Rheumatism,

hed by

ait En

Home

21, 1.(0

890, 250

· 25e

D

Gilt at

S, Etc.

tatton-

ame St

tisplece

ations! ater

\$ 9.00

ERS

MENIS,

Dan- O

ATED.

ATCH AND

VINES

NOE.-A

ENCY

pply as of goods United

of this whole-

leading dable if lowest ofte or

charged em,and my ex-

ifferent e trades aly one prompt Besides, freight

t. wac selling b goods cy. itutious new are t.

AL.

100

BEING due to the presence of uric acid in the blood, is most effectually cured by the use of Ayer's Sarsaparilla. Be sure you get Ayer's and no other, and take it till the poisonous acid is thoroughly expelled from the system. We challenge attention to this testimony: testimony : -

"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to state that it has effected a complete cure. I have since had no return of the disease."—Mrs. R. Irving Dodge, 110 West 125th st., New York.
"One year ago I was taken ill with

"One year ago I was taken ill with inflanmatory rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, caining in strength improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

Ayer's Sarsaparilla,

Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

Educational.

A CADEMY OF THE SACRED HEART, London, Ont.
Conducted by the Ladies of the Sacred Heart. Locality unrivalled for healthiness, off-ring peculiar advantages to pupils even of delicate constitutions. Air bracting, water pure and food wholesome. Extensive grounds afford every facility for the erjoyment of itvigorating exercise. System of education thorough and practical Educational advantages unempressed. Freuch is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary reunions are held monthly. Vocal and instrumental music form a prominent feature. Musical soirces take place weekly, elevating taste, testing improvement and insuring self-possession. Strict attention is paid to promote physical and intellectual evelopment, bablis of restoress and economy, with r-finement of manner. Terms can be obtained on application to the Lady Superior.

CONVENT OF OUR LADY OF LAKE
HURON, SARNIA, ONT.
This institution offers every advantage to
young ladies who wish to receive a solid,
vertut and refused education. Particular attention is paid to vocal and instrumental
music. Board and unition per annum. \$100.
For further particulars apply to the Mother
Superior, Box 303.

ST. MARY'S ACADEMY, WINDSOR,

ONTARIO.

ONTARIO.

ONTARIO.

This institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education great facilities for acquiring the French language, with thoroughnessi in the rudimental as well as the higher English branches. Terms (psyable per session in advance): Board and tuition in French and Erglish, per aumno, \$100; German free of charge: Music and use of plano, \$40; Drawing and Painting, \$15; Bed and Bedding, \$10; Washing, \$20; private reoms, \$20. For further particulars address the Mother Superior. A SSUMPTION COLLEGE, SAND

A SIGNATION COLLEGE, SAND-wich, ONT.

The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to the Rev. DENIS O'CONNOR, President.

ST. JEROME'S COLLEGE,

Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting.

BERLIN, ONT

For Further particulars apply to REV. L. FUNCKEN, C. R., D D.,

President

ST. MICHAEL'S COLLEGE, TORONTO, ONT.

In affiliation with Toronto University) onder the special patronage of the administrators of the Arch diocese, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses. Special countific and Commercial Courses, Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tution \$150.00 per year. Half boarders \$75.00. Day pupils \$28.00. For further particulars apply to

further particulars apply to REV. J. R. TEEFY, President. DETERBORO BUSINESS COLLEGE,

A High Class Institution. Excelled by none. Graduates everywhere successful. For particulars and circulars apply to the

G S BEAN, B. A. Peterboro, Ont. J. J. ROONEY.

Professional.

DR. WOODRUFF,
No. 185 QUEEN'S AVENUE.
Defective vision, impaired hearing,
Nasal catarrh and troublesome throats,
Eyes tested, glasses adjusted
Hours—12 to 4.

DR. HANAVAN, SURGEON TO "D' Royal School of Infantry. Office and residence, \$89 Burwell street, second door from Dundas.

M ACDONALD & DIGNAN. BARRIST ERS. Etc., 418 Talbot St., London Private finds to Loan. A.J. B Macdonald. R. H. Dignar JOHN O'MEARA, BARRISTER, SOLICI TOR and Notary. P. O. Box 455, Pater borough. Collections promptly attended to

EORGE C. DAVIS, DENTIST.

Office, Dundas Street, four doors ear
of Richmond. Vitalized air administered
for the painless extraction of teeth.

A CATHOLIC MAN of business disposition and steady habits. Must travel short distances in section in which he resection in which he resection in which he resection in the state of the references. to BENZIGER RECTHERS, 36 & 38 Barclav Rt., New York.

LONDON MEDICAL DISPENSING CO.

383] Talbot Street, opp. Market. PURE DRUGS, CHEMICALS, TOILET ARTICLES, SOAPS, PERFUMERY. DRUGGISTS' SUNDRIES.

Prescriptions carefully compounded and re-ders attended to with care and dispatch Telephone No. 419. DR. ROURK, . . MANAGER,

THE CATHOLIC CONGRESS.

Baltimore, Nov. 10 1889. Archbishop Ryan's text was as follows: "S.mon, the High Priest, the son of

Representative of the Supreme Pontiff, Venerable Brothers of the Episcopate vine, Jesus Christ Himself. Around the Pontiff stand the sons of Aaron in their glory; the singers have lifted up their voices in sweet melody, and "all the people fall down to the earth to adore the Lord their God and to pray to the Almighty God, the Most High." THE YOUNG AMERICAN CHURCH.

Could these scenes influence the human soul as they do if God had not planted an element within it to be so tries are well represented in their children and their descendants amongst prelater, priests and people. It is, is in very truth, a great historic Catholic cele bration, calculated to gladden the heart of the present successor of the founder of the American Hierarchy, and the inheritor of his spirit and virtues, and the hearts of all his brother Bishops and the inheritations. their priests; an occasion to gratify the learned Archbishop who represents here to day the Roman Pontiff, to whom this

DIVERSE ELEMENTS IN UNITY. Interesting as is the history of the Church in this New World, during the period that preceded the formation of this Government, yet there are special features worthy of examinationin her history of the last century in these States. We behold her unity and Catholicity combined, adapted to a state of society new in the history of the world. Up to that time men generally legis. lated for a single people of the same race color and nationality. The Fathers of this Republic had to form a constitution They had to combine a political Catholic

young American Church has ever been

devoted, and to rejoice and console the

neart of the great Pontiff himself, when

ne shall hear of its success. It is a

celebration that ought to thrill every fibre of every Catholic heart in the land

their fundamental principles, and were adspted to particular peoples of the same race and language. But the Church was destined to embrace within up to him as their leader. The supression of the Society of Jesus, in 1773, left Father Carroll a secular priest and free to return to his native country. The her government the peoples of every nation under Heaven, to combine the most diverse elements in perfect unity, intellectual, governmental and sacra mental; and to hold them there for all suppression caused him the most intense grief. He bowed, however, with resignation to the inscrutable decree of Providence. He well knew that no individual dence. He well knew that no individual and no society is essential to the Caurch's existence; that her divine life will be perpetuated, no matter how many of her children fall. That glorious society had for over two hundred years led the van of the Coristian army. Its suppression seemed an act of suicide, but the power which gave it life and suppressed it called it also to its resurrection. Pope Pius VII—1814—just one year before the death of Archbishop Carroll—re established it. It was the supreme dying consolation of the American prelate.

THE CHURCH AND THE STATE. mental; and to hold them there for all time. And in no one country of the world had she to so exercise this power as here, for nowhere else were they found together. The organization of this government and the organization of the Courch here were, therefore, striking and suggestive coincidences. I believe that before another century shall have that the organization will clearly see passed, thoughtful men will clearly see that this wonderful Catholicity and unity of the Church that have survived the vicissitudes and revolutions of nearly two thousand years, will prove most powerful auxiliaries for the perpetuation of our political union. In the civil war of a quarter of a century ago, all non-Catholic denominations separated into Northern and Southern organizations, and have not yet healed the wounds of that separation. The Catholic Church alone remained united. The Bishops of Boston and Charleston were members of of the Church that have survived the THE CHURCH AND THE STATE

The suppression of his beloved society had the effect of bringing him back to America, and I cannot but think that it predisposed him in favor of that great principle in the American Constitution which declared that the State should not which decision that the Stateshould not interfere in religious matters. He saw the influence of State opposition to the society, as his letters express. If Church and State were harmonious in faith and Boston and Charleston were members o one national organization. The greater the diversity of element in a country or practice, their union, when properly regulated, might do good. But where Church and State are antagonistic in the diversity of element in a country or a Church, the greater must be the unitive powers that keep them combined. In other words, that religious unity and Catholicity are necessary to preserve political unity and Catholicity. For want of this conservative power the Roman Empire fell. Its attempted union of all nations under one government was a failure because there was faith und principles, and especially where there are so many diverse denominations there are so many diverse denominations as with us, the American system of leaving each organization free to act out its mission seems the best one. Otherwise, such unions are like mixed marriages of convenience. For several years previous to Dr. Carroll's appointment as Bishop of Baltimore the question was discussed of such an appointment to some American city. In 1756 Bishop Challoner, then Vicar-Apostolic of the London District, proposed Philsdelphia as the most suitable place, because of the freedom enjoyed by Catholics in Pennsylvania under the influence of the gentle spirit and laws of William Penn and his ment was a failure, because there was no moral bond strong enough to repress those passions that ever lead to disinte gration and snarchy.

DESTINED AS A GREAT INSTRUMENT.

Let us, dear Fathers and Brethren, glance at the Church in this country during the past century and endeavor to understand its action and spirit, under circumstances so peculiar. And by the past we may judge of the yet more glorious future. As the student of our spirit and laws of William Penn and his followers. But it must be admitted that glorious future. As the student of our national history in observing the rise of the young Republic itself naturally fixes his attention on the great leader who embodied in himself the principles and the spirit of that period, and from the study of the character of George Wash ingion learns the genius of the time; so, in our ecclesiastical history, we behold one man, the first Catholic Bishop of these States who embodied the spirit of

followers. But it must be admitted that Maryland had still stronger claims, because of the greater number of Catholics here, because of her Catholic founder and his noble stand for religious freedom.

At the age of forty Dr. Carroll returned to his native country after twenty five years' residence in Europe. For fifteen years he occupied high positions of trust here, and was for some time Prefect Apostolic. On the 6th of November, 1789, he was appointed first these States, who embodied the spirit of that period, and whose life and character November, 1789, he was appointed first Bishop of Baitimore and head of the Catholic Church in the United States naturally present themselves in the first place for our consideration on this great In compliance with a promise made to an English gentleman, Mr. Weld, of Lulment. Like Simon the High Priest, he fortified the moral temple and enlarged worth Castle, he was consecrated in his domestic chapel by Bishop Walmesley, Vicar Apostolic of the London District, the Book of the Gospels being held over his shoulders by the son of his friend, the city of God; and as the sun when it shineth, so did he shine in the temple of God, and the Bishops that followed him have "have walked in his light and in the brightness of his rising" weld. In a private letter to Dr. Troy, Archbishop of Dublin, Bishop Carroli wrote that were it not for this request and promise he would have preferred The men whom God destines as great instruments of His providence, He prepares by apparently accidental causes for their mission. Dr. John Carroll, the son of devoted Irish Catholic parents, inthe consecration to have taken place in America or in Ireland, the land of his Catholic forefathers. His consecration took place on the 15th of August, 1790, the Feast of the Assumption of the herited the deep faith of his ancestors. Destined to hold so conspicuous a place as leader of the American Caurch, he as leader of the American Caurch, he was born in Maryiand in 1735. At the age of fifteen he was sent to the Jesuit College of St. Omer's in French Fianders, where he met people of various nationalities, who helped to enlarge and Catholiciz's his mind, without weakening his patriotism. Here he studied under the admirable system of the Jesuit Fathers, and finally became a member of their society. Subsequently he was a pro Blessed Virgin, under whose patronage he placed the young Church of these States. By a remarkable coincidence to-day is the festival of that patronage.

centennial celebration of his app

their society. Subsequently he was a pro fessor of philosophy and theology in their scholasticate, and thus enjoyed all the ad-

vantages of a thorough Jesuit system of education and religious training To

some it may appear that such a training serves rather to narrow the mind, and causes it to move in a certain fixed

ual Hence some would claim that thi

training would unfit a man for the great

much less so than is generally imagined

individual tastes and tendencies is more

than compensation for this curtailment You cannot have a great Society with

out great constituents of it, though their ndividuality may not be conspicuous.

No one can question the excellence of

the religious training of the society, its

leep but rational asceticism, its prepar

In the silence and mysterious commun-

CARROLL'S INAUGURAL ADDRESS. Bishop Carroll was then fifty-five years old. Twenty five years of work, laborious and fruitful, were still before him. The spirit that animated these memor The spirit that animated these memorable years, the sense of great responsibility and the necessity of personal sanctification and incessant toil, are expressed in his inaugural address on the oc asion of his installment as Bishop in this It was the inaugural of the Amer ican Hiersrchy, and deserves to be heard. Listen to the words as they well up from the heart of the great first American

Church, as a society, but has not, it is said, produced the greatest individuals in the Church's history because the guilt of violating my pastoral office it all my endeavors be not directed to bring your lives and all your actions to a congreater the society the less the individformity with the laws of God ; to exhort to conjure, to reprove, to enter into all your sentiments ; to feel all your infirmi mission of founding the American Hierarchy. But though it may be true that individual liberty is curtailed in the society, we must bear in mind that it is much less so then is generally invested. ties; to be all things to all, that I may gain all to Christ; to be superior to human respect; to have nothing in view but God and your salvation; to sacrifice to these health, peace, reputation and even life itself; to hate sin, and yet love and the fact that a man is generally assigned to the work best adapted to his the sinner; to repress the turbulent; to encourage the timid; to watch over the conduct of even the ministers of religion; to be patient and meek; to embrace all kinds of persons. Taese are now my duties—extensive, pressing and indis-pensible duties; these are the duties of all my brethren in the Episcopacy, and surely important enough to fill us with ation of the mind and soul, by solitude and humiliation, for the most exalted terror. But there are others still more burdensome to be borne by me in this particular portion of Carist's Church, which is committed to my charge, and where everything is to be raised, as it were, from its foundation; to establish ecclesiastical discipline; to devise means positions. There never was a great soul formed without such solitude. What the wise man calls "the fascinatio nugacitatis" the fascination of trifling, distracts and weakens it. In the deep solitudes of Citeaux and Clairvaux did the soul of for the religious education of Catholic youth—that precious portion of pastoral solicitude; to provide an establishment for training up ministers for the sauctu-ary and the services of religion, that we St. Bernard, communing with God, im bide that wonderful power, that divine energy which afterwards moved the world, without disturbing its own peace. may no longer depend on foreign and un certain coadjutors; not to leave un assisted any of the faithful who are scattered through this immense conti-nent; to preserve their faith untainted arong and enduring, of that active life amidst the contagion of error surround ing them on all sides; to preserve in their hearts a warm charity and forbear ance toward every other denomination of Christians, and at the same time to preserve them from that fatal and pre vailing indifference which views all religi ons as equally acceptable to God and satu tary to men. Ab! when I consider these additional duties, my heart sinks almost ness of eternity, the awful responsibility under the impression of terror which comes upon it. In God alone can I find any consolation. He knows by what steps I have been conducted to this im-

a punishment. Alas! the punishment would fall on you as well as on myself; my unfaithfulness would rebound on you and deprive you of some of the means of salvation,

ADAPTED TO CIRCUMSTANCES.

ADAPTED TO CIRCUMSTANCES.
This inaugural address has the true ring in it, and proved the programme of his future action. Though the fundamental principles that govern all Bishops in the Church are similar, yet there are adaptations to circumstances which will vary with these circumstances and in which the individuality and wisdom or manifester of the problem become purpose. unwisdom of each prelate become apparent. When St. Gregory the Great sent St. Augustine to preach Christianity in England he charged him to accommo date himself, as much as faith and essentiated in the common date of the common date himself. date himself, as much as lattu and essential discipline would permit, to the circumstances of the new country in which he found himself. This he accordingly did, and hence he was so marvellously successful. Bishop Carroll, by a natural instinct, did the same. He was very broad and liberal in his views, thoroughly broad and liberal in his views, thoroughly American in his sentiments, and most charitable in his feelings toward those who were not of his faith; but he never strayed beyond the domain of true Catholic principles by any false liberality. He knew and loved the Church, and he well understood that there was no real antagonism between the principles of the new Republican Govern no real antagonism between Covern ciples of the new Republican Govern ment and those of the old Catholic Church, He koew that Church's power to command respect and obedience for authority and for those who wielded it, authority and for those who winded it, and he knew how much this would be required in a Republic where the magistrates, being elected by the people, might be less respected than hereditary kings born to command. He understood how the mission of the new Government would be as I have said like ernment would be, as I have said, like the Church's own mission, to combine

Catholicity with unity.

He had personal experience of this combination in his own priests. His first Diocesan Synod was held in 1791, the year after his consecration. It conthe year after his consecration. It consisted of only twenty-one priests, but they represented seven different nationalities, not merely countries of birth, which may be of comparatively little importance with peoples of the same race, but seven different and somewhat autagonistic peoples—American, Irish, Eoglish, German, French, Belgian and Holland—yet all acted in their true character of American priests under his leadership.

leadership.

Bishop Carroll was an American patriot, as well as a Christian Bishop Love of country and of race is a feeling planted by God in the human heart, and when properly directed becomes a natural virtue. Now there is a pernicious tendency in some minds to so separate the natural from the super-natural as to make them appear antago nistic. As reason comes from God as well as Revelation, so also do all the great virtues—truthfulness, honor, cour-age, manliness, from which the very name of virtue is derived—and patriotism spring up under His fostering care. And as it would be wrong to regard the purely natural, ignoring the super-natural, so also is it wrong and narrow to regard exclusively the supernatural without reference to that on which it must be based, and which, like itself, is must be based, and which, like itself, is God's holy work, though in an inferior order. Bishop Carroll's patriotism never conflicted with his religion, for he always acted for God from a sense of duty, whether preaching the Gospel in Baltimore, or, with his friend, Benjamin Franklin, acting as representative of the Colonial Government in his mission to Ouchec. Quebec.

NOT AN ENEMY OF EDUCATION. NOT AN ENEMY OF EDUCATION.

The new Bishop thoroughly appreciated how important for the Church's progress, as well as for the stability of the State, was the diffusion of education. He knew that men must be educated in

and unfounded is that she fears science and is the enemy of education. Her opponents, almost in the same breath charge her with being the foe at once and the monopilizer of education. They behold her great religious Orders of men and women devoted to the work of edu cation; making more sacrifices for it than any other body of men and women on earth; vowing at God's altar that until they go down into their graves they shall devote themselves in poverty, chastity and obedience to the great work And the last man in the world to fear intellectual progress, whether popular or individual, is the Catholic. He well knows that truth is one; that God can not contradict in the revelation of Scrip ture what He exhibits in the revelation of science. Hence a man's fearlesanes such science will be in proportion to the certainty of his conviction of the truths of revelation. If I have only religious opinions, more or less certain, I may fear that some scientific truth will be false : but, if I am absolutely certain of my religious faith, I feel perfectly secure. Now, no one can question the fact of the certainty that exists in the mind of Catholics that they are dogmat ically right. This certainty is sometimes regarded as fanaticism by religious skeptics who have not the gitt of faith. But whether it be founded on reason or fanaticism, the fact is here, and hence the Catholic Church has never feared and can never fear the pro-gress of science and education, but has lways been their active promoter. Ience Bishop Carroll simply acted in Hence Bishop Carroll simply acted in harmony with the spirit of the Church when he founded Georgetown College, and the Catholic Bishops of the country are now but acting in the same spirit in the foundation of the Catnolic University of America in Washington. Its inaugura tion very appropriately follows this cen-tennial celebration. As to purely eccles-iastical studies, the Bishop greened him. They had to combine a political catholicity with a political unity, and to hold
the most discordant elements together
by force of law. So, also, before the
establishment of the Catholic Church
in this world, religions were national in
their organisations, though universal in self most fortunate in having the good

dom of God on earth, His Church, with its wonderful unity and variety, moving onwards in its great mission. The per-fect spirit of the secular priesthood was exhibited in the Sulpician; that of the religious in the Jesuit; the union of both was shown forth in laying the great foundations of the Catholic Church in

these States.
PROGRESS UNDER THE FIRST BISHOP. The jurisdiction of the new Bishop ex-tended over the entire country, but he soon found it impossible, because of the increase of Catholics and the great distance of the places and difficulties of travel, as well as his advanced age, to faithfully guard so scattered a flock. The Bishops who, in 1810, were appointed to aid him in the great work were apostolic men animated by his own spirit, like the sainted Bishop Fisget, of Bardstown, Egan, of Philadelphia, and Cheverus, of Boston. It would be, of course, impossible in this discourse to give you an adequate idea of the marvelous progress of religion during the soon found it impossible because of the relous progress of religion during the twenty-five years of the epistopal life of Archbishop Carroll. The results are thus summoned up by our admirable Courch historism, Dr. Gilmary Shea:

"When Archbishop Carroll resigned to the bands of his Maker his life and the office he had held for a our ter of a con-

office he had held for a quarter of a century the Caurch, fifty years before so utterly unworthy of consideration to mere human eyes, had become a fully organized body instinct with life and hope, throbbing with all the freedom of hops, throbbing with all the freedom of a new country. An archbishopric and four suffragan Sees, another diocese beyond the Mississippi, with no endowments from princes or nobles, were steadily advancing; churches, institutions of learning and charity all arising by the spontaneous offerings of those who in most cases were manufully struggling to secure a light. manfully struggling to secure a liveli-bood or modest competence. The diocese of Baltimore had theological semin. cese of Baltimore had theological seminaries, a novitiate and scholasticate, colleges, convents, academies, schools, a community devoted to education and works of mercy; the press was open to diffuse Catholic truth and refute false or perverted representations. In Pennsylvania there were priests and churches through the mountain districts churches through the mountain districts to Pittsburg, and all was ripe for needed institutions. In New York, Catholics were increasing west of Albany, and it had been shown that a college and an academy for girls would find ready sup-port at the episcopal city, where a Cathe-dral had been commenced before the arrival of the long expected bishop. In New England the faith was steadily gain ing under the wise rule of the pious charitable Bishop Cheverus. In the West the work of Badin and Nerinckx, seconded and extended by Bishop Fiaget, was bearing its fruit. There was a seminary for priests, communities of Sisters were forming, and north of the Onio the faith had been revived in the oid French settlements, and Catholic immigrants from Europe were visited and encouraged. Louisiana had been confided to the zealous and active Bishop du Bourg, destined to effect so much for toe Church in this country. Catholicity had her churches and priests in all the large cities from Boston to Augusts, and westward to St. Louis and New Orleans, with many in smaller towns, there being at least a hundred churches and as many priests exercising the ministry. Catholics were free; the days of penal laws had departed; professions were open to them, and in most States the avenue to all public offices. In the late war with Eogland they had shown their patriotism in the field and on the waves,

STEADY DEVELOPMENT.

For the seventy five years that have passed since the death of the first American Archbishop the Hierarchy of the country, backed by devoted priests and faithful, generous people, have continued the great work.

In the Hierarchy during these years order to successfully govern themselves.

Hence one of his first projects was 10 new and missionary country, and would foster the now time honored institution, have been remarkable in any country Georgetown College,
Of all the felse charges alleged against
Patrick Kenrick, of this See, the great. ratrick Kanrick, of this See, the great-est of our dead ecclesiastics, as his brother of St. Louis is the greatest amongst our living ones. There were Bishop England, Archbishop Hughes, Bishop Michael O'Connor, Archbishops Spalding and Purcell and the great Apostolic men Bishops Brute Chergent Apostolic men, Bishops Brute, Cheverus, Flaget, Timon, Neumann and Wood. Nor should we forget the gentle, eloquent and prudent first American Cardinal, McClockey, of New York.

If I speak of the episcopate especially it is only because this is the centennial celebration of its establishment. Otherwise I would not omit the great name of Monsignor Corcoran. I cannot, of course, forget that as generals cannot gain vic-tories unless sustained by able officers and soldiers, neither could the episcopate of the country unless the devoted priests, secular and regular, sustained them. The great religious orders and congregations did their noble work here. The sons of St. Ignatius, St. Francis, St. Dominic, St. Benedict, St. Alpho. St. Augustine, St. Vincent of Paul, St. Paul of the Cross and St. Paul the Apostle and others have bravely sus-tained the episcopate, whilst the devoted secular clergy, who for years endured untold labor and poverty, were the most numerous and powerful of all the actors in the Church's progress. We rejoice to behold here to day so many representabehold here to day so many representatives of these elements of power. But what could Bishops and priests effect without you, "our joy and our crowo," the devoted, generous, intelligent laity of the United States? To you and yours the Catholic ecclesiastic makes every sacrifice of human ambition and human love. These sacrifices you have appreciated. These sacrifices you have appreciated, and you have nobly sustained us. LAYMEN AND THE CONGRESS.

We are glad to behold you here to-day in such vast numbers and with so much genuine enthusiasm. And on this great nistoric occasion you must not be mere observers, but we trust your representatives will speak out freely and fear lessly in the Lay Congress which forms so interesting a feature in this centen-

ARCHBISHOP RYAN'S DISCOURSE.

"Simon, the High Pliest, the son of Onias, who in his life propped up the house, and in his days fortified the temple. By whom also the height of the temple was founded, the double building and the high walls of the temple. And as the sun when it shineth, so did he shine in the temple of God. ** And as branches of a palm tree, so they stood around about him and all the sons of Aaron in their glory." (Ecclesiasticus, chapter 50, verses 1, 2, 7, 14)

The Archbishop spoke as follows:

Most eminent Caroinals, Most Reverend Representative of the Supreme Pontiff,

Venerable Brothers of the Episcopate and the Clergy, Beloved Brethren of the Laity—In this fiftieth chapter of the Bood of Ecclesiasticus we read a glowing eulogy of the High Priest Simon and a magnificent description of the religious ceremonies which he performed in the temple of God, surrounded by his prieste, "the sons of Aaron, in their glory." These elaborate and striking ceremonies of the ritual of Israel were arranged in detail by Almighty God Himself. For the office of religion is to appeal not only to office of religion is to appeal not only to the intellect, but to the heart also, to the intellect, but to the heart also, to the imagination, to the love of the beau-tiful, to every element which forms part of our being. Tais mission of religious ceremonial requires that it should be instructive, touching, beautiful and per-manent. The ceremonies of the temple foreshadowed those of the Christian Church, and the descriptions in this Church, and the descriptions in this chapter and other portions of Scripture seem like a prophet's vision of a Pontifical or Papal Mass. You behold enacted here to day a scene like that glorious one narrated in the fiftieth chapter of Ecclesiasticus. A Curiatian Ponuff offers the blood of the grape—the blood of the true vine, Jesus Christ Himself. Around the Papatiff stand the scene of Asym, in their

influenced? And passing upward from Jewish and Christian ceremonials, we may contemplate with eyes of faith a scene to day in the eternal Temple of God-the Simon of the American Hier God—the Simon of the American Hier archy, the first Bishop that ruled the Church in these States, spproaching the Throne of God, encircled by all the great and holy prelates, priests and people who have passed to Heaven during the past hundred years, praising and thanking the Most High for His manifold herodictions bestowed on the young fold benedictions bestowed on the young American Church, and asking that these benedictions be perpetuated. In the glorious Catholic doctrine of the Com-munion of Saints we thus rejoice and munion of Saints we thus rejoice and thank and pray in unison with those who have passed away during this first century of the Church's life here. Yes, her first century in these United States, but not her first on this continent. We naturally look back with pardonable pride to three hundred years earlier, when the great Catholic discoverer of this New World, representing a Catholic nation, first planted the allicivilizing Oross on these shores. We were certainly here before any of the religious denominations of our separated brethren and when the leader of the Reformation in Europe was still a Cath Reformation in Europe was still a Catholic boy. I rejoice to behold here to day a representative of that older Catholicity in the person of a distinguished Mexican Bishop. We welcome, too, the representatives of Canada and of British America, the venerable Cardinal Archerica, the venerable Cardinal Archerica, the venerable Cardinal Archerica, the venerable Cardinal Archbishop of Quebec, the other Archbishop of Quebec, the other Archbishop, Bishops, Prelates and priests who honor us. We know that the Hierarchy of South America is in sympathy with this great celebration. It is a society in the Catholic Causes it to move in a certain fixed ican Hierarchy, and deserves to be heard dividual must yield some of his personal liberty for the good of the many, so in a bishops, Bishops, Prelates and priests of the Jesuits the individual is almost in my manners. God now imposes a context with this great celebration. It is no longer enough for me to be foster the now time honored institution, Georgetown College.

O'all the false charges alleged against the Catholic Church, the most senseless everer duty upon me. I shall incur the part of the great first America in order to successfully govern themselves. Hence one of his first projects was to foster the now time honored institution, of education. Listen to the words as they well up from the heart of the great first America. Bishop:

"It is no longer enough for me to be foster the now time honored institution, of education. Listen to the words as they well up from the heart of the great first America in order to successfully govern themselves. Hence one of his first projects was to foster the now time honored institution, of education. Listen to the words as they well up from the heart of the great first America in order to successfully govern themselves. Hence one of his first projects was to foster the now time honored institution, of education. Listen to the words as they well up from the heart of the great first America in order to successfully govern themselves. Hence one of his first projects was to foster the now time honored institution, of education. pathy with this great celebration. It is as a religious reupion of all the Americas and I trust it shall be but the beginning of a still more intimate union in the future. We behold also present a pre-late representing England, where the first American Bishop spent much time and received episcopal consecration, and from which country the first Catholic settlers of Maryland came with their noble leader, Lord Baltimore. Ireland, Germany, France and other European countries are well represented in their chiltries are well represented in their chil

and which ought to deeply interest thinking men of all denominations or of ings of Manresa did the first Jesuit Ignatius, lay the foundations, deep and which he subsequently led, and of the great society which he formed. There did he conceive the plan and arrange the spiritual tactics or that army which after-ward fought so bravely and so wisely for the Kingdom of Carist, under the stan-dard of the Supreme King, in the plain around Jerusalem—the New Jerusalem of the Church of God. In solitude the soul realizes the vanity of all things human, the shortness of time, the greatand government for people of every race, language, color and nationality whom they foresaw would inhabit this land. of power, especially where buman souls were concerned. This young American religious was destined to stand on the