

REV. DR. KILROY'S SILVER JUBILEE.

The Stratford Beacon of April 24 publishes the following report of Rev. Dr. Kilroy's jubilee celebration...

The twenty-fifth anniversary of the appointment of the Rev. E. B. Kilroy, D.D., to the pastorate of St. Joseph's church, is now a matter of history. The way in which it was celebrated yesterday, however, afforded many proofs of the esteem and affection felt for their pastor by the members of the church...

The service opened by the Rev. Father Miller repeating a decade of the Rosary with the congregation. Rev. Father Grogan preached a sermon on the duties and responsibilities of Catholics...

The Rev. Father Grogan, who was conducting the mission in connection with the silver jubilee. The brief synopsis given below hardly does justice to the eloquent preacher. The subject matter was clothed in exquisite language and beautiful imagery...

He took for his text the miracle of Cana sitting the tempter on the Lake of Gennesareth, specially picturing the storm which caused the disciples to awaken our Saviour and exclaim, "Lord save us, we perish," and which brought forth His speech, "Why are ye afraid, ye of little faith?"...

At the conclusion of the vesper service the Rev. Father Downey of Logan asked the congregation to remain for a while, as he understood that they wished to be a presentation to their pastor. In the meantime the Doctor had been told that he was required in the church for a few minutes...

In conclusion, the reverend gentlemen in graceful language congratulated the congregation on the auspicious event they were celebrating to-day—the completion of their twenty-fifth year of the pastorate of their beloved pastor, Right Rev. Dr. Kilroy...

who were there are also dead. He also feelingly referred to the many worthy members of the congregation who had passed to their reward since he had come among them. The past twenty-five years," he said, "has passed like a dream, and on the whole a pleasant dream. The seed sown by the first pastor of the parish had brought forth good fruit under his successor, Father Crinnon, and with the blessing of God he had seen it develop and mature under his ministrations. Since thirty-three years ago, when he had stood by at the laying of the corner-stone of this church, he had always taken a deep interest in the people's life and welfare. He had been with them in their joys and sorrows, seen many of the older people pass to their reward, and joined the hands of others who had brought up families which were a credit to them and their church, and winning the respect of those of a different faith...

THE EVENING SERVICE. Anyone who was privileged to stand in the choir gallery of St. Joseph's church and look down, would have seen a very inspiring sight. The large edifice was literally crammed with people, for Protestants as well as Catholics had assembled there to do honour to Dr. Kilroy, its beloved pastor. The service opened by the Rev. Father Miller repeating a decade of the Rosary with the congregation. Rev. Father Grogan preached a sermon on the duties and responsibilities of Catholics, of which the following is a brief analysis...

Our Lord came into the world that He might bring redemption to it. He sent His apostles and founded a church to carry on this work. This church, like every well organized society, must have a head. Its head is the Holy Father. It must have authority, rules, regulations. These rules and regulations are the development of the law of God. In order to be a faithful member of the church and friend of God these rules must be observed. The precepts of the church are no new yoke, no additional burden; they are God's commands developed. We must adore God. The church tells us how, when, and where to do this. We must curb our passions and mortify our desires. The church gives us rules of fasting and abstinence for this they must be kept. All the other responsibilities binding on us are ordered by God's authority. The first great duty of the church is to bear mass on Sunday. They who neglect this without lawful excuse are guilty of mortal sin. There are blessings and gifts and graces which can only be obtained through the mass. God will hold you responsible for the neglect of these. The second great precept of the Church is to contribute to the maintenance of your pastor and to all the other needs of the church. To neglect this is to commit sin. If we neglect these things we are grieving God, we are guilty of disobedience against the authority of the church, we deprive God of the honour due to Him, and ourselves of the blessings that would come from observance of His commands. If you observe these precepts and stand by your pastor and the church, they will stand by you in the hour of need, and prepare you after death to meet God as a friend. After the sermon came the benediction.

At the conclusion of the vesper service the Rev. Father Downey of Logan asked the congregation to remain for a while, as he understood that they wished to be a presentation to their pastor. In the meantime the Doctor had been told that he was required in the church for a few minutes. It was evident from the inquiring look he cast around him as he came through the vestry door, that he was somewhat perplexed as to the reason for his being summoned. As soon as they saw him the whole congregation stood up from the changing emotions that began to play upon his face, it could be seen that he began to suspect that something unusual was to happen. One of the other priests motioned to him to stand in front of the two ornate tables that had been placed in the chancel, and as he took his stand there, the organ-pealed forth in joyous strains of thanksgiving. Then slowly up the main aisle of the church came the committee of men whose delightful labour love had been to arrange for the presentation, headed by four winsome lassies with sparkling eyes and smiling countenances. They were Irene O'Flaherty, Edna Moore, Rhea Knettel, and Katie Dillon. Each one was dressed in white with wreath and veil, and carried a handsome bouquet of roses. These they presented to the Doctor, and then after the committee had ranged themselves around the chancel, Mr. James O'Loane, police magistrate, read the following address:

and love to present to you our congratulations and assurances of our devoted loyalty as a congregation on this twenty-fifth recurrence of your assuming charge of this mission and the spiritual direction of your people. We have abundant cause to be deeply grateful to the good shepherd, who, under the guidance of an All-wise Head, was instrumental in selecting you, dear Father, for the duties so long, so faithfully, and so lovingly performed. Nor is it too much to say that the entire community, all of whom I hold you as a friend, rejoice in the good fortune which brought to them in your person for a quarter of a century of devoted labour in their midst, a man of your large-minded comprehensive and conciliatory views and your co-operating in every benevolent and useful undertaking. The twenty-five years you have guided the destinies of this congregation is only a part of your important work in the church. The other missions in this diocese, over which you have previously presided with so much success, including Sarala, St. Mary's, and London, have all not only experienced the same loving solicitude for the spiritual welfare of the people, but each in turn has profited largely by your able management, and your devotion to the cause of Catholic education. You have ever been foremost in the intellectual and educational movement of the time, using the great talents with which you are endowed and spending your private means for the benefit and advancement of the youth and those little ones whom God has committed to your care.

But we cannot trust ourselves adequately to speak of your numerous good works and efforts here, here where you have spent the greater part of your priestly career. Father, we will not, nay, we cannot, recount your numerous acts of devotion to the duties of your sacred office. The kindly and persuasive advice given to those who through their own faults had temporarily strayed from the fold, the loving invitation extended to those erring children to return to their Father's house, the tender solicitude evinced for the spiritual welfare of all, and the charity preached, usually forming so large a part of your sermons, have built up in the hearts of your people the tender affection of devoted children.

Never have you been known to withhold aid from those needing help; neither did you wait to learn whether they knelt at the same altar as yourself. You practised the charity of reaching and relieving the needs of supplicants with a willing and ready hand. That hand was indeed ever open, so that in the generosity of a full and kindly heart, pity was always ready with the bestowal of gifts, though strict justice would seem to teach that these gifts were not seldom misplaced.

When great obstacles stood in the way of carrying on the separate schools of this city you not only gave of your time and energy, but unostentatiously contributed from your private means so liberally and so handsomely, that to you, Reverend Sir, is due the chief credit of not only surmounting these difficulties but of founding in Stratford the most thoroughly equipped and best taught schools of any similar city in the Province.

Influenced by the laudable desire to afford your people the opportunity of giving their daughters the advantage of a higher education and a more thorough Christian training, you established here at great personal effort and expense the Loretto Convent, an institution deservedly near and dear to the hearts of the Catholic community and held also in high estimation by those outside the church, so that it is liberally supported by the many who have benefited with us to appreciate the benefit of a superior education combined with high moral training. Numerous other proofs Reverend Sir, exist of your zeal and energy in all that is progressive and good, but we feel that the most lasting monument that could be erected to your memory is the one that is built up in the hearts of those who know your best, both in and out of your church. And when shall we please God to call you to your reward, which we sincerely trust may be long and mercifully delayed, the prayers of all will accompany you to a future of unending joy in the continued service of your Divine Master for Whom you have laboured so faithfully and beneficently here on earth.

Signed by the chairman and secretary, on behalf of the congregation, JAMES O'LOANE, J. J. COUGHLIN, Chairman. Secretary. Stratford, April 22, '99. After the reading of the address, Mr. E. O'Flaherty stepped forward and said: "Rev. and Dear Doctor Kilroy, I have the honour to present to you, on behalf of your parishioners of St. Joseph's church of Stratford, this purse as a slight token of their esteem and their appreciation of your labours in their midst for the past twenty-five years. We hope that you may be long spared to continue the good work in our midst. I please accept on behalf of your people of this check." Mr. O'Flaherty then handed the doctor a purse of gold containing \$200 in \$20 gold pieces. During the reading of the address and the presentation, the Doctor at the table listened quietly, although his recital brought the tears to his eyes. At the close, in a voice that quivered with emotion and with

words that were few and broken, he said:—"I cannot find words to express my feelings to you. I am thoroughly taken by surprise. My two friends who told me I was wanted here kept the secret beautifully. I think you for your beautifully worded address which has forgotten my faults and magnified my good things that I may have done. If I have been able to do anything that is of value here, it is entirely owing to you—it is because supported by you, my faithful people. If I were twenty-five years younger than I am, I should perhaps be better able in the future to deserve the character you have given me. In the address I recognize the qualities of the true priest and I should strive to emulate some of these. Your words of praise for me have not been deserved. I think to-night of the spirit and works of my predecessor, Bishop Crinnon, and the foundations on which I have been permitted to build. As for this handsome gift, cheque or pocket book, or purse—\$200,—well, I am thundr-struck. It is only a short time ago that you gave me \$700 and now \$500. What can I say or how can I thank you? It shall be spent for you—it shall be spent as you would like it spent. I have never used any money that you have given me for myself, but spent it in the service of the church. Such a gift as you have given me, such words as you have spoken to me are enough to make anyone feel humble. I shall try more than ever to be worthy of your love and of your trust as your pastor. I hope that I may be spared to meet you five years hence when I shall celebrate my golden jubilee as fifty years a priest—I pray that God's blessing may rest upon you all."

At the close of the services many of the parishioners and many who are not attendants at St. Joseph's, lingered behind to shake hands with the Doctor and utter a few personal words of esteem. The incident was a very impressive one, for it served to prove that the more faithful the servant of God is to the duties of his holy office, the more will he win the love and esteem of his people and be honoured by them whilst he is in their midst, and his memory held in loving remembrance when he has gone to join the "choir invisible."

The committee that arranged for the presentation were:—Messrs. James O'Loane, E. O'Flaherty, Dr. J. A. Davling, M. F. Goodwin, Jas. Collins, Maurice J. Dillon, D. J. O'Connor, C. Mollargue, Charles Wingfield, J. J. Coughlin, Dr. K. J. Robbins, Charles Stock, Wm. Daly, Cornelius Quinlan, E. J. Kelly, P. O'Rourke, J. Quinlan, Bernard Fayton, John Heffernan, W. S. Bolger, J. O'Donoghue, James Mackey, William McCaffrey, John Mulroy, Martin McCaffrey, Edward Swift, John Capitan, Michael Guerin, John Duggan, Joseph Walsh, R. O'Neil, John Dolan, Simon Long, J. J. Magarty, Philip Petrie, John Clifford, John Goettler, R. McNamara, E. J. Keady, M. Gleason, Felix Davlin, M. Dillon, T. O'Leary, Terrence O'Brien, Frank Ryan, R. E. Quirk, Edward McCaffrey, Dan. Flanagan, Con. McNamara, Bernard Murray, Richard Clyne, Patrick Lennon, Vincent Weiss, J. A. Duggan, J. J. O'Brien, John Way, M. O'Brien, and Edward Walsh.

AMERICAN GUNS IN THE ORIENT. Robert Barr, in the first of a series of papers on his Travels and Troubles in the Orient, tells some stirring stories of American "guns that can speak Turkish." "Life would not be so very well worth living along these shores if it were not for the American cruisers, which do many things that fail, to appear in the official despatches, but how United States naval officers sometimes deal with troublesome Turks, Mr. Barr tells in the Saturday Evening Post, of May 13.

STRAY CAR ACCIDENT.—Mr. Thomas Sablin, says: "My eleven year old boy had his foot badly injured by being run over by a car on the Street Railway. We at once commenced having the foot with Dr. Thomas' EUCRATIC OIL, when the discoloration and swelling was removed, and in nine days he could use his foot. We always keep a bottle in the house ready for emergency."

R. J. MCGANEY, D.D.S., L.D.S. (Toronto Graduate of Toronto University) DENTIST 278 YONGE STREET OPPOSITE WILTON AVK.

Saturday Night and the Obnoxious Coronation Oath.

Our esteemed contemporary, Saturday Night, maintaining that the agitation for the abolition of the obnoxious coronation oath should cease rather than that a sectarian campaign should be inaugurated here, its brilliant editor is perfectly satisfied that this insult to twelve millions of Catholic British subjects and to so many millions of Catholics of other nations, should be perpetuated, rather than that there should be any disturbance of the peace over a matter of such insignificance as the insulting of Catholics by characterizing their most cherished doctrines as "idolatrous and superstitious." Catholics have become so accustomed to this kind of insult that it cannot hurt them, while it will be pleasant for others to find that an ocean of such solemnity as the coronation of the king or queen of Great Britain and Ireland cannot be allowed to pass without a renewal of this wanton and unnecessary insult. It is hard to understand how it is that Catholics so long accustomed to this kind of insult, should in the "dying hours of the century" become so sensitive about such trifles. Catholics as an integral portion of the British Empire are interested in its constitution which they have helped to frame. They are of opinion that it will not tend to the welfare of the British Empire that its sovereignty on the solemn occasion of his ascending the throne, should out of all his subjects, of so many religions, single out Catholics alone, and stigmatize them with the crime of idolatry. This declaration is made in the presence of Catholic peers, Cabinet Ministers, members of Parliament, and others, and reported too in Catholic countries. Is this politic? Besides, is this fair to the king himself? He is obliged to swear; he has no alternative, this astonishing and frightful oath—that the religion of the far larger portion of the Christian world, the religion of the saints, and which the martyrs sealed with their blood, the religion which has ever formed in the British nation, as well as in every other the fairest models of perfection, the religion which still counts upon its rolls so many enlightened people, this religion he swears to idolatry and superstition.

Has he taken the pains to examine the religion about which he makes this awful declaration? If there is anything that is plain in morals, anything that is evident in religion or in reason itself, it is that before he takes the dreadful oath he ought, at least, with serious care, to examine what he ventures thus to condemn so cruelly. Is there a judge in any of our courts that would not seriously reprove the man who upon any cause presented himself to swear to a point which he had not examined? That can justify an oath is knowledge founded upon evidence, or conviction coming from thorough investigation. What investigation is made to justify the new monarch to solemnly call heaven to witness that the religion of Catholics is profane idolatry and stupid superstition? Surely the oath of the British monarch should not be the only one to be taken without some precaution. Therefore before he (or she) can conscientiously declare that our religion is idolatry, he should have at least examined it. His oath without this act of prudence is rash. It is without this perversion of one of the most solemn acts that religion reverences.

Besides, the uncharitableness of the oath, there is moreover implied, a variety of absurdities, which if well considered, will be found subversive, even of the boasted claims of the establishment, as well as the constitution, said to be visible here. For example, the great claim of the establishment to the title of being the true Church

of Christ, is this; that through the medium of the Catholic Episcopacy, it has derived His mission from the Apostles. Then if the Catholic Church had been idolatrous, it was not any longer the Church of Christ, and consequently "could not communicate any mission." Therefore it must be that the Established Church is a new Church, and if so, then no Church at all.

It is not, therefore, for the purpose of stirring up strife, that Catholics are demanding the repeal of this obnoxious oath, to spare themselves from unnecessary insult, and the future of the Church from all the absurdity and antagonism that such an oath entails. If there were on your premises anything emitting an offensive odor, would you try to have it removed. Will it be said, that Catholics alone should be insensible to what is offensive. What good purpose will be served by swearing at them in this way? If the Pope on some solemn occasion were to swear that Protestants are idolaters, what a howl would be raised. Even our contemporary of Saturday night, with all his dignified philosophy of "peace at any price," would hardly let it pass without an indignant protest. But here it is only Catholics. That makes quite a difference. With us, he thinks, it is only a sentimental grievance, granted. But sentiment is to be dealt with, and in this case a sentiment that should be respected. Are Jews or Mahomedans, stigmatized in this way? Any way Catholics? The Toronto papers should be cautious against accepting as true accounts received through the medium of county reporters. Some of these reporters are incompetent, prejudiced, and even untruthful, and may not be relied upon, especially when Catholics are concerned, to give a correct or impartial report.—Lex.

A GREAT FRENCH JOURNALIST.

The memory of that great French journalist, Louis Veuillot, is soon to be honoured by a ceremony in the Basilica of the Sacred Heart of Montmarre. A monument to the celebrated champion of the Church will be unveiled in the chapel of St. Benoit Labre, by Monseigneur Hazeret, Bishop of Digne. There are good men now-a-days battling for Catholic rights in the French press, but there never was a time when such determined and such able defenders of the Faith as Louis Veuillot are so needed as at present. He was not only a powerful journalist, but a novelist whose portraits of provincial life is said by St. Beauve, an enemy, to have collapsed that of Balzac or Flaubert. He was not only an able defender of the Faith, but a man who was constrained to admit the immense talent of this man of the people, he had learned to have taught himself, who entered journalism young, and elevated himself to the rank of one of the greatest writers of France, by private study and by modelling his style on that of La Bruyere, Style, however, was not the only power of Veuillot, he became known as a disseminator of ideas, and a hard hitter, as well as an accomplished writer. Even M. de Rougemont, whom he had frequently attacked, said that he was perfectly ready to vote for the election of that great devil of a Veuillot to the French Academy, out of sheer admiration of the man's talent.

Don't Tear Down—Build Up.

The old-fashioned theory of tearing down disease was entirely changed by the advent of Dr. Chase's Nerve Food, which cures by creating new rich blood and nerve living. Through the medium of the circulation and the nervous system they strengthen and invigorate every organ in the human body.

Stammerers!

Address Church's Auto-Voice Institute, 9 Pembroke Street, Established 1890. Only institute in Canada for the cure of every phase of defective speech. Open continually. Prospective Free. CHURCH & BYRNE, Principals.

P. BURNS & CO. Coal and Wood. Wholesale and Retail Dealers in. HEAD OFFICE 38 King Street East, Toronto. Telephone 131. Branch Office: 284 Yrge Street—Telephone 151. 579 Queen Street West—Telephone 6130. 129 Wellington Street—Telephone 4458. 404 Queen Street East—Telephone 4174. 574 Spadina Street—Telephone 2110.

WE WANT YOUR WORK. Latest Styles of ye Printers' Art. And we are going to have it if GOOD WORK and LOW PRICES will do the business. PROGRESSIVE PRINTERS OF EVERYTHING NOTHING TOO SMALL TOO LARGE. The Catholic Register JOB DEPARTMENT 40 LOMBARD ST. TORONTO. TELEPHONE 469.

WE WANT YOUR WORK. And we are going to have it if GOOD WORK and LOW PRICES will do the business. No such Printery in ye West and no such Types since ye discovery of printing, as ye Printerman now has.