

FARWELL TO ARCHBISHOP McEVAY.

CLERGY AND LAITY CATER TO EX-
PREFATE.

That His Grace the Most Reverend Fergus Patrick McEvay, D. D., who for almost nine years has been Bishop of the London See of the Roman Catholic Church, is most highly esteemed and dearly beloved by his fellow clergy and the parishioners of all parts of the See, was evidenced Thursday last, when the priests and people of the diocese took leave of His Grace, who left Friday to accept the office of Archbishop of Toronto.

At noon on Thursday His Grace bade farewell to the priests of the diocese at the Sacred Heart Convent. Some sixty-five priests were present from various parts of the diocese. Their farewells were read by Monsignor Meunier, Vicar General of Windsor, who is the Right Reverend Administrator of the diocese, was as follows:

Most Honored and Reverend Prelate: We need not preface our address to you to day with expressions of sorrow at the loss we are about to sustain in your departure. Eight years and a half of association in our midst, of ever deepening cordiality in our relations, have long since revealed to you the sincerity of our personal devotion and the freedom of our official service to you as the divinely constituted pastor and Bishop of this diocese.

The day has arrived wherein is fulfilled that august decree by which you were eternally pre-elected to the great throne now awaiting you. In this hour it is meet that we should lay aside all private griefs, and, devoting our thoughts to the contemplation of the Divine dispensation, rejoice in the dignities by which the Most High has honored you. It would indeed be most selfish and unjust to the loyalty we profess for you were not moved to joy when Providence bestows honors upon you. Hence, when you extend your hand to conduct you to the metropolitan throne of Toronto, those sacred words which we read so often in the breviary seem to have been written especially for you: "Ideo iurjurando fecit illum Dominus crescere in pibem suam. This ecclesiastical elevation means to you both glory and people, and I have the right to call upon all the faithful of the diocese of London to rejoice with great joy in the words of the sacred writer: "Sacerdotes Dei, benedicite Dominum; servi Domini, hymnum dicite Deo."

To you, most revered prelate, whose magnetic personality and brilliant executive gifts have long marked you out for elevation—to you has come the divine command, at once a signal of love and of election: "Friend go up higher." Now you leave us to be invested in your new See with the plenitude of archiepiscopal dignity, we cannot feel that your departure means absolute separation. The Kingdom of Christ upon earth is not a thing of this world, but the Kingdom of God is still the same, and His interests here or there will never be indifferent to you. The mutual claims which we have so long and amicably exercised are in some sense irrevocable, and it shall be hereafter our delight and privilege to maintain inviolate our title to your esteem.

In your new See you will, doubtless, find a wider field for the exercise of your zeal and activities, a more abundant harvest ripe for your hand to gather. There will be difficulties also; this is inevitable, since the divine institution which you represent must live and operate through human elements, must continually adjust itself with protean facility to the requirements of an all but infinite variety of races and conditions. But the great soul glories in such struggles as serve to develop and augment its powers and prove its pre-eminence over circumstance and accident. We have seen with what mastery address you have wrestled with and overcome every obstacle which might tend to impede your progress in this diocese, and we foresee that any similar opposition which may in future arise will but add to your laurels of victory. Nor do we doubt that the fervent support of the clergy and people of your new flock will be attended with those grand and beneficent results which cannot fail to issue from harmony of thought and continuity of concerted action; while the charm of your personal influence will speedily make you as beloved and revered by the people of Toronto as you have ever been by those of London.

Your Grace, you are going away, but your work remains to perpetuate your living memory. Through forty Separate schools, these new parishes—works of your episcopal zeal—are imperishable monuments, because they are built not of marble or of bronze, which time annihilates, but in immortal souls. In conclusion we wish to offer you our most ardent gratitude for all the good you have accomplished for us and for our diocese during your sojourn here, by the prudence and zeal of your government, the energy of your self-sacrificing exertions and your tireless solicitude for the interest of our Divine Master. Our constant prayer for you will be that the superabundant benediction of heaven may attend all your apostolic labors, and we fervently beg that you in your goodness will ever reserve a foremost place in your holy prayers and in your paternal affection for your devoted sons.

THE CLERGY OF LONDON DIOCESE.
The Archbishop feelingly replied to the above address in the following words:

Very Rev. and Rev. Fathers.—Several priests were anxious to make a tangible presentation on this occasion, but you are giving what is much better and more acceptable, namely, your good wishes and your prayers. Besides, you have on former occasions shown how generous you can be, and I consider it unfair to accept any further evidence of your generosity. I will carry with me the beautiful souvenir you presented on the occasion of my silver

jubilee. And while our official relations have ceased, I hope the bonds of friendship and affection will ever continue. In fact, looking back over the past nine years I find that our relations have been friendly rather than official; and, with scarcely an exception, it was only necessary to make suggestions and not to give commands. It is true that on account of the death of several good priests, and the starting of new parishes, many important changes became necessary among the members of the clergy, and many were called upon to make sacrifices, and to do hard work in building churches, schools, presbyteries and convents; but to your credit, you were always equal to the occasion, and went to work with a zeal and unselfishness that won the approval and generous assistance of your people, and hence the splendid results that followed.

It was a real pleasure in speaking to the Holy Father to give him a detailed account of your work. He replied: "I was no wonder that I was a happy Bishop, since I had such a zealous body of priests. Every true priest is obedient to the proper authority appointed to govern the diocese, and hence I am sure you will work in harmony with the Right Rev. Administrator, and he will treat you with every kindness and courtesy."

I thank you sincerely for your beautiful address, and for your many acts of kindness and courtesy in the past. Wherever the present Archbishop of Toronto will make his home, every priest from the diocese of London will receive a hearty welcome. In this world we expect trials and partings; but in the next, if we are faithful, we will enjoy "life everlasting, infinite brightness, steadfast peace and safe repose." May God grant us all these blessings.

LAYING OF CORNER STONE.
In the afternoon the corner stone of the new chapel at Mount St. Joseph was laid by His Grace the Archbishop of Toronto.

His Grace was assisted in the ceremony by Rev. Mgr. Meunier, of Windsor, the administrator of the Diocese of London; Rev. Father M. Keen, of St. Mary's Church; Rev. Father Aylward, Rector of St. Peter's Cathedral and Rev. Fathers White and Stanley, besides several altar boys from the cathedral.

The ceremony was performed in the presence of about fifteen other priests of the diocese, including Rev. Fathers Buckley, O'Donohue, Baudeville, Keefe, Valentine, Goetz, Pius O'Connell, Launderville, Lurion, Scanlan, West, Langlois, Egar, Hanlon, Dunn and Ladouche and also the Sisters of Mount St. Joseph.

After the laying of the corner stone, lunch was served at the convent by the Sisters.

On Thursday evening St. Peter's Cathedral was crowded to the doors and everyone wore an expression of combined rejoicing and regret, rejoicing at His Grace's elevation to a higher and more responsible office in the Holy Church, and regret at his departure from their midst. Addresses were presented to the Archbishop by the laymen of the congregation and the Separate School Board.

His Grace replied briefly, expressing his gratitude for their kindness and co-operation in the past and his trust that they would ever be supported by the blessed Lord until the shadows lengthen and the evening comes.

The altar was beautifully and profusely decorated for the occasion with flowers and candles, and the stately Cathedral looked its best. In the course of the service, His Grace Archbishop McEvay gave the Benediction of the Blessed Sacrament for the last time assisted by Rev. Father P. Meunier, at the altar, and Rev. Father O'Neill as sub-deacon.

The address from the Separate School Board, read by the chair man, Mr. Frank Forristal was as follows:

Most Reverend Fergus Patrick McEvay, Archbishop of Toronto:

Your Grace.—The members of the Roman Catholic Separate School Board of the city of London wish to offer their sincere and hearty congratulations upon your elevation to the high position of Archbishop of Toronto. While doing so we may be permitted to refer to the great work you have accomplished in educational matters since you came to London. New schools have been built and every school has been added to and equipped and made modern in every particular. The revenues during your administration have almost doubled and school sites and buildings are a credit not only to our people but to the city.

Through your inspiration a great impetus has been given to higher education, as proven by the large number of our former pupils who have graduated from and are now attending Assumption College of Sandwich, St. Michael's College of Toronto; the Grand Seminary of Montreal, and various other institutions of learning.

No request of ours for advice or financial assistance was ever denied, but, on the contrary, every proposal for improvement to schools met with your hearty co-operation and assistance.

While we congratulate the city of Toronto upon the choice the Holy Father has made in selecting Your Grace as spiritual head of the archdiocese, we sincerely regret your removal from our midst.

That Your Grace may be long spared to exert your great influence on behalf of Catholic education is the earnest prayer of the Separate School Board of the city of London.

Signed on behalf of the Board, Frank Forristal, (chairman), B. C. McCann, (trustee), M. O'Sullivan, (secretary).

Mr. T. J. Murphy read the address from the laity of the congregation, to which was affixed the signature of the Hon. Thomas Coffey. The address was as follows:

ments, it is with mingled feelings of joy and sorrow that we presume to address you on the eve of your departure from amongst us. We rejoice that your administrative talent, executive ability, and zeal for Holy Church have won for Your Grace the recognition of our Holy Father, as proved by your elevation to the Archiepiscopal See and diocese of Toronto. We rejoice, also, and feel justly proud that so distinguished an honor has been conferred upon one who has been for nearly nine years our chief pastor and spiritual guide, and we deeply regret that the diocese, which as Bishop you have so faithfully, lovingly and wisely ruled with a master mind and hand, is now left without your wise guidance and loving care.

The announcement of your departure has created a sense of loss in the whole community, and a feeling of sorrow and regret among the subjects of your episcopal jurisdiction. Your example and precept have promoted charity, temperance, sobriety and right living. Your altruism and energetic endeavor to create and foster harmony, peace and good will among all classes have endeared you to all.

Provision for the Christian education of the children of your flock has, from the view point of Catholic laymen, been your greatest achievement, as evidenced by the half hundred schools established during your administration, where thousands of children are taught to love God and honor the king, besides attaining the highest efficiency in secular learning. The number of new churches and parochial residences, a loyal, faithful and devoted priesthood and laity further attest the bountiful results of your beneficent rule.

The Religious, the laity, the children and the poor all regret exceedingly your leave-taking. Their fervent prayers will follow Your Grace with the hope that God may abundantly bless your labors in that larger field of activity to which He has called you, and that in the end we may meet where sorrow and parting are unknown.

HIS GRACE'S REPLY.
The Archbishop's reply to his people of London was listened to with rapt attention by the vast assemblage. It was as follows:

My Dear Brethren,—In your beautiful address you speak of the occasion as one of joy and sorrow—joy at the promotion of your former bishop and sorrow at the parting. It was ever thus in this world and so it shall be. Even the members of the Holy Family had their full share of joy and sorrow. There was joy at the birth of the infant King and sorrow at the slaughter of the Holy innocents; joy at the adoration of the Magi and sorrow at the flight into Egypt; joy at Nazareth and sorrow at Calvary; sorrow at the tomb of the Saviour and joy and glory at the resurrection; so that joy and sorrow are the portion of the children of God on earth, and we must accept both and ever bless His Holy name.

I am very grateful to the Catholics of London for all the kindnesses and co-operation received since I was sent to be the Bishop of this See. You have worked in harmony with the zealous priests, who labor in season and out of season, for your welfare and the welfare of your children. Your churches and schools are institutions are a credit to the Catholics of this diocese and an ornament to this prosperous and beautiful city—a city that is without a rival for comfortable homes for working people. You live in peace and harmony with your neighbors, respecting their rights and expecting that they treat you in the same way, for God is the God of love and peace and not of hatred and strife.

As to the members of the Separate School Board, I appreciate their zeal and devotion to duty in looking after the interests of the Catholic schools; and considering the harmony existing between the board and the clergy and the earnest teachers and the parents, my share of work was always easy and pleasant.

Trustees are chosen by the Catholic ratepayers to help the Catholic Church to put into practice the great work of Catholic education. The Divine Master told the Church to "go and teach," and the trustees share in that glorious work, which prepares the little ones for time and eternity. One thing is wanting in this parish, namely a proper hall in which to assemble the children, but that is now being started, and I am sure every Catholic man and woman in this congregation will generously help the zealous Rector in building a hall in keeping with the rest of the magnificent church property on this block. I am aware that several members of the congregation desire to give the new hall a parish on this occasion, but in view of your generosity in the past, I did not accept. However, I have no objection to your adding that amount to your subscription for the parish hall.

I desire to thank the members of the St. Vincent de Paul Society for the charitable work they do, and the C. M. B. A. and the C. O. F. A. All Catholic societies should remember that the most perfect society on earth is the Catholic Church, and it follows that the closer the societies keep to that Church the more perfect they will be, and the farther away they get the more imperfect they become. Here, I am glad to-day, these societies keep the rules of the Church and their own constitutions, and while they do this they may expect God to bless them and to make them prosperous.

"I take this occasion also to thank the citizens of London and all the non-Catholics in this diocese for many acts of courtesy on several occasions, and I wish to express my gratitude to the press in all parts of the diocese for as a rule the newspaper men treated me with the respect and the honor due to the office of a Bishop. In a word, my life in London diocese has been a pleasant one, and I am thankful for it, and cannot do better than close with the beautiful prayer of Cardinal Newman, who wrote:

"May He (our Blessed Lord) support us all the day long, till the shades lengthen, and the evening comes, and

the busy world is hushed, and the fever of life is over, and our work is done. "Then in His mercy may He give us a safe lodging, and a holy rest, and peace at the last. Amen."

COSTLY CONSOLATION.

In a recent issue the Literary Digest, quoting from Catholic sources, presented to its readers an incomplete summary of late deserters from the Protestant Episcopal Church who had embraced Catholicity. But if the statement was incomplete, it was nevertheless quite specific. To impartially present the situation, in its last issue the Digest, quotes from a writer in a Protestant Episcopal journal, who insists that "if there be a highway to Rome, there is certainly a good, broad trail back again."

Unfortunately for the contention and the truth, however, the Digest's long quotation in no particular demonstrates the fact, unless we accept general statements for conclusive evidence. The opening sentences of the writer confess that he has no statistics on the subject of his own. Yet he has found some which satisfy his desire for a conclusion.

The English Church Review of 1890 has discovered "gives the names of twenty-one priests who had formerly been priests of the Church of Rome. In 1895 96 the Church of England received eight priests from our Latin Rite. In 1895 the Church in the United States received thirty-eight ministers of other communions, of which number several were Roman priests, and in 1897 we received twenty-one ministers, of whom two were from the Pope's obedience." Thereupon, the writer concludes, "I doubt if there has been a year since in which we have not gained an even larger number from our foreign sister." And then adds, "within the past year Bishop Potter has received four or five Roman clergymen."

The Protestant Episcopal heart may find great satisfaction in such an array of figures. Unfortunately, however, the confidence which they inspire is based upon error as fatal as the conclusions of the individual who uses them. But even if individual names could be supplied in place of the above generalities, it is not a question of what happened ten, fifteen or eighteen years ago, but what is happening now that is of interest and importance. This applies to the past year and affords the opportunity to deny positively that within that period four or five priests were received into the Protestant Episcopal Church.

True, our Episcopal brethren may have taken over a few alleged priests like Lagan, who absconded from this city with something around \$6,000, accumulated under Episcopal patronage. It is extremely unfortunate, the policy of the Protestant Episcopal Church, that it should include the adoption of every clerical appearing impostor whose best recommendation is his lying claim to former priestly position in the Catholic Church and present ability to vilify her and her members. It is equally unfortunate for the statistics under consideration. Because they are made up of this class of individuals.

Quoting, in conclusion, from an editorial of eleven years ago, in another Anglican journal, the writer professes the advice that we ought to cease heralding from the houseposts those desertions from Anglicanism and look to our own straying tens of thousands "a goodly portion of whom find rest at last for their souls in the Anglican household." The advice is useless, the conclusion again untrue. The fact is, Catholics do give up the practice of their religion rarely become affiliated with any form of sectarianism. Our Anglican brethren may console themselves for their present heavy losses with such statistics if they choose, but they are harboring a vain hope and an empty delusion. The consolation is costly.—Church Progress.

THE DOGMATIC CHURCH.

In the late issues of "The Hibbert Journal," and more especially in the January number, have appeared several articles dealing with the Catholic Church. In the current issue for April the Catholic point of view itself is represented by no less distinguished a contributor than Right Rev. Mgr. John S. Canon Vaughan, who emphasizes both the unity of the Catholic Church as an efficient organization for the promulgation of Christian doctrine and the infallibility of the Pope in pronouncing ex cathedra Christ's teachings and divine truth. Of the Church organization he writes as follows:

"To assert that Christ, who knows the weakness of man's nature and his tendency to differ upon every point, would command unity, and yet make no adequate provision to secure and to maintain it, is to attribute foolishness to the All-wise."

"Where shall we find this assembly or society of men, gathered from all nations, yet united in one faith? No where, except in that world-wide Church whose centre, indeed, is in Rome, but whose circumference is everywhere. Further, where shall we find a Church in full possession of a thoroughly adequate principle of unity, simple, practical, of easy application, and in full working order again we reply, in the Catholic Church, in communion with Rome."

"As a mere pressure on the button will send electric fluid coursing from end to end of the most complicated electric system, so a mere command from the Vicar of Christ will send a decree or a definition into the ears and hearts of every Catholic from end to end of the entire world. All assent, because all acknowledge his right to decide."

"Christianity promises compensation for suffering and redress for wrongs in a future world; and, for such as are happy enough to believe in these promises, no better consolation, nor none in this world, can be offered. This essay is not addressed to those cheerful souls. Rather it appeals to those who, having no positive faith in

personal immortality, and believing that such a faith too often results in a patient, even cowardly, acquiescence in this world's injustices, are passionately seeking for consolation from such other sources as may exist."

HEROINES OF THE WAR.

TOUCHING MEMORIAL DAY SERVICE AT GRAVES OF SISTERS OF CHARITY.

Probably one of the most touching of the memorial services held last Saturday in this State was that which took place in the little burying ground back of the St. Joseph's Convent at Delhi. Here lie some of the real heroes of the civil conflict—Sisters of Charity who endured the hardships of war and risked their lives in order to care for the wounded and dying soldiers on the field of battle. A large company of veterans of the N. Y. M. C. F. of the Grand Army of the Republic, headed by Commander T. H. Foster, climbed the long hill up to the Mother House to decorate the Sisters' graves.

Eleven war nurses are buried there, among whom is Sister Anthony, whose work on the battle field of Shiloh will never be forgotten. Others are Sisters Alphonsa, Mary, Clotilda, Magdalen, Camilla, Seraphina, Agnes, Basilina, Stanislaus, Gonzaga and Gabriela. Three living Sisters, who also served as nurses during the Civil War, took part in the service.—Cleveland Catholic Universe.

IRISH UNIVERSITY BILL.

The same thought which filled the mind of Macaulay when he was speaking in favor of the Maynooth Bill, now fills the mind of Chief Secretary Birrell. In closing the debate on the second reading of the Irish University Bill, he said:

"I cannot pretend to say what the future of these universities will be, but really some people talk as if Catholics had nothing to do with learning, and as if a learned Catholic hardly ever existed. We Protestants have succeeded to Catholic institutions. For long centuries we have enjoyed our education in the colleges founded by the Williams of Wykeham, the Lady Margaret, and other Catholics. For long we have banded the doors of those places in the face of people who belonged to the same faith as the founders. We benefited by the education provided by Catholics; we enjoyed their literature; and many of us are still brought up in some subjects under their influences. And yet some of us have the audacity to pretend that education will be endangered and that a university will not be a true seat of learning if Catholics have a predominant influence on the governing body. I repudiate that from the bottom of my heart."—The Casket.

POPE ADMIRES PRESIDENT.

ADDRESS OF PIUS X. TO AMERICAN PILGRIMS URGES CURBING OF GREED FOR GOLD.

In addressing one hundred pilgrims from Brooklyn on May 29, the Holy Father said:

"I admire your President Roosevelt for his fight against those who are seeking to amass wealth regardless of the means employed. I admire him also for his deeply respectful attitude toward the Catholic Church."

"I have always been deeply impressed by the industry, intelligence, power and faith of Americans. It seems to me that Americans are consumed by a double fever—the love of gold and devotion to religion. "You should try to curb your passion for gold so that it will not lead you into immoderate desires. There is such a thing as the righteous, honest wish to gain wealth that you may provide your families with the comforts of life and that you yourselves may accomplish much in the divine task of charity."

"I trust God will keep alive your devotion to religion. I trust the Catholic religion of America will continue to refine your sentiments and purify your souls. Religion is a good guide in all steps of life, whether it be in business, society or politics."

Character begins in the cradle. Where love is we forget labor.

EAT ORANGES

IF YOU WANT TO KEEP WELLS

Careful tests have proved beyond question that orange juice has clearly defined medicinal virtues. Those who suffer with indigestion—are compelled "to diet"—find that after eating oranges regularly for breakfast there is no distress, no palpitation.

Where there was a tendency towards constipation, the eating of oranges regulated the bowels. In skin troubles, those who began the morning meal with an orange were noticeably improved.

There is, however, a quicker way to get better results. This is to take one or two "Fruit-a-lives" tablets at bedtime in addition to the juice of an orange before breakfast the next morning. "Fruit-a-lives" are the juices of oranges, apples, figs and prunes, in which the medicinal action is many times intensified by the special way of combining them. Valuable tonics are then added.

Take the juice of an orange before breakfast—take "Fruit-a-lives" at night—and you will quickly be rid of Indigestion, Stomach Troubles, Constipation and Biliousness. "Fruit-a-lives" are sold by all dealers at 50c a box—4 for \$2.00. Sent on receipt of price by "Fruit-a-lives," Limited, Ottawa.

COMING INTO THE FOLD.

Every mission and practically every parish notes an increase in the number of non-Catholics making inquiries as to the doctrines of the Church. More converts are being received than ever before, and the classes for instruction are large. Most of the clergy have individuals and groups under instruction. Many denominations and classes are represented.

Thirty-one colored converts have been received at St. Peter Claver's in the past five months, and several are yet under instruction.

Nine converts were received as a result of the recent mission at the Church of the Holy Spirit, Sharon Hill. Two of these were converts from Judaism. Five hundred Catholics approached the sacraments at this mission.

About forty former members of St. Elizabeth's Protestant Episcopal congregation are under instruction in various parishes. Some of these have already been received into the Church, and ten of them will approach First Holy Communion at the Epiphany this Sunday. Philadelphia Catholic Standard and Times.

THE KAISER AND THE NUN.

The special correspondent of the "Neus Wiener Tagblatt" at Corfu relates the following interesting incident:

"The German Emperor, since he came to Corfu, has visited various ancient churches and monasteries to inspect old church paintings. He visited also 'Death Island,' where an ancient nunnery exists. The Royal visitors, arriving unexpectedly, found the superior cleaning the church lamps and two nuns scouring the floor. The Kaiser entered into conversation with one nun, while King George acted as interpreter. The Kaiser asked the nun, who is thirty-five years old, how long she had been in the nunnery. She replied, 'About twenty years.' The Kaiser remarked that she must have commenced her novitiate very early. She said, 'at sixteen.'

"His Majesty then asked, 'What caused you, when so young, almost a child, to renounce the world and its pleasures? Some great misfortune?' She answered, 'No: only love for God. And you, who have remained in the world, what pleasure do you find in it?' The Kaiser, without replying, asked, 'Did it cause you no sorrow to sacrifice your youth?' She said, 'What is youth? A dewdrop in the field, which Nature gives in the night and which disappears with the first rays of the morning sun.' "After this the Kaiser left her shaking his head."

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