

The Catholic Register

"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

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MATTERS OF MOMENT

"Saturday Night" on New Regulations—Mixed Marriages and Choirs.

The last issue of "Saturday Night" has upon its front page a very fine and doubtless very true cut of Pope Pius X. and Monsignor Bisleti, who holds the office of Master of the Chamber. There is also a short article which speaks of His Holiness as one who before being called to his present high estate, had the reputation of being a charitable priest rather than a haughty prelate. "He is esteemed the world over," says Saturday Night, "as the kindest of men, and yet it is a curious fact that since Pope Pius assumed spiritual sway over the Roman Catholic world, there has been much turbulence, notably in France, while orders have gone forth forbidding marriages between Roman Catholics and Protestants and closing choirs against female singers. These and other new church regulations of a narrowing tendency are causing a great deal of murmuring in Canada and the United States." The thing that struck us most in reading the above was the curious proximity in which our contemporary places the kindness of the Holy Father and the turbulence that has occurred during his reign. One could almost see an implication in the statement that turbulence was a result of kindness, or that despite the world-wide reputation of His Holiness as a possessor of that virtue, other forces in his make-up are such as to counteract all the benignity and mildness of his disposition, so much so that the preponderance of those other forces was sufficient to obliterate altogether the usual effects of kindness. As our contemporary is usually most fair in its remarks in our regard, we take it that the expression with reference to His Holiness was just as the thing appeared at the moment of writing, and there may be others also who have formed the same conception of the situation.

To our mind the personal kindness or unkindness of the present spiritual head of the Church has little or nothing to do with present conditions. When an ecclesiastic becomes Pope, certain duties immediately attach themselves to his office, and the carrying out of these duties, especially if they touch on matters of discipline, may very often appear to be inspired by any virtue rather than that of kindness. It is so in all walks of life. The sway of the earthly head of the Church is by no means an isolated exception. Regarding lines, forms along disciplinary lines, it is a proposition very easy of acceptance, that in its course easily gathers much that must be renovated or utterly destroyed, and, too, it is easy to see that the reign of any one Pope is far too short to permit of the entire process of "house-cleaning" being accomplished by him. The late brilliant head of the Church, Pope Leo XIII., knowing this, directed his energies along certain specific lines. He did not scatter his forces. The great interest he took in labor problems, for example, and the weight of his pronouncements upon them were evidenced by his encyclicals and their effects. His present Holiness found other problems of sedition and corruption that had for years been simmering and seething in France, at last bubbled over, and it was only when that Napoleonic and Church contract known as the "Concordat" was broken by a one-sided wrench, that duty rose superior even to kindness and His Holiness reminded his bishops in France that as bishops and children of the Church their first duty was to their Chief Bishop and their common spiritual father. Kindness is not always evidenced by indulgence, and the firm attitude of His Holiness which met with the unanimous response of allegiance from the hierarchy of the one-time eldest daughter of the Church, was exactly the same attitude that would have been assumed by any judicial Pontiff irrespective of his character for kindness or the reverse, and the response of the bishops would have been the same whether the issuer of the slogan cry to allegiance was by nature of the most kindly constitution, or on the contrary, a martinet of the most pronounced type. Men of each class have sat on the Chair of St. Peter, but in matters of either dogma or general discipline, the natural virtues or the lack of them in the personal make-up of him who holds the Keys counts not at all.

The statement that the rules regarding mixed marriages and women singers in choirs have a "narrowing" tendency is on the part of Saturday Night rather a hazardous one. Mixed marriages in any age have never been considered a benefit to society. In the Old Testament we are told that God's people were forbidden to marry with the daughters of the nations about them. In our own time thoughtful pastors of any denomination will not counsel marriage between persons of different religious persuasions. The fact that one party to a marriage contract was a Baptist and the other a Methodist, was, we know from personal observation, the source of years of discord in a certain household. Instances similar to this could be enumerated without end. The Church, then, is only acting within the scope of a reasonable and reasonable institution when she adopts means to prevent her children from placing themselves in positions which will unfailingly surround them with special difficulties, in addition to those by which the path of life is inevitably strewn from other sources. The "new laws" as they are called, are not new in principle. The Church has always discountenanced mixed marriages, and all thoughtful people must admit that to enter upon the

married state with a difference in religious belief facing the participants from the very beginning and at the very moment of the contract, does not argue well for harmony. Thus, even on domestic grounds, a mixed marriage is to be avoided. The reasons from a religious point of view are too many to be touched upon here. Enough has been said, however, to show that the attitude against mixed marriages is as old and long prior to Christianity itself, and that the new laws are only slight deviations in the path which the Church has always followed. The point which states that a mixed marriage will only be recognized by the Church when it has been performed by a priest, is perhaps the most telling of the new clauses. Heretofore a marriage between a Catholic and a non-Catholic was recognized as a marriage, though not countenanced or blessed by the Church, when performed by a minister or magistrate. In future no such recognition will be given. Far from these regulations having a "narrowing" effect, their adoption points the way to a broad, clean road with no back-door marriages, but with everything open and above board, when not the marriage contract alone, but the preliminary espousals also, will be regulated and carried out with the dignity and decorum befitting the seriousness and sacredness of the occasion. Here again we have but a matter of discipline. Schools and colleges the world over find it necessary to adopt changes in this regard from time to time. So it is with the Church. Not to do so would be to leave itself open to the charge of non-advancement. In business relations similarity of religion is unessential, but in marriage the ideal oneness is that which embraces unity of soul and mind, and these are impossible when dissimilarity exists in the nature of the food upon which the soul and mind find their substance. Objections to mixed marriages arise from a reasonable view of things as they are, even without alluding to the many points which might direct our thoughts to things as they will be.

The matter of "closing choirs to female singers" is without doubt something that looms large in some quarters, and perhaps as Saturday Night says, is causing a good deal of murmuring in the United States and Canada, but even where this is the case it will take but a proper understanding of the meaning of the regulations concerning choirs and a short time of working under reformed conditions to show that His Holiness is wise in his regard as in others. It should be remembered that the custom of confining the choir proper to male voices is by no means new. On solemn occasions in Rome none but men ever took part and it is just possible (though of course we cannot speak of this with certainty) that His Holiness never heard women singing in any choir, and so is incapable of fully understanding the cause he has provided for "murmurs" amongst his people, whose lot has cast them far afield. Mixed choirs have been and are largely a matter of convenience. Many districts and churches have found, and still find, it impossible to equip themselves with a satisfactory choir of men or boys. Women oftentimes have more leisure and more enthusiasm to attend to the study of music than men, hence their services in choirs have at times been invaluable, inasmuch as without them music would have formed no part of many church services. In drawing attention to the subject in his now famous "Motu Proprio," His Holiness was but asking for a return to the days when the Church was an honor which for many reasons too numerous to reflect upon here, and none of which reflected upon women, was confined to the men of the congregation. The decree, however, is not arbitrary and is understood as applying only to those places where it can reasonably take effect. Many parishes and even entire dioceses, have not yet found it to be workable, but where it has found a good footing, as in our own diocese, results are beginning to prove a good case for His Holiness, especially where Plain Chant is largely used, for in this class of music the male voice is decidedly preferable, the soprano not adapting itself to the requirements of the Chant.

It is beginning, too, to be understood that women are by no means debarred from a share in the musical services of divine worship. Congregational singing, all meetings of women's societies, or sodalities, low Masses and many other occasions still open to them. It is only when the choir may be considered as an extension of the sanctuary, as it is on all solemn occasions that His Holiness has decided that men alone should be the occupants of the stalls. If the choir were in reality a part of the sanctuary, as it is in spirit, it would require a great readjusting of our ideas even from an aesthetic point of view, to imagine women as a part of those who serve in the sanctuary. Instead of the new regulations being "narrowing" they belong rather to a system of grading, which places where voices and music in the places where both nature and good taste suggest they properly belong, and the doing away with conditions which had their origin doubtless in the necessities of pioneer life or sparsely settled communities. This being understood people will soon adjust themselves to the so-called "new" regulations. In concluding we would amend the statement of Saturday Night when it says "but while the followers of the Church may murmur, they will in the main obey," by saying that we know it without possibility of contradiction that whenever and wherever it is found possible for the decree of His Holiness to be carried out with all suitability that attaches itself to all liturgical music, that then and there will the followers of the Church obey and that, too, without murmuring.

INTERESTING ADDRESS

"Something About Ireland"—Told by David Battle of Thorold, on St. Patrick's Night.

The following interesting address was given before the Young Men's Club of Thorold on St. Patrick's night, by Mr. David Battle, who said:

Rev. Father Sullivan, Mr. Chairman, Ladies and Gentlemen: I feel that my appearance on this platform to-night requires something in the way of an explanation, as it is a little out of my usual line. At the regular monthly meetings of our Club, debates take place and readings are given for the instruction and entertainment of the members. On several occasions it fell to my lot to read a paper, and so it was suggested that I should read at our regular annual St. Patrick's Day entertainment, a paper suitable to the event and this accounts for my presence here to-night. As I do not make any pretence to be a lecturer, I do not want my effort to be considered a lecture, and as it is being given in our Club Building by a member of the Club, for the time being I would like the audience to consider themselves as members of the Club, listening to a paper being read.

While matters relating to Ireland possess a paramount interest to Irishmen and their descendants, yet I feel they should be of interest to every British subject, as Ireland forms and to my mind will always form a part of the Great British Empire, and anything that tends to strengthen or weaken our great Empire should be a matter of concern to all its subjects. Now, as a preliminary or introduction to my paper, let me first pay a small tribute to our illustrious Apostle of Ireland, St. Patrick, by repeating for you a few lines from a beautiful hymn entitled "All Praise to St. Patrick," sung in our churches to-day and which many of you know:

"All praise to St. Patrick, who brought to our mountains The gift of God's faith, and sweet light of his love, All praise to the shepherd who showed us the fountains That rise in the heart of our Saviour above. For hundreds of years in smiles and in tears Our Saint has been with us, our shield and our stay, All else may have gone, St. Patrick alone, He hath been to us light when earth's lights were all set, For the glories of faith they can never decay, And the best of our glories is bright with us yet In the faith and the feast of St. Patrick's Day."

As you all know, and as I might say, all the world knows, Ireland has been struggling for many long years to secure for herself a Parliament of her own, to manage purely Irish affairs, the same as we here in Canada manage our purely Canadian affairs. This struggle evidently will be prolonged until this right is secured, and I consider the sooner it comes the better it will be for all concerned, and then the British Empire will possess a strength in the good will of the Irish people that it does not possess at the present time. So much information about the condition of Ireland, is carried to America, through the agency of London News Association, which newspapers on this side of the Atlantic sometimes print in good faith, that serious annoyance is felt by Irishmen and their descendants in this country who are in touch with the real situation in Ireland.

At the present critical period in the affairs of Ireland a portion of the English press is flooded with long dispatches telling that a "reign of terror" exists there. Graphic word pictures are drawn of the "carnival of crime" as it is sometimes described. Strangely, but significantly enough, very little of this matter includes any actual statement of fact or specific incident of a criminal or terrorizing character.

The whole object of this sudden outbreak appears to be an effort to stop the progress of the feeling of consideration for Ireland's rights, that is steadily but slowly forcing itself into the minds of liberal Englishmen. Most of those horrible doings in Ireland are based on what are described as "cattle-driving outbreaks." If one should not read between the lines of those despatches he would picture to himself bands of desperate men, masked and armed like the "Night Riders" of Kentucky, or the "Whitcaps" of the Eastern States, swooping down on some guileless landlord or big cattle grazer, shooting him up, or otherwise scaring him into fits, preparatory to driving his herds of cattle and sheep off their rich pastures.

But it does not happen just that way. There are in Ireland at the present time about thirty large estates, the landlords of which refuse to sell to their tenants under the provision of the Land Purchase Act. The tenants of these estates were long ago evicted from the choicest lands, which were later devoted to the fattening of cattle and sheep for the English market. The tenants finding that all reasonable offers for the purchase of these estates are declined, have determined to bring pressure to bear on the landlords, and accordingly there are occasional demonstrations, during which cattle are driven off the grazing lands to the accompaniment of the village band, the great joy of the small boys of the district who are often the active agents in the demonstration. Next day half a dozen young men may be arrested and taken before a magistrate, who is usually a landlord, and they are set free in nine cases out of ten.

But there is pathos back of some of these cattle-driving incidents. Here is the latest one recorded in the Mayo News:

"On Saturday night the Mallow farm, midway between Swinford and Foxford, was cleared of some forty-seven cows and eight sheep. The farm, which runs along the shore of the lakes, was formerly the site of a number of comfortable homesteads which were wiped off the map at the whim of one of the Joynt family of landlords, and it is now occupied as a grazing farm. The old occupants, some of whom still live up among the rocks of Carne Hill, are looking forward with hope to the restoration of their old holdings. The cattle were found the next morning. There were no arrests in this case. Nobody in that region takes these affairs seriously except the wretched but still hopeful tenants who were turned out on the roadside to make room for the cattle, and who still live among the rocks and who look forward to the restoration of their old holdings."

Ireland suffers considerably from the effects of what may be called "blatant shillite commissioners," who are rushed across the channel by some English newspapers to write long and harrowing articles on the condition existing there. The idea is, to show that the Irish are a vicious and a shiftless race. Sometimes some American correspondents do the same. They all follow a well-defined routine. They go into the most poverty-stricken districts; they picture the wretchedness of the most hopelessly poor old peasant men and women and they photograph some tumbled down old thatched cabin. All of this is dished up later in their papers as typical of Ireland and the Irish. Now if wretchedness or misery is sought as a subject on which to regale their readers, those correspondents do not have to leave the cities of London, Liverpool or Manchester. And pictures of want and poverty can also be found in the most prosperous of American cities.

In eleven of the Assize Circuits in Ireland during last November the Judges were presented by their respective Grand Juries with pairs of white gloves, emblematic of the fact that no felonious crime was upon the Calendar. In many of the circuits one or two cases of simple assault were to be tried.

It was the knowledge that Ireland is the most crimeless country under the sun that drew forth from the conservative Earl of Dudley, a former Lord Lieutenant of Ireland, in the House of Lords, only last month the following remarkable statement in answer to the clamor for coercion: "The leaders of the present Liberal Government are not going far enough in their conciliatory methods to please me. The policy of coercion will mean war to the knife and in the long run it would make the governing of Ireland impossible. The only real solution of the Irish question is to be found in the prompt, consistent remedying of admitted grievances and such a policy would gain the adherence and support of a majority of the people."

Referring to the same subject in the British House of Commons, the Secretary for Ireland, Mr. Birrell, refused to put the Crime Act into operation. He said:

"The Government proposes to continue its present policy of trying to gain the good will of the Irish people. The reason for this cattle raiding and other crimes was disappointed hopes, and it is my opinion that there never will be peace and content in Ireland until the untenanted lands have been divided among the people. The Government wants compulsory powers to break up the untenanted lands, but the landlords are holding out for unreasonable high prices."

Nearly every visitor to Ireland views the country from a different standpoint. There are those who through long years of residence in America return to the "Old Sod" with the hope of finding a land, in some measure at least, as progressive, and as contented as they had pictured in their day dreams. Of course they are disappointed when they land on the wharf at Queenstown. They find the strange, dull quietness of the place and its surroundings a stinging shock. It wakes them up from their pleasant thoughts in which they had hoped to see the busy thronging of a happy people, and the clatter and bustle of the wheels of national wealth, and the employment of the brain and sinew of the land. The disappointment is accentuated in the city of Cork, where the numerous pathetic groups of idle men along the quays or wharfs tell their story of lack of labor, and consequent lack of the wherewithal that means comfortable homes and contented lives.

However, a change for the better has begun to show itself. Small industries that have been started and fostered through the devotion and self-sacrifice of the men of the newer Ireland, are making steady but very slow headway. The competition of the "shoddyites" of Manchester and Nottingham in England, and of Dresden, and Nuremberg in Germany, is so well organized and in strength that in many cases it calls for the exercise of strong, patriotic sentiment on the part of the purchaser of Irish articles to invest in the home product, when he can procure a plausible imitation of it for less money. This is a material handicap to the struggling industries of Ireland, which have not as we have in this country, a tariff or duty to curtail the competition of foreign manufacturers. But withal, the makers of tweeds, jaces, linens, hats, shoes, agricultural implements and other necessities or luxuries, show a spirit of optimism as inspiring as can be expected. They look with cheerful anticipation to the good times that are always coming, even though they have not any conception of when the good, or through what sources the good times are to be realized. This is particularly true, of the great majority of Irish business men.

As I have now referred to the Irish business men, let me present a few facts and figures of business taken from the latest obtainable official re-

SUBJECT OF THE HOUR

Desire for Union of Some Sort Amongst Christians is a Distinctive Sign of the Times.

(The Boston Pilot.)

A few weeks ago we wrote, in connection with a brief account of the fifteenth centenary of the great Greek doctor, St. John Chrysostom, celebrated in Rome according to the Greek Rite, Pope Pius X. presiding, of the intense desire expressed by His Holiness to accomplish Church Reunion at the point of least divergence; and the assurance which he conveyed to the separated Orientals through the Uniates before him, that their cherished Rites would be scrupulously safeguarded, quoting the words and actions of his predecessors in testimony to the facts of the case. The object lesson of the carefully preserved Rites of the Orientals in communion with Rome has been gradually taking its proper effect, and beginning in the days of Pope Leo XIII., a steady movement Romeward in a notable individual reconciliations, and in some instances in the reconciliations of a whole village at a time has been going on.

At the same time, another phase of the desire for Christian reunion is shown in the Anglo-Roman movement in America. It began in October 28, 1900, when the Society of the Atonement, an Anglican community following the Franciscan rule, at Graymoor, Garrison, N.Y., officially committed itself to the advancement of the cause of corporate union of Anglicans, at least "the Catholic-minded Remnant" of them, with Rome. The Living Church, though representing the "High Church" element, scoffed at the "Romanward" movement, declaring that the Rev. Paul James Francis was absolutely alone in it.

Two years later appeared that remarkable book, "England and the Holy See," by the Rev. Spencer Jones, with its Introduction by Lord Halifax, president of the English Church Union. As these men were as well known in America as in England, and as they held absolutely with the Rev. Paul James Francis, the position of the last-named was immensely strengthened. The following year, on Candlemas Day, he began the publication of perhaps the most remarkable religious magazine in the language, "The Lamp, an Anglo-Roman Monthly," whose main object is to set forth the prerogatives of Peter forever preserved in the Papacy, and the duty of all who are seeking the reunion of Christendom in earnest to admit these and work for corporate reunion. The Rev. Arthur Lloyd, president of the standing committee of the missionary district of Tokio, Japan, and of St. Paul's College, promptly sent in his adhesion to the movement. Four years later appeared a notable book, "The Prince of the Apostles," by the Rev. James Paul Francis and the Rev. Spencer Jones (reviewed last week in The Pilot) the main purpose of which was "to accentuate the de jure divino character of the Roman Primacy and that therefore it must be reckoned with as the divinely ordained centre of unity." Well has the book fulfilled its purpose.

The Society of St. Thomas of Canterbury had meantime come into existence in England to work for the same end. The Living Church and other anti-Roman organs had by this time wakened up to the knowledge that something was happening on the main line, so to speak. The Anglo-Roman movement could no longer be scoffed at as the procedure of one man. Said the Living Church: "There are not wanting indications that the pendulum can no longer be held at the extreme anti-Roman end. When men differing from each other as radically" (we do not believe that they do) "as Lord Halifax and Dr. Briggs are agreed in saying that the sign of a revolution is at least an unbalanced one, it is hopeless to attempt to hold the pendulum back from swinging. . . . It is not strange that there should have arisen an avowed pro-Roman party in the Anglican Communion. . . . It is the party now in advance of the pendulum in its inexorable backward swing. It is going to swing, the only question for us to determine is, How far?"

In February, 1908, the Anglo-Roman Union was formed in New York, and the Churchman, of that city, a journal by no means so "advanced" as the Living Church, treated it with respect. It said, among other things:

"The disunion of Christendom was brought about by no one party of men, by no one consistent plan. To repair this long series of disasters by which Christians have been parted will require effort along many converging lines. The good will and the prejudices, the weakness and the strength of varying types of men, can all be brought to bear to accomplish Christ's purpose for the union of His Church. In weakness and in strength the separation of Christendom was brought about. In weakness and in strength its reunion will also be accomplished. The Anglo-Roman Union is not the sign of a revolution, but in a double sense it is a sign of the times, however insignificant its numbers. The desire for union of some sort is becoming universal among Christians and publicity is a distinctive sign of the times. The members of the An-

glo-Roman Union in proclaiming their desires and their methods to the world, protect themselves from any charge of treachery or treason. The importance of what they are trying to do lies in the fact that Churchmen on all sides, of all kinds and conditions, are beginning to recognize that reunion is a thing not to be talked about only, but to be worked for. It is a most encouraging sign that Churchmen, no matter who they are, should get together to try to do away with the isolation of the Anglican Communion. It is a good thing for men to recognize that that isolation is not natural and is not final in any direction. The desire for unity with Rome is nothing new in the history of the Anglican Church. It has from age to age been taken for granted that the division between Anglican Catholics and Roman Catholics was not final. Statements, therefore, that Roman Catholics and Anglicans as such cannot find or ought not to wish for the accomplishment of Christ's purpose for the reunion of His whole Church are not only superficial and false in the abstract; they are directly contrary to the long expressed aspirations of the past efforts of leaders in these communions. The best expression of Catholic feeling on the subject above noted that we have yet seen is "The Romanward Movement in the Anglican Church," by the Rev. Henry Vincent McNabb, O.P., in the Ecclesiastical Review. That a Dominican priest of Irish blood, should discuss the movement with profound sympathy in an American magazine which reaches American priests of every race-line, is in itself a circumstance of deep and happy significance. Father McNabb fills what he believes to be the first duty of a writer on this subject with a confession of faith, and then passes on to a confession of hope and love. He shows convincingly that the Oxford movement which "began in a common-room at Oriel can end only under the dome of St. Peter's." Especially impressive is his demonstration that what was held by the "Tractarians" and regarded as dangerously "Roman" is now the matter-of-course attitude of all High Churchmen. Father McNabb admires the transparent sincerity of the authors of "The Prince of Apostles." Their movement puts no hindrance in the way of individual reconciliations with Rome; but "they seek to inform and move the conscience of the Anglican Church." How Disestablishment might hasten Corporate Reunion is suggested by Father McNabb, and also the generosity with which Rome would treat the returning ones: "Who can profess to love the cause of Christ without taking up His prayer: 'That they may be one?'"

Became Converts

The names of three thousand converts are given in Mr. Scannell O'Neil's recent book, "Converts to Rome." One was an Anglican Bishop, 372 Protestant clergymen, three Jewish rabbis, 115 physicians, 126 lawyers, 125 United States army officers, 52 U. S. A. army officers, 23 United States navy officers, 45 United States Senators and Congressmen, 12 Governors of States, eight Mayors of cities, 21 members of the diplomatic service, 28 educators and 206 authors, musicians and painters.

Twenty-five members of Anglican religious orders, one of these a founder of an Anglican community, took their way to Rome. Twelve Anglican nuns entered the fold, and six of them established religious orders. The statistics also present the names of 260 nuns to whom the grace of conversion came.

It is interesting to observe the latter course of these converts. Two hundred and two of them were admitted to the priesthood. One hundred and thirty-five, who had been preachers of the word in non-Catholic denominations, later brought the word of life to their new-found brethren in the Catholic pale. Four of them were raised to the purple, and four wore the pallium.

There are omissions in the present list, no doubt. Subsequent revision will provide corrections. The compiler, be it remembered, is dealing only with prominent converts. The list would be stretched to amazing length, were reckoning made of all who followed the voice that bid them seek peace and consolation in the Catholic Church. The convert whose name does not appear in the volume under consideration will not complain because he has not measured up to the standard of distinction adopted by the compiler. It needs no ennobling act to give many unmentioned converts all the credentials of practical Catholics, which sometimes means more than being Catholics who may have won prominence in other than distinctively ecclesiastical circles.

What stories are hidden under these three thousand names, as well as under those ruled out under the compiler's exclusion act! Let one of their number, Percy Fitzgerald, the well-known Irish author and lecturer, tell us something of the neophyte's passage from one church to another: "What agonizing wrestlings and torture of mind, unseen and unknown! What readings and bendings of the conscience! What struggles and calls resisted and finally obeyed! What tearing of the heart strings! How awful the almost cruel disregard of family ties and interests!"

The Catholic people of Arthur were favored on the Feast of St. Patrick by having as the speaker of the occasion Rev. Father Treacy of Dixie. Father Treacy, in his well-known scholarly and brilliant manner, preached on the day and all it means to the people of Ireland and indirectly to the Christian world. His sermon was listened to by a large concourse of the people of Arthur and surrounding district.

The Irish banks and the railroads are showing more prosperous statements and increasing earnings. The deposits and cash balances in joint stock banks on the 30th of June last amounted to £48,067,000, being £2,225,000 in excess of those for June, 1906. This amount does not include £2,975,000 government and other public accounts in the Bank of Ireland.

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