

ATHER CONNOLLY'S FUNERAL.

The obsequies of the Rev. John Connolly, late pastor of Ingersoll, whose death we chronicled last week, were held in the Church of the Sacred Heart in that town on Monday, Sept. 27th. Very Rev. Dean McGee was the celebrant of the Solemn Requiem Mass. Rev. J. J. Jennings of Chicago, a close friend of the deceased, acted as deacon, and Rev. Joseph Kennedy, Sarnia, as sub-deacon. The Master of Ceremonies was Rev. D. J. Downey of Windsor. Fathers Emery and L'Heureux assisted the choir. Besides those already mentioned the following priests were noticed in the sanctuary: Fathers Doucet, Coreoran, Northgraves, Noonan, A. J. McKeon, St. Cyr, Langlois, P. J. McKeon, Beaudin, Kelly, Stanley, Hogan, McCabe, Lennon (Brantford), Valentin, O'Neil, J. J. Gnam, West, Tobin, Ford, Ladouceur, Forster, Egan, Hanlon, McMenamin and Dunn.

A large congregation, containing many non-Catholics, which completely filled the sacred edifice, was present to do honor to the departed priest. Among those assembled were several of Father Connolly's former parishioners from the parish of Biddulph, where he is still affectionately remembered.

The funeral sermon was preached by Rev. Father Tobin, St. Mary's Church, London. The following is a brief synopsis of his panegyric of the dead priest. His text was from St. Paul: "I have fought a good fight; I have finished my course; I have kept the faith. For the rest there is laid up for me a crown of justice." (2 Tim. 4: 6, 8).

With the great St. Paul Father Connolly could also say I fought a good fight. Many good people fondly imagine that the life of the priest flows smoothly on with never a temptation to cause a ripple on its surface. How utterly false this is. Man's life on earth is a warfare. This is doubly true of the life of a priest. The tempter of men knows full well the power of the priest for good or evil in the world, and hence he makes him the target for his most subtle and dangerous temptations. All honor then is due to the good priest who stands his ground, never makes a truce with the enemy and dies a true soldier of Christ. Hence, my brethren, although we are standing in the presence of death this morning, and in spite of our sombre surroundings, we rejoice. We rejoice because of the glorious victory gained by this servant of God over the enemy of men. Relying on the grace of God and the intercession of Mary, the queen of virgins, towards whom he always had a most tender devotion, he never recalled his act of consecration, pronounced on the day of his ordination, nearly half a century ago. On the contrary, he was ever faithful and true to his sacred engagements. He fought a good fight. He has won the day in the battle of life. He has left behind him an untarnished name, a name that sheds honor and glory on the Catholic Church and the Catholic priesthood in this portion of the Lord's vineyard. Amongst the grand achievements of St. Paul he himself numbers the fact that he had kept the faith. Now, if the Apostle of the Gentiles is worthy of praise for having preserved the Catholic faith, so also is this good priest whose death we mourn to day. These are days dangerous to the faith when there are so many agencies straining every nerve to uproot all ancient beliefs and to free men from what are contemptuously called the superstitions of their fathers. If we are to judge from the utterances of many of those men whom the world of to-day calls great, if we are to judge from the tendencies of modern society and modern literature, or from the anti-Christian attitude of modern so-called science, then we must conclude that the chief aim of our age is to destroy all faith in the supernatural and bring the world back once more to freedom from all moral restraints. A-rossly in some lands the apostles of this neo-paganism are boasting that they have extinguished the lights of heaven, like one obstacle that blocks their way to complete success is the Catholic Church. She and she alone is the teacher and defender of the doctrines of Christ. And it is by means of her priesthood that she preserves and propagates these saving truths. Now, my brethren, I hesitate to say that there is not to-day and never was in this broad Dominion a priest in whom the Catholic faith was more strongly rooted than it was in the soul of Father John Connolly. His faith was as simple as a child's and as firm and unswerving as that of the martyrs of the Roman coliseum. He lived by faith, and died a confessor of the faith.

"I have finished my course." Father Connolly's course began in that dear old land across the sea which he loved so well, the Island of Saints and of scholars, where he began his studies at St. Charles' college, Thun, afterwards going to May, north and Paris, France. Some forty-five years ago he landed in Canada and made his home in the city of Quebec, where he finished his studies and was ordained a priest. For some time he was a professor in one of the diocesan colleges, and whilst there had the honor of teaching more than one youth who afterwards became famous in the annals of Canadian history. Among others the

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On the evening of the celebration of Pius X's jubilee Mass a black flag hung from the windows of the meeting room of the society. On the day Joan of Arc was beatified a red flag waved from the same place to remind "the Vatican" that the Maid of Orleans had

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NEW BOOK. "A Short History of Moral Theology" by Rev. Thomas Slater, S. J., author of "A Manual of Moral Theology." Published by Benziger Bros., New York, Cincinnati, Chicago. Price 50 cents. McDONALD.—At Knoydair, Pictou Co., N. S., on Sept. 13, 1909. Mr. Donald G. McDonald, aged sixty-eight years. May his soul rest in peace! McNEIL.—Suddenly on Friday, Sept. 17, 1909, at Mahou, N. S., Lauchlan McNeil, aged seventy-seven years. May his soul rest in peace! MOLONEY.—At his late residence, Peterboro, on the 1st of Sept. last, Mr. John Moloney, for thirty years clerk of the county court, Peterboro, and registrar of the surrogate court. Born in Cashel, Co., Tipperary, Ireland, in 1835. May his soul rest in peace!

present chief justice of Canada received under the tutelage of Father Connolly the rudiments of that education which has fitted him for the exalted position which he occupies to-day on the Canadian Bench. About thirty years ago Father Connolly became a priest of this diocese, then almost in its infancy. He was therefore one of the pioneer priests of these parts. He was one of that noble band of Irishmen, now almost extinct in the diocese, whom the late Archbishop Walsh called to aid him in ministering to the spiritual wants of the English-speaking parishes. His first charge was this parish of Biddulph where he remained for seventeen years and where his name is still held in benediction. Fourteen years ago he was transferred to this important parish of Ingersoll. In both of these charges he ever proved himself the true priest, zealous for the glory of God, zealous for the beauty of God's house and untiring in his labors for the good of his flock. But now at length, at the patriarchal age of eighty years, the end has come. Consummation est. "I have finished my course." For the rest there is laid up for me a crown of justice." Let us hope that it is his to-day, and that he has entered into the lot of the saints in light. But lest any imperfection still remain, lest the last farthing of the debt of sin be not yet paid, let us unite our prayers with those of the Church for the repose of his soul. May he rest in peace and may perpetual light shine upon him!

VOLTA'S MESSAGE TO DYING UNBELIEVER.

GREAT SCIENTIST'S PROFESSION OF FAITH LEADS TO A DEATHBED CONVERSION.

Correspondence of the Catholic Standard and Times.

Among the many regulations required of the members of the "Giordano Bruno Society" in Rome is a promise on paper—stamped paper, mind you—to refuse the ministrations of a priest at the hour of death. This very laudable regulation demanded of all good followers of the unlearned monk, who died a well-deserved death in the sixteenth century in Rome, has recalled how one who had made a similar resolution came to change his mind at the last moment. This incident, which is related by the Risveglio in one of its late issues, is of an irreligious individual who on his deathbed ordered Canon Ciceri from his room, declaring that "religion was a thing fit only for weak minds."

"Do you know Volta?" asked the priest, who had by this time exhausted every effort to save the soul of the wretched fellow. "Oh, who does not know that great man?" cried the other, by way of reply. "Well, Volta is a believer." On hearing this the dying man expressed astonishment, and Canon Ciceri, catching at a straw, asked his friend, Alessandro Volta, to write a line to the dying atheist as to his faith, and as a result received the following, penned by the great scientist.

"I do not know how any one can doubt my sincerity in the religion I profess, which is Catholic, apostolic and Roman. Unfortunately, I have been only too much wanting in the good works of a Christian, but by special favor of the Lord I have never been wanting in faith. But if my sins and many faults have perchance given occasion to any one to suspect me of incredulity, I by way of reparation, am ready to declare at every cost that I have always held, and do hold, as one true and indubitable this Holy Catholic religion in which I am firmly determined to live and die. . . . I have not neglected means, even human means, of confirming myself in this belief."

"I have studied it carefully; I have traced out the reasons for and against it, both in Catholic and atheistical books, and I have found in favor of it the most powerful arguments, which renders it, even to natural reason, most credible and which demonstrate it to be such that every soul that is not perverted by vice and passion cannot but embrace and love."

And among the "great men" whom the Benoitites of Rome would wish to count among their list of members many would make the same declaration as the great scientist of Milan, if they possessed his honesty of soul and fearlessness of character, neither one or other of which qualifies the members of the society itself can truly boast of possessing. The only line of conduct pursued by the Giordano Bruno Society is to lose no opportunity of insulting the Holy See and everything savoring of religion with an intensity of hate that sometimes appears almost demoniacal.

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