

AUG 9, 1897.

were addressing the Emperors and Governors of the Empire. On another occasion also the Acts of Pilate were cited by St. Justin, namely, when he held at Rome a public discussion with the philosopher Crescens. If the quotation were a falsification it would have been an easy matter for Crescens to expose the fraud. Indeed St. Justin would not have dared to have made such an appeal.

In the second century the Quartodecimans circulated a spurious letter of Pontius Pilate to Tiberius, and in the third century the Pagans made public certain spurious records injurious to Christ and to Christians, but these are not to be confounded with the authentic Acts of Pilate to which Justin, Tertullian and Eusebius refer.

The document of which we spoke at the beginning of this article is also different from these Acts of Pilate. It purports to be the sentence by which our Saviour is condemned to death. This sentence is to be carried out "on the 25th March in the 17th year of Tiberius, during the Pontificate of Ananias and Calphas." Now, as it is known that Tiberius began his reign on the 19th August in the 14th year of the Christian era, the 17th year of Tiberius must have begun on the 19th August A. D. 30: and the 25th of March of that year would be 25th of March A. D. 31. If, however, the closing months of the 1st year were counted as the first year of Tiberius, the second being reckoned from the beginning of the following year, the date would be 25th March A. D. 30. This date occurred on a Saturday, the former date, 25th March A. D. 31 on Sunday, which evidently does not agree with the day on which the crucifixion took place, which was Friday. This discrepancy alone would stamp the document as unauthentic, unless, indeed, the version which is going the round of the press be merely a wrong translation of the original. An error might easily occur in translating a Roman date into English unless the translator were thoroughly conversant with the rather complicated methods of the Romans.

The day of the week of this date is easily computed; for by the Julian Calendar each term of 28 years corresponds in this respect with each preceding and following 28 years. Hence, adding 66 times 28 to 31 we obtain 1879, so that the days of the week of A. D. 31 correspond with A. D. 1879 old style. The 25th March 1879 falls upon 6 April, New Style, which was Sunday; and the 25th of March A. D. 31 was also Sunday.

As regards the precise date of Christ's crucifixion, there exists some difference of opinion. The most probable seems to be that which assigns it to 3 April A. D. 33. This date is founded on the following considerations. St. John the Baptist began his preaching in the 15th year of Tiberius Caesar. This we learn from St. Luke iii, 1. This would be some time after 19 August A. D. 28, probably in the springtime A. D. 29. The baptism of Jesus was, therefore, most probably in the last half of the year 29. The gospel of St. John mentions after this four celebrations of the Pasch observed by our Divine Saviour. This would bring the last celebration to the year 33, this being the occasion on which He was condemned to and suffered death. In that year the Paschal lamb was eaten on Thursday, April 2nd, and thus the day on which Christ suffered is estimated to be Friday, April 3rd.

The date we have assigned for the crucifixion has a remarkable confirmation in the Annals of Ptolemy, a Pagan. This historian relates that "in the 4th year of the 202nd olympiad there occurred the greatest eclipse of the sun which was ever witnessed. It caused, at the sixth hour of the day, (noon) a night so dark, that the stars appeared in the sky. There was also a great earthquake which threw down many houses in Nicæa in Bithynia."

This accords perfectly with the account given in St. Matthew xxvii, 45, 51: "Now from the 6th hour there was darkness over the whole earth, until the 9th hour. . . . And behold the veil of the temple was rent in two from the top, even to the bottom; and the earth quaked, and the rocks were rent." Ptolemy wrote about the year 126: so that he was sufficiently near the event to have access to the most accurate information on the subject. Tertullian also states that "the darkness which occurred at the moment of Christ's death is recorded in the public archives." (Apology xxi.) This was not a natural eclipse of the sun, for it occurred at the time of the full moon, when natural eclipses of the sun never take place. It was, therefore, a miraculous darkness, expressly caused by Almighty God to manifest horror for the awful crime of Deicide which man had perpetrated, and which Nature itself could not passively endure.

Let us try to look upon the things of this life as nought but dreams, and endure the misery of the trials which may come upon us without repining. If we do we shall find little difference between freedom and servitude, and prosperity and adversity, the diadem of the monarch, and the shackles of the slave.—*Chateaubriand.*

Correspondence of the Catholic Record. MOUNT CARMEL.

Whenever a dignitary of the Catholic Church is called upon to perform any of the more solemn ceremonies of the Roman ritual, it generally draws together a large and interested congregation. This proved true on Sunday, July 24, when the parish of Mount Carmel turned out in very large numbers to assist at the laying of the corner-stone of their new church. When the time for the ceremony arrived Very Rev. Mgr. Bruyere, V. G., accompanied by priests and acolytes, came from the presbytery and while repeating the psalms of the ritual, walked around the foundation, sprinkling it with holy water and asking God to bless the commencement of another grand temple about to be erected to His honor and glory. Before laying the corner-stone, Mgr. Bruyere instructed and edified those present by explaining the ceremony. God's church has certain blessings for different things and performs them with more or less solemnity. But when we come to bless the foundation of a church, then a great event is to take place. Nothing on this earth can be done without God's special protection. Hence these extra ceremonies. The Church sends forth her ministers: their mediator between heaven and earth, standing on the first stones of a new edifice, beneath the heavenly Father, to look down upon this new undertaking, that it may be carried on in His name and redound to His honor and glory. By the use of holy water the material used in the temple becomes purified and separated from the other things of the earth, are consecrated to God in a special manner and must in the future be considered as sacred. In such a manner did Mgr. Bruyere speak in his usual happy way to the delight of all present.

The stone was afterwards placed in position with the usual ceremonies. That stone, now obliged to bear the weight of a temple and stand the storms of time to come, also received a trust, a small box containing the name of the Bishop of the diocese and priests present, the present rulers of Canada, papers and coins of our day, were duly sealed and placed in the center, there to remain till time or the hand of God takes them out.

The stone is two feet square and bears the following inscription in Latin: "I have loved the beauty of thy house and the place where thy glory dwelleth. Ps. 25."

Rev. Jas. Walsh, London, then preached an interesting and eloquent sermon, taking for his text the inscription on the corner stone. We are sorry that we cannot give his sermon, as it would please your readers. Suffice it to say that in spite of the heat of the day, the Rev. Father held the attention of his audience for over half an hour, and all went away pleased and instructed.

The old frame church of Our Lady of Mount Carmel was removed last spring to give place to a new and more worthy temple of our Lord after having sheltered the faithful for twenty-five years.

The new church will be in the Gothic style. Its dimensions will be one hundred and thirty-eight feet long and fifty-four wide; the tower will be one hundred and twenty feet high. The plan was given by G. F. Durand, London, and the work is being done by William Fawcett of Stratford.

Standing on a mound this church will be in fine position and will be one of the finest of the diocese. The clergy present were Mgr. Bruyere, V. G., Father Walsh, London, and Fathers Kelly and Gahan, Mount Carmel. Fathers Connolly, Biddulph, and Kealy, French Settlement, arrived before the ceremony was over, after having attended to the spiritual wants of their own flocks. May the worthy Father Kelly and his amiable curate and the good people of Mount Carmel enjoy their temple before long, is our ardent desire.

PARNELL AND HIS CAREER.

Mr. Parnell did not enter Parliament until 1875. Few, if any, then thought of him as the coming leader of a powerful party. A landlord himself, a Protestant, only half an Irishman, with aristocratic connections and an English university training, he was least likely to be the advocate of a forward policy in Irish Nationalism. The early years of his life were entertained by the Home Rulers are quite intelligible. But he has belied them in every way. He has all the qualities of an opposition leader. To him has been attracted a band of ardent spirits, young and old. He can fight if need be, he can diplomate if that be better. Cool, intrepid, with a keen mind and an unflinching purpose, he is an enemy to be avoided. No situation seems to baffle him, and whilst others may rise to white heat of passion, he remains calm. And yet there is a suppressed passion in his words which powerfully appeals to the hearer's reader. In the earlier part of his Parliamentary career these qualities were either lacking or undeveloped, and he then lost many a point by his want of self-command. Yet Mr. Parnell cannot be said, as a rule, to bear too much the burden of his position. He rather directs; others work. His strange disappearances from the scene of action, which baffle the onlooker, and more than once have appeared to endow the success of his policy, have studied method in them. They lend an impressiveness to his utterances and appearance which might not otherwise be secured. He is always there when needed; and, if necessary, no one can throw more force into the work than Parnell.

Charles Stewart Parnell is the descendant of men who have won high position in their country's records. His father, John Henry Parnell, of Avondale, County Wicklow, nephew of Lord Congleton, who was, as Sir Henry Parnell, an ardent Liberal, married Miss Stewart, daughter of Rear Admiral Stewart, of the American Navy, "Old Ironsides," the hero of 1815. This lady is the Mrs. Parnell of to-day, mother of the Irish leader. He was born at Avondale in 1846. From an early age he was educated entirely in England, finally graduating at Cambridge. It is to be easily understood that his early leanings were Conservative and aristocratic, but gradually, as he began to take interest in

politics, he leaned to the Nationalist side.—*Harper's Magazine for August.*

A MOST INHUMAN CRIME.

THE BRUTAL MURDER OF ARCH-BISHOP SEGHERS.

Cruelly Shot by a Crazy Man Servant.

THE FOUNDER OF THE ALASKA MISSIONS MEETS A MARTYR'S DEATH.

From San Francisco Monitor, July 26. Readers of the Monitor will remember reading in these columns last year an account of the departure of Most Rev. Charles Seghers, D. D., Archbishop of Vancouver's Island and Alaska, for the North, in order to place missionary priests among the Indian tribes of that remote section of the world. On that occasion he was accompanied by two Jesuits—Father Toai and Robaut—and a man servant named Fuller—the cruel slayer of the sanctified Apostle of Alaska.

The steamer Dora, of the Alaska Commercial Company, arrived in this city on Monday last bringing the horrible tidings of the brutal murder of the holy Prelate who was in the midst of his Apostolic labors in establishing missions along the banks of the Yukon, in the interior of Alaska.

Among the passengers by the Dora was Rev. Paschal Toai, S. J., who was one of the two Jesuit Fathers who accompanied Archbishop Seghers on what proved to be his last visit to that section of his pastoral charge, and from Father Toai the Monitor has received the following account of the fearful crime which will horrify every Catholic.

DEPARTURE FOR ALASKA. In company with Archbishop Seghers, Fathers Toai and Robaut, both members of the Society of Jesus, and an American named Father Fuller, who agreed to act as guide and workman, left Victoria on July 12, 1896, for Alaska on the steamer Ancon. They arrived in safety at Chilkat, the point of their debarkation.

The purpose of the journey was to establish missions for Christianizing the Indians. On July 19 they traveled over the divide in the north-west direction as far as Stewart's river. There the party remained with the Alaska Commercial Company's traders, Mayo and Harper, until September 7. The Archbishop left the two Jesuit Fathers at the Stewart's river station to establish a mission for the Stikkeen Indians. He decided to go as far as Muklukayst, a village near the mouth of the Tanana river. According to the Archbishop left Stewart's river, September 8, in company with Frank Fuller—the subsequent murderer. Several Indians were met with who accompanied them as guides. Muklukayst was reached on October 24 and the party were lodged at the trading post, receiving a hearty welcome from the whites and Indians, to whom the Archbishop was well known. Part of this journey was made in a boat over the divide in the north-west direction.

After several days' journey with the sleds, the party arrived at a deserted village, thirty miles from Nulato. The Archbishop decided to push on to Nulato, 200 miles down the Yukon river. Father Toai being in a different section of the country knew nothing of the further movements of the Archbishop and his party until he was horrified by receiving news of the inhuman crime at the hands of a half-breed. From information furnished to Father Toai by a half-breed boy whom he considers perfectly trustworthy and who speaks English fluently, the Father learned the following account of the cruel deed and the causes which are supposed to have inspired the assassin in his heinous work. After several days' journey with the sleds, the party arrived at a deserted village, thirty miles from Nulato. The Archbishop decided to push on to Nulato, 200 miles down the Yukon river. Father Toai being in a different section of the country knew nothing of the further movements of the Archbishop and his party until he was horrified by receiving news of the inhuman crime at the hands of a half-breed. From information furnished to Father Toai by a half-breed boy whom he considers perfectly trustworthy and who speaks English fluently, the Father learned the following account of the cruel deed and the causes which are supposed to have inspired the assassin in his heinous work.

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The bullet entered the left eye, penetrated the brain and passing out at the back of the neck, and the body of the murdered prelate lay prone on the ground in death.

The Indians—with that instinct for self-preservation which is characteristic of all the human family, whether civilized or savage—immediately rushed upon Fuller and seized the fatal weapon. Then they told him that he must accompany them to the nearest Trader's station in order to give himself up into custody for the commission of the inhuman act. Leaving the pallid corpse of the holy Prelate lying on the ground where his life was sacrificed for the holy cause of propagating God's faith through out distant tribes and peoples, the Indians and the murderer set out on their journey to Trader Fredrickson's station—that being the nearest habitation in the remote region where the murder occurred. Mr. Fredrickson, who knew the Archbishop and esteemed him highly,

was astounded at the horrible tale which the Indians told him, and when he learned that the consecrated remains were still lying on the spot where the Archbishop's blood was spilt, he immediately sent off a sled drawn by a large pack of his swift dogs to carry the corpse back to his dwelling, from whence both the murderer and the body of his innocent victim were subsequently dispatched to St. Michael's, where is located the chief trading post of the Alaska Commercial Company. On the arrival of the remains of the Archbishop at St. Michael's, the body was carefully incased in an air-tight zinc casket, which was then inclosed by a wooden coffin, with the view of keeping the remains until the departure of the United States revenue steamer Bear, when Captain Healy, U. S. N., (who is a personal friend and an ardent admirer of the deceased Prelate) will perform the sad duty of conveying the murdered Prelate's corpse to Victoria, Vancouver's Island, for interment. Fuller and the witnesses will be conveyed by the same steamer to Ounakaska where the unfortunate wretch will undergo a preliminary examination before United States Commissioner Johnston, by whom he will be committed for trial, which will take place next month at Sitka.

On Tuesday morning, 19th July, a solemn Requiem anniversary mass was celebrated in St. Peter's Cathedral for the repose of the soul of the late Mr. M. Dowling, father of the Bishop. His Lordship officiated, assisted by the following clergymen: Very Rev. Father Laurent, V. G., assistant Priest; Rev. Father Conway, Deacon; Rev. Father Bayle, sub Deacon; Rev. Father Rudkin, master of ceremonies.

On the 22nd inst. His Lordship proceeded to Toronto to meet the Bishop of Hamilton and escort him as far as Montreal, on his way to Europe. The two Bishops, accompanied by Father Keough and Brother Dominic, took passage on the steamer Corinthian, and as the vessel was over crowded the captain very courteously left his own state room at the disposal of the Bishops. Arriving in Montreal Friday evening, after a pleasant sail down the St. Lawrence and through the Lachine rapids, the party proceeded to the seminary, where they were hospitably entertained by the rev. Superior of the Community of St. Sulpice. Next morning after officiating in the Church of Notre Dame a delegation of gentlemen waited on their Lordships, inviting them to participate in the pilgrimage to the shrine of St. Anne. Their Lordships accepted the invitation, and accompanied by six priests and about four hundred pilgrims (composed chiefly of the gentlemen who formed "the Association of the Nocturnal Adorers of the Blessed Sacrament") took shipping on board the steamer Canada on Saturday evening.

This steamer had been chartered exclusively for the use of the pilgrims, was rapidly gathered around their leader, Father Martenon, on the deck, and as the shore receded from sight, sung in unison an inspiring hymn in honor of their patron saint. After this followed a sermon and soon after the Holy Rosary intermingled with canticles of praise. Then all prepared for confession and for the remainder of the night it was most edifying to observe the recollection, the piety, the fervor and faith of the penitents as they knelt in groups for self-examination, or prostrated themselves at the feet of their confessors.

Arriving at St. Anne's next morning the bishops and priests celebrated Masses at the various altars and the pilgrims approached the railings to receive holy communion. From St. Anne's the bishops, accompanied by some of the clergy, drove to the country house of the Cardinal and paid their respects to his Eminence, who received them most cordially. On the return voyage the prayers and other exercises were continued and the Bishop of Peterboro, at the request of the Rev. chaplain, addressed the pilgrims, the Bishop of Hamilton afterwards joined him in imparting the episcopal benediction.

On the arrival of the party at Quebec all went ashore for two hours visiting the churches, religious institutions and other objects of interest. Returning to Montreal the pilgrims proceeded to the church of "Bon Secours," where the Bishops said Masses of Thanksgiving and the pilgrimage was at an end. On Tuesday the 26th July, His Lordship Bishop Carbery took shipping at Montreal on board "the Parlatian," which sailed for Quebec on the 28th. The Bishop of Peterboro returned on Saturday and officiated on Sunday morning in his own cathedral, preaching at length on Sunday evening on the subject of the Pilgrimage to St. Anne.

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NEGRO CATHOLICS.

Boston Pilot.

The Rev. J. R. Slattery, Superior of St. Joseph's Mission to the negroes of the South, in Richmond, Va., has been making a brief visit in Boston. Some idea of the magnitude of the work in which he and his associates are engaged, and in which he is trying to enlist the sympathies of Northern Catholics, may be gathered from the fact that full half of the 6,500,000 negroes of the South are practically Pagans.

Though the missionaries have many difficulties to contend with, they have already made notable headway, and have much to encourage them in the fact that the negroes are naturally religious, have no prejudices against the Catholic Church, and are a singularly gentle and grateful people.

The pressing need is for missionaries to work in this long-neglected but promising portion of the Lord's Vineyard. Though there are other priests and religious working for the negroes in various parts of the South, there are but twelve priests and a few Franciscan nuns connected with St. Joseph's Mission, and the field assigned them is larger than all New England. A seminary is to be established in Baltimore for the education of young priests, who will devote themselves exclusively to the negro mission. It will be in charge of the

Sulpician Fathers. The Franciscan nuns are about to open a Novitiate for the training of religious teachers for the negro children.

As our readers are already aware, the Rev. Dean Wagner, of Windsor, has undertaken the noble work of building a church and school exclusively for the use of the large number of colored people in that town. He has made an earnest appeal to the Catholic people of the Dominion for assistance and we trust each one of our readers will contribute, no matter how small the sum may be, to enable the good priest to carry to completion his truly benevolent intentions.

PASTORAL VISITATION.

HIS LORDSHIP THE BISHOP OF KINGSTON AT ST. ANDREWS.

His Lordship Bishop Cleary arrived at St. Andrews on the evening of the 13th inst. and the following day examined the children who were preparing for confirmation. In the evening in company with the pastor he visited the chapel at Monckland, and Friday morning administered confirmation and addressed the children on the nature, importance and effects of this Sacrament. He was assisted by Rev. Fathers Corbett of St. Andrews, Murray of Cornwall, Kelly of Kingston, Leahy of Moss Creek, and Kelly of Cornwall.

This ceremony ended, about 40 of the gentlemen of the parish advanced to the sacristy, and the following address was read to His Lordship by Mr. Alexander Fraser:

To the Right Rev. J. V. Cleary, L. L. D., Bishop of Kingston:

My Lord.—Permit us to offer to Your Lordship the respectful greetings of the parishioners of St. Andrew's, whom you honor by your visit. Harmony and charity are the bonds which unite us, therefore we welcome you here to-day as the representative of the true Pastor, who is always happy to learn that peace and concord exist among his fold. We are also happy to state that our worthy and esteemed priest, Mr. George Corbett, possesses our unbounded confidence; for in him we see a wise and learned guide as well as a devoted and zealous pastor. Since the parish has been guided by his wisdom and prudence, numerous improvements have been made. We have now a vestry adjoining our magnificent church, the pews are another addition, the tower and spire show for miles around that St. Andrew's church is secondary to the parish in the diocese. The three altars have been recently beautified by the most costly workings of art; the presbytery is quite a new building; this shows your Lordship that nothing is neglected to enhance the beauty of the church and its vicinity. The convent too has been rescued from threatening ruin, and thoroughly repaired. These and several other improvements have been courageously undertaken and happily completed, the entire cost being about twenty thousand dollars, and we are happy to state to your Lordship, over eighteen thousand of this has been paid, while no person was ever asked to contribute more than \$15 at a time; a fact which shows that these works have been executed with judiciousness and economy. We further state that those who might be expected to help in defraying the expenses did so generously. The exceptions were few as the accounts show. During the first four years that our worthy pastor was with us, the money which he received for his personal use was freely expended in these improvements, and we find that even to the last work \$200 was generously contributed. Our convent which stands to the memory of our completed pastor Very Rev. George A. Hay, who guided us so faithfully for 40 years, no longer reproaches us with its empty walls. Its reopening was the first object of your pastoral solicitude in coming to the parish six years ago, when you honored us with your first visit. To your Lordship we owe the presence among us of the Reverend Sisters of the Congregation de Notre Dame, who are cultivating the minds and forming the hearts of our children to virtuous and useful lives. We here bear willing testimony of their zeal and readiness at all times in helping our esteemed Pastor to teach the Christian doctrine in the parish. Your Lordship, who has always manifested a great interest in the cause of education, will learn with gladness that our worthy pastor's zeal is not confined to our convent home. His regular visits to the various schools in the parish prove that his unlimited interest in the religious and moral training of youth is exercised towards all. With your Lordship's kind approval of these happy results of things, we sincerely desire that the coming years may be as prosperous as the past. Permit us to wish Your Lordship many years of health to work in the Divine Master's vineyard, good and faithful subjects, whose united prayer is that God may bless Your worthy Bishop and bestow countless graces on his many undertakings.

Signed on behalf of the parish: SAMUEL MCINTOSH, JAMES FRASER, EDMUND MALONEY, ALEX. K. McDONNELL, ALLAN McDONNELL, DUNCAN McDONNELL.

His Lordship replied to the address in most familiar terms, expressing the sincere pleasure he felt for the warm and generous sentiments it contained. He declared himself highly pleased with the successful way in which everything pertaining to the Church's improvement was executed. He highly approved of the manner adopted for paying the expenses of these improvements, as it in no way burdened the faithful. It was a system he wished to see organized in every parish. He said he was glad to find the parishioners appreciating the labors of the Rev. ladies of the congregation whom he has established in four places in the diocese, and wished to have them established in every place suitable for them, throughout his episcopal domains. He exhorted the children who had the happiness of receiving their instructions to profit of the daily example of self-sacrifice their zealous teachers gave them as they pledged them-

selves by holy vows, besides sacrificing all for the children's welfare. Obedience must be, or society cannot exist; children must obey their parents and teachers who are guided by their pastor. Their pastors obey the Bishop who is subservient to the Sovereign Pontiff. The Pope himself must obey the Canons of the Church. Nothing disturbs the peace of a family more than a disobedient child, but one who performs well his daily occupation—his duty—is working for God, while he obeys His voice in his superiors. As a magnificent tree owned by one man is admired by all who see it, so a good child is not only the delight of his parents, but of all who know him. He encouraged them to entertain a grateful remembrance of their deceased pastor, Very Rev. Father George Hay, and to pray for him. He said his first visit to St. Andrews, six years ago, delighted him and each succeeding visit was equally agreeable to him. There was nothing to disquiet him when he came among them, and he always felt quite at home with them. He said he was greatly pleased to hear that peace and concord reigned in the parish and hoped it would long continue. That it might be preserved, he invited parents to bring up their children good, industrious, useful men and women, to accustom them to home labor, and if subservient at the fireside, they would be docile to the church. His Lordship asked God to increase this great happiness, and gave his Episcopal benediction.

Obituary. Mr. Daniel O'Neill, South Dumfries. We regret very much to be called upon to chronicle the death of this worthy pioneer of Catholicity in the county in which he died. In the early days he was one of the few belonging to the old faith who sought a home in that section of Ontario where Catholics were few and far between and it was seldom the presence of a priest could be obtained to say mass and bring a blessing to his scattered children in the faith. The late Daniel O'Neill was one of the foremost at all times in furthering every movement for the advancement of our holy faith. An ardent Catholic himself he ever wished to forward the interests of holy church. He leaves a large and most respected family to mourn his loss, one of whom is Thomas O'Neill Esq., who has held the position of Mayor of Paris, being at the same time one of the most prominent business men of the town. The death of Mr. O'Neill occurred on Sunday 20th ult. and the funeral took place last Tuesday. He was in the 90th year of his age. We extend to the surviving members of the family our sincere condolence. All who know Daniel O'Neill will fervently offer a supplication to our divine Lord to have mercy on his soul.

Miss Annie Cahill, West Lorne. Death does not respect our loved ones. It strikes with an impartial hand, stills forever the greatest joys of life and leaves us to sorrow and grief. Such is true of the subject of our notice who died on 23rd ult. at the residence of her father, Thomas Cahill. This amiable young lady won the hearts of all who knew her by her gentle manners and loving Christian nature, and her death cast a shadow of gloom over the whole community. The heartfelt sympathies of her acquaintances and friends are tenderly accorded to the mourners, and may God in His mercy heal the wound which He has made, and comfort them in their affliction. May the rest in peace.

Mrs. A. J. Comiskey, Ingersoll. Died, at Ingersoll, on the 25th inst., Mrs. Ann Jane, relict of the late Edward Comiskey, at the residence of her son, T. P. Comiskey, after an illness of over twelve years' duration, at the age of sixty-nine years and eleven months. Mrs. Comiskey was born in Newry, Ireland, in 1819 and came to Canada with her parents and settled here in 1841. She shortly afterwards was married to Mr. Edward Comiskey, a native of County Meath, Ireland. They lived about a mile and a half north of Ingersoll. Mr. Comiskey died in 1876, and Mrs. Comiskey has lived with her son nearly ever since. She had a family of five children, three sons and two daughters, all of whom survive her. The funeral took place on Wednesday, the 27th, the services at the church and grave being conducted by the Rev. Father North-

graves. Mrs. Ellen Roche, London. At the family residence, 246 Grey st., on July 26th, occurred the death of Mrs. Ellen Roche, wife of Mr. John Roche, in the 46th year of her age. Mrs. Roche was the eldest daughter of the late Mr. Denis McCarthy, one of the most respected of London's residents. The deceased lady was remarkable through life for her sincere and ardent faith and kind disposition to all with whom she was acquainted. She leaves a husband and a young family to mourn the loss of a good and faithful wife and mother, to all of whom we extend our sympathy. The funeral took place on Monday from St. Peter's Cathedral and was largely attended. May the Lord have mercy on her soul.

Mrs. Mary O'Neill, London. On July 26th occurred in this city the death of an estimable Catholic lady, Mary, wife of Mr. Patrick O'Neill. She was in the 51st year of her age. By all who knew her she was much respected for her very many amiable qualities. She was truly a fond and faithful wife, a good mother and a charitable and kindly neighbor. The funeral took place on Thursday from St. Peter's Cathedral, and was one of the largest which has for some time taken place in London. We tender our sincere condolence to the family and relatives. —*Requiescat in pace.*

The Old and New.—Long ago the old lumbering stage coach was superseded by the railroad; and now electricity bids fair to displace steam. So the world moves. The old doctors bled and blistered for almost every disease. Later on, calomel became the universal remedy. At the present day, an alternative is demanded, and everybody is using Ayer's Sarsaparilla, that being the best of the kind, and almost a catholicon in the range of its curative properties. This medicine came to stay.