

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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PRICE FIVE CENTS.

DEAN HARRIS PREACHES

At the Opening of the Carmelite Hospice, Niagara Falls.

NIAGARA FALLS, Ont., July 16.—To-day was witnessed the formal opening of the Carmelite Hospice.

The building has already been fully described in THE REGISTER. The ceremonies were witnessed by nearly two thousand people, the majority of whom came from Buffalo. The sacrifice of the Mass was offered up in the open air at 10:30 o'clock. The Very Rev. Prior McDonald preached on the Brown Scapular; and in the afternoon religious exercises were also held in the open air when Very Rev. Dr. Harris, Dean of St. Catharines, delivered the sermon. Dean Harris' discourse created a profound impression. A full report of it is as follows:

To-day all the choirs and all the choruses of the Carmelite Order established throughout the world celebrate the festival of Our Lady of Mount Carmel, and associate with the name of Our Blessed Lady the names of all those saints who have, upon earth, adorned the order by their virtues, and who now in Heaven represent that great society, which for ages has flourished upon the earth. When we consider these saints, known to universal fame, and whose names are so deeply engraved on the memory of the Church, or whether we consider those known only within the limits of the order; or whether we consider only that vast multitude known only to God, and to Heaven, we are constrained to regard them as providential men. They were distinguished while upon earth not alone because they possessed the dignity of the priesthood, and sustained that dignity by their great scholarship, their exemplary lives and the heroic manner in which they met the heights of self-abnegation and into the splendours of martyrdom. Through this venerable society comes to us the prophetic traditions of pre-Christian times and the perpetuation of the prophetic order for the history of the Church. Between the history of the prophets of the Old Law and that of the early members of the Carmelite Order, there is a striking and marvelous parallel. If we consider well the history of that wonderful race of men, we will find that in the first place, the prophet formed no part of the ordinary ministry, no part of the great ecclesiastical hierarchy planned, and revealed by God to Moses.

The prophets are not the men who came to the ordinary course of ministry in the Temple of God. They were not as a matter of course of the tribe of Aaron. They exercised none of that authority which was especially peculiarly theirs in the Old Law, and which we find them raised up by God Himself at the very extraordinary emergency of the Jewish commonwealth. And though Moses had put them in no divine position in the ministry nor in the common hierarchy, nevertheless Moses was himself of that type, and whenever therefore they came forth it was always at some great crisis when the children of God were grievously oppressed, or when the glory of the sanctuary was dimmed through a falling in the spirit of its administration, or there was some great weight or calamity pressing the people of God, or there was a special occasion why God should make His voice heard once more as it was heard on Mount Sinai, and as it was reported by the great prophet himself.

So if we look into the annals of the great Carmelite Order we will find that their position is precisely parallel in the Christian Church to the order of prophets under the divine Covenant. First they enter not into the hierarchical plan which Our Divine Lord established in the prophets. In the several disciples and those who were to follow them, they formed no part of the order of the future race of men, and as it was the order of the future race of men, they were not an essential part either of the ecclesiastical hierarchy. They were not essentially appointed at the beginning to minister at the altar or preach the Word of God, but rather we find that our Blessed Lord in Himself a type and a model of their lives, and we also find that when the Church was in sore distress, when some great persecution had arisen and raged far and wide, and when there had been a great incursion of pagan races who threatened to overwhelm the Christian Church, it was on occasions like these that God raised up what I may truly term the prophets of the New Law.

What Isaac and Jeremiah, Zakiel and Zacharias were to the Old Law so were St. Anthony, St. Basil, St. Bernard, St. Dominic, St. Francis and others to the Church of the New Law. If we detach some one of those great men that arose during the period preceding the coming of Our Saviour what do we find but a Carmelite of the Old Law.

If we take a Carmelite of the New Law, particularly of the historic and venerable saint, what do we find but a prophet of the Old Law raised up in the Christian Church, and as it was on occasions like these that God raised up what I may truly term the prophets of the New Law.

(continued) Proclaiming the will of God to the unrighteous, their voices were as stern as the adamantine rock from which their caves were hewn. When they had to soothe and compassionate and to sustain and calm the suffering people of God, they were as gentle and tender as the tones of the mother yearning over her children.

One of those old monks, if we analyze his mission or gaze upon him from afar, what is he? He is John the Baptist, fresh from the desert. He is Elias come down from Mount Horeb, after communing with God. His very presence is a rebuke to the vanities of the world, and there is on him a secret—a marvellous secret—a secret impenetrable to men of flesh and blood, and if you would have knowledge of that secret, you have it written in his features which plainly show that there is a spirit and a God like Spirit, a spirit high and strong which fills his breast. If he is as firm as the rock of the desert of St. John, yet like that rock, when struck by the word of God, he rushes forth a river of life into the hearts of God's people. But it is not my intention to-day to enter upon a history of the great Carmelite Order, for so vast is the multitude of its souls, so wonderful the variety of its actions, so many of its members held at all epochs in the history of the Church of God, so various the works which they wrought upon earth, that it would be utterly and absolutely impossible for me to do more than draw your attention to a few cases which comprised to produce this extraordinary race of men. When we remember that it took the most learned monks of the 17th century, that it took Mabilon and Mistral, and so many of their kind, a century of patient labor and research, and nine volumes in folio, in order to record even the lives and works of the Saints of the Benedictine Order, who are known to fame, you will perceive how utterly impossible it is for a subject so vast in its extent and so exalted in theme as that of the great order whose distinguished Superior General for America is with us to-day and whose splendid genius conceived the idea of this magnificent society, and who has so gloriously led it to its present position. While the Carmelite Order is intensely active and operative, it is above all contemplative and meditative, and it is to this spirit of meditation, to the habits of the soul sequestered in solitude and spent in quiet reflection, that we owe much of its success. To the advantages derived from meditation on great spiritual truths and from seasons of retreat I would draw your attention this afternoon. In solitude great thoughts are generated and raised up in the mind, and the thoughts are carried into effect. From the beginning of its foundation a rule of the order insisted on the cellular system, where the son in close companionship with God, pondered on eternal truths. Not was this the case in the early days of the Order of Carmel, for from the earliest times many retired permanently or for a time from the world, to commune with God with prayer and meditation. In a saying of St. Bernard, "God speaks to his elect, and these I will speak to his elect," says the Holy Ghost. The principle of solitary meditation and communion with our Creator enters into every form of God's dealings with His elect, more especially as subserving the great end of His Church, and the corporate expansion of His Church or of the increase of Grace in individual cases. Fresh revelations have in all cases been given them in retreat from the world. When Abraham went forth from Hara he carried with him the permanently detached from the world. Not only was he withdrawn on certain special occasions into the closest intercourse with God, but his whole life, so far as was possible for one still bound by domestic ties and the necessities of occasional relations with society, was that of a pilgrim and stranger. The same principle accompanied the giving of the Mosaic Law. The law giver had been prepared by a forty year seclusion in the wilderness, and was by command separated from all outward claims of ordinary life. When he had wholly yielded himself to the preternatural call and fully embarked on his stupendous mission, he was yet further drawn within the veil that screens from mortal eyes the Invisible and Eternal on the Mount in the presence of God; and there while alone with Jehovah, he received the Divine communications. The same was the case in ushering in the prophetic Dispensation. The central one of the Dispensation commenced with Samuel and from his childhood he was separated from the world and cloistered for a time within the precincts of the Temple. His institution of the "School of the Prophets," to be the nursery of the future race of seers and teachers, was in some degree a perpetuation of the same seclusioned life. The establishment of the Benedictine Order, inaugurated by the superabundant measure of spiritual gifts bestowed upon Elias, was the fruit of a forty day retreat passed by him on "Horeb the Mount of God."

The same law, only in a still more prominent degree, regulated the introduction of the last and greatest dispensation. St. John the Baptist's career was one prolonged retirement in retreat, and was so prolonged that it was proportioned to the surpassing manifestation of Divine Grace for which he prepared the way. Instances of this same

principle might be indefinitely extended if I were to take the case of individual saints or prophets, irrespective of marked order in the course of Divine revelation. The "Walking with God," so significantly recorded of Enoch and Noah, seems to imply an habitual state of contemplation. The names of Isaac, Daniel, Job, Hannah, Anna, occur as types at very different periods of the history of the elect people, and under very different circumstances of life, of the same contemplative character, and to whom a special abundance of gifts of Grace was vouchsafed.

If, at each stage of the advanced mystery, retirement from the world or concealment within the veil of a more conscious presence of Almighty God was necessary, it is equally necessary to be chosen to be the depositaries of the secret purposes of God, and the channels of His Grace to the world, much more should we expect this law of the supernatural life to govern the development of the Gospel. And this was manifestly the case.

What a world of thought confronts us at the recollection of the fact that thirty years of Our blessed Lord's life were spent in seclusion, to be followed by only three years of active ministry. Ever after so prolonged a state of separation from the world, the forty days' retirement in the wilderness must immediately precede His going forth into the world. As it was thus ordained for our Lord Himself in regard to His own person, in calling His disciples to share His labors, the same spirit of retirement pervaded the whole action. He went out into a mountain to pray and He passed the whole night in the prayer of God. And when it was day He called His disciples, and He called twelve of them whom also he named apostles. Our Lord ordained a similar preparation for the gift of Pentecost. The Holy Ghost first alighted Himself forth upon the church in answer to the prayer of the church, and the prayer of the church was that which was so ardently desired in the "Upper Chamber." The apostles had been commanded "to tarry at Jerusalem till they were endued with power from on high." And their mode of carrying out this injunction was that of retirement from the world, all continued with one accord in prayer and supplication. It was then, according to St. Luke, that the Dispensation of the Spirit opened upon the world while God's elect were in holy prayer, waiting for the coming of the Holy Spirit, and the coming of the Holy Spirit was the result of the prayer of the church, and the prayer of the church was the result of the prayer of the individual.

The same principle again prevailed in what was virtually a renewed revelation of the Gospel through St. Paul. He was first called to the apostolate, and did not receive the Gospel from our Lord during His manifestation in the flesh; nor from the Holy Ghost in His effusion on the day of Pentecost, but separately from our Lord in vision and secret personal communication.

Concerning the separateness in its mode of communication, as well as its completeness in detail, the Pauline revelation bears a character of a fresh and separate dispensation of the Gospel. This supplemental revelation was the fruit of prolonged retirement from the world. "Three years I was sequestered in Arabia was the chosen means through which the apostle—'born out of due time'—became the depository of a gift of divine knowledge, which lifted him into the plane of the sweet and noble life of the apostle, and which made him the last revelation vouchsafed to mankind was committed to St. John, the Evangelist, during his solitary exile on the Isle of Patmos, thus closing the Book of God, as it had been opened, long before, to the vision of the elect. These many great and signal instances, uniting solitary prayer and meditation in retreat with the most transcendent dispensations of the will of God, are of so uniform and marked a character as to manifest an essential law regulating God's course with his creatures. Moreover, these instances cannot be regarded as exceptional. They show a purpose to form a habit of mind, a special development of character, a special discipline of the intellect. Our Lord's observance of this practice of occasional retirement during His ministry is carefully recorded in the Gospel, and His example in this respect has a direct bearing on all Christians. In the Gospel it is recorded that He sometimes took His followers and His disciples to stave these retreats with Him. In two successive chapters of St. Luke we read "And when it was day He departed and went into a desert place," and again in the fifth chapter it is recorded "He withdrew Himself into the wilderness and prayed." Nor could such a lesson as that involved in our Lord's approval of Mary of Bethany be lost to His disciples.

Whatever else may be implied in the contented dawn between Mary and Martha, it is clear that meditative or contemplative habit of mind was approved by our Divine Lord and that the "one thing needful" is intimately wedded to a life of devotional retirement, or is at least inseparable upon it in some degree. The habit of mind was so expected that a principle, thus impressed on the first disciples, was increased and consecrated by our Lord's own practice, one to which manifestly the prophets of the Old and New Dispensation were indebted for so much of their inspiration and spiritual strength, would become a settled tradition and an abiding law of the spiritual life. From the beginning the Catholic Church has honored and encouraged the practice of prayer and meditation in solitude and retirement. The history of her great saints, and founders of her great orders, whose members have worked such extraordinary miracles on the desert places of the earth, and on the barrened hearts

of whole nations, "seated in darkness and in the shadow of death," the chronicles of her religious societies and communities of religious men and women record with scrupulous accuracy the importance attached to retirement or retreats, where the highest and most fruitful work was done. No missionary, contemplative or educational order was ever established with the approval of the Catholic Church until the solitary and solitary man who founded them spent weeks and very often months in quiet retreat. Here, in the presence of God, after profound meditation and prayer were developed the scheme, and very often the constitution of the great religious organizations that have so powerfully assisted the Church of God in developing Christian civilization. True, it was not the purpose of the New Testament to give intricate rules of practical devotion. The rules naturally followed from the principles embodied in the examples and habits of our Lord and His apostles. A loving faith, and the guidance of the Holy Spirit fulfill its part in adopting these laws to the circumstances of successive ages and the variable details of ordinary life.

Out of the dispositions formed in the mind of the early church arose the tendency so quickly and so extensively developed to withdraw from the world for the purpose of living strictly and prolonged prayer. Formal retreats, so coeval with the monastic organizations, they began with the Carmelites at the very dawn of Christianity, have formed an integral part of the advisory councils of the church, and are to-day intimately interwoven with the spiritual life of her "Seamless Garment."

An innumerable spread, opportunities were sought for during occasional periods, more entire seclusion was covered by their members, and secular persons were drawn by their example and through their assistance to seek similar aids to devotion so far as the duties of ordinary life permitted. The primitive bishops had places of retirement near their cities, that they might separate themselves from the world, lest they might lose their own spirit of piety while they were teaching piety to others. "Thou hast made me a keeper of vineyards, but mine own I have not kept," was an inspired quotation which ever came to the mind of the great Dominican and Franciscan orders systematized and developed the simple rule of earlier days, and formed plans for conducting retreats which still exist and are continually carried into effect in the Catholic Church. The "Imitation of Christ" is an imperishable witness of the character of piety sustained by habits of devotion thus cherished. Thomas A. Kempis was but one link in a long chain of solitary examples, which have, from time to time, led by systematic rules of meditation learned and retained in retreat.

There can be no question but that St. Ignatius was indebted to the traditional spiritual wisdom of preceding ages in the formation of his well known "Spiritual Exercises." The "Exercises" which alone could have sufficed to make his name immortal.

The history of the Church made him familiar with the chronicles of the Thebaid, where it was not an infrequent custom for the monks of a Laura to withdraw simply or in pairs to the desert for the purpose of prayer for stricter silence, fasting, meditation and prayer than they could observe in the company of their brethren.

And what the hermitage was to them the Laura was to the religious buildings was to secular visitors. The practice continued in some form or other down to the 18th century, when it became more systematized through the institution of the Dominican and Franciscan orders, and the houses of their respective orders were opened for periodical seasons of retirement. Although St. Ignatius must have gathered from the devotional exercises already sanctioned by the use of his predecessors in the spiritual life, the main subject-matter of his scheme of teaching, and although his system is composed of the simplest and most elementary truths which must be more or less familiar even to neophytes in the Christian life, yet they will ever stand out amongst the great mass of similar writings as the creation of a new world of thought, and have given an extraordinary impulse to the practice of retreat. We must not forget, however, that it was through the influence of the teaching of the Catholic Church, and under the light of the sanctuary lamp that he and all the great masters of the spiritual life received their inspirations. Faithful to the honorable traditions of the Order and for centuries heavy with the names of the Fathers of Our Lady of Mount Carmel have built this great Hospice, to serve as a place of retreat for priests and laymen, whether they come in companies or as individuals. The value of the retreat in this kind to persons living in the world, desiring to maintain a higher standard of life, seeking occasion to break away from the trammels and sinful entanglements of the past, that may devote themselves to a more pure and higher life in beyond the world, or at least sufficient seclusion from worldly annoyances, freshness of country air, and the freedom of a retired locality. In the presence of this magnificent retreat where God manifests His power and His power, where the accumulated waters of four inland seas converge, and where nature roars herself in a magnificence of apparel unparalleled for majesty and beauty, inspiration will visit the pious pilgrim, and the

Peace of God will be in his soul. He will learn to conquer himself, to engage himself from the fatal influence of evil affections, and with the heart thus set free to trace out for himself the plan of a higher and a holier life.

ADDRESS AND PRESENTATION TO BISHOP-ELECT McEVAY.

HAMILTON, July 16.—Bishop Dowling visited Berlin yesterday for the closing of the first retreat of his priests. He was accompanied by Mgr. McEvay, bishop-elect of London. Since the announcement of Mgr. McEvay's promotion to the See of London, many movements have been set on foot, both in the cathedral parish and by the societies in connection with the church, with a view to giving the late rector a tangible proof of their affection. The bishop-elect, however, had firmly set his face against receiving any address or presentations, and hence all such movements had to be abandoned. An exception was made, however, in favor of his brother priests of the diocese, who took advantage of his visit to Berlin yesterday to give him a magnificent proof of their esteem and affection, in the shape of a beautifully engrossed address and many costly gifts pertaining to the office of bishop. The address, which was read by the vicar-general of the diocese, Mgr. Noonan, of Dundas, was as follows:

To the Right Rev. F. P. McEvay, D.D., Bishop-Elect of London.

May it please Your Lordship.—When the car of Christ had risen you to the sublime dignity of the episcopate, we, your brethren of the clergy, were moved by mingled feelings of joy and sorrow. We rejoiced in your promotion to the office of bishop, the highest station in the hierarchy of Christ, because we know your virtues, your qualities of mind and heart fitted you for that exalted position; and at the same time we experienced a feeling of regret, knowing that the command of Christ had been addressed to you meant a loss to the diocese of Hamilton, which for the last ten years you have served so faithfully and efficiently. Whilst it is therefore a pleasure for us to recall that during this period your relations with the diocese of Hamilton, have been so harmonious and cordial that the prospect, that those pleasant relations must now come to an end, can awaken among us only emotions of regret. In our own persons, we wish, on the present occasion, to congratulate you on the fresh proof of the Holy Father's confidence and esteem contained in your appointment to the See of London. We are glad that you will take with you into that new sphere of duty, where a heavier burden and a greater responsibility await you, our earnest prayers for your happiness and for a long life of successful labor in the cause of religion.

We believe your success in your late responsible position in the city of Hamilton is the proof of excellent administrative ability, and we look forward, therefore, with great confidence to your success in the wider field of government to which you have now been called.

On bidding you good-bye, we ask your acceptance of these episcopal insignia as a souvenir of your friends.

Signed, on behalf of the priests of the diocese, July 14, 1899, E. H. Heenan, V.G., protonotary apostolic; E. Lantier, venerable archdeacon; J. J. Oravan, chancellor.

Bishop-elect McEvay was much touched and responded as follows: "I am very grateful for the kind words of sympathy, affection and encouragement contained in your beautiful address. I certainly owe a deep debt of gratitude to all the good priests of this diocese for the great confidence they have placed in me, and the courtesy they have shown me on all occasions since my arrival in Hamilton.

On account of the position I held my relations both with the older and younger priests were very intimate. I have the greatest respect and veneration and love for the good priests who have long borne the burden and the heat of the day; men like Mgr. Heenan, the late Vicar-General Heenan, the late Jesuit Father Dumortier and my dear friend, the Venerable Archdeacon Laurier, priests who have never swerved from the line of duty, who had only one guide in life, and that was the holy will of God, who have been an ornament to the diocese of Hamilton and who reflect honor on the high and holy office of the priesthood.

Regarding the younger priests, many of them were with me for years at the cathedral, and we lived like brothers in unity and peace. I often was given credit for the work which they really did. I take this occasion to give them my heartfelt thanks for their zeal, their loyalty and their obedience, and I am proud to be able to state that the warm friendship then contracted has never grown cold. I am glad that you will continue to be in each other's company to the present time. You may be sure I will always be delighted to hear good things about these young priests and I hope they will long be spared to do great work in the service of the Lord.

It is perfectly true that my relations with the good bishop of this diocese have always been most sincere and cordial and I hope they will be the same in the future as in the past.

I appreciate with all my heart the

magnificent episcopal insignia, which in your generosity you have presented for me. It will be a pleasure for me to treasure those costly gifts as a souvenir, and to use them on all important occasions.

I know that many of you cannot leave your parishes to attend my consecration, but be assured you will always be welcome in my new home. In conclusion, I wish every blessing and humbly request you to pray for me that God may bless the work, His vicar on earth has been pleased to appoint for me in the important diocese of London, Canada.

The New Bishop of London.

LONDON, July 17.—At St. Patrick's Cathedral yesterday morning a circular was read from the administrator of the diocese, Rev. Father Byard, of St. Thomas, calling a meeting of the congregation, to arrange for the reception of the Rev. Mgr. McEvay, of Hamilton, Bishop-Elect of the London diocese. He is expected to arrive here on Friday, Aug. 4, two days prior to the date set for his consecration by Archbishop O'Connor.

The circular stated that Mgr. McEvay would consent to only one address being read to him on the occasion of his consecration and installation—and that he would decline to accept any purse of money.

In accordance with the circular a meeting of the congregation was held in St. Peter's school house, with Mr. Daniel Regan as chairman, and Mr. B. O. McCann as secretary. There was a large attendance. A liberal sum was subscribed to defray the expenses of engraving a suitable address to his Lordship, and the following committee was chosen to have the address prepared: Messrs. Regan, McCann, John Garvey, (treasurer), James Regan, J. H. Dugan, T. J. Murphy, P. O'Connell, M. O'Connell, Jeremiah Laughlin and John Dromgole.

Division No. 5, A. O. H.

John J. Brennan, County President, of the A. O. H., assisted by ex-President, Thomas Walsh, of Grand Rapids, Mich., installed the officers of Division No. 5, A. O. H., at their hall on Dundas St. G., Sunday afternoon. The capacity of the hall was taxed as there were many visitors from the other divisions of the city. The officers installed are:—President, John Kelly; Vice-President, Jeremiah Dailley; Secretary, James Mooney; Financial Secretary, James McCaffrey; Treasurer, George Richardson; Marshal, Michael Fahy; Sentinel, Cornelius O'Reilly; Steward, James J. O'Connell; Editor, Edward McNamara; Marshal, John O'Connell; Thomas Lawrence, President Hugh Kelly is serving his fifth term. The Division is growing rapidly and has invited the other divisions of the city to meet at their hall Sunday evening, Aug. 6th, and parade to St. Helen's Church, on Lansdowne ave. to attend special service by Rev. Father Walsh, commemorative of Ireland's Emancipator, Daniel O'Connell.

It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs and you will be soon carried to an untimely grave. In this country, we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickel's Anti-Consumptive Syrup. The medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat, lungs and chest.

Shade Trees in the New Cemetery.

To the Editor of The Catholic Register.

On three or four different occasions I have visited our new cemetery and was much surprised at the slowness of improvements made there one of which I would like to draw attention to and that is the absence of trees along the boundary fences or lines. This is to be regretted as there are hundreds of trees right on the ground that could be transplanted there either this fall or preferably early next spring when anything from 2 to 6 inches in diameter could be removed with roots and earth intact and at that time the frost moisture contained in the earth about the roots will assure the growth of the trees.

I understand that the management is now in the hands of the laymen and would be pleased Mr. Editor if you would urge upon them through the columns of your paper the advisability of enhancing the beauty of our already delightful cemetery.

Yours Respectfully,
JOHN W. GARRITY.

The Annual Retreat.

The clergy of the archdiocese, as already announced, will go into retreat on Monday the 24th in the Carmelite Hospice, Niagara Falls. The clergy will cross on the Niagara Navigation Company's afternoon boat. It would have been more convenient for some to go by train, but the Grand Trunk Company gives no terms that do not in competition with the C. & D. In this case the lake trip is accordingly much cheaper as well as more pleasant.

Irish agents, men and women, wanted in every parish in the Province of Ontario, \$10 to \$15 per week. Address or call on Thomas Walsh, 250 Yonge street, Toronto.