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IMPRESSIVE CEREMONY

AT INSTALLATION OF RT. REV. DENNIS J. DOUGHERTY

A wonderfully inspiring ceremony took place on Wednesday morning, June 7, at the new Cathedral, Buffalo, when Bishop Dougherty was formally installed in his new See.

Archbishop Prendergast was celebrant of the Pontifical Mass and Cardinal Farley on the throne.

Rev. Dr. Thomas J. Walsh read the Papal bulls transferring Bishop Dougherty from the diocese of Jaro, Philippine Islands, to the See of Buffalo.

CARDINAL FARLEY SPEAKS Right Rev. Bishop, I am very happy to-day for many reasons. I see that the prayers of the Buffalo clergy and faithful have been bountifully answered.

Your appointment by the Apostolic See is a manifest act of the hand of Divine Providence. I rejoice that the widowhood of this great See is ended and in a way that brings joy to the hearts of all.

I cordially welcome you into membership in the body of suffragans of the New York province, and I hail your coming with the aid of your wise counsel and large and unique experience as an earnest and great blessing to the province of New York.

In the name of all your fellow suffragans, then, I welcome you from over the seas. This splendid body of clergy are filled with happiness to-day—their mourning is past, and the voice of jubilation is again heard in the land.

Your faithful people are full of gratitude that the Holy Spirit, Who ever abides in the Church and guides her destinies, has sent them a good shepherd after God's own heart, an apostle, a man of experience and learning.

Right Reverend friend, you come into an inheritance left you by four of the noblest examples of apostolic virtue to be found in the history of any diocese: Bishop Timon, the saint; Bishop Ryan, the scholar of the lamb-like soul; Bishop Quigley, the strenuous administrator who merited to hear the word, "Friend, come up higher," even before the final summons; and the holy, zealous, gentle, unwearied worker, your immediate predecessor, Bishop Colton.

This is an heirship given to few, but thank God, Providence has found one worthy to take up the crozier of those gone before. Your past experience was vast in foreign lands, lands full of danger, where courage unconquerable was needed to cope with conditions as you found them.

This experience will stand you in good stead for all time. These are days that try men's souls—we need Bishops filled with the Holy Ghost—apostles ready to lead and to die if needed for Christ. God speed you, Right Reverend dear friend, on your new and upward journey. May your new flock of priests and faithful find in you the notes of a good shepherd, in eye, in hand, in head and heart!

An eye to guide, and a hand to rule, A calm and kindly head, And a heart from which like a holy well The souls of your flock are fed.

An address on behalf of the clergy was read by Rt. Rev. Mgr. Nelson H. Baker, LL. D., and that on behalf of the laity by Attorney Laurence Collins.

BISHOP DOUGHERTY'S REPLY I thank His Eminence, the Cardinal Archbishop of New York, for the high honor he has conferred on Buffalo diocese by presiding over this religious function, and I am deeply grateful to him for the kind words he has spoken. The favor for which I am personally indebted and whose memory I will cherish throughout my life. I pray God to repay his goodness of heart by showering down upon him the choicest gifts, but especially length of days, with health and strength to continue the success with which he has up to the present discharged the duties of his sublime office.

I also thank His Grace, the Most Reverend Archbishop of Philadelphia, who has ever been to me a father and friend, who has lavished upon me countless acts of kindness, both during my priestly life and my stay in the Philippines, and who now, in the midst of his episcopal engagements and manifold labors, has undergone for me the fatigue of a long journey and of a solemn Pontifical Mass. It would be difficult for me adequately to express my obligations to him.

My gratitude is likewise due to the other illustrious and venerated members of the hierarchy and to the Right Reverend Father Abbot and monsignori who have honored us and enhanced the splendor of this rite of installation by their presence.

To the outside visiting priests, some of whom have come from a great distance and at no slight inconvenience to themselves, as well

as to the visiting laity, I am beholden for the courtesy of their participation in this ceremony.

But I gladly single out for special mention and thanks my brethren of the Philadelphia clergy, whom I venerate and love, and whose generosity to me I am at a loss to describe.

I now come to the beloved priests, secular and regular, of the diocese of Buffalo. How can I ever hope fully to show you my appreciation of an affectionate greeting you have tendered me upon my coming, and my gratification over the magnificent reception which you have prepared?

The loyalty, affection, and encouragement expressed in your address have touched my heart and have made me proud to belong to your distinguished body.

God knows with what emotion I now for the first time see and greet this representative portion of the laity, whose devotedness to the one placed over them by Christ's Vicar on earth has just been so beautifully set forth.

I am happy to salute and thank the non-Catholics also here present, whether fellow citizens, with whom we shall strive to live in harmony and peace, or civil officials, whose authority we revere and with whom we shall cooperate within the bounds of our sphere.

On an occasion like this the mind naturally adverts to the work done up to the present by the Catholics of Buffalo diocese. We behold with wonder this majestic Cathedral, the number of churches and chapels, the university, seminaries, colleges, schools, the industrial institutions, hospitals, asylums and refuges set up and flourishing where not many generations ago the ferocious Iroquois bartered pelts for the trinkets of French trappers and traders, and where Jesuit missionaries shed their blood for the faith.

To the Catholic community of this section, as indeed to most Catholic communities throughout the land, may be applied the words of the Psalmist: "Going they went and wept, casting their seeds, But joyfully shall they come with joyfulness, carrying their sheaves."

In poverty and the sweat of their brows the first scattered Catholics built log chapels at the outposts of civilization. Pioneer priests followed them through the forests, up winding rivers, and over lakes and marshes. Time passes by, and what had been a wilderness becomes transformed into a diocese.

In conjunction with priests and people, leavened and saintly bishops, like Bishops Timon and Ryan, calling to the aid of the secular clergy, various orders and congregations of religious men and women, to consolidate the work previously accomplished, and found a multiplicity of institutions of learning and charity. The memory of the zeal, holiness and self-sacrifices of these first two bishops, worthy children of their glorious father, St. Vincent de Paul, lingers with you still like the fragrance of a sweet-smelling flower.

As the Church grows and puts forth new shoots, the providence of God provides in Bishops Quigley and Colton worthy successors of the two bishops who had tilled the soil, had cast the seed and had watered the sapling. The result is what you may justly be proud of to-day. Your very presence in this stately vision of loveliness and grace is a triumph of faith. But what a pathetic thing that the sainted Bishop who had projected, planned and brought to a finish this flowering of religion in your midst should have passed away when on the point of dedicating it to the worship of God! Yet, keen as would have been his happiness in beholding it thus set apart, a far greater joy was given him instead, when he was called to an infinitely higher and holier temple built not by human hands but by the finger of God.

Buffalo diocese may, then, thank God for the four bishops, with which it has been blessed. For they showed forth in their lives the ideal of the Good Shepherd who loves His sheep and lambs, who serves not as a hireling for gain, and who is ready to spend himself and even give his life for his flock.

One succeeding them in office may properly despair of reaching their level. But at least their example should inspire him to imitate their attachment to the Holy See, their solicitude for the religious education of youth, their care of poor immigrants, their fatherly help to orphans, to the sick, to the unfortunate; their sympathy and co-operation with the work of the secular and regular clergy and of the various Sisterhoods, their kindness to priests and people, and their merciful allowance for human frailty and for the shortcomings of others.

But eminent as were the gifts of nature and grace which distinguished these four bishops, without the aid of priests and people they could

have accomplished nothing. The battle is won by the combined efforts of general, captains and soldiers; and in the last analysis it is the soldier, intelligently and bravely led by his captain, who carries the day.

I am confident that the priests and people of Buffalo diocese, so noted for fidelity to their bishops and to duty, and for unswerving cooperation with all good works, will remain true to their traditions. It is this position, together with trust in God's help, which lessens in some degree the fear and diffidence with which I now assume the responsibility laid upon me.

May God keep us, both shepherd and flock, in peace and love, and may He bless our poor endeavors to spread His holy kingdom on earth.—Buffalo Union and Times.

UNIVERSITY STUDENTS' SUCCESS Following is the list of successful students in the Arts Course. St. Joseph's College, Toronto, is an Affiliated College of the University of Toronto through the Federated College of St. Michael. It is worthy of mention that of the twenty-five St. Joseph students who wrote, all were successful. The Staff is to be congratulated on having not one failure.

Bachelor of Arts Degree, General Course, Madeleine Burns. Honour Course—Modern Languages—Second Year, Second in First Class Honours, Madeleine Murphy. Classics—First Year, First Class Honours, Irene O'Malley.

Modern History—Third Class Honours, Marion James. General Course—Third Year, Eileen Dowdall (Mod. Hist.), Muriel Gendron, Emily Quigley (French), Mary Hodgins, Geraldine Korman, Edna Madden.

First Year—Marion Allan, Rosella Cronin, Helen Duggan, Emily Foy, Lois Gibson, Mary McGraw, Josephine Madigan, Theresa Murphy, Geraldine O'Connor, Isabel Pamphilon, Agnes Quinn, Frances Whelan, Mathilde Zieher.

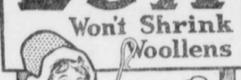
Senior Matriculation—Ruth Agnew.

THE CHARITIES INVESTIGATION MAYOR'S ACCUSATION CAN BE UNDERSTOOD ONLY WHEN ONE KNOWS WHAT LED THERETO

About two months ago we had several articles on the "Investigation of Private Charitable Institutions" then being conducted in New York state. At the time it seems that very few people read these articles, but now, since the Associated Press has carried a report of wire-tapping in connection with the investigation, many people are writing us to learn something about it. Particularly are they writing to us on the part of the Catholic clergy, which the Mayor of New York City is blaming for the wire-tapping. We ourselves read in the metropolitan papers, under big headlines, what the Mayor said, but these papers stated nothing about the findings during the charity investigation, which was held many weeks ago. In the recent newspaper accounts, effect was placed for cause, and cause for effect. There was never any conspiracy on the part of the Catholic clergy to prevent the Catholic charitable institutions from being investigated; there was no protest made by the clergy until after an investigation was made and glaring falsehoods told about the institutions. There was an anti-Catholic spirit behind this investigation. The un-Christian influence, which is at work in so many parts of the country, to keep the state outside any institution where they will receive religious instruction, was behind the investigation. The charge was made that several Sisterhoods were making money by caring for these charges, and that they were using the same to build up their religious community. Knowing that the contrary was true, that these institutions were spending far more than they were receiving from the state, it was but natural that Father Farrell, who has been associated with charity work for years, should protest against this falsehood. When Commissioner Kingsbury accused one institution of allowing children and the pigs to eat out of the same bowls, was it not time for one who knew this to be a deliberate falsehood, to protest? When E. A. More, of the State Charities Aid Association, scattered widely an anonymous pamphlet in which were introduced scores of head lines taken from papers in New York state, in which was retold the lie of Kingsbury, just mentioned, was it not time for Father Farrell to issue a counter pamphlet (to which he signed his name, however), to show up in their true colours the men responsible for this shameful work? The Charity investigators even secured a man from outside the state to do the mean work; a man state to do the same thing in Pennsylvania last year, and whose report was condemned in toto by a committee appointed by the state legislature.

Now, after these unscrupulous workers got in bad, they began to tap the wires of Father Farrell and of Dean Potter, to see if they could not learn some things which would be serviceable at a court trial. The Mayor of New York City knew of this

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wire-tapping, and because of it, he also feared being indicted. At this juncture, to justify the wire-tapping, the Mayor gave out the statement that a conspiracy existed among some of the Catholic clergy to prevent the smooth operations of the Charities Commission.

An Episcopal institution was also investigated, and, at Garden City, Long Island, on May 16, Bishop Burgess, of that denomination, warmly defended the charitable institutions which have been attacked in the recent investigation. He says: "This investigation has been unfairly conducted; none of these charges was so. At these hearings all sorts of evidence seemed to be admitted and the public, reading the public press, received utterly false impressions. Honest investigation has no need to resort to dishonest and unworthy methods of getting information."

The public certainly did get a most erroneous impression from the newspaper reports two weeks ago. The public was told nothing at all about an investigation that was already concluded, but it was left under the impression that the investigation was now on, and that Catholic clergy of New York were conspiring to prevent it. As we said above, the investigation took place a few months ago, and the clergy objected, not to the investigation, but to the calumnies directed against the institutions. Would you not have blamed them, had they not protested?—Our Sunday Visitor.

A COMPARISON Whenever Protestantism took over, as it did so frequently at the Reformation (so-called), Catholic churches and cathedrals, it did not certainly add to their beauty or increase their love for the people. Edmondo de Amicis, a writer who betrays little love for the Catholic Church, in his book on Holland, describing Rotterdam says: "Near the market square stands the cathedral, which was founded toward the end of the fifteenth century at the time of the decadence of Gothic architecture. It was then a Catholic church dedicated to St. Lawrence; now it is the first Protestant church in the city. Protestantism, with religious vandalism, entered the ancient church with a pick-axe and a white-wash brush, and with bigoted fanaticism broke, scraped, rasped, plastered and destroyed all that was beautiful and splendid, and reduced it to a bare, white, cold edifice, such as ought to have been devoted to the Goddess of Ennui in the time of the false and Lying Gods. In the cathedral there is an immense organ with nearly five thousand pipes, which gives, besides other sounds, the effect of the echo. There are also the tombs of a few admirals, decorated with long epithets in Dutch and Latin. Besides these I saw nothing but a great many benches, some boys with their hats on, a group of women who were chattering loudly, and an old man with a cigar in his mouth. This was the first Protestant church I had entered, and I must confess I felt a disagreeable sensation, partly of sadness, partly of scandal. I compared the dismantled appearance of the church with the magnificent cathedrals of Spain and Italy, where a soft, mysterious light shines from the walls, and where one meets the loving looks of angels and saints through the clouds of incense drifting over one's gaze toward heaven; where one sees so many pictures of innocence, so many images of pain that help one to suffer, that inspire one with resignation, peace and the sweetness of pardon; where the poor, without food or shelter, spurred from the rich man's gate, may pray amid marble and gold, as if in a palace—where, surrounded by a pomp and splendor that do not humiliate, but rather honor and comfort their misery, they are not despised; those cathedrals, finally where as children we kneel beside our mothers, and felt for the first

time a sweet assurance that we should some day live afresh in those deep azure spaces that we saw painted in the dome suspended with those cathedrals, I perceived that I was more of a Catholic than I had believed myself to be, and I felt the truth of those words of Castelar: "Well, yes, I am a free-thinker, but if some day I were to return to a religion, I would return to the splendid one of my fathers, and not to this squalid and nude doctrine that saddens my eyes and my heart."—Sacred Heart Review.

He who forgets his own interests in the service of God may be sure that heaven will watch over them better than he could have done himself.—St. Ignatius Loyola.

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Table with columns for Liabilities and Assets, listing various financial items and their corresponding values.

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Report of the Auditors to the Shareholders of The Merchants Bank of Canada. In accordance with the provisions of sub-sections 19 and 20 of Section 56 of the Bank Act we report to the shareholders as follows: We have examined the above Balance Sheet with the Books of Account and other records of the Bank at the Chief Office and with the signed returns from the Branches and Agencies.

We have checked the cash and verified the securities of the Bank at the Chief Office against the entries in regard thereto in the Books of the Bank as on April 29th, 1916, and at a different time during the year and found them to agree with such entries. We have also attended at some of the Branches during the year and checked the cash and verified the securities held at the dates of our attendance and found them to agree with the entries in the Books of the Bank with regard thereto. We have obtained all the information and explanations we have required. In our opinion the transactions of the Bank which have come under our notice have been within the powers of the Bank, and the above Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Bank's affairs according to the best of our information and the explanation given to us and as shown by the books of the Bank.

VIVIAN HARCOURT, J. REID HYDE, Auditors. Montreal, 22nd May, 1916.

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