

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 6.

FOR THE WEEK ENDING SATURDAY, FEB. 23, 1884.

NO. 280

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IRELAND'S STRUGGLE FOR THE FAITH.

XXIV.

J. F. C.

O Faith, thy victory o'ermeath a wicked world, and the wiles thereof. Pierce with thy lance the vapor that be-numbeth Our Christian hope, our warmth of Christian love!

Having succeeded, by fraud and faithlessness, in robbing the Irish gentry of their lawful property, Ormond sought to divide the episcopacy and clergy, that he might complete the ruin and perpetuate the humiliation of the Irish race. He had noticed a certain diversity of opinion amongst the Catholics of Ireland on the subject of obedience due a temporal sovereign. The occasion of this difference of opinion was the publication, at the request of some of the clergy, by Peter Walsh, a Franciscan friar, of a remonstrance to the king on the severity shown to the Catholic priesthood. In this remonstrance the temporal authority of the Pope was, in the most vigorous terms, disavowed, and the Anglican doctrines of passive obedience and non-resistance as strongly maintained. A synod of Irish prelates was convened, through the machinations of Ormond, who well knew that no subject of discussion could be better chosen for the purpose of dividing them than those involving consideration of Gall can and ultramontane principles.

This memorable synod, says McGee, which tested so severely the fortitude of the outlawed bishops, met in Dublin, on the 11th of June, 1666, and sat fifteen days. The primate, O'Reilly, the Bishop of Meath, the vicars of four other bishops, (all who then remained alive), and the superiors of the regular orders attended. The regular clergy at the time, in Ireland, amounted to eleven hundred, and the seculars to seven hundred and eighty. By these, through their representatives, the propositions of Paris were formally repudiated, and "the remonstrance" set aside as of questionable orthodoxy. They condemned the books advocating separation from England, and presented a succinct declaration of their own loyalty. Wherever the propositions or the remonstrance had trenches on the Papal supremacy, they courageously demanded both. On the 25th the synod was ordered to disperse, the bishops and vicars fled, and all seminaries and convents were closed by proclamation. Primate O'Reilly, after being imprisoned in England, was allowed to exile himself. In 1669, he died at Brussels, and Dr. Oliver Plunkett, a professor in the College de Propaganda Fide, was sent from Rome to fill his place.

This did it wily Lord Lieutenant fall in his nefarious scheme of dividing the Irish episcopacy and clergy. Had he succeeded in his purpose he would, no doubt, have so weakened the Irish people, who cling with such fidelity to their clergy, as to make the effacement of Catholicity from the island a work of comparative facility. But the hand of God was again visibly stretched out in protection of his people, and Ireland's foes had still to confront an united people and an undivided clergy. Ormond's influence was so weakened by his failure and by the remonstrance of continental sovereigns with Charles II., that he was forced to resign the vice-royalty. His successor, Lord Berkeley, came over in 1669. He owed his appointment to the Duke of York, afterwards James II., and was well disposed towards the Catholics. Lord Berkeley's administration was a blessed though brief period of power for the Catholics in Ireland. Primate Plunkett, according to McGee, openly visited his diocese, confirmed children, ordained priests and consecrated churches. A synod was permitted to sit in Dublin without state interference. The archbishop of Dublin, Peter Talbot, was received in his robes at the castle. Chapels were convived at in every ward and priests arrived daily from foreign parts. Catholic aldermen were admitted to the municipal councils and a few Catholic commoners elected to Parliament.

Encouraged by this brief period of toleration, the Catholic gentry, disinherited and despoiled by the act of settlement, named Colonel Richard Talbot, one of the Duke of York's most devoted friends and favorites, as special agent to promote their claims at court. So well did he succeed that in August, 1671, notwithstanding all the efforts of Ormond, Orrery and others, a royal commission was issued, during the recess of Parliament, to inquire into the allegations and complaints of the Catholic noblemen and gentlemen. No sooner was this measure announced than a regular storm arose among the Protestants of both countries. Complaints, says Taylor, were made, both in England and Ireland, that government was indisposed to maintain "the

Protestant ascendancy," as the monopoly of power, place and profit, enjoyed by the dominant religion, was called. Tales of conspiracies, plots, and threatened massacres, were revived, and eagerly spread, by those who were so deeply interested in exaggerating the dangers of Popery. The crosses which the lower orders of the Catholics affix to their doors on Corpus Christi Day, were said to be placed there as marks for the destroyers to pass by; and these symbols, raised by superstition to scare witches and malignant demons, were asserted to have been the invention of treason to avert massacre. But the Cromwellians had soon greater cause for alarm. The Catholics, through Talbot, complained of several gross frauds that had been practised on persons of their religion in the matter of reprisals, and obtained from the King commissioners of inquiry, "to search out and represent the defects of any clauses or warrants for justifying any clauses contrary to the King's declaration, the first ground of settlement." The Cromwellians acted with their usual promptitude and vigor; they appealed to the people of England against the designs of the court; and the appeal was answered by people and parliament with a force which Charles was unable to resist.

Then, as Mr. McGee has it, the Puritan majority of the new House of Commons, in 1693, compelled the king to recall Lord Berkeley, and to rescind "the declaration of indulgence of dissenters," granted three years before. They did not stop here; they proceeded, in the infamous "test act," to declare every person incapable of civil or military employment who did not take the oath of supremacy, renounce transubstantiation, and "receive the sacrament" according to their heretical form; they demanded that all convents and seminaries should be closed, that all Catholics should be expelled from corporate towns, and that Colonel Talbot should be arrested. The king, whom the very name of a Parliament was terrible, yielded on every point. Archbishop Talbot, with his brother, being specially named in the parliamentary address, had to fly into France for present safety.

After three years of truce or toleration, the war was thus renewed on the Irish church. In these years she had undergone such repatriation as enabled her to survive the terrible storms then approaching. The primate, Oliver Plunkett, a man of rare sagacity, goodness, and energy, had increased the secular clergy from eleven hundred to above two thousand; healed the breaches between the Dominicans and Franciscans, and while maintaining the dignity of his own see, had aided in the restoration of several other Irish churches, to fill the worst of all the Irish church, to fill the see which St. Patrick had founded, and which St. Malachy had, under similar circumstances, repaired.

Lord Essex, Berkeley's successor, continued vice-roy in Ireland till 1677, when he was succeeded by old Ormond. He permitted the secret exercise of Catholic worship, which Ormond, now that the war business were all dead, would probably have continued to do, had not "the Popish Plot" suddenly broke out in London.

We will employ no language of our own in description or condemnation of this infamous, nay, diabolical conspiracy. In baseness, atrociousness and satanic mendacity it stands unique in history. A Protestant historian of undoubted authority whom we have so often cited, dealing in his History of the Civil Wars in Ireland with this period of that unfortunate country's story speaks of the infamies of that time in language as strong at least as any we could employ.

Ormond had not long returned to the government, when he was astounded by the discovery of an alarming plot. The Lord Lieutenant had too much experience in the manufacture of plots himself, not to discover at once the nature of the pretended discoveries made by Tongue and Oates; but he knew also the danger of discrediting popular delusion, and he pretended an alarm which he did not feel. It is impossible to discover the real authors of the Popish Plot, if, as there is reason to suppose, it was originally contrived by Shaftesbury and his party, we must not conclude that they either expected or wished for the disgraceful scenes that followed. They could not have anticipated the monstrous credulity that swallowed the tales told by Oates, Bedloe, Dangerfield, and the other herd of informers, full of inconsistencies, improbabilities, contradictions, and even physical impossibilities. Every Englishman must wish that the pages recording these scenes of national injustice, insanity and disgrace, could be blotted for ever from the history of his country; but yet it is well that they should remain, to prove that bigotry, and its attendant ferocious persecutions, has not been monopolized by any single sect or denomination, and that the excess of "zeal without knowledge" belong not to any particular creed, but are the consequences of ignorance and prejudice, worked upon by the unprincipled and the designing.

The contrivers of the plot saw that its truth would be at once questioned, if all mention of Ireland was omitted; for if such horrors as they described were prepared for England, where the number of the Catholics was inconsiderable, what was to be expected in Ireland, where they formed the great bulk of the population? Unfortunately for the plotters, however, they were unacquainted with the circumstances of Ireland, and proceeding by guess, fell into some outrageous blunders. They averred that the

leaders of the threatened Irish insurrection were Peter Talbot, the Catholic Archbishop of Dublin, Lord Mountgarret, and Colonel Peppard. Orders were consequently sent over by the English Council to have the persons of these dangerous traitors secured. Ormond proceeded to obey these commands. He found Talbot in the last stage of a painful and dangerous disease, and Lord Mountgarret without any difficulty; but Colonel Peppard escaped all researches, for the simple reason that no such person had been ever in existence! Their next guess was equally unhappy. They assured the Lord Lieutenant that a vessel laden with arms and ammunition, for the use of Popish rebels, was actually on her way to Waterford. Orders to have the vessel seized, and strictly searched, were issued. She arrived, and was found to contain nothing but a cargo of salt.

Ormond yielded so far to the clamors of the times as to issue two proclamations, which, by their severity and indignity, ought to have satisfied the ardent zeal of the fiercest Puritan. He first ordered that the relations of known Tories should be committed to prison, until such Tories were killed or brought to justice; and that any parish-priest of any place where robbery or murder had been committed by these Tories should be committed within fourteen days, the guilty persons were killed or taken, or such discovery made as would lead to their apprehension. The second forbade the Catholics to enter the Castle of Dublin, or any other fort, without special permission from the authorities; and ordered that fairs and markets should be held outside cities and corporate towns, and that the peasants should attend them unarmed. The English plotters were not satisfied; they recommended Ormond to arrest all the nobility and gentry of Irish name, and to banish the Catholic inhabitants from every city and walled town. The Lord Lieutenant clearly understood the meaning of these hints. They wished that the Irish should be goaded into rebellion by severity, and thus at once afford a pretext for new confiscations, and confirm the plot, whose credit was greatly shaken by the continued tranquility of Ireland. But Ormond, with all his faults, was above practising the arts of the unprincipled Parsons, and, besides, was too proud to be the instrument of others' designs. He persevered in a course of moderation; and Ireland, to the sore annoyance of the zealous Protestant leaders, remained undisturbed even by the semblance of rebellion.

We can see no good ground for this attempted justification of Ormond. The Viceroy knew that every step taken, every measure adopted in pursuance of the popular outcry against the Catholics, was the outcome of injustice. He should, therefore, have resigned office rather than in any way participate in the infamies of that iniquitous time. But there was neither truth nor justice in him. And if he did not go as far as the Puritans desired in his outrages on Catholicity, it was due, we would fain believe, from our knowledge of his character, as shown by his antecedents, from some selfish motive rather than from a purpose to serve the nation.

The Tories were the remains of the armies that had been disbanded after the civil wars, and who, having been driven from their homes, when the lands of Ireland changed masters under the Act of Settlement, had been committed several outrages; but none of such a character as to entitle them to the name of insurgents. They were, in fact, nothing more than common robbers.

A WELL MERITED TRIBUTE.

On Saturday evening last a pleasing ceremony took place in the drawing room of St. Peter's Palace in this city, when Miss Rose Dibbs was presented with an address and testimonial by the members of St. Peter's choir, of which she has been for some years a member. There were present, in addition to the regular members, Rev. M. J. Tiernan, Mrs. and Mr. P. J. Watts, Messrs. Jones and Coles and Mr. Thos. Coffey, publisher of the RECORD. When all had assembled Mr. J. Drumgold, in a few words asked Mr. Lebel to read an address, which, as follows:

To Miss ROSE DIBBS.—We, your friends and members of St. Peter's Cathedral choir, desirous of testifying our feelings of regard and esteem, have assembled together to congratulate you upon your approaching nuptials; while doing so, we cannot refrain from expressing deep regret that the happy event will cause you to sever yourself from us.

During your long and faithful membership you have endeared yourself to us all by your many good qualities of heart, your kind and lady-like behaviour, and more especially by your self-sacrificing and unselfish attendance at all services as a small token of the esteem we bear you, and in conclusion we beg you, on the threshold of your new life, to receive our best wishes for your future happiness, and while deeply regretting your departure from our midst we will ever pray that we may all have one day a grand reunion in the Choir of Heaven, there to sing the praises of God for all eternity.

Father Tiernan made a touching reply on behalf of the young recipient, endorsing the sentiments contained in the address, and concluding by wishing Miss Dibbs happiness in her new life. The present consisted of an elegant china tea service and several articles of silver ware, which were procured at the Crystal Hall, the well-known establishment of W. J. Reid & Co.

LETTER FROM RICE LAKE.

On Sunday, 10th inst., (Septuagesima) what we hope will prove a new era in the religious life of our Catholic people in and around Harwood, was inaugurated. On that memorable morning His Lordship the Most Rev. Bishop of Peterborough, arrived from Cobourg, accompanied by our pastor, Rev. W. Murray, Cobourg; Rev. C. Murray, Cornwall; and Rev. M. O'Donohue, Belleville, to open and dedicate our new church to the service of Almighty God.

From what point sever an observer may approach Harwood, our church will attract his attention. A brick building 50x22, beautiful design and structure, it stands on a headland—an elevated plateau bounded on the west, north and east by the waters of Rice Lake, and about one eighth of a mile west of the present terminus of the Cobourg and Peterborough R. R. Entering the new sacred edifice, one feels he is in a place of prayer and sacrifice, spacious and well lighted, of lofty arches and ceiling, and terminated further end by an apse, in which are the sanctuary and handsome altar, well furnished with all necessaries for offering the Holy Sacrifice of the Mass.

For thirty years and over that our fathers and we assisted at Mass in the hospitable house of the late Mr. Dwyer, were hoping for what we now possess, but it remained for our present energetic pastor, under the paternal guidance and encouragement of the first Bishop of Peterboro, to provide for us this long-desired happiness.

Arrived at the church His Lordship, assisted by the clergymen, and followed in procession by the large congregation, canonically performed the sacred rite of dedication, first kneeling at the door, then making the circuit, out and in, with choral chanting of psalms and sprinkling of holy water. This solemn ceremony being ended, Rev. C. Murray, brother to our dear pastor, took his place on the altar platform and delivered the sermon, which, for appropriateness, depth, and elegance, has seldom been equalled. Your correspondent hesitates attempting an outline, for everything short of a verbatim report will be only an injustice. The pleasing, youthful appearance of the preacher, the full musical voice, the easy grace of manner, the perfect enunciation, blended so to adorn the solid, symmetrical body of the discourse as to charm his auditors. Every doctrine laid down by the preacher was supported by clear and convincing proofs. His text was from the 33rd Psalm, "How beautiful are thy tabernacles, O Lord of hosts, etc." They were assembled to witness the dedication of their new church under the title of the Sacred Heart, and of that altar on which no shadow, but a real sacrifice would be offered. Sacrifices were an essential element of religious worship, and the idea of sacrifice necessarily included those of a priest and an altar. So essential was sacrifice in the idea of religious worship, that even pagans of all times offered sacrifice. From the earliest days of the human race the true God prescribed sacrifice, Cain and Abel offered the firstlings of the flocks and of the fruits of the earth. Jacob, enlightened from heaven, no sooner awoke from his mysterious dream, than he consecrated an altar and offered sacrifice. Abraham prepared an altar to sacrifice his only son, God substituted the victim. The victim was changed, but the priest and the altar remained the same. In due time came the great High Priest, Jesus Christ, foreshadowed by all His true predecessors, and offered the great sacrifice, the cross being the altar, He himself the priest and victim. He commissioned His apostles and their successors to continue the sacrifice to the end of time. The altar is changed, but priest and victim remain the same. It is now not the cross but the altar in the Catholic Church, Christ himself remaining the same victim and the same High Priest. The preacher included with an exhortation to his hearers to a faithful attendance at the holy sacrifice, wherever and whenever that blessed opportunity of assisting at Mass were offered them.

At the conclusion of the sermon High Mass was celebrated, the Bishop presiding on his throne, Rev. M. O'Donohue celebrant, Rev. C. Murray presiding at the organ. Before dismissing the congregation a few choice words were spoken to them by His Lordship, that now they had their new church he hoped they would use it not only by punctual attendance at mass, on the Sundays their pastor could come to them, but also by assembling on all other Sundays with their children for catechism, to finish by the joint prayer of the Holy Rosary, in compliance with the wishes of the Holy Father lately communicated to the bishops and through them to the priests and faithful of the world. The report given him of them by their pastor was very gratifying, particularly so were two points in the report, namely, 1st, that they were good practical Catholics, and secondly, that though few in number their contributions had been so generous that of the twenty-two hundred dollars needed for purchase of site and erection of the church, a debt of but a few hundred dollars remained. His Lordship reminded them also how grateful they must be to Father Murray, who, notwithstanding his labor and anxiety entailed by the purchase and preparation of that splendid property in Cobourg, and the establishment of the convent schools, found time for the simultaneous erection of this church. He prayed God to bless and reward their indefatigable pastor and themselves.

His Lordship then gave the Episcopal Benediction, and the large congregation retired, happiness beaming on every face, and praying blessings on their beloved bishop and pastor: "The Lord preserve them and give them life and make them blessed upon earth." Your correspondent noticed in the congregation many prominent Protestants of the district and many Catholics from Cobourg and other neighboring parishes, who came to testify by their presence and liberal contributions to their esteem for Father Murray and their admiration of his labors and successes in his various arduous undertakings. The visitors from Cobourg spoke of the difficulties the bishop and clergy must have encountered coming from Cobourg that morning, over a winding, almost impassable road of fifteen miles—but when duty calls Bishop Jamot, comfort or inconveniences count for little with His Lordship.

The Catholics of Harwood are deeply grateful to Mr. Barber, of Cobourg, superintendent of the Cobourg and Peterboro R. R., for his kind assistance in securing the most eligible lot on which the church is erected, it being part of the lands owned by the chief officer of the R. R. Also to W. Reid, Esq., contractor, and C. Carruthers, architect, for the satisfactory manner in which each performed his part. The church was commenced 25th June, 1883, and finished 23rd October, 1883. It was to have been dedicated four weeks earlier, but the ceremony was postponed because of snow storms.

As a description of this thriving village may be of interest to your readers, especially anything pertaining to the Catholic population, I, with your kind permission, will give them a short sketch of the place. Deseronto, formerly Mill Point, is a village of 1,500 inhabitants, beautifully situated on the far famed Bay of Quinte, at the mouth of the Napanee River, and 7 miles west of the town of Napanee; it is easily accessible to the outside world, as steamers arrive and depart from and to all day parts daily, and once a week from Montreal during navigation; and the train of the Bay of Quinte Railroad, which connects with the Grand Trunk 4 miles north of the village, meets all trains going east and west.

About 30 years ago H. B. Rathbun came from the State of New York and commenced the lumber business on a small scale, which since that time has grown to gigantic proportions through the energy of the Rathbun company, of which E. W. Rathbun is the indefatigable manager. (H. B. Rathbun having retired to private life some years ago). The Co. gives employment to a large number of families, and among them many Irish Catholics have found good situations. The Co.'s three shanty managers are Irish Catholics and are in the Company's employ some 20 years. Tobias Butler, the shanty man, with James Scanlin and Thomas Callaghan, his juniors in the business, are ever ready to help the cause of our holy religion, and their jovial countenances are always a welcome sight in our village. Another true Irish fisherman is Thomas Roach, jr., the able manager of the Cedar Mill. Of the leading Irish Catholics not in the employ of the company, I may mention Patrick O'Connor, the general proprietor of the O'Connor House, who is always on hand to cater to the wants of the travelling public, and who from a small beginning, has so increased his business that now the village has one of the finest hotels in this section of the country. I may also mention Michael O'Donoghue, the obliging proprietor of the Ferguson House, who, although but a short time in business, has won the esteem of the public.

The Catholic people were very badly in need of religious instructions, until about four years ago when they resolved to remedy the evil by starting a fund to enable them to build a church of their own, as the nearest place they could hear mass was Marysville, a village four miles from here; by earnest endeavor, ably assisted by the Rev. Father McDonough, the kind pastor of the Napanee mission, of which Deseronto forms a part, and the generosity of our Protestant neighbors, their undertaking has proved a success, as we now have a nice brick church, which is a great improvement on our former place of worship, the Rathbun Hall, kindly lent us by the Rathbun company, and where we had Mass every month for the last four years. The church cost \$3,000 and is near paid for, the Rathbun Co., although firm Presbyterians, giving the building site with their usual good will towards all classes of the community.

Mass was said for the first time in our new church last October, which was crowded with people from the surrounding country who came to join with the people of the parish in returning God thanks for the benefit he has bestowed on the people of Deseronto in the form of our neat little church, which he has enabled them to build in such a short time; and also to hear an able sermon preached by the Rev. Father Gauthier of Williams-town.

The Church will not be dedicated until the return of His Lordship Bishop Cleary from Rome in the spring. Another grievance the people are laboring under, is the want of a separate school, where the children could receive religious instruction every day, as they are sadly neglected in this respect now, but we hope there is a brighter day in store for them, for the Rev. Father McDonough has promised that after the first of March next he will hear their catechism every Sunday after Mass; (we are to have mass three Sundays in each month after that date) and we hope parents will not neglect their duty but will see that their children will have their lessons prepared for each Sunday.

What a pleasing sight it will be to the Catholic traveller, when on board the steamer approaching our village he sees

for the first time our new church, surrounded with the sign of our redemption, over-looking the bay, and when he lands, the first Catholic child he meets will proudly point out the place where he first learned the rudiments of our holy faith. Apologizing for taking up so much of your valuable space.

AN IRISH CANADIAN.

ENTERTAINMENT AT BOURGET COLLEGE.

On Wednesday night, February the 13th inst., at Bourget College, Rigaud, P. Q., particular attention and interest were lent to the praiseworthy proceedings of a dramatic and musical entertainment which was of a most agreeable and interesting nature.

Although the weather and roads were extremely bad they did not hinder a great many members of the clergy, friends of the college, and relatives of the pupils from being in attendance.

At 8 o'clock p. m. the capital programme began to be discussed with exquisite ability and exactness, by all the respective actors. The proceedings were interspersed with a choice programme of comic songs, music and declamations.

The following were the principal actors that took part in the interesting dramatic drama, "Reve et Reveil," and who all succeeded very well in their difficult roles: Masters L. de L. Harwood, W. Poitras, H. St. Denis, D. Gareau, H. Lalonde, O. Mongenais, L. Ladouceur, E. Lalonde, W. Legault, L. Mongenais, D. Grenier, D. Berthelette, A. Brule, W. Aubrey, and J. Boutin.

The actors of the comical drama, "Les petites miseres de la vie humaine," were: Masters E. Choquette, W. Poitras, W. Legault, H. St. Denis, L. de L. Harwood and E. Lalonde.

Between the different acts the college band executed artistically very choice pieces, the college choir rendered skillfully one of the most harmonious trios, styled "Dedice a Colone," by Sacchini. Mr. H. Lalonde favored us with a most beautiful song, also Mr. H. Major sang and declaimed with much ability and comeliness a beautiful piece entitled "The trials of a student at college." We must not forget to mention the great musical butchery and dialogues, "The two fishermen," which was irreproachably well acted by Masters O. Mongenais and E. Lalonde.

The directors succeeded in carrying out everything pleasantly and satisfactorily.

The entertainment was highly creditable to both the college and pupils. We are happy to note such events, as they tend to engender an attachment between the public, the pupils and the college. After the accomplishment of the different parts that comprised the soiree, the assembly took their departure, bringing with them a happy souvenir of which the evening was the echo. Hoping that the directors of the college will soon present them a similar occasion to come and pass few agreeable, interesting and profitable hours.

X. X.

Galileo and the Inquisition.

"If one attacks the Romish Church," says a writer in the Chicago Appeal, the organ of the Reformed Episcopalians, "Galileo is the gun of the largest calibre. If one assails Christianity, Galileo is a whole battery. The popular impression is that Galileo was a pious, truthful, learned man of science, who was hung, drawn and quartered by the Christian religion. In the face of all the tears, abasement and indignation which has been vented over this one solitary scientific 'martyr,' it is almost cruel to tell the truth about him. He is such a magnificent weapon against the Jesuits that we Protestants are loth to give him up. But let us do justice even to the devil. Galileo's condemnation was the work of the scientists of his day; his enemies were his fellow astronomers, who sought to entirely overthrow him. All the protection and support he ever received was, directly or indirectly, from ecclesiastics! The Roman Inquisition repeatedly refused to prosecute him, though urged to do so, and, when at length his scientific enemies who all were advocates of the Ptolemaic System, forced the Inquisition to try him, the Holy office contented itself with permitting him to maintain that Copernicanism was 'scientifically likely in the highest degree, but not to teach that it was absolutely proven.' Under this decree the Inquisition virtually stood between him and his hostile scientific brethren for the space of seventeen years."

Heroism of a Catholic Bishop.

The *Cosmopolitan* of Brownsville, Cameron county, Texas, relates the following instance of a Catholic Bishop during a recent epidemic in that State: During the epidemic at Manzanillo, the priest, being sick, asked for an assistant. The Bishop of the diocese called to him a young priest, and told him to go. "But," objected the priest, "you are ordering me to my death." "It is true," was the reply, "if you are afraid, do not go." The next day the Bishop was missing from his house, and, on inquiry, it was found that he had been seen on the road to Manzanillo. He was prostrated, and, on being overtaken, the young priest before afraid, but by the noble act of his superior brought to a sense of duty, on his knees asked to take the place of the noble Bishop Vargas, who was then going to the aid of his people.

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