The Catholic Register.

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

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TORONTO, THURSDAY, JULY 1, 1897.

PRICE FIVE CENTS.

MAN-MADE CHURCHES.

WESTER FOR THE SENSITES.

Man is the prince of animals. He is fleet almost as the deer and measures strength with the buffalo; and in choice specimens of him, as John L. Sullivan or specimens of him, as John L. Sumrea.
Mitchell, he can compete in courage and
endurance with the bull-dog or the tiger. And when you consider his reason and when you consider his leads in the to triumphs of his skill, you find aspects about him and his history which go far towards palliating the ancient habit of apotheosis.

can crest the loftiest mountain and ride safely over the water; he can rob the earth of its minerals, and the sky of its lightning; and with the pow-ers of the two, decile to his touch, there

sky of its lightning; and with the powors of the two, doelle to his touch, there is hardly any saying what he may not do. His movement is like the glants from mountain top, in discovery and daring enterprise.

But, of course, he has his limits. He can't get beyond this earth, he can't reach heaven by his own mere resources. This restriction is very galling to his spirit, and has set him, before now, on magnificent projects, intended to help him out of the difficulty; and the plain of Sennaar, in the far east, still shows some remains of the tower, whose top he hoped to lift to the skies. But its name, Babel; or Confusion, expresses both the failure of the great project, and the reaction of 't upon those who made the attempt. Poor most they had courage and energy, hope and purpose, but found not either the fit material or the medium. There was not staff enough on earth to build so high, and the region to be built through could not allow of human life; and so the tower, grand in design and colessal in proportions, 1-reaks off in painful frustration, a few hundred foot from the ground. from the ground.

Man cannot build to the skies. But

man cannot built to the series. But though beaten and confused, and thrown back upon himself, in hopeless impotence, he has not unfortunately given up the notion that, perlaps, he may yet be more successful. It is a terrible history, that which records the ovepts after Babel. Irritated rather than chastened by the portentous failure, the angry sons of man, acting upon the principle that if Mahemet will not go to the mountain, the mountain must come to Mahemet, turned their backs upon the real heaven, which they could not scale, and manufactured a new one more in accordance with their taste. Hence the Olympuses and Wahlallas, and Happy Hunting Grounds, substituted for the house of God, are not above but upon the carth; and man, by the very fact of inventing them, declared his preference for a hereafter of his own devising, over that provided by his Creator.

Is it not freezing to the soul to think that human nature, with all its magnificent gifts for this life, should over have been capable of such madness and absurdity? And yet the great gentile apostasy, whose history has indeed many splendid, glowing pages, but on the whole is only "mourning, lamentation and woo," has this for its very reason of being, that it would rather have its own earthly, sensual gloomy hereafter, with the right to make its own way therete, than accept the bliss of God's promise, upon His conditions! Louder's aid: was the audacious upising of a lofty spirit, punished by immediate hell. Human pride, as bold in design, but more humble in its instruments, was able to go no farther than this. "Let us make a city and a tower, the face of the earth. Ah, chi the misery and the gloom, the degradation, the suffering and despair that followed this dispersion; until the crushed heart of man turned at last to heaven, (Gen. xi. 4) and the Lord confounded their speech and scattered them abroad over the face of the earth. Ah, chi he misery and the gloom, the degradation, the suffering and despair that followed this dispersion; until the crushed heart

ong ago.

It is startling to read the brief account a Genesis of the bold essay to scale the excess by human strength, and of the courage and lighthearted, undoubting

confidence with which these definded spirits entered upon the great project-only to find themsolves stricken from the beginning with the curse of confactorial them to compare that with what we see and hear of around us overy day, the old chronigle gloss with a new life, and seems to try out: "Oh, the folly of man: Cas he never learn that human hands cannot build to the skides?" But the voice is either unheard or its instructions fail to have any offect. The day a day passes all. "Commor of the man and the property of the common of the man and the property of the man of the common of the man of the common of the man of the common of the co

Shrine of St. Anne de Beaupre.

Shrine of St. Anne de Beaupre.

The Palace, Kiugston.
Juno 24th, 1897.
To the Very Rovd. Clergy and the Laity.
I heroby approve and warmly recommend to the clergy and people of my diocese and those of the neighboring districts, the Pilgrimage to the Shrine of Good Ste. Anne de Beaupre, which will start from the several stations of the C.P. Ry, and O.T. Ry, on Tuesday, July 20th, 1897, under the direction of Rev. Father Shation, of Smith's Palis, assisted by Rova, Eathers Davis, Madoo Twebey, Westport; Twomey, Morrisburg, Lol outne, Caltelon Faco; Conduct and McDonagh; Present, with whom a goddy number of receiving men with the several station of the pious exercines of the Pilgrimage and the care of the pilgrimage of the pilgrimage of men, who is all powerful with the Divino Son for imperation of favors, spiritual and temporal, and all good things conductive to our eternal welfare. Let all who take part in this Pilgrimage enter upon if in a pure religious spirit, and offer it to the Mother of Her who brought forth the Savour of the world in funces of faith and hope, that it shall be accepted by Heaven and rewarded with copious benediction.

ons benediction.

† James Vincent Cleary,
Archibishop of Kingston.

Death of an Aged Nun.

MONTEFAL, Juno 29.—The Mother Superior of the Grey Nuns, is dead. She had been an invalid for several months, and had been gradually growing weaker. The deceased was 78 years old, and she had entered the couvent at the age of 18 years. When the foundress of the Association took up the work of earing for the infirm and foundings, there were only two patients in the same of the Sun Stater Dechamps was sailed to the Sun Stater Dechamps was sailed to the Sun Stater Dechamps was sailed to the Sun Stater and the Control and Canada and the Sun Stater and the Sun Stater and the Control and Canada and the Sun Stater State Stat

ARCHDEACON CASIN.

CELEBRATION OF THE SILVER
JUBILEE OF A WORTHY PRIEST.

Distinguished Gathering of Clerg From All
Parts of the Proince-Presentation of
Addresses From the Clerg and Laity

Parts of the Proince-Presentation of
Addresses From the Clerg and Laity

Perrended. June 29 — To-day Von.
Archideacon Casy, restor of St. Peter's Cathedral, and a member of the Prists
Cathedral, and a member of the Prists
Capal Council of the dioceses. colorated
the silver suniversary of his ordination to the prists thought of the prists
copal Council of the dioceses. Colorated
the silver suniversary of his ordination to the prists head. The occasion was
signalized by a brilliant coclesia-tical
thuction at the orthodral. Mass was
sung at 10 o'clock by the Archideacon
and in the sanctuary press represent,
ing the three dioceses were present,
ing the three dioceses and the dignity of an Archideacon and made
brought into more intimate relations
with your conferers of the dioceses, and
we have learned to appreciate and esteem your many noble qualities.

We have always found you an obliging brother, generous and thoughtful,
searching your own confort for the
boundt of others, and over ready with
viole and pen to further the advance.

Grada vinasa dinata dinata dinata sinata sinata sinata sinata dinata dinata dinata dinata dinata dinata

会社を VERY BEV, ARCHDEACON CASEY, PETARBOROUGH DIOCESE.

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addresses from the diocesan clergy and the laity were road. The former address was in the following terms:

We, your brother priests and fellow-laborers in the vineyard of the Mastral lations on this the 25th anniversary of your ordination to the priesthood. While greetings come to you from all sides, from those among whom you lived and labored for years, still we feel sure that none are offered and none will be received with greater joy and satisfaction than those which are proffered you by your associates in the sacred ministry. They alone understand fully the dustes of a priest. and they alone can appreciate fully his numerous labors and sar rifices in the service of our Divine Lord. There is much joy for a priest on the occasion of his sliver jubilee. The festivities which accompany it, the memorias which it recalls, and the encouragement for the future which it brings are so many distinct sources of comfort and senson their. The priest who celebrates his silver jubilee has already crossed the state of the future which it brings are grone, the good has a laready crossed the state of the future which it brings are grone, the good has a laready or lossed who aurround you to-day have passed a quarter of a consury in the priestwood, and he who has stood the test low of those who arround you to-day have passed a quarter of a consury in the priestwood, and he who has stood the test low of the praises and congratuations which are so condially bestowed upon you.

In the parish of Gananoque, where the first years of your minustry were passed, your manus is still revered by the Catholic people to whose spiritual want you so zealously attended. You were sent by your Bishop to found the present flourishing parish of Campbellford, and there we see the evidences of your which were your sent by your Bishop to found the present flourishing parish of Campbellford, and there we see the evidences of your flock, is widely nearly the continuation of the example of the Drivin Catholic provides the provided the provided the provi

Campbellford); Murtagh, (Marmora); Jeffoott, (Oshawa); McGuiro, (Braceburdeo); Brown, V.G. (Douron; Duffy, (Wooffer you, therefore, our greetings (Crillia); Twothey, (Westport); Srcold, (Ennismore); Sweeney, (Victoris 1 'oad); Nolan, (Fenelou Falls), and the cattactral clergy. An eloquent sermon was proached by Yory Rov. Dean Harris and Bishop O'Connor made a congretilation of soft and the latty wore read. The former address was in the following terms:

We, your brother priests and fellow.

ostoem of the vilole community. Under your wise and chergotic supervision the vast improvement to our catheria are now completed. The interior decorations of this magnificent edition and the additions to the body of the church reflect the very greatest credit on you as Rector, and as a congregation we are proud to acknowledge the inany obligations we are under to you in this regard. Our carnest desire is that Divito Providence may long spare you to adquide and minister to this congregation under the direction and sanction of our beloved lished.

It is the plorious privilege of the priest, by virtue of his exalted office, to extend to humanity the greatest boom swor conferred our man, in the holy sacrifice of the star. This is your greatest consolation amidst the trials and hardships and anxieties which devolve upon you.

Wastey out expiritual needs of this congregation, and be assured that we also will supplicate the Almighty to have you always in His keeping.

On behalf of the congregation we ask your acceptance of this portrail of yourself, given in a truly affectionate spirit and in testimony of the honor and exteem your parishioners have for you.

May God pour down upon you His choicest blessings. May His grace be slawsy with you, and may you long be slawsy with you, and may you long be slawsy with you, and may you long be slawsy with you, and may you go be slawsy with you, and may you go be slawsy with you, and may you golden in the third way of the draws to its close, peacefully merge into the sunset glow of your golden jubiles.

Signed on behalf of the congregation of St. Peter's Cathedral, the 20th day of

June, 1897.
This address was accompanied by the presentation of a portrait in oils. Proceedings were also made on behalf of St. Joseph's Hospital, the congregation of Notro Dame, and the sodalities, choir and schools connected with the Cathering and schools connected with the Cathering Company.

dral.

OR. HARRIS' SERMOX.

In the course of his eloquent sermon Yovy Rev. Dr. Harris spoke on the dignity and responsibility of the priesthood. He said it must be very gratifying to Father Casey to see as many of his fellow clergy and so large are every sential of the said it must be very gratifying to Father Casey to see as many of his fellow clergy and so large are every sential of his silver jubilee, to unite in recognizing the great work under God which he had been permitted to do. It must be very gratifying to see the people among whom he had labored and to whom his good qualities as their pastor were best known, gather to offer with him thanks giving that his jilo had been so graciously a spared for the past twenty always grating by he had been so graciously a spared for the past twenty always grating bishop, had specially separated and set him apart from the world, and when he had carried that sacred oil blameless, one could easily understand his gather ing together of the people to had been seen to the priest hood, the preacher do silvent in the priesthood, the preacher described him priesthood, the preacher described him her priesthood, the preacher described him priesthood, the preacher of their public and domestic morals. The priest might be fittingly called the "sait of the priest was different from his flock, howas surrounded with the odor of sanctity, and if in the pursuance of his secredated duties he seemed sometimes severe it must be remembered that priests have an angelic conception of their duties, they offer sacrifices for the people as well as for thomesives. The office of the priest was different from his flock, howas surrounded with the souls of men, and as great and worthy of respects as was if the priest was different from his flock, howas current of the priest had a fine priest had been and in the priest had a fine priest had been and the priest had a fine priest had been and the priest had been and the priest had one in the best of the priest was covered by the search of the priest h

the Christian religion to preserve society constitut-1 the porter stone. The priest of God was the keystone of the social arch. Christ close his priests and promised to be with them to the social arch. Christ close his priests and promised to be with them to the cad. The priest bed a position of great dignity. He was chosen consecrated and set apart to ofter the sacritico of the Mass and to be mercaful to the weak and the press ber p-inted out the Mass and to be mercaful to the weak and the press ber p-inted out the Mass and to be mercaful to the weak and the press ber p-inted out the first bad priest and he first bad priest and the first bad priest and the first bad priest and the first bad priest and he first bad priest bad became a Jules. The people should bear patiently with the frailties of their pastorbiely him, at and by him, and above all things take care that they speak not slightingly of his great office.

THE BISHO!* ADDRESS.

At the close of the Mass the Bishop said that the Hely Ghost tells us to honor and respect him who hath spoken the world of God. and the Apostic tells us that he who has labored faithfully is worthy of double honor, especially a priest, whose life is raised far above that of his people. He is an ambassa-dor-another Jesus Christ in the offering of the Mass. A priest to be worthy from the world. He must endure all hardship and be a model of plety to his light provers. His life vanoth he symbol the heart and hardship and be a model of plety to his light provers. He has been when he has faithfully followed that life the not his own but of one of self-denial and withdrawal from the world. He must endure all hardship and be a mode

switch as given a compinentary recoption.

SWITCH OF HIS LIFE.

Very Reverend Dominick Jeremish Casey, rector of St. Peter's Cathedral, Archdescon of the diocese of Peter-borough, and member of the Diocessan Council of His Lordship Bishop O'Connor, is a native Canadian, born at Smith? Falls on Marth 6th, 1819. He was a son of the late Mr. Richard Casey, who died about six years ago. His mother is still living in Ottawa. Ho is of Irish parentage, his mother having been born in Clare County.

from Cork at the age of twelve years, his mother having been born in Clare County. When the control of the cont

over, conted Chaplain ointed Chaplain itentiary, a position d till Fob. 1st, 1875. appointed

CONTINUED ON RIGHTH PAGE.