

Through the Storm.

BY ROMA PERRY.

I heard a voice, a tender voice, soft falling through the storm; The waves were high, the bitter winds were calling...

Of shies serene, of sunny uplands lying in peace beyond; This tender voice, unto my voice replying, made answer found.

THE SHRINE OF BEAUPRE.

A CANADIAN PILGRIMAGE TO THE GOOD ST. ANNE.

From Our Lady of Martyrs. A few years since, while following out some researches in the early history of our own shrine from the rich collections of documents in Quebec, I was invited to accompany the Sodality or Congregation Anne de Beaupre...

The Sodality of the Blessed Virgin in question dates back to 1657, since which time it has always kept up a corporate existence. For many years back it has had its own chapel in the upper city, just opposite one of the gates leading out to the massive stone Parliament House...

There had been a rain the night before, and a fresh breeze was blowing as we took our places in the boat shortly after six o'clock in the morning. It was one of the steamboats which all the summer long ply back and forth in the service of the pilgrims.

The two hours' sail down the river is very beautiful and inspiring, especially in mid-summer. The broad river stretches out before, and the banks are dotted with trim hamlets clustered around the great stone churches, whose lofty spires are the ornament of the Canadian landscape...

As our pilgrims leave the boat and form in procession, another and much larger procession marches down for the departure. It is an entire parish, which has come down during the night all the way from Montreal, nine hundred or one thousand strong, with a score of priests or more.

Arriving at the church there is still some little time to wait, as the Mass of another pilgrimage is going on; so that we are the third of the day. Finally, our turn comes, and I am chosen for the Mass at the high altar. In the meantime the men sing canticles, which sound well under the great arches of the church from these musical Canadian.

During the Mass other priests give Communion to the pilgrims. After breakfast is over there is time to look around. The church is built of the gray limestone which furnishes the splendid material so commonly used in Canadian public buildings. It is of Roman architecture, and though new not many years ago, they are now prolonging it by the addition of an arch or two.

coll her, date back to the early colony; and in the old Relation we have cures and wondrous graces as far back as the year 1602. Since that time this has always been a place of great devotion, but especially during the last few years. Thus in the single year of my visit 80,000 pilgrims were counted at this shrine.

The devotion to St. Anne was very common among the early pioneers, and many of the people had already been her devout clients at the famous sanctuary of St. Anne D'Auray in Brittany.

Across the road from the present church there still stands a small old chapel, in which are many curious old pictures representing graces received through St. Anne.

Many of the children climb to the very top of the hill beyond the convent, and though it is a very weary pull up, the view from the top well repays the trouble.

Turning back towards the church, we take dinner in the house of the good Redemptorist Fathers who have spiritual care of the pilgrims and keep open table for their accompanying clergy.

THE ARCHBISHOP OF SYDNEY.

The Cardinal Archbishop of Sydney spoke as follows at the opening of a bazaar in aid of the Little Company of Mary, or Nursing Sisters.

Lord's day the beauty of the landscape or wonders of Nature, although these created things, in their variety and their sunshine, what are they but a page of religious instruction written by the hand of the Creator, lifting up our minds from earth to Heaven, and unfolding to us the power and wisdom of the Most High?

fiences than that in which the devoted Sisters are engaged. Like angels of charity they attend the sick in their own homes, and with trained skill and religious devotedness they lavish upon the patients every assistance and every care of which they may stand in need.

And oh! it were a gallant deed, how every race and every creed might be by love combined. Most beloved—yet not forget The fountain whence they rose, Affected by many a rivulet, The steady stream flows down.

MONITUM.

SOME POINTS WHICH IF CAREFULLY CONSIDERED WILL INDICATE WHERE ALONE THE TRUTHS OF CHRIST CAN BE FOUND. In St. Swinburn's correspondence sends to the Indo-European Correspondence the following Monitum, which we find so good, that we will give the benefit of it to our readers:

1. As vice and virtue are incompatible, so also are truth and error. Both He cannot have revealed error as He cannot have commanded vice.

2. Whatever system has been revealed by God must therefore be completely free from error.

3. God cannot be the author of two contrary propositions, such for instance as: "Christ is God," "Christ is not God."

4. The system which affirms that which denies transubstantiation cannot therefore both be true, nor both have God for author.

5. In short, as there is but one God, so there can be but one revelation, one system of truth, one true religion.

6. To assert the contrary would be to say that there is no difference between virtue and vice, truth and error, God and the father of lies.

7. Such propositions, then, as the following, "as long as we do no harm it does not signify what we believe," "all religions are good in their way, and some of them at least are branches of the true Church," contain an implicit denial of all first principles of right and wrong, of common sense, and of the very truth and existence of an all-wise and all-just Being.

8. Eternal punishment is threatened in Scripture as much to those who refuse to believe what God has revealed as to those who refuse to practice what he has commanded.

9. The question is therefore reduced to the following: who are those Truths revealed by God to be believed under pain of eternal damnation? For when Scripture says "He who believeth" and "He who believeth not," it is most evident that something definite is pointed at, and it would be absurd to say that belief in anything, or only in part of the revelation of God, would suffice for salvation.

10. To "believe," "believe in Christ," "believe in the Lord Jesus," and all such expressions can only have one real meaning, and that is to believe all that God has revealed, all that Christ came to teach to mankind.

11. Again then, as there is but one God and one Saviour, so there is but one true religion, and one way of Salvation.

12. How then are we to reconcile with God's goodness and justice the existence of so many conflicting systems in the world? As the Revelation made by God to account for so much vice in the world? Error and vice are the result of the abuse of liberty by man. God is the author of truth, but He tolerates the existence of error as He does that of crime.

13. Which then is the true religion?—It may be recognized by certain signs and essential qualities peculiar to it and to it alone. For instance:—

14. As the Revelation made by God to man must be completely free from error, and as it is a vital error to assert that there can be two contrary propositions, both having God for author, or, in other words, two or more religions revealed by God, any religion which does not claim to be the only true one bears within itself the proof of its own falsity.

15. It is then an essential quality of the true Religion to claim to be the true one to the exclusion of all others.

16. As the system revealed by God must be completely free from any error, any religion which owns to the possibility of teaching fallibly (i. e., with liability to error) cannot be the true one.

17. It is then an essential quality of the true religion to claim infallibility.

may be termed a negatively essential mark of the true Church—that is to say, no Church can be the true one which does not make these claims; and a conclusive argument may be based thereon in the following manner:

26. Among Christians (and it is assumed that Christ is the founder of the only true religion), the only Church making the above claims is the Church in Communion with Rome; therefore she alone can be and is the true Church, the "One Holy, Catholic and Apostolic Church" of Scripture, of tradition, and of the creeds.

27. Another essential quality of the true Church is unity—for as it is of the very essence of Truth to be one, so also must unity be of the very essence of the true Church.

28. To bind together all the nations of the earth (however different in language, customs, and temporal government) in one great religious society possessing Unity of belief in the same truths, of action in the same mode of government, of participation in the same sacraments, of obedience to the same visible head, the claim, the badge, and the avowed prerogative of the Catholic Church, and of her alone.

29. Endless variety and difference of belief in the characteristics, nay, even the very basis of Protestantism.

30. In Great Britain alone there are upwards of one hundred and fifty sects.

31. Visible unity is therefore hopelessly given up by Protestant champions, and two plans are adopted to save appearances.

32. The first is the system of "fundamentals," i. e., some few great truths on which all ought to agree, however much divided as to all other points of faith.

33. But independently of its being inconsistent with the idea of God's attributes to suppose that anything revealed by Him could be unimportant or trivial, the question remains in all its force, "what are the fundamentals?"—and this question has never been settled by Protestants.

34. Another question equally unanswerable against Protestantism: where is this "system of fundamentals" found in Scripture, which is the sole rule of faith of Protestants?

35. The system of fundamentals is therefore fallacious, as there is no unity among Protestant sects even as to the very starting point of what the fundamentals are, and no proof of it where proof to them would alone be valid, i. e., in Scripture, their sole rule of faith.

36. In any case, this "system of fundamentals" is fatal to the cause of Protestantism; for, either the system is true, or it is false. If it is true, then, as the Catholic Church holds and always did hold the fundamentals (for there is no doctrine called fundamentals) by Protestants but what is believed by the Catholic Church), it was an inconsequent, unnecessary, and wicked act to separate from Her, and it is a most dangerous act to remain in open schism with that Church which, avowedly holding the essential truths of salvation, also holds that out of her bosom there is no salvation. If on the contrary, it is false, then Protestantism is also false by the very fact of having been its author.

37. The other plan adopted by Protestant controversialists is to assert boldly that invisible unity in all that is required.

"God," say they, "knows His own people in every sect or religion, the good in all religions are the True Church, and the unity of the spirit existing in their hearts is the only true unity."

38. This is as much as to say: "I will not be revealed, no fixed and definite system of Truth, and that He looks with indifference on all religions, however contrary to one another (a vital error, as is proved above);

39. This invisible Church of Protestants would have then no exterior what, error which it might be known, and could therefore never fulfil the mission of the True Church, which is to manifest itself, and "teach all nations."

40. Visible unity is then an essential quality of the true Church, and is avowedly possessed by the Catholic Church alone.

41. Thus, the claims of infallibility and of visible unity being proper to the Catholic Church and to her alone, constitute a definite and sufficient proof that she alone is the true Church; and it behooves all who are separated from her, as they value the salvation of their immortal souls, to submit to her teaching and join her communion.

42. But if all this be so clear and so logical, how does it happen that there are so many heretical Protestants, men of good sense, of integrity and piety, who still remain Protestants?

43. Cleverness, common sense, integrity and piety do not necessarily involve the possession of Truth; and at all events the vast majority of pious and learned Christians are Catholics. As it has been remarked above, the existence of error is the result of the abuse of liberty by man, and the assumed fact of there being clear and pious men in all religions would be a very false security for remaining in any one of them but that proved to be the only True one.

44. Let Protestants then take "warning," and however much their prejudices may incline them to dislike Catholic doctrines and practices, let them remember the following facts:

1. As it is evident from the very force of logic and reason that, one God and one revelation being admitted, the Truth of the Catholic Church follows as a necessary consequence; whatever she teaches must be True, and whether they like it or not, mankind must submit to her teaching, or incur the eternal punishment threatened to those who refuse so to do.

2. If Protestants will only take the trouble to inquire and examine for themselves, they will find that there is not a dogma of the Catholic Church but what can be victoriously proved both by Scripture, by tradition, and by reason; and that all the objections made by Protestants against her doctrines and practices can be answered and cleared up in the most lucid manner.

3. To conclude: all Protestants in virtue of their very principles are obliged to admit that the Catholic Church "may be True," and to own that if she is, they are in imminent danger of eternal damnation. Let them once more then take warning, and no longer retarding the salva-

tion of their soul on a may and an if, choose the safest, the only safe side.

A firm grasp on the idea of Death, Judgment, Eternity, a real and earnest desire to save his soul, will bring a Protestant very near to the Threshold of the Catholic Church. Prayer and study will soon do the rest.

THE BISHOP OF NORTHAMPTON ON THE PAST AND PRESENT OF THE CHURCH.

London University, July 16.

After the ceremony of laying the foundation stone of the new Church of Our Lady and the English Martyrs at Cambridge (which has been briefly noticed in the interest), His Lordship the Right Rev. Dr. Riddell, Lord Bishop of Northampton, delivered the address. Taking for his text 2 Esdras ii. 20: "The God in heaven helped us; we are His people; let us rise up and build," His Lordship said: These words were uttered by Nehemias at the time when the decree went forth that the temple of Jerusalem should be rebuilt. They were worthy of their consideration on any occasion when they were building up a temple to Almighty God.

In the old law there were three great eras. The first was when there was a tabernacle in the desert, when Almighty God ruled His people and was among them in the desert, and afterwards when they were overcoming their enemies in the land that God had promised them.

The second era was when King Solomon had built his temple and had beautified it with the riches of the then known world. That era lasted for some time, but it came to an end. The destruction of the temple came, and the children of Israel were driven into exile and captivity in Babylon. The third era was that one which began with the building of the second temple at the time of Nehemias.

That went on till the time of our Divine Lord, when He Himself came to establish a new law. Those were the three great eras of the old law, and he thought they might say that there were in the history of the Christian Church in England three similar eras. First came that one which began in the year 156, when a certain King of Britain sent to Pope Eleutherius entreaching him that by his command he might be made a Christian. Missioners were sent from the city of Rome by the then Pope Eleutherius, and they came to preach the truth. They converted a certain portion of the country, and in those times, which were times of danger and times of war, our Divine Lord was present amongst His people, present in the Blessed Sacrament, dwelling more or less as in the first tabernacle amongst the Jews. We read that in those early days chapels were made of the boughs of trees. He had, they might say, no fixed residence. Those were not times when great churches were built. For a time they might say that God, our Divine Lord, Jesus Christ, present amongst His people, moved about with His people from place to place according to the exigencies of the time. Here was the first era. The second era came with St. Augustine who was sent by another Pope from the Holy City of Rome, and the re-conversion of England began. After that time Almighty God, our Divine Lord, God the Son made man, dwelling amongst His people in the Blessed Sacrament, took up His abode in permanent resting-places.

THOSE PERMANENT RESTING-PLACES ARE STILL TO BE SEEN in the great cathedrals that were erected in those ages, ages of faith and sanctity. The Cathedrals of Canterbury and York, of Norwich, Ely, and Peterborough, all these were built by Catholic hands for the Blessed Sacrament and the declaration of the truth, left as a deposit in the Holy Catholic Church. That second era went on for centuries, till at last the desolation came, till at last a certain King, because he would not overcome his own passions separated England from the faith. The second era lasted till the time of King Henry VIII., till the time of the Great and Blessed John Fisher, Chancellor of the University of Cambridge, Bishop of Rochester, a man renowned for faith, learning, and piety, a man who was loyal to his Sovereign and loyal also to God and to His Church; a man who was faithful and true in life and in death. The second era came to an end at that time, when the chain was cut in the chapel of St. John's Cambridge, one night, that particular chain that held the sacred six containing the Blessed Sacrament over the altar. After that came the desolation. That which made their churches great and beautiful, the Blessed Sacrament, was removed, and after that went forth the decree to destroy all the altars. Destroy them from their foundations, remove the retables at the back of the altar, make it level with the wall at the back, and whiten it so that people may no longer know its place. That was the decree. They would find it in history, in the records of those days. After that came, as they were aware, the persecution of those who adhered to the ancient faith; there came all kinds of penal laws; there came fines, there came imprisonments, and there came death. But the third era had dawned upon them. When the penalties were removed and the emancipation came, then the third era began, and from that time Catholic could say "God of heaven helpeth us; we are His people; let us rise up and build." And they rose up and built, and in spite of their poverty different chapels—we would call them chapels—rose up. As time progressed they were able to build churches, churches that could even vie with those that were built by their Catholic forefathers in the ages of faith and sanctity, and they were able to build them without fear. When the second temple was built, they were told that the builders worked with one hand, and with the other they held a sword. They feared to be attacked. It was not so with them. They were able to build, knowing that they were at peace with their neighbors, and knowing that the work would not be hindered. Besides that they worked in faith and gratitude to Almighty God for the changes that had taken place in this country, for

THE MANY CONVERSIONS THAT HAD ALREADY TAKEN PLACE, and in the full expectation that God helped them, the members of His Holy Catholic Church, in the dissemination of the truth. The words he had chosen for his text were true in reference to all

churches and chapels in any part of England, and therefore they were certainly true in reference to that particular Church, the foundation of which they had laid that day, although it had already risen to a certain height. God had helped them. A few years ago a great venture was made by the sanction of the pastor of that place, the sanction of the Very Rev. Dr. Scott, who was then Vicar-Capitular of the diocese, and the large property of the Lansfield estate was purchased for the sum of about £6,000. It was a venture, but God helped them, and a nobleman whose benefactions known all over England, especially at Arundel and Sheffield, came generously forward and stated that he would be responsible for £3,000 out of the £9,000. And then, in reference to the building, Almighty God had blessed a certain person, whom he was glad to see amongst them that day, and he had moved her to come generously forward, and to bear the whole expense of the building of that church. They rejoiced that day because they were able to build a church which could vie with many churches of the good old days.

FATHER TONDIINI ON REUNION.

The following is an outline of the remarks of Father Tondini made in a formal address recently given in London. Its author was the informal instrument for removing the difficulty existing between Rome and the Montanists.

Having frankly declared that he could not possibly speak otherwise than as a Catholic, Father Tondini began by remarking that the scope of the meeting was the very object of Our Lord's prayer: "That they may be one," a prayer which the Church is constantly repeating throughout the world in the very canon of the Mass: "Ut Ecclesiam tuam pacificam ac unam adunam." Then he represented the reunion of Christendom as the most effectual dyke against the spreading of infidelity, and observed that, had it not been for divisions in Christendom, the number of Christians would not be, for eighteen centuries, only the third of mankind. This reunion would be, moreover, of the highest importance for the peace and welfare of the world—not, indeed, as if the Church were to be used to keep down revolutions, this task belonging to the skill and force of civil governments, but because the more the Church is strong and undivided, the more she can be infusing Christianity, both in the rulers and the ruled, either prevent revolutions or make them less disastrous. After this he remarked that if the Church is believed to be a visible society she ought to possess a visible ruling authority, and that it cannot be possibly admitted that the founder—believed to be Divine—of this society has forgotten to tell us where such visible ruling authority is to be found.

"Now," continued Father Tondini, "where outside of the Catholic Church is the visible ruling authority secured from being transferred from a person or a body to another according to all the fluctuations of social and political events," and he illustrated the point by instances taken from the Orthodox Church in Greece, Serbia, Bulgaria, leaving to his hearers to make further applications. Speaking finally of what is called "corporate reunion," Father Tondini observed that whatever reunion, still it necessarily presupposed the existence of an actual body of men believing in all and each of the tenets of the Catholic Church, acknowledging the supreme jurisdiction of the Pope, and represented by some freely adhered to as their mouthpieces. Were such a body to be found, and the essential thus secured, the Pope and the Pope alone, with power and assistance for determining how far, in extraordinary cases, for the sake of unity, for preventing some great evil, for attaining some great spiritual advantage, one may be large in concessions, as exemplified in the existence of Greek, Ruthenian, Armenian, and other Christian communities scattered in various dioceses, and keeping in accordance with the Holy See, their own customs and rites. This said, however, he thought it his duty to lay before the meeting whether and how far the abstract possibility of a corporate reunion can dispense with the duty of each first attending to one's own case, and concluded by an earnest appeal to every one's co-operation in keeping before the public the great cause of reunion.

ARCHBISHOP SEGHERS REPORTED MURDERED.

San Francisco, Cal., July 18, 1887.—It is reported here to-day that Archbishop C. J. Seghers, of Portland, Ore., who has been travelling on the Yukon River, Alaska, since last September, was shot near Nulato, on November 28 last, by his attendant Brother Fuller. The statement is that, Archbishop Seghers was asleep in a tent when Fuller kicked and awoke him, and told him that "one of us two has to die, you are best prepared" and shot him in the forehead with a rifle. Fuller was brought with the body to St. Michael's. The prisoner and the body will come down by the St. Paul in a fortnight.

The Most Rev. C. J. Seghers was born in Ghent, Belgium, December 26, 1839. He was educated at the University of Louvain and ordained in June, 1863, at Mechlin. His first station was at Victoria, Vancouver's Island; was consecrated Bishop of Vancouver's Island, June 20, 1873; was translated as coadjutor to the Archbishop of Oregon City by brief of December 10, 1878, and succeeded on the retirement of Archbishop Blanchet, December 12, 1880. He was transferred to his poor and desolate see in Vancouver's Island at his own request in 1884.

Consumption Surely Cured.

To the Editor.—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully,

Dr. T. A. SLOCUM,

Branch Office, 37 Yonge St., Toronto.