

MR. JONES.

THE ANGLICAN

CATHOLIC RECORD.

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elf." Little order—lay in many instances pitted doctrinally against clergy—confusion, revolt and discontent. I felt consequently obliged to say good-bye to the Anglican, and connect myself with that ancient church that has proved to my entire satisfaction her position as founded by Our Lord and His Apostles; that has, in the words of a friend, "been watered by the blood of millions of martyrs, stood the storms of ages, the sword of tyrants, the sophism of philosophers, in fine, the incessant persecutions of over eighteen hundred years. The church that has seen the downfall of empires and monarchies, the rise and extinction of heresies, while it endures the globe, preserving everywhere its characteristic marks of unity, Catholicity, Holiness, Apostolicity. To that church alone applies the promise of the Saviour of mankind, that the gates of hell shall never prevail against it, because it alone is the pillar and groundwork of truth."

Looking at the question as I now see it, the fact of a Catholic leaving this church, which contains the only conservative principles in Christianity, and mixing himself up in the mazes of Protestantism, appears to me the strangest thing on earth. For myself there appears no logical "sine media" between this church and open infidelity.

It will hereafter be my duty to meet objections made in several letters received from friends in reference to the Catholic religion, as well as those in common vogue amongst the majority of Protestants, who cannot understand anyone becoming a Catholic unless he be either a madman or a fool.

In conclusion, it is sufficient to say that on this all-important question, I have looked to the safety of my soul and have endeavored to carry out my convictions, no matter at what personal sacrifice. I have not one doubt as to my position, and can say to the enquiring Protestant in the words of La Harpe, "My friend, I have examined and I believe; examine and you will believe!"

I remain, Mr. Editor, Yours very truly,
JOHN R. JONES,
Late Incumbent of Walkerville,
Walkerville, June 7, 1880.

SEAFORTH.

ADDRESS AND PRESENTATION.

On Sunday, the 6th inst., the parishioners of St. James' Church, Seaforth, presented their late pastor, the Very Rev. Dean Murphy, P. P., of Irishtown, with an address, a handsome covered carriage, and a set of silver-mounted harness, the whole costing in the neighborhood of \$220. High Mass was celebrated at 11 o'clock by Rev. Dean Murphy, who singing on the occasion was remarkably eloquent and distinct. The choir answered the responses in excellent style, and exhibiting in a marked degree the results of the efficient training they are receiving under the able tuition of our talented organist, Miss A. Downey. At the conclusion of High Mass, Father O'Shea delivered an exceedingly eloquent sermon on the Gospel of the day. Dean Murphy then, in a few appropriate words, formally introduced Father O'Shea to his new parishioners, and although the introduction was somewhat late on account of Dean Murphy not being able to be present when Father O'Shea arrived here, yet the greeting was not the less hearty. Mr. Michael McQuade then advanced to the altar railing, and read the following address, to which Dean Murphy made the annexed reply.

We may remark that the new carriage is one of the best of its kind manufactured in Ontario, and the set of harness of very superior workmanship. Both articles were on exhibition for a few days in Mr. John Dorey's warehouses, and excited the admiration of all who saw them. We sincerely trust the Rev. gentleman may be long spared to enjoy the tribute of respect and esteem from his old parishioners of St. James', amongst whom he had labored for so many years.

MAPLE LEAF.
June 10th, 1880.

Address of the Catholics of Seaforth to the Very Rev. James Murphy, Dean of the Diocese of London.

VERY REV. AND DEAR SIR:—With sincere regret we learn of the departure of our beloved pastor from the parish of Seaforth. When you first began to organize this as a parish eleven years ago, we were poor in means and few in members, but by your genial disposition, fatherly care, uncomprehending perseverance and industry, aided by the devotion of God's people, the congregation of St. James' has grown to respectable proportions, and been supplied with a beautiful and substantial church, whose chaste design and elegant finish reflect your genius as an architect and judicious selection of workmen. While those two beautiful altars, splendid organ and oil paintings, were ornaments in any cathedral in America. To your good management we are indebted, to-day, for a church which, for beauty of design, elegance of finish, religious ornamentation and furniture, is second to none in Ontario, at a cost of twenty-four thousand dollars, which is nearly all paid.

But there is something about our church beyond the power of modern English to express, and were it possible our poor tongues would fail to give its sound. Ah! Rev. Father, you were not in America when you conceived the design of this church. You were reveling in holy delight amid the bygone glories of medieval Catholic Europe. You well know that the result of your labor would be a standing lesson of history, patriotism, Catholicity, and every manly and maiden virtue, to generations still unborn in America. When the polished European visits our town and beholds the work of your hands, he fancies himself once more in his own native land, and good old epochs which was the brightest cycle that ever rolled over the face of our planet. When we contemplate this beautiful pile, what historic events crowd the memory. What holy and patriotic emotions fill the mind; as the heart swells with zeal and the soul, wrapped in admiration, is irresistibly carried back through 800 years of our history to the heroic times when our noble ancestors, under the banner of the cross, laid down their lives on many an Asiatic plain;

in defence of faith, civilization, and humanity. When our children and children's children shall visit this sacred edifice to adore their God, they too, will bless the memory of the good pastor who left them this grand memento of Catholic times, when the silver tones of the angelus bell pealed from every spire in the civilized world. Had you in this short space of ten years finished this, and rebuilt, enlarged and beautified your fine church in Irishtown, posterity would say that you had done a great work, but what must be our gratitude, what their admiration, when they learn that in half that time you have finished, not only this, but four others; that you managed the affairs of a large mission, planned, superintended, finished, and nearly paid for the erection of five churches at the same time. Through your zeal and energy, not only we and the people of Irishtown, but those of Mitchell, Essex, Wingham, French Settlement, Rhyll, and Zurich have been furnished with churches.

You know how St. Gregory, bishop of Neocesarea, in the third century, from the number and publicity of his miracles, has earned the title of Thaumaturgus of not only his own age, but of all ages. St. Columba received the surname of *Ill*, from the number of churches built in his lifetime. From the number of beautiful temples which you have erected in a few years, with the scanty means at your command, and the silent, Christian manner in which the work has been done, your name deserves to go down to posterity as the Wonder-worker of Ontario and the Columba of our times.

Though these are a part of your works, they are only a small portion of your labors. Of your spiritual labors we are not qualified to judge. Our holy mother the Church and her divine Founder alone can estimate their value; but some of their effects we do know—youth instructed, manhood directed, old age soothed, distress relieved; and through the confessional, the aching heart soothed, the sour temper sweetened, the vicious returned to virtue. We have seen you rise from the confessional, in the small hours of morning, completely exhausted from incessant toil, and go by bad roads through drifting storms to administer the last sacraments to some one on the bed of death, and stay until the ship of death had unfurled her black canvas, and wafted the Christian soul over the dark gulf of eternity into the presence of his Judge.

Since we are to be no longer under your spiritual care, from a knowledge of your generous nature, we hope still to retain a small place in your memory, your affections, and prayers.

Though we may never hope to be able to present you with a gift proportionate to our love and esteem, yet we beg that you will accept this covered carriage as a token of remembrance, and that when borne in it on your rounds of Christian duty you may sometimes think of your former parishioners of St. James' Church.

Finally we pray that God may give you length of days, good health and happiness, and I know that since you have loved me, your first pastor, you will love and venerate my successor.

Signed on behalf of the congregation of St. James' Church, Seaforth.
T. DOWNEY, J. DOREY,
D. D. RYAN, J. DEVEREUX,
T. KIDD, D. O'NEILL,
D. HANCOCK, D. MCKINNON,
J. NEIL, J. WALSH,
M. McQUADE, H. MACMILLAN.

Father Murphy replied as follows:
MY DEAR FRIENDS:—I thank you for the sentiments of love and esteem expressed in your beautiful address which has just been read, which does not surprise me in the least, as I long since knew your generous and loving natures; and I know that since you have loved me, your first pastor, you will love and venerate my successor.

That I succeeded so well is due to your cordial co-operation and assistance, for in all my labors for the building of this church, day or by night, to further the undertaking.

You have always followed my counsels, and, in your religious duties, shown your zeal and devotion in the performance of them, especially in the instruction of your children; and I am happy to see that your Christian doctrine classes are still large and increasing, in which good work I trust you will persevere, for on the religious and moral training of youth depends the welfare of succeeding generations and the future prosperity of our country.

I thank you, and not only the people of this congregation, but those of other denominations, who have so kindly assisted us in all our works, and trust that the same Christian charity may always reign amongst us; for, although we are never agreed in our religious opinions, yet we can and must love and assist them by every means in our power, not so much because they have aided us, but because our holy mother the Church commands us to love all our neighbors without religion they may belong to, if we are Christians. I am happy to see that you for your beautiful present, which I shall retain as a precious memorial of your piety, generosity, and filial affection.

DEATH OF MRS. JAMES McCOMESKEY.—We are sorry to be called upon to announce the death of Mrs. James McComeskey, daughter of the late Andrew O'Mara, Esq., and sister of Mr. John O'Mara, of County Tipperary, Ireland, on the 17th of April last. A large concourse of friends attended the funeral. Deceased was held in high esteem by all who had the pleasure of her acquaintance, and we extend our deepest sympathy to her family residing in London.

ACCIDENT.—We are sorry to announce the occurrence of a painful accident at Phummer's wagon factory on Thursday last, by which Mr. M. Gleason will probably lose one of his fingers, his hand having by some means come in contact with the circular saw.

Donohoe's Magazine, for July, will contain the full text of the celebrated Passion Play, now being performed at Ober-Amunke. Send twenty cents for a copy. Address Donohoe's Magazine, Boston, Mass.

PICNIC.—The children of the Mount Hope Orphan Asylum were treated to a picnic down the river on Wednesday last.

McGREGOR'S MILLS, COUNTY OF ESSEX.

DEDICATION OF THE NEW CHURCH.

We invite the attention of our readers to an account of one of those religious ceremonies now as frequent in the diocese of London as elsewhere, but which always cause Catholic hearts to rejoice, each being a new and incontestable proof of the rapid progress which our holy religion makes in the country of true liberty—in Canada—as well as in the United States. A new church has just been opened and consecrated to the divine worship at McGregor's Mills, County of Essex. The construction of it is due to the Rev. Father Grand, a young Basilian priest, as full of zeal as of modesty. His Lordship Bishop Walsh, had reserved to himself the pleasure of solemnly blessing this sanctuary, this privilege belonging to him alone, but was unavoidably prevented from doing so. The clergyman deputed by His Lordship, and who replaced him on the occasion, gave an excellent and appropriate French sermon. It was Rev. Father Ferguson, who, with his usual eloquence, gave the evening sermon in English. There were also present Rev. Father Aboulin, of Sandwich, Father Ouellette, of Maldenstone, and Father Marselle, of St. Joseph. The ceremony took place on Sunday, 6th inst. The assemblage, composed of many people from the neighboring parishes, filled the church and its surroundings. The new sanctuary was dedicated to St. Clement, by which name the new parish will be also known. It is a charming little church, a real gem almost in the depths of the forest, an oasis in the midst of the desert, a life among the wild flowers of the woods. And this is true still in the spiritual and moral sense of every Catholic sanctuary, even the simple log chapel, however rude its exterior may be. During the ceremony those words of the prophet, naturally came to my mind, *placuit edificatio laudis*; and the neighborhood to this sanctuary, the station of a railway, which also pierces the forest, delaying there but an instant, suggested to my mind the relation of a daughter to her mother. The present century and the spirit of modern times attribute to themselves a glory which only half belongs to them. Showing us their railways, their telegraph wires, their suspension bridges, and a hundred other wonders, they cry out to us: "Conquer our triumphs, admire our conquests," without ever asking themselves whence all these originated. Certainly only the genius of civilized people would be capable of such things. But whence comes this civilization, if not from Christianity, and this Christian civilization, does not proceed from the church. But leaving material progress to the civilization which she created, the Church is specially occupied with her divine mission, which is far above material progress as spirit is above matter. She is occupied in cultivating the mind, directing and ennobling the highest aspirations of man, in curbing those passions of the human race which cause the woes of society, and often retard true progress.

Wherever man penetrates, he penetrates good, he seeks out wood-cutters, there the Church penetrates with him, and almost always before him. There she plants a cross, erects an altar, and when civilization makes a halt, the Church goes on—before telegraphs and railways—goes on, heedless of obstacles, of the punest Christian, and at lowest prices, Patient medicines at reduced rates. Dye stuffs, hair and tooth brushes, perfumery, oils, and everything usually kept in a first-class drug store, always on hand.

THE VICTORIA.—This popular host, under command of Captain Vastie, has again commenced her trips to Springbank. Among other attractions is the intention to place on board at once a first-class piano. Some of the best musical talent in the city has been secured to supply instrumental music. See advertisement.

THE GROCERY TRADE.—Those who want groceries of the finest quality, wines, liquors, &c., of the choicest brands, should call at close cut prices, should call at O'Callaghan's, Star House, next to the City Hotel.

KIDNEY AND LIVER DISEASES.—All who suffer from these complaints should try Dr. Pelletier's cure. It is no humbug. Those who have used it rejoice in the fact of cures effected in the most severe cases. Mitchell & Pratt, Gothic Hall, Dundas Street, are sole agents. See advertisement.

AN AFFECTING SCENE.

Dublin, June 12.—Thirty families consisting of from eight to ten persons each, and fifty or sixty unmarried men and women started from Galway on the steamer *Andromeda* under circumstances of peculiar interest. They had been selected from among the poorest of the Connemara districts. Their passages were paid from Liverpool by Father Nugent, who also arranged with the Allen Line to call at Galway for their emigration. They arrived at Liverpool yesterday morning and went aboard the steamer at once. They attended mass when assembled on the deck Father Nugent made an affecting address in Irish. He said they were parting from their own old country for good, for sterile as were the rocks and hills of Connemara, every spot was dear to them. The scene was most touching, the ragged women and children weeping and clinging to their clergyman and to one another. Father Nugent gave them a parting blessing, and a last gave them a parting place. All the emigrants will go to Minnesota under the care of Father Nugent's agents. Several boxes of clothing were provided, so that the emigrants will be improved in appearance when they arrive in America. The *Irish Times* speaks of the incident as a scene without parallel in history.

DRUGS AND CHEMICALS.—The old established house of W. H. Robinson, opposite City Hall, is a favorite spot for those who require drugs and chemicals of the purest quality, and at lowest prices. Patent medicines at reduced rates. Dye stuffs, hair and tooth brushes, perfumery, oils, and everything usually kept in a first-class drug store, always on hand.

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C. M. B. A. NOTES.

Branches and Councils of the C. M. B. A. are cordially invited to co-operate in making this column as useful and interesting as possible. The CATHOLIC RECORD is the organ of the Grand Council of Canada, and also an organ of our Supreme Council. All matters for this department should be addressed—Grand Recorder, C. M. B. A., 391 Queen's Avenue, London Ont.

GRAND COUNCIL OFFICERS OF CANADA.
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1st Vice-Pres.—J. H. Barry, Bramford.
2nd Vice-Pres.—J. H. Barry, Bramford.
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LIST OF BRANCHES IN ONTARIO.
No. Rec. Secretaries.
1 Windsor. Hugh Hanrahan.
2 St. Thomas. Edward Daly.
3 Amherstburg. Henry J. Deane.
4 London. Alex. Wilson.
5 Bramford. D. J. O'Connor.
6 Stratford. F. O'Dwyer.
7 Sarnia. J. K. Faulkner.

To the Officers and Members of the Catholic Mutual Benefit Association.
Deeming it for the best interests of the organization at large, it is hereby ordered: That on and after the 15th day of June, A. D. 1880, beneficiary certificates duly signed, in blank, by Supreme Officers will be issued to Grand Councils and Branches, the same as other supplies, in small or large quantities. The Recording Secretaries of Branches, shall upon the application of any member in good standing, issue such beneficiary certificates made payable to the person or persons named by such applicant, duly signed and executed by the President and Recording Secretary of the Branch, with the seal thereof impressed thereon. No certificate shall be delivered to a member until he has received some person for beneficiary, and the blanks filled up, which must correspond with the will book, if a will has been made. Grand Councils and Branches under jurisdiction of Supreme Council may purchase certificates from Supreme Council and under the name of James Martin, Chairman, Board of Trustees, Niagara Falls, N. Y. This order does not apply to Grand Councils who have thought best to issue their own beneficiary certificates.

J. D. KENNA, Supreme President.
Detroit, June 10th, 1880.

The following letter, addressed to the Editor of *Catholic Victor*, Lockport, N. Y., will no doubt be read with much interest by many of our C. M. B. A. members. We would like to hear something from President Keena on this matter.
Lockport, N. Y., June 7th, 1880.

Editor *Victor*:
In your issue of May 26th, 1880, I notice in a communication from the Supreme Recorder, dated April 19th, that the Beneficiary due on the death of Michael Higgins, of Branch 13, of Bradford, Pa., has not been paid to the person named in his C. M. B. A. Will, for years of age—therefore a minor.

He named no administrators or trustees. The will was not presented for probate, therefore the Association had no legal right to pay the beneficiary to the persons named therein, as his father could not sue the Association to pay the money "to him."

This is a new and very important question in the Association, and should be decided with extreme caution. It appears that Michael Higgins while living made a C. M. B. A. Will in due form, naming certain persons legatees. It is my belief that the money should be paid to the persons named.

Members of the C. M. B. A., under 21 years of age, cannot legally appoint legatees, they have not all the rights of members over 21 years.

But section six of the act of incorporation of the Supreme Council gives power to create a Beneficiary fund and gives power to the corporation to make regulations to govern it.

Section seven of that act says: "Such beneficiary fund as may be obtained suitable by said corporation may be kept apart from the corporation to make regulations to govern it."

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shrink from a contest of this kind, as many of its members have an interest in the decision of this matter, for this reason: Many young men under 21 are members of the C. M. B. A., whose fathers are not providers for their families, and the young men make Wills in favor of their mother or younger brothers and sisters. Now if a father, probably one who has not been the support of his family for years, can come in and set the Will of the young member aside, the very object of joining the C. M. B. A. and all his self-denial goes for naught.

Of course in this case, if the legatees are willing to have the money go into the Probate Court, it is the easiest and safest for the society, but if any of the legatees object to it, the C. M. B. A. should sustain the distribution of its dead member's beneficiary according to his last will.

Four deaths occurred in May, not two, as stated in our last week's issue. The following are the names of the deceased: James Nolan, Branch 1, Niagara Falls, May 8th; Jas. Lyons, Branch 7, Buffalo, 12th; John Dumbacher, Branch 7, Greenville, Pa., 26th; W. S. Johnson, Branch 3, O'Leary, Pa., 31st.

We have been informed by Supreme President Keena, that he will shortly issue an order, requiring medical certificates to be submitted to a "supervising" physician, appointed by each Grand Council, for his approval before beneficiary certificates can be issued.

We received from Branches under our jurisdiction, on Assessment No. 2, one hundred and eighty seven dollars, which amount we paid over to Supreme Recorder by draft in favor of Supreme Treasurer.

We must again remind Recording Secretaries to "accompany" each application for a beneficiary certificate with ten cents. Several secretaries frequently forget this part of their duty.

THE USULINE ACADEMY AT CHATHAM VICTORIA.

Entering Chatham from Wallaceburg the beautiful maple trees of Head Street are observed with admiration. It is on this street that the Ursuline convent is situated.

The Ursulines were instituted in Italy for the virtuous education of young ladies, by Blessed Angela of Brescia, in 1537, approved by Pope Paul III. in 1544, and obliged to enclose and declared a religious Order under the rule of St. Austin, by Pope Gregory XIII. in 1572, at the solicitation of St. Charles Borromeo, who exceedingly promoted this holy institute. The first monastery of this Order in France was founded at Paris in 1611, by Madame Magdaline d'Heuland. Before this the Ursulines were instituted in Italy for the virtuous education of young ladies, by Blessed Angela of Brescia, in 1537, approved by Pope Paul III. in 1544, and obliged to enclose and declared a religious Order under the rule of St. Austin, by Pope Gregory XIII. in 1572, at the solicitation of St. Charles Borromeo, who exceedingly promoted this holy institute. The first monastery of this Order in France was founded at Paris in 1611, by Madame Magdaline d'Heuland. Before this the Ursulines were instituted in Italy for the virtuous education of young ladies, by Blessed Angela of Brescia, in 1537, approved by Pope Paul III. in 1544, and obliged to enclose and declared a religious Order under the rule of St. Austin, by Pope Gregory XIII. in 1572, at the solicitation of St. Charles Borromeo, who exceedingly promoted this holy institute. The first monastery of this Order in France was founded at Paris in 1611, by Madame Magdaline d'Heuland. Before this the Ursulines were instituted in Italy for the virtuous education of young ladies, by Blessed Angela of Brescia, in 1537, approved by Pope Paul III. in 1544, and obliged to enclose and declared a religious Order under the rule of St. Austin, by Pope Gregory XIII. in 1572, at the solicitation of St. Charles Borromeo, who exceedingly promoted this holy institute. The first monastery of this Order in France was founded at Paris in 1611, by Madame Magdaline d'Heuland. Before this the Ursulines were instituted in Italy for the virtuous education of young ladies, by Blessed Angela of Brescia, in 1537, approved by Pope Paul III. in 1544, and obliged to enclose and declared a religious Order under the rule of St. Austin, by Pope Gregory XIII. in 1572, at the solicitation of St. Charles Borromeo, who exceedingly promoted this holy institute. The first monastery of this Order in France was founded at Paris in 1611, by Madame Magdaline d'Heuland. Before this the Ursulines were instituted in Italy for the virtuous education of young ladies, by Blessed Angela of Brescia, in 1537, approved by Pope Paul III. in 1544, and obliged to enclose and declared a religious Order under the rule of St. Austin, by Pope Gregory XIII. in 1572, at the solicitation of St. Charles Borromeo, who exceedingly promoted this holy institute. The first monastery of this Order in France was founded at Paris in 1611, by Madame Magdaline d'Heuland. Before this the Ursulines were instituted in Italy for the virtuous education of young ladies, by Blessed Angela of Brescia, in 1537, approved by Pope Paul III. in 1544, and obliged to enclose and declared a religious Order under the rule of St. Austin, by Pope Gregory XIII. in 1572, at the solicitation of St. Charles Borromeo, who exceedingly promoted this holy institute. The first monastery of this Order in France was founded at Paris in 1611, by Madame Magdaline d'Heuland. Before this the Ursulines were instituted in Italy for the virtuous education of young ladies, by Blessed Angela of Brescia, in 1537, approved by Pope Paul III. in 1544, and obliged to enclose and declared a religious Order under the rule of St. Austin, by Pope Gregory XIII. in 1572, at the solicitation of St. Charles Borromeo, who exceedingly promoted this holy institute. The first monastery of this Order in France was founded at Paris in 1611, by Madame Magdaline d'Heuland. Before this the Ursulines were instituted in Italy for the virtuous