

senior student, who, forty years ago, welcomed Bishop Lynch, on the eve of his consecration, should be privileged to be here to-day as Senior Bishop to extend a hearty welcome, as I do now, to the third Archbishop of Toronto.

Instead, then, of preaching a formal sermon, it is a very great pleasure for me to-day, in my own name, and in the name of all the assembled Bishops, to offer our united and heartfelt congratulations to my friend, Most Rev. Dr. O'Connor, on this joyful occasion of his installation.

First in my own name, as a matter of personal friendship, a friendship that dates back, and has never been interrupted since we first met as students in the year 1855 about forty-five years ago, in the old college, now a wing of St. Michael's palace, still standing under the very shadow of this cathedral. In the class rooms of that old college, and afterwards in the more spacious apartments of Clover Hill, we pursued our studies together for years, under the guidance and supervision of one of the most learned and holy men of St. Basil's community, the Venerable Father Soulerin. He it was who taught philosophy in those days, moulded the character of the boys, impressed upon them the importance of the college motto, "*Bonitatem et disciplinam et scientiam doce me.*" (Teach me goodness, discipline, and science.)

THREE IMPORTANT FACTORS in the formation of character, which my fellow-student, the future Archbishop, certainly did not fail to acquire.

Secondly, I congratulate him, in the name of all the Bishops present, particularly in the name of all the Bishops of Ontario, and all the Archbishops of the Dominion, every one of whom, to my present knowledge, concurred in and even urged his nomination. So, fellow Bishops, we not only congratulate him, but we pity him and we pray for him. And we kneel down to-day at the Holy Sacrifice of the Mass, and thank God for the appointment. Three thoughts naturally occurred to us in connection with the office of Bishop, namely, the dignity, the burden, and the difficulties.

As regard the dignity, all the faithful know that the office of the Christian priesthood is the highest and holiest on earth, or even in heaven, surpassing that of angels and archangels, since it is a participation of the eternal priesthood of Jesus Christ, of whom it is written, "The Lord has sworn and it shall not repent him; thou art a priest forever, according to the order of Melchisedech." And if the office of an ordinary priest be great and exalted, how much more so that of a Bishop, since the Episcopacy is the plenitude of the priesthood. So let men regard us, says the Apostle, "as the ministers of Christ and the dispensers of the mysteries of God." And if the ordinary priest, whose prerogatives are limited, is a benefactor to society inasmuch as he is a dispenser of grace through the channel of certain sacraments instituted by our Lord Jesus Christ, how much more is the true Bishop a benefactor, who not only has power to administer all the sacraments, without exception, but to ordain and multiply priests and send them forth on their holy missions to the remotest parts of the diocese committed to his spiritual care. St. Ignatius Martyr, who laid down his life in the Roman amphitheatre for the doctrine of Jesus Christ, has said that he who honors a Bishop will be honored by God, and he who treats a Bishop with ignominy will be punished by God. All honor, therefore, to the office. Secondly, we pity him and we sympathize with him on the burden of the Bishopric. For St. Gregory the Great assures us that the very name of a Bishop is more associated with burden than with honor.

St. Augustine, who speaks from experience, says that the office of a Bishop is a great and onerous burden, and one difficult to sustain, and that there is

NOTHING IN THIS LIFE MORE DIFFICULT.

more laborious, more dangerous, than the office of a Bishop, whilst, on the other hand, before God there is nothing more beautiful when administered in accordance with the orders of the Master. And St. Francis of Assisi, writing to a Bishop, says: "In all things I recommend you to have much charity and patience: the burden placed on your shoulders—namely, the souls of so many subjects—is great and grave." No wonder, then, that your present Archbishop hesitated to assume the burden, and consented to do so only after he was urged directed by the Holy See to do so. No wonder that many like Bishops, like St. Alphonsus and like Bishop Charbonnel, one of our former Bishops, asked and obtained permission to be relieved of it, and that even the late lamented Archbishop Walsh was often heard to say that whilst he never regretted becoming a priest, he often felt sad and discouraged in endeavoring to bear the increasing burdens of the Episcopacy.

The burden, apart from the responsibility for souls, often entails duties that are disagreeable and delicate. For there are occasions when, as the Apostle directs, it becomes the Bishop's duty in regard to his clergy to reprove, to entreat, to rebuke, to correct, and even have recourse to severe measures. In sad cases of this class, when explanations on the part of the public are expected and when explanation cannot be given without wounding charity or injuring the cause of religion, the Bishop's position is pitiful indeed, for his lips are sealed and he must in silence submit to the uncharitable criticisms of those who neither know his reasons nor have a right to

know, but who are sure to

SET THEMSELVES UP AS JUDGES

of the case and put a wrong construction on his acts. What is the Bishop to do under such sad circumstances? Simply listen to the lesson of our divine Lord to His apostles: "Learn of me for I am meek and humble of heart," and to practice the three virtues prescribed by the Holy Fathers in such cases, namely, humility, patience, charity. The good prelate, says St. Bernard, in cases of this kind, will regard himself as the Father not the lord of his brethren. Humility, says St. Lawrence Justinian, is the most precious crown of Bishops. And St. Gregory adds, the Bishop is indeed the light of the Church, but nothing shines so splendid on the neck of the bishop as humility. St. Augustine, that he who governs should act with humility, patience, and benign severity. St. Francis, in all things I recommend you to have much charity. Humility, patience, benign severity and charity, such are the virtues prescribed for prelates in the government of the clergy. What duties, then, are prescribed for the priests in relation to their bishops? St. Paul emphatically prescribes obedience as the first duty of a priest, and gives the reason: "Obey your prelates and be subject to them, for they watch as having to render an account of your souls that they may do this with joy and not with grief." The Pontifical besides obedience prescribes reverence and directs that every priest on the

DAY OF HIS ORDINATION

shall kneel before the altar and placing his hands in those of the consecrating prelate, solemnly promise obedience and reverence. The question remains to be asked, is this promise always kept? To the everlasting honor of the priesthood I am pleased to be able to say that in the great majority of cases it certainly is observed. Exceptions, it is true, occasionally occur. For it must needs be, says our blessed Lord, that scandals come, but such rare and scandalous exceptions only serve to prove the rule, for as a rule, thank God! our faithful people are respectful to their priests, our good priests loyal to their bishops, and our bishops to the Sovereign Pontiff.

AFFORDING A SPECTACLE OF ORDER, unity, and discipline which is one of the distinctive glories of the Catholic Church.

Insubordination in Church or State is at all times a great calamity, as St. John Chrysostom has well expressed it. "This is the cause of all evils when authority perishes, and there is neither reverence, nor honor, nor fear of rulers." The Catholic Church is founded on authority, and wherever the teachings and influence of her Bishops prevail, all legitimate authority is respected in the family, in the Church, and in the State. A striking example of respect for authority and of loyalty to his country and to his Church is recorded of a certain officer who was in charge of a garrison during the American civil war, and who died in defence of his national flag. Shortly before the battle an agent of a certain revolutionary society failing to persuade him to join because of his respect for the laws of the Church, ridiculed the officer for his religious scruples, and called him a slave. A man that does his duty, replied the officer, is no slave. I am a soldier, and I obey my general. I am a Catholic, and I obey my bishop. He afterwards died a soldier's death, and the brave words he spoke were emblazoned on a banner borne by his comrades at his funeral. And so, my dear friends, it is no slavery, but the highest and noblest act of duty to be obedient to authority. We live, thank God! in a great, growing, and prosperous country, enjoying all the blessings of order, combined with well-regulated liberty. But if the greatness is to expand, the prosperity to endure, and our liberties to last, we must see to it that the rising generation, the youth, the future hope of the country, are taught to respect authority, and it is the solemn duty of the clergy, not only to inculcate this lesson, but also to illustrate it by their conduct, and enforce it by their example. The bishop without the cooperation of the priest cannot accomplish much, whilst the priest, on the other hand, without the aid of the bishop, from whom he derives jurisdiction, can do absolutely nothing. Like the branch separated from the vine he bears no fruit, there is no blessing on his labors.

As for the newly-appointed prelate his whole life from his earliest youth has been a lesson of obedience, and if the maxim be correct that no one is more fitted to rule than one who knows how to obey, then we have every reason to believe and to expect that our Archbishop will prove himself a model ruler. Two things only are necessary for his success and happiness, viz., the grace of God, and the operation of his clergy. And to day we pray God most earnestly that he may have both. His good clergy, who are

GATHERED AROUND HIM TO-DAY for the first time, will, I feel sure, not only obey and respect their new Archbishop, but they will also sustain, encourage, and console, and cooperate with him in all good works. By so doing they will lighten the burden imposed on him, and make him realize in the words of the Blessed Lord, "My yoke is sweet and my burden light."

Our Archbishop comes to us under favorable auspices, with a brilliant record, as an able administrator of a neighboring diocese that he governed for the last nine years wisely and well. He comes to us in the vigor of his manhood, in the month of May, the month of flowers, blossoms, and sunshine, the month consecrated to the Immaculate Virgin Mother under whose patronage

he begins his work. May that work be blessed by Almighty God, and may that patronage be a pledge of a prosperous administration! May she whom the Angel declared full of grace, obtain for him all the graces that he stands in need of—wisdom, light, and strength to do his duty—and may he be spared long, and may he by his labors and learning, piety and zeal, follow faithfully in the footsteps of his illustrious predecessors, and shed additional lustre on the Archdiocese of Toronto!

ADDRESS FROM THE CLERGY.

At the conclusion of the Mass the clergy gathered around the throne, and Very Rev. Dean Egan, of Barrie, read the following address:

May it please your Grace—We, the clergy of the Archdiocese of Toronto, have assembled to-day to give you Grace a heartfelt welcome, and to assist at the solemn ceremony of your installation as Archbishop of this metropolitan See. When, in the inscrutable designs of Providence, our late beloved Archbishop was called by the Master to his well-earned reward, we felt for a moment in our sorrowing love that his place could not be easily filled, and that we should not soon look upon him like again.

But the Divine Ruler of the Church on earth, ever "wise in heart," as He is "mighty in strength," knowing how to comfort His afflicted priests and people, has sent us, by the voice of His vicar, one in every way worthy to succeed the great prelate whose loss was universally deplored.

It is true, indeed, that Catholic obedience and loyalty will always accept without question and devotedly sustain the spiritual head who comes with the sanction of the Apostolic Roman See. Yet, it is a gracious and gratifying thing that a native of the diocese, a gifted pupil and distinguished professor of St. Michael's College, a second founder and eminently successful superior of the great College of Sandwich, one thoroughly acquainted with the educational conditions and needs of our country, an esteemed and cherished friend of our late beloved Archbishop, and his worthy successor in the See of London, should be now destined to continue his wise, firm, paternal rule in this Archdiocese of Toronto.

Therefore, Most Rev. Father, it is with sentiments of profound respect and filial love that we, the priests of this Archdiocese, promise your Grace our loyal obedience and unfailing support in everything that appertains to the good of the Church, the salvation of souls and the greater glory of God.

And, perhaps, your Grace will kindly permit us here to give public and formal expression to the deep appreciation and grateful esteem we feel for our Very Rev. Administrator, Vicar General McCann, who in his wisdom, prudence and gentle firmness has so successfully discharged the duties of his most important office.

Renewing, then, our cordial welcome, again promising your Grace the loyal obedience and support of a united and devoted priesthood, and earnestly praying that God may grant you length of days to rule this great archdiocese.

We humbly subscribe ourselves, your Grace's faithful servants in Christ.

Signed by the priests of the Archdiocese of Toronto.

ADDRESS OF THE LAITY.

Members of the laity then entered the sanctuary and Mr. J. J. Foy, C. C. M. P. P., on their behalf, read the following address:

May it please your Grace—Venerable usage gives encouragement to the duty that falls to us, as members of the laity body, when upon the portals of this cathedral, which you now enter for the first time as Metropolitan of our ecclesiastical province, we participate with the clergy in heartily bidding you "welcome back to Toronto."

Whilst in the exercise of so high a privilege as this the primary purpose is to proclaim the most willing obedience to the Holy See with respect to any appointment that might have been announced to us after the short interim of widowhood through which the diocese has passed, yet there are causes that inspire our address to your Grace with peculiar satisfaction, and infuse with the most lively joy our loyalty as Catholics to the polity of our ancient and universal Church.

It is very well known how earnest is your personal desire to shun applause under all circumstances; but may we not be permitted to say that upon this occasion at least it would be an affectionate formality to check the natural feelings of gratitude, delight and pride with which the Catholic people of Toronto witness the accession to the Archbishop's chair of a son of the diocese, one whose birthplace is but a few miles from this cathedral, whose student days were spent in the city, who was here ordained to the holy priesthood and whose field of labor has been constantly within our view? At this moment you are surrounded by not a few fervent students, by a more numerous group of pupils, and by none in this spacious and crowded church, who do not behold in you a worthy successor of the former prelates of Toronto. They founded the institutions of higher Catholic education with which your name as first native-born Archbishop will remain most conspicuously linked.

The services which you have effected for the promotion of religion and knowledge in this part of our fair country cover an important stage of its formative period. One of the pioneer pupils of St. Michael's College, you were of the first Canadian youth received into the community of St. Basil, to which Catholic education in Ontario owes benefits that are simply inestimable. A brief connection with the teaching staff of the college then marked

you out as the much-desired leader, able to show to your well-nigh dismayed co-laborers at the Sandwich foundation a way that soon led them to the knowledge of all to whom you are known how much the Church in Western Ontario and the neighboring States of the American Union owes to your twenty years of clear-sighted and forceful administration at Assumption. So fruitful was it in the training of candidates for the priesthood that Rome herself, in recognition of consummate merit in your achievements, conferred upon you, more than a decade ago, the high distinction of Doctor of Divinity.

It was the natural success of such abilities, employed by you with unswerving justice in the cause of holy Church, that called you to the See of London to develop and improve the courageous undertakings in that field of the late Dr. Walsh; and it is the same current that, like the flow of a broad river, now advances you to the dignity and honor of Metropolitan in the Provincial capital, and we are also well aware, to the increased strain and responsibility of higher station.

In this connection it would be unpardonable if we were to pass over in silence the mutualities that existed between you and the clergy and people from whom you have but just parted, and the engrossing interest you took in the progress of the western diocese; but as those associations have been broken solely at the command of the Holy See, we feel that it would not be inappropriate for us, in alluding to the chief concerns which the nature of the Churchman most naturally retains after a wrench of this kind, to assure your Grace that the translation will bring you into contact with a devoted and zealous priesthood in the Archdiocese of Toronto, as well as a united laity, between whom loyalty and concord happily subsist and whose sincere and affectionate co-operation will be yours at all times when assistance and counsel from them may be needed.

It will further gratify you to hear our testimony to the amity and goodwill prevailing among all classes in the community that will be benefited by the future exercise of your personal influence; and the Catholic portion of this community, in the earnest hope of your long and happy reign in their midst, can look forward with confidence to the preservation and extension of this social harmony.

Fervent prayers on this joyful morning of the month which Catholic devotion has consecrated to the Queen of Heaven, will be offered under her patronage for a continuance of the blessings of God upon all the duties and undertakings that lie before you.

It only remains to ask the Apostolic benediction at your hands for ourselves and families, and once more assure your Grace of the homage and affection of devoted and loyal children in the laity of Toronto.

J. J. Foy, Chairman.  
P. F. Cronin, Secretary.

THE LAY COMMITTEE.

During the reading of the address the committee in charge stood at the sanctuary rails. They were: Eugene O'Keefe, George Crawford, William Dineen, L. J. Cosgrave, Remy Elmslie, H. T. Kelly, Patrick Boyle, Major Murray, Controller Barnes, J. J. Marple, John Mallon, J. P. William Ray, Dr. McMahon, F. A. Anglin, Dr. McKeown, Vincent P. Fayle, J. A. Karkins, Jos. Connolly, R. C. A. W. T. Kernahan, Dr. Heydon, Dr. P. J. Brown, J. Sullivan, Joseph Power, J. J. Cosgrave, J. L. Troy, T. Finnane, John F. Hess, J. D. Ward, M. Duvane, E. G. Lemaitre, George Clarke, J. L. Woods, A. Cottam, George T. Leonard, John Maloney, Thomas Mulvey, George Evans, Charles Rigan.

THE ARCHBISHOP'S REPLY.

Archbishop O'Connor then advanced to the sanctuary steps, and, having taken his stand there, spoke in reply to the addresses presented to him. After some preliminary remarks touching the importance and gravity of the archiepiscopal duties, his Grace said: "The Holy Father in the Brief removing me from the Diocese of London—in which I have labored long, in which I found a great deal of true, honest and loyal friendship, in which I was nobly supported by the clergy as well as the laity—has laid down clearly what is expected from a pastor of God's Church. The Holy Father reminds us that it is the duty of a pastor of the Church to instruct the people placed under his care not only by the doctrine of the word, but by the example of good works; that he must promote peace and harmony amongst those whom he rules; that he must in all things govern upon their eternal salvation; that he must remember that in all circumstances he is under the guidance of the best of all masters, our Lord and Saviour Jesus Christ; he must teach and instruct by the doctrine of the word—not our own word, my dear people, but the word of Jesus Christ Himself. When it is a question of doctrine in the Catholic Church there is no such thing as opinions. When the Catholic Church has decided that such and such an article has been taught by Jesus Christ Himself, we accept it loyally, because Jesus Christ is the only true teacher, and what He teaches must be accepted willingly, because He is not deceived, nor can He deceive us. The doctrine of the word, my dear brethren, embraces not simply what we call faith, not merely the articles of faith, but all those regulations in the Church which maintain its faith in its freshness and in all its purity. The discipline of the Church, my dear brethren, is as essential a part of her teachings, as well as the articles of faith; and just as a strict discipline with the teaching of Jesus Christ brings the graces of God upon

those who believe, so also, my dear brethren, those who observe the discipline of the Church, her regulations and all things, obtain, too, from Almighty God those blessings which promote their interest, here and hereafter. We are all bound, therefore, my dear brethren, to accept the belief of the Church, to accept her practice, to accept her regulations; and it would be wrong for us to strive to exempt ourselves from Church laws because by doing so we simply deprive ourselves of graces that Almighty God intends for our sanctification here below and our eternal salvation hereafter. The pastor of the Church is called upon to teach by the example of good works.

THE ARCHBISHOP'S PREDECESSORS.

The noble address of the laity has reminded me that I am a successor to a number of prelates who have gone before in this church, and it is to their example I look, after that of Jesus Christ Himself, as one which I must follow if I would endeavor to bring upon my work, and upon you as well, God's blessing."

His Grace then recalled the episcopate of the first Bishop of Toronto, Dr. Power, and reminded his hearers how that true shepherd, as he was, lost his life in attending fever-stricken patients in the sheds of this city. His Grace said he had always entertained for Dr. Power the highest respect and the highest admiration, and looked upon him as a model of what a true Archbishop ought to be. His Grace then referred to Bishop Charbonnel and to his services in the cause of education in Canada. If the Bishop of Hamilton, the Bishop of Peterborough, the speaker and others were what they are to-day, they owed it to a great measure to Bishop Charbonnel, who provided for them and the priests of the different dioceses an education whereby they might benefit themselves for the great things to which Almighty God Himself called them. Of Archbishop Lynch and Archbishop Walsh it was not necessary for him to speak, because his hearers knew them well, and anything he could say would fall far short of the opinion the people themselves had formed of the two deceased prelates. His relations with both Archbishops were very close, Archbishop Lynch having ordained him priest, and Archbishop Walsh having consecrated him Bishop after his (the speaker's) appointment to the See of London. With such examples before him it was no wonder he felt terrified at the obligations and burdens imposed upon him. If he were to trust to himself, failure would be the only result, but he found himself to-day encouraged by the commission of the Holy Father, guided by Jesus Christ, and experiencing the strongest proofs of the friendship of his fellow Bishops throughout the whole Dominion.

LOYALTY OF THE PRIESTS.

His Grace continued: "The address of the clergy of the diocese, too, breathed in every word the real priestly spirit. It showed that these rev. gentlemen have not forgotten the vows made on the day of ordination, the vows to respect and obey the Bishop placed over them by lawful authority. They have promised to me not only these two virtues, but also loyal co-operation in all things pertaining to the welfare of this diocese. In the ordination service the priests are called co-operators, the fellow workers of the Bishop under whom they labor; and it is a fact, my dear brethren, that the work of the Bishop must be a failure unless he is supported by the clergy, just as the work of the clergy must prove a failure unless it receives honest support and co-operation on the part of the Bishop who happens to be placed over them. They have promised, my dear brethren, their obedience and co-operation. In return I promise them that respect which a Bishop ought to show to his priests, and that affection which will bind us together as one. We are engaged in one work, and we are simply priests of one diocese co-operating to the good of the Church and the honor of Almighty God. I promise them a loyal support in all their difficulties; I will strive to make their work lighter and encourage them in all that is good, believing that it will make these good men fulfil their duties with more zeal and with greater fruit."

VICAR-GENERAL REAPPOINTED.

"Let me say here that I am exceedingly pleased at the kindly remarks they make concerning the administration. I am very much pleased, not because it surprised me, but, on the contrary, it is always a pleasure, my dear brethren, to find merit recognized, and it is a great satisfaction for me to-day to proclaim the Rev. Father McCann my Vicar-General in the Diocese of Toronto. I do this as a recognition already made of him by my predecessor, the late lamented Archbishop. I do it in recognition of the testimony borne to him to-day by his fellow-clergy, and I do it also as a mark of my personal esteem, because I have known Father McCann as a pupil of mine, known him as a priest, and always know him to his worth. Consequently I feel that I honor myself more than I honor him in appointing him my Vicar-General of this diocese.

"I will derive a great deal of cheerful support from the laity of the diocese. The address of these gentlemen representing the diocese is to me a very great comfort, and at the same time encouragement to always do my best in order to come up to what they believe a good Bishop ought to be. I was very much pleased to have them recall the early days of St. Michael's College and the good work done in this diocese by the Basilians. Allow me, my dear brethren, to acknowledge, too, with them, that were it not for that college and the work done by the Basilians most of us would have

been unable to reach the dignities and the honors that have been bestowed upon us either in Church or State. I am also very much pleased to hear them say there exists between themselves and the clergy a loyalty and an accord which cannot be closer. We form but one body, we are all followers of Jesus Christ, we are all members of His Church; and it is only by union, by perfect accord, by mutual loyalty, that we can expect to bring the Church to that perfection and success, which is, after all, one of the duties of the Bishop, as well as of the others I have mentioned.

AMITY WITH ALL CLASSES.

"They have also called to my attention a fact I knew before, that it is their desire, as it is the desire of all the citizens of this fine city and of our noble country, to maintain amity and good will amongst all classes. My dear brethren, that will be for me a matter not simply of duty but of pleasure. I have always, without any very great merit of mine, acquired the good-will of all my fellow-citizens, no matter of what denomination, and this episcopal ring I wear to-day is a pledge of it, because that ring was given to me by persons not of the faith, as a testimony that they had found I had done my work well and had striven on all occasions to encourage good-will and friendship. Now, my dear brethren, that will be my desire here, as it has been elsewhere.

THE RIGHTS OF CATHOLICS.

"There are two or three things only that occur to me now as possible to interfere with that good will which ought to exist amongst citizens of the same place and the same country. We must not insist too much upon our own rights. We ought to know our own rights, and we ought to insist upon having them respected, so far, of course, as is consistent with the general welfare of the place wherein we happen to be. We must all learn to bear and forbear—to bear our share in every-thing that tends to the well-being of our country, and at the same time to forbear, that is to say, to be ready to sacrifice occasionally some of our rights, because by doing this, my dear brethren, we show how ready we are to produce the good which is expected from us. As it is proper we ought to insist upon our rights, but let us not forget that rights pushed too far become wrongs, grievous wrongs; and that will be my motive at all times, and every act and word of mine will tend that way—to make all the citizens feel that we desire their success as well as our own.

POLITICAL CONTROVERSY.

"Another source of ill will sometimes is political controversy. Now, my dear brethren, though, of course I take a very lively interest in the general welfare of our country, of which I am proud, yet let me say once for all, I never interfere in matters political. I have very warm friends belonging to each of the political parties, and whilst I myself am no party man, I respect the feelings of others who prefer to serve their country in that way. But let me say I cannot believe, nor do I believe, that government simply means the procuring of the greatest good for the greatest number. We know God does not govern that way. He seeks always and on all occasions to procure good for the whole number, without exception, and everyone in authority, let it be civil or religious authority, is bound by his post to procure the good of the whole number over whom God has placed him, because if we have authority over people we hold it from God, and we are His trustees, and to exercise that authority in any other way than He would do it would be simply to betray the trust the Almighty has placed in our hands.

RELIGIOUS CONTROVERSY.

"Another source of ill will is what is commonly called religious controversy. Now, my dear brethren, that we believe firmly in the teaching of the Catholic Church must be unquestioned. I believe that the Catholic Church is the Church of the Lord Jesus Christ. Because I believe that I expect all others, no matter what their beliefs may be, to respect me in my belief. Now, just as I wish to be respected by others, I, too, respect all others, no matter what their beliefs may be. And I do not see that the interests of religion are advanced in the slightest by quarrelling about it. It is the duty of us all to seek what is the true religion, to find out what Jesus Christ taught. It is the duty of us all to submit with humility and with love to the teachings of the Saviour, and then, my dear brethren, we promote the best interests of religion, and at the same time the very best interests of our country, because it is only in that country in which religion is respected, in which God always stands first, that there can be prosperity and the blessing of Almighty God. Hence, my dear brethren, it is our desire that in this nation we shall be united in doing our duty towards Almighty God, and surely to that does not require that we quarrel amongst ourselves about the most sacred things. If we do not know let us pray to Him, the Author of light as well as of truth, and He will make us understand what we have to do in His best interests, as well as in the best interests of ourselves and of our neighbors."

The Bishop closed with an expression of thanks for their attendance to the Archbishops, Bishops and priests, the members of the Dominion and Provincial Governments and of the Legislature, the judiciary, the ministers of other churches and the Catholic laity. He also spoke parenthetically of the importance of Toronto as the centre of the commercial, industrial and educational life of the Province.