

self together with a power of resistance to all external oppression, but it could not withstand internal dissensions. Scarcely had the sounds of oppression ceased than the Church had to deal with an awful heresy. It is known to history as Arianism. It sprung up in the early part of the fourth century. It denied the divinity of Jesus Christ; His equality with the Father. It dealt a blow at the very heart of Christianity. The Church condemned it at the council of Nice; it progressed; it flourished and it spread like contagion; it was espoused by the great and noble, it was defended by barbarian kings. As it became strong it began persecution: whenever heresy becomes strong it has liberty on its lips and persecution in its heart. Arianism banished the Catholic bishops into exile and substituted its own friends instead. At last it claimed the Christian world as its own. Sometimes even now we are told that the Catholic religion scarcely admits the divinity of Christ, that it lifts up the Blessed Virgin above Him, but if there is a witness of the belief in Christ to-day that witness and protector is the Catholic Church. But Arianism perished and the Catholic Church shone out again more powerful than ever. I am simply leading you along what I may call the milestones of history. Scarcely had this heresy died than dark clouds gathered towards the north. Barbarians iron men, hungry and like locusts in number issued from the northern clime and pressed down upon the empire like an inundation. Before that headlong advance the Roman legion disappeared. This mighty race of men swept like a torrent over civilization, destroying everything in the Roman Empire between the Euphrates on the east and the Atlantic on the west. Monasteries, institutions of learning, cities and towns disappeared as trees of the forest disappear before a tornado; nothing remained of the Empire; even the Eternal City itself became a marble wilderness. One institution stood erect amidst the ruins. She went abroad, the genius of Christianity, she breathed upon them the breath of life and up rose Christendom. Soon again Mahomet's followers conquered the world, sweeping like a wave over Asia and the north of Africa. Meanwhile the Christian princes were engaged in an intestine war, threatening destruction to each other. The voice of the supreme Pontiff, St. Pius V., called upon the sons of the Church to rally round the standard of the cross. At the battle of Lepanto, while the holy Pontiff was praying to God, the aggressive power of Mahometanism was destroyed forever. These are the facts of history, indisputable facts. Then came the so-called Reformation of the sixteenth century, making a tremendous assault on the divine institution of the Church. It robbed the Church of nearly all of Northern Europe. It enacted penal laws; it seized upon the churches of the country; it abolished monasteries and Catholic institutions of learning. But the Church drove back the advancing tide of heresy and, as a Protestant writer says, "it has now more of the new world than it had lost in the old. So you see the Church re-conquering the country she had been expelled from returning and gathering together the scattered stones of the olden sanctuaries. After that came the famous French Revolution. It swept over France, over Europe; thrones fell down before it, kings became its vassals. Napoleon, who imprisoned the Pope and sought to make him his vassal, said when he was placed under the ban of excommunication, "does that old man think that the arms will fall from the hands of my soldiers?" and in the retreat from Moscow the arms did literally fall from their cold and benumbed hands, and while the autocrat was imprisoned in an obscure island Pius VII. was brought back to his throne on the arms of victorious Europe. Our human institutions can be torn down but the holy Catholic Roman Church can not. So the promise of Christ has been verified in history. The Catholic Church is not subject to the law of decay and death, she has seen the rise of false religions, their prosperity and their decay; she has seen the rise of systems of philosophy, their hold upon the human mind for a time and their disappearance, while she looks herself soaring above ruin. Like the pillar of Phœnix in the Roman forum the Catholic Church stands as vigorous and beautiful as ever. Two thousand years have passed away and she has suffered no essential change in her constitution, in her worship or in her condition. During twenty centuries she has sent abroad her prophets,

apostles, martyrs, confessors and virgins; to-day she sends forth her missionaries as she sent forth Patrick to Ireland, Boniface to Germany and Augustine to England. She has seen Napoleon lose his power; She has seen the Turkish Empire perishing; schism strong in Anglicanism, some admitting the Real Presence and confession as a divine institution, others contending against both. To-day millions are conversant with the piety of our Church, standing erect in the populous city, in the open field, at the corner of the street, on the highest mountain; a religious organism, above all others independent of Governments; supreme in its own order; supreme in works of mercy, sanctifying human souls; wiping away tears of sorrow as Veronica wiped away the sweat and blood from the face of the Divine Master; and on the last day she will assemble her saved children at the right hand of the Son of God. Let us be proud of this Church of the living God; the Church that walked with Jesus and heard His last sigh on the cross, that received His Holy Spirit at the Pentecost; let us be proud of the Church when she is persecuted and misrepresented by people who know nothing about her.

On this spot three churches have stood within the memory of living men. I was your pastor in the first, and for a time in the second, and now after twenty-one long years, during which I have been absent, I return to dedicate the third. His Lordship concluded with a fervent blessing on the church and congregation.

#### AT VESPERS.

In the evening, when Giorza's grand musical vespers were sung, the celebrant was Very Rev. Dean O'Connor, Bishop-elect of Peterborough, assisted by Rev. Fathers Davis and Gibbons. The master of ceremonies was Mr. Curbery. The full strength of the united choirs of St. Mary's and St. Basil's was again under the direction of Rev. Father Chalandard, C.S.B. Rev. Father Henning, C.S.S.R., of St. Patrick's Church, preached the sermon. The subject of his discourse was "The Blessed Virgin as the Mother of God, as the defence of the Church, and as the mother of redeemed humanity." All the privileges that were attributed to her by the Church, said the reverend Father, are either the preparations for her dignity or the results of it. Her Immaculate Conception was a preparation for her Divine Maternity. In conferring this honour of Divine Maternity on her, God honoured her more than any human being could honour her. The question whether Catholics gave too much honour to Mary could only be settled by deciding whether or not they gave sufficient honour to God. They did give all the honour possible to God by the essential act of divine worship, which is an act of sacrifice. This sacrifice was the sacrifice of the Mass, which the Church gave to no angel, to no saint, or to the Blessed Virgin. The preacher closed his sermon with an exhortation to the people to love Mary, the Mother of God and their mother, consecrating the parish and their efforts to her service. The church was crowded.

The church is a beautiful structure, and a brief description of it will be appropriate here. The dimensions are 160 feet by 100 across the transept, and about 56 feet ordinary width. With the spire the height will be 180 feet. From the interior the church is composed of the nave, aisle, transept and absidal chancel with adjoining chapels. The morning chapel, to the right, is fitted in the same style as the principle one, having recesses in the walls for confessionals. The nave is supported by polished granite pillars with caps of Ohio sand stone and bases of Queenston lime stone. The roof is dressed with polished pine, affording splendid acoustic properties. The design is in the gothic architecture of the Middle Ages. The church can seat 1,500 people, and is perfectly lighted, ventilated and heated. An illuminated rood screen over the altar, surmounted with a large gothic cross supporting a representation of the Sacred Hearts of Jesus and Mary, each surrounded by a nimbus, embraces the inscription: *Ego sum via veritas et vita* ("I am the way, the truth and the life). The architect was Mr. Joseph Connolly, R.C.A.

The following were the contractors for the work: Stone and brick, J. Herbert, carpenter work, W. Clark; altar and pews, Kennedy & Co.; painting, M. O'Connor; plastering, J. W. Kennedy.