated by Father O'Sullivan, at which the Bishop assisted and preached on the Festival of the Patronage of St. Joseph.

ST. JOSEPH'S HOSPITAL.

This afternoon a meeting of the ladies of the different parishes was held in St. Joseph's Hospital to make preliminary preparations for a Ladies' Fancy Fair in aid of that institution. To-morrow the work of renovating the cathedral begins. Besides the work mentioned last week it is proposed to remove the shingles, which have not been renovated for the last thirty years, and replace them by a slated roof.

WATERLOO.

ST. LOUIS CHURCH.

Waterloo Chronicle.

On Sunday last this church was crowded both at the morning and evening services to its utmost capacity. The ceremony of blessing a life-size and handsome statue of St. Louis, the patron of the church, having been performed, High Mass was celebrated by the Rev. Dr. Scallan, C. R., of St. Jerome College, Berlin. The sermon was in German. The learned doctor gave a very instructive explanation of the Catholic doctrine of the Visitation and Invocation of the Saints and the pious use made by Catholics of pictures, paintings and statues representing eminent servants of God, or some scene in the sacred history of our Saviour up to the hill of Calvary. If the portrait of a departed friend reminds us of the virtues for which he was distinguished in life, why should not the images of Jesus Christ and the saints remind us of their lives and encourage us to imitate their virtues. The Rev. Father then gave an interesting sketch of the life and history of St. Louis IX, King of France, after whom the church has been named.

At 7 p.m. the impressive ceremony of blessing and erecting the Stations of the Cross was performed by the Rev. Dr. Scallan, C. R., the congregation joining with him in the accompanying devotions with much fervor. The sermon was preached by the Very Rev. E. P. McEvey, rector of St. Mary's Cathedral, Hamilton, and was listened to with profound attention. Having referred to the ex-cruciating sufferings of Christ on the way to Calvary which the Way of the Cross was so well calculated to bring vividly to the minds of those who, with the proper dispositions, practice this salutary devotion, he said that the Son of God having ascended to the right hand of His Father, and not wishing us to remain orphaned, sent, as He had promised, another Paraclete, the Spirit of Truth, to establish His tabernacle in the hearts of men, to teach His Apostles all things and bring all things to their mind.

"I shall ask the Father and He shall give you another Paraclete, that He may abide with you forever." Before the descent of the Holy Ghost the Apostles were timid, even Peter, their chief, denying Christ with an oath; but after receiving the "Spirit of Truth" from the world cannot receive." They, "going forth, preached the Gospel everywhere, the Lord working with them, confirming the world with miracles that followed." The Holy Ghost abides in the Church established on the day of Pentecost and is and has ever been the source of her extraordinary and luminous holiness and sanctification in all ages up to the present time. Fallen man could not come but from a supernatural source. The diffusion of grace and the imparting of the sevenfold gifts of the Holy Spirit, which began at the new born Church at Pentecost, have been continued without interruption in the Church to the present day, through the presence and influence of Christ in the sacraments and the "inflowing of the Holy Ghost" who, by the effusion of His graces, resides in the hearts of her children "as in a temple," according to the teaching of St. Paul. The Holy Spirit is the life and strength, may the very soul of the Church, enabling her to accomplish her mission in the world which is "to teach all nations" the truth which she received it from Him who "delivered Himself up for her, that He might sanctify her, cleansing her in a bath of water by the word of life; that He might find in her a glorious Church without any spot or wrinkle, but that she should be holy and without blemish."

The sermon of the Very Rev. Father McEvey, of which we have given but a mere outline, was a most masterly effort alike admirable in style, matter and delivery, and it must have made a deep and lasting impression on the minds of his hearers.

CATHOLICS IN SCOTLAND TO THE FORE.

Bigotry is slowly but surely dying out in Presbyterian Scotland, to judge by the progress of Catholics. The Rev. Father Hughes and Councillor Kirk have, it is highly satisfactory to note, been elected as Catholic members of the Dumbarton Liberal Board. Mr. A. Mullen has been nominated for the Alloa Board, while the Rev. Father Donnelly and Mr. Hugh Fagan have been returned for the Hamilton and Blantyre Boards respectively.

By putting off things beyond their proper times, one duty treads upon the heels of another, and all duties are felt as irksome obligations—a yoke beneath which we fret and lose our peace. In most cases the consequence of this is that we have no time to do the work as it ought to be done. It is therefore done precipitately, with eagerness, with a greater desire simply to get it done than to do it well, and with very little thought of God throughout.—Father F. W. Faber.

DEATH OF BISHOP GILMOUR.

Briefs of Union and Times.

By the death of the Right Rev. Richard Gilmour, Bishop of Cleveland, which occurred at St. Augustine, Fla., last Monday evening, the diocese of Cleveland loses a zealous and distinguished prelate and the hierarchy of the United States one of its ablest and most forceful members.

Born in Glasgow, Scotland, September 25, 1821, the distinguished convert and future Bishop of Cleveland accompanied his parents to this country when little more than a mere child. At the age of eighteen he renounced the Presbyterian faith, in which he had been reared; and, persuaded that God had favored him with a vocation to the priesthood, he began his clerical studies in Mt. St. Mary's, Emmitsburg, where he was ordained priest in August, 1852. After his ordination Father Gilmour labored zealously in several missions in Ohio, Kentucky and Virginia. In 1857 he was appointed pastor of St. Patrick's church, Cincinnati, and for eleven years discharged with equal fruit the arduous duties of that responsible charge. During the next two years Father Gilmour was a member of the professorial corps of Mt. St. Mary's of the West. He subsequently discharged the duties of the ministry at Dayton, Ohio, where he remained until consecrated Bishop of Cleveland, April 14, 1872.

The departed prelate was among the most learned of the American Bishops. He was a vigorous, fearless writer; never shrunk from the frank avowal of his convictions; and his Scotch pluck seemed to fit him naturally for a champion of the Church militant.

Bishop Gilmour was universally respected, even by those who differed from him, for they recognized the sterling worth of his sturdy character. The now widowed diocese of Cleveland bears numberless monuments of his tireless labors, and the sorrow at his death will be general and sincere.

A ONCE-A-WEEK CATHOLIC.

A once a week Catholic is not a Catholic at all. An every Sunday Catholic is a pretty poor specimen of religious truth. If the tree planted by Christ and invigorated by the Holy Spirit could boast of but such as he, then truly would religion merit to be called a failure.

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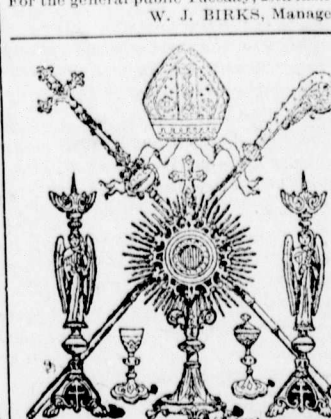
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