

The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher.

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When subscribers ask for their paper at the post office it will be well for them to tell the clerk to give them their CATHOLIC RECORD. We have information of carelessness in a few places on the part of delivery clerks who will sometimes look for letters except in the usual condensed form. Each insertion 50 cents.

LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1905.

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My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and decision. I am recommending it to the faithful. Blessings upon you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ.

Domatus, Archbishop of Oshawa, Apostolic Delegate, Oshawa, Canada, March 7th, 1906.

Mr. Thomas Coffey. Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Yours faithfully in Jesus Christ. D. Falconer, Arch. of Toronto, Asst. Dele.

LONDON, SATURDAY, JUNE 11, 1910

IS THIS A NEW RELIGION OR A DREAM?

With the above comment a correspondent has sent us a newspaper copy of a sermon delivered before the International Bible Students' Association in Rome by Pastor Russell, the successor of Talmage in the Brooklyn Tabernacle. The substance of the sermon is this: All religions are wrong. All have been deceived by the devil, who has kept not only heathendom but also Christendom in darkness for centuries. The true meaning of the Bible's message. During the gospel age Christ will select "the little flock," "the elect," who will rise with Him at the first resurrection.

Now we would inform our correspondent that this is not a new religion, but an old heresy, founded on a misinterpretation of a chapter of the Apocalypse. The first resurrection spoken of by St. John is the resurrection of the souls of the just, who shall reign with Christ in heaven until His second coming, when their bodies shall share with them in glory. The Millennium, assuming this first resurrection to refer to the bodies of the saints, taught that they would dwell on the earth with Christ in all manner of delights for a thousand years before the general resurrection. There are only two visible comings of Christ, His first coming as our Redeemer and His second as our Judge, when He will render to every man according to his works.

Neither is this a dream of Pastor Russell's. He is wide awake, wise in his generation. We are told that his discourse proved highly acceptable to his Italian congregation, who heard him through an interpreter. Of course it did. Many of them no doubt felt that the lives they were leading would not assure for them a place among the elect, and it was very consoling to learn that they might continue as they were, enemies of the cross of Christ, and still be sure of a glorious resurrection during the millennium. The people do not want to hear of judgment and of justice and of an eternity of punishment, and Pastor Russell wants to please the people. It pays to do so. Moreover, his sermons are published by a syndicate of over four hundred newspapers. Now Pastor Russell knows that it adds to the commercial value of a sermon to give it an historic background. Hence he preaches at Rome, at Jerusalem, at Joppa, though we will venture to say that his sermons were prepared before he took passage from New York. Furthermore, Pastor Russell knows the kind of sermon the old doctrines. It does not want the old doctrines. It wants novelty in religion as in everything else. But as there is nothing new under the sun Pastor Russell dresses up an old heresy in new clothes. Well may the words of St. Paul to Timothy be applied to him: "Their speech spreadeth like a cancer, which have sprung from the truth saying that the resurrection is past already and have subverted the faith of some." "There shall be a time when they will not hear sound doctrine, but according to their own desires they shall heap to themselves teachers having itching

Two Extremes

A press despatch informs us that on Thursday, May 26th, there was held at Atlantic City a judicial committee of the General Assembly of the Presbyterian Church, at which a delegation representing the minority of the New York Presbytery appealed against the licensing of three young men students of the Union Theological Seminary, who admitted that they did not believe in the Immaculate Conception, the raising of Lazarus, and certain biblical miracles. During the afternoon session a resolution touching the temperance question was introduced, during the discussion of which Rev. Dr. Sharp of California said, "I know some excellent Presbyterian ministers and laymen who drink wine and they are as good as we are." This statement was met by a chorus of "no" followed by hissing. "Well, anyway," said Dr. Sharp, "they would not stand a man who had the courage to stand up in the open and express his opinions."

Another despatch conveys the information that on the same day there was held in Washington a conference of Sunday school workers at which Mr. Eugene C. Foster of Detroit made the astounding statement that seventy-five per cent of the boys over thirteen years of age in the Protestant Sunday Schools of the United States are lost to the Church and never make a profession of faith. Practically all the delegates at the meeting agreed with him.

These two reports, coming from the different quarters on the same day, are very significant. Moreover, they are intimately associated; for in one case we see the cause, in the other the effect. Morality is based on dogma. Without definite doctrinal teaching there is no sanction for morality. Consequently when the governing body of a sect surrenders its religious tenets by licensing young men to preach who openly avow their disbelief in truths set forth in its profession of faith, it need not be surprised to find that it is sacrificing the allegiance of its members and nullifying its moral influence. Strange to say, however, in proportion as the sects relinquish doctrinal teaching they become more exacting in matters of morality. All that Catholics are commanded to do is so keep the ten commandments, and the six commandments of the Church, which latter add very little to the former, being merely a more explicit declaration of things implicitly contained therein, together with the expressed obligation of using the means of grace which Christ purchased for us by His passion. It is true that she calls some of her members to a higher state of perfection by the practice of the evangelical counsels, voluntary poverty, perpetual chastity, and entire obedience to a spiritual superior. But "all take not this word but they to whom it is given." To them God gives special graces proportionate to their obligations. Apart from their perfection, all men are counselled by our Lord to be perfect as their Heavenly Father is perfect, to aim at perfection by prayer, by frequenting the sacraments, by listening to instructions and by giving their daily actions so as to give more glory to God and to make sure their calling and election. As a motive to keep the commandments, the Church proposes to her children the most definite doctrinal warrant, and as a necessary means to keep them she opens the richest fountains of grace. The sects, on the contrary, by discarding the fear of God, which is the beginning of wisdom, and by eliminating little by little the supernatural motives for moral actions and replacing them by a vague altruism, have lost their influence over the lives of their adherents. They offer little means of grace, save exhortations, and yet they demand more than the Church asks of her children. They ought to be satisfied if the people kept the ten commandments, but they have added to these man-made commandments to the observance of which they attach more importance than to the keeping of the law of God. All reasonable men will admire Dr. Sharp for having the courage to express his convictions, and even saints might give assent to his statement, which evoked from his brother ministers hisses that manifest little of the spirit of charity and the avowal that they were not like the rest of men, which shows little of the spirit of humility. The reproach uttered by Christ against the Pharisees might well be addressed to them. "Woe to you Scribes and Pharisees, hypocrites, who pay tithes of mint and anise and cummin, and have let alone the weightier things of the law, judgment and mercy and faith; blind guides who strain out a gnat and swallow a camel." There is not the slightest doubt but that discredit has been cast upon the temperance cause by the extreme views of just such ministers as these. The temperance movement is popular, and justly so, in this country at present, and the ministers are always found in the forefront of a popular movement. No one would find fault with them for this if they exercised their influence with justice and discretion, if

they did not frame a new commandment the observance of which was to be a mark of the elect. No moral reform movement that has not a sound ethical basis can endure, and the ethical basis of the temperance movement as laid down by the majority of Protestant ministers, is not sound. The wholesale condemnation of all persons who may use liquor in any form is contrary to justice and truth, and a man may use it still practice the virtues of temperance. In many countries wine is served even by the working people at their meals, but here the abnormal use of strong liquors and the irrational habit of treating give an altogether different aspect to the temperance question. Because of existing customs and climatic extremes, which are conducive to alcoholic excesses, it becomes doubly imperative for those who are inclined to intemperance to practice total abstinence, and highly praiseworthy for all to do so for the sake of their own safety, and to aid their weaker brothers. But let us realize the fact that there is no moral obligation binding the latter to this course and that it is unjust to stigmatize them because they do not choose to restrict their liberty by a voluntary pledge.

These young ministers, we are informed, refuse to believe in the Immaculate Conception and the raising of Lazarus from the tomb. We wonder if they know what the Immaculate Conception means. It is not surprising that they do not accept it, if they do not believe in the Incarnation, and how can they believe in the Incarnation if they reject the divinity of Christ by refusing to admit His power to work miracles. Is it any wonder that the rising generation refuses its allegiance to the sects that are fast divesting themselves of the supernatural and that 75 per cent of the boys attending the Protestant Sunday schools of the United States are lost to a Church which by its puritanical morality restricts them even in the enjoyment of innocent pleasures, while it offers them no aid to the keeping of God's commandments?

The Oath of Quebec Bishops

We deal elsewhere with the statement of a reckless, bigoted paper in Toronto regarding the oath which Catholic bishops take at their consecration. It will be noticed that the statement is made by the Toronto editor that is taken by Quebec bishops. Least there might be any further evil in regard to the matter on the part of our Orange fellow citizens, we wrote a letter to the Archbishop of Montreal, asking for a statement in regard to the oath which is taken by the hierarchy of Quebec at their consecration, and received the following reply:

Archeveche de Montreal, June 3rd, 1910. Thomas Coffey, Esq., L.L.D., Senator, Proprietor of the CATHOLIC RECORD. Honored and dear Sir,—As the Most Rev. Archbishop of Montreal is away from home at present I have been instructed to answer your communication of yesterday. The oath of office taken by the Bishops in the province of Quebec on the occasion of their Episcopal consecration is to be found in the Pontifical. The Bishops of the entire Catholic world take that oath. A few weeks ago at his episcopal consecration Bishop Fallon, of London, took the same oath as do the Bishops of this province. It is always the same old story with the Orange Sentinel—nothing but ignorance, bad faith and libelous statements. Rev. T. B. Clarke, it seems to me, should have known better.

Accept assurance of my sentiments of esteem and consideration and believe me, dear Senator, Very truly yours, LUKE CALLAGHAN, Vice-Chancellor.

A TEMPEST OF BIGOTRY

All the big bigots and all the little bigots are now on edge in a warfare upon the Pope and the Church. Orange war paint is in demand and an ultra-Protestant weekly in Toronto is gaining renown among its dupes by the publication of spurious Bishops' and Jesuits' oaths, some of which have been copied from novels written by Jewish Freemasons. Nor is this ultra-Protestant weekly alone in this unseemly assault upon Mother Church. The Toronto daily papers, with one or two exceptions, are rowing in the same boat. They have an ultra-Protestant constituency, and deem it wise, for monetary reasons, to give that constituency, bottled on Orange poison, just what it wants. The controversy on the Coronation oath and the spurious oaths attributed to the dignitaries of the Catholic Church, will give us this year another very enthusiastic celebration of the anniversary of the Battle of the Boyne. Even now the files are being oiled and the drums dusted in preparation for this carnival of nonsense, bigotry and ignorance. The Orange public is a great big baby, and the scheming politicians can feed them with any sort of rubbish if it bears the label "no Popery." In the year 1833 some graceless scamp wrote a forged Papal encyclical, commanding all Catholics on a certain date to arise in

their might and slay the heretics. The author made a handsome sum of money by its sale. There was, as might be expected, a good deal of excitement, and hundreds of thousands of copies were put in circulation. It is to be hoped that the criminal law will some day be employed to punish men who engage in execrable business of this sort. Strange to say, men of education are sometimes duped by these forgeries. Such has been the fate of the Rev. Mr. Clarke, pastor of All Saint's Episcopal Church in this city. Had he a little less valor and more discretion, he would have saved himself much adverse criticism. He copied what is supposed to be a Bishop's oath from the ultra-Protestant weekly referred to, a weekly edited by an unreviled edition of John Kensit, and sent it for publication to one of our city papers, together with a somewhat caustic comment. We publish his letter and the oath in another column, together with a letter from Rev. Father Tobin of this city. When we may ask, will our non-Catholic neighbors have the sense to go to the fountain head when they wish reliable information in regard to the Catholic Church. Too long have some of them gone to the slums of bigotry instead. Catholics can but pity them and pray for them.

The Old Enemy

It is unfortunate when members of those secret organizations which are decidedly antagonistic to the Catholic Church receive positions in the service of press bureaus. In one way or another they are certain to work in a little animus against Catholicism in order that they may gratify their insane prejudice. Last week there appeared in some of the papers a report of a shocking murder in Chicago. A man named Patrick Gibbons shot his wife dead and straightway proceeded to the home of the parish priest, killing him by the same weapon. No further particulars were given. The public were supposed to draw their own inference as to the motives for the crime. It now turns out that Patrick Gibbons had been an inmate of a sanatorium and in his maddened delirium killed the priest who had been the peace-maker in his family. We have here another terrible crime which may be laid at the door of the drink habit.

Notes and Comments

PARTICULARS of a horrible act of sacrilege in England come to us through the London correspondent of the Catholic Herald of Calcutta. The outrage occurred in the Convent of the Ursulines at Darford in Kent. An unknown miscreant gained access by some means to the chapel during the night, and bearing away the door of the Tabernacle scattered the Blessed Sacrament on the floor of the sanctuary, smashed to atoms the altar ornaments, and defaced the walls with drawings of a filthy and most blasphemous description. The sacred vessels, including ciborium, monstrance and lunette were carried away and afterwards found, wrapped in the Benedictine veil, deposited under a manure heap in the convent grounds. No arrest had been made up to the time this news reached us, but it is to be hoped the perpetrator may be brought to book. It is a matter of conjecture whether he is a lunatic at large or one of those desperate fanatics who, stung to fury by the contemplation of Catholic progress, wreak a horrible vengeance in such a way. The more charitable supposition is that it is the work of a madman, but it is none the less harrowing to the feelings of every Catholic, and, for that matter, of non-Catholics too. The only consolation in this instance was, in fact, the generous outburst of sympathy with the nuns from many Protestants in all parts of England. This in itself is some reparation for the noisy diatribes of the Protestant Alliance occasioned by the prospective modification of the coronation oath. It were to be desired that kindred spirits in our midst in Canada could profit by it. But that does not, unfortunately, come within the bounds of probability.

AND CLOSE upon the heels of this outrage in England come news of a similar act of sacrilege in Montreal. In this case, however, the Blessed Sacrament was carried off, not immediately trampled under foot as in that just outlined. Unfortunately, this uncertainty in no way mitigates the enormity of the crime, but rather adds to it, since to what nameless outrages the Omnipotent Prisoner of the Tabernacle may have been subjected can only be conjectured. It is impossible for non-Catholics to realize the horror with which Catholics view outrages of this character. Belief in the Real Presence is essential to this realization, and this only Catholics possess in its fulness. But outrages upon religion are necessarily repugnant to decent people of any persuasion, and we are sure that the Catholics of Montreal and of all Canada will have the sympathy of their non-Catholic brethren under this trial. That demoniacal possession still exists in the world such acts as described seem to prove.

IN THE Globe's catalogue of great kings, upon which we had occasion to advert last week, only one, the illustrious Robert Bruce, was conceded to the ancient kingdom of Scotland. Bruce certainly would shine in any company, and, with the single exception of Alfred the Great, the right of any other in the list to be named with him may reasonably be questioned. As the hero of Bannockburn and the vanquisher of English pride and rapacity, he occupies a place by himself in the national role of honor. But, under the Globe's test, is Bruce the only one in the long line of Scottish monarchs entitled to the epithet "great?" Like the sister kingdom, and, for that matter, like any other kingdom, Scotland at several periods in her history had to put up with monarchs whose rule tended to drag the nation down. It is not necessary to name them here. History has judged them, and their place in their country's annals is fixed for all time. So, too, is that of other kings who stand little, if at all, below Robert Bruce, as wise rulers and benefactors of their country. There is Malcolm III, who, with his Queen, the saintly Margaret, inaugurated a period of internal peace and prosperity which Scotsmen of every succeeding generation could point to with legitimate pride. It was a time of transition leading to a new period in the history of Scotland, and it was Malcolm's work to assimilate the new elements, which, through the increasing fame of his country abroad, found their way to his court, and exerted a lasting influence upon the ruder native population. He it was who stemmed the conquering march of the Normans and taught William Rufus that a boundary existed beyond which could not go, so that at his death in 1093, Scotland was indisputably in possession of the southern frontier. English chroniclers looked upon Malcolm Canmore as a merciless and savage prince, but the historians of his own country have ever acclaimed him as a national hero. And he certainly has as great a right to the title as William I, Edward I, or Henry II., of England.

OF MALCOLM'S Queen, Saint Margaret, the historian Skene has observed that "no more beautiful character is recorded in history. For purity of motives, for an earnest desire to benefit the people among whom her lot was cast, for a deep sense of religion and great personal piety, for the unselfish performance of whatever duty lay before her, and for entire self-abnegation, she is unsurpassed." With her husband she shares the honor of the immense progress of Scotland under their rule, the spread of the Christian faith in the northern and western islands, the consolidation of the various races of which the population was composed, and the increased prestige of the country abroad, were due alike to her influence and to that of the king. Of their reign it may be said with truth that it was a constant striving after realization of high ideals.

THERE is at least one other king of Scotland whose reign is worthy to rank with that of Malcolm. David I. was the youngest son of Malcolm and succeeded to the throne on the death of his elder brother Alexander I. in 1124. His reign is chiefly noted for the great spread of religion, the introduction of the regular orders, the erection of new dioceses and the reorganization of Church administration generally. It was a long reign, twenty-nine years, and while the historians of Presbyterianism are fond of ensuring him for his liberality in founding and endowing religious institutions on the ground that he thereby put the people "under the yoke of ecclesiasticism" and prejudiced the rights of the throne, the fact remains that he was one of the noblest and most beneficent monarchs that ever wore the Scottish crown. However heresiarchs of a later date may view his magnificent endowment of the Church, the poor of the twelfth century had, as Cosmo Innes has pointed out, no reason to regret it. The influence of the Church was for peace, and as in that age of strife and unrest "repose was the one thing wanted, the people found it under the protection of the crozier." King David's efforts were directed solely to his people's benefit, and this, coupled with his personal characteristics, generosity, uprightiness and piety, unanimously conceded to him by chroniclers of the time, placed him out of reach of the slanderous iconoclasts who four hundred years later set themselves to destroy the stately fabric in the erection of which David I. had borne so large a part. Such a man was worth a whole tribe of Pharaohs or Tudors, whose highest aim was to magnify their own power at the expense of the Church and the poor.

DOES it never occur to the average Scot that the most glorious pages of the history of his country relate to those old Catholic times? Wallace and Bruce, Malcolm III. and Saint Margaret, David I. and William the Lion—these were all Catholic rulers whose lives spanned the greatest events in Scottish history—events which form the staple of those patriotic songs on the possession of

which every Scotsman prides himself. Beside those events of medieval Scotland, how sordid and prosaic is the "Solemn League and Covenant;" how depressing and disenchanting the real facts of the Reformation, as they are coming gradually to be known and realized! Having thrown away the rich kernel how long will the Scottish people be satisfied with the empty shell! This is the reflection which forces itself irresistibly upon the contemplative mind.

THE SUGGESTION has been made in Scotland that a national pilgrimage to Lourdes would be timely in the summer of 1911, and it has been taken up and discussed by Catholics all over the kingdom with a fair prospect of being realized. Such an event would be a milestone in the history of the country and could not fail to make a strong impression upon the people at large. Time was when Scotland, no less than Ireland or England, enjoyed the reputation of being "Mary's Dowry," and if she is ever to be reconsecrated to the Faith the intercession of the Queen of Heaven will be the most powerful aid to that much-to-be-desired end. The cathedrals and abbeys dotted over the country, so beautiful even in their ruins, must, as time goes on, appeal more and more eloquently to the thinking man. They are an ever-abiding testimony to the faith of the past. They tell of a people's love for God's Church and of their devotion to the Mother of God. They proclaim devotion to an ideal, regard for the poor and care for the souls of the dead. They were the work of a great race and are a perpetual appeal to their legitimate descendants to shake off the shackles in which they are bound and return to their Father's House.

By no means the least of Pittsburg's distinctions is that it is a great baseball town, and attests its pre-eminence in this respect by the pennant which on Sunday was on other days it proudly flings to the breeze. The first day of the week is indeed the day of all days in the Smoky City to the patrons of the national game, and as all the week long the toiler is giving of his best to the enrichment of the Steel Trust, on Sunday he hies him to the park to exercise his lungs by alternate cheers for the contending gladiators and maledictions upon the offending umpire.

This is all very well in its way, but it has its weak side, and certain evangelical churches felt constrained to call a halt, as in proportion to attendance at the Sunday games they found attendance at their church services diminished. We have not heard that Catholic churches suffered in this respect, though from the Catholic point of view the wisdom or propriety of public Sunday sports may be questioned, as tending to detract from the sacred character of the day. Be this as it may, Catholic men as a rule have the faculty of vindicating their right to legitimate recreation without shirking their religious obligations. But with non-Catholics this does not seem to be the case and the outcry made by the Pittsburg ministers may be taken as another indication of the lessening hold they have upon the masses of their people. To meet this a great scheme has been evolved, and as the price of withdrawing their opposition to Sunday baseball, the ministers have agreed to co-operate with the magnates and to become parties to what they have heretofore been very insistent in calling "desecration of the Sabbath." Attendance upon the morning service is to be the price of admission to the afternoon game, and to ensure the proper observance of this compact the several churches concerned have arranged to distribute tickets certifying to the holders attendance as aforesaid. Armed with this, they are at full liberty to join the ranks of the "Sabbath-breakers." In other words, they are licensed to commit sin. For it is a cardinal principle of Protestantism that indulgence on Sunday in worldly amusements is a violation of the Third Commandment. It would be interesting to know how the officials of the Canadian Lord's Day Alliance view this.

THE SENSATIONAL character of the incident would seem to mark almost the last stage of spiritual degeneracy. But there is another side to it which in the light of Protestant polemical methods for the past three hundred years becomes very instructive. It has ever been a favorite slander with their controversialists and with the rank and file of the Protestant clergy that the Catholic Church by means of the doctrine of indulgences and for sordid motives of her own, licenses her children to commit sin. The "Reformation" was in fact founded on this very calumny, and Doctor Martin Luther made it his justification first for his unclerical contumacy, then for his apostasy, and later for his sacrilegious marriage to the unhappy Catharina von Bora. The imputation is of course as false as it is absurd. It never had a shadow of justification in fact or in theory, and those who first formulated it, together with many, it is to be feared, of those who have kept it alive, knew this. It was born in sin and

nurtured in hatred of the Church and love for truth had no place in the hearts of those who promulgated it. But now, in this twentieth century, trapped in a vain attempt to arrest the process of disintegration in the several sects to which they belong, the ministers of a great city of the American republic shamelessly put into active practice the vile principle which they have so long falsely attributed to the Catholic Church. The lesson surely will not be lost upon the many ardent religious souls who through no apparent fault of their own are dependent for spiritual guidance upon such as these.

A Golden Jubilee

NOTABLE EVENT AT THE URSLINE COLLEGE, "THE PINES," CHATHAM, ONT.

CELEBRATIONS ON MAY THIRTY-FIRST. The feast of St. Angela Merici, foundress of the Ursuline Order, was the day chosen for the opening of the Golden Jubilee celebrations. The feast of the Ursuline Order was inaugurated with the solemnization of Pontifical Mass at 8:30 in the Convent chapel, by His Lordship Right Rev. Michael Francis Fallon, O. M. I., D. D., Bishop of the Diocese. At the appointed hour the clergy entered the chapel in procession, presenting an imposing appearance. Having taken their places in the sanctuary, His Lordship, standing at the throne, proceeded to assume his pontifical vestments, according to the elaborate and beautiful ceremonial appointed for the occasion. Rev. Albert McKeon, S. T. L., St. Columban, officiated as assistant priest, with Rev. Father James, O. F. M., Chatham, and Very Rev. F. Forster, C. S. B., President of the Assumption College, Sandwich, as deacons of honor; Rev. M. J. Brady, Wallaceburg, deacon of the Mass; Rev. P. J. McKee, St. Mary's, London, sub-deacon of the Mass; Rev. D. J. Downey, Windsor, Master of Ceremonies; Rev. D. L. Brisson, Walkerville, and Rev. A. Loisele, Chatham, River, Acolytes; Rev. J. A. Pisonneau, McGregor's, Mitre Bearer; Rev. T. P. Hussey, West Lorne, crozier bearer; Rev. J. Brennan, Bothwell, book bearer; Rev. T. W. G. London, candle bearer; Rev. H. Robert, Windsor, gremial bearer; Rev. C. Parent, Tilbury, surfer; Rev. T. Ford, Ingersoll, cross bearer.

Besides the above, the following clergy also honored the occasion with their presence: Right Rev. Mgr. J. E. Meunier, Windsor; Rev. J. T. Aylward, Rector of St. Peter's Cathedral, London; Rev. E. J. Gann, Tecumseh; Rev. T. McCabe, Maidstone; Rev. P. L'Heureux, Belle River; Rev. J. F. Stanley, Woodstock; Rev. T. Martin, Simcoe; Rev. L. A. Beaudin, St. Catharines; Rev. D. St. Cyr, Stony Point; Rev. F. P. White, Port Lambton; Rev. L. M. Proulx, Big Point; Rev. J. J. Gnam, La Salette; Rev. E. Ladouceur, Jeanville; Rev. J. L. Lacombe, Chatham; Rev. J. Hogan, Raleigh; Rev. P. Corcoran, Seaford; Rev. J. Dantzer, Hession; Rev. T. Noonan, Dublin; Rev. Fr. Hermann, O. F. M., Chatham; Rev. J. Scanlon, St. Joseph's Hospital, Chatham.

The magnificent ceremonies of the Pontifical Mass were enhanced by the brilliancy of the decorations, the gorgeous vestments of the officiating clergy, the glistening silver and gold of the ornaments, the profusion of natural flowers and wax tapers, all combining to form a scene of splendor worthy of the great occasion. The Mass was offered in thanksgiving for all the blessings of the day, and also for the countless graces which Almighty God has showered upon the community during the past fifty years.

The sermon, by Rev. J. T. Aylward, Rector of St. Peter's Cathedral, London, was a splendid oration, and was delivered with much feeling and eloquent expression. We reproduce it in part below. The chapel was crowded with a large number of invited guests, the students of the college, and the Religious.

At the conclusion of the Mass, Right Rev. Father Meunier advanced to the altar railing, addressed a few words of congratulation to the Rev. Mother Superior and the members of the Council, and presented them with a purse of fourteen hundred dollars, the munificent gift of the Right Rev. Bishop and the Clergy, to help on the good work of Catholic education. His Lordship then intoned a solemn Te Deum which was continued by all the clergy, while they proceeded out of the chapel in the same processional order as they had entered.

SERMON OF THE REV. J. T. AYWARD. "Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, observe the rest of the Sabbath to the Lord. Thou shalt also number [to] these seven weeks of years, that is to say, seven times seven, which together make forty-nine years. At the end of the forty-ninth year, thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land; for it is the year of jubilee." (Levit. xxv, 2, 8, 10.) My Lord, Rev. Fathers, teachers of St. Ursula, pupils and kind friends,—It was God Himself who ages ago ordered the institution of a jubilee. You understand why, on this day, in this chapel, we are here assembled with our Bishop who, although a stranger to this diocese, has already learned of the great work of the Ursulines. He is here because as a father he rejoices in this celebration. You see in the sanctuary a large number of the clergy of the diocese, they are here to congratulate you and to ask the blessing of God on the noble work which you are doing. It is not given to every person to become the founder of a religious community. Three hundred years and more have gone by since St. Angela Merici founded the Order of St. Ursula. The history of Canada cannot be written without paying a tribute to the noble work of the Ursulines in Quebec. Fifty years ago two Religious of this order, Rev. Mother Xavier, the Foundress