

ing piece, the afterpiece being Ros-
sini's "Tancredi."

In addition to those already named
the following clergy were present:

Archbishop Fabre, Montreal; Arch-
bishop Duhamel, Ottawa; Archbishop
Cleary, Kingston; Bishop McQuaid,
Rochester; Bishop Foley, Detroit;
Bishop Richard O'Connor, Peterbor-
ough; Bishop Denis O'Connor, Lon-
don; Mgr. O'Brien, Rome; Mgr. Jose,
Detroit; Mgr. Farrelly, Belleville;
Mgr. Routhier, Ottawa; Mgr. Rooney,
Toronto; Rev. Fathers Walsh, P. J.
Harold, Niagara; John F. Lynott,
Merritt; J. H. Colin, Midland; J.
E. Beaudouin, Lafontaine; S. F. Gal-
agher, Pickering; H. J. Gibney, Al-
lison; E. J. Kiernan, Collingwood; P.
J. Kiernan, Vroomant; M. J. Gearin,
Fios; P. J. McCall, Fort Erie; J. J.
McIntee, Port Colborne; P. McMahon,
Brehun; P. Whitney, Caledonia;
Henry J. McPhillips, Orangeville; W.
Moyna, Stayner; D. Morrice, New-
market; T. Minahan, Schomberg;
Francis McSpirt, Wildfield; James
Gibbons, Penetanguishene; J. F. Mc-
Bride, Brockton; K. J. McRae, Smith-
ville; F. Smith, St. Catharines; W. J.
Reddon, St. Paul's; A. D. Lafontaine,
Lewis Gibra, P. Lamarche; J. J. Kelly,
Toronto; M. J. Jeffcott, Oshawa;
James Hogan, Upergreville; J. A.
Trayling, Dixie; J. J. Egan, Thorn-
hill; A. P. Finan, Toronto; James
Kilcullen, Colgan; M. McC. O'Reilly,
Leslieville; J. L. Hand, St. Paul's,
Toronto; E. B. Lawlor, Toronto; J.
Lynch, Toronto; W. F. Duffy, Orillia;
F. F. Rohleder, R. Ryan, Toronto; F.
Laboureaux, Penetanguishene; T. J.
Sullivan, Thorold; P. Coyle, Toronto;
J. R. Teefe, Superior St. Michael's
College; L. Brennan, C.S.B., Toronto;
E. F. Murray, C.S.B., Toronto; A. J.
McInerney, C.S.B., Toronto; S. J.
Kine, Rev. Prior Kreidt, O.C.C., Falls
View; D. F. O'Malley, O.C.C., Falls View.
Diocese of London—M. J. Tiernan,
London; Joseph Kennedy, London;
Dr. Flannery, St. Thomas; Dr.
Kilroy, Stratford; Rev. Fathers
Hodgkinson, Woodlee; Bayard, Sar-
nia; M. J. Brady, Woodstock; J. P.
Molphy, Ingersoll; John Ronan,
Wallaceburg; A. McKee Strathroy;
T. West Goderich; John Connelly,
Lucan; J. G. Mullan, Corunna;
Michael Cummings, Bothwell; B.
Bouba, Simcoe; John O'Neill, Kin-
kora; D. A. McKee, Parkhill; P. J.
Gnaani, Wyoming; P. Corcoran, La
Salette; D. Cushing, C. S. B., Sand-
wich; P. Ryan, C. S. B., Amherstburg;
N. J. Dixon, Kingsburg.

Diocese of Peterborough—Very Rev.
P. D. Laurent, V. G., Lindsay; P.
Conway, Norwood; C. S. Bretherton,
Victoria Road.

Diocese of Hamilton—Very Rev. E.
I. Heenan, V. G., Dundas; Jas. S.
O'Leane, S. J., Guelph; F. N. Grano-
tier, C. S. B., Owen Sound; Very Rev.
Vicar-General Kozh, Paris; F. P. Mc-
Evay, Bishop's Secretary, Hamilton.
Also Canon J. A. Vaillant, Montreal;
J. Quinlan, S. S. St. Patrick's, Mon-
treal; J. Tonkin, S. S., Montreal; J.
M. McGuirk, O. M. I., D. D., rector
University, Ottawa; Vicar-General J.
O. Routhier, Ottawa; P. Brennan,
Ottawa; Mgr. Jos. V. G., Detroit; P.
Grand, Detroit; Jas. F. O'Hara,
Rochester; J. M. Kiely, Brooklyn;
T. Taaffe, Brooklyn; Jas. Taaffe, Brook-
lyn; Mgr. Gillooly.

THE ARCHBISHOP'S SERMON.

After the gospel of the Mass His
Grace preached from the text: "The
kingdom of heaven is like to a grain
of mustard seed which a man took and
sowed in his field, which is indeed the
least of all seeds, but when it is grown
up it is greater than all herbs, and be-
cometh a tree, so that the birds of the
air come and dwell in the branches
thereof." (Math. xiii., 31-32.) He
said: "The Church of Christ is the king-
dom of God on earth. It is founded
by our blessed Redeemer, it is vivified
and illumined by the Holy Ghost, who
is its abiding life, it is the home of Christ
in the sacrament of His love, the embodi-
ment of His revealed truth, the treas-
ure house of His sacramental graces,
and its purpose and object is to save
and sanctify mankind and to lead and
conduct them to the kingdom of heaven.
The Church is then justly called the
kingdom of God, and our Saviour
frequently spoke of it as such. In the
text I have quoted it is likened to a
mustard seed, which is indeed the
smallest of all seeds, but which when
it is grown up becomes a tree, in
whose spreading branches the
birds of the air take shelter. On the
day of Pentecost the Church was
founded and contained within a
small chamber in Jerusalem. In
its infancy it was small and insignifi-
cant as a mustard seed, the smallest of
all herbs; but it had within it the
promise and potency of an ever-ex-
panding and fruitful growth, and was
sown to fill the whole earth with its
majestic presence and supernatural
glory. Expansion and universality
were a necessity of its nature and a
characteristic and attribute of its life.
The bride of Christ was ever to be a
fruitful mother, *Mater filiorum lactans*,
the mother of regenerated humanity,
as Christ her heavenly Bridegroom
was the head of the new race—the
redeemed children of God. The mis-
sion of the Church was to be to all
mankind, and for all the coming ages.
The prophets saw her rising like the
sun in his morning glory, above the
horizon of time, and proclaimed aloud
to the people that her light and power
and glory would be everywhere seen
and felt, that her teaching and blessed
ministrations would not, like Judaism,
be confined to one people or to one
country, but, like the light of the sun,
they would flood the world in their
saving power and reach unto all the
generations of men. "Arise," exclaims
Isaiah, "arise and be enlightened, O
Jerusalem, for thy light is come

and the glory of the Lord is
risen upon thee—the nations shall
walk in thy light, and kings in the
brightness of thy rising. Lift up thy
eyes around about and see all these are
gathered together, they are come to
thee; thy sons shall come from afar,
and thy daughters shall rise up at thy
side. The multitudes of the sea shall
be converted to thee, the strength of
the nation shall come to thee."

THE COMMISSION

given by Christ to the Apostles em-
braced all nations and ages in its
scope. "All power," said Christ to
them, "is given to Me in heaven and
on earth: to teach all nations, baptiz-
ing them in the name of the Father
and of the Son and of the Holy Ghost,
teaching them to observe all things
whatsoever I have commanded you;
and behold I am with you down to the
consummation of the world." Now, since
our divine Redeemer imposed upon the
Apostles the duty and obligation of
preaching to and teaching all nations
all that which He Himself had taught,
there was a co-relative obligation on the
part of all nations to hear them and
obey, for in St. Mark we read: "And
Jesus said to the Apostles: Go ye into
the whole world and preach the gospel
to every creature. He that believeth
and is baptized shall be saved, but he
that believeth not shall be condemned."
The mission of the Church was to all
men for all ages—it was as wide as
the world, as universal as man, and
as lasting as time. No obstacle
could prevent its progress, no bar-
rier could arrest its course. No
mountains, lakes, or oceans could im-
pede its onward march. "You shall,"
said Christ, "receive the power of the
Holy Ghost coming upon you, and you
shall be witnesses unto me in Jerusalem,
and in all Judea and Samaria, and
even to the uttermost parts of the
earth." The Apostles began their
world-wide mission in Jerusalem, and
then went forth into all the earth—
"their sound," said St. Paul, "went
into all the earth, and their words
to the boundaries of the world." Now if
we consider, on the one hand, the
material, political and moral condi-
tion of the world at that epoch, and
on the other, the qualifications of the
Apostles for the task imposed upon
them, and the character of the truths
they announced, and of the morality
they inculcated, we are necessarily
forced to acknowledge in the growth,
progress, universal diffusion and
triumph of the Christian religion over
powerful Paganism, and its acceptance
by mankind, an irresistible and ir-
refragable proof of its Divine character.
The old world and ancient civiliza-
tion were summed up and found their
completion in the Roman Empire.
The empire and its proud capital had
reached the highest pinnacle of their
greatness, power and splendor at
the time of which we speak. The con-
quered world lay submissive at the
foot of Rome; the majesty of Roman
peace brooded dove-like over mankind.
The imperial city was in its greatness
and glory a fitting capital to so vast
and unrivalled a commonwealth.
There in elegant ease philosophers dis-
cussed various systems of thought, and
theorized on the problems of life; poets
sang in imperial verse; orators spoke
with more than human eloquence;
painters made the canvas breathe and
live; and sculptors took the rough
stones of the quarry and chiselled them
into life; in a word.

THE MOST BRILLIANT CIVILIZATION
hitherto known shed a glamor and a
glory over the city and the empire.
On the other hand, the Roman people
were sunk up to the lips in moral cor-
ruption; the concupiscence of the
flesh, the pride of life reigned supreme
over their minds and hearts, and held
them in a thrall. Surely never were
there a people so ill-fitted to embrace
truths that towered into the heights of
mystery, or a morality that demanded
the utmost self-denial and self-sacrifice;
besides, the false religion had spread
like a net-work over the face of the
empire and held it enthralled. The
religion was endeared to the people
by the memories of their fathers, was
associated with their victories and
conquests, and was interlarded with
their national traditions and histories.
It flattered their pride, held up
wealth and pleasure as the supreme
good, gratified their passions, and
defied just. Their priesthood were the
richest and most powerful corporation
in the empire. Its members belonged
to the best and wealthiest families, and
by their contact and relations with
every rank and condition of society
were bound up with the affections,
interests and traditions of the people.
Such was the world which the Apostles
were commissioned to teach and con-
vert. And what were their qualifica-
tions for such a task? They were
poor, illiterate fishermen from far off
Galilee. They possessed neither learn-
ing, social standing, nor wealth. They
were the envoys of One who some time
previously had been put to an ignomi-
nious death as a malefactor. The doc-
trines they taught were indeed beau-
tiful, sublime, entrancing, but they were
new to the human intellect, and some
of them towered away into the heights
and clouds of mystery far above the
highest flight of human reasoning.
The morality of the Gospel was a
stern and exacting nature. It made
war on human passions and lusts, it
condemned sinful pleasures and the
inordinate love of wealth, it searched
out the human conscience as with a
lamp, and claimed empire over men's
thoughts and motives. It inculcated
humility, self-denial, chastity, fasting,
and abstinence, the love of enemies,
injury of human glory and honors, and
the rewards it held out for the stern
virtues which it preached were chiefly



MOST REV. JOHN WALSH, D. D., ARCHBISHOP OF TORONTO.

to be found and enjoyed in a world to
come. Surely there was, humanly
speaking, nothing in all this to attract
the Roman people or to turn them over
to strange doctrines and strange laws
of life and conduct from their time-
honored faith and worship, and surely
also never were a people apparently
less fitted to embrace the doctrines and
moral laws of the Christian religion.
And as a matter of fact the Roman
Empire declared and waged a fierce
and bloody war against Christianity
and its votaries. For three hundred
years the whole tremendous power of
that mighty empire was put forth to
destroy the Christian religion and to
drown it in the blood of its martyred
children, but it utterly failed in the
wicked attempt. Yet, notwithstanding
all these

MONUMENTOUS DIFFICULTIES,
notwithstanding these gigantic ob-
stacles, which, humanly speaking,
were insurmountable, the Church that
had begun like a grain of mustard
seed grew into a mighty tree that over-
shadowed the whole earth, and
sheltered the nations and peoples in its
protecting branches. The living and
vivifying fruitful words of Christ were
abroad in the world and were heard.
They reached intelligences and hearts,
and won thousands and millions to
truth and virtue. As the eye is made
for the light, the human intellect is
made for truth, and the heart for the
supreme God, and so in those days of
corruption, debasement and degrada-
tion, there were innumerable souls
that thirsted for the sovereign good;
and when the truth as it was in Jesus
was presented to them it drew them as
with magnetic power from the defile-
ments and debasements of their sur-
roundings, and won them to the high-
est virtue and the most sublime self-
sacrifice. Even so early as the
second century of the Christian era,
Tertullian, one of the greatest Chris-
tian writers of the time, was able to
say to his Pagan fellow-citizens: "We, Christians
are a people of yesterday, and yet
we have filled every place belonging
to you—cities, islands, castles,
towns, assemblies, your very camps,
your tribes, companies, palaces, senate,
forum. We leave you your temples
only." The Catholic Church had
triumphed over all human oppositions,
all hostile combinations and obstruc-
tions, because she was the creation of
Jesus Christ, the Incarnate God,
because she was upheld in His omni-
potent arms and had the divine assur-
ance and promise "that the gates of
hell should never prevail against
her." It is true that the Church
had its vicissitudes. As God's
material creation has its spring of
promises and hopes, its summer of ful-
fillment and fruition, its autumn of decay,
and its winter of death and desolation;
and as autumn with its hectic flush and
sad decline, and winter with its death
and desolation, are surely succeeded by
returning spring, and the work of ruin
and death are removed and replaced
by the light and growth and fruitfulness
of returning spring and summer; so
it was with the Church. When decay
and ruin overtook her works in one
part of the world, there is a new life
and growth and healthful beauty for
her in another. And do we not find a
parallel to the condition and fortunes
of the early Church in the Church of
America and Canada? It is true the
early history of this country is Catho-
lic. It was discovered by Columbus, a
devoted and saintly Catholic, as well as
a fearless and enlightened sailor and
explorer. He was enabled to launch
on the mysterious, undiscovered ocean
by Isabella the Catholic, and encour-
aged and sustained in his

MOMENTOUS ENTERPRISE

by a Franciscan friar, Juan Perez.
And when Columbus lands on Ameri-
can soil he lifts up the cross, raises an
altar, and causes the holy Mass to be
offered in thanksgiving to God for the
great discovery, for His having un-
veiled a new world to mankind. He
gives the baptism of Catholic names to
cascades, rivers and islands, such as San
Salvador, San Trinidad, San Domingo,
etc. In like manner it was a Catholic
who discovered Canada and its vast
plains and mighty rivers. It was
Catholic missionaries who in those
days plunged into the primeval forests,
traversed vast plains, and launched
their frail canoes on the great lakes
and rivers, to convert and civilize the

ferocious savages and make them chil-
dren of God and heirs to the kingdom
of heaven. By their Catholic nomen-
clature of rivers, lakes and islands,
they impressed the broad seal of Cath-
olicity on the very physical features of
the country, so that of them it may be
truly said

"Their memory liveth on our hills,
Their baptism on our shore,
Our everlasting rivers speak
Their dialect of yore."

These thoughts bring us naturally to
the consideration of the golden jubilee
of the archdiocese, which we commemo-
rate to-day, and to the memories and
emotions it is calculated to awaken and
evoke. Here again we shall find the
law of growth and expansion which
characterized the Church in all the
ages of its history, marking its life
and mission in this section of Ontario.
It is the grain of mustard seed planted
by the early Catholic settlers, and
watered with their sweat and tears,
and carefully nurtured by holy
Bishops and zealous Bishops and
priests, growing up into a mighty
tree, overshadowing the whole land.
Here, as of old, it is first the Good
Friday of sufferings, trials and sor-
rows, and then the Easter Sunday of a
glorious life of joys and triumphs.
When in 1842 Bishop Power took
possession of this newly-erected See,
the Church was in the weakness of
infancy, and the prospects that lay
before it were anything but bright and
promising. There were then but six-
teen priests laboring in the holy mis-
sion. In this diocese, which then
stretched from Oshawa in the east to
Sandwich in the west. There were
about fifty thousand Catholics scat-
tered over this vast extent of country.
There were no institutions of learning
or of charity. The Catholics were
comparatively weak in numbers and
poor as regards the possession of
worldly goods. But the bishop was
not an ordinary man; he was a great,
learned, and holy Bishop. With a far-
reaching grasp of mind and with
almost prophetic foresight, he under-
stood the situation and its require-
ments; and by wise legislation, by the
strict enforcement of ecclesiastical dis-
cipline and the introduction of religious
orders,

HE LAID BROAD AND DEEP

the foundations on which our holy reli-
gion, now in its prosperous and
flourishing condition, so securely re-
poses. He had not, however, advanced
far in the organization of the diocese,
and in making provision for its spiri-
tual and educational wants, when his
labors in this diocese were arrested by
an appalling visitation which over-
clouded the land with the shadow of
awful sufferings and sorrows, watered
it with bitter tears, and freighted the
very air with the cries and agonies of
broken hearts. Thousands of Irish
immigrants, emaciated with famine
and haunted by the dread typhus fever
as by a destroying angel, landed on
our shores. Numbers of these afflicted
ones reached Toronto, and were
gathered into hospitals and fever-
sheds. Into those awful Gethse-
manes of human sufferings, where men
and women were writhing in
their agony, and souls were sorrow-
fully unto death, Bishop Power entered
like an angel of consolation, bringing
hope and comfort to the suffering,
healing the broken heart and
binding up their wounds, shriving and
announcing the dying and lifting up
their hearts and souls toward heaven
and their God. In the heroic dis-
charge of his sublime and Christ-like
duties the shepherd of the afflicted
flock was himself stricken down, and
after some days of intense sufferings,
but fortified by the sacraments of the
Church, he fell a victim to the dread
plague, dying as the good shepherd
should die, and literally laying down
his life for his flock. The first Bishop
of Toronto died a martyr to his
pastoral duty and to the divine
charities of his sacred office, leaving
behind him the glorious memories
of his great example, his apostolic
virtues, and of his sublime self-
sacrifice; yea, even unto death. Three
years of discouragement and depres-
sion intervened between the death of
Bishop Power and the appointment of
his successor. When Dr. de Charbonnel
entered upon his duty as second Bishop
of Toronto, he met with a condition of
things well calculated to discourage a
man of less stout heart and less resolute
spirit. St. Michael's cathedral was yet

unfinished and weighted down with the
heavy debt of \$70,000. There were no
institutions of charity, no colleges, and
few, if any, parochial schools in the
city or in the diocese at large. Blessed
with a vigorous constitution, fired with
apostolic zeal, and sustained with a
loyal enthusiasm, he traversed the
length and breadth of the vast diocese,
inspiring zeal and kindling activity
amongst priests and people, giving
heart and encouragement to all, and
infusing a new life of energy and
action into the whole diocese. Very
quickly the magic power of his influ-
ence and example was felt, and great
results followed. The heavy debt of
the cathedral was liquidated in a few
years. New churches were built in
the city and throughout the diocese.
The number of priests were consider-
ably increased. The House of Provi-
dence was built for

THE ORPHANS AND THE AGED POOR.

St. Michael College was established.
The Loretto nuns were encouraged in
educational work. The Sisters of St.
Joseph were introduced, as were also
the Christian Brothers, and parish
schools were established in sufficient
numbers in the city and in the
various Catholic centres within the
diocesan bounds. Not satisfied with
the defective law regulating Catho-
lic education in this province, he
devoted himself with extraordinary
energy and zeal to obtain its ameli-
oration, and although he did not
succeed to the extent he had
hoped, or that strict justice demanded,
his labor and efforts were rewarded
with a partial success. Feeling how
impossible it was for one Bishop to
attend adequately to the wants of his
immense diocese, and knowing how
advantageous to religion it would be
to create new centres of ecclesiastical
organizations and of Catholic life and
activity, he petitioned the Holy See for
the establishment of two other dioceses
in the western section of the former
diocese, viz., Hamilton and London;
and in this he succeeded, to the im-
mense advantage and gain of our holy
religion. After eight years of heret-
ic labor, and a most successful and
fruitful administration, he resigned his
See and returned to France, where he
sought to hide his name and fame under
the cowl of a Capuchin friar. Before
his resignation he obtained from the
Holy See the Right Rev. Bishop Lynch
as his coadjutor, who eventually be-
came his successor as Bishop of Toronto,
and on the 15th of March, 1870, Tor-
onto having been raised to the dignity
of a Metropolitan See, he was appointed
its first Archbishop. His virtues and
his labors are too fresh in your memory
to need a detailed description. In the
numerous churches built throughout
the diocese, the noble priests ordained,
the religious institutions established or
built up into greater prosperity and
usefulness, in the great and prosperous
position the Church has attained in
this Archdiocese, you have before
your eyes the magnificent memorials
of his burning zeal, his tire-
less labor, and of his long
and fruitful administration and his
all-embracing charity. The following
is but an epitome of some of the
results of his great work in this
diocese:—Loretto Convent, established
in 1862; St. Joseph's Convent, estab-
lished in 1863; St. Michael's tower
and spire, built in 1865; Loretto
Abbey, Wellington place, extended in
1867; St. Nicholas Home, established
in 1869; attended Ecumenical Council
in 1870; De la Salle Institute, estab-
lished in 1871; consecrated Bishop
O'Brien, Kingston, 1873; consecrated
Bishop Crinnon, Hamilton, in 1874;
consecrated Archbishop Taschereau,
Quebec, in 1874; Convent of the
Most Sacred Blood, established in 1874;
Magdalen Asylum, established in
1875; Convents of St. Joseph estab-
lished in St. Catharines, Thorold,
Barrie, and Oshawa; forty parish
churches and thirty presbyteries estab-
lished; seventy priests ordained for the
diocese; St. John's Grove and House
established. To these should be added
the Church of Our Lady of Lourdes,
memorial of the Archbishop's jubilee;
and the beautiful new churches of St.
Mary and St. Paul, Toronto, deserve
special mention. These figures are
more eloquent than words, and show
most emphatically how full of good
works was the late Archbishop's life,
and how rich in blessings to his people.

IN LOOKING BACK

THROUGH THE FIFTY YEARS
of the life of this See, the retrospect is
on the whole most satisfactory and con-
solating, and furnishes us with the
strongest motives for heartfelt thank-
fulness to God, who in mercy and love
works through the Church for the sal-
vation and happiness of mankind.
Fifty years ago our people were weak
in numbers, poor in their possession of
this world's goods, and spiritually desti-
tute. There were no Catholic schools
for their children, no colleges or con-
vents for higher education, no institu-
tions of charity. How different is the
picture that now presents itself in the
territory that was then embraced in
the newly-erected diocese. Toronto is
a Metropolitan See, having for suffra-
gans Hamilton and London dioceses,
about two hundred priests, and two
hundred thousand Catholics. Happier
than the faithful of some other coun-
tries, we have a Catholic system of
primary education established by law.
We possess a sufficient number of
colleges and conventual academies for
higher education, and also institutions
for the aged poor, for the protection
and education of orphans, and for the
healing and comfort of the sick
and suffering. Churches—many of
them beautiful and costly structures—
have arisen in our cities, towns, and
villages, and crosses gleam from church
steeple in the half-felled forests.
Our people share in the general pros-
perity of the country, and in propor-

tion to their numbers are well repre-
sented in learned professions and in
commercial life. There has been an
immense increase and expansion all
along the line, socially as well as reli-
giously. But the progress of the Church
has been most marked, and under God's
care it has been owing to the holy
Bishops and zealous priests and reli-
gious, and to the generous and faithful
people who have passed away. They
bore the burden of the day, and the
heat; they sowed in tears that we
might reap in joy. It is for us to take
up their work and carry it on with
zeal, self-sacrifice, and generosity dur-
ing our day. The cause of a Church
is the greatest, the most sublime cause
in the world. It is the cause of God's
truth, the cause of Christ's work on
earth, the cause of human happiness
here and hereafter, the cause of im-
mortal souls made in the image of God
and redeemed by the sufferings and
death of Jesus Christ. It is the cause
of all the best and highest interests of
humanity. It is the noblest cause that
can enlist our greatest love and best
energies. The Church is God's most
magnificent creative work and reflects
His attributes and perfections. She
is Catholic in space and time, and
fills the world and the ages
with the beauty and majesty of her
presence. Her altars are raised and her
priests are to be found wherever men
are to be saved and sanctified, and
wherever human tongue can speak the
praises of God. The first object of the
sun, emerging from the gates of the
dawn, salutes are the spires of her
churches. In his midday career he
looks down and beholds her glorious
temples and her charitable and educa-
tional institutions, and as he sinks to
his evening splendours lights up her
stained glass windows and pays a part-
ing visit to her altars. She is imperi-
shable and immortal. No weapon, said
the prophet, that is formed against her
shall prosper, and every tongue that
resisteth her in judgment. He
shall condemn. She is unchange-
able like to God, with whom there is
no change or shadow of alteration.
Like the sun, which since the first
morning of creation has never ceased
to shine and illuminate the world with
light and glory, so the Church—the
sun of the immortal world—has
never ceased to enlighten mankind,
and has illumined the whole firmament
of time with the splendor and
glory of her Divine truths, and will
shine on forever as bright, as luminous
and unfading as she was on that day
when the Pentecostal fires were
showered upon the earth.

TESTIMONY OF THE CLERGY.

The clergy of the archdiocese then
presented to His Grace a full set of
Pontifical robes, accompanied with
the following address, which was read
by the Very Rev. Dean Harris of St.
Catharines:

To His Grace the Most Rev. John Walsh

Archbishop of Toronto:

YOUR GRACE.—On this twenty-fifth anni-
versary of your episcopal consecration your
devoted clergy cordially unite in sincerest
expression of hearty congratulation on the
joy of your silver jubilee. Twenty-five years
of episcopal life are so full of merit before
God and of blessings to men that only the
"well done" of the Master can give the
praise such years deserve. Yet, Your Grace,
it may be permitted to those who have
witnessed your beautiful and noble life, and
the multiplied evidences of your glorious
work, to express, though feebly, on this joy-
ous day, the sentiments such life and work
inspire. Called, indeed, commanded, by the
vicar of Christ to assume the responsibility of
a young and difficult diocese, your ready
obedience in accepting the onerous charge
was equalled only by the splendid ability,
untiring energy, and devoted zeal with which
you fulfilled that sublime duty. The change
of See from Sandwich to London, the prac-
tical founding of a diocese, the building up of
that diocese, and the bringing it to such
financial stability and material strength, to
such spiritual and ecclesiastical perfection,
that was a noble record in the life of any
Bishop. But to all this glorious episcopal
work Your Grace has added the most devoted
and successful ministry amongst God's poor,
the frequent and forceful preaching of God's
holy word, the luminous exposition of the
sublime truths of faith in pastorals of profound
learning and fervent piety, the founding of a
most successful Catholic journal, popular lec-
tures of brilliancy and power, and material
essays on leading questions in the fore-
most periodicals of the day. All this indeed
is worthy of grateful and lasting remem-
brance and legitimate subject of generous
praise. And yet all this is but a short
superficial summary of your life and work
as Bishop of London. In all things, and
always like the Master whom you have made
your model, whose Sacred Heart has ever
been the source of your inspiration and the
secret of your apostolic strength, you would
be like Him unto the end, and when about
to leave your devoted, generous priests and
people of London, you would give them on
parting a memorial of your love. The
memorial would be a monument, and the
monument would be the best testimony of
your burning zeal for the beauty of God's
house, your untiring energy, classic taste,
varied knowledge, and tender piety—the
beautiful, magnificent Cathedral of St.
Peter's, fitting symbol of the church of
living stones you had built so wisely and
well to the everliving God. Well you knew
when about to leave them that sorrow would
fill the loving hearts of your faithful priests
and people, and indeed your own great
heart must have had its sorrow too. But, as
at the command of Christ's Vicar you went
to your glorious work, so at the Pontifical
call you were found ready to leave it, and
again, at His command, to assume the
higher and graver charge of governing
the Archdiocese of Toronto. You left the
home you had so much reason to love in
London, you came to a home in Toronto whose
priests and people have so much reason
to love you. You left the home of your
episcopate to come to the home of your
priesthood, which will fondly call it itself your
old home—the home of your first priestly
love. As a reward of the sacrifices Your
Grace made in coming, your sorrow, we
hope, was turned into joy when you came.
But in joy and sorrow you looked only
always to the sublime end of your pastoral
office. You considered the dignity of the
Fallen only as a higher duty to greater
apostolic work, and, confidently trusting to
the united, generous co-operation of the
priests and people of this archdiocese, you
continued with rare wisdom and unabated
energy and zeal the noble work you were
doing in the diocese you left so perfect.
With a zeal according to knowledge, and
ever mindful of the most pressing needs of
souls and of society, your first and most
earnest attention was given to the work of
Christian and ecclesiastical education. The
success of your wise direction, watchful care,
and generous encouragement is everywhere
seen in the well-filled schools, splendid

Continued on first page.