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 LONDON, SATURDAY, JUNE 23, 1906.

PROTESTANT UNION.

The question of union between the Presbyterian, Methodist and Congregational churches, such as had been discussed some months ago, and resulted in the adoption of a preliminary scheme, by the representatives of the three denominations was discussed at considerable length in the General Assembly which has been sitting in London for several days past.

The proposition to make the union organic was introduced by the Rev. Principal Patrick, and was eloquently supported in a speech of an hour and a quarter. The plan originally passed by the combined committees was enlarged in scope by the proposition to include within the scope of the negotiations the Anglicans and Baptists as well as the three Protestant bodies named in the original programme of these three bodies.

This change of plan seems to have been made partly in consequence of a visit made to the Assembly by the Anglican Bishop of Huron, and several clergy of the church of England of the diocese of Huron to the Assembly, to greet the Presbyterian delegates, and welcome them to London. Bishop Williams greeted the General Assembly very cordially, and in fact went so far as to throw out suggestions that the stand which has been taken for years by the church of England on the question of union, does not preclude that church from participation in any future negotiations toward forming one united body.

But a Montreal minister, the Rev. John MacKay brought the matter to a crisis by moving that the report be received with satisfaction on account of the fraternal and Christian spirit with which the negotiations had been conducted, but that in the judgment of the Assembly, the proposed union would not be in the best interest of the Presbyterian church, nor of Christian life and work in Canada, and that, therefore, any further negotiations should be in the line of federal or co-operative union.

This amendment to Rev. Mr. Patrick's motion was seconded by Rev. D. Campbell of British Columbia.

Mr. MacKay declared that the prevalent opinion that our Lord's prayer for the union of His followers does not indicate that there should be one Church of Christ. The whole talk to this effect "is the outgrowth and survival of the old Catholic conception. This rev. gentleman said that the great West as a whole does not want the proposed union. Competition is the best thing for them, and it is an advantage to have two or three men working in the Western towns.

Rev. Principal Falconer of Halifax, spoke strongly in favor of Principal Patrick's motion, saying that Mr. MacKay's amendment would "tell the people that they cannot have union, and would cast the movement out of the sphere of practical politics. Let the people know the situation, and they will say whether further action should be taken. These young men seem to hesitate because they cannot see every step in the future. They cannot tell what the spirit of God will do with a people like those of Canada. There may be a vitality and power in the nation such as history has not yet revealed."

From the opinions expressed, it appears to be a foregone conclusion that the basis presented will be accepted by the Assembly, though the final action will necessarily be deferred for several years.

From the pronouncements of Bishop Williams of the diocese of Huron (with centre at London) and a somewhat similar one of Bishop Mills of Ontario, (with centre at Kingston), delivered before the Ontario Synod, we may judge that the union movement will be carried, at least after the lapse of a few years—though we feel assured that the projected union will not include the Anglicans and Baptists till it is first formed for several years by the other three denominations enumerated above.

We should very much like to know where the Neopawa Conference got its authority to deal thus autocratically with its members? And are there not some Methodists in the North West who are just as competent as the majority in the Conference, to judge the issues on which the next Manitoba elections will be contested?

It is already well known that the difficulty between Anglicans and the other denominations concerned, and which is the main obstacle to a union between them, lies in the fact that the

Anglicans from all parts of the British Empire, together with the Protestant Episcopal Church of the United States at the "Pan-Anglican Council" which met at Lambeth nearly twenty years ago, decided on what is called sometimes "the Lambeth Quadrilateral" as a mutual bond of faith between the various Anglican Churches of the world, there represented. The four articles which constitute this quadrilateral are:

1. The sufficiency and supremacy of Holy Scripture.
2. The Apostles' Creed as the Baptismal Symbol, and the adequate statement of the Christian Faith.
3. The two Sacraments ordained by Christ Himself, Baptism and the Holy Communion, ministered with unfeeling use of His words of institution, and of the elements ordained by Him.
4. The historic Episcopate, locally adapted in its methods of administration to the varying needs of the nations and peoples called of God in the unity of His Church.

Many years ago, The General Assembly of the Presbyterians and the Episcopalians of the United States agreed to negotiate with a view to union, but the Presbyterians in General Assembly at Detroit rejected the proposal of this Quadrilateral in unmeasured terms, declaring that they would "never, never" humiliate themselves so far to submit themselves to be re-ordained to the ministry by Anglican Bishops, as this would be an acknowledgment that they have for nearly four hundred years performed the functions of the Christian ministry, in the face of St. Paul's declaration that "no man taketh this honor of the Christian priesthood to himself, but he that is called by God as Aaron was."

The advance made by the Bishop of Huron seems to imply that a large section at least, of the Anglican Church are prepared to come down from the lofty claims of the Pan-Anglican Council of Lambeth, and to admit for the sake of the advantages to be derived from union with so large a body of Protestants as would be the membership of the combined denominations, when united under one flag.

Bishop Mills of Ontario Diocese, however, has pronounced in his opening address that as with Him (God) all things are possible, and He can overcome, if it is His will to do so, every difficulty, and make men to be of one mind, but not otherwise, in my opinion, can union be brought about."

He infers however, from the present conditions, that there will be no union, nor any hope thereof, (with the Anglican Church) unless God works a mighty miracle . . . The Church of England will continue to stand alone, and in God's sight, and in God's strength to do her work, with the consciousness of endeavoring to be faithful to the trusts imparted to her."

There is, according to this view, a trust of doctrine which has been committed by Christ to the Church of England, to which she can never be faithless whatever other sects may do, and there is, therefore, no possibility of union between her and these sects, without the sacrifice of doctrines which belong to the very essence of the church, and as there can be no real union without tampering with these, which are divine revelations, a union thus affected is a union in anti-Christ and not in Christ. Such a union as this, in which divine revelation is set aside, under the plea that we must consider, not so much the points on which men and sects disagree as those on which they agree. It is exactly the case against which St. Paul warns Timothy: (1 Tim. iv. 1.)

"Now the spirit manifestly, saith that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils speaking lies in hypocrisy, and having their conscience seared."

We have pointed out more than once that there could be no union between these sects, without the sacrifice of doctrines which have been held from one to four centuries as revealed truths, and which Christ commands to be taught in their entirety: "Teach all nations all things whatsoever I have commanded you, and lo! I am with you all days, even to the consummation of the world." (St. Matt. xxviii. 20.)

LATER.  
 The vote in the General Assembly for the Adoption of Principal Patrick's resolution to send the question to the Presbyteries to be discussed and voted upon was 156 to 6. Practically it may be called unanimous. Many of those who opposed the union, would not vote on the final adoption of principle of union. The vote was taken on Thursday morning June 14. By this vote the Assembly practically declares that in teaching for so long a time, nearly three centuries, the five points of Calvinism, the Church was in error, for by the agreement these dogmas are to be set aside in the Creed of the New Church, and no longer to be declared as the only true teaching of Christ and the Bible, but must be

assigned to the limbo of exploded sectarian fantasies.

The fact is the Anglican community are very pertinacious in the retention of these points, but since its first foundation in Henry VIII.'s time it has not hesitated to change its doctrines under new lights, and at the present moment, there is no denominational variety which cannot be found within its pale from the High Ritualism of Lord Halifax to the offensive Low Churchism of the Kenait family, and the Rev. R. C. Fillingham of Hexton parish, England.

CZARISM IN CANADA.

The Methodist Conference of the North-West which met a few days ago in Neopawa, passed a very war-like resolution against the Roblin government because of the neglect of the government to secure the passage of anti-liquor laws which meet fully the desires of the Conference.

The Rev. President Sanny in his retiring speech from the Presidential office declared that it is one of the problems we have to face in the near future, that they must deal in some way with a corrupt government. He had heard young Conservatives say that they will not give another vote to uphold the present government because of its alliance with the liquor traffic. He saw clearly that there is a new statesmanship arising which he trusts will have the courage to go to defeat for principle and fight for moral right. He expressed his fear that the next Provincial election will be one of the most heated and perhaps vilest contests they have ever had. "If we and the people dare to go to defeat, we shall eventually triumph," he declared: "Men who ally themselves with unrighteousness and intemperance will be swept away. The Old Guard in both parties must go. Men are needed who will be called to take their places in the fight for righteousness and truth, where it means loss of all."

As the Conference sessions went on, the matter was further discussed by the delegates, and a resolution passed which virtually declared that the Conservative party which is now in power is sunk in the vilest degradation, allied with the liquor party. The resolution adopted was as follows:

"That this Conference deploras the enormous development of the liquor traffic in this Province, protests against the policy of the present official administration in granting licenses in the interests of the liquor traffic; approves heartily of the democratic principle of local option by majority, and particularly with regard to the next election, lays it on the conscience of its membership to scan closely the moral qualifications of party candidates."

The Winnipeg Telegram defends the government and challenges the President of the Conference to produce proof of the corruption charged.

We have no brief to defend the Manitoba government, but we cannot but stand in astonishment and admiration at the lofty style in which the Conference assumes to assert its indisputable authority over its membership in dictating to them how they must vote at the next election.

We do not profess to have the gift of prophecy, but unless we are much deceived the inconsistency and arrogance of the Conference, which has for its professed basis of existence the religious and political liberty of the subject, will be of little weight in influencing a religiously democratic membership to vote for one side in politics rather than another. It savors of Czarism autocracy to lay it on the conscience of its membership to vote on a single issue, where so many issues are at stake, as will be the case at the next Manitoba elections: and among those issues will be one on which all or nearly all the Methodist Conferences of Ontario and the North-West have already spoken on the contrary side to its newest decree.

We fear the Methodist voters will find themselves in a sad plight if they are to be held to strict account to obey all the decrees of their conferences, and the only way they can deal rationally with the situation is to treat all these decrees as so much waste paper, and we believe this is what they will actually do.

WE CONGRATULATE the good pastor of Stratford, Rev. C. E. McGee, on the assumption of the title of Dean, conferred upon him by the Right Rev. F. P. McEvay, Bishop of London. Father McGee has been attached to this diocese for many years and has always been justly regarded as one of its most exemplary, zealous and talented priests. "Merit has been rewarded," will, we feel assured be the verdict of both priests and people of Western Ontario. That Dean McGee's days may be many and fruitful is the wish of the publisher of the CATHOLIC RECORD.

The Bishop of Leeds, Eng., has directed a General Communion to be made throughout the diocese on Sunday, the 24th inst., to invoke divine aid and protection for the schools.

THE ANGLICAN SYNODS AND THE HIGH-SCHOOL TEXT BOOKS.

The Synodal addresses made by Bishop Mills of the Anglican Diocese of Ontario and Bishop Sweatman of Toronto (also Anglican), have this year the remarkable quality of similarity in reference to statements made regarding the physical formation of the universe.

Bishop Mills, we are told, "criticized with the utmost vigor the New High School Geography introduced into the schools in 1904 which 'presumes to tell us that this universe, and this world as part thereof, are not the work of a Supreme Being, but the product of the contrary of chance or accident arising from self contained conditions already existing in physical nature, and that man, instead of being created by God in His own image and likeness, sprang originally from some inferior form of animal life to gradually attain by evolutionary process to the higher form in which he appears to day."

At page 12 he tells us that life on this earth had its lowly beginnings in humble seaweed, or in gelatinous or limey matter that arose on the surface of the salt water; while at page 127 it teaches the false doctrine of the nebular hypothesis which had its origin with the German skeptic Kant, and was afterwards taught anew with fresh environments by the eminent French astronomer La Place, as an excuse or justification for his own Atheism. That a book of this dangerous character should be used in our educational institutions must be regarded as a deliberate attempt to weaken or wholly destroy the Christian faith of students of both sexes.

Bishop Sweatman condemned in terms equally strong the teachings of pages 12 and 147 of the new book declaring that they are dangerous to the Christian faith in their teachings. He says:

"The passages on the pages cited deal particularly with the evolution of the world in a gradual process, and with the nebular hypothesis as explaining the origin of the universe. In both cases, Church teachings are rather directly contradicted." The Bishop, however, was cautious in his criticisms, and "stated that the synod could only pass resolutions advising against the use of the books in the schools."

At a later session of the Synod Bishop Sweatman informed the Synod that the views he had expressed were not his own but were quoted from a book of one of their clergy. The Synods took no action in the matter, and in one of them, at least, the views enunciated by the Bishop were sharply criticized.

With regard to the actual statements of the Geography, we would say that the writer seems to us to have stated two positively the nebular and Darwinian theories. They have not been proved to the present moment, and a scientific work intended for the instruction of our children should not assert as proven what has never been proven. The nebular theory sets forth how the universe began with nebular matter out of which in the course of ages the solar and stellar systems were evolved by degrees.

This explanation of the beginning of the world is not really contrary to Holy Scripture, as even in such a hypothesis, the Great Creator or First Cause is just as necessary under this hypothesis, for the bringing into existence of the wonderfully made atoms from which the world was supposedly formed by self-contained laws, as if it came into existence by a single act which is described in Holy Scripture as an act of God's will, or by His Word—or if God divided His work into six natural days.

It is no new fancy that the six days of creation may have been long periods of time during which the earth, and the whole universe, may have passed through many vicissitudes described very briefly in the first two verses of Genesis, after which began the preparation or fitting of the earth to be man's habitation, as described by the 3d. and subsequent verses of the book of Genesis.

The great St. Augustine seemed to favor this interpretation, which agrees very well with the nebular hypothesis of La Place.

But it may be also that God made the universe with all its marks of antiquity, as some have supposed and maintained; and there are numerous intermediary methods by which the discoveries of science through the most recent years are found to be quite in accord with the Mosaic history of Creation.

We do not intend here to condemn the nebular theory, but it should be modestly offered, not as a known fact, but as an ingenious hypothesis which it really is, and no more.

The High School Geography's author seems to accept, especially on pages 45, 252, etc., the Darwinian theory of the evolution of man, another totally unproved theory, and one which is at variance with the Man who is, according to Genesis, created, male and female to the image and likeness of God, created a mature being having already the use of speech, and aspiring to a destiny higher than this earth

affords. What we would recommend is that without delay these positive unproved theories should be eliminated from the Geography entirely, or explained clearly to be merely the theories of imaginative men. There is certainly at present some ground for objection in the explanations given in the new text-book.

HE KNEW IN WHOM HE TRUSTED.

Holy Family Church Calendar.  
 Our readers will find the following communication from Rev. Father Hayes both interesting and edifying:  
 Chicago, April, 1906.

To the Editor of the Calendar.  
 Mr. Editor: When complying, in my eightieth year, with your kind request to copy for publication in the Calendar the following private letter of mine to a dear friend long since deceased, I thought it would edify to mention a circumstance not alluded to in the letter itself.

In the year 1851 my father was present in the Novitiate chapel at Florissant, Mo., during the taking of my first vows. After the ceremony, conversing with the Provincial, my dear friend told me that he had one of his children thus dedicated to God's service and expressed his regret that Missouri was so distant from Canada, that he feared he would not have his help in his last moments. "Have no uneasiness on that point," my dear friend said, "I promise you, if you are absolutely impossible you shall have him with you."

From many little circumstances occurring during the following twenty five years I was always convinced that my dear father's habitual childlike faith had taken these words of Reverend Father Provincial as a guarantee from above that his desire would be fulfilled.

[Copy].  
 St. Louis, Mo., Dec. 2, 1875.  
 To J. D. O'Leary, Esq., Louisville, Kentucky:

Dear David—When I wrote to you last I had not time to mention particulars about Canada. The first intimation I had at all of father being ill was a telegram from Martin's from Seaford on evening of October 27 that he was "sinking fast" and that I should start at once. I immediately telegraphed to you and left by first train next morning—Thursday—about 8 o'clock. At about the same hour on Saturday morning I reached Barry's house, which is about three or four miles in the bush on the other side of the large river. I don't suppose I would have found out the place or got there in time only that after crossing the ferry I happened providentially to meet on the road the "cure," who was hastening on the same errand by a more direct route through the woods. On our arrival I found the whole household kneeling round the bedside and father in his agony. As far as I could judge he was entirely unconscious of what was passing around him, and he had, I believe, been in that state during the greater part of the night. Extreme unction had been administered to him a day or two before. During the prayers for the agonizing which we said at intervals, his condition remained always the same until about five minutes before 12 o'clock noon. It happened that just at that moment I was the only one in the room with him, and with my face to the head of the bed and saying my office, when noticing the breathing suddenly cease, I raised my eyes from the book to see what was the matter. To my astonishment he was looking at me and smiling, his eyes as bright and his features as natural as I had ever seen him affectionately. I was so bewildered at what was happening that I scarcely know what my thoughts were at that moment; all I know is that without an instant's delay and guided, I believe, by a special Providence of God, I told him to say an act of contrition and that I would give him the last absolution. He did so aloud whilst I was reciting the prescribed formula. I then told him to say the holy names of Jesus, Mary and Joseph, which he did immediately after me and was repeating them out loud whilst I was giving him the indulgence of the hour of death. I then sprinkled a little holy water on his face, and whilst I was doing so, he gently closed his eyes, for a moment he never to open again in this world. In a few seconds after his pulse ceased to beat and his soul, without a struggle, was gone to meet our Lord.

As ever, my dear David,  
 Your affectionate cousin,  
 JAMES M. HAYES, S. J.

Father Hayes, S. J., of Chicago, the writer of the foregoing letter, is a brother of F. B. Hayes, Esq., of Ottawa, one of its most respected and scholarly citizens, and who has been recognized for many years as a leading spirit in promoting the interests of Home Rule for his native country, sacrificing his time and much of his means in the good cause.

Like England, Canada has now honored a priest of Irish Catholic blood, Chief Justice Russell was of yesterday; Chief Justice Charles Fitzpatrick, now the head of the Supreme Court of Canada, is of to day. Two weeks ago he resigned as Minister of Justice and last week the Cabinet at its regular meeting appointed him Chief Justice of the Supreme Court of Canada, in succession of Sir Henri Taschereau. He is the first Irish Catholic to attain such distinction.—Syracuse Catholic Sun.

SAFEGUARDING THE CHURCH IN FRANCE.

N. Y. Freeman's Journal.

The Bishops of France recently met in Paris for the purpose of determining what attitude they should assume towards the condition of things created by the so called separation law. What conclusions they reached are not yet known definitely and will not be until the Holy See approves of them. In the meantime what is printed in regard to their views is no more than surmise based on rumors. According to the Paris Matin the French Hierarchy is said to be divided into three parties. Some Bishops favor a frank acceptance of the separation law, provided the Holy Fathers approve of their doing so. They argue that in France a democratic system will restore the Church's influence over the masses as it has in America. It is alleged that the Archbishops of Rouen, Sens and Bordeaux are the leaders of this section of the French Hierarchy.

It is reported that the Cardinal Archbishop of Lyons, the Bishop of Nancy and the Bishop of Montpellier are of the opinion that the separation law should be fought openly and energetically. The third section of the French Hierarchy is represented as favoring the policy of making the best out of a bad situation. The chiefs of this section are the archbishops of Albi and Aix and the Bishop of La Rochelle. The Matin asserts, on what authority we know not, that Pius X favors a middle course which it is hoped will reconcile the party of resistance and the party approving of compromise. He will draw up, it is said, regulations for the administration of ecclesiastical property in strict accordance with canon law. When these regulations are published the next step will be to nominate in every diocese, and if need be, in every parish of France persons who will bind themselves to the stipulations of these regulations. In other words the persons so nominated will solemnly pledge themselves to obey the Bishops and the parish priests. After taking this solemn pledge they will be authorized to take over church property.

With such safeguards the designs of the enemies of the church of France may be frustrated. It is known that the clause of the separation law establishing the associations for public religious worship, or the trustee system, was intended to create dissension in French parishes, which in turn might give birth to schisms. The framers of the so called separation law constantly had in view the best way of disorganizing the Church in order to weaken, and if possible, to destroy its influence to the successful carrying out of the plan of de-Christianizing France. We see, then, the vital importance of preventing the associations for religious worship, from becoming agencies for the Anti Catholic propaganda inaugurated by French Free Masonry.—N. Y. Freeman's Journal.

FACE TO FACE WITH GOD.

Father Tyrrell contributes a very devotional paper to the March Catholic World.

The invocation: "Our Father Who art in heaven," is designed to bring the soul face to face with God in the secret chamber of the heart; to determine its attitude and disposition; to establish that due relation of mind, feeling and will which is the condition of communion and converse between the creature and Creator. When we call another in our need, we are then a child to the child calls: "Father," the appeal is not merely to the attention, but to the heart; it is a reminder of the relationship upon which the right to appeal is grounded.

"The mother may for a moment forget the babe that clings to her breast; her attention may be diverted; she may cry him to back again. But the attention of the child to his Father is not diverted for a second; else would return to nothingness: 'He shall neither slumber nor sleep, that keepeth Israel.' It is not to call his attention to us, or to remind him of claims which He never ceases to fulfil, but to recall our wandering soul to the consciousness of that love which, like the other, ever surrounds and permeates us, that we need to cry out to Him."

"As reason could not raise God to heaven without taking Him from earth, so neither could the crude religions of the imagination keep him on earth without dragging Him down from heaven; the more He was for them a Father the less was He a God. But the purity of heart enabled his vision to pierce to the lowest depths and foundations of truth, saw the Fatherhood rooted in the Godhead; saw that God was a Father, just because He was God; that He was the nearest because He was the furthest; the most merciful because the most just. No philosophy of God's immanence and unlikeness could equal the truth implied in Christ's reverence and the imagination could justify or explain His boundless feeling of childlike love and confidence. Reverence and love in Him were fed by no inferences of the mind or pictures of the imagination, but were begotten by direct spiritual contact with the divine; in Him vision, feeling, will, blended together, independent, were at priority or succession. This was His spirit; and this was His revelation. The truth that He revealed was Himself; and when He would bequeath us His Truth, He bequeathed us His Spirit, His Love."

"There can be no conflict of faith and science when faith compasses science as heaven compasses earth; when mysteries are sought not in the faults and lacunas of science, but in the world that permeates and engulfs the visible order, in the darkness from which it comes and into which it vanishes—a darkness which faith alone can enlighten."

Silly sentimentality should not be allowed to interfere with the laws of justice.

TRULY CATHOLIC.

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