

# The Catholic Record.

"CHRISTIANUS MEI NOMINE ERIT, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY, AUG. 6, 1887.

NO. 460.

**NICHOLAS WILSON & CO**  
HAVE REMOVED  
—TO—  
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HIS BOLDEST OF ALL.

**MICHAEL DAVITT BODIES OF THE WICKLOW**

**MEN WITH A SPEECH OF FIRE.**

At Coolgreany, on the 16th inst. a meeting of the Nationalists was held under the presidency of Rev. Dr. Dillon. Michael Davitt was the principal speaker. Mr. Davitt, who was received with cheers again and again renewed, said: "Father Dion, fellow countrymen, I regret I have not been able to be present at these evictions before-to-day, but that has been owing to my absence in England and Scotland, where I have been addressing a series of meetings upon coercion and eviction in Ireland. I could not, if I spoke to you for two hours, exaggerate the depth of the sympathy which is felt throughout the length and breadth of England, Wales and Scotland for those of our people who are being evicted under present circumstances in Ireland by the legalised bargains of the landlord system. But I wish to tell you this fact in connection with this kindly feeling towards you on the other side of the water, that the sympathy of the British working classes for you will be in proportion to the mainly resistance which you offer to those who, in the name of an infamous law, violate the sacred right of the domestic hearthstone. And I may say that I don't think the people who have been evicted to day are deserving of one particle of sympathy from England or any other part of the civilized world. I confess I feel—I won't say disgusted—but certainly very much disappointed, at THE LITTLE EXHIBITION OF COURAGE that has been shown by Wexford men to day. I don't care how you like those sentiments, my friends. I observe that you are very good cheerers, you can shout a good deal, you can groan at Captain Hamilton, and call names at the emergency men; but when you come down among a thousand or two thousand of you all you did was to cheer and call them names. You will never win from Englishmen or from your own countrymen in America one particle of sympathy so long as you show no more courage than that. I must, in justice to you, say that you have been advised by people in whose judgment you rely probably more than in mine. You have been advised by these gentlemen not to resist. Well, for my part, I would rather be marched off to night to prison and undergo three months on the hardest plank bed in Ireland for having shown some resistance to the legalised marauders who have been here to-day than to go to prison by and by when the coercion act is passed, and sit six months for doing nothing. For my part, I will be glad if I hear in a few months' time that a good many of the young men of Coolgreany are sent to prison under the coercion act, for, from my point of view, they have deserved it from the splendid passive resistance they have shown to the EMERGENCY BURGLES BRIGADE.

I say that when a people, of these Wexford or Mayo, allow their houses to be broken into without showing any resistance—when they permit the right of the domestic hearthstone to be violated, then I will mark up my mind that these are a people that will never fight for the honor or independence of their countrymen. (A voice—We will never fall—talking. If talking and making speeches and cheering could prevent the evictions to-day you would have gained a very easy victory over your enemies. I am proud to have to acknowledge that there has been something like what I will call Bodgey courage shown by a few boys and girls since these evictions commenced. Now, I do not want to be misunderstood—I have not asked the people of Bodgey, nor did I ask you to-day, to do anything that will be rash or suicidal; but I called on them down there to show something like rational resistance in the defence of their homesteads. I put it to you in this way as I put it in England to Englishmen, in defence of the people of Bodgey. Assuming for argument that Bodgey, the landlord, can claim this land as his property, I don't assume that he has that right, but if he has, what claim has he to those cottages, built by the present occupier or his predecessors in title? He has no more claim to them than I have to this land that he calls his own. And when, in addition to gaining possession, he orders his myrmidons to break in, he is acting the part of

**A STORMY DEBATE.**

MR. TIMOTHY HEALY OFFERS TO BREAK MR. DE LISLE'S NECK AND IS STOPPED.  
London, July 29.—On the resumption of the debate on the Land Bill in the House of Commons last evening Mr. Smith, the Government leader, appealed to the House to expedite the passage of the bill, which, he said, would prevent harsh evictions. He would not use any threat, but he would remind the House that unless the bill were through, the committee stage early next week it would be difficult to pass the measure at all.

Mr. O'Kelly, Nationalist, moved to give the tenant six months for redemption after receiving written notice of eviction. After some discussion Mr. Smith repeated his appeal, remarking that such amendments, if persisted in, would endanger the passage of the bill. Mr. Parnell retorted that it was no time for a reasonable discussion of this amendment there was no time for the discussion of any other amendment. The amendment was rejected—164 to 142.

Mr. Morley suggested that the Government allow the tenants one month of undisturbed possession between the service of notice and the execution of the decree. Mr. Balfour accepted the amendment, expressing the hope that the Opposition would attempt to press the Government no further. After further discussion a passage at arms occurred between Timothy Healy and the chairman, the former complaining of Conservative interruptions. The incident was ended by Mr. Healy apolo-

gizing. The excitement continuing, the chairman removed Mr. de Lisle, Conservative, for being disorderly, and refusing him an explanation suspended the sitting in committee and summoned the speaker to the chair. The chairman then reported that during the last division following the Healy incident, Mr. de Lisle came to him and remonstrated for not being allowed to explain, whereupon Mr. Healy approached and said, "Come out, Douglas, if you are a man. If you interrupt me again I will break your neck."

The speaker demanded an explanation. Mr. Healy said he felt no regret for the course he had taken, and he was willing to abide the consequences. The speaker named Mr. Healy and Mr. Smith moved that he be suspended. Mr. Healy immediately took his hat and, standing in the centre of the House before retiring, said:—"I beg that none of my friends vote against this motion." The motion to suspend him was carried without a division. The sitting in committee being resumed, Mr. Chance, Nationalist, arose to speak. Being interrupted, he called the attention of the chairman to the jeers from the Government side, (Cries of "De Lisle," "Sir William Vernon Harcourt implored the chairman to use his authority to prevent systematic insult and provocation from below the gangway opposite. (Cries of "Order.") The members opposite, he said, might move to suspend him if they liked. (Opposition cheers.)

The chairman noting that there was no question before the House, the discussion of amendments was continued. Mr. de Lisle again called for a cessation of the debate, but it was refused. Mr. Chance moved an amendment providing that while a tenant is in actual occupation he shall not lose the privilege of voting at elections. Mr. Smith promised the chairman of the Government side the matter and the amendment was withdrawn. Mr. Smith called the speaker's attention to the accusation of Sir Wm. Vernon Harcourt that the Opposition had been subjected to studied insult. Such language, he said, was absolutely irregular. The speaker agreed with Mr. Smith and said that he had not noticed any particular section of the House was guilty of provocation. Mr. Smith then declared that he was satisfied. At this point Sir Wm. Vernon Harcourt, who in the meantime had been absent, returned to the House. He invited Mr. Smith to make any charges in his presence, but the speaker having repeated his remarks and the chairman having confirmed them the incident closed.

**A BIRD'S EYE VIEW OF THE PART OF ST. JOSEPH'S PARISH IN THE DIOCESE OF LONDON.**

Our readers will doubtless enjoy tracing back with us the history of this Parish from the day of its present prosperity to the bygone years of its weak beginning when the humble and scattered worshippers, meeting in some haphazard room, little dreamed of the splendid church which the future was to bring forth. As a sacred jubilee reminiscence, it may be noted that so long ago as 1835, mass was celebrated in a warehouse on the bank of the creek, where the great mill now stands on Sixth street. The Right Rev. Bishop Power was the celebrant and among the few survivors of that early congregation, Albert Robert, (now Past. Cur.), now in Great Bend, Kansas), is one and well remembers singing during that service. A few more church items, referring to a period to be more fully described, may be here given in honor of this zealous layman. When Father Jaffe came to Chatham mass was attended in a wagon shop, belonging to Mr. Reardon, then in the old school house on the site of the present Central school. High mass was celebrated in that school house on Trinity Sunday, when Mr. Robert sang for the laying of the corner stone of the late St. Joseph's church in 1847. The wall of the church was built that same summer, and work was suspended till the spring of 1848.

Mr. Robert and his father volunteered to raise the ceiling and rafters for the roof and worked for six weeks, as nobody else would undertake the work, at the sacrifice rate of 25 cents a day, without board. Retracing the narrative a little we find that the present parish was ORGANIZED about the year 1847, by Rev. Father Jaffe, who resided then at the Jesuit college, in Sandwich. He drew together all the Catholics of the town and from the country around, and used to occupy for Divine service a very small house yet standing on King street, at the corner of William street bridge. Some members of the congregation yet living made their First Communion in that unpretending building.

With the growing prosperity of the town and congregation, was felt that a regular church building was an absolute necessity for the enjoyment of the rites and sacraments of religion. A subscription list was vigorously initiated and the complete record now lies before us, in an admirably concise form and in beautiful penmanship, up to March 15, 1846, signed Eberts Bros., Detroit, and presided by W. Ebert, Esq., sr. This ancient document is ruled in four columns. The first shows the number of the district, the second the name of the subscriber, the third the amount in pounds, shillings and pence, and the fourth gives remarks. Timothy Neal's seems to be the largest single subscription, £16, but the Eberts and other families gave conjointly large sums. Two shillings and sixpence was the smallest contribution. Some gave in work or materials. The total amount subscribed was in round numbers, \$13,000,

a very handsome start for a fund in those days. The late lamented Right Rev. Bishop Lefevre of Detroit, laid the corner stone of the late church in the year 1847. The See of London was not then established and Bishop Lefevre was the nearest resident Bishop. The whole of Ontario west of Kingston was then governed by the Bishop of Kingston, and as there were then no railways in Canada, travelling was difficult, and consequently the Bishop of Detroit was invited to lay the corner stone of the church. All the inhabitants of the town attended the ceremony and all denominations were much pleased with the edifying discourse of the good bishop. The nave of the church was the only part then constructed. The wings were added in 1857. About that time the

**FIRST PRESBYTERY** was erected, and Rev. Father Jaffe then came to reside in Chatham. Previous to the building of the priest's house, the good Father boarded with the family of Mr. P. O'Flynn. He used to stay in Chatham two Sundays in the month. The rest of the time, he was in the country towns, founding fresh missions—Wallaceburg, Toward, Blenheim, Tilbury, Thamesville, Bothwell and some others were all the fruits of his zeal. Mr. Patrick Kelly, late of Harwich, was the oldest of the pioneers, and spent much time in going round the country with Rev. Father Jaffe, to collect money for the Chatham church and bring together the Catholic brethren. All the numerous family of Mr. Kelly were very zealous and rendered much service to the church. Mr. J. B. Williams was also one who did all in his power to further the views of the good Jesuit Father.

**OF THE RESULTS,** during the administration of the Separate school was built and the new cemetery was consecrated, and the removal of the remains of the parishioners from the old graveyard took place. After the passing of the Separate School Act in Canada in 1861, Father Jaffe was very anxious to establish a school. A few children were collected in a same dilapidated house, which stood on the site of the present handsome school house. Finding this building too wretched for habitation, the Rev. Father had the lower part of the parish converted into a comfortable room, and there the boys and girls of the parish were taught for some years. The tower then stood at the east end of the church and was afterwards removed. Rev. Father Jaffe left Chatham finally in the year 1860. He was succeeded by

**REV. FATHER FERARD,** who purchased the first musical instrument for the church and organized a choir. An organ harmonium was procured and the late Mrs. McCosker presided. She gave her valuable services gratuitously. Father Ferard was succeeded by **FATHER COUNELLEAU,** who purchased the beautiful glass chandelier and also bought the organ used in the late church. Father Counelleau was succeeded by

**FATHER BAUDIN,** who erected the new school house and arranged the new cemetery. Father Baudin was the last of the Jesuit Fathers and was followed by Rev. Father Hours and the rest of the

**BASILIAN.** Father Hours opened the new school house and earnestly for the good of the school, doing all his power to encourage both teachers and children.

**THE FRANCISCAN FATHERS.** The present Rector, the Rev. Fr. William O. S. F., came to Chatham, on the kind invitation and earnest solicitations of His Lordship, the Right Rev. Bishop of London, on the 16th day of Jan., 1878, with three Franciscan Fathers, one of whom still acting as assistant priest of the parish, the Rev. Father Michael, O. S. F., the Rev. Fr. Eugene having been appointed at that time as Superior and Pastor, but to the regret of St. Joseph's parish, his stay was of short duration. In August of the same year the Rev. Fr. William succeeded him. Under his administration the present beautiful parsonage was built in the year 1879; the school house which was totally destroyed by fire was rebuilt, and under his pastorate the present new church, noble in its architectural designs, and cathedral-like in its dimensions, is being built. The Rev. Fr. Michael and Rev. Fr. Pacifico, who were sent here from Cincinnati by their superiors in the month of August of last year to assist in St. Joseph's parish and to attend to the final mission in Blenheim, are working hand in hand with the Rector for the spiritual and temporal advancement of the parish. The building of the new St. Joseph's parish is an undertaking of financial concern, as the cost will be about \$75,000. The people here are poor but full of energy and zeal for the glory of God; we do not hesitate to say that they will succeed. St. Joseph's parish desires to thank each and every one who has by subscription or donation added materially to its fund.

**Powderly or Strong Drink.**

Now, a few words about the great curse of the laboring man—strong drink. Had I 10,000,000 tongues, and a throat for each tongue, I would say to each man, woman and child here to-night: "Throw strong drink aside as you would an ounce of liquid hell." It sears the conscience, it destroys everything it touches, it reaches into the family circle and takes the wife you have sworn to protect and drags her down from her pinnacle of purity into that house from which no decent woman ever goes alive. It induces the father to take the furniture from his house, exchange it for money at the pawn shop, and spend the proceeds in rum. It damn everything it touches. I have seen it in every city east of the damming, and I know that the most damming curse to the laborer is that which girdles from the neck of the

**CATHOLIC PROGRESS.**  
THE CHURCH UNDER PERSECUTION ADVANCING ALONG THE LINE—HUMAN JUSTICE NO BARRIER TO GOD'S POWER.  
The following article from the non-Catholic New York Sun will be instructive and consoling to Catholic as well as a refutation of the oft expressed opinion of anti-Catholic writers who give utterance to the false opinion that the Catholic Church is losing ground in Catholic countries.

No one thinks of disputing that the Catholic Church has made great gains during the last quarter of a century in Great Britain and in the United States. There is, nevertheless, a current notion that the admitted progress among nations traditionally Protestant has been counterbalanced by grave losses in countries historically and still nominally Catholic. That this impression is ill-founded is vigorously maintained by the author of a striking article in the last number of the *American Catholic Quarterly Review*. The writer, Mr. A. F. Marshall, contends that even in the examples of Italy and France, which are usually cited to prove the contrary, the Church of Rome is actually stronger than before the political revolutions which began in 1859 and culminated in 1871. When we remember that Gambetta and the heirs of his ascendancy in the Chamber of Deputies have insisted upon treating clericalism as an enemy, it seems at first sight a bold paradox to affirm that under the French Republic

**CATHOLICISM IS BETTER OFF** than it was under the pious despotism of Louis XIV. Mr. Marshall, however, does not hesitate to pronounce an absolutism, which used religion as a handmaid, more pernicious to the growth and spiritual influence of Catholicism than a republic which threatens by abolishing the Concordat to thrust religion quite aside. He declares that Louis XIV. did more harm to religion than M. Constant or M. Paul Bert, for the reason that "it is better to have a Government which is even anti-Catholic in temper, and which, therefore, avoids the scandal of hypocrisy, than to have a Government which so combines religion with the world that the latter is senior partner and director." That France has no longer a Catholic Government, of course, is undeniable, but there is among her people, according to the writer in the *Review*, a larger proportion of fervent Catholics than there was two hundred or twenty years ago.

**LET US MARK THE GROUNDS,** for this assertion. "Leaving out of the reckoning," says Mr. Marshall, "the peasantry of France, who have always been what they are now, intensely Catholic, of higher classes and the middle classes are higher-toned Catholics to-day than they were when Casarism used the Church. The Bishops are high-toned because they rebuke an infidel Government instead of flouting their eyes and ears to an immoral Government. The aristocrats are higher-toned, because they keep their religion and their politics distinct, and no longer aim at an impossible mixture. The business classes are higher-toned, because they have their principles differentiated and know exactly which is the Church, which is the devil. In the old Verbal wars of the world, the flesh and the devil were all in active fraternity with the show of faith." There seems, in truth, to be no lack of good sense and sound reasoning in these conclusions, but how, it may be asked, can they be reconciled with the irregular taint which is commonly supposed to defile French literature? The taint is perceived, but it appears to foreign and cursory observers. "The French Catholic literature, in the sense of Catholic journalism, is," we are assured, "abundant in bravery as in circulation."

**EVEN OF THE SEcular PAPERS** "the vast majority are most respectful towards religion." That the small minority are "blatant and atheistic" is in fact a sign of health, since religion and irreligion thus have their separate camps, and nail their respective flags to the mast. There is none of the hypocrisy with which journalism in Protestant countries has sometimes been reproached. As to Italy it is not gained that the Catholic Church has been deprived of her former temporal power, and has seen many sources of revenue cut off by confiscation. But is the hold of the Church upon the people weakened? Has she suffered any actual loss of Catholic souls? According to Mr. Marshall, "the answer is, and most emphatically, she is not. Numerically there are as many professing Catholics as there were before the Garibaldian aggression, and as to the force of the Catholic religion in the Italian life, it is as keen as it was before the persecution."

**PROOF OF THIS ASSERTION** is submitted in the fact that those who exercise the franchise constitute a much smaller proportion of the Italian population than do those who vigorously abstain from taking any part in the elections. An most of these abstentions are acknowledged to be due to the Pope's interdiction, it forcibly argued that the "Papal party is an imperium in imperio, and that the Papal imperium is the national one." In other words, the Church has lost no ground in a religious sense, even in the peninsula for "the elements of the Italian life which are now anti-Catholic would have been so under any circumstances." Where so impressive a case can be made out for the self-sustaining power of Catholicism

bottle, I had rather be at the head of an organization having 10,000 temperate, earnest men than at the head of an organization of 100,000 drinkers, whether moderate or any other kind.

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**DANIEL O'CONNELL:** "YOU ENRICH the manufacturers of England and sea land, and leave your own workers idle, and then you talk about your patriotism!"

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**BRANTFORD NOTES.**  
St. Basil's annual picnic is again stirring our people and they are trying to improve upon all former efforts. The men seem to be more energetic than usual, fearing to be left in the shade by the ladies of the congregation. Arrangements are being made for a good afternoon and evening of outdoor sport. A lacrosse match between the Otters and Dominions has been arranged and a baseball match between the Wisner and Grand Trunk teams in the Manhattan League series. And there will be numerous other means of enjoying the day out of doors. Good music will be provided by two bands, and there will be a plenty of good things for all who hunger or thirst. It seems hardly necessary to refer to the work the ladies are doing by way of preparation—it is enough to say that the good reputation they have earned as caterers and entertainers will not be jeopardized. And we are all going to have more fun and make more money at this picnic than we ever did before.

At the recent collegiate entrance examination Lily Hawkins and Joseph Haffie from the separate school passed.

Mr. Maurice Quinlan has been elected to a seat on the separate school Board in the room of his father, the late Joseph Quinlan, J. P.

Mr. Patrick Ryan is one of the city assessors for this year.

Miss Mary Nolan of New York is spending her holidays here.

Be sure and remember the picnic, Tuesday, Aug. 9th.

**THE VATICAN AND THE KNIGHTS.**

Cardinal Gibbons was seen at Baltimore on Tuesday, on his return from Washington, and in reference to the Pope's decision on the Knights of Labor question said that while he had not yet received any official communication from Rome on the subject he thought it probable that such a document was now on its way from the Vatican. "In the question at issue," said the cardinal, "the distinction between direct approval and abstention from interference must be clearly borne in mind. His Holiness has never been asked to approve the organization of the Knights of Labor. The tenor of the document prepared and submitted by me to the Pope last winter was that the Holy See should remain neutral, at least so long as the Knights of Labor clear of anarchy, socialism or any other courses of action at variance with the doctrines of the church. I would be sorry and surprised to hear that the Knights of Labor had been condemned by the Holy See."

**The Retort—Courteous.**

**Pittsburg Dispatch.**  
"You believe St. Patrick drove the snakes out of Ireland?"  
"Mike—'Yes, sir."'  
"Now just look at it moment. Where could he have driven them to?"  
"Mike—'B'gad, it's meself that been thinkin' he drove him into your whiskey!"

The church of Mexico, Mexico, contains a remarkable veil of great value. For nearly three centuries Spaniards were in the habit of viewing a jewel to the Veil of Our Lady of Mexico, if they returned safely from a voyage to Spain, until in Maximilian's time the veil was jewelled to the value of about forty thousand pounds.



BY ROSA PERRY.

**Graduation.**  
BY J. O. HOLLAND.  
Heaven is not reached at a single bound,  
But we build the ladder by which we rise  
From the lower earth to the vaulted skies,  
And we mount to its summit round by round.  
I count this time to be grandly true,  
That a noble deed is done, and done  
Lifting the soul from the common sod  
To a purer air and a broader view.  
We rise by the things that are under our  
feet,  
By what we have mastered of good and  
evil,  
By the varied deposed and passion slain,  
And the vanquished ill that we nourish  
mean.

We hope, we strive, we resolve, we trust  
When the morning calls us to life and  
light,  
But our hearts grow weary and ere the  
night,  
Our lives are trailing in sordid dust.

We hope, we resolve, we strive, we pray,  
And we think we mount the air on wings  
around the realm of things,  
While our feet still cling to the heavy clay.  
Wings for the angels but feet for men!  
We borrow the wings for the way—  
We may hope and resolve and aspire and  
pray,  
But our feet must rise or we fall again.  
Only in dreams as a leader throws  
From the western camp the sapphirine  
wall,  
But the dreams depart and the vision falls,  
And the sleeper wakes on his pillow  
of stone.

Heaven is not reached at a single bound,  
But we build the ladder by which we rise  
From the lower earth to the vaulted skies,  
And we mount to its summit round by round.

**THE STORY OF A CONVERSION.**

Perhaps no conversion of our own day has created so great a sensation as that of the noted French intellect, Leo Taxil. For years he figured before the world as the great leader of what is called modern free thought; and suddenly, while in the sober maturity of the fullness of manhood, when his intellectual powers enjoy their greatest vigor, and his physical strength is best preserved, he deliberately got counter to the utterances hitherto put forth, and illustrates in his own conduct the truth of the great fact that thought must rest upon some stable foundation supplied from outside the human mind—that there must needs be an infallible support upon which reason must rest pursuing its investigations. In an age when the only thing certainly presented something, which to the eye of faith may perhaps appear not unusual but which to those influenced by the prevailing erroneous notions of liberty—who are therefore incapable of realizing the power and influence of divine grace—appears as something extraordinary and calculated to attract attention and reflection.

So great a commotion was caused by the conversion of Leo Taxil, that he deemed it necessary to publish a book, in order to lay before the world the truth of the happy event, and the manner in which he came to his accomplishment. He issued a large volume of some 400 pages, entitled *Confessions d'un ex Libéral* (Confessions of an ex Free-thinker), and every page furnishes most convincing proofs of the sincerity of this most remarkable change of life. In the lines that follow we present a condensed translation of the last chapter of M. Taxil's work, and we have no doubt that it will be perused with interest by our readers, for whom it may contain not a little that will be found instructive and edifying.

"Whilst I was multiplying my scandals," writes M. Taxil, "and employing all my efforts to lead souls away from the Church, there was one who prayed fervently for me. Josephine Jogan, my father's sister, who had held me over the baptismal font, ever thought of me with all a mother's love and care. Through all the follies and blasphemies that marked my unhappy career, her thoughts were all centred upon her godchild. But I went too far even for her.

"One day a calamitous attack, of which I was the chief instigator, was publicly made against the venerated memory of Pope Pius IX. Not content with my own falsehoods, I deliberately caused others to invent new charges, and then, carried away by extravagant rage, I organized a coterie of non-accomplishers and pledged them to direct all their efforts against the Papacy.

"My godmother then formed a heroic resolution. 'Since my prayers do not suffice,' she said, 'I shall make a complete sacrifice to God, all that I have.' She was the only one in our family that possessed property, and it was all the result of her own industry and economy. Her income enabled her to satisfy the benevolence and love for the poor for which she was so well known, and daily give succor and aid to those in misery and want. Now she devoted herself to the poor and the stolidism of a Christian who judges himself in order to do violence to Divine Mercy. Without reserving anything for herself, she abandoned the world and entered religion. She vowed herself to prayer, to the last moment of life, in the convent of Notre Dame de la Reparatrice, at Lyons, where she was calico-factory as Sister Mary of the Seven Dolours. Oh! blessed a thousand times be thou who didst offer thyself a holocaust to the Lord in reparation for my crimes! The good God whom I had defied, could not remain deaf to such a sublime appeal.

"Of the great sacrifices which had thus been made in my behalf I knew nothing. For a long time I had had no communication with my relatives, and my dear godmother never addressed me the slightest reproach. Silently and alone she prayed for me, without ever giving the least intimation of the devotion in which she was engaged. It was only after my conversion that I learned of all she had done. I continued on my unhappy career, sowing tares everywhere in the vineyard of the Lord, daily and hourly instilling the hatred of Christ, and bidding defiance to the patience of God.

"Taxil then goes on to narrate the circumstances attending the carrying out of a project he had formed to dishonor the memory of the sainted heroine of France, Jeanne d'Arc. He undertook the composition of a work upon the life and times of this noble woman, with the fixed and avowed intention of making his effort the most venomous attack upon

religion that could possibly be made. To this end he had his agents diligently searching libraries and archives throughout Europe, with, however, little or no result for the purposes he had in view. As may be imagined, this was a great disappointment to him; but the issue may be best expressed in his own words.

"On the 23rd of April I wrote an article, in which I swore that nothing should ever make me give up my fight against religion. After sending the paper to the printer, I again betook myself to the history of Jeanne d'Arc. All these repulses and contradictions to my abandoned redoubt and all at once I experienced a singular helplessness throughout my whole being. I seemed to hear a voice within me, saying, 'Fool that you are! can you not realize that Jeanne really died those visions of which she spoke? Wretched man! can you not bring yourself to think of a human being accomplishing a supernatural mission! In spite of your impious skepticism and incredulity, can you not understand that the supernatural exists?'

"For some moments I was unconscious. Then, as I came to myself, I seemed as though my whole past life was clearly portrayed before me. I thought of my first good Communion and my first sacrilegious Communion; I saw my father, my mother, my good godmother; I went through the happy days of my childhood, and the long bitter years of my anti-clerical life; I thought of the sincere friendships of those from whom I had separated myself, and the implacable hatred of the secretaries with whom I had become allied; I recalled my falsehoods, my injuries, my follies. These thoughts, rushing through my mind, overcame me, and I burst into tears.

"'Forgive me, O my God!' I cried, 'forgive me my blasphemies. Forgive me for all the evil of which I have made myself guilty.' I looked myself in my room, and for the first time in seventeen years I knelt and prayed.

"When evening came I said nothing to my wife about the change that had taken place. I would partake of nothing at dinner, but the want of appetite caused no surprise, as it had been of frequent occurrence through work and preoccupation. I had formed a resolution to profit by the earliest opportunity to secure absolution for my offenses.

"Next morning, at eight o'clock, I went to the Church of St. Martin, and called for a priest, 'no matter what one.' The curate was at leisure then, and came to the confessional. I knelt and thought to make my confession without letting him know who I was; but it was not long before the good priest found that he had no ordinary penitent to deal with. He gently interrupted me, and begged me to come again at another time, as mine was a reserved case." Thus, notwithstanding my own good determination, my confession was not then heard. However, as my resolution had been firmly taken, and wishing to relieve my conscience, I called on the curate at his pastoral residence, where I introduced myself to him, and for a long time we conversed together, not as a confessor and his penitent, but like two intimate friends. I need not say what was the surprise of the good priest when he learned who I was.

"Three days afterwards, at a meeting of the Central Committee of the Anti Clerical League, I handed in my resignation. The announcement of this event appeared in the *Saint Public*, of Lyons, and brought upon me a general attack from the republican press. I had intended to make a sincere and simple retraction of all my writings, and, after establishing the true nature of certain facts that had been perverted in a wrong light, then to disappear quietly from public notice. I did not count upon being obliged to re-enter the political field.

"From the day on which it became known that I was determined to make a public retraction, my wife and some of those intimates connected with me in the work of the League continually harassed and reproached upon me. My home was made almost intolerable through the taunts and accusations of my wife, and her constant entreaties not to bring what she called disgrace upon the family.

"Soon after the public announcement of my new action, the *Groupe Garibaldi*, of the Anti Clerical League, summoned all its members to special meeting, for the purpose of voting 'the expulsion of Citizen Taxil.' The secretary had sent me a formal notice to attend the meeting, but several of my friends advised me not to go, on account of the danger to which I would expose myself. 'But,' I said, 'I know my former companions. They are, most of them, good, honest workmen; mistaken as I was myself, but meaning well. They are not cowards, to take advantage of their numbers and attack a single man.' And so I went to the meeting, but not unarmed. I was prepared to defend myself in case any attack should be made upon my life.

"I found the hall in which the meeting was held filled not only with the members, but with a number of Freemasons, strangers to the League, who were present to take part in the proceedings. My entrance caused the greatest surprise, as the opinion had prevailed that I would not dare to come. An indistinguishable tumult ensued. Cries and threats of all kinds were heard from every side. The president rapped loud and long, and after some time order was restored. Then, turning to me, he said: 'How can you dare come here and face men who are about to vote on your expulsion. You are certainly not a fool. You must be a comedian, a coward. You have never for a single moment believed in religion and you will never believe in it. Here, after having formed and organized seventeen thousand followers, after having established this grand anti-clerical movement, you deliberately re-nounce it all! You are a traitor. It would have been much better for you to have killed all these men you see here than to betray them in such a manner. But you can not deceive us. The truth is that the Vatican has paid you dearly for this move. I defy you to prove that you have not been bought over.'

"I was about to answer, but the president broke in with, 'We have nothing more to do with you. It was mean and cowardly of you to come here.'

"'Well,' I said, 'if you did not wish to see me here, why did you summon me?'

"Then followed another uproar, and,

after order was restored, the question of allowing me to be heard was put to the assembly, and a majority vote gave me the floor.

"'I am not here,' I exclaimed, 'to make any excuses whatsoever. The expulsion that you are about to vote is precisely what I may have asked for. If I have obeyed your summons, it is because I wished to declare that I have not been guilty of any treachery towards you. The traitor general is the one who delivers his army to the enemy; the traitor is the secret agent who acts as a spy upon his comrades, and is paid for his work. Now, I have never been a spy among you, and I do not intend to give you up to your opponents. For many long years I remained with you, because I believed that the true cause was that of the anti-clerical movement. I have discovered that I was in error. It seems to me that I have the right to retract according to my convictions, but I do not compromise you in any way by leaving your society. Not one among you will ever experience the least mishap on account of my return to the friends of my childhood. You may say that I have renounced the flag of free thought, but say not that I am a traitor to you.'

"Then followed another scene of confusion and tumult. There were cries of 'Let him speak,' and 'No; let him go,' and arms were raised threateningly towards me. I was greatly moved, for many of those now menacing and clamoring against me were but a few days before my most intimate friends. My heart was wounded, for it had cost much to break with those men. I reproached myself with being, to a great extent, the cause of their deception and blindness. And I managed to make myself heard. With eyes filled with tears, I told them of my gratitudes because they did not believe the Masonic calumnies concerning my honesty.

"'Then why do you renounce us?' they cried.

"'I do not renounce you as friends, but I can no longer associate with you as members of this League; for I am convinced that I have been too long been walking in the wrong path. If you do not understand me now, I hope the day will soon come when you will see the honesty and sincerity of my motives.'

"One of the members of the Central Committee then arose and read my letter to the *Union*, and said: 'Citizen Taxil, rather than write such a letter you should have blown out your brains.'

"Further discussion ensued; reproaches, accusations, threats were made against me, and finally the president closed the scene by putting the question of my expulsion to the vote of the assembly. It arose and was carried by a long majority. I rose and said: 'I renounce free thought, and I retract all I have written and said. I am a traitor and never shall betray a person.' Then, calmly as I had entered, I left the hall while howlings and threats were shouted at me from all sides.

"The day following this famous meeting I received a visit from the parish correspondent of the *Catholic Times* of Liverpool, who, after a long conversation, offered to introduce me to M. de Rende, the Apostolic Nuncio at Paris. I accepted the offer most gratefully, feeling how unworthy I was of the high honor of being received by the representative of the Sovereign Pontiff.

"Mgr. de Rende received me with the greatest cordiality. With kindly interest he questioned me on my childhood, anxious to learn the details of the circumstances that led to my separation from the Church. I told him everything plainly and frankly—my dispositions, my companions, the different masters under whose direction I had been placed. Then, in response to an inquiry as to my future intentions, I said: 'My home has now become the abode of discord. My wife and I propose to separate amicably. I shall go and end my unfortunate life in some monastery, there to pray and to do penance until my last hour. One of my friends at Lyons is now seeking to procure for me admission into the Chartreuse.'

"The Nuncio said: 'Do not act too hastily in this matter. You may be led to do that which you would afterwards regret. I believe that a retreat—a short retreat of four or five days—would be good for you now, and restore peace and tranquillity to your soul. In your present state of mind it would be wrong to take any definite resolution for the future. Besides, you have no right to separate yourself from your family. It is you who brought irreligion and impiety into your home, and the way of penance for you lies in seeking to remove the evil consequences of your acts. Then, to separate from your family is wrong to do so, we may well hope that God, who has been so good and merciful to you, will one day open the eyes and change the hearts of those who are dear to you, even as He has done to yourself. Pray, pray. Be kind, be charitable, be patient. Your wife and children will see that your return to the Church has not taken from them your affection, and, by the grace of God, this trial, which after all, is just and merited, will not last long.'

"I thanked Mgr. de Rende for his most consoling words, then, falling at his feet, I said: 'Monsignor, to you, representing the Holy See, I offer the expression of my sincere sorrow for the past, and my most respectful and unreserved submission for the present and the future.' His Excellency blessed me, and then raised me up and embraced me, and we parted.

"On the 31st of August I began a retreat of four days, in a religious house on the outskirts of Paris. The time was passed in prayer and meditation. My confession was heard, and on the 4th of September the Rev. Father O., having received the necessary faculties, gave me absolution.

"Then there occurred to me the thought of making a pious pilgrimage. My only desire now was to visit my saintly godmother, in a great measure, been the cause of my conversion. Thus, on the 13th of November, I had the great joy of

renewing my First Communion in the little chapel of the Convent of Our Lady of Reparation, near Fouriers.

"The next day I visited Mgr. de Rende, where twenty years before I had the immense privilege of making my First Communion. My arrival was nearly unnoted; for I had only a few days previous written to the Rector, requesting him to receive me. Oh! how can I express my delight at beholding once more the college in which the best days of my boyhood have been passed! The very first person I met was the Rev. Father Saurer, who had prepared me for my First Communion. His disciples out his head with the simplicity of a child. How good it was of Almighty God to bring him there at this time! For, like myself, the venerated priest, happening to pass through Villefranche, had resolved also to make a short call at Mgr. de Rende.

"The deepest interest I inquired after all of the Fathers whom I had known; some were deceased, and others dispersed in distant countries. The college no longer wore the cheerful appearance of former days; for the governmental expulsion had been particularly aimed against Jesuita. Hence only four or five Fathers remained to guard the estate and direct the studies; for the present professors were ecclesiastical laymen.—And I was one of those who in the name of Liberty had clamored for the expulsion of religious! Alas! what a subject of remorse for the rest of my life!

"The Rev. Father Rector, after conducting me through the corridors and classrooms, led me into a gallery, on the walls of which were suspended all the *talavera* of the 'Roll of Honor' since the foundation of the establishment. My own name figured frequently on those of 1864—65, and, much moved, I expressed myself greatly surprised that it had been left, as it had, to the Fathers who were my teachers. 'At Mgr. de Rende's,' observed the Father, 'we never doubted your return to God, because you made a good First Communion.'

"On the 18th I returned to my home, my family having been brought to recognize the sincerity and devotion of my conduct, and given every assurance of the future happy results of our life together.

"May every Catholic soul, who by faith knows how to appreciate the grandeur of Divine Mercy, unite with me in prayer that our good God may give me the esteem and grace of perseverance! May they pray for those who are dear to me, and for all those unhappy creatures whom my evil writings have deceived and turned away from the sanctuary of religion!

**WAYS OF SOCIETY.**

**ITS TREASURY, FOLLIES AND PASSIONS DESCRIBED BY CARDINAL MANNING.**

The Cardinal-Archbishop of Westminster preached recently at the Church of Our Lady, St. John Wood, London. His Eminence, who took some forty-five words: "Therefore, if you be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of the Father. Mind also things which are above, for you are dead and your life is hid with Christ in God," said: "Our Disciple Paul, when the forty days were accomplished, and his disciples out of Bethania, and as he talked with them, He lifted up His hands and blessed them, and He was borne up and the clouds received Him out of sight. And the disciples watched Him as He ascended and strained their eyes to follow Him, and when they could see Him no more, an angel said: 'Ye men of Galilee, why stand ye looking up into Heaven?' A strange question, for what else should they look? They had lost their Lord and their Master and Friend; they had lost One that was dear and precious to them, they had lost Him in Whom all their happiness had been for these forty days after He rose from the dead—all was now gone. He had lived in the midst of them, drawn their hearts to Him, attached them to Himself, and then ascended out of their sight.

**THE TWO MASTERS WE MUST CHOOSE BETWEEN.**

Well, the question of the angel is easily answered. They were looking up because they had ascended with Him who was taken from them. This was a great lesson for us. Our Divine Lord warned the people not to lay up treasures upon earth, where the rust and the moth corrupt it, and where the thieves come and steal it, but to lay up their treasures in Heaven, because, He says, 'Where your treasure is, there will your heart be also.' This is to say, that if your treasures are in Heaven, you will be Heavenly minded, and if your treasure is upon earth you will be earthly minded. There is nothing between these two conditions; there is no third state. We must everyone of us be either Heavenly minded or earthly minded. No man can serve two masters. Our hearts must be in Heaven or upon earth. St. John says: 'Love not the world, neither the things that are in the world, for any man that loveth the world, the love of the Father is not in him.' And St. John goes on to say 'the concupiscence' (that is, the desire of the flesh and the desires of the eyes and the pride of life) are not of the Father."

The desires of the flesh—what does that phrase represent? The gross life in which men indulge themselves in food, in eating and drinking, in sloth, in bodily indulgence, and in all that belongs to a gross life. This is one of the things of the world. If this man loves it, lives in it; if he makes it his treasure, he is dead while he lives; he is not of the Father and will never see His face.

**THE REFINED SINS OF THE MIND.**

Next the desires of the eyes—what are they? They are the refined sins, not the gross sins of the body, but the refined sins of the mind and the will and the imagination. There are some whose eyes are fixed in the eyes of the world, whether they live for the world, or whether they live for its praise, or its wealth, for its flatteries, for its enjoyments. There are some who are the most cultivated men, their intellect unfolded and refined to a very fine degree, and without any bodily sin of life.

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Through the Storm.

BY ROMA FERRY.

I heard a voice, a tender voice, soft falling through the storm;

The waves were high, the bitter winds were calling, yet breathing warm.

Of shires serene, of sunny uplands lying in peace beyond;

This tender voice, unto my voice replying, made answer found;

Sometimes, indeed, like clash of armies meeting,

Arose the gale; but over all that great voice kept repeating, "I shall not fail."

THE SHRINE OF BEAUPEPE.

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...

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 scenes received through St. Anne...

On a terrace of the hill, a little higher up, there is a small convent school for the children of the village and surrounding country...

The two hours' sail down the river is very beautiful and inspiring, especially in mid-morn. The broad river stretches out before us...

As our pilgrims leave the boat and form in procession, another and much larger procession marches down for the departure...

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...

The high vault over the nave is painted in dark blue, and the whole church, though not fine, has a massive look...

The wondrous worked at this shrine of "the good St. Anne," as the habitants call 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...

And among other, arise from former sailors, painted half under the tossing waves and in great need of some miraculous interposition...

Below are the names of the donors and the date of their happy escape. In front of this little chapel is the fountain and no pilgrim goes away without drinking of its waters...

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...

And oh! it were a gallant deed, How every race and every creed Might be by love combined...

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

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

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

The first is the system of "fundamentals," i. e., some few great truths on which all ought to agree...

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...

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

The system of fundamentals is therefore fallacious, as there is no unity among Protestants even as to the very starting point of what the fundamentals are...

In any case, this "system of fundamentals" is fatal to the cause of Protestantism; for, either the system is true, or it is false...

That is 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...

It is a most dangerous act to remain in open schism with that Church which, avowedly holding the essential truths of salvation...

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MONITION.

SOME POINTS WHICH IF CAREFULLY CONSIDERED WILL INDICATE WHERE ALONE THE TRUTHS OF CHRIST CAN BE FOUND.

1. A vice and virtue are incompatible, so also are truth and error.

2. Although God may tolerate them both, He cannot have revealed error as He cannot have commanded vice.

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

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

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

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

7. 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.

8. 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...

9. 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.

10. 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.

11. 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.

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

13. 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 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.

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

15. 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.

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

17. There is one religion which makes these claims: therefore that religion is the only true one.

18. It is the Catholic Religion.

19. The claims of infallibility and of being the exclusive way of salvation are then in reality the most positive indications of truth.

20. And the violence with which these claims are resisted and denied by all Protestant sects is the most conclusive evidence of error.

21. What is termed by Protestants "intolerance" is in reality nothing more than consistency. It is "tolerant" to condemn any one who would assert that 2 and 2 made 5—that certainty of faith is greater even than mathematical certainty. Truth is necessarily and of its very essence intolerant of error; and as God cannot give His glory to another, neither can His exponents on earth, the Church. Truth and certainty begot what the world calls "intolerance." Error and doubt begot what the world calls "liberality."

22. From all the above it may be gathered that the claims of infallibility and of exclusive Truth constitute what

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

London Univers, 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 entreating 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 afterwards 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, 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 MOUNTAINS WHERE THEY ROSE, FILLED WITH MANY A VIOLET.

THE 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 TONDINI 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 et adunam congreges." Then he reprobated 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 nations—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 using 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, "nowhere 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, 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 MUDDERED.

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



THE CATHOLIC RECORD

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Approved by the Bishop of London, and recommended by the Archbishop of St. Boniface, the Bishops of Ottawa, Hamilton, Kingston, and Peterboro, and leading Catholic Clergymen throughout the Dominion.

Catholic Record.

London, sat., Aug 6th, 1887.

CHRISTIAN UNION.

We read in the American for June 18th an article on the new movement for Christian union among Protestants, which, in some parts amusing, must, on the whole, be instructive to Catholics. Our contemporary begins by saying that there is a significance not fully appreciated in the proposal for the union of American Protestants in one body emanating from the Protestant Episcopal church in several forms recently, but more especially from the High Church section of that denomination.

a Christian country—mainly, adds the Philadelphia paper, through other agencies than those of the Episcopal Church, and to see if their own communion were blotted out, the loss to American Christianity, while great would not be fatal. With all due respect to our esteemed contemporary we doubt if many English High Churchmen would be prepared to make any admission so very sweeping. Some American High Churchmen may be prepared to go that length, but the English High Churchman holds his head too high to thus give away his case.

clearly are thoroughly American in sentiment and in speech, but the majority of these you will find in the rural districts of the east, or the less cultured, or more progressive, communities of the West. We do not think that the influence of that religious body has been or is as a whole conducive to the growth of a genuine American national sentiment, and that it can lead in a reconstruction of American Protestant Christianity on the basis of unity in Church government. Nor do we think that the mass of American Protestants will ever see anything in the worship and government of the Episcopal Church to commend itself to their judgment.

IRISH LANDLORDISM EXPOSED. We resume in this issue the discussion of Irish landlordism's claims and rights. We have seen that the argument of those who, like the Chicago Tribune's correspondent think that "tenant right means landlord wrong," is based on a false assumption, viz, that the Irish landlord wishes to enjoy all the privileges, without discharging any of the obligations of the feudal lord of old. From what we have already stated and demonstrated it is clear that the Irish and British landlords of to-day are but Crown tenants in the enjoyment of privileges and incomes, based on rapacity and fraud.

landlords in existing the tenant unable to pay the grinding rent that their own Cabinet measure declares to be exorbitant; and there is at the same time being forced through the Commons a coercion bill of a most cruel and sanguinary character, solely for the benefit of the landlord and Orange minority in Ireland. The Tribune then justly concludes: "It will be seen from what has been said that our correspondent when he talks about 'competition,' 'the rights of landlords,' and their 'ownership' of the land, he displays a very comprehensive ignorance of the whole subject. His reference to the 'tenancy' of the land lords, to their 'forbearance,' and to their 'necessities,' is the veriest rot. The term 'rascal' has been properly applied to them."

PILATE'S SENTENCE. There is at present going the round of the press a document purporting to be a translation of the sentence pronounced by Pontius Pilate against Christ. If it were an authentic document it would be an important testimony to the truth of the Gospels, as it would of itself serve to show that the Evangelists wrote with so full knowledge of the facts that they must have been ocular, or at least contemporaneous witnesses, of the facts which they narrate. But if the document is spurious, the public should be on their guard against giving to it any credit. The faith of Christians does not rest upon doubtful or spurious documents. There is a mass of undoubted and reliable evidence to prove the truth and authenticity of the gospels, and there is no need of relying upon forgeries to vindicate the cause of Christianity. To do so would be to furnish sceptics with an argument which they are not slow in using. They pretend, falsely, of course, that Christianity depends for its support upon spurious evidence. So far is this from being the case that there exists a line of witnesses beginning with the days of the Gospels and extending downwards during the three centuries which followed the establishment of Christ's Church, whose evidence cannot be gainsaid. These witnesses include Catholics, heretics, Jews and Pagans, and their testimony proves to demonstration the truth of the Gospel narrative. The Acts of Pilate constitute one of these witnesses; and though these acts are not themselves extant, there is sufficient evidence to show the substance of their contents.

were addressing the Emperors and Governors of the Empire. On another occasion also the Acts of Pilate were edited by St. Justin, namely, when held at Rome a public discussion with the philosopher Crescens. If quotation were a falsification, Justin would not have dared to have 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 founded with the authentic Acts of Pilate to which Justin, Tertullian and Eusebius refer. The document of which we speak 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 carried out "on the 25th March the 17th year of Tiberius, during the lifetime of Anna and Calphas." Now it is known that Tiberius began his reign on the 19th August in the 14th year of Christian era, the 17th year of Tiberius must have begun on the 19th August, 30: and the 25th of March of that year would be 25th of March A. D. 31; however, the closing months of that year were counted as the first year of Tiberius, the second being reckoned the beginning of the following year, the date would be 25th March A. D. This date occurred on a Saturday, former date, 25th March A. D. 31 on day, which evidently does not agree with the day on which the crucifixion place, which was Friday. This discrepancy alone would stamp the document unauthentic, unless, indeed, the date is going the round of the present, 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 year and following 28 years. Adding 66 times 28 to 31 we obtain so that the days of the week of 31 correspond with A. D. 1878 only. The 25th March 1879 falls upon a Saturday, New Style, which was Sunday; and 25th of March A. D. 31 was also Sunday. As regards the precise date of the crucifixion, there exists some difference of opinion. The most probable seems to be that which assigns it to 3 April 33. This date is founded on the following considerations. St. John the Evangelist began his preaching in the 15th year of Tiberius, 133. This we learn from Luke iii, 1. This would be some time after 19 August A. D. 28, probably springtime A. D. 29. The baptism of Jesus was, therefore, most probably the last half of the year 29. The gospel St. John mentions after this four baptisms of the Pasch observed the Divine Saviour. This would bring the celebration to the year 33, this being the occasion on which He was condemned and suffered death. In that year Paschal lamb was eaten on Thursday April 2nd, and thus the day on which Christ suffered is estimated to be April 3rd. The date we have assigned for the crucifixion has a remarkable confirmation in the Annals of Phlegon. This historian relates that "in the year of the 202nd olympiad occurred the greatest eclipse of the sun which was ever witnessed. It occurred the sixth hour of the day, (noon) so dark, that the stars appeared in the sky. There was also a great earthquake which threw down many houses in Bithynia." This accords perfectly with the date given in St. Matthew xxvii, 45, 51: "over the whole earth, until the 9th hour. And behold the veil of the temple was rent in two from the top, and the rocks were rent." St. Paul wrote about the year 125; so it was sufficiently near the event to access to the most accurate information on the subject. Tertullian also states that "the darkness which occurred the moment of Christ's death is recorded in the public archives." (Apology) This was not a natural eclipse, for it occurred at the time of the full moon, when natural eclipses can never take place. It was, therefore, a miraculous darkness, expressly by Almighty God to manifest how the awful crime of the death of Christ had perpetrated, and which Nature could not passively endure. Let us try to look upon this life as thought but dreams, and the misery of the trials which man upon us without repining. If we shall find little difference between our servitude, and prosperity and adversity, the diadem of the monarchs the shackles of the slave.—Chateau



AUG 6, 1897.

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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.

Mr. 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.

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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.

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.

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 20. Readers of the Monitor will remember the account of the departure of Most Rev. Charles Seghers, D. D., Archbishop of Vancouver's Island and Ataska, for the North, in order to place missionary priests among the Indian tribes of that remote section of the world.

Among the passengers by the Dora was Rev. Paschel Toi, S. J., who was one of the two Jesuit Father who accompanied Archbishop Seghers on what proved to be his last visit to that section of his pastoral charge, and from Father Toi 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 Toi 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, 1886, for Alaska on the steamer Ancon.

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 Sitka Indians.

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NEGRO CATHOLICS.

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.

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was attended 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 swiftest 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.

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.

On Tuesday morning, 19th July, a solemn annual festival 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 Fayelle, sub Deacon; Rev. Father Rudkin, master of ceremonies.

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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.

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By the 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.

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OBITUARY.

Mr. Daniel O'Neil, 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.

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.

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 three years' duration, at the age of sixty-nine years and eleven months.

Mrs. Ellen Roche, London. At the family residence, 246 Grey st., on July 29th, occurred the death of Mrs. Ellen Roche, wife of Mr. John Roche, in the 46th year of her age.

On July 26th occurred in this city the death of an estimable Catholic lady, Mary, wife of Mr. Patrick O'Neil. She was in the 51st year of her age. By all who knew her she was much respected for her very many amiable qualities.

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.



The Inspector General of the Royal Irish Constabulary has issued a circular to the men of the force, apprising them that the Queen has been pleased to accord them special favors...

The tenants on Mr. Webster's Niobolstown estate (County Kilkenny) have been granted an abatement of 25 per cent on their rents...

The Right Rev. Bishop of Ossory has just promoted the following students: Rev. Martin Holahan, St. Patrick's; Rev. Edward O'Keefe, Mullinavat; Rev. John Walsh, Tuillabherin...

The evictions have provided an unprofitable bit of business for the Governor-General and Canada. Disaster in his farm-gleaning at Leppanra, ruinous wages to the "emancipation" gang for care taking the graves of the cattle...

On Saturday, July 21, a meeting was held in the Mayor's Room, Drogheda, for the purpose of adopting measures to form a Defence Fund for the tenants of Lord Massena...

On Thursday, July 7th, Justice Harrison opened the Commission of Assize for the county of Kildare, at Naas. Addressing the grand jury, he said: "Gentlemen of the grand jury of the county of Kildare, I am happy to tell you that I believe your duties as far as they are of criminal nature, will be light indeed..."

At Conna Petty Sessions, on July 5th, Michael Donovan, an evicted tenant of Mr. Pope's property, in that district, was charged with attempting to stab with a pitchfork Patrick Small, a laborer on his evicted farm...

At Malloy Petty Sessions, on July 5th, John Burke and his sister Margaret were charged with assaulting a bailiff named Boland on the occasion of the eviction of the defendant's father...

Mr. Justice O'Brien, in opening the Limerick City Assize, on July 8th, congratulated the Grand Jury on the freedom of the city from crime, and expressed the wish that its prosperity may be commensurate with so gratifying a state of things...

THE HISTORY OF THE FACTS, FIGURES, AND FRIENDS CONCERNING THE WESTERN PEOPLE, JULY 6.

The history of the brief but gallant struggle made against English tyranny in the close of the last century is now known to most Irishmen, and possibly most of all to Westfordians. The part which our forefathers played in that memorable fight is one of the highest records in our history...

It is stated by the London Standard that the Government intend to give immediate practical effect to the Coercion Act, when it becomes law, by "proclaiming" the counties Cork, Kerry, and Clare. Why they should proclaim any of these counties is not intelligible...

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We regret to announce the death of one of the oldest and most respected of the clergy of the diocese of Clogher, the Very Rev. Canon McCuskey, who departed this life on Wednesday, July 6th, after a life devoted to God and his people...

The late mail advices from Galway state that a large force of police had been assembled at Loughrea, to protect the bailiffs who are to execute a number of evictions in the district, on the estates of Sir Henry Burke, Mrs. Lewis, Lady Westmeath, and Captain Cowen...

It is more rapidly improved by relief from physical suffering than in any other way. Step on your friend's corn and the pain is like a red-hot iron. Putnam's Pain-Expeller, by quickly and painlessly removing them, insures good nature. Fifty imitations prove its value. Beware of substitutes. "Putnam's" sure, safe, painless.

"I was very sick with bowel complaint. Two physicians did me no good. I tried other medicines but all was no use until I tried Dr. Fowler's Wild Strawberry. The next day I was like a different man. Geo. H. Pascock, of Stroud, Ont.

"I attacked with cholera or summer complaint of any kind send at once for a bottle of Dr. J. D. Kellogg's Dysentery Cordial and use it according to directions. It acts with wonderful rapidity in subduing that dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine say it acts promptly, and never fails to effect a thorough cure.

"After suffering with dyspepsia, kidney disease, loss of appetite and pain in the head until discouraged, I heard of E. B. B. took two bottles and am happy to say I feel as well as ever." Mrs. Rufus E. Merry, New Albany, N. S.

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C. M. B. A.

Resolution of Confession. At a regular meeting of Branch 25 of the Catholic Mutual Benefit Association...

That Whereas Almighty God in His all-wise Providence, has been pleased to afflict our much-loved Brother M. J. Cleary...

And be it resolved that a copy of this resolution be sent to Brother Cleary and to the official organs of our society in Canada...

Kilgus Falls, Ont., July 23rd, 1887. Mr. James B. Brown, Sec. C. M. B. A. Dear Sir and Brother:—On Friday evening the 23rd inst., assisted by Bro. Thos. Farrell of Branch 10, I instituted Branch No. 61 at Merritts. This branch commences with 15 members...

Officers of Branch 61: District Deputy, Spiritus Advisor—Rev. A. P. Allan, President—G. H. Horey, First Vice President—John J. Giblin, Second Vice Pres.—Peter Flaherty, Rec. Sec.—Thos. M. Giblin, Assistant Secretary—John McNally, Financ. Secretary—Patrick Phillips, Treasurer—M. O'Connell, Marshal—John P. O'Reilly, Guard—Laurence Jordan, Trustees for one year—Darcy Dockery, John McNally, John Byron, Trustees for two years—Pat. Duher, M. J. Ogan.

Stratford, Ont., July 30th, 1887. To the Deputies of the C. M. B. A. in Canada. Brethren:—I have mailed each of you the new form of deputy's report. You will, at the earliest opportunity, assist each branch in your district and make an examination as per instructions in the report. Deputies should make themselves thoroughly conversant with the laws of our Association so they may be able to give all desired explanations.

Branch medical examiners and secretaries, when writing to the Grand Secretary, or sending medical certificates to the supervising medical examiner, should see that their letters and parcels are sufficiently prepaid. The trustees and finance committee of the Grand Council of Canada were highly pleased with the condition of C. M. B. A. affairs in our Grand Secretary's office.

New York has now 107 branches, an increase of 11 since last G. C. Convention; Pennsylvania has 41 branches, an increase of 7; Michigan has 46, an increase of 1; Canada 61, an increase of 15. In Ohio there are 24 branches; in Kansas 5; in Massachusetts 1; in Illinois 1; in Kentucky 1; in West Virginia 1, and in Colorado 1. Since January 1st, 1887, to July, the C. M. B. A. has issued 9 assessments, the

A. O. U. W. has issued 15, and the C. K. of A. 18. The C. M. B. A. Reserve Fund was a grand idea. The C. M. B. A. paid to the heirs of deceased members in 1878, \$22,000; in 1879, \$64,000; in 1880, \$90,000; in 1881, \$68,000; in 1882, \$100,000; in 1883, \$101,130; in 1884, \$135,000; in 1885, \$181,000; in 1886, \$248,348 and so far in 1887, \$90,000, making a total of about \$1,069,478. The C. M. B. A. now represents an insurance of \$32,000,000.

The following question has been submitted to the Grand Secretary: An applicant's application for membership in the C. M. B. A. was approved; he was duly "initiated" for and "initiated." He was notified by the branch Secretary to present himself within the constitutional time for "initiation," but immediately after receiving said notice he was seized with severe illness and could not comply with conditions of said notice. May the members of the branch meet at their hall on regular date of meeting, and then adjourn to said applicant's residence, and initiate him? If such initiation be not legal, should said applicant die, would the Association be liable for the payment of his beneficiary?

In the "McParlin case" Judge Terris charged the Jury that an initiation was necessary to constitute membership, but that we were unable to prove that such was the case at the time Mr. McParlin was admitted, the constitution not having been printed or promulgated. All our branches will remember the McRee case. He was killed the same day that he was to be initiated. But the Association was not held liable.

CATHOLIC PRESS. Colorado Catholic. Riches and knowledge are trust, which God gives his creatures to be wisely used. They are so often abused, that it is refreshing to read of generosity like the following: "The action of an American banker of California in giving \$30,000 to place building an orphan asylum, to be placed under the care of the Sisters of Charity, is an example for those who have been favored by heaven with an abundance of the material things of earth."

AMALGAMATED ASSOCIATION OF LIARS, IRISH LOYAL PATRIOTIC UNION. This is to certify that you have been admitted a Member of the above Association, having fully qualified yourself, and you are now eligible to act as Office Bearer. The English Government appear to have taken this apportion to heart, for the cable telegraph informs us that—in view of the new Coercion Act, in regard to the Irish, the British Government has decided to amend the list of Irish magistrates. Many of the older ones will be placed on the pension list and will be replaced by younger and more active men.

What a Fortune-teller Says. Our best patrons are married women, some of whom come to us every month, and in many cases remain up by the year. Their most frequent inquiry is about their husbands, whom nine tenths of them seem to entirely and absolutely distrust. "I want to know if my husband is faithful to me," is a question they invariably pose at us, and we as a rule, invariably demonstrate that he is. You see, we dare not tell them anything else, or we would lose their custom. We have male patrons but not many—not more than ten per cent; and about thirty per cent are young ladies who want their prospects in life unfolded. But married women are our main support, and the secret of our success with them lies in telling them just what they would like best to hear.

Another remarkable cure is established for the water of Lourdes. Thos. Hallahan, well known of Oakland Cal., was induced by friends to try some of the water of Lourdes. For years he was completely crippled; so much so that he had to be rolled around in his chair, caused by spinal irritation. His case was declared incurable by some of the most distinguished physicians of the Pacific coast and he had given up all hopes of

recovery. He used the water as a final hope and the result was miraculous. His restoration to health was instantaneous and to-day he walks abroad perfectly cured. In compliance with a vow of making a pilgrimage to Lourdes, he has returned fully restored and speaks much of the many cures he saw performed at the time of his visit. London Universe.

Professor Tyndall is a very great Irishman in the scientific world. He knows all about bones and stones and things; but he "goes off his nut," to use the picturesque familiar language of the streets. He has vowed to preserve what he terms the Union, would hang that "degenerate gamester, Gladstone," as high as Haman, and talk blood and fire with all the wild incoherence of a Salvation Army captain bound in an orange sash lent by Mr. Colonel Sanderson.

An interesting and striking incident marked the last moment of the Jubilee Coercion Bill in the House of Commons. A London evening paper says that after the division was called, Mr. Gladstone was making his way alone and at the head of his followers through the lobby. Just as he came to the point where the tellers await the voting members he caught sight of Mr. Parnell, also alone, approaching the same spot through a side lobby.

It is certainly a glorious consummation to arrive at on the very day the Coercion Act was resolving the Royal assent to have Lord Salisbury admitting what he said the Plan of Ompaign, against which the Coercion Act was aimed, was a just and necessary organization; to have Mr. Goschen declare that the judicial rents, which three days before he was swearing as an executor to the O'Callaghan estate, were unjust and should be reduced, and to have the whole Tory and Liberal-Unionist Party meet in solemn convocation and deliberately put upon record that in lending the force of the Crown to clear the properties of the Brocks the O'Callaghan estate, the Landowners and the Clergymen they were siding and abetting a gang of robbers to take vengeance on victims they had seduced. Whatever be the upshot of the situation, this is one of those great conspicuous facts which carry conviction with them into minds the most perverse reasoning falls.

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The Archbishop of Notre Dame des Victoires, Paris, counts 1,061,886 members. They are found in every part of Christendom. As soon as a man receives into his heart the full light of the Incarnation, two self-evident truths arise upon his reason: the one, the presence of Jesus in the Blessed Sacrament; the other, the love and veneration of His Blessed Mother. They follow by the necessity of consequence.—Cardinal Manning. During the celebration of his Golden Jubilee the Holy Father will sometimes officiate in St. Peter's, in order that the great influx of pilgrims may have the happiness of seeing him and assisting at his Mass. The great hall over the portico or vestibule of St. Peter's is now undergoing a thorough renovation, and it is expected that the grand ceremony of canonisation announced for the Jubilee will take place there.

LOCAL NOTICES. The bal of Summer Stock of Dry Goods selling at Cost Price for Cash during next 30 days, at J. J. GIBSON'S. For the best photos made in the city go to Mr. E. W. BROWN, 280 Dundas street, 7th fl., and examine our stock of frames and photographs, the latest styles and finest assortment in the city. Children's pictures a specialty.

GRAPE.—Dealers in grapes would do well to communicate with Mr. Philip Whalen, of Pelee Island, for terms. This gentleman is one of the largest grape growers in Canada. Conveyance, Catholic, for new book, endorsed by Archbishop Lynch, Bishop Walsh, Archbishop Duhaney, Father Dowd, of Montreal, and all the clergy. Large percentage of proceeds of sale donated to leading Catholic institutions. A great bonanza. Sure sale to every member of the Catholic Church. State canvassing experience in applying for agency.—The PAORL'S PUBLISHING CO., Toronto, Ont.

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MISS CALLAHAN & Co. GAZETTES.—The O. Logograph of Mr. Parnell, issued by you, appears to me to be an excellent specimen of the Irish press. MICHAEL DAVY.

We guarantee our "PARNELL OILOGRAPH," (Copyrighted,) the only correct likeness of the Irish Premier, on painting. Size 2 1/2 x 3 1/2. Mounted in tubes on receipt of \$2. CALLAHAN & Co., Publishers, Victoria street, Montreal. Agents Wanted. Liberal terms.

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THIS INSTITUTION, CONDUCTED BY the School Sisters de Notre Dame, is situated on Victoria street, WALKERTON, ONT. The grounds are spacious and the building, which has been provided with a fire escape, is commodious. The course of instruction is commensurate with the age and social position of the pupils. For further particulars apply to SISTER SUPERIORE.

MALE TEACHER WANTED. MALE TEACHER, HOLDING SECOND CLASS CERTIFICATE, for senior department Brockville Separate School, to commence at next forward copies of testimonials and state salary expectations. Duties to commence 1st Sept. Applications must be in or before 27th August. Address VERT REV. DEAN GATVAIN, Brockville, Ont. 46-37.

TEACHER WANTED. A FEMALE TEACHER, HOLDING A Second class Certificate (for Ontario), for North Bay B. O. Separate School, duties to commence August 15th. Duties to commence at next forward copies of testimonials and state salary expectations. R. C. H. Board, North Bay P. O., Ontario. 46-37.

TEACHER WANTED. A FEMALE TEACHER, HOLDING AT LEAST A Third-class Professional and Second class Unprofessional Certificate, and competent to take charge of a choir, to teach the Separate School of Parkhill for the balance of 1887. Apply, stating salary and references, to E. S. QUINN, Secretary, Parkhill, Ont. 46-37.

TEACHER WANTED. A FEMALE TEACHER, HOLDING A Third-class Certificate, for the B. O. Separate School, Wallaceburg, to all positions of assistant teacher, choir, etc., from September. Applicants to state salary and furnish testimonials.—PATRICK MCCABON, Secretary-Treasurer. 46-37.

TEACHER WANTED. FOR THE ROMAN CATHOLIC SEPARATE SCHOOL of Hibbert, S. B. No. 3, to commence August 15th, 1887. Second or Third Class Certificate. Application to be made personally to Edward Roach, Trustee, Address Edward Roach, Jr. Trustee, Hibbert, Dublin P. O., Ont. 46-37.

TEACHER WANTED. FOR THE SEPARATE SCHOOL, OFFER for balance year 1887. A first-class teacher, one capable of taking charge of a choir preferred, to whom a liberal salary will be given. Duties to commence Third Monday in August next. For particulars enquire Trustees R. C. H. S. O., 46-37.

NATIONAL LOTTERY. The Monthly Drawings take place on the THIRD WEDNESDAY of each month. The value of the lots that will be drawn on WEDNESDAY, the 20th Day of July, 1887, — WILL BE — \$60,000.00. TICKETS—First Series..... \$1.00 Second Series..... 0.25 Ask for the Catalogue and prices of the Secretary, S. E. LEFEBVRE, 19 St. James Street, MONTREAL.

College of Ottawa OTTAWA, ONT. UNDER THE DIRECTION OF THE OBLATE FATHERS. Special Attention Given to the Sciences. A VERY COMPLETE CHEMICAL LABORATORY SPACIOUS GROUNDS FITTED FOR ATHLETIC GAMES. GYMNASIUM COMPLETE. Terms per annum for Board, Tuition, etc.: Commercial Course, - \$150 Classical Course, - - 160 Civil Engineering, - - 170 CLASSES WILL OPEN ON SEPT. 7TH. Send for Prospectus giving full particulars. REV. F. J. B. BILLAND, O. O. M. I., DIRECTOR.

VOLUME 9.

Fly Not Yet Away. (Air—"Fly Not Yet.") To Prince Albert Victor, who landed in Ireland on Monday and departed on the following Thursday.

Fly not yet! 'Tis just the hour, Coercion, with her vengeful scour, shall speed abroad her wings of night, And from our life screen Freedom's light Now shadowed by a Throne!

Fly not yet! your festive cheer, As though you were a nation's heir, Oh! stay! your dance be o'er a grave, A shroud as gay aloft will wave As banners in the sun. Oh, stay! and greet undimmed eyes On wounds your brethren have made, Where how we still can keep awaiting: 'Tis the faint' rain' tapers showing, Oh! stay! Oh, stay!

Fly not yet! your kindred's laws Shall open soon your prison's jaws; Oh, stay and mark the calm disdain 'Tis makes your brethren fall in vain On backs that will not bend. Now, stay and mark the rule that tends To make your nation's name renowned; And if you have a kinder heart than mine, For men still hidden here; The birds who have a veil at your heel From birth were formed to crouch and kneel.

THE WAYS OF GOD. TWO REMARKABLE CASES WHERE THE ACCIDENTAL PRESENCE OF A PRIEST SAVED A SOUL. BY L. W. REILLY. This anecdote was told by me to the editor of a Catholic newspaper: When Father K... was stationed at Palatka in Florida he had to make periodic trips to a den of only missions. On one occasion when he went to De Land he was met at the wharf by an acquaintance, who, after greeting him, said: "There is a young man at Blank's who is anxious to see you."

"Is he a Catholic?" inquired the priest. "No, Father, he is not—well, he ought to be. He is baptized and made his First Communion. But he's nothing now. He drifted out West in his early youth, and lived for years where there was no other Catholic. Missionaries occasionally visited, but he never had a chance to get the good fortune to be at hand. Consequently he fell away from the knowledge as well as the practice of his religion. Finally he took to attend Protestant meeting-houses, wherein itinerant preachers held forth at irregular intervals. His health began to break down last year, owing to the severity of the climate, and he has come here to locate."

"No, Father, he's not sick. His lungs are weak and his system's run down, but he's able to do light work, and is as lively and chipper as a cricket."

"What does he want with me?" "I presume he desires to put himself under instruction to return to the Church. He was here recently, and when he found out that I was a Catholic he seemed drawn to confide in me. He told me his whole history. When he came to speak of his illness he said that lately he had been at the point of death in one of the Territories, and that his go across of dread was, as he put it, 'one source of the river without being acquainted with God.' All along he had been eager to meet a priest. When I told him that you would soon be here, his face flushed with pleasure; but as he is working in the day long at the mill, he begged me to request you to visit him. Indeed the last words he said as he bade me good night were: 'Now, don't forget; tell him to please come right away.'"