

The Catholic Record

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, NOVEMBER 19, 1892.

NO. 735.

THE SILVER JUBILEE OF THE ARCHBISHOP OF TORONTO.

CONTINUED FROM PAGE FIVE.

are the right arm of the Bishop; the great Catholic laity and clergy are the constituents of the life of the Catholic Church of this country. I thank you for having in the past made my Episcopal office sweet and its burdens light, and I know you will not fail to stand by the loyal Bishop I have left behind, for men that are true to a man in principle will be true to every man on principle. God bless you all.

Schools established and equipped, religious communities introduced, financial difficulties overcome, churches built, notably the magnificent cathedral of St Peter in London—constitute a monument to Your Grace's zeal for God and for the salvation of souls which the ages cannot destroy.

It was, doubtless, because of faithful labor done as a priest in this city and diocese, combined with Your Grace's distinguished qualities, that you were chosen to fill this exalted position; and your children of the archdiocese have therefore reason to rejoice at your return to Toronto with increasing years, but undiminished zeal for the sacred work to which your life has been so successfully devoted.

The cathedral church of this city, as far as its architectural effect is concerned, had always been considered a beautiful edifice, but under your enlightened direction it has been embellished in a manner which is most profound veneration and love, and which to express our gratitude therefor could offer it than this, your Silver Jubilee. For nearly three years we have known you as our spiritual guide, and of your life before that time we have heard so much as to make the story of your career familiar to us. We congratulate you on having been spared to see so auspicious an event in your career, providing as it does, and as we fervently wish, the completion of a life work already fruitful in result and beneficent by example.

Amid such evidences of your zeal and energy as surround us in this, the latest scene of your labors, and in the presence of those commissioned to bear testimony to your services in this regard, we have no need to speak of the gifts which God has bestowed upon you.

As you are fully aware of the aims and objects of our grand old organization, whose early traditions led to the cradle of the human race; whose vigilance in the cause of faith and fatherland cannot be questioned; who through long centuries of bloody trial kept inviolate the pure traditions of a free race, knowing you as we do, little wonder then that the wish and prayer uppermost in our hearts to-day is that the balance of so good and useful a life may be used to show us the way, the truth and the light.

In conclusion, may we ask the acceptance from our hands of this titling water pitcher which accompanies our earnest and hearty congratulations on this joyous occasion.

Signed on behalf of the Ancient Order of Hibernians of Toronto—Hugh McCaffry, chairman of committee; John J. Evans, secretary; Patrick M. Kennedy, treasurer; Charles Herbert, James Conlin, John Falvey, George Richardson, Daniel Glynn, Patrick Falvey, M. J. Rahilly, P. J. Mulligan, P. Holland, Jas. Barnan, John J. O'Connor, Joseph Elford.

His Grace made an appropriate reply. In the evening, Hon. Frank Smith presided at the reception in the Granite Rink. The building was elegantly decorated with banners. On the platform, beside the Prelates and priests, were the following:

Mr. John Carling, Minister of Agriculture; Dr. Bergin, M. P., Charles Pope, United States Consul, Mayor Fleming, Joseph Tait, M. P., G. R. C. Cockburn, M. P., J. J. Curran, M. P., Thos. Coffey, publisher CATHOLIC RECORD, and others. A page clad in black velvet held during the evening a white silver banner upon which was a picture of his Grace, surrounded by the motto, "Behold a great priest who has pleased God."

The chairman spoke briefly and appropriately of the occasion which led to the meeting. During the past twenty-five years His Grace has won golden opinions both in his capacity of Bishop and Archbishop. "We are here," said he, "to do honor to a worthy gentleman on the celebration of his Silver Jubilee. We are about to present him with an address, accompanied by a token of our esteem for his labors during the past twenty-five years." He then read a letter from Mr. John Costigan, Minister of Inland Revenue, expressing his regret that a Cabinet meeting in Ottawa prevented his attendance at the celebration. He also read a letter from Sir Adolphe Caron to the same effect.

The Secretary of the Committee of Entertainment, Mr. H. T. Kelly, then read letters from Mr. J. C. Patterson, Secretary of State, Mr. Justice Rose, Mr. J. A. MacCabe, principal of the Normal school, Ottawa; Mr. C. Moss, C. C., Judge McHugh, Windsor; Mr. Mackenzie Bowell; Senator McInnes, Hamilton; Mr. Peter White, Speaker of the House of Commons; Mr. C. H. Tupper, Sir Oliver Mowat, Judge MacLennan, Col. Grasset, and Col. Otter, expressing their regrets that previous engagements prevented their attendance.

On behalf of the laity of Toronto, Mr. Eugene O'Keefe then presented the following address to His Grace:—

THE ADDRESS.
To His Grace, the Most Reverend John Walsh, D. D., Archbishop of Toronto.
MAY IT PLEASE YOUR GRACE—From time immemorial conspicuous events in the lives of distinguished men have been commemorated by recurring periods or anniversaries by the addresses and congratulations of their friends and admirers, and so to speak, resting places in the light of time have been reached from which pleasant and mutually cheering retrospect could be had of the years that had flown by.

But how preeminently fitting and appropriate does this occasion when the honored one as a Christian pastor of souls, and the voice of his flock goes forth in spontaneous greeting, in thankfulness for blessings received through his ministrations, and in ardent hopes that these blessings may long continue in the future.

Such, Your Grace, is the case on the present joyful occasion. We come to greet you on the twenty-fifth anniversary of the time when, through the happy selection of the Holy See, you received the mitre and crozier and the commission to feed the sheep of Jesus Christ.

We call to mind with feelings of love and admiration the difficulties and trials which you met and encountered upon undertaking the duties of the episcopal office, and those of us who were familiar with the condition of Catholicity in the diocese of London at that period are well aware how effectually these difficulties have been overcome, and what great efforts in the cause of religion have been put forth by Your Grace during your administration.

of the great peninsula of London diocese. It was in the year 1867 that he entered London, and in reply to this address he must say that he was much gratified by the kind words which it contained. Just as, according to history, the word "Calais" Queen Mary said would be found written on her heart, so London would ever have a large share in the deepest affection of his heart.

The Chairman then called upon His Grace of Ottawa to say a few words. Archbishop Duhamel, of Ottawa, expressed his pleasure at being present. He might well repeat the words of the first Pope, St. Peter, who said to the Christians of his time, "Ye are a chosen people," and apply them to the Catholic people of Toronto. The Irish nation was a chosen generation; they had not been, alas, kept in their own country, but through divine Providence they had gone to the utmost limits of the world and proclaimed the divine promises. The Irish people were helping to increase the kingdom of Christ. They might well be termed a purchased people. Concluding, he complimented the Catholics of this city on their celebration of the anniversary of the worthy Archbishop who presided over the destinies of the diocese.

WHAT THE LAYMEN SAID.
Mr. John Carling was the next speaker. He expressed his pleasure in joining in doing honor to His Grace. As a citizen of London, he might say that all citizens had the greatest respect for His Grace. When he came he brought with him the kindest wishes of all classes and creeds in London. (Applause.)

Mr. J. Foy and Dr. Cassidy made brief congratulatory speeches. Mr. Smith then thanked all present for their attendance, and the proceedings closed with the band playing the National Anthem.

Mr. J. J. Curran, Q. C., M. P., delivered a brilliant speech. He was cheered again and again. His reference to the close friendship that had always existed between His Grace Archbishop Walsh and the late lamented Father Dowd, of Montreal, was graceful and touching, and in dealing with the significance of the gathering and ceremonies of the Silver Jubilee he rose to a pitch of eloquence worthy of the great occasion. The struggles and sufferings of the early martyrs, Lallemand and Brebeuf, were touched upon as typical of the labors and sacrifices of the missionaries of that age.

As the country had developed, the pioneer missionary had different but not less arduous sacrifices to make and difficulties to overcome, but in a mixed community, where differences of race, creed and language existed, no labors were more worthy of being traced in letters of gold upon history's page than those of a prelate who had successfully guided his flock, had secured for them and himself the good will of all, and had given evidence of the true broad-minded statesman. History merely repeated itself. If every class and creed on the platform—dignitaries of the State as well as members of the Church, men from abroad as well as from every part of the Dominion—signified that His Grace had achieved the reputation of a peace maker—the proudest title a man could claim in our mixed community. His Grace had rendered great services to the Church, but not less eminent ones to the State. Canada owed him a deep debt of gratitude. If they could meet today in the city of Toronto as they were then meeting it was the result of the influence of his conciliatory policy, which had broken down, and they all trusted forever destroyed, the rampart of bigotry and fanaticism. Like others, His Grace was an example of what the sons of Ireland could achieve with a fair field for their talents in the government of men.

Away from their own country, he beneath every flag as well as under that of the Empire, in Church and State, Erin's sons had achieved fame. Soon, with God's blessing, they would have the same opportunities in their own land. As citizens of their glorious and happy and free Canadian home they were grateful to Archbishop Walsh for his distinguished services, but he had never forgotten the land of his birth, had always sympathized with his struggles, and they loved and admired him for the lustre his labors had shed upon the land of their forefathers—poor old Ireland, whose cause they hoped to see triumphant at an early day.

Mr. Harcourt, Provincial Treasurer, next addressed the meeting. Of such men as Archbishop Walsh it could be said when they left the world they left it a great deal better than they found it.

Dr. Bergin, M. P., spoke feelingly of the great men who had preceded His Grace. Bishop Macdonell was one of the greatest friends that Irishmen ever had. He was baptised and confirmed by that saintly divine. Mention was also due to his coadjutor, Bishop

Gaulin. Then came Bishop Power, and after him Archbishop Lynch, whose good deeds were still fresh in the memory of all. His Grace was a worthy successor of these men, and his deeds would be remembered by posterity.

Col. Pope was most cordially received. After hearing the eloquent addresses and the kind and sweet reply by His Grace, he felt like quoting the words of a well-known American and saying, "He too, — J. Ward. (Applause.) He had been over on the other side lately, and had succeeded in electing the other fellow. (Applause.) He could only echo the words of one of the speakers, that if he had not been invited he would have come to this meeting of his own accord.

Mr. Joseph Tait, M. P., was next called upon. He joined most heartily in the good wishes extended to His Grace.

At this stage His Honor the Lieutenant-Governor arrived on the scene, and the band played the National Anthem as he took his seat on the platform.

Mr. Hardy, Commissioner of Crown Lands, expressed the pleasure it gave him to be present on this occasion, and heartily joined in the congratulations extended to His Grace.

Hon. Mr. Kirkpatrick was given an ovation on his rising to speak. He had much pleasure in adding his voice to the chorus of congratulations extended to His Grace upon this auspicious occasion. No one tendered to him the wish that he might have long life more heartily than he.

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address from the children and the presentation of a brass missal. W. G. Malone read the address and Mr. J. B. Wright presented the missal. The address was as follows:—

CHILDREN'S ADDRESS.
To His Grace the Most Rev. John Walsh, D. D., Archbishop of Toronto.
MAY IT PLEASE YOUR GRACE—In union with the many hearty greetings extended to you on the occasion of the Silver Jubilee of your episcopal consecration, we, the pupils of the Catholic schools of your Metropolitan city, desire to join our joyful voices in offering Your Grace our loving and most respectful homage.

As it has not been granted to be the witnesses of those twenty-five years of holy and glorious labor in the holy hierarchy of the Church of God, but many records of your untiring zeal and ceaseless activity in establishing throughout Western Ontario schools placed under the protection of the Holy See, and imbued with a Christian character, we have found it our duty to express our gratitude for which we have passed Providence to call you to rule.

It has been our happy lot since your advent amongst us to learn from your own lips how we, "Catholic youth—should walk in the footsteps of our Divine Master and emulate in our conduct the image of the perfect model of the children of God.

Under the salutary influence of a Christian education imparted to us by religious teachers animated by your apostolic spirit, we not only tend to the acquisition of knowledge and the cultivation of the intellect, but we strive to grow with piety, with respect for our veneration for our age, and with obedience to civil and ecclesiastical authority, being fully convinced that the future of our country and the welfare of the human race, in a great measure, on the good or bad, will have made of the priceless gift of Christian education.

Trusting that we may prove docile children of our sacred ministers, and that by the grace of God we may be able to give to Your Grace as many returns of your episcopal consecration, we ask, Your Grace to accept this slight token of the devotion which fills our hearts on this memorable festive day. Humbly beseeching the blessing of our Holy Father, we conclude with the words of the Catholic schools of Toronto, the pupils of the Catholic schools of Toronto.

Archbishop Walsh replying said:—"You know how thankful I am to be brought face to face with the dear children, the most precious of Christ's flock. It is a fact that the laity are the most tenderly cared for—the sheep are generally supposed to take care of themselves. This is it that the farmer and the shepherd tenderly look after the lambs of their flock, and doubtless it is in a higher sense that portion of the flock dear to the Saviour is the laity. He delighted to go among them and have them around Him. They could detect His instincts quicker even than the disciples, in trying to keep the children away from Christ, were severely rebuked by Him. "They are beautiful, innocent," he said, "and because of your innocence and the reverent impressions that can be made in your minds and hearts, we tenderly look after you and build schools for your educational development that you may imitate the Child Jesus."

Archbishop Walsh then introduced Archbishop Cleary of Kingston, who addressed the children, the school which Archbishop Walsh announced to them a holiday for the rest of the day. The service was concluded by the singing in unison of "Holy God, We Praise Thy Name."

AT ST. MICHAEL'S COLLEGE.
In the afternoon at St. Michael's College an address was presented to the Archbishop, and there were present a full attendance of the students, and Archbishop Cleary, Bishops D'Elving, Hamilton, D. O'Connor, London; and E. O'Connor, Peterborough; Mgr. O'Ryan, Rome; Mgr. Farrelly, Belleville; Mgr. Joss, Detroit; Mgr. Rooney, Toronto; Vicar-General McCann, and about fifty clergy. The address was as follows:

MAY IT PLEASE YOUR GRACE—It is with deepest feelings of filial affection that we, the students of St. Michael's College, tender to Your Grace our homage, joy and congratulation upon this most auspicious occasion of your Silver Jubilee.

Truly the years of Your Grace's episcopate are many, for since your consecration well nigh two generations of Bishops have passed away, and you are now reigning amongst a third. But your career is no more distinguished for length of days than for the eminent services which Your Grace has rendered the Church in Ontario.

No word of ours can express the solemn meaning contained within the thought—twenty five years of a Bishop. It tells of less graces from the unerring Bishop of souls; it tells of good wrought for the glory of God, the spread of religion and the sanctification of souls. It reminds us of provinces, institutions well established; of parishes formed and multiplied; of a diocese which grew up under your prudent energy and fostering care; and the thought of these things, the memory of Your Grace's higher honor of the pallium, and your continued zeal in this important Metropolitan See of Toronto. To this thought we add the prayerful wish that you may yet be spared many years to still advance the cause of Catholic education and govern the Church with whose work and progress Your Grace has so long and so nobly identified your life and name.

On behalf of the students,
A. E. HURLEY,
St. Michael's College, Toronto,
Nov. 11, 1892.

ST. JOSEPH'S ACADEMY.
The nuns and pupils of St. Joseph's Academy had made extensive preparations for the jubilee occasion. A banquet was served to the visiting prelates and priests and a programme of music and recitations rendered. The academic hall was decorated with light colors and its columns were adorned with silver leaves. The music and recitation parts were nearly all composed for the occasion by one of the Sisters. The opening chorus by the pupils, "Gloria Sacra, Silver Bells," was accompanied by a piano, a violin and a chime of bells, making a pretty musical effect. The solo in it was sung by Miss Brennan, and the duet by Misses Moran and McKay. The salutatory greeting to the Archbishop was arranged in dialogue form with three characters, typifying Science, Charity and Religion. The recitative was taken by Miss Sullivan, and the three parts by Misses Brennan, Emily Johnston and Hession Kennedy. "Felicitation of Jubilee" was a recitation in French composed in honor of the day, and recited by Miss Coyle.

An operetta, also special for the occasion, called, "A Gift from Dreamland," was one of the prettiest parts of the entertainment. The youngest of the pupils in white dresses with scarlet sashes formed the chorus, and sang very sweetly. The solo was sung by Miss Brennan, O'Connor and the recitative parts were taken by Miss Louise Kelly. Miss Blair gave a double number recitation, "The Lost Chord" and "Song of the Birds." Eight pianos, two harps and five violins played a military galop. A fantasia of Irish music was played by Misses G. Hastings and Misses Green, Sullivan, Moran and Lysaght on pianos. One of Rossi's choruses was sung by a chorus of the sixty little ones who had taken part in the operetta and a score of older girls. An address in blank verse was presented to the Archbishop, to which he made a suitable reply, and the "Jubilate Deo" sung by a full chorus of one hundred and thirty voices, concluded the programme.

Not only is said the right thing in a right place, but, far more difficult still, to have said the wrong thing at the tempting moment.—G. A. Sata.

sharp zigzags, startling the two into silence.

"That was't bad," the doctor said when she ended.

The younger gentleman applauded with such enthusiasm that Annette blushed with pleasure.

"Yes, as I was telling you some time ago," the doctor resumed, "we are a liberal and hospitable people in Crichton.

"What would you?" he asked raising his eyebrows and his voice in a philosophical manner.

Here Annette's voice stopped them again.

"Strange that girl sings so well to-night," said the doctor, adjusting his glasses for a clearer glance.

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PRAYERS TO THE VIRGIN AND THE SAINTS.

Beautiful Tribute to the Mother of God From a Recent Convert.

It is not the purpose of this article to enter into the question of the Immaculate Conception of the Virgin Mary.

In the early autumn of 1872, as I was returning from Liverpool to New York, in the steamship "Greece"

The ship was very crowded with passengers—some six hundred in all.

I had retired early, as was my habit, and had fallen sound asleep before any special signs of very rough weather had developed themselves.

How do we know that the Virgin and the saints to whom we pray hear our prayers?

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her deck most of the while at an angle of forty-five degrees.

Occasionally she would right a little; but when the great waves and winds beat against her windward side the deck of the lee side, at the bulwarks, was often under the waves.

At such moments great waves came over the windward side, deluging the decks with what seemed like burning water, for the conflict and agitation of the sea were so great that phosphoric beads of fire floated thick on the deck and made it look like a ship on fire.

At these times I was covered, washed and lost for a moment in the great waves, and as I would crouch toward a sitting position as the lee decks neared the sea, and as the sea seemed about to engulf me, and the ship also I was so beaten by the winds and waves as to be almost senseless, and my eyes, ears and mouth seemed full of the warm, salt, pitchy and angry water.

I thought, however, that it was only a question of grit and of time; that I would hold on and if the ship went down I should be no worse off than hundreds of frightened souls below.

But in a moment, and no doubt when I was most confident of my own strength, I was just barely conscious that my hands had lost their hold, with a millionth part of the resistance ordinarily felt when a child loses its baby held on a man's strong hand.

A moment later—perhaps several moments, I never knew—I found myself floating on the deck in the angry waters; found that my head was bleeding; that one of my legs was bruised and lame; but I crawled back to my old place and considered how to make a stronger hold.

I had not then the strength or courage to go below; but my senses seemed clearer than ever and I was now thoroughly aroused to my danger.

What did I do? I wound or twined my feet and legs about that strong ladder; wound my arms about it also; fastened to me; and then locked up through the storm and darkness and prayed to God Almighty, to Jesus Christ regardless of creeds, to the Holy Spirit, to the Virgin Mary, to such of the saints as I then knew, even to the spirits of my own father and mother, and prayed and prayed and hung on as if by supernatural power; and about 2:30 a. m. when the fearful storm had somewhat abated, I crept toward the hatchway, pounded on it with my feet till it was opened, when I slid down into the cabin, where the floors were flooded, cabin doors standing open, men and women wandering about half clad and half crazy, many of them injured nearly as badly as myself, and I saw that the whole ship's crew and passengers were a cowed and conquered, helpless company of human beings, powerless and prayerful, all dependent on the mercy of heaven and the waves. Heaven showed us mercy, and we were saved.

Why relate this horrible story? Simply to show that a Protestant of the Protestants, when pressed by the fates or the furies, will come at once to Catholic ground and pray to the Virgin or the saints like the humblest worshipper of all.

How do we know that the Virgin and the saints to whom we pray hear our prayers? I might answer in the same spirit that prompts this inquiry and ask: How do we know that God Himself hears our prayers.

What do we know of the relation of matter to spirit, or how a purely spiritual being can hear the words of our natural lips, or feel the longings of our silent but yearning and praying hearts? So I might go on and ask more questions on these points than all the philosophers that have ever lived could answer wisely; or I might myself presume to answer all these questionings according to the natural and supernatural light that has come to me during the last generation of almost perpetual questioning the heart and tongue of nature on these and kindred themes.

And all that, though seeming wise, would defeat the object of this article and prolong it beyond the reader's patience and mine. Let me then keep to the simple theme of the text.

A venerable priest, who has been most patient with me in the transition questions of the past three or four months, assures me that all Catholics, in praying to the Virgin or to the saints, firmly believe that God Himself in His omnipotent love, conveys our messages to the Virgin and the saints, so showing that Catholics do not assume the omniscience or divine power of the Virgin or the saints at all. And if some critical person should still persist that if God has to convey our prayers to the Virgin and to the saints in order that they may convey them back again to God or pray in other and, mayhap, more effective strains for us mortals here, is there not a needless circumscription? The answer is already partly given in the purely rational supposition of a higher and purer faith on the part of the Virgin and the saints, and still further answered in the fact that it is the faithful, trusting attitude of prayer that brings and keeps the soul nearer and nearer to God; and that if there is a bond of human sympathy leading our souls upward, through the blessed Virgin, through the saints and martyrs, through the memories of the heroic dead of our own blood shall we not use this beautiful human sympathy in the sacred, holiest and sweetest of all human attitudes, that of humble, trusting, believing, pleading, earnest prayer for those we love on earth and for the sanctifying of our own souls? In a word, the nearness and beauty of human sympathy between the world's best who have died, yet conquered death by their love and virtue; the nearness of human sympathy between these and our own praying hearts is of itself sufficient argument for our clinging to them and praying to them in our richest moments here; and it would be next to blasphemy of heaven and its eternal laws to hint that the sympathy and intercession of such souls for us would be unavailing before the throne of God. In truth, it would be denying one of the sublimest and deepest and most beautiful laws of the natural and spiritual universe to assume that the spiritual influence of the best, redeemed and glorified souls otherwise had lost their power with God, or that they had not more power in heaven than those of us who are still struggling with adversity and darkness and temptation, and our bodily needs here on this cross of Christ-crowned and beautiful world.

A foolish Protestant woman said to me, three or four years ago, in her vulgar hatred of Catholicism: "The idea of praying to the Virgin Mary! The idea! As if she had more influence with God than I have!" And yet, my friends, if I think for a moment that this same Virgin Mary was the mother of the Lord Jesus Christ, who, even by orthodox Protestants is worshipped as God, can we imagine for a moment that such a mother of such a God—the loveliest incarnation of the Supreme Love or God of Love of the universe—can we imagine that such a mother of such a God would simply have a common woman's influence in the star-spaces of the heavenly kingdoms of the human soul? The thought is preposterous and too absurd and too contrary to all the laws of the relative forces of the universe and too contrary to the common sense of mankind to be entertained for an hour, that is, by any human being to whom the truth of the person and power and place and glory of the Blessed Virgin had once been revealed.

I might appeal to the tender sympathy of worship that this habit of prayer to and adoration of the Virgin has brought into the devotions of Christendom; but I am not in the habit of appealing to the esthetics of religion for my arguments or in my dealings with mankind. I recognize that in some sense the love of God, the heart of God, the sacred heart of Christ, as pure and tender, incarnate love, is at the center of and that it rules the universe in sweetest mercy; and so from this might show that the adoration of the Virgin as the mother of this spotless love on earth, had not only a place in reason, but in the glowing heart of mankind. But I love to dwell on the arguments that neither men nor devils can gainsay, viz., the arguments based upon eternal laws and the common sense of mankind, and by these laws prayers to the Virgin and adoration of the Virgin are as reasonable as the clearest laws of mathematics or the love of children for their parents here in this world.

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But do prayers to the Virgin and worship of the Virgin and of the saints constitute veneration of the Virgin and of the saints? And are Catholics idolaters, as Protestants constantly aver—not only worshipping the Virgin and the saints, but the images of these? Perhaps I had better not touch the subject of images in this article, though every Catholic child knows that they are used only as we all use photographs of our loved ones, to bring us nearer and quicker to the faces of our loves. But to the question. Here, again, the best answer is that all Catholics are taught in their childhood the difference between the veneration paid to the saints and the devotion paid to the Virgin—the plain and simple difference between them in emotion and utterance, and that higher and more exalted and exclusive and supreme worship and adoration paid to God alone.

A reference to Article VI. of Cosmotheism, in the *Globe*, No. 8, will prove to any reasonable being that I, at all events, ought not to object to the veneration of the Virgin or the saints. Of course I do not refer to Cosmotheism here to defend it. I wrote it when I had no more thought of becoming a Catholic than I had of becoming God Himself, and whatever there is in it contrary to the true Catholicism of the Church I here and now voluntarily renounce, without even having been asked to do so. But in said article the reader will find, among other notions, that "while worship of superior by inferior beings is lawful and elevating, the true worship is that of the eternal spirit of God alone." Hence, as the Virgin was, must have been, one of the superior souls of the race, queen of the hearts of the race—the supreme mother of the Supreme God of the race—surely veneration and, mayhap, worship, tender as the worship of God Himself, may be, must be, will be, forever given to this Queen—mother of earth and of heaven.

Again, all readers of modern critical history and philosophy know that the habit of the human race for countless ages has been to worship its ancestors; and that the best of modern philosophic scholars, alike with Cosmotheism, trace the origin of all natural religions to parental and ancestral worship, growing by degrees into hero-worship, or the worship of the bravest and wisest and noblest of ancestors; so on to the highest natural worship of mankind. But if this be true—and its general truthfulness no intelligent scholar can deny—then, surely, in this great supernatural religion of Christianity, where God Himself deigned to be born of a woman into our human mould and meaning, surely the woman of whom this God was born should stand highest in the great pantheon of the natural and supernatural adorations of the world.

In a word, as I said in the *Globe* No. 7, it looks no any longer to me like

Rome or Reason, but Rome and Reason—in a word, that the Catholic Church is at one the New Jerusalem of the heart and mind of God and of mankind.

Yet I do not wonder that Protestants oppose and ridicule this veneration of the whole system of Protestant orthodox theology and worship is beautifully loyal to the apparent discrimination of the Scriptures in favor of worship to be paid to God alone; and as they do not know of the exact distinctions between veneration and worship herein referred to, and as much of their teaching and learning is in ignorant prejudice against the Catholic Church, they come naturally by the prejudice indicated. The distinctions I have made make this matter plain, and the philosophy of history, and the laws of nature and the universe, justify the Catholic habit and position.

Again, I should be the last man, and I will be the last man on earth to treat this Protestant prejudice with anything but the kindest of charity.

For more than a dozen years I had frequently attended Catholic services, as elsewhere indicated. I had been inspired, almost glorified, by its devotional music; had been brought back to renewed and trusting faith by its altar services; had felt time and again that, logically, I ought to be in its membership, as it was to me the dearest and most perfect Church of God in Christ on this earth; and yet up to within two or three months the prayers and responses to the Virgin always offended me, as a sort of slight to the Saviour and to Almighty God. And it was not until during the month of May of this year, while worshipping in the beautiful chapel of the Dominican Sisters at Sinsinawa, Wisconsin, that the words of the priest and the responses of the audience—"Hail, Mary, full of grace! the Lord is with thee; blessed art thou among women and blessed is the fruit of thy womb"—came to my ears as the words of the angel announcing to Mary the first great mystery of the world's redemption. Then, however, immediately, I said to my soul, "If those words were addressed to Mary by an angel of God, nearly nineteen hundred years ago, even before she had become the mother of our Lord, and before all the blessed, worldwide, notable victories that have attended her God-son's life on this earth, surely I, a believer in all worship of superior by inferior beings, surely I can use these words," and I have used them daily from that hour to this.

Again, Cosmotheism, or Positivism, so called, which, under the uninspired clap-net reign of Mr. Harrison, in London, claims to be a sort of an advanced religion of advanced minds, has from the first exalted our common womanhood to the position of an object—in fact the object to be worshipped in this world—and I was one of the first to point out the absurdity of this position, after reading Comte, some twenty-five years ago; but if this is the last resort of the modern exalted understanding, surely Catholics may be excused for fostering a tender veneration toward the supremest woman and the supremest mother of the human race.

If we may worship common womanhood with all its frailties, surely we may adore the best of it in the Mother of the Redeemer of our redeemed souls.

There is still another thought, that should appeal to our reason in justification of the beautiful veneration and devotion offered by the Catholic Church to the Virgin Mother of redemption, the thought, viz., that this adoration seems to have been the groundwork of what in modern parlance is called the elevation of woman in modern society. I am not an enthusiastic advocate of this latter position, that women are finding an exceptional elevation in modern society. As I read the history of Egypt, Asia, Israel, Greece, Rome and the modern nations of Europe, it seems to me that good and wise and gifted women were as numerous in proportion to population in the old nations as they are in our own nations of modern times; and good women and wise women were alone ever worthy of being honored or elevated. We are honoring and elevating many that are neither good nor wise in our day. But apart from this there seems to be some ground of verity in the suggestion that few women figured as heroines in the literature of the old times. Homer sang only of men and the deeds of men, it is true in defence of a beautiful woman; and the wife of Ulysses is something of a heroine; and I doubt not the wives and mothers of the heroes of Thermopylae were noble women. Indeed, my own view is that in all nations the women were always relatively and in their way and sphere as gifted as the men and duly honored. And the Scriptures are full of touches that reveal true and faithful and gifted women from the days of Ruth to Esther, to Mary the Mother of God; but in secular literature we hardly have a loveable heroine, till Virgil, the esthetic poet of Rome, gives us his Dido.

In truth, the genius of the whole earth was changing in Virgil's day. The visions of the old prophets were breaking through the clouded skies of human perception and were soon to dawn upon the darkened face of mankind. Soon a Virgin was to be with child—a child whose sweetness, inherited as well from the mother as held by right of eternal divinity, was slowly but surely, as a supreme vision of God, to brighten and lighten and glorify the face of the world.

Still our world literature waited for its fairest heroines, and it was not until after the Middle Ages—so often and so foolishly called "the Dark Ages"—it was not until after the days of feudalism and gallantry, out of which the veneration of the Virgin and the

explanation of it were fully developed, that our Dantes, our Shakespeares, our Goethes, our Raphaels and the rest, painted and sang for us the heroines whose loves and beauties and fidelities have captured the admiration of the world.

I hold that without the previous exaltation of Mary—the mother of redemption, mother of saints and all that is most angelic in modern womanhood—this beautiful exaltation of woman in modern literature and modern life never had been. In a word, by the law of God, by the law of the spirit of life in Christ Jesus, His Virgin mother is rightful queen of our modern exaltation of womanhood, hence worthy the loving veneration of the world.—W. H. Thorne (Editor) in the *Globe*, Chicago.

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Published Weekly at 481 and 483 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infalla," THOMAS COFFEY.

PUBLISHER AND PROPRIETOR, THOMAS COFFEY.

Messrs. LACK, KING, JOHN NICH, P. KEVENS and M. C. O'DONNELL are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agio measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, Nov. 19, 1892.

A SILVER JUBILEE.

The ceremonies attending the celebration of the Silver Jubilee of His Grace the Archbishop of Toronto, a full account of which we give in this issue, were of the most imposing and magnificent character. Prelates and priests from almost every portion of the Dominion of Canada, as well as from the neighboring Republic, came to the Queen City to pay their respects to its beloved Archbishop and tender him tokens of affection and admiration. Nor can we be in the least surprised at such a pleasurable spectacle. May we not say that "Well done, thou good and faithful servant" has been inscribed on his behalf in the Book of Life in the celestial hereafter, for "Well done, thou good and faithful servant" was the unanimous acclaim of the thousands who gathered about him, laden with good wishes and congratulations on his having fought the good fight as a Prince of Holy Church during a quarter of a century. The prayers of the rich who admire him for his piety, his prudence and his learning—the prayers of the poor who have had in him a friend when the clouds of misfortune and want hovered over their thresholds—the prayers of the grief-stricken who have received from his lips words of comfort and hope when their future was dark and dreary and uncertain—the prayers of the orphans, for whose sustenance and comfort he has provided with a father's heart—will ascend to heaven that he may be spared many years in their midst; and may we not hope that heaven will grant their prayers, for heaven's work has ever been near and dear to his heart, equally in the sunshine of youth, in the vigor of middle age, and in those years that are now upon him when the summer of life is waning and the autumn coming fast.

ANTI-POPEY FANATICISM.

The "Anti-Popey Society" of London, England, asked permission last week from the authorities of the city to hold a procession of their own which would follow the Lord Mayor's procession on the occasion of Mr. Stuart Kuill's inauguration. The intention was to render the celebration hideous by the presentation of tableaux vivants showing all the atrocities which are said to have been committed by the Catholic Church against heretics, especially during the sixteenth and seventeenth centuries. These were to include dramatic representations of the Spanish Inquisition, the massacres of Huguenots in France, particularly that of the celebrated St. Bartholomew's eve, the punishments inflicted during the reign of Queen Mary I., and other scenes representing persecutions endured or supposed to have been endured by Protestants on account of their religion.

As a matter of course all these occurrences would have been represented with all the horrible surroundings with which the most unscrupulous controversialists have pictured them. The municipal authorities very properly forbade the exhibition, the object of which was not only to destroy the pleasure of the gorgeous and joyful ceremonial with which it is customary to celebrate the Lord Mayor's festival, but also to create a serious riot by inciting the populace to open violence against those who were participating in doing honor to the new Mayor, and the reason for their conduct is because the new Mayor is a Catholic.

A more dastardly attempt to turn a day of festivity into one of bloodshed could scarcely be conceived than this of the No-Popey Association, but from such an organization nothing better could be expected. While professing to have at heart the cause of civil and religious liberty, the sole purpose of its existence is to raise a raging persecution against Catholics by creating a feeling of hostility against them.

It cannot be denied that during the early period in question there were religious persecutions on both sides. Both Catholics and Protestants were of

opinion that their tenets were to be upheld by the strong arm of civil law, and persecution was the inevitable result. But this was not done by the Catholic Church, nor with the sanction of the Church. Yet the persecutions carried out by Catholics have been greatly exaggerated.

The massacre of St. Bartholomew's eve was a purely political transaction, planned and carried out by the unscrupulous Catharine de Medicis, the mother of the French King, not with any religious purpose in view, but solely to avenge the murders which had been perpetrated by the French Protestants, and to get rid of the conspirators who were known to be plotting the overthrow of the monarchy. It is most unfair on the part of the anti-Popey Association to represent this as the deed of the Catholic Church.

Of the laws by which the Inquisition was established the same thing is to be said. The ecclesiastical tribunal was instituted only to enquire into the orthodoxy of the accused; but sentences of death were inflicted only by the civil courts. The laws by which they gave judgment were civil laws, in the making of which the Church had no hand.

The victims of Queen Mary were for the most part rebels against her authority, who had endeavored to deprive her of the throne by setting up a rival in the person of the young Lady Jane Grey, who was one of those executed for treason. This punishment is indeed a severe one, but it is the punishment of high treason even in this enlightened nineteenth century, and it has been inflicted even in Canada within the memory of many now living.

The anti-Popey Association intended to exhibit only the cruelties which are supposed to have been perpetrated by Catholics. If they had desired to exhibit the events of history truthfully, they would have prepared tableaux of some of the works of Protestantism, and they could have found plenty of events to represent without going outside of their own city of London. They would have represented Henry VIII. with his seven wives, some of them under the axe of the executioner, others dying in abandonment and despair. They could have shown the Catholic Sir Thomas More, the illustrious Chancellor of England, and the ultra Protestant Bilney equally suffering death for their respective religious beliefs. They could have pictured the execution of King Charles I., under the Protectorate of Oliver Cromwell. The Church of England to this day honors him as a martyr on account of his religion; and the fanatics might have added the execution of Mary Queen of Scots, and of the hundreds of Catholic priests and laymen who suffered at Tyburn Hill under the most cruel penal code that ever existed since the days of Nero.

These were all the work of Protestants, but they were carefully left in the background by the No-Popey Association in their anxiety to instruct the people of London in historic lore. The murders of Cardinal Beaton, and the Protestant Archbishop Sharpe in Scotland, instigated by John Knox, and other Presbyterian ministers whose sentiments were like his: also the sufferings of Covenanters and Prelatists by turns in Scotland, might have been added to the list of pictures on exhibition: murders which are plainly justified in the Westminster Confession of Faith, and the Covenanters whereby the Westminster Confession is adopted as the "only true religion" and the established faith of Scotland.

We cannot refrain from quoting here the description given by Sir Walter Scott of the cruelties inflicted by one set of Protestants upon another in A. D. 1680:

"All usual forms of law, all the bulwarks by which the subjects of a country are protected against the violence of armed power were at once broken down, and officers and soldiers received commissions not only to apprehend but to interrogate and punish any persons whom they might suspect of FANATICAL PRINCIPLES; and if they thought proper they might put them to death upon the spot. All that was necessary to condemnation was that the individuals seized upon should scruple to renounce the Covenant, or should hesitate to admit that the death of Sharp was an act of murder, or should refuse to pray for the King, or decline to answer any other ensnaring or captious questions concerning their religious principles."—Tales of a Grandfather.

It is not necessary for the anti-Popey Association to cross the channel to find examples of revolting intolerance as pictorial subjects. They can find plenty of them nearer home.

Want of space prevents us from indicating them here at greater length.

THE CATHOLIC PARTY IN GERMANY.

Prognostications as to the result of the Emperor William's participation in the celebration of the Luther festival at Wittenburg were freely indulged in by those who are ever ready to foretell what is going to happen. If he had absented himself, it was said, the Lutherans would have been offended, whereas if he were present and spoke in laudatory terms of Luther the Catholics would be angered, and the consequences would appear in the hostility of the offended parties to Government measures in the Reichstag.

But the celebration is now over, and it does not appear that the Emperor has given any such deep offence as was so confidently foretold.

He appeared at the celebration with all the pomp of Imperialism and the representatives of the Protestantism of Europe assisted in full force. We have no doubt the Lutherans are quite satisfied with what was done, and on the other hand Catholics have not complained at all. The Emperor is a Protestant, and the Catholics in the Reichstag have no complaint to make if he makes his profession of faith as such; but they are under obligation to assert their own rights as freemen, and this they are fully resolved to do by continuing to demand the repeal of the last vestige of the penal code established under the iron rule of Prince Bismarck and Dr. Falk.

The Kulturkampf, by which name the Bismarckian anti-Catholic legislation is known, has been almost entirely repealed, and on its complete repeal the Catholic party in the Reichstag will continue to insist as they have done hitherto; but to do this they do not deem it necessary to oppose all the measures of the Government, and the new Army Bill, which proposes to strengthen the defences of Germany, it is said, will be passed by a large majority, notwithstanding the opposition offered to it outside of the Reichstag by Prince Bismarck.

The Catholics of the German Empire recognize that with all his Protestantism, the Emperor desires to act fairly with the Catholics, and the Catholic party on their side are thoroughly loyal to the best interests of the Empire. In the present threatening condition of affairs in Europe, while Russia is pursuing a policy which no outsider can penetrate, and which threatens to plunge the continent into a disastrous general war at any moment, the general sentiment of Germany is that the country be made secure against attack on every side.

The Catholic party share in this widespread conviction, and it is no matter for surprise that like the rest of their countrymen they should be in favor of making it secure against all attacks. They have announced their intention to support the Army Bill, and it is no longer doubtful that it will become law in spite of Bismarck's efforts to raise opposition to it. These efforts have failed to create any serious opposition to the Bill, even from the National Liberal party who have hitherto recognized Bismarck as their leader.

The general welcome which was accorded to the Prince during his trip through Germany a few months ago has not produced so much confidence in him as a political leader as to give him any considerable weight in this capacity. His fall as a political power in the empire has been complete, and his efforts to make Germany a Protestant empire, in the sense of continuing the persecution of the Catholic Church, which he inaugurated, have fallen flat upon the ground.

The progress of Catholicity is not to be arrested in Germany even by so powerful a politician as Bismarck has been in the past, and as the Emperor sees more clearly the thorough loyalty of the Catholics to himself personally and to his dynasty, he becomes more and more favorable to tolerant legislation. The Wittenburg celebration will have no effect in destroying the friendly feeling which exists between him and the Catholic party.

THE PRESIDENTIAL ELECTION.

The election of a President for the United States took place on Wednesday, the 8th inst., with the result that Mr. Grover Cleveland has been chosen over the present occupant of the position by a very decisive majority. There are some States the result in which will not be known until the official count is declared, as the polling was very close; but Mr. Cleveland's majority is already large from those States the vote of which is certain. There were three candidates—Mr. Cleveland, Demo-

cratic; Mr. Benjamin Harrison, Republican; and General Weaver, on behalf of the recently formed Agricultural party, which has received the name of the Populists.

The quietness of an election at which 12,000,000 electors have voted is very remarkable, and is a strong argument in favor of the stability of Republican institutions.

The main issue was a high as against a moderate tariff. In Wisconsin and Illinois, where the Republicans passed obnoxious school laws, offensive to Lutherans equally with Catholics, we have no doubt the school issue influenced the result, and probably the persistence of Mr. Harrison's administration in retaining Indian Commissioners Morgan and Dorchester, whose policy is to destroy the Catholic Indian schools, had also great influence, especially in New York, Ohio, and Indiana.

EDITORIAL NOTES.

We regret to have to draw attention once again to a vexatious system prevailing in the Post Office Department. On the 3rd of November an important letter was sent us from an educational institution in Montreal, whose address was printed on the outside of the envelope. Either the stamp dropped off, or a mistake was made in not putting one on. The letter was directed "The Catholic Record, London."

On the 7th we received notice from the dead letter office that a letter was there, and would be forwarded on receipt of postage. The stamp was sent to Ottawa, and we received the letter on the 9th. It contained an order for one hundred copies of this week's RECORD. When received the edition was printed, and we were therefore unable to print the extra quantity asked for. Had the letter been forwarded to its destination and double postage collected all would have been well. If red tape were made to give way to common sense there would not be so many complaints made concerning our postal system.

The Chicago Advance calls attention to the fact that the great celebration of the four hundredth anniversary of the discovery of our Western World was not merely a national but was in the strictest sense an international affair. The diplomatic representatives of the nations of the world were so numerous that fifteen carriages were required to convey the diplomatic corps to the fair grounds. Among the foreign governments represented were those of Italy, Spain, Portugal, Great Britain, Russia, France, Germany, Austria, China, Korea, Japan, Mexico, and the various South American Republics. The representation would not have been complete if the religious spirit with which Columbus was animated had not its representative equally with the secular powers, and this feature was supplied by Archbishop Satolli as the representative of the Holy Father Pope Leo XIII.

It is stated that Mgr. Satolli's mission to the United States as representative of the Holy Father Pope Leo XIII. will not be confined to the duties of assisting at the recent opening of the Chicago Exposition buildings, and taking care of the memorials lent by the Pope to the World's Fair for exhibition in 1893. It is expected that he will establish an ecclesiastical court which will try ecclesiastical causes and appeals, which have now to be sent to Rome for adjudication. Also, as it is known that only about 410,000 out of 1,410,000 Catholic children in the United States are attending Catholic schools, leaving 1,000,000 who do not receive Catholic instruction, it is his intention to assist in devising some means of affording this immense number of children efficient Catholic instruction. Should the proposal succeed it will be a great boon to religion and to society at large.

THERE are from time to time Protestant ministers who are courageous enough to reprimand the bigots who advocate the ostracism of Catholics on account of their religious belief; but such instances are rare and the outspoken and honest clergymen who so speak are frequently subjected to persecution by their comrades in the ministry and their flocks. An instance of this plain-speaking recently occurred at the first Congregational Church, Columbus, Ohio, where Dr. Washington Gladden denounced the anti-Popey movement which has lately been inaugurated by the American Protective Association. He said that "it is un-Christian to wage political war upon a man on account of his religious convictions." He added: "Thousands of Catholics shed their blood like heroes to

save this Union of States, and they have earned the right to help administer its affairs. There are Congregational ministers in Canada who might profitably learn a lesson from Dr. Gladden.

A CORRESPONDENT of the Montreal Witness gives the following instance of hatred of the cross which some of the Protestant sects entertain:

"The old church of St. John the Evangelist, at the corner of St. Urbain and Dorchester streets, had upon its humble turret a plain, iron-wrought cross, the symbol in which St. Paul gloried; but on the church passing into the hands of the Methodist sect, the symbol was torn down, and the little turret stands a silent witness of something worthy the fiery days of fanatical iconoclasm."

The passage of St. Paul here referred to in contradistinction with the Methodist action is found in Gal. vi. 14: "God forbid that I should glory save in the cross of our Lord Jesus Christ."

"KIT," the clever and racy writer who edits the "Woman's Kingdom" in the Toronto Mail, thus touches off the narrow-minded class of bigots who are verily a social pest in the community. If the gentleman who occupies the editorial chair of the Mail evinced in his productions the fairness and brilliancy of "Kit," much better would it be for its reputation, and a kindlier feeling would prevail on the part of many Protestants towards their Catholic neighbors:

"I got a letter from 'A Catholic Woman,' thanking me for 'standing up for the Church of Rome.' I didn't 'stand up.' I spoke the simple truth. Intolerance, especially religious intolerance, is something I would banish if I could. Christ never preached it. God never fathered it. If the Roman Catholics wrote to me in any intolerant way I should just tell them what I thought about them, but they never have. All the bigoted, intolerant, abusive letters have come from other religions and sects; so, in all decency, and because it is just and only right, I refuse to join in the invective poured on the Roman Catholic Church, and I hold God sees and hears them as well as the rest of us. No one, be she Protestant or Methodist, who has ever been nursed through a severe illness by the Catholic nurse, will say aught of them but that they are good, noble and pure as Christ Himself. Besides, the absurd and very ignorant invective of ignorant and underbred people will never carry weight. And so there is nothing 'A Catholic Woman' need thank me for.

It is pleasant to note that some of the great dailies of the Dominion once in a while rap the bigots severely over the knuckles. Here is an item from the pen of the editor of the Winnipeg Free Press which shows that the editor's intellect is clear and that his heart is a manly one:

"At the Protestant congress in Portsmouth, a few days ago, a Rev. Mr. Flower said: 'With deep shame and deep sorrow I say, as a non-conformist minister, that I deeply regret that Mr. Gladstone has, in my opinion, done more than any other living man towards reviving and strengthening Popery in our land today.' Mr. Gladstone's crime consists of a desire, as a statesman, to give political rights and do political justice to a portion of the Empire whose people happen to be mainly Catholics; that, and nothing more. The fact is that all this feeling against Catholics is to be attributed to the jealousy which comes of denominational rivalry. No one these days fears the Catholics; we only hate them because they won't die off and leave us all Protestants."

An Anecdote with a Good Moral.

An anecdote is related of the late Father Boyle which is worthy of repetition. One evening he met a man whose appearance gave evidence that the temperance pledge administered to him by the good Father had not been observed. Approaching the latter, the half-intoxicated man said: "Father Boyle, I am a Catholic to the backbone and ever ready to stand up for the Church." "My good sir," said the priest, "the Church does not want you to stand up, but to kneel for her." The astonished man says he learned a lesson which caused him to bend the knee more willingly than before. His example might be imitated by many who are always ready to fight for the Church but not willing to suffer humiliation for her.

The New York Post gives an interesting account of a small Indian settlement in Perry Township, Maine, who were converted from Paganism in 1791, one hundred and one years ago, by Bishop Carroll, the first Bishop in the United States. Their school is taught by Sisters of a religious community, and they have a town hall, a liberty pole and a band. In front of their church, dedicated to St. Anne, there is a zinc statue of the Blessed Virgin. These Indians are thrifty, and they have \$53,000 held by the State in trust for them.

The Rev. David Benjamin, of Urmiah, Persia, formerly an assistant in the Archbishop of Canterbury's Mission to the Nestorians, who has been in England for nearly two years, has been received into the Catholic Church.

THE SILVER JUBILEE

OF THE ARCHBISHOP OF TORONTO.

A GRAND CELEBRATION.

As we announced in last week's issue of the CATHOLIC RECORD the Silver Jubilee or twenty-fifth anniversary of the Episcopate of His Grace the Most Reverend John Walsh, Archbishop of Toronto, was celebrated on Thursday the 10th inst., with great rejoicing in the Archdiocese of Toronto.

Corresponding with the Jubiles of His Grace, occurs also the fiftieth anniversary of the erection of Toronto into an Episcopal See, and the celebration of his Grace's Jubilee was made also the occasion for the celebration of this event which marks the wonderful progress made by the Holy Catholic religion during this period.

The first Bishop of Toronto was the Right Rev. Michael Power, who was chosen by the Holy Father Pope Gregory in 1842, Kingston having been previously to that date the only Episcopal See west of the Ottawa river.

In 1848, when so many famine-stricken Irish immigrants landed on our shores attacked with typhus fever, Bishop Power fell a victim to his zeal and piety in administering to them the sacred rites of religion. At the beginning of his Episcopate old St. Paul's Church was the only Catholic Church of the city, and he made it his Cathedral. Seeing the necessity of a more central church, the site of the present St. Michael's Cathedral was selected and the cathedral built; but he was called to a better life before the debt upon it was liquidated, and at one time during the vacancy of the See it was feared that the new cathedral would have to come under the auctioneer's hammer that its liabilities might be met.

The energy and generosity of Archdeacon Hay, and several lay gentlemen of Toronto, prominent among whom was the Hon. John Emsley, saved the Cathedral from this catastrophe until Bishop Charbonnel was sent as Bishop by Pope Pius IX. Under Bishop Charbonnel the debt was paid, and in 1859 Bishop Charbonnel, finding the duties of his position too onerous, obtained the appointment of Bishop Lynch as his coadjutor. He also obtained the division of the diocese into three parts, the two new dioceses being erected with London and Hamilton as the Episcopal Sees. Bishops Pinnoneault and O'Farrel were the first Bishops of these two Sees respectively.

In 1870 during the session of the Vatican Council, Toronto was made an Archdiocese, the Most Rev. Archbishop Lynch being its first Archbishop.

In 1890 Archbishop Lynch died, and Archbishop Walsh, then Bishop of London, was appointed to succeed him. In 1851 His Grace the present Archbishop came to Toronto and was ordained to the priesthood. He labored successfully in several parishes of the diocese, including St. Michael's and St. Mary's in the city, and during this period he was appointed to the Vicar-Generalship, which office he filled until he was chosen Bishop of London in 1867.

He continued to administer the diocese of London until he was selected to succeed Archbishop Lynch in Toronto, as we have stated above.

The numerous churches, school houses and priests' residences which have sprung up and have been paid for in the diocese of London during His Grace's administration mark the progress of religion in Ontario, and testify to his zeal in the cause of the Church. We have no doubt that if he were spared for some years to rule the Archdiocese of Toronto he will have a similar record there, and we cordially add our good wishes to those which were tendered to His Grace on the occasion of his Jubilee, that he may administer the diocese of Toronto for many years to come, and that his administration may be as prosperous in the future as it has been in the past.

The great respect in which His Grace is held was proved by the brilliant gathering which assembled on the occasion of his Jubilee, when Protestants vied with Catholics in testifying their respect and admiration.

The celebration began on Wednesday evening at Loreto Abbey, Wellington street, where an entertainment was given by the young lady pupils consisting of music, recitations and an address of congratulation. This programme was carried out with the grace and excellence for which the Abbey is so justly celebrated.

For part of the following details we are indebted to the very full account of the Jubilee given in the Toronto dailies of the 11th inst.

Pontifical High Mass was celebrated in St. Michael's cathedral in honor of the occasion, the Right Rev. T. J. Dowling, Bishop of Hamilton, being celebrant, assisted by Dean Berrigan as deacon and Father Guerin as sub-deacon. Rev. Father Marjion as assistant priest, Father Hand, master of ceremonies, and Father Training, master of ceremonies to the Archbishop. Vicar-General McCann and Dean Harris attended the Archbishop as Deacons of honor.

Nearly all the clergy of the Dioceses of Toronto and London assisted at the Mass, besides many from other dioceses. The Knights of St. John, in uniform, acted as ushers. Haydn's 16th Mass was rendered by a full choir, orchestra and organ. There were in all eighty voices. Soloists were rendered by Mrs. Vale, Miss Murphy and Mr. Stack. Merriber's "March to the Prophet" was the open-

ing piece, the afterpiece being "Tamerlane."

In addition to those following clergy were:

Archbishop Fabre, M. Bishop Duhamel, Ottawa; Cleary, Kingston; B. Rochester; Bishop O'Connor; Bishop Denis O'Donoghue; Mgr. O'Brien, Detroit; Mgr. Farrell, Mgr. Routhier, Ottawa; Toronto; Rev. Father Harold, Niagara Falls; Merritt; J. H. Collins; E. Beaudoir, Lafontaine; J. Kiernan, Yromont; Fios; P. J. McCall, I. Lesierville; J. L. H. Brochin; P. Whelan; Henry J. McPhillips, G. Moyna, Stayner; D. market; T. Mincha; Francis McSpirt, W. Gibbons, Penetanguishene; M. Brockton; K. J. ville; F. Smith, St. C. Redden, St. Paul's; A. Lewis Gibra, P. Lama; Toronto; M. J. James Hogan, Upton; Traying; Alex. J. J. hill; A. P. Finan; Killeen, Colgan; M. Lesierville; J. L. H. Toronto; E. B. Lynch, Toronto; W. F. F. Rohleder, F. R. Laboureaux, Penetanguishene; Sullivan, Thorold; P. J. R. Teefy, Superior College; L. Brennan, E. F. Murray, C.S.B. McInerney, C.S.S.R., Kine, Rev. Prior Kine; View; D. F. O'Malley, C.

Diocese of London: London; Joseph Ke Dr. Flannery, St. Kilroy, Stratford; Hodgkinson, Woodstock; M. J. Brady, Molphy, Ingersoll; Wallaceburg; A. M. T. West Goderich; Lukan; J. G. M. Mican; J. G. M. Mican; Boubat, Simcoe; J. kora; D. A. McKee; Gnam, Wyoming; Salette; D. Cushing; wick; P. Ryan, C. S. N. J. Dixon, Kingsburg.

Diocese of Peterboro: P. D. Laurent, V. Conway, Norwood; Victoria Road.

Diocese of Hamilton: I. Heenan, V. G. O'Loane, S. J. Guelin, C. S. B., Owen S. Vicar-General Keogh; Evay, Bishop's Sec. Also Canons J. A. V. J. Quinlan, S. S. S. treat; J. Tonkin, S. M. McGuckien, O. M. University, Ottawa; O. Routhier, Ottawa; Ottawa; Mgr. Joss, Grand, Detroit; J. Rochester; J. M. K. Taaffe, Brooklyn; J. lyn; Brookly.

THE ARCHBISHOP

After the gospel Grace preached from kingdom of heaven of mustard seed which sowed in his field, we least of all seeds, but up it is greater than becometh a tree, so that air come and dwell thereof." (Math. x said: The Church of dom of God on earth by our blessed Redeemer and illumined by the its abiding life, it is the sacrament of His ment of His Revealer ure house of His sac and its purpose and sanctify mankind conduct them to the Kingdom of God, frequently spoke of text I have quoted mustard seed, which smallest of all seeds is his grown up in whose spreading of the air, the day of Pentecost confined and con small chamber i its infancy it was cant as a mustard s all herbs; but it promise and potent panding and fruitful soon to fill the world majestic presence glory. Expansion were a necessity of characteristic and The bride of Christ fruitful mother, Ma the mother of reges was the head of the redeemed children sion of the Church mankind, and for The prophets saw sun in his morning horizon of time, and to the people that and glory would be and felt, that her ministrations would be confined to one country, but like they would flood th ing power and reations of men. Isains, "arise and crusalem, for th

ing piece, the afterpiece being Rosini's "Tamerlino."

In addition to those already named the following clergy were present: Archbishop Fabre, Montreal; Archbishop Duhamel, Ottawa; Archbishop Cleary, Kingston; Bishop McQuaid, Rochester; Bishop Foley, Detroit; Bishop Richard O'Connor, Peterborough; Bishop Denis O'Connor, London; Mgr. O'Brien, Rome; Mgr. Jose, Detroit; Mgr. Farrelly, Belleville; Mgr. Routhier, Ottawa; Mgr. Rooney, Toronto; Rev. Fathers Walsh, P. J. Harold, Niagara; John F. Lynott, Merrittou; J. H. Colin, Midland; J. E. Beaudoir, Lafontaine; S. F. Gallagher, Pickering; H. J. Gibney, Alton; E. J. Kiernan, Collingwood; P. J. Kiernan, Vroomont; M. J. Gearin, Fios; P. J. McCall, Fort Erie; J. J. McEntee, Port Colborne; P. McMahon, Brechin; P. Whitney, Caledonia; Henry J. McPhillips, Orangeville; W. Moyna, Stayner; D. Morrice, Newmarket; T. Minahan, Schomberg; Francis McSpirtit, Wildfield; James Gibbons, Penetanguishene; J. F. McBride, Brockton; K. J. McRae, Smithville; P. Smith, St. Catharines; W. J. Redman, St. Paul's; A. D. Lafontaine, Lewis Gibra, P. Lamarche, J. Kelly, Toronto; M. J. Joffett, Oshawa; James Hogan, Upergrevore; J. A. Trayling, Dixie; J. J. Egan, Thornhill; A. P. Finan, Toronto; James Killeen, Colgan; M. McC. O'Reilly, Leslieville; J. L. Hand, St. Paul's, Toronto; E. B. Lawlor, Toronto; J. Lynch, Toronto; W. F. Duffy, Orillia; F. F. Rohleder, R. Y. Toronto; J. Laboureaux, Penetanguishene; T. J. Sullivan, Thorold; P. Coyle, Toronto; J. R. Teefy, Superior St. Michael's College; L. Brennan, C.S.B., Toronto; E. F. Murray, C.S.B., Toronto; A. J. McInerney, C.S.S.R., Toronto; S. J. Kine, Rev. Prior Kredit, O.C.C., Falls View; D. P. O'Malley, O.C.C., Falls View.

Diocese of London—M. J. Tiernan, London; Joseph Kennedy, London; Dr. Flannery, St. Thomas; Dr. Kilroy, Stratford; Rev. Fathers Hodgkinson, Woodlee; Bayard, Sarnia; M. J. Brady, Woodstock; J. P. Molphy, Ingersoll; John Ronan, Wallaceburg; A. McKeon Strathroy; T. West Goderich; John Connelly, Lucan; J. G. Mullan, Corunna; Michael Cummings, Bothwell; B. Bonbat, Simcoe; John O'Neill, Kinrossa; D. A. McRae, Parkhill; P. J. Gnaani, Wyoming; P. Corcoran, La Salette; D. Cushing, C. S. B., Sandwich; P. Ryan, C. S. B., Amherstburg; N. J. Dixon, Kingsbridge.

Diocese of Peterborough—Very Rev. P. D. Laurent, V. G., Lindsay; P. Conway, Norwood; C. S. Bretherton, Victoria Road.

Diocese of Hamilton—Very Rev. E. I. Heenan, V. G., Dundas; Jas. S. O'Loane, S. J., Guelph; F. N. Granotier, C. S. B., Owen Sound; Very Rev. Vicar-General Kozh, Paris; F. P. McEvay, Bishop's Secretary, Hamilton. Also Canons J. A. Vaillant, Montreal; J. Quinlan, S. S., St. Patrick's, Montreal; J. Tonkin, S. S., Montreal; J. M. McGuckin, O. M. I., D. D., rector University, Ottawa; Vicar-General J. O. Routhier, Ottawa; P. Brennan, Ottawa; Mgr. Jos. V. G., Detroit; P. Grand, Detroit; Jas. F. O'Hara, Rochester; J. M. Kely, Brooklyn; J. Taaffe, Brooklyn; Jas. Taaffe, Brooklyn; Mgr. Gilloghy.

THE ARCHBISHOP'S SERMON. After the gospel of the Mass His Grace preached from the text: "The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field, which is indeed the least of all seeds, but when it is grown up it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof." (Math. xiii., 31-32.) He said: "The Church of Christ is the kingdom of God on earth. It was founded by our blessed Redeemer, it is vivified and illumined by the Holy Ghost, who is its abiding life, it is the home of Christ in the sacrament of His love, the embodiment of His revealed truth, the treasure house of His sacramental graces, and its purpose and object is to save and sanctify mankind and to lead and conduct them to the kingdom of heaven. The Church is then justly called the kingdom of God, and our Saviour frequently spoke of it as such. In the text I have quoted it is likened to a mustard seed, which is indeed the smallest of all seeds, but which when 'is grown up becomes a tree, in whose spreading branches the birds of the air take shelter. On the day of Pentecost the Church was confined and contained within a small chamber in Jerusalem. In its infancy it was small and insignificant as a mustard seed, the smallest of all herbs; but it had within it the promise and potency of an ever-expanding and fruitful growth, and was sown to fill the whole earth with its majestic presence and supernatural glory. Expansion and universality were a necessity of its nature and a characteristic and attribute of its life. The bride of Christ was ever to be a fruitful mother, Mater filiorum lactans, the mother of regenerated humanity, as Christ her heavenly Bridegroom was the head of the new race—the redeemed children of God. The mission of the Church was to be to all mankind, and for all the coming ages. The prophets saw her rising like the sun in his morning glory, above the horizon of time, and proclaimed aloud to the people that her light and power and glory would be everywhere seen and felt, that her teaching and blessed ministrations would not, like Judaism, be confined to one people or to one country, but, like the light of the sun, they would flood the world in their saving power and reach unto all the generations of men. "Arise," exclaims Isaiah, "arise and be enlightened, O Jerusalem, for thy light is come

and the glory of the Lord is risen upon thee—the nations shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes around about and see all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. The multitudes of the sea shall be converted to thee, the strength of the nation shall come to thee."

THE COMMISSION given by Christ to the Apostles embraced all nations and ages in its scope. "All power," said Christ to them, "is given to Me in heaven and on earth; to teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you down to the consummation of the world." Now, since our divine Redeemer imposed upon the Apostles the duty and obligation of preaching to and teaching all nations all that which He Himself had taught, there was a correlative obligation on the part of all nations to hear them and obey, for in St. Mark we read: "And Jesus said to the Apostles: Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."

The mission of the Church was to all men for all ages—it was as wide as the world, as universal as man, and as lasting as time. No obstacle could prevent its progress, no barrier could arrest its course. No mountains, lakes, or oceans could impede its onward march. "You shall," said Christ, "receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost parts of the earth."

The Apostles began their world-wide mission in Jerusalem, and then went forth into all the earth—"their sound," said St. Paul, "went into all the earth, and their words to the boundaries of the world." Now if we consider, on the one hand, the material, political and moral condition of the world at that epoch, and on the other, the qualifications of the Apostles for the task imposed upon them, and the character of the truths they announced, and of the morality they inculcated, we are necessarily forced to acknowledge in the growth, progress, universal diffusion and triumph of the Christian religion over powerful Paganism, and its acceptance by mankind, an irresistible and irrefragable proof of its Divine character. The old world and ancient civilization were summed up and found their completion in the Roman Empire. The empire and its proud capital had reached the highest pinnacle of their greatness, power and splendor at the time of which we speak. The conquered world lay submissive at the foot of Rome; the majesty of Roman peace brooded dove-like over mankind. The imperial city was in its greatness and glory a fitting capital to so vast and unrivalled a commonwealth. There in elegant case philosophers discussed various systems of thought, and theorized on the problems of life; poets sang in imperial verse; orators spoke with more than human eloquence; painters made the canvas breathe and live; and sculptors took the rough stones of the quarry and chiselled them into life in a work of art.

THE MOST BRILLIANT CIVILIZATION the hitherto known shed a glamor and a glory over the city and the empire. On the other hand, the Roman people were sunk up to the lips in moral corruption; the concupiscence of the flesh, and the pride of life reigned supreme over their minds and hearts, and held them in a thrall. Surely never were there a people so ill-fitted to embrace truths that towered into the heights of mystery, or a morality that demanded the utmost self-denial and self-sacrifice; besides, the false religion had spread like a net-work over the face of the empire and held it enthralled. The religion was endeared to the people by the memories of their fathers, was associated with their victories and conquests, and was interlaced with their national traditions and histories. It flattered their pride, held up wealth and pleasure as the supreme good, gratified their passions, and defied just. Their priesthood were the richest and most powerful corporation in the empire. Its members belonged to the best and wealthiest families, and by their contact and relations with every rank and condition of society were bound up with the affections, interests and traditions of the people. Such was the world which the Apostles were commissioned to teach and convert. And what were their qualifications for such a task? They were poor, illiterate fishermen from far off Galilee. They possessed neither learning, social standing, nor wealth. They were the envoys of One who some time previously had been put to an ignominious death as a malefactor. The doctrines they taught were indeed beautiful, sublime, entrancing, but they were new to the human intellect, and some of them towered away into the heights and clouds of mystery far above the highest flight of human reasoning. The morality of the Gospel was of a stern and exacting nature. It made war on human passions and lusts, it condemned sinful pleasures and the inordinate love of wealth, it searched out the human conscience as with a lamp, and claimed empire over men's thoughts and motives. It inculcated humility, self-denial, chastity, fasting, and abstinence, the forgiveness of injuries, the love of enemies, contempt of human glory and honors, and the rewards it held out for the stern virtues which it preached were chiefly



MOST REV. JOHN WALSH, D. D., ARCHBISHOP OF TORONTO.

to be found and enjoyed in a world to come. Surely there was, humanly speaking, nothing in all this to attract the Roman people or to turn them over to strange doctrines and strange laws of life and conduct from their time-honored faith and worship, and surely also never were a people apparently less fitted to embrace the doctrines and moral laws of the Christian religion. And as a matter of fact the Roman Empire declared and waged a fierce and bloody war against Christianity and its votaries. For three hundred years the whole tremendous power of that mighty empire was put forth to destroy the Christian religion and to drown it in the blood of its martyred children, but it utterly failed in the wicked attempt. Yet, notwithstanding all these

MOLESTOUS DIFFICULTIES, notwithstanding these gigantic obstacles, which, humanly speaking, were insurmountable, the Church that had begun like a grain of mustard seed grew into a mighty tree that overshadowed the whole earth, and sheltered the nations and peoples in its protecting branches. The living and vivifying fruitful words of Christ were abroad in the world and were heard. They reached intelligences and hearts, and won thousands and millions to truth and virtue. As the eye is made for the light, the human intellect is made for truth, and the heart for the supreme God, and so in those days of corruption, debasement and degradation, there were innumerable souls that thirsted for the sovereign truth and yearned for the supreme good; and when the truth as it was in Jesus was presented to them it drew them as with magnetic power from the defilements and debasements of their surroundings, and won them to the highest virtue and the most sublime self-sacrifice. Even so early as the second century of the Christian era Tertullian, one of the greatest Christian writers of the time, was able to say to his Pagan fellow-citizens and to the ruling powers: "We, Christians are a people of yesterday, and yet we have filled every place belonging to you—cities, islands, castles, towns, assemblies, your very camps, your tribes, companies, palace, senate, forum. We leave you your temples only." The Catholic Church had triumphed over all human oppositions, all hostile combinations and obstructions, because she was the creation of Jesus Christ, the Incarnate God, because she was upheld in His omnipotent arms and had the divine assurance and promise "that the gates of hell should never prevail against her." It is true that the Church had its vicissitudes. As God's material creation has its spring of promises and hopes, its summer of fulfillment and fruition, its autumn of decay, and its winter of death and desolation; and as autumn with its hectic flush and sad decline, and winter with its death and desolation, are surely succeeded by returning spring, and the work of ruin and death are removed and replaced by the light and glory and fruitfulness of returning spring and summer; so it is with the Church. When decay and ruin overtake her works in one part of the world, there is a new life and growth and healthful beauty for her in another. And do we not find a parallel to the condition and fortunes of the early Church in the Church of America and Canada? It is true the early history of this country is Catholic. It was discovered by Columbus, a devoted and saintly Catholic, as well as a fearless and enlightened sailor and explorer. He was enabled to launch on the mysterious, undiscovered ocean by Isabella the Catholic, and encouraged and sustained in his

MOMENTOUS ENTERPRISE by a Franciscan friar, Juan Perez. And when Columbus lands on American soil he lifts up the cross, raises an altar, and causes the holy Mass to be offered in thanksgiving to God for the great discovery, for His having unveiled a new world to mankind. He gives the baptism of Catholic names to plains and islands, such as San Salvador, San Trinidad, San Domingo, etc. In like manner it was a Catholic who discovered Canada and its vast plains and mighty rivers. It was Catholic missionaries who in those days plunged into the primeval forests, traversed vast plains, and launched their frail canoes on the great lakes and rivers, to convert and civilize the

ferocious savages and make them children of God and heirs to the kingdom of heaven. By their Catholic nomenclature of rivers, lakes and islands, they impressed the broad seal of Catholicity on the very physical features of the country, so that of them it may be truly said: "Their memory liveth on our hills, Their baptism on our shore, Our everlasting rivers speak Their diadem of glory."

These thoughts bring us naturally to the consideration of the golden jubilee of the archdiocese, which we commemorate to-day, and to the memories and emotions it is calculated to awaken and evoke. Here again we shall find the law of growth and expansion which characterized the Church in all the ages of its history, marking its life and mission in this section of Ontario. It is the grain of mustard seed planted by the early Catholic settlers, and watered with their sweat and tears, and carefully nurtured by holy Bishops and zealous Bishops and priests, growing up into a mighty tree, overshadowing the whole land. Here, as of old, it is first the Good Friday of sufferings, trials and sorrows, and then the Easter Sunday of a glorious life of joys and triumphs. When in 1842 Bishop Power took possession of this newly-erected See, the Church was in the weakness of infancy, and the prospects that lay before it were anything but bright and promising. There were then but sixteen priests laboring in the holy ministry in this diocese, which then stretched from Oshawa in the east to Sandwich in the west. There were about fifty thousand Catholics scattered over this vast extent of country. There were no institutions of learning or of charity. The Catholics were comparatively weak in numbers and poor as regards the possession of worldly goods. But the bishop was not an ordinary man; he was a great, learned, and holy Bishop. With a far-reaching grasp of mind and with almost prophetic foresight, he understood the situation and its requirements; and by wise legislation, by the strict enforcement of ecclesiastical discipline and the introduction of religious orders,

HE LAID BROAD AND DEEP the foundations on which our holy religion, now in its prosperous and flourishing condition, so securely reposes. He had not, however, advanced far in the organization of the diocese, and in making provision for its spiritual and educational wants, when his labors in this diocese were arrested by an appalling visitation which overclouded the land with the shadow of awful sufferings and sorrows, watered by with bitter tears, and freighted with broken hearts. Thousands of Irish immigrants, accompanied with famine and haunted by the dread typhus fever as by a destroying angel, landed on our shores. Numbers of these afflicted ones reached Toronto, and were gathered into hospitals and fever-houses. Into those awful Gethsemanes of human sufferings, where men and women were writhing in their agony, and souls were sorrowing unto death, Bishop Power entered like an angel of consolation, bringing hope and comfort to the suffering, healing the broken of heart and binding up their wounds, shriving and anointing the dying and lifting up their hearts and souls toward heaven and their God. In the heroic discharge of his sublime and Christ-like duties the shepherd of the afflicted flock was himself stricken down, and after some days of intense sufferings, but fortified by the sacraments of the Church, he fell a victim to the dread plague, dying as the good shepherd should die, and literally laying down his life for his flock. The first Bishop of Toronto died a martyr to his pastoral duty.

CHARITIES OF HIS SACRED OFFICE, leaving behind him the glorious memories of his great example, his apostolic virtues, and of his sublime self-sacrifice; yea, even unto death. Three years of discouragement and depression intervened between the death of Bishop Power and the appointment of his successor. When Dr. de Charbonnel entered upon his duty as second Bishop of Toronto, he met with a condition of things well calculated to discourage a man of less stout heart and less resolute spirit. St. Michael's cathedral was yet

unfinished and weighted down with the heavy debt of \$70,000. There were no institutions of charity, no colleges, and few, if any, parochial schools in the city or in the diocese at large. Blessed with a vigorous constitution, fired with apostolic zeal, and sustained with a lofty enthusiasm, he traversed the length and breadth of the vast diocese, inspiring zeal and kindling activity amongst priests and people, giving heart and encouragement to all, and infusing a new life of energy and action into the whole diocese. Very quickly the magic power of his influence and example was felt, and great results followed. The heavy debt of the cathedral was liquidated in a few years. New churches were built in the city and throughout the diocese. The number of priests were considerably increased. The House of Providence was built for

THE ORPHANS AND THE AGED POOR. St. Michael College was established. The Loretto nuns were encouraged in educational work. The Sisters of St. Joseph were introduced, as were also the Christian Brothers, and parish schools were established in sufficient numbers in the city and in the various Catholic centres within the diocesan bounds. Not satisfied with the defective law regulating Catholic education in this province, he devoted himself with extraordinary energy and zeal to obtain its amelioration, and although he did not succeed to the extent he had hoped, or that strict justice demanded, his labor and efforts were rewarded with a partial success. Feeling how impossible it was for one Bishop to attend adequately to the wants of his immense diocese, and knowing how advantageous to religion it would be to create new centres of ecclesiastical organizations and of Catholic life and activity, he petitioned the Holy See for the establishment of two other dioceses in the western section of the former diocese, viz., Hamilton and London; and in this he succeeded, to the immense advantage and gain of our holy religion. After eight years of herculean labor, and a most successful and fruitful administration, he resigned his See and returned to France, where he sought to hide his name and fame under the cowl of a Capuchin friar. Before his resignation he obtained from the Holy See the Right Rev. Bishop Lynch as his coadjutor, who eventually became his successor as Bishop of Toronto, and on the 15th of March, 1870, Toronto having been raised to the dignity of a Metropolitan See, he was appointed its first Archbishop. His virtues and his labors are too fresh in your memory to need a detailed description. In the numerous churches built throughout the diocese, the noble priests ordained, the religious institutions established or built up into greater prosperity and usefulness, in the great and prosperous position the Church has attained in this Archdiocese, you have before your eyes the magnificent memorials of his burning zeal, his tireless labor, and of his long and fruitful administration and his all-embracing charity. The following is but an epitome of some of the results of his great work in this diocese:—Loretto Convent, established in 1862; St. Joseph's Convent, established in 1863; St. Michael's tower and spire, built in 1865; Loretto Abbey, Wellington place, extended in 1867; St. Nicholas Home, established in 1869; attended Ecumenical Council in 1870; De la Salle Institute, established in 1871; consecrated Bishop O'Brien, Kingston, 1873; consecrated Bishop Crinnon, Hamilton, in 1874; consecrated Archbishop Taschereau, Quebec, in 1874; Convent of the Sacred Blood, established in 1874; Magdalen Asylum, established in 1875; Convents of St. Joseph established in St. Catharines, Thorold, Barrie, and Oshawa; forty parish churches and thirty presbyteries established; seventy priests ordained for the diocese; St. John's Grove and House established. To these should be added the beautiful new churches of St. Mary and St. Paul, Toronto, deserve special mention. These figures are more eloquent than words, and show most emphatically how full of good works was the late Archbishop's life, and how rich in blessings to his people. In looking back

THROUGH THE FIFTY YEARS of the life of this See, the retrospect is on the whole most satisfactory and consoling, and furnishes us with the strongest motives for heartfelt thankfulness to God, who in mercy and love works through the Church for the salvation and happiness of mankind. Fifty years ago our people were weak in numbers, poor in their possession of this world's goods, and spiritually destitute. There were no Catholic schools for their children, no colleges or convents for higher education, no institutions of charity. How different is the picture that now presents itself in the territory that was then embraced in the newly-erected diocese. Toronto is a Metropolitan See, having for suffragans Hamilton and London dioceses, about two hundred priests, and two hundred thousand Catholics. Happier than the faithful of some other countries, we have a Catholic system of primary education established by law. We possess a sufficient number of colleges and conventual academies for higher education, and also institutions for the aged poor, for the protection and education of orphans, and for the healing and comfort of the sick and suffering. Churches—many of them beautiful and costly structures—have arisen in our cities, towns, and villages, and crosses gleam from church steeples in the half-felled forests. Our people share in the general prosperity of the country, and in propor-

tion to their numbers are well represented in learned professions and in commercial life. There has been an immense increase and expansion all along the line, socially as well as religiously. But the progress of the Church has been most marked, and under God's care it has been owing to the holy Bishops and zealous priests and religious, and to the generous and faithful people who have passed away. They bore the burden of the day, and the heat; they sowed in tears that we might reap in joy. It is for us to take up their work and carry it on with zeal, self-sacrifice, and generosity during our day. The cause of a Church is the greatest, the most sublime cause in the world. It is the cause of God's truth, the cause of Christ's work on earth, the cause of human happiness here and hereafter, the cause of immortal souls made in the image of God and redeemed by the sufferings and death of Jesus Christ. It is the cause of all the best and highest interests of humanity. It is the noblest cause that can enlist our greatest love and best energies. The Church is God's most magnificent creative work and reflects His attributes and perfections. She is Catholic in space and time, and fills the world and the ages with the beauty and majesty of her presence. Her altars are raised and her priests are to be found wherever men are to be saved and sanctified, and wherever human tongue can speak the praises of God. The first object of the sun, emerging from the gates of the dawn, salutes are the spires of her churches. In his midday career he looks down and beholds her glorious temples and her charitable and educational institutions, and as he sinks to his evening splendours lights up her stained glass windows and pays a parting visit to her altars. She is imperishable and immortal. No weapon, said the prophet, that is formed against her shall prosper, and every tongue that resisteth her in judgment. She shall condemn. She is unchangeable like to God, with whom there is no change or shadow of alteration. Like the sun, which since the first morning of creation has never ceased to shine and illuminate the world with light and glory, so the Church—the sun of the immortal world—has never ceased to enlighten mankind, and has illumined the whole firmament of time with the splendor and glory of her Divine truths, and will shine on forever as bright, as luminous and unfading as she was on that day when the Pentecostal fires were showered upon the earth.

TESTIMONIAL OF THE CLERGY. The clergy of the archdiocese then presented to His Grace a full set of Pontifical robes, accompanied with the following address, which was read by the Very Rev. Dean Harris of St. Catharines:

To His Grace the Most Rev. John Walsh Archbishop of Toronto: YOUR GRACE—On this twenty-fifth anniversary of your episcopal consecration your devoted clergy cordially unite in sincerest expression of heartfelt congratulation on the joy of your golden jubilee. Twenty five years of episcopal life are so full of merit before God and of blessings to men that only the "well done" of the Master can give the praise such years deserve. Yet, Your Grace, it may be permitted to those who have witnessed your beautiful and noble life, and the multiplied evidences of your glorious work, to express, though feebly, on this joyous day, the sentiments such life and work inspire. Called, indeed, commanded, by the vicar of Christ to assume the responsibility of a young and untried diocese, your ready obedience in accepting the onerous charge was equalled only by the splendid ability, untiring energy, and devoted zeal with which you fulfilled that sublime duty. The change of See from Sandwich to London, the practical founding of a diocese, the building up of that diocese, and the bringing it to such financial stability and material strength, to such spiritual and ecclesiastical perfection, would be a noble record in the life of any Bishop. But to all this glorious episcopal work Your Grace has added the most devoted and successful ministry amongst God's poor, the frequent and forceful preaching of God's law, the luminous exposition of the sublime truths of faith in pastoral letters of learning and fervent piety, the founding of a most successful Catholic journal, popular lectures of brilliancy and power, and numerous essays on leading questions in the foremost periodicals of the day. All this indeed is worthy of grateful and lasting remembrance and legitimate subject of generous praise. And yet all this is but a short superficial summary of your life and work as Bishop of London. In all things, and always like the Master whom you have made your model, whose Sacred Heart has ever been the source of your inspiration and the secret of your apostolic strength, you would be like Him unto the end, and when about to leave your devoted, generous priests and people of London, you would give them on parting a memorial of your love. The memorial would be a monument, and the monument would be the best testimony of your burning zeal for the beauty of God's house, your untiring energy, classic taste, varied knowledge, and tender piety—the beautiful, magnificent Cathedral of St. Peter's, fitting symbol of the church of living stones you had built so wisely and well to the everliving God. Well you know when about to leave them that sorrow would fill the loving hearts of your faithful priests and people, and indeed your own great heart must have had its sorrow too. But, as you would leave them at the command of Christ's Vicar you went to your glorious work, so at the Pontiff's call you were found ready to leave it, and again, at His command, to assume the higher and graver charge of governing the Archdiocese of Toronto. You left the home you had so much reason to love in London, you came to a home in Toronto whose priests and people have so much reason to love you. You left the home of your episcopate to come to the home of your priesthood, which will fondly call itself your old home—the home of your first priestly love. As a reward of the sacrifices Your Grace made in coming, your sorrow, we hope, was turned into joy when you came. But in joy and sorrow you looked only and always to the sublime end of your pastoral office. You considered the dignity of the Fall only as a higher duty to greater apostolic work, and, confidently trusting to the united, generous co-operation of the priests and people of this archdiocese, you continued with rare wisdom and unabated energy and zeal the noble work you were doing in the diocese you left so perfect. With a zeal according to knowledge, and ever mindful of the most pressing needs of souls and of society, your first and most earnest attention was given to the work of Christian and ecclesiastical education. The success of your wise direction, watchful care, and generous encouragement is everywhere seen in the well filled schools, splendid

Continued on first page.

The Priest's Communion Day.
 "Communion Day!" What holy power,
 What memories haunt that name,
 Since, long distasteful, the happy hour
 Of First Communion came—
 Renewed each month, and when I caught
 The Lord's low voice I say:
 The needed strength more oft I sought
 On sweet Communion Day.

But now not one bright day from all
 The thirty or the seven
 Each morn' 'tis mine (O God!) to call
 The Word made flesh from Heaven:
 The Victim dead is Priest, 'tis true;
 Yet I, poor child of clay,
 What saints have hardly dared to do
 Must dare to do each day.

"This is My Body, take and eat;
 Who eateth not shall die."
 Taste ye and see the Lord is sweet—
 Nay, fear not, it is I!
 Do this in memory of My love—
 That art a priest for aye.
 O God! O Gift all gifts above!
 'Tis mine, alas! each day.

"Alas! That welcome ye your King?"
 Glory to God be high!
 Yet, yet, alas! the thought doth bring
 First to these lips a sigh.
 But, then, the gladness of my youth,
 Whi make the sad heart gay;
 For is not priestly life, in sooth,
 One calm Communion Day?

And these meek worshippers who bend,
 While I must stand in fear;
 They, too, for whom my prayers ascend,
 The loved ones far and near,
 May we, when sacramental veils
 Are drawn aside for aye,
 Meet at that Feast which never fails,
 The true Communion Day!

—Father Matthew Russell, S. J.

CAN WE BE GOOD CITIZENS?

A "Live Yankee" and His Children Answered by a Bishop.

The Right Rev. J. B. Brondel recently delivered an address on the subject: "Can a Roman Catholic be a good American," in answer to a letter he saw in a paper published in Montana, giving twenty-three reasons why a Catholic could not be a good citizen of the United States. He said he seldom had time to answer such charges as the "Live Yankee" puts forth, but occasionally it is well to refute them.

Can a Roman Catholic be a good American?

To some people this question sounds silly. To others it sounds strange. Others again will say: Why that is just what I want to know. Roman Catholics will say: My religion teaches me to be a good citizen. Non-Catholic Americans, who know the Catholic Church, would wonder about such a doubt, for they know that the Catholic Church is the greatest institution in the land for the support of law and order. But there are non-Catholic Americans who have heard speeches, who have read books and papers antagonistic to the Catholic Church, and who sincerely believe that the Roman Catholic cannot be a good American citizen. It is for their benefit that I thought it proper to answer the question whether a Roman Catholic can be a good American.

It would seem at first as if one could not be Catholic and American at the same time. This impossibility would be real if it meant Roman citizen and American citizen, for a man cannot owe allegiance to different governments. I never owed civil allegiance to the King of Rome, and when I became an American citizen I gave up my allegiance to the king of Belgium. The word Roman Catholic means that a man professes faith in a religion whose chief is Bishop of Rome, just as the Anglican in America who professes belief in the English Church, whose chief is the Queen of England. Just as American Methodists in foreign lands, who find their chiefs in America.

A Roman Catholic, consequently, may be an American citizen and a good one, for the Holy Scriptures taught by the priests oblige the conscience of every individual to be loyal to the law of the land. But there is one exception, and it is this: Should the law of the land interfere with the law of God, then the Catholic Christian had to say what the Apostles said: "We have to hear God rather than man." But the American constitution provides for this case and affirms in thunderstones that in free America no conscience shall be enslaved. To the credit of Catholics let it be said that the proclamation of that liberty was made on American soil even before our glorious constitution was framed, and it was first made by the Catholics of Maryland. The Roman Catholic, consequently, cannot but be at heart and in soul a good American.

A "Live Yankee," claiming to be a patriotic American, presents twenty-three reasons why a Roman Catholic cannot be a good citizen. I will try to be short in refuting him. He says: "The Church is above the State."

But this is just the reason why the Catholic makes a good American citizen, for he looks upon his Church as coming from God, and consequently has higher authority than the State. When the Church commands me to be a good American than I obey the law, not merely to avoid its clutches, but especially to fulfil my duties towards God.

The patriot, so-called, says that the Roman God is in opposition to this heretical government.

I answer—The government has nothing to do with creeds or no creeds. Third—Rome is a monarchy; this is a republic.

I answer—The Pope is elected as well as our President.

Fourth—Rome is a relic of the dark ages.

I answer—And so is the Magna Charta the foundation of our American law.

Fifth—The Pope is a tyrant and this is a free country.

I answer—You do not know the Pope, for history declares that the Popes were ever the champions of liberty, defending the oppressed against the oppressor, fighting tyrants and freeing slaves.

Things Catholics do not Believe.

1. Catholics do not believe that there is any other Mediator of Redemption than our Saviour Jesus Christ. "For there is no other name under heaven given to men, whereby we must be saved," than that of Jesus (Acts of the Apostles, iv. 12); and when they call the Blessed Virgin or any other saint a mediator, it is not in the sense of Mediator of Redemption attributed to our Saviour, but in the sense of intercessor or pleader, in which sense any Christian may be called a mediator, whenever he intercedes, or mediates between God and his fellowman, as Abraham and Moses and St. Paul did, and thus prays for his neighbor. God Himself commanded Eliphaz and his friends to apply to the Patriarch Job that he should pray for them, and God promised to accept his prayers.

2. Catholics do not believe that the Blessed Virgin is in any way equal or even comparable to God, for she, being a creature, although the most highly favored, is infinitely less than God. Nor do they claim for her any power beyond that which she derives from Him; for she is entirely dependent on God for her existence, her privileges, her grace and her glory.

The strong, loving expressions used oftentimes by Catholics, which seem to attribute to the Blessed Virgin more than is her due, are to be understood in the limited sense meant by Catholics themselves, as here explained; that is, in a way consistent with the Catholic teaching and not in the unlimited, un-Catholic sense which persons not understanding that teaching may be led to apply to them. These tender expressions ought not to be judged of by cold or hostile criticism, for they spring from fervent, heart-felt devotion and unmeasured love.

It is a common practice among men to use expressions which are true only in a secondary and limited sense. For instance, a great poet or artist is spoken of as "divine," mothers often call their children their little "angels," "kings" and "queens," and are said to "adore" or "idolize" them, and no one thinks of blaming such tender exaggerations. And again, in the Marriage-Service in the Book of Common Prayer of the Established Church of England, the bridegroom has to say to the bride: "With my body I thee worship."

No one should take offence at these expressions; indeed, it would seem captious to do so; more especially when the speaker declares his meaning. For Catholics do not believe that there is any authority upon earth or in heaven that can give leave to commit any sin, even the least; or that a sin can be forgiven for money; or that a priest can give valid absolution to a sinner who does not repent and truly purpose to forsake sin and amend his life.

4. Catholics do not believe that a man can by his own good works independently of the merits and Passion of Jesus Christ and of His grace, obtain salvation, or acquire any merit.

5. Catholics do not believe that it is allowable to break a lawful oath, or tell lies, or do any other wicked thing whatever for the sake of promoting the supposed interest of the Church, or for any good, however great, likely to arise from it. The false and pernicious principle that the end justifies the means, or that we may do evil that good may come, is utterly condemned by the Catholic Church.

6. Catholics do not believe that it is in the power of the Church to add to the truths contained in the "deposit of faith," that is, to frame or enforce any doctrine which has not for its source the written or unwritten word of God, or authority from the same. No do Catholics believe when the Church makes a definition in matters of faith, that this definition or article of faith is a new doctrine; it is only a solemn declaration and a clearer statement of what was believed, at least implicitly (that is, in an implied way, or inferentially), in the time of the Apostles, though some private persons might have doubted of it.—Very Rev. Joseph Faa di Bruno, D. D.

SIXTH—CATHOLICS FIRST AND CITIZENS AFTER.

That means loyalty to God first and loyalty to man after.

SEVENTH—EIGHT PER CENT. OF THE DESERTERS FROM OUR ARMIES IN WAR OR PEACE WERE ROMANISTS.

As my experience proves that at least one-third of the army is Romanist—the Yankee patriot proves that by far a less number of Catholics desert than others do, and it also proves that Catholics fight for America as well as others do.

EIGHTH—PAROCHIAL SCHOOLS DO NOT MAKE MORAL MEN.

I simply deny it. Ninth—Nearly all murderers are attended by Catholic priests.

That proves that when a man, Catholic or non-Catholic, faces death he wants to make his peace with God. Many non-Catholics embrace the faith before criminal execution.

TENTH—THE TEXT BOOKS IN CATHOLIC SCHOOLS ARE NOT FIT FOR AMERICAN CITIZENS.

I answer, they have all that are worth having to inform the American mind. They leave nothing out that is most interesting, even should that tend to the glorification of Christianity.

ELEVENTH—CATHOLICS BELIEVE IN A POPE AS A CIVIL RULER IN ROME.

Answer—Has the Pope less right than any other man? Twelfth—A Catholic knows not American history.

Answer—Generals Sherman and Phil Sheridan, both Catholics, did not only know it, but helped to make it. And what about Barry, the father of the American navy, and what about the Jesuits, who discovered the sources of our great rivers?

THIRTEENTH—PRIESTS DENOUNCE PUBLIC SCHOOLS.

Answer—They do not condemn schooling, but the defects of the Public school system, and so does every honest American who wants good schools.

FOURTEENTH—A CATHOLIC CANNOT SERVE HIS CHURCH AND THE REPUBLIC.

In answer—Leo XIII., the present Pope, teaches the whole Christian world that Catholics accept any form of lawful government, monarchical or representative.

FIFTEENTH—THAT THE CHURCH IS ARRAYED AGAINST MODERN PROGRESS, INTELLIGENCE AND LIBERTY.

Answer—The history of the world proves the contrary. No Church has more schools. The medieval word, clerk, meaning a writer, comes from the word clergyman, as the Catholic churchmen were the men of letters in the past. As for liberty, people would not know what it is were it not for the Catholic Church. But the same Church opposes retrogression, misguided intelligence and license whose advocates claim beautiful names.

SIXTEENTH—THAT THE CHURCH CONTROLS THE EDUCATION OF ITS CHILDREN.

Answer—She has a right to that as well as you have to control the education of yours.

SEVENTEENTH—THE ROMAN SCHOOL TEACHES SUBMISSION; THE AMERICAN, INDEPENDENCE.

Answer—Hence, the Romans, as you call them, educate children submissive to law.

EIGHTEENTH—THE ROMAN CHURCH HAS MOSTLY CRIMINALS.

I deny it. Nineteenth—The Church is not patriotic.

You can not mention the name of one Catholic who was a traitor, as Arnold was. But the late war had many thousands of patriotic Catholic defenders of the Union in the rank and file, and such Generals as Sherman, Sheridan and Rosecrans.

TWENTIETH—ROMANISTS ARE UNDER THE CONTROL OF THE JESUITS, WHO ARE THE ENEMIES OF LIBERTY.

I answer—the Jesuits teach true liberty everywhere, and therefore tyrants have fought them everywhere, not as Catholic, as a citizen, is controlled either by a Jesuit or any other priest.

TWENTY-FIRST—ROMANISTS WANT FAT OFFICES.

Romanists, as well as anybody else, may be members of the Democratic or Republican party, which they are pleased to choose.

TWENTY-SECOND—THEY CHOOSE A POLITICAL OFFICE FOR A CHURCH PURPOSE.

Catholics are like other people, and when they think themselves fit for office, they choose, as other mortals do, what they like best, without considering whether a clergyman likes it or not.

TWENTY-THIRD—CATHOLICS SEEK TO CHANGE OUR REPRESENTATIVE FORM OF GOVERNMENT.

I answer that the Catholic Republic of San Marino, in Italy, is over eleven hundred years old.

I HAVE ANSWERED, MY FRIENDS, AS SHORTLY AS POSSIBLE, EVERY ONE OF THE ATTACKS MADE ON THE CATHOLIC AMERICAN CITIZEN.

Each answer could give subject for a whole lecture, but we are living in a fast age, we must go to the point. The patriotic American who signs his name under the *nom de plume* of a "Live Yankee," is not, I think, very active or intelligent; otherwise he would have taken pains to study the Catholic Church, not by the speeches and writings of those as ignorant of the Church as himself, or who will ingly and knowingly malign that Church which Christ built upon the rock, and of which the God-man force told that the gates of hell could not prevail against her.

IT IS NOT WHAT ITS PROPRIETORS SAY BUT WHAT HOOD'S SARSAPARILLA DOES THAT TELLS THE STORY OF ITS MERIT.

Hood's SARSAPARILLA cures. FOR CUTS, BURNS, SORES OR WOUNDS, Victoria Carbolic Salve is the best healing and soothing ointment.

No other SARSAPARILLA can produce from actual cures such wonderful statements of relief to human suffering as Hood's SARSAPARILLA.

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WHAT SHE OFFERS.

What has the Catholic Church to offer to those outside its communion to persuade them to join it? An assured faith, grace, the sacraments, the Mass, and salvation. But with these usually go tribulations. The Lord generally tries converts with all manner of annoyances and troubles—loss of friends, loneliness, sickness and poverty. But he gives them peace of mind. With a tranquil heart, they can endure temporary vexation, for they can hope that a happy eternity will be theirs.—Catholic Review.

Build Up.

When the system is run down, a person becomes an easy prey to Consumption or Scrofula. Many valuable lives are saved by using Scott's Emulsion as soon as a decline in health is observed.

A Dangerous Cold.

DEAR SIRS—My little girl last winter had a very bad cold which almost resulted in her death. After doctoring her with her for three months without success I tried Haysard's Pectoral Balsam, and two bottles of it cured her. She is now strong and healthy.

MRS. SAMUEL MULHOLLAND, Hamilton, Ont.

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co. Toronto, offer the following prizes every month: 1st prize, notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers; 2nd, \$10; 3rd, \$5; 4th, \$1; 5th, a Handmade Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later than 25th of each month, and marked "Competition"; also give full name, address, age, and number of wrappers. Winners' names will be published in *The Toronto Mail* on first Saturday in each month.

Mindard's Liniment cures Distemper.

BIGOTS REBUKED.

The following sensible and patriotic article from the pen of a well-known Protestant lady (Miss Mary Upton) appeared in a recent issue of the *Omaha Tribune*:

"Catholic or Protestant? This is the first question asked of a candidate for any position, from school teacher to the President of the United States. The question of fitness does once enter into the discussion. This is un-Christian, uncharitable, uncivilized and un-American. This is supposed to be a free country, where all forms of religion are tolerated and protected, at least such has always been the proud boast of Americans. But that boast can no longer be sustained. I am a Protestant and my forefathers came over with the Puritans. My father carried a musket shoulder to shoulder with Catholics, and Catholics and Protestants alike suffered and died to preserve this government. I am proud to say, I am an American, and have never found it necessary to join any secret society to be protected in my religious belief.

"A person's religion is a strictly private affair and concerns the individual alone. He is responsible to none but his Creator for the manner in which he performs his duties. For 'I am all Christians, all read the same Bible, worship the same God and are travelling the same road to eternity. Why this petty quarrelling and bickering! Instead of progressing we are going back to the dark ages, dragging out the foul and bleaching skeletons of the past and trying to parade them before the public dressed in the garb of the nineteenth century. Take them back to their graves and bury them where they belong. They were dead one hundred years ago.

"Why is humanity so blind? Can't you see what it all amounts to at last? It is the scheme of a few black-hearted political tricksters instituted for personal gain, or to use an old saying, 'they wish to bring water to their own wells.'

"When the A. P. A. was organized the great cry was that the Catholics had all the offices. If they are so much better than the Catholics why don't they show a little more tolerance and Christian spirit by leaving at least one school teacher in the place which she had filled with credit to herself and satisfaction to those who employed her? Let this senseless strife forever cease and look at things in their true light. Be not content to gaze through the glasses supplied by hypocrites and knaves, for, as long as you are, everything will be of the same same hue as the hearts of those who supply them.

"When the world trembles, the heavens fall and the immortal souls are gathered to Him from whence they came, the challenge, 'Catholic or Protestant?' will never float over the desolate wreck of creation."

The Advertising of Hood's SARSAPARILLA is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation.

For a general family cathartic we confidently recommend Hood's Pills.

A Complicated Case.

DEAR SIRS—I was troubled with biliousness, headache and loss of appetite. I could not rest at night, and was very weak, but after using three bottles of B. B. B. my appetite is good and I am better than for years past. I would not now be without B. B. B., and am also giving it to my children.

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You need not cough all night, disturb your friends; there is no occasion for your running the risk of contracting inflammation of the lungs or consumption, while you can get Bickel's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, and immediately relieves the throat and lungs from viscid phlegm.

AN EASY WASH SIMPLE AND CLEAN

Without Hot Steam and Small Without Washing Powders Without Hard Rubbing Without Sore Hands

THESE ADVANTAGES ARE OBTAINED BY USING

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Which has been awarded 7 Gold Medals for Purity and Excellence.

Its UNEQUALLED QUALITY has given it the largest sale in the world.

You can use "Sunlight" for all purposes, and in either hard or soft water.

Don't use washing powders as with other soaps. "Sunlight" is better without.

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NASAL BALM

NEVER FAILS

SOOTHING, CLEANSING, HEALING

Instant Relief, Permanent Cure, Failure Impossible.

Many so-called diseases are simply symptoms of Catarrh, such as head-ache, neuralgia, partial deafness, loss of smell, loss of taste, hoarseness and quins, nervous, general feeling of debility, and if you are troubled with any of these or related symptoms, you have Catarrh, and should use this Balm. It is sold in bottles of 50 cents and 1.00, by all druggists or by mail, enclosing 50 cents and 1.00, by addressing FULFORD & CO., Brockville, Ont.

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NEW CURRANTS, Raisins and Figs.—The best modern, and the best quality. Nearly every winter I mail, and have tried not since been troubled. I used Dr. Thomas' worked wonders for my supply for my friends.

Satisfaction is guaranteed. **Summer of Hood's SARSAPARILLA does in every bottle.**

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MARRYING OUT OF THE

In our course of life, marriage, my dear friend, should be taken in the person who is to be one's companion through life, and not only earthly happiness, but the salvation of the soul on this choice being made, money of marriage itself.

Some people, thought Catholics, seem to be en of the laws and require Church on this subject, to think that nothing l but to call on the priest ing, and that he will m and there. And if it is to go to the priest, or w difficultly about it, why, tant minister or his ho will do to a pinch.

Now there are several these people need inst and several mistakes w in this very important shall have to consider t And we will begin w mistakes of all which ca by Catholics who wish to and that is to go to minister for the purpos What is, then, the h going to a Protestant married? Is it the minister is an immo character, with whom nothing to do? By no indeed, more likely to his errors in religion th for he has, from his gre in religious matters, a to know the truth; but ter may be in good t doctrine. And in oth may be a worthy and m

But the reason why avoid going to him f that marriage is o sacraments which ou trusted to the keepi These sacraments, the Church, and we cannot right of shote who sep to administer them or at them, though they power to do so valid though marriage be when contracted befo minister, and though of course, are not to b faith, for availing th services, we cannot this would be the marriage were not a merely a religious rite cannot allow the mi separated from the C such for us in any rel to do so would be t to act in the name of can never do, and, t the sacraments are con

Another, and a very why Catholics cannot ister for marriage, is the Catholic clergy ca be sufficiently acquai laws of God and of the ing Christian marria impediments, as they make marriage inval penation is obtained source. Some of these known, such as those from a near relationsh but there are others known even by name of the faithful, and w minister, even should know them, would nev regard. Catholics th go to a minister to g a great risk of th married at all, owin pediments not being tended to. By the their marriage may b one, but in the sight be so, if any such i exist, and not have dispensation; and t though no suspensio pediment should be see, then, how impo matter to consult tho petent to advise them

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