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A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.

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FIFTY YEARS.

This year of grace, 1892, will be ever memorable in the annals of the Western world as a year of jubilees. All America, both North and South, has within the past few months, been busy honoring the memory of the great discoverer, whose faith and fortitude gave to the world just four hundred years ago, this vast continent so rich in all that contributes to the temporal welfare of man, and destined to open a new era in the history of our race. In our own country we have been celebrating not only the immortal deed of Columbus, but two other events remarkable in our history as a people. First, the twenty-fifth anniversary of the Confederation of the several Provinces which now form the Dominion of Canada, by the adoption of the Act of Union in 1867—an event which, in the not distant future, will perhaps be regarded as our birthday as a nation—and secondly, in this favored Province, the centennial of our existence and the assembling of our first local Parliament. In these events, apart from the general interest felt in them by our people as a whole, Catholics have a special interest, in that those of our faith have borne a more or less prominent part in all of them. In the celebration of that most momentous event, the discovery of America, the Catholic Church has fittingly borne a conspicuous and enthusiastic part. The glory of the event is surely hers. It was the faith of which she is the custodian that inspired Columbus in his immortal enterprise; it was her ministers who sustained and consoled him in the difficulties which he had to surmount and the disappointments he had to contend with ere he was able to set out on his memorable voyage; and it was by the co-operation of a Catholic sovereign that the voyage became a possibility. In the bringing about of Confederation in Canada Catholics took by no means the least important part, as the debates in Parliament and the work of education in the Provinces clearly prove; and in the work of the foundation of Upper Canada, Simcoe had no more faithful lieutenant than the Catholic Macdonell.

But two further events which more nearly concern the Catholics of Toronto, are those which we celebrate this week—the

Silver Jubilee of the consecration of our great Archbishop, and the Golden Jubilee of the diocese. To the first of these two events reference is made elsewhere in the Review's columns. With the second we have here to deal.

Down to the year 1819 the whole of Canada was under the jurisdiction of the Bishops of Quebec, with the exception of Nova Scotia, which two years earlier had been separated from that diocese and erected into a Vicariate Apostolic. In 1819 Upper Canada was likewise detached from the diocese of Quebec, and placed under the charge of Right Rev. Alexander Macdonell, who, on Dec. 31st, 1820, was consecrated Bishop of Resina and

Vicar-Apostolic of Upper Canada. Five years later (Feb. 14, 1826) the diocese of Regiopolis, or Kingston, was called into existence by Pope Leo XII., and from that date the history of Ontario as a distinct ecclesiastical division commences. Bishop Macdonell became first Bishop of Kingston, and as such had jurisdiction over what is now the archdiocese of Toronto. In 1840 that saintly prelate died, and was succeeded by Rt. Rev. Remigius Gaulin, who, feeling the burden of so vast a charge too much for his strength, applied to the Holy See for a co-adjutor, or, failing that, for a division of his diocese. The Province of Upper Canada had by this time greatly developed and increased in population, and as facilities for travel were still in a very primitive state, it was impossible for one Bishop to properly govern the whole province. Pope Gregory XVI. recognized this, and within two years from the death of Bishop Macdonell issued Bulls, erecting the western half of the Province into a separate diocese, naming,



His Grace Archbishop Walsh.
AD MULTOS ANNOS.

at the same time, as its first bishop, Very Rev. Michael Power, Vicar-General of the diocese of Montreal. To Bishop Power was granted the privilege of choosing the city and title of his See, and as Toronto was then, as now, the most important city within its boundaries, he fixed upon it as the most suitable place from whence to govern his diocese. The new Bishop was consecrated in the parish church of Laprairie, on May 8th, 1842, and on the 25th of June following, arrived in Toronto and took possession of his See. It is this event which is celebrated this week in conjunction with the Archbishop's jubilee.

It is not our purpose here to enter upon a detailed account of