

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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PAPAL BENEDICTION.

Celebration of the Archbishop's 28th Episcopal Anniversary.

Plenary Indulgence Intended—Festivities of the Faculties Directed From Rome—The Archbishop's Address to His People.

An imposing and touching ceremony marked the celebration on Sunday last in St. Michael's Cathedral of the 28th anniversary of the consecration of the Most Reverend John Walsh, D.D., Archbishop of Toronto. Solemn High Mass (Coram Pontifice) was sung at 10.30 in the Cathedral, which was crowded with the faithful. Rev. Father Teofy was celebrant of the Mass, Rev. Dr. Treacy and Rev. Father Oline were deacon and sub-deacon, and Rev. Fathers Ryan and Campbell assisted the Archbishop at the throne.

FATHER RYAN'S SERMON.

The customary sermon was preached by Rev. Father Ryan, who spoke on the gospel of the day, dwelling on the test of love and strength which the Saviour imposed upon Peter before entrusting to him the care of his lambs and sheep. Peter, for the Master's sake, declared himself capable of loving his enemies; Leo, his successor of Peter, proved by his recent beautiful encyclical to his separated brethren that he does love his enemies. The preacher also spoke of this test of love in connection with their venerable Archbishop, the 28th anniversary of whose consecration they were celebrating at this family feast. This noble quality of love their Archbishop had shown in the splendid dogmatic pastoral which had left a deep impression upon their hearts, in his letter, or rather treatise, on the Sacred Heart, and in his last most instructive and touching appeal for the poor suffering souls in Purgatory. They thanked God they had a worthy representative of Leo in the Archbishop of Toronto, who in the great western diocese had built up many churches and crowned them with a noble cathedral, and who in Toronto had taken up the works of his glorious predecessor and brought them to completion. The House of Industry and the Industrial Home for boys were intimated. "I have," said Father Ryan, "been around in many cities and I have not seen a city on this continent that can offer such magnificent testimony of Catholic generosity than this; I have not seen one city where Catholics, according to their number, have done so much. It is a city of mercy, where all denunciations of Christians are doing good work, and for Catholics it is a city of colleges, academies, schools, homes, hospitals and all the best evidences of Christian generosity and charity." While all sorrowed when their late pastor had passed away, yet they thanked God with gratitude for their venerable Archbishop from whom today they would receive the Papal benediction; and let them all learn from the lives of their Pope and their Archbishop that there is one ministry which all can exercise—the ministry of love and mercy towards one another.

THE PAPAL BLESSING.

After the Mass the Archbishop, addressing the congregation from the sanctuary said: In accordance with the announcement already made to you I am about to give you to-day the Papal benediction. This blessing of the Pope conveys with it a plenary indulgence on the usual conditions. The Pope has authorized me to give you this blessing in the same way as if he were present in person himself, and doubtless my dearest brethren, this blessing will carry with it many favours and many graces—the blessing of the Vicar of Jesus Christ. The patriarchs in the old law blessed the people and blessed their sons, and the consequence was many favours received. Moses with uplifted hands blessed his people when they were contending against the herd of Amalek in the desert and the result was a glorious victory for his army. David blessed his people and the result were many favours and graces received by them, and so down through the course of the ancient dispensation we find this practice of blessing the people of God by His messengers. In the fullness of time our blessed Lord came and He was the plenitude of grace and blessing. He blessed the world. He blessed mankind. He blessed the children brought to Him. He blessed the sick, the leper, the diseased, and the result were the most surprising cures. This power of

blessing Jesus Christ has bestowed upon His church. What he did the Church has been authorized to do, for He, said in His apostles before He ascended into heaven: "All power is given to me in heaven and on earth; go therefore teach all nations and behold I am with you in the plenitude of my power all days down to the consummation of the world. And so the Church of God continues His mission of blessing and administering to mankind, and surely my dear brethren, if the blessing of the patriarchs of old and the prophets of old brought with it many favours and graces, we behold in the Vicar of Jesus Christ a greater than the patriarchs, a greater than the prophets of old, for he is the representative of the Son of God himself. So therefore open your hearts and souls for the blessing of the successor of Peter, may this blessing descend upon you and enter into your hearts bringing with it many favours both spiritual and temporal; may this blessing accompany you to your homes and may it light up those homes with the light of the favor of God; may this blessing stay with you all the days of your life, and may it be with you upon your death bed as a guarantee of the favor and comfort of God in your last hour. This day of blessing my dearest brethren is for me a day of memories. This day twenty-eight years ago the burden of the episcopal office was placed upon my shoulders in this cathedral. Of all the bishops who attended on that occasion not one remains alive to-day. I have been left in the mercy of God to see many of the things of His divine goodness in the long track of this period of twenty-eight years. I cannot in whole or in part appropriate the good things that Father Ryan in the abundance of his generous heart has spoken of me; I cannot appropriate these things to myself. That is not the picture that presents itself to my conscience; but I will say this that it is the will of God to do great things and good things through very feeble instruments, and, as St. Paul himself has said, that the weak things of the world God has chosen that He might confound the strong; that the foolish things of the world He has chosen that He might confound the wise; that the base things and contemptible things He has chosen that He might confound the things that are good, in order, as St. Paul tells us, that no flesh shall boast of glory in His sight. This is the way of God, and according to that way when the Lord ordained to select apostles to carry out His divine mission among mankind, He sought those apostles for the conversion of the world, for the establishment of a new civilization on earth, not among the haughty, the great, the noble or the learned; but He sought them from among the poor fishermen and artisans that surrounded Him, and they were the men to convert the world. Such my dear brethren is the economy of God that virtue and grace shall be plentifully poured upon the world through the ministrations of His chosen servants, and that the fruitification of their work they shall not attribute to human agency, but to the goodness of God alone. God bless you all my dear friends: ask the blessing of God upon this old body that during the remaining time left to him God may enable him to do His will and His work until the hour comes when he shall bow to the decree that awaits us all. God bless you.

The authority of the Papal blessing was then read to the congregation both in Latin and in English by Rev. Father Ryan. The subjoined is an authentic translation of the faculties for imparting the Plenary Indulgence granted by His Holiness the Pope to His Grace the Archbishop of Toronto. The Supreme Pontiff Leo XIII, has on the 12th day of August 1889 granted to the Most Illustrious and Most Reverend John Walsh, Archbishop of Toronto, the faculty of imparting, within the limits of his diocese, the Papal Benediction with Plenary Indulgence to those who being truly penitent have confessed their sins and received Holy Communion shall be present at the ceremony and shall pray God for the propagation of the faith and the exaltation of the Holy Roman Church.

The same faculty is conceded of bestowing three times a year a Plenary Indulgence to those who being truly penitent shall have confessed their sins and received the Holy Communion. P. MURPHY, Sub-Secretary. This document having been read the Conductor was chanted after which the Archbishop turning towards the people pronounced the Papal Benediction.

ST. MICHAEL'S HOSPITAL.

Opening of the New Addition in a Few Days—Advisory Board of Management.

The new addition to St. Michael's Hospital, the magnificent gift of our fellow citizen Mr. Hugh Ryan, will be formally opened in a few days.

An advisory board for the management of the hospital is composed of His Grace the Archbishop of Toronto President; Hugh Ryan, 1 Vice President; Sir Frank Smith, 2 Vice President; H. T. Kelly, Secretary. The other members of the Board are his worship the Mayor, Mr. Thomas Long, Mr. Matthew O'Connor and a representative of the Provincial Government.

REV. FATHER DU MORTIER.

Death of a Saintly and Beloved Jesuit at Guelph—The Funeral.

GUELPH, Nov. 9.—In the death of Rev. Father Du Mortier, S.J. which took place on Friday evening at 8 24, is removed from our midst a loving, kind and venerable priest. The Rev. Father was one of the early missionaries in this section, and worked in many fields before he came to Guelph nearly 40 years ago. During his stay here he endeared himself to all men, no matter what their religious belief. He was universally loved by the members of his Church. His charity was unbounded and was not confined to the people of his own fold. Among the Protestants of this section Father Du Mortier had many warm friends.

On the 17th of May last the golden jubilee of Father Du Mortier's ordination was celebrated with appropriate ceremony. While his health permitted he made occasional calls on old friends, and his cheerful manner and witty sayings carried sunshine where ever he went. After he had prepared for death and received the last Sacraments, he said: "I am now in the hands of the Lord." On Saturday his body was removed from St. Joseph's Hospital, where he lay, to the Church of Our Lady, where it lay in state. On Sunday morning at 7.30 a Requiem Mass was celebrated by Rev. Father Kenny, S. J., at which the full choir rendered appropriate music. The ceremony was very touching and impressive. No clergy from a distance were present on account of the difficulty of transportation, and having their own parishes to attend to on Sunday. Every seat in the church was packed, fully 2,000 were present when the burial service began at 9 o'clock. Rev. Father Kenny, S. J., officiated, assisted by Rev. Fathers O'Loane, S. J., and Kavanagh, S. J. The pall bearers were Messrs. J. E. McElderry, James Mays, John Gore, P. Downey, John Harris, M. P. Doyle, Thos. Heffernan, C. Kleopfer, D. Coffey, Dr. Norman, John Murphy, and M. O'Connor. He was the wish of the Rev. Father that his funeral obsequies be as simple and plain as possible. This wish the good fathers endeavored to fulfill. At the conclusion of the ceremony the body was moved down the aisle of the church to the hearse, where it was to be conveyed to the cemetery, there to be interred among the faithful whom he labored with for so many years. As the cortege moved from the church it was followed by carriages containing the clergy and altar boys. Next followed on foot the members of the C. M. D. A., League of the Cross and St. Vincent de Paul Societies, after which came other members of the congregation and carriages. The sight of the procession was something to behold. In carriages were representative men of the city and country. Along the route it was witnessed by hundreds. When the grave was reached the last sad rites were performed by the good Fathers, Rev. Fathers Kenny, S. J., O'Loane, S. J., and Kavanagh, S. J. The scene here was very impressive and many a tearful eye was visible. It is the first priest buried there. Fitting is it that his dust shall co-mingle with that of his people whom he loved so well and served so faithfully.

The Rev. Father was born in Toulouse, France, Feb. 18th, 1818, and graduated at the Grand Seminary of that place. He was ordained priest by Archbishop Debonald in Lyons, on May 17th, 1845. He was then appointed as curate at the parish of Eriguay, and coming to America proceeded to Montreal, where he was stationed for one year at Boucherville, assisting Rev. Father Pepin, the parish priest. From there he went to St. Vincent de Paul, where he acted as chaplain to the Ladies of the Sacred Heart, and at Sault-au-Rapide. He was then sent to New York state and entered Fordham College, where he was Professor of Latin for three years, until he was re-

moved to Guelph on August 6th, where he canon as parish priest of Holzner, who was parish priest of St. Mary's. The latter priest, however, died the same month, and the work of establishing and taking charge of the outside missions fell upon his shoulders. As no churches were built at this time in his mission, except in Glora and one or two other places he was obliged to celebrate mass in the houses of different parishioners, such places being four miles apart. For over five years this work received the whole of his attention. He was then removed to Montreal, where he remained for one year, then being sent to Chatham to assist Rev. Father Connelley in parish and mission work. He remained there for eight years, when he was removed back to Guelph, and remained here ever since. R.I.P.

ST. JOSEPH'S ACADEMY.

Brilliant and Unique Entertainment in Honor of His Grace the Archbishop.

A brilliant attendance increased the success of the festival entertainment, in honor of His Grace the Archbishop of Toronto, given by the pupils of St. Joseph's Academy, St. Albans street on the 11th afternoon. The descriptive program of the evening was most excellent, and it may be said that the program presented throughout with the utmost grace and spirit. The entertainment took the form of a drama entitled:

A CORONAL TO GRACE.
OUR PRIMATE'S FEAST.
FEAST-DAY CHORUS IN THREE ACTS.
DRAMMA PERSONARUM.
Crown Bearer.....Miss Nordell
Elin.....Miss Quinn
Scott.....Miss Corbett
Albin.....Miss Kelly
Canada.....Miss Etta Heron
Eusebio.....Miss Kelly
Chorus of maidens and the little ones.

Take then thy children's crown
Wreathed with our hearts' deep love
Prelate and Father, we offer thee all
Kind wishes blending with prayers a'v'le ascending
That graces celestial upon thee a'v'le
Rose of Britannia its fragrance soft sheddeth
Scourge their heather its dew doth distill
White Erin's reftroll bringeth the blessing
Of Peace, sweetest soft-gift, love and good will
So, 'twouldst deep 'neath our Coronals
Canada's maple brightly doth shine
All its fair leaves clove-intwined with the
heart-will
"Manna-sweet Feasts, dearest Father, be
thine
Take then thy children's wreath,
Formed ere we part,
Hilo its fond memory deep in thy heart.
The programme opened with an instrumental duet—Overture to "Der Freyschütz," Weber. The Misses Kenny, Boyle, Clavet, O'Brien, Casserly, Carson, Curtis, Kieley, B. Curtis, Quinn, Sumner, Doran, Cavanna, Fitzgerald, R. Casserly, T. Shannon.
Prologue—Miss Nordell.

ACT I.—SCENE I.
Maidens bearing gifts from afar welcome
My 'tial greetings the hallowed feast-day
Ere apostolic the Isle of Saints and
Scholars. Tableau and Irish melody.

ACT II.—SCENE I AND II.
Scott and Albin present offerings:
they speak the glories of their respective
lands. Eusebio calls on her votaries to
enhance the festival joys by her magic strains.
At her call the instrumental solo—sur
Prætorium—performed by the Misses Clavet,
Kenny, O'Brien, Curtis, Kieley, Boyle, Cas-
serly, Carson.

ACT III.—SCENE I.
The little ones of greeting and Canada's
offerings. Tableau and Irish melody.
Epilogue—Miss Nordell.
Feast-Day Chorus—The Choral Class.

ACT IV.—SCENE I.
Vocal Solo (Millard)—Miss Heron.
Instrumental Duo—(a) Grand Valse de
Concert; (b) Polka—Rondo (Holt).
Pianos—The Misses O'Brien, Casserly,
Carson, Curtis, Kieley, Boyle, Boyle,
Mason, Morrow, Shanon, King, T. Shannon,
Quinn, R. Casserly, O'Byrne, Murphy,
Violins—The Misses Kenny, Johnston,
Hughes, O'Connor.
Harps—The Misses Kieley, Cavanna.
Guitars—The Misses Curtis, Leonard,
Mandolins—The Misses Sumner, C. Sullivan.
Banjos—The Misses Clavet, Duggan.
Chorus (Hunt)—The Choral Class.

Catholic Almanac for Ontario.

We cannot too highly recommend the new Illustrated Catholic Almanac for Ontario to our readers. The book is published by the Sisters Adorers of the Precious Blood, and when it is considered that every one of the hundred large pages contains nothing but original formation and reading, the price at 25c., for a remarkable book, it is a Canadian Almanac for English readers, and has no Catholic rival in the field. The fact that Canadian Catholics ought to patronize native enterprise is one that carries weight of course; but in this case the book offered by the Sisters is a necessity in every Catholic home, for the information it contains and for the mass of Catholic reading offered. There is not a page that may not be read with interest and profit. The church directory, clergy list and directory of the Catholic societies of Ontario are all complete and reliable. The illustrations are of a high character, the appearance of the book is pretty and it is handsily made up.—[Sisters of the Precious Blood, Toronto.]

WINTER LECTURES.

The Perpetual Primacy of St. Peter.

Objectious Answered—Rev. Father Bran Cou-
tains the Series of addresses at the Cath-
edral—The Protestant Position dealt With.

Resuming the Cathedral lectures on Sunday evening, the 3rd, Father Ryan said:

We have seen that Christ our Lord conferred on St. Peter the primacy of jurisdiction over the entire Church, and that this primacy was, and is, by divine intention and divine institution to last till the end of time. Christ our Lord, before going to His Father in heaven, made St. Peter His visible representative. His vicar, upon earth, and He wished, and expressly and clearly said He wished, to have a visible representative on earth, as His vicar and supreme head of His visible Church as long as that Church should last. We have proved these two assertions—that Christ our Lord instituted the primacy, and that He wished the primacy to be perpetual—from texts of Scripture interpreted by the best expositors, ancient and modern, Catholic and non-Catholic. But there are some objections urged against our proofs and interpretations that we think it well to consider before proceeding further. We make it a point in these doctrinal lectures

TO STATE AND PROVE
one thing at a time. This we do for the sake of clearness and force in statement and proof, and for facility and thoroughness in the knowledge we wish to impart. And just as we state and prove one thing at a time, so we shall consider and answer only one objection, or one set of objections, at a time, and such objections only as are fairly urged against our proofs. It will be remembered that we proved our assertions regarding the perpetual primacy of St. Peter from the words of our divine Saviour, recorded by St. Matthew, ch. 16th, and St. John, ch. 21st, with some parallel or explanatory passages from other parts of sacred Scripture. The strongest objections urged against the primacy are brought against these two texts, and it is only the strongest objection that we think it worth while to answer. We shall take the objections in order, and it will be interesting to find, not only that each and all can be satisfactorily answered, but that the answer will serve to elucidate our subject and confirm our proof.

The first objection is this: When Christ our Lord, speaking to Peter, said, "upon this Rock," He pointed to Himself, and therefore the Church is built, not on Peter, but on Christ. This is a good sample of a Protestant objection. It is founded on mere imagination and evident misinterpretation. For answer we say: first, Christ did not point to Himself; secondly, He could not. If Christ pointed to Himself the inspired writer was bound to tell us so. While the words, "and upon this Rock," "and I will give to thee the keys," etc., unmistakably show that Christ could not have pointed to Himself. The question is not what Christ did, but

WHAT CHRIST SAID,
and He said He would build His Church on Cephas (Peter, the Rock), as plainly as words could say it. But, they urge, Christ was the Rock, for St. Paul says, 1 Cor., 10:14: "The Rock was Christ." Yes, but what Rock, the Rock on which He built His Church? Certainly not, but the rock out of which the water flowed for the Israelites in the desert, which is quite another thing. "And they all drank out of the spiritual Rock that followed them, and that Rock was Christ," says St. Paul. But this Rock that Christ makes the foundation of His Church is Peter, and so Christ Himself says. No, the objector continues, that cannot be, for St. Paul says again in the same Epistle, 8 11, that Christ is the foundation stone, the bed-rock, of the Church. Here are the Apostle's words: "For no one can lay another foundation than that which is laid, which is Christ Jesus." This is one of the strongest objections Protestants bring against the Primacy of St. Peter, and it deserves to be carefully considered, for at first sight it seems specious and plausible. But it is just one of these objections that when fairly and fully examined only serves to confirm our proof. The objection assumes that we deny that Christ is the foundation stone of the Church. Now, we not only do not deny this, we most strenuously affirm it. We say that Christ is the Rock. He is

THE FOUNDATION STONE
of the Church. The inviolable Rock
out without hands from the clouds

fills the foundation stone that no man could lay, other foundation no man can lay, but other foundation, God if it so please Him can. We do not say that Simon the son of Jonas made himself Peter—the Rock; nor that he built the Church on himself, or even on Christ the Son of the living God. But we do say that Christ the Son of the living God made Simon Son of Jonas the Rock on which He built His Church. He, Christ Jesus the Lord is the first Rock, the foundation Rock, and He makes Peter the second Rock that rests upon the first, "the foundation set in the foundation," "having all its strength and durability from the Rock on which it rests and that Rock is Christ. In other words, we do not say that Peter is Christ, but we do say that Peter is Vicar of Christ. Peter is visible head of the Church but only as vice-gent, as vicary of Christ the supreme invisible head. Therefore we answer the objection by saying that the fact that Christ is the Rock, the foundation of the Church, is absolutely necessary to our contention that Peter is the Rock, for without Christ, the eternal Rock, to rest upon Peter's power, Peter's primacy could never be divine, and we claim of course, that it is divine. St. Leo makes the answer to this objection a splendid statement of Catholic truth. Paraphrasing the words of our Saviour to Peter, St. Leo says: "As my Father manifested my divinity to thee to make known to thee thy excellencies; for thou art Peter, that is, I am the inviolable Rock that maketh both one, and the foundation other than which no man can lay; nevertheless thou also art a Rock, because thou art strengthened by my power, so that those things which belong to me by nature are communicated to thee with me by participation." Our adversaries

ARE NOT YET SATISFIED
and urge this objection in another form. But, they say, Peter was not the only foundation so chosen and named by the Saviour, for all the apostles were foundations, as St. Paul tells us in his epistle to the Ephesians 2. 20. Here the objector answers himself. His last difficulty was that Peter could not be the foundation of the Church because Christ our Lord is the only foundation. And now his difficulty is that there were twelve or thirteen foundations. Of course the Church was founded on the apostles, as we profess in our creed by calling the true Church apostolic. But out of these twelve apostles one was chosen, and only one, to be the foundation stone, the Rock, on which the others were to rest, as he was to rest on Christ. Besides, to Peter, and to Peter alone, was said: "Feed my lambs, feed my sheep." Which plainly and forcibly meant that Peter received supreme, ruling power, even over the other apostles. In the power of the priesthood, in the power of the episcopate, in the power of the apostolate, all were equal. In the power of the primacy Peter was alone. "Thou art Peter," "To thee I give the keys," "Feed my sheep," were words addressed to Peter only, and these were the words that made him first Pope. But Peter was not superior to Paul as urged as the last objection, for Paul tells us he "withstood Peter to the face" (Gal. 2, 11). This objection supposes and proves the primacy. If Paul were Peter's superior, or even his equal, there would be no meaning in the difficulty. It is

ONLY ON THE SUPPOSITION
that Peter was Paul's superior that there is any sense in the objection at all. But why should not an inferior give a little friendly advice to a superior. Mr. Stead tells us that the sturdy and staunch Archbishop of Cashel gave a piece of his mind to the Pope. Did that destroy Leo's supremacy? The matter between Paul and Peter at Antioch was not an affair of dogma, but of discipline, in which a friendly advice might be useful, even to a Pope. St. Augustine says that Peter gave a good example to his successors in that he did not disdain to be corrected by his inferior.

So much for the principal and strongest objections brought by Protestants against the primacy of St. Peter. Protestants are good at objecting; it is the only thing they are good at. But a religion founded on objections is certainly not a religion founded on a rock. The Catholic begins and ends by affirming, and he knows what he affirms. The Protestant begins and ends by denying, and he doesn't know even what he denies. The only thing he seems to affirm is that Scripture is the only, plain, universal rule of faith. But the moment we begin to use the rule he begins to protest! Surely this very fact of our being unable to agree on the plainest point of Scripture is proof sufficient that we need a Pope.