

THE CATHOLIC RECORD

Published Weekly at 484 and 486 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

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Messrs. DONAT CROWE, LUKE KING and JOHN NICH are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Agents for Alexandria, Glenora and London—Mr. Donald A. McDonald.

Rates of Advertising—Ten cents per line each insertion.

Approved by the Bishop of London, and recommended by the Archbishop of St. Boniface, the Bishops of Ottawa, Hamilton, Kingston, and Peterboro, and leading Catholic Clergy men throughout the Dominion.

All correspondence on business should be addressed to the Proprietor.

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

Persons wishing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., Feb. 2 d. 1889.

THE FREETHINKERS AND THE REVISION.

The editor of the Freethought, an infidel journal, proposed as a good motto for Freethinkers the words, "Peace on earth to men of good will." Some infidel journals seized upon this as a grand thought, and the New York Truth Seeker declared it to be an improvement on the canticle of the angels in St. Luke ii, 14: "Glory to God in the highest, and on earth peace, good will toward men." The last reading is from the Protestant (King James) version. The Freethinkers are now much disappointed on making the discovery that the version which they admired so much as a Freethinker's improvement, is exactly the Catholic reading of the text as found in the Douay version. The accuracy of the Douay version is conceded by the Protestant Revision Committee, who have translated it, "and on earth peace among men in whom he is well pleased." This is substantially equivalent to the Catholic rendering; but this is not the only passage in which the revisers have returned to the Catholic rendering of the New Testament, though controversialists among Protestants have continually vaunted the superiority of the Greek text, of which the Protestant version is supposed to be a translation, over the Latin text of the Vulgate, which is the authorized text of the Catholic Church. But the fact is that the Latin Vulgate text, especially guarded from error by the care of the Church, far more accurately represents the original Greek text than any old Greek copy now extant.

This also is virtually acknowledged by the revisers, who have in at least ninety-two places, in St. Matthew's gospel alone, returned to the Catholic Vulgate rendering. We may instance the celebrated power and glory clause found in the King James' version, (St. Matt. vi, 13) and used by Protestants in the recital of the Lord's prayer. The revisers, by omitting the clause, acknowledge the accuracy of the Catholic rendering.

A more important passage still, if we can make such distinction where every passage is of very great importance, is found in I Cor. xi, 27. There the apostle plainly indicates the practice of communion under one kind: "Whosoever shall eat of this bread or drink the chalice of the Lord unworthily shall be guilty of the Body and of the Blood of the Lord."

To evade this testimony in favor of the Catholic discipline, the Protestant translators had substituted and for where the word is italicized. The revisers have acknowledged the correctness of the Catholic text here by the restoration of the disjunctive or.

We would be pleased if we could testify that the revisers had shown the same fairness throughout their work, as they have done in the passages we have indicated, but this is, unfortunately, not the case. We may instance St. James v, 15, where they persist in requiring the elders of the Church to be called in to administer sacraments to the sick, whereas the word consecrated by Christ usage to signify the Christian ministry, i. priests. In fact prior to simply the English contraction of the Greek word employed by St. James in this passage, presbyter, i. Latin presbyter. In another instance the revisers not only refuse to return to the true Catholic rendering, but, while adhering to the Protestant mistranslation of the text, introduce a new mistranslation to improve upon St. Paul himself, as well as both the Catholic and Protestant versions; and not satisfied with furnishing a wife to St. Paul, they give this information concerning her, that she was a Christian, "a believer," though St. Paul himself, in the same epistle, tells us that he was unmarried. "But I say to the unmarried, and to the widows, it is good for them if they so continue, even as I." (I Cor. vii, 8.)

The passage to which we refer is found in I Cor. ix, 5. "Have we not power to carry about a woman, a sister, as well as the rest of the Apostles, and the brethren of the Lord and Cephas?" King James' version substitutes wife for woman. The revisers, instead of "a woman a sister," give the reading "a wife who is a believer."

Surely the translators cannot be said to have followed their first rule in making this alteration. This rule is thus set forth

in their preface: "To introduce as few alterations as possible into the Text of the Authorized Version consistently with faithfulness."

It may be said that "sister" here signifies a believer, a Christian, and in all likelihood this is the case. But a translation, not a commentary, was expected from the revisers. If St. Paul took with him on his missionary labors, a Christian companion, she was not his wife, but a pious woman who would attend to these duties which female attendants can best fulfil. However, he does not assert that he actually took such an attendant with him, but only that he could lawfully do so.

THE MASSACHUSETTS SCHOOL QUESTION.

Our forecast is being verified by facts that the Catholics of Massachusetts will not endure in servile fashion the intolerable despotism which the persons of the state are endeavoring to impose upon them. By exalting the bigotry of the Boston women the persons have succeeded in obtaining an anti Catholic school board, which will probably reintroduce Swinburn's lying Outlines of History into the high school, unless they be restrained by legal steps from inflicting so gross an outrage upon the Catholics of the city, and even upon Protestants, for surely we should consider the forcing of historical lies upon the children of a mixed community as much an outrage upon Protestants as on Catholics. We have no doubt that if the new school board attempt this course, the spirited Catholics of the city will bring them to the right about face by a legal restraining injunction.

It is very plausible to say "the majority must rule;" but even under our modern democratic forms of government, the dicta of the majority in every little municipality are not absolute. They are not permitted to impose their yoke upon the minority in every matter with which they think proper to interfere. Nay, even the majority in a nation, much less in a single state, have not the ethical right to impose their will on the minority in all things. Herbert Spencer justly says: "I again emphasize the proposition that the members of an incorporated body are bound severally to submit to the will of the majority in all matters concerning the fulfilment of the objects for which they are incorporated; but in no others. And I contend that this holds of an incorporated nation as much as of an incorporated company." The matter of religious education is clearly one of the things wherein the majority have no right to impose their views upon the minority, and to attempt the like is persecution. A majority has in its hands the power of persecution, but this fact gives them no right to inflict it.

Indeed it needs no argumentation to prove what every instinct of free citizens speaks to their minds; and the lawfulness of resistance under such circumstances is one of those teachings. The Massachusetts Catholics will, however, undoubtedly exhaust every legal method to assert their inalienable rights, and we are pleased to see that they are already doing so, not only in Boston, but also in Haverhill. We presume that measures will be taken to prevent the threatened thorough Protestantizing of the Boston schools; but at all events the course taken by the bigots has resulted in steps being taken for the immediate establishment of a Catholic high school. This is to be built in connection with the Jesuits' college already existing. Other buildings are also to be erected, namely, in addition to the college and a Catholic association building. The total outlay will be \$125,000.

It was stated that there is no appeal from the tyrannical decision reached by the Haverhill school board, to close the parochial school in connection with St. Joseph's church. We learn, however, that it is the intention of the Catholics to contest the school board's legal right to interfere. The school board found their statement, that the standard of the parochial school is not up to that of the public schools, on the fact that the text books are not the same. But it is clear that identity of text books is not necessary in order that private schools be fully equal to the public schools in efficiency, and it is claimed that the results of the parochial school programme of studies are fully equal to those attained in the public schools. If this can be substantiated—if it can be shown that the parochial school which has been ordered to be closed has been more efficient than some of the public schools placed in similar circumstances, it will be a well merited humiliation for the school board bigots who have taken the high-handed course which was already reported in our columns; and it would by no means surprise us if this be done, for we are assured that the parochial school in question is in every respect an admirable one. The School Board have declared that most of the teaching in St. Joseph's school is in French. It would not be surprising, nor would it be unreasonable that amidst a French population, most of the teaching should be in French. However, it now appears that the representations of the school board are absolutely false, as the teaching

is almost entirely in English. One third of the children are French, and it is therefore absolutely necessary that there should be French teaching. Taking all the circumstances into account, it certainly would appear that the school board, actuated by blind bigotry, has overstepped its duties as prescribed by law. The state law does not require private schools to adopt the methods or text-books of the public schools. It merely guards their efficiency, and in this respect the Catholics maintain that St. Joseph's school will bear the most rigid inspection. This the school board did not accord. The whole of the examination they gave the school did not last an hour. We are glad to learn that the Catholics will not allow themselves to be overridden arbitrarily. On the whole, we have no doubt that the insane proceedings of the Puritan element of Massachusetts will result in infusing more vigor into the Catholic schools throughout the state.

RELIGIOUS INTOLERANCE.

In an article written some weeks ago on the question of intolerance we maintained that the cry of Orangemen and other fanatics, viz., that Catholics would persecute if they had the power, has no foundation, in fact or in theory. The contrary could be maintained with much stronger proofs, and facts adduced to make clear the contention that Protestants do really persecute, either by taboing or ostracizing their Catholic fellow-citizens when they are in the majority, and when the opportunity presents itself of showing a modicum of liberality. No doubt there are exceptions; and honest, fair-minded liberal men are found in the ranks of Protestants, whether Conservative or Liberal. But, unfortunately, in this case as in others, the exception proves the rule, and those liberal Protestant gentlemen have to deplore, as much as we do, the sad fact that an appeal to Protestant bigotry, or to the No Popery cry, as a rule, or to carry a law in a Protestant community. We would not refer to this vexed question of intolerance were we not reminded of it so often by such writings as appear in the Toronto Week, edited by Mr. Goldwin Smith, and accused of being aggressors and persecutors for conscience sake by such blatant orators as the Rev. Dr. Hunter of Toronto, and Rev. Chaplain Perry, of the Grand Lodge of Ontario, who both have lately maintained, one from the pulpit and the latter from the platform, that "If Roman Catholics were more tolerant to-day it is because they are afraid," and as Rev. Dr. Hunter said: "The days of bloody-persecution are over, but the principles of Rome are the same. They would persecute if they had the power."

We alluded in a previous article several examples of Catholic generosity, which is a different thing from merely toleration, as at all times practiced in Ireland and in other countries where Catholics are in the immense majority. We now append, in further proof of our argument, an account that appeared in the Dublin Freeman's Journal of an oration tendered to Mr. Pierce Mahony, who was leaving Ireland on the 10th of January last to engage in the election contest at Govan in England, which has since then resulted gloriously for the cause of Gladstone and Home Rule for Ireland.

At Ardagh, in the County Limerick, an address was presented to Mr. Mahony, M. P., in which these words occur: "A Protestant Irish gentleman, you are in your own person a practical argument against the unreasoning bigotry which assumes that your co-religionists in this country would ever sell at the hands of your Catholic fellow countrymen. Our own able, and self-sufficing representative, Mr. Wm. Abraham, furnishes another argument to the same effect. We know that you and he have worked together in the Sister Isle with the happiest results, etc." JOHN MAGNER, Hon. Sec.

January 10th, 1889.

To which Mr. Pierce Mahony, M. P., replied as follows: "My friends, I thank you most sincerely for this expression of your good will. You allude to the fact that your representative, Mr. Wm. Abraham, and I are both Protestants, and you regard it as a proof that we at any rate are satisfied that under Home Rule we shall be treated with all fairness by our Catholic fellow-countrymen. You have correctly judged our feelings, and the best proof that we are right in our opinion is that in those parts of Ireland where the majority of the people are Catholics religious intolerance is unknown (cheers). I do believe with all my heart that under Home Rule we will accord to our Protestant all that you desire for yourselves, namely—perfect equality (cheers). I rejoice greatly to think that any action of mine has benefited, even in a small degree, the poor tenantry of Glenharrod. I think that the calm and truthful account of their sufferings written by my friend, Mr. Alfred Pesse, M. P., cannot fail to have a most beneficial effect (cheers). Our cause never stood higher than at present, our people are showing a noble spirit. From our leaders—Mr. John Dillon and Mr. Wm. O'Brien—down to the humblest tenant in Donegal, cordiality is being met by defiance. The jails of a certain government have become the places of the highest honor in the land. The brutal sentence on my friend, Mr. Edward Harrington, has only raised him in the estimation of millions of honest Englishmen, Scotchmen, and Welshmen, as well as Irishmen (cheers). We shall win, but we shall do

so by being true to one another, by making sacrifices, by thinking of the welfare of our neighbors, as well as of our own. It is because I see the spirit of self-sacrifice in our leaders and in our people that I feel so confident of victory. Remember that though individually you may be weak, united and combined together you are strong (cheers)."

We invite the particular and undivided attention of Mr. Goldwin Smith, Rev. Dr. Hunter and Rev. Chaplain Perry to these words uttered by a Protestant M. P. of the British House of Commons: "Where the majority of people are Catholics religious intolerance is unknown."

MORE SPIRITIST FRAUDS.

Notwithstanding the ludicrous and damaging exposures experienced last summer by several spiritistic humbugs who in divers places were enriching themselves at the expense of their more wealthy, than wise dupes, and in spite of the confessions of the Misses Fox that from the beginning the whole system was founded on fraud, there are still to be found persons willing to be duped by designing mediums who pretend to have constant intercourse with the world of spirits. Last summer the Bangs sisters in Chicago succeeded in duping a photographer named Jestrang, by means of the sate writing which is so common among spiritistic mediums. Jestrang was so impressed with the communications received from absent friends, dead and living, that he became entirely devoted to the spiritistic cause and endeavored to propagate it by making converts among his friends. Among the communications which he received he was particularly impressed by those from his own two children, aged respectively, four months, and twenty-four hours. The explanation of the anomaly of children of these ages at death sending written communications was, that they had acquired knowledge in the spirit world which they had not on earth. The communications were believed to be genuine, because Jestrang himself held the two plates in his hands, with a slate pencil between them, and heard the pencils move while they were writing. When he endeavored to make converts, however, he was ridiculed that he became crazy, and the ridicule against what he deemed sacred is said to have been the cause of his insanity.

It will be remembered that the fraudulent character of the Bangs' seances was detected by two policemen who obtained a convenient position and watched Miss May Bangs at the moment when, in gorgeous costume, she was presiding at the spirit of a Russian princess, on the occasion of a public exhibition of the wonders of Spiritism. Notwithstanding the resistance of friends and credulous believers, the two sisters were borne away by the police and imprisoned for obtaining money under false pretences and running a show without a licence.

About the same time, a Mrs. Cowan, who was in high repute as a Spiritist, and who had received a testimonial from the Spiritists of Boston, was unmasked by a party of ladies and gentlemen in a manner very similar to that by which the Bangs sisters were exposed. While the room was in darkness in which she was carrying on her seance, a number of spirit forms appeared, and one of them was seized by a gentleman of the party, while the others lighted the room. The spirits were thus discovered to be Mrs. Cowan herself, a man and a girl.

Another case was that when a New York lawyer was humbugged by a quondam No-Popery lecturer, Madame Ann O'Leila Dill de Bar, who furnished on demand, for large sums of money, pictures of the lawyer himself, his dead wife, and others, said to have been painted by the spirits of Raphael and other eminent old masters.

The exposure of these frauds has not been sufficient to put more people on their guard against new impostors of the same kind. There is now in New York a Mrs. Stryker, who about five years ago lived in a tenement house in Brooklyn in poor circumstances, but who now, thanks to her power in raising "spirits from the vast deep," has elegant rooms on Madison avenue, and dresses to rival the wealthiest in the city.

George D. Carroll, a smart business man, aged fifty, has as high an opinion of Mrs. Stryker's spiritual powers as lawyer Luther R. Marsh had of the powers of Mrs. Dill de Bar. After a short acquaintance it was agreed that Mr. Carroll and Mrs. Stryker should conduct a church or spiritual temple, and a house was hired for the purpose and called the Metropolitan Church of Humanity. Mrs. Stryker was the pastor, and a number of spiritists attended the services, contributing money liberally to Mrs. Stryker, while Mr. Carroll paid the bills. Among the freaks performed by Mrs. Stryker was her persuading Mr. Carroll that he was in frequent communication with his dead son, and she even induced him to assist at his dead son's marriage with a spirit bride, and at the christening of a spirit child, the offspring of the marriage. In spite of these absurdities, Mr. Carroll is completely infatuated with Mrs. Stryker.

We do not mean to say that Spiritism is entirely made up of juggling tricks such

as we have above described; for we are of opinion that many of its manifestations have been outside the operation of the ordinary laws of material nature, and we have the authority of those who were well acquainted with its workings for this opinion. But we are satisfied that it is an incongruous compound of jugglery and demonism, and it is undoubtedly criminal for any Christian to participate in Spiritistic seances.

Dr. Slade, who is also well known in Spiritistic circles, declares that Mrs. Stryker has carried her spiritistic exhibitions beyond the bounds of probability in having them marry and beget children, and he suspects that she is a fraud. Other spiritists are of the same opinion. But reasoning people, while agreeing with the doctor in regarding Mrs. Stryker as a fraud, will regard himself in the same light when he produces spirit palated pictures of the dead who have not been seen by any one of the present generation.

THE CHURCH CATHOLIC.

There is no error more persistently maintained among Protestants than that the sects to which they adhere may properly be termed Catholic. The Church of England, the Presbyterians, the Methodists, all make use of the Apostles' Creed, which requires us to believe the teachings of "the Holy Catholic Church," which the Nicene Creed, received by the Church of England, describes more fully as "one, Holy, Catholic, and Apostolic Church." As a matter of course, to make their case plausible these denominations must call their Churches Catholic, else by their acceptance of these creeds they would proclaim their own condemnation; for, why should they profess to believe in a Church which is Catholic, if they adhered to one which could not be so called?

Most Protestants of the Church of England are quite willing that the Church Catholic, in union with the See of Rome, should be called by this title, and should be regarded as a branch of the Catholic Church, provided their claim be allowed that they constitute another branch thereof. But others arrogate to themselves this title, and are not willing that the Church which alone is truly One, Holy, Catholic, and Apostolic, should be so characterized at all.

The other day the Rev. Mr. Elliot, B. A., of Richmond, P. Q., spoke in glowing terms of "the grand old Catholic Church as a power in promoting the great moral reforms of the age." A writer in the Christian Guardian, commenting on these words, states that Mr. Elliot is Catholic, but that "Mr. Elliot knows well that the Papal Church is not the grand old Catholic Church," and that to assert this is so is "a pernicious and impudent error."

The term Catholic certainly has some meaning. But does this writer attach any meaning to it when he claims Catholicity to be an attribute, apparently exclusively, of Methodism, for Rev. Mr. Elliot is a Methodist minister? We are confident that he cannot have any conception of its real meaning. Catholic means universal; but in what way is the Church of Christ universal? Must she be universal by her continuous existence since she was established by Christ? If so, surely Methodism or any other sect which Protestantism is divided has no claim to the name Methodism is barely a century old, and Protestantism in any or all of its forms dates back only a few years beyond three hundred. None of them can be called Catholic by their antiquity, or universal as regards doctrine? In other words, must she teach Christ's doctrine whole and entire? If so, her doctrines must be the same in every country and in every age, and there must be an assurance in her essential constitution that she will continue to teach everywhere and always the same doctrine. Such assurance of unity in doctrine cannot be given by Methodism or any other denomination which makes the private judgment of individuals the ultimate judge of religious faith, for the judgment of individuals is always fickle and variable, and therefore, often false. Nor could they give such assurance, even if the judgment of their Society were supreme, for only an infallible tribunal can be constantly one with itself; and these sects do not even claim infallibility. Besides, they have all changed their doctrines from time to time; and even at the present moment there is a general movement on foot to bring about a union based upon mutual compromise in doctrine. What assurance have we that this compromise will never be effected? There is, therefore, no Catholicity of doctrine in any of these sects, singly, still less in the aggregation of them; and indeed we are certain that if they were questioned on the subject, it would be found that they would maintain that the sects are Catholic, have no other kind of Catholicity in view except a doctrinal Catholicity, if they have any definite idea on the subject at all. Lacking Catholicity of this kind, they must therefore lack Catholicity altogether. Another kind of Catholicity is that of diffusion; Catholicity of place. To this, certainly, these sects can lay no shadow

of claim. To possess it they should be more widely diffused than any other Christian denomination, to say the least. So far as any sect from being able to claim this characteristic, that all of them together cannot claim to be as diffused throughout the world as is the Catholic Church in union with the Apostolic Roman See.

The Catholic Church numbers about two hundred and fifty millions of adherents, spread through all parts of the earth, while it is certain that all Protestant denominations together do not make a total of eighty millions of souls; and any one of these denominations is entirely unknown over the greatest part of the earth.

In no sense of the word, therefore, can any of these denominations be termed Catholic, nor all of them together. The name Catholic is not given to the Church in Holy Scripture; nevertheless the articles of the Church of England acknowledge that the qualities expressed by the title are proved "by most certain warrants of Holy Scripture." For in these terms the 8th article approves of the Apostles' and Nicene, and Athanasian Creeds, all of which apply the name Catholic to the Church of Christ. From many passages of Holy writ the three kinds of Catholicity we have named are declared to belong to the Church as Christ established it. It will suffice to quote two:

"You shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth." (Acts i, 8.)

"Gladly therefore teach ye all nations. . . all things whatsoever I have commanded you, do and behold I am with you all days, even to the consummation of the world." (St. Matt. xxviii, 20.)

To assure ourselves that in the three ways we have spoken of the quality of Catholicity has always been held to belong to the Church, we may quote a short extract from St. Cyril of Jerusalem showing that this mark of the Church was always understood in the sense we have indicated. We have only room here for part of what this great father of the Church says on the subject:

"It (the Church) is called Catholic, because it is throughout the whole world, from one end of the earth to the other; and because it teaches universally and completely all the doctrines which ought to come to men's knowledge concerning things both visible and invisible, heavenly and earthly. . . And it is rightly called Church, because it calls forth, and assembles together all men. . . And if ever thou art sojourning in any city, inquire not simply where the Lord's house is (for the sects of the profane also attempt to call their own dens houses of the Lord), but more especially where is the Church, but where is the Catholic Church? For this is the peculiar name of this holy (Church) and mother of us all which is indeed the spouse of our Lord Jesus Christ, the only begotten Son of God." (Catech. 18.)

The same method of finding out the true Church of Christ will succeed as well to-day as it did in the fourth century. The Catholic Church alone, which is also Roman, is the only body of Christians which possesses the three-fold Catholicity we have described above. "In this holy Catholic Church, receiving instruction, and leading good lives, we shall obtain the kingdom of heaven, and inherit life everlasting." (St. Cyril in loco.)

On Saturday morning last the funeral obsequies were held in the parish church, which was filled to its utmost capacity, while the aisles were crowded to the doors by many who could not obtain admittance. The Rev. Father James Walsh, of the cathedral, was celebrant of the Mass. Rev. Fathers Brady, of Woodstock, and Kennedy, of the cathedral, with several members of the London choir, rendered the Gregorian High Mass de Ropinzin. Mr. Treher rendered a beautiful Offertory solo, "Angels Ever Bright and Fair," which was very touching.

There were present in the sanctuary, besides the celebrant and assisting deacon and sub-deacon, Rev. Father Flannery, of St. Thomas; Rev. Father Brennan, of St. Mary's; Rev. Father Cameron, of Park Hill; Rev. A. McKeon, of Bothwell; Rev. D. McCrea, of West Williams; Rev. Father Gnam, of Wyoming; and Rev. Father Quigley, of Stratford.

Rev. Father Tiernan, of the cathedral, was master of ceremonies and conducted all the services. After the last gospel Rev. Father Flannery preached the funeral sermon, which was substantially as follows: "I am the resurrection and the life, every one who believeth in Me, even though he be dead shall live, and every one that liveth and believeth in Me shall not die forever."

In these words Our Blessed Lord consoled Mary and Martha for the loss of their only brother, Lazarus, who was stricken down and torn from their embrace by the hand of death. The Church, in like manner, consoles her children when some great calamity befalls a family or a community, when, by an unforeseen and sudden catastrophe such as we are met this day to explore, one whom all esteemed and loved is instantaneously hurried away before the judgment seat of God. True it is, that we should always be prepared for the unforeseen, and at all times be willing to bow down in humble submission to the will of Him Who is master of life and death. For experience, as well as Holy Scripture, teaches that "in the garden," "Remember man that art but dust and dust thou must return." And St. Paul declares that it is decreed for all men once to die and that after death comes judgment. Monarchs with their subjects, chieftains with their armies, and priests with their people, must all in turn incline before the pitiless stroke of death and pass into the home of their

brother and nursed by the kind Sisters of St. Boniface. The news of his death was a shock to his friends—and they are legion—both in Cape Breton, Antigonish and elsewhere. In fact all who had the pleasure of the acquaintance of such a genial, generous, gentle friend will hear of his death with sorrow. But though sad his death it is pleasing to reflect that it has been the reflex of a life hallowed by the rites of another Church, of which he was a devoted adherent, and surrounded at his last moments by loving friends. Requiescat in pace.

DEATH OF REV. FATHER CORNYN.

On last Thursday afternoon a telegram reached this city stating that Rev. Father Cornyn, P. P., Stratford, was dead. All were shocked, and many were incredulous. It is true that the rev. gentleman had been for some time under the doctor's care, but no one had expected so sudden and so painful a termination to ailments that skillful attention on the part of his physicians might have, with time and proper care, obviated. Soon, however, the rumor spread that he had died accidentally of a gun-shot wound, and that he was found dead in his study with a gun recently exploded lying beside him. Rev. Father Tiernan and Walsh, of this city, instantly on receiving the sad intelligence, hastened by rail to Stratford. They found the people of Stratford pathetically startled and in a state of excitement not easy to describe, though easy enough to account for. Their beloved parish priest was no more, and evil-minded persons might harbor the opinion and give expression to the base suspicion that he had died wilfully by his own hand. On investigation these rumors were proved to be utterly without a shadow of foundation. Rev. Father Cornyn was known to devote a few leisure hours every week to the exhilarating pastime of fowling. Some intimate friends had some time previously presented him with a double-barrelled gun of new pattern, and what was considered a perfection in the art of gun making. It required very little pressure to explore it. He was in the habit of examining it, and showing it to friends who called to his house. He was fond in its use as being a gem of its kind. On Thursday, about noon, he was preparing to make use of it when his medical attendant, Dr. Betteffrage, was announced. He ran down stairs to meet the doctor, got some medical advice, and bowed him out with a smile and a wish to see him soon again. He returned to the hall, gave some directions for dinner to his housekeeper, then ran upstairs to his favorite gun. He drew up the muzzle towards him, when it jerked against something visible and invisible, heavenly and earthly. . . And it is rightly called Church, because it calls forth, and assembles together all men. . . And if ever thou art sojourning in any city, inquire not simply where the Lord's house is (for the sects of the profane also attempt to call their own dens houses of the Lord), but more especially where is the Church, but where is the Catholic Church? For this is the peculiar name of this holy (Church) and mother of us all which is indeed the spouse of our Lord Jesus Christ, the only begotten Son of God." (Catech. 18.)

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There were present in the sanctuary, besides the celebrant and assisting deacon and sub-deacon, Rev. Father Flannery, of St. Thomas; Rev. Father Brennan, of St. Mary's; Rev. Father Cameron, of Park Hill; Rev. A. McKeon, of Bothwell; Rev. D. McCrea, of West Williams; Rev. Father Gnam, of Wyoming; and Rev. Father Quigley, of Stratford.

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In these words Our Blessed Lord consoled Mary and Martha for the loss of their only brother, Lazarus, who was stricken down and torn from their embrace by the hand of death. The Church, in like manner, consoles her children when some great calamity befalls a family or a community, when, by an unforeseen and sudden catastrophe such as we are met this day to explore, one whom all esteemed and loved is instantaneously hurried away before the judgment seat of God. True it is, that we should always be prepared for the unforeseen, and at all times be willing to bow down in humble submission to the will of Him Who is master of life and death. For experience, as well as Holy Scripture, teaches that "in the garden," "Remember man that art but dust and dust thou must return." And St. Paul declares that it is decreed for all men once to die and that after death comes judgment. Monarchs with their subjects, chieftains with their armies, and priests with their people, must all in turn incline before the pitiless stroke of death and pass into the home of their

brother and nursed by the kind Sisters of St. Boniface. The news of his death was a shock to his friends—and they are legion—both in Cape Breton, Antigonish and elsewhere. In fact all who had the pleasure of the acquaintance of such a genial, generous, gentle friend will hear of his death with sorrow. But though sad his death it is pleasing to reflect that it has been the reflex of a life hallowed by the rites of another Church, of which he was a devoted adherent, and surrounded at his last moments by loving friends. Requiescat in pace.

On last Thursday afternoon a telegram reached this city stating that Rev. Father Cornyn, P. P., Stratford, was dead. All were shocked, and many were incredulous. It is true that the rev. gentleman had been for some time under the doctor's care, but no one had expected so sudden and so painful a termination to ailments that skillful attention on the part of his physicians might have, with time and proper care, obviated. Soon, however, the rumor spread that he had died accidentally of a gun-shot wound, and that he was found dead in his study with a gun recently exploded lying beside him. Rev. Father Tiernan and Walsh, of this city, instantly on receiving the sad intelligence, hastened by rail to Stratford. They found the people of Stratford pathetically startled and in a state of excitement not easy to describe, though easy enough to account for. Their beloved parish priest was no more, and evil-minded persons might harbor the opinion and give expression to the base suspicion that he had died wilfully by his own hand. On investigation these rumors were proved to be utterly without a shadow of foundation. Rev. Father Cornyn was known to devote a few leisure hours every week to the exhilarating pastime of fowling. Some intimate friends had some time previously presented him with a double-barrelled gun of new pattern, and what was considered a perfection in the art of gun making. It required very little pressure to explore it. He was in the habit of examining it, and showing it to friends who called to his house. He was fond in its use as being a gem of its kind. On Thursday, about noon, he was preparing to make use of it when his medical attendant, Dr. Betteffrage, was announced. He ran down stairs to meet the doctor, got some medical advice, and bowed him out with a smile and a wish to see him soon again. He returned to the hall, gave some directions for dinner to his housekeeper, then ran upstairs to his favorite gun. He drew up the muzzle towards him, when it jerked against something visible and invisible, heavenly and earthly. . . And it is rightly called Church, because it calls forth, and assembles together all men. . . And if ever thou art sojourning in any city, inquire not simply where the Lord's house is (for the sects of the profane also attempt to call their own dens houses of the Lord), but more especially where is the Church, but where is the Catholic Church? For this is the peculiar name of this holy (Church) and mother of us all which is indeed the spouse of our Lord Jesus Christ, the only begotten Son of God." (Catech. 18.)

The same method of finding out the true Church of Christ will succeed as well to-day as it did in the fourth century. The Catholic Church alone, which is also Roman, is the only body of Christians which possesses the three-fold Catholicity we have described above. "In this holy Catholic Church, receiving instruction, and leading good lives, we shall obtain the kingdom of heaven, and inherit life everlasting." (St. Cyril in loco.)

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