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CONSECRATION SERVICE.

RT. REV. DR. O'CONNOR CONSECRATED AS BISHOP.

An Impressive and Impressive Service—Witnessed by the Priests of the Diocese and Parishioners of St. Peter's—A Large Number of Prelates and Priests Present—Eloquent Sermon by Bishop Walsh.

[From the Peterborough Review.]

Wednesday was a memorable one in the history of the Catholic Church of Toronto, more especially, and of the diocese of Toronto. For the first time in the history of the diocese of Peterborough the most imposing, solemn and august rites in the ritual of the Catholic Church were celebrated in St. Peter's Cathedral—the consecration of a Bishop. The essential ceremony by which the power of the Episcopacy is communicated, the imposition of the hands with prayer, but the examination, the delivery of the emblems of pastoral authority and the many other ceremonies, formed a whole which was at once magnificent and impressive. About two years ago Bishop Dowling was installed into the office of chief pastor of this diocese and the installation services were witnessed by an immense gathering of people, both Protestants and Catholics, and this morning the consecration of Dr. O'Connor to the episcopal seat attracted another immense congregation which filled St. Peter's to the fullest capacity. The gathering of the clergy was the largest ever held in Peterborough and there were ten Bishops and Archbishops present. The audience was not composed entirely of Peterborough people, for an excursion arrived here last night from Barrie with quite a large number on board and the surrounding towns all contributed to the multitude which turned its feet eastward and sat and witnessed the impressive ceremony, which lasted over three hours, with great interest and attention. The scene within the altar rail was one of magnificence and pomp, the Bishops in their purple, the officiating Bishops with their stoles, robes trimmed with gold, and the white robes of the minor clergy and acolytes, made a gorgeous and imposing show. While besides the high altar, a smaller altar for the use of the Bishop-elect stood to the right of the episcopal throne. Bishop Foley, of Detroit, Bishop LeFevre, of Three Rivers, Bishop Walsh, of London, and Bishop Dowling, of Hamilton, were among the prelates occupying seats within the rail who did not officiate in the ceremony.

The Ceremony.

At ten o'clock sharp the procession entered the church from the vestry, and passed down the east aisle and up the centre to the altar rail. It was led by the crossbearers and acolytes, then came the minor clergy, then the Bishops, then Bishop-elect O'Connor, and the senior and junior Assistant Archbishops Fabre of Montreal, and Archbishop Duhamel, of Ottawa, and the Consecrator, Bishop Cleary, of Kingston and his chaplains brought up the rear. The officiating clergy were as follows:

- CONSECRATOR.—Bishop Cleary of Kingston.
- CHAPELAINS.—Rev. Father Kelly, of Kingston, and Rev. Father Murray of Cobourg.
- FIRST ASSISTANT.—Archbishop Fabre, of Montreal, with Rev. Fathers Martin and Lacroix, of Montreal, as Chaplains.
- SECOND ASSISTANT.—Archbishop Duhamel, of Ottawa, with Rev. Fathers Whalen and McGivern of Ottawa.
- COMPARATORS.—Dr. O'Connor.
- CHAPELAINS.—Very Rev. Father Laurent, V.G., of Lindsay, and Very Rev. Father Brown of Port Hope.
- ASSISTANT PATRONS.—Very Rev. Father Rooney, of Toronto.
- FIRST MASTER OF CEREMONIES.—Father Kloesher, of Berlin.
- SECOND MASTER OF CEREMONIES.—Mr. Santoli, of Berlin.
- CHANTERS.—Father Chandler, of Toronto, and Very Rev. Father Laurent, V.G., of Toronto.

The Consecrator, Bishop Cleary, was vested in full Pontificals and the Bishop-elect had on the amictus, alb, cincture and stole, furred upon his breast as a priest, and the cope. The two assisting Bishops were in robes, stoles, copes and mitres. The procession arriving at the altar the consecrator took his seat before the altar and the Bishop-elect was presented to him. The apostolic commission was then read and the oath taken on bended knees. Then examination being closed, the assistant Bishops led the elect to the Consecrator before whom he knelt and reverently kissed his hand. The Consecrator then laid off his mitre, turned to the altar and commenced the mass as usual, the elect being at his left hand and the assistant Bishops in their seats. After the consecration, the Consecrator continued the mass to the last verse of the sequence, when he again took his seat before the altar. The Bishop-elect, after the consecration, with the assistant Bishops and the attendants proceeded to the smaller chapel where he laid his cope, and opening the stole he put on the petoral cross and girded on the stole without crossing it on his breast. He was also vested with the tunicle, dalmatic and chasuble and put on the sandals, and then standing at his altar between the assisting Bishops he read the epistle and the first part of the sequence, the assistant Bishops led the elect before the altar, and having saluted the Consecrator, the Consecrator and the assisting Bishops resting forward in their seats and the elect lying prostrate on the left hand of the Consecrator and the others kneeling, the Litany of the Saints were sung. The Litany finished, the elect knelt before the Consecrator who took the book of the Gospels and placed it on the shoulders of the elect where it was so held until, given to the elect. It was placed, inversely, the bottom of the page being turned towards the Consecrator. The instruction conveyed by this rite is apparent—the Gospel must not be for

him a sealed book, the duty of unfolding the truth which it contains especially pressing upon him. This rite is an ancient, being found in all the ancient rituals, Latin, Greek and Syriac. The imposition of hands immediately follows the placing of the gospel on the shoulders of the elect, and, after several prayers for general blessings, the consecrator, placing his hands on the crown of the head of the elect, offered up a prayer.

After this he took the Gospel and, placed it on the holy table, and put the humeral ornament on the new Bishop, with the words "he is worthy." The prayers which followed are very ancient, and determine the laying on of hands to signify and confer the grace and power of the episcopacy. The head of the Bishop-elect was then bound with linen cloths to prevent the oil with which the crown of the head was anointed from dripping to the ground, and then, after a short prayer, the sacred anointing was sung. At the end of the first verse, while the choir continued singing the hymn, the consecrator made the sign of the cross with holy chrism on the head of the Bishop-elect and anointed the crown with the words, "May thy head be anointed and consecrated with heavenly benediction in the Pontifical Order, in the name of the Father, of the Son, and of the Holy Ghost." The anointing of the hands then followed with the unction of the 132 Psalm. The hands were then joined and placed in a linen scarf, suspended from the neck, through reverence of the oil with which they were anointed. Then the Book of the Gospels was taken from the shoulders of the consecrated by the consecrator and the assisting Bishops and handed to the new Bishop with the words:—"Receive the gospel, go preach to the people committed to thy care, for God is present, that He may increase to thee His grace, who liveth and reigneth, world without end." Then the consecrated received the kiss of peace from the consecrator and the assisting Bishops. The newly consecrated Bishop then retired with the assistant Bishops to the smaller chapel where the oil was rubbed off with the crumb of bread. Having washed his hands he proceeded with the Mass, to the offertory exclusively, as also did the consecrator, after which the consecrator again seated himself before the altar, and the consecrated prelate, attended by his assistants, presented himself and offered two lighted tapers, two ornamental loaves and two small ornamental barrels of wine and kissed the consecrator's hand as soon as the offering was received. Then the consecrator having washed his hands, went to the altar and the Bishop-elect went to the episcopal side, each having his own missal, and read together, there being only one Host and one chalice for both. The kiss of peace was given as usual by the consecrator, and after Mass had continued as usual, the consecrator gave his blessing and seated himself before the altar, the newly consecrated prelate also seating himself in front of his own altar.

The Sermon.

Bishop Walsh, of London, then rose at this stage of the ceremony, to deliver the consecration sermon. His Lordship is a man whose hair is grey with the march of time but who, nevertheless, speaks with a vim and fire and his sermon to-day was an excellent one and was listened to intently. He opened by referring to the occasion upon which they were gathered which was one of absorbing interest, not only to the clergy of the diocese, but also to the clergy of the diocese of Toronto. The ceremony of elevating a priest to the episcopate was full of meaning, instruction and edification. He then went on to speak of the duties and of the importance of the office of a Bishop. He dwelt at length on the apostolic succession of the clergy of the Catholic Church and said that outside of the apostolic college there was no commission to preach or teach the gospel, no commission of Christ to administer the sacrament or offer the services of the church, and any one who dared do so was not entering in by the straight way but was attempting to go in as a thief or a robber. The head of the apostolic college was the Vicar Peter, who was to the church what the foundation stone was to a building. He pointed out that it was incumbent upon all who claimed to be ambassadors of Christ to prove their mission and he said every Catholic had the assurance that he was a member of that church which the Son of God had built with the apostles and which was instituted by God Himself. They knew that the apostolic genealogical tree they could trace the long line of Popes and Bishops back to the apostles and they could connect Pope Leo XIII. in the Vatican as Rome to-day with St. Peter who had been given the divine command by the Saviour. He again referred to the ceremony they had just witnessed and spoke in eulogistic terms of Bishop O'Connor and asked for him the co-operation and obedience of the people. In closing he spoke a few kind words of the Bishop of Hamilton, Bishop Dowling, and of the great prosperity and progress which this diocese had enjoyed under his administration.

Concluding the Ceremony.

At the conclusion of the sermon, the final rites of consecration was proceeded with, namely, the blessing of the mitre, of the crozier and of the gloves, after which the ceremony of placing the new Bishop on the episcopal throne was performed, and as the *Te Deum* was sung the new Bishop passed through the church blessing the people as he moved along. The ceremony which is of such a character that a description giving a proper conception of them with their solemnity and impressiveness cannot be given, were watched with interest and amid impressive silence by the immense audience.

Welcome from the Clergy.

When His Lordship Bishop O'Connor had retired to his episcopal seat, the clergy gathered around him, and Very Rev. Father Laurent, V.G., of Lindsay, read the following address from the clergy of this diocese:—

To the Most Rev. Richard Alphonsus O'Connor, D.D., Bishop of Peterborough.

WE, the priests of your Diocese, hasten to offer our homage, and wish you *ad multos annos* as Bishop of Peterborough. In Peterborough for the first time has been celebrated to-day the gorgeous rite which 2,000 years ago was celebrated for the first time in Jerusalem. Through your hands, O Consecrator, the gorgeous rite has transformed you into a Bishop of the Holy Catholic Church, and well may we

exclaim "By the Lord hath this been done, and it is wonderful in our eyes." The mitre tells of your Pontifical dignity, and seems to say "Obey your Prelate." The Crozier tells of your Pastoral authority, and seems to say, "He that heareth you heareth me." The ring tells of your indissoluble union with the spouse of Christ, and seems to say "Christ loved the Church and delivered Himself up for it." The Sandals tell of your commission as a lawful descendant of the Apostles, and seem to say, "How beautiful are the feet of them that preach the gospel of peace." In one word, we behold you clad in the panoply of a Christian Bishop, and we hear, "Jesus, the author and finisher of faith," solemnly declaring, "As the Father hath sent me, I also send you." The eminence on which you stand would be under other circumstances a giddy height, but the cross near your heart tells of the humiliations of our crucified Lord, and seems to say, "God forbid that I should glory but in the Cross of our Lord Jesus Christ."

The Diocese deprecates the departure of Dr. Dowling, and rejoices that his successor is a Bishop who, during all the years of his priesthood, has been remarkable for his piety, prudence, learning, and administrative ability. Your consistent and brilliant career as a priest culminated naturally in your merited elevation to your present exalted position. Always sincere, unselfish and conscientious, your appointment to the Episcopate has been hailed with satisfaction wherever a high character is appreciated. Your pastorate of more than a quarter of a century is an open book where he who runs may read of your prudence and your administrative ability. The fact that you have been called to the high and holy position of a Bishop is moreover evidence of piety and learning. Your whole life has been the life of a student, and a continuous invocation of the words which are the God of all knowledge. The knowledge you have so anxiously sought, and which you to-day possess in an eminent degree, is the knowledge that "puffeth up," but the knowledge that is power; the knowledge that is efficacious in promoting the glory of God and procuring the salvation of souls.

The piety, also, for which you were always remarkable, is now, in the same sense, the Episcopate, "yieldeth fruit a hundred fold," and bring forth that ardent charity which is the special attribute of the Catholic Bishop, and which in the words of the Apostle "never faileth, whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed." Every best gift and every perfect gift is from above, coming down from the Father of Lights, and abundantly, check Him for having reached to constitute you Angel of the Church of Peterborough.

In the next place, we thank you gloriously reigicous Pontiff, the immortal Leo XIII., who holds the highest position on earth, the successor of St. Peter, the only Apostle who in the full sense of the word yet lives and rules in the person of his successor, and from his unfeeling Chair imparts all who seek the truth of Christian faith. In the next place we thank your illustrious colleagues in the Episcopate who are the honor and glory of their respective dioceses in this province of our beloved Canada, and who would add lustre to Episcopal Sees in any portion of Christendom.

At the time of your appointment as Bishop, you were ministering in the same parish, many years ago, honored an humble, misanthropic, the late lamented Doctor Jamot, the sainted founder of your Diocese. How consoling the communion of Saints! From his heavenly abode he still interests himself in the welfare of those who in this world were his spiritual children.

Always and everywhere the Catholic Church has been the friend of education. The Bishops who preceded you were indefatigable in their efforts in this blessed cause. Your diocese is famed for the excellence of her Catholic schools. Under your jurisdiction are also several pious confraternities. Also, the St. Vincent de Paul conference is flourishing. There are likewise several Catholic Associations, the object of which is to supply our youth with the means of innocent amusement and mental culture; to encourage in all habits of industry, thrift and sobriety.

Your illustrious predecessor laid the foundations, broad and deep, of St. Joseph's Hospital, where in the near future Christian charity shall care for the afflicted of all creeds and classes. You will be pleased to learn that in your Episcopal city, Catholic and non-Catholic, dwell the members of your cathedral parish, with the same heart and hand. The duties of a Bishop are many and various and difficult, but always and under all circumstances you may rely upon the good-will and co-operation of your clergy. This thought will tend to lighten the load so solemnly laid to-day upon your shoulders.

We ask your blessing, and in conclusion our fervent prayer is that your reign over us may be long, happy and glorious. *Quod scilicet factum quiescit.*

His Lordship's Reply.

Bishop O'Connor, in replying, thanked the clergy for their kind words of welcome, and for the very complimentary reference to him in the address. He said there were trials and labor surrounding the Episcopate, but they, as priests, knew of those, and he would expect their co-operation. He spoke of the encouragement he felt in assuming his duties with clergy of such zeal and piety about him, and referred in very kind terms to the prosperity of this diocese, under the late lamented Bishop Jamot, and Bishop Dowling.

Welcome From the People.

The Committee from the parishioners then entered the altar rail and Mr. Thos. Cahill read the following address of welcome to his Lordship from the parishioners of St. Peter's:—

To the Right Reverend Richard Alphonsus O'Connor, Bishop of Peterborough.

MAY IT PLEASE YOUR LORDSHIP: We the parishioners of your cathedral parish of Peterborough approach your Lordship upon this most important epoch in your life to convey to you the expression of our profound homage and of our heartfelt joy at your elevation to the episcopate. It is ever a gratification to Catholics to learn that one of their priests has received Pontifical recognition by having the exalted dignity of the Episcopate conferred upon him, and it was with deep pleasure that we heard that His Holiness Pope Leo the Thirteenth had bestowed the crozier on your Lordship, who is so fitted by a cultured mind and a life of sanctity to warily wield it as one of the Princes of the church.

Your predecessor, the Right Reverend Thomas Joseph Dowling, during his brief tenure of the Episcopal office, has won for himself profound respect and enduring love from all with whom he came in contact. His activity in diocesan affairs is evidenced by the vigorous apostolic life everywhere manifested throughout this portion of the Lord's vineyard. We regret

to part with a prelate we have learned to love, but bow submissively to the decision of the centre of the Catholic unity in the changes promulgated in the interest of Catholicity. Our sorrow is, however, lessened when we remember that the successor of the Right Reverend Doctor Dowling has been chosen on account of his special fitness in educational and training to govern with efficiency and acceptance the Diocese of Peterborough. An elevation to the hierarchy in the selection of one whose training and aspirations are indented with the people over whom he is chosen as a chief pastor is a source of profound gratification to the laity and we cordially thank His Holiness for having made an appointment which has given such universal satisfaction.

Many of us, although not enjoying heretofore a personal acquaintance with your Lordship, have watched with admiration your upward and onward course in the sublimest avocations. Your energetic association with educational, religious and charitable institutions in the Archdiocese of Toronto have already aroused bright anticipations for the future progress of the diocese committed to your care. We need scarcely assure your Lordship that you are heartily welcomed, not only by your cathedral parishioners assembled here to-day, but also by the faithful of every part of your diocese with a warmth of feeling that language inadequately expresses, and in your efforts for the cause of the church militant you will find the people of the diocese of Peterborough ever ready to strengthen your hands in the extension of God's Kingdom on earth.

Permit us in conclusion to felicitate you on the sublime dignity to which you have been elevated, praying that the Giver of all good may guide and preserve you through lengthened years that you may be spared long to labor successfully for the glory and happiness of the clergy and people committed to your episcopal charge. We humbly ask for ourselves and our families your Lordship's episcopal benediction.

Signed on behalf of the St. Peter's Cathedral church.

Thos. Cahill, J. C. Crowley, E. Phelan, T. Kelly, J. Hackett, H. LeBrien, J. Doherty, T. Dolan, B. Morrow, J. Lynch, sen., J. Nivern.

In replying His Lordship spoke in a voice so low that reporters failed to catch his words. However, he thanked them for the address and spoke of the prosperity of the diocese and expressed the wish that God would bless them spiritually and temporarily.

The immense gathering then dispersed and the clergy adjourned to the Murray street school where an excellent dinner was prepared.

The choir was assisted throughout by Prof. Duca's orchestra and the singing was excellent.

A PEN SKETCH OF THE BISHOP.

His Lordship Bishop O'Connor has had a most successful career, his progress being ever onward and upward, and a brief sketch of his life may be of interest in connection with such a memorable and crowning event as that which was solemnized at St. Peter's Cathedral to-day. Richard Alphonsus O'Connor was born in Listowel, Kerry, Ireland on the 15th of April, 1835. Coming out of this country, he attended St. Michael's College from 1852 to 1858, receiving there his classical and part of his theological education. His theological studies were completed at the Grand Seminary, Montreal. The various minor orders were conferred upon him by Bishop Bourget, and the subdeaconship, deaconship and priesthood by Archbishop Lynch. After his ordination as a priest in 1861, he held duty in the Gore of Toronto as curate to the Rev. Father Milligan, whom he succeeded in 1862. He afterwards was parish priest of Niagara Falls and of Adajala, and on October 20, 1870, he was appointed to succeed Father Northgraves in Barrie. There he has been laboring up to the present time, and through his zeal and efforts he leaves behind him at that place a fine church and convent as monuments which will always keep fresh in the memories of the Barrie parishioners the name of Rt. Rev. R. A. O'Connor.

OUTSIDE THE FOLD.

Why More Non-Catholics Do Not Accept the Faith.

There are thousands and hundreds of thousands of non-Catholics who admire very many things of Catholic belief and practice, who disbelieve the current falsehoods respecting Catholics and the Catholic Church, and who think that the Catholic doctrines are consistent, beautiful and true, and yet live and die non-Catholics. Why is this? Many and various reasons may be given for it, all of which are true and have a certain amount of force; such as the fear of the certainty of pecuniary loss, if loss of social position and influence, of alienation of friends, and of an odious notoriety that may follow their entrance into the Catholic Church.

But the apprehension of having to submit to these consequences, powerfully as they affect most persons who contemplate embracing the Catholic religion, and although they undoubtedly do deter many persons from following their convictions to their proper end, nevertheless do not constitute the chief reason. They are rather subsidiary to it.

Then, too, the reasons that we have mentioned exert their full deterring force principally after persons have arrived at strong definite convictions of duty to seek admission into the Church. They do not, or not consciously, affect the much larger number of persons who never form any definite convictions on the subject, who think that Catholics are a much misunderstood and greatly misrepresented class of persons, and that there are many things about the Catholic doctrines and worship which are very consistent and very beautiful, but who stop there without any further consideration of the subject. They never arrive at any positive and definite ideas about it.

Why is this? It is not owing to want of intelligence. For many persons of this class are persons of real intelligence, and quite well informed in a general way. It is not owing to the power of the general existing prejudice against Catholics and the Catholic religion. For these persons are usually the most free from these prejudices.

To earnestly, thoroughly consider would take up more time than they are willing to give to it.

Take a lawyer, for example, and we have a typical instance now in our mind of one that we are a member of one of the Protestant sects, and after their fashion, a pious and exemplary member. Of late years he has been brought into close contact with a number of Catholic Clergy men and intelligent Catholic laymen. He has met casually several distinguished Catholic prelates. He has read also a Catholic book or two. The result is that all the superficial and vulgar prejudices that he once entertained against Catholics have been brushed away. He believes that Catholics can present many strong reasons for their faith to which it is not easy to find an answer, and that there are many things admirable about Catholic worship and belief and practice. Yet there he stops, and he does not feel that it is consistent for him to stop in this inquiry. The question is pressed upon him ever closely, his reply in general terms is, "Oh, I respect every one who honestly follows his convictions. You Catholics have as good a right to your convictions as others have to theirs."

When told that this is true only so far as individuals have diligently and honestly employed all the means within their reach to arrive at correct convictions, he evades the point by saying, "Well, I have given the subject as much attention as I could spare."

But in this our friend simply deceives himself. He has never thoroughly inquired into the subject. His seeming convictions are not real convictions, but only impressions, ideas, "views." These "views," too, are not the result of honest, earnest, thorough inquiry and study, but the result of early associations, of casual reading, of non-Catholic histories he has perused, and of Protestant sermons that he has listened to. He has never really examined the basis of his belief, or rather his impressions concerning religion. In fact, the whole "underpinning" of the structure of his religious theories is shaky and unsteady.

Yet if this be pointed out to such a person, or one or two points of it are proven to be erroneous (enough to furnish a reason for carefully examining the whole), the answer will be, "I haven't time to thoroughly go over the whole subject. I think my general conclusions are right, and I am satisfied to rest on them."

This is really one of the chief reasons why multitudes of non-Catholics do not become Catholics. They are not sufficiently earnest to examine the grounds of their belief, nor to ascertain, indeed, whether their belief has any ground at all, other than that of general impressions to rest on. No it needs no argument to show that this is no excuse whatever for an erroneous belief, nor will it be accepted by Him who said: "Seek ye first the Kingdom of God and His justice." This, too, is one of the reasons why so many persons who are reasonable and fair-minded can not see their way to a fair-minded and fair-minded conclusion, yet have such unreasonable prejudices against the Catholic Church. They have ample opportunity for informing themselves about the Church, but they do not avail themselves of those opportunities, and allow traditional false representations and impressions to influence their judgment without making any inquiry as to their truth or falsity.—Catholic Standard.

ARTIZANS AT CHURCH.

French-Canadian Workmen Celebrate the Day of Their Patron Saint.

The French-Canadian artizans celebrated the feast of their patron saint last Sunday. They assembled in the Cabinet de Lecture to the number of over two thousand, and with three bands playing national airs marched to the parish church of St. Jean Baptiste, which had been placed at the disposal by the cure. After mass had been celebrated by the Rev. Canon Le Blanc, the Rev. Father Anclair delivered an address on the objects of the society, Economy and Welfare, and spoke of the dignity of labor, which when honestly performed and well done, gave the laborer a position which no one could look down upon.

The procession was then reformed and the society marched back to the Cabinet de Lecture, the bands playing national airs en route. In the hall, President Lamarche read a letter from the Hon. Mr. Tullion, regretting his inability to be present. Speeches were delivered by the president, Premier Mercier, Messrs. Desjardins, P. A. T. Lapine, M. P. L. Leclerc, M. P. P. Char, Charagne, M. P. P., and the presidents of other French-Canadian societies. After a vote of thanks to the Rev. Father Anclair for his address, the meeting adjourned.

Young Irishmen's L. & B. Association.

The Young Irishmen's Literary and Benevolent Association held their semi-annual meeting on Wednesday evening, May 1st, the president, Mr. W. J. Hinely, in the chair. The election of officers resulted as follows:—President, W. J. Hinely, re-elected; first vice-president, H. Burke, re-elected; second vice-president, M. J. Shea; treasurer, E. F. Redmond, re-elected; recording secretary, W. J. Murphy, re-elected; corresponding secretary, W. O. Toomey; collecting treasurer, T. Gehring, re-elected; assistant recording treasurer, C. O'Connell; librarian, J. Cunningham; auditors, G. Giesse, J. McMahon and P. Kelly; marshal, F. Doyle. Mr. Richard McShane was unanimously elected an honorary member of the association. The Dramatic club are to reproduce "Colleen Bawn" on the 23rd instant.

Soon after his arrival in Washington, Sir Julian Pauncefote, the new British Minister, sent to the State department, accompanied by Mr. Edwards, the *charge d'affaires*, and the Secretary, Mr. Herbert, with several other attaches. The new Minister was introduced to Mr. Blaine, who immediately proceeded with the party to the White House, where Sir Julian was formerly presented to the President. The usual felicitations were exchanged.

The Senate committee on interstate commerce met May 3rd at the fifth Avenue hotel, New York to begin their investigation relating to the question of railroad property in the United States under the control of Canadian railroad companies and other matters of commerce. A week will be spent by the committee in making the investigation and many persons will be called upon to testify.

Deepthurs from Donatus Galaburri and Tuscola, Ill., and Wahnes, Crawfordville and Covington, Ind., report heavy frost during the past two nights. In many places small trees were killed. In some parts snow fell and as Crawfordville ice formed a quarter of an inch thick.

BLESSED SACRAMENT.

It is a Pledge of God's Infinite Love.

Bishop Vaughan Uses His Ideas to Illustrate the Power and Character of the Christian Priesthood—A Sensible and Certain Token of the Divine Presence.

Bishop Vaughan of Salford, England, taking his text from the Gospel according to St. Luke: "With a desire I have desired to eat this pasch with you before I suffer," said that Jesus Christ longed for the close of His life more earnestly than man desired a long life; longed for the time when He should give His body and blood to the whole human race the greatest proof of His love. His heart had been always filled with love, which, because it was stronger than the torment of Hell, and stronger than death itself, urged Him on to accept the joy and the sorrows of His life, and the ignoring of His passion. He longed for the time when He should be able to gather together all His life and His sorrow, all His existence, Divine and human, and compressing them into one, deliver them to His Apostles for the life and happiness of the world.

Our Lord's tender passion and infinite love of us had not been satisfied by the thirty years spent in labor and toil and prayer with Mary and Joseph, nor had three years of preaching in the roads and on the hills of Galilee and Palestine been able to satisfy the intensity of His yearning to instruct and to be with the children of men. And now the time has come when He should give himself up in a simple and in a small force, when everything of Him, Divine and human, should be united in His last testament. His last gift which He would bestow upon His Apostles and His Church. We know how each one of us treasured the last gift of some one very dear to us, and how sweet and fleeting were the hours in which friends, perhaps for the last time, ere one of them crossed the ocean, met together to converse and exchange affectionate outpouring of the heart; we knew how each of them would treasure the last memento given, no matter how trifling that token of affection might be, according to the love which had so desired to eat was no other than the Holy sacrifice of the Mass, and He there and then instituted that sacrifice which day by day was offered by the Catholic Church. He was ordained priest in the moment of His incarceration; He had exercised the office of priesthood the whole thirty-three years of His life. At this last supper, He who was a priest forever, according to the words of the priesthood, was about to exercise the office of priesthood in its highest function, namely, of offering an external sacrifice.

But He was more than a priest—He was also the victim, for His was about to offer not the blood of goats nor of a heifer, nor the first fruits of the earth, but He was about to offer that sacrifice which God was bound to accept on account of its infinite value, the sacrifice of Himself. "The blood of the sacrifice of the Mass would not have; then behold I come." He had come to be the sacrifice and the whole-burnt offering that was acceptable, and He therefore was the victim as well as the priest. As the Holy sacrifice offered upon the altar as the Mass looked back upon Calvary, where the same sacrifice had been offered upon the Cross, so the sacrifice offered at the last supper looked forward to Calvary. It was a sacrifice offered in an unbloody manner as the sacrifice of the altar was offered, but it was the same sacrifice as that which was about to be offered the day after at Calvary in a manner that was full of horror and blood; the same sacrifice because the priest and the victim were identical.

And it was because He desired the arrival of the moment when He should make a priest like Himself of each one of His Apostles, who for three years had been faithful to Him and had stood firm and fast when others had refused to walk with Him, that He looked forward to the time when He should consecrate them priests of God, as He Himself was a priest, by communicating to them not a priesthood, nor the priesthood according to Aaron, but the priesthood which He Himself held in its perfection in His own person. He desired that the moment should come when He should communicate to these Apostles the sacred character which He Himself bore as a priest, and when He should bestow upon them the self-same power he possessed, the power of blessing bread and the chalice into His body and blood, and the Body and Blood and the Soul and Divinity of Jesus Christ Himself, true God and true Man.

As we know, God had acted in the world from the beginning of His Divine nature, which was invisible to the fleshly eyes of man, intangible to our poor finite and low condition of existence; but we knew also that His Spirit was in the world, creating and sustaining all things, which came into the world not merely in a divine form which was invisible, but in a human form which, in union with His Divine nature, lasted for three and thirty years. Knowing our human condition and our weakness, He did not wish to leave us orphans, without any sensible and certain token of His Divine presence; it was His desire that we should be not simply loved by the invisible Deity, but that the invisible Deity should be brought home in some manner in which we could realize His presence. In this threefold manner—Divine, human, and sacramental—God was with us now, and would remain with us to the end of the world. Let us give Him all that we had, that which He sought for, that which we could give, that which we love Him with all the power of our soul: "Son, give Me thy heart."

The authorities of the American Association for the Advancement of Science have chosen Toronto as their next place of meeting, and that important body will accordingly convene in the capital of Ontario, on the 27th August next, to remain in session one week. This gathering of probably a thousand prominent scientific men will prove an interesting event for all who desire the diffusion of systematized knowledge, and its outcome cannot fail to be of benefit to the whole province. The discussion of scientific subjects, the interchange of experiences, and the application of its results, must stimulate the material as well as the intellectual progress of the country.

The Senate committee on interstate commerce met May 3rd at the fifth Avenue hotel, New York to begin their investigation relating to the question of railroad property in the United States under the control of Canadian railroad companies and other matters of commerce. A week will be spent by the committee in making the investigation and many persons will be called upon to testify.