

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 15th, 1905.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and that it is imbued with a strong Catholic spirit.

LONDON, SATURDAY, JANUARY 4, 1913

The CATHOLIC RECORD wishes all its readers a happy and prosperous New Year.

Next week we will present our subscribers with a complete dress of new type from the celebrated foundry of Stephenson & Blake, Sheffield, England.

REDEMPTORISTS FOR LONDON

An announcement of very great importance was made last week to the effect that His Lordship Right Rev. M. F. Fallon, Bishop of London, had decided to establish another parish in the city, to be known as St. Patrick's. It will be located east of Egerton street and will take in the newly annexed district of Pottersburg.

The new St. Patrick's parish will make the fifth Catholic Church in London. Ten years ago the one who would prophesy such advancement in the year 1912 would be considered decidedly imprudent, but this happy condition has been fully realized.

The announcement of this new arrangement made by the Bishop will be of very great interest to all Catholics in the diocese, but in a much greater degree to those who recall the work done by the Dominican Fathers in London nearly fifty years ago.

Now we shall leave the theology of which Professor Macallum speaks in terms of such scathing contempt, and show that, however little qualified the "leaders of the clergy are to meet the needs of the day," Catholic Theology has considered this very modern question for the last fifteen hundred years, and would not be affected in the slightest degree in the extremely improbable event of scientific proof that life could originate from the operation of "natural forces."

the sparsely settled territory immediately east of the city will contain a large population. This will of necessity be the case from the fact that the great manufacturing district of London will be in that quarter of the city.

The Redemptorist Fathers may rest assured that their coming to London will be hailed with warmest of welcomes by every Catholic heart. They will find here but unity of thought, unity of purpose and a sincere desire to extend them the material helping hand on every occasion.

PROFESSOR MACALLUM—MIRACLES AND NATURAL FORCES

We have no right to ask Prof. Macallum just what he believes or does not believe, just how much of Christian revelation he accepts or rejects, or how he interprets it; but so far as the article, "The Origin of Life on the Globe," is concerned, there is absolutely no ground for calling him an atheist.

On the contrary, he makes the following profession of faith: "It has been said that if the mystery of the origin of life on the globe is to be explained as Professor Schöller has endeavored to do, there is no reason for postulating any supernatural force as being operative in the government of the cosmos. In answer thereto it suffices to say that the mystery of the origin of the universe still remains, and beyond all that the mystery of the origin of the intelligible cosmos remains. The endowment of matter and energy with law and order is, also, of inscrutable origin. It may be added, further, that the energy of the universe, at the cosmic dawn, was not uniformly, but unequally, distributed, and that predilection in the Law of Thermodynamics. The demand, therefore, that life on our globe shall be considered to have a miraculous origin, as otherwise there would be no reason to postulate an *Ens entium*, is shallow beyond the power of words to indicate."

Here we have the conclusions of physical science if not proving, at least indicating and postulating the truths of Revelation, and the truths of Revelation not contradicting but supplementing the conclusions of science. Physical science is dumb before the mystery of the origin of the universe. Revelation tells us that in the beginning God created heaven and earth. Science cannot account for the incalculably enormous energy which the universe represents by natural forces; the origin of natural forces is a scientific mystery. That "omnipresent universal energy" must have a Source, that Source the Scholastic theologians termed *Pure Act*, which is their scientific definition of God.

The endowment of matter and energy with law and order is of inscrutable origin to physical science, but it indicates and necessarily postulates a Supreme Law giver Whom we call God. That law and order could not be imposed on matter and energy by any blind force, even supposing that force to have originated itself, is evident. The Primal Force is intelligent—God—the Creator.

It is indeed shallow beyond the power of words to indicate to hold that if science should ever prove that life originates in natural forces, that it would follow that the fool is right who says in his heart there is no God. And yet that is the conclusion that that credulous sceptic the man in the street, draws from almost every new-hatched, unfledged scientific theory.

The Professor admits that the origin of the universe, the origin of energy, the origin of natural law and order, are mysteries inscrutable to science; and inscrutable to science they must ever remain, for they are beyond the domain of the physical sciences. While we cheerfully admit that the Professor gives no room in his article for "the odious charge of atheism and materialism," we confess to be unable to understand his insupportable objections to "miracles" and the "miraculous origin" in any sense of the words, but especially in the sense in which he evidently uses them.

The Creative Act of God he calls a miracle. If God creates life it has a "miraculous origin." If the mystery of the origin of life should be explained by "the operation of natural forces," he admits that the origin of the natural forces is an inscrutable mystery. Surely, whether science leaves us one step nearer or further away, it offers us nothing but inscrutable mystery to take the place of the Creative Act of God. So that in the last analysis the "man of science" has not a syllable to say against "a religion that is based on 'miracles,'" taking the word in the sense in which Professor Macallum uses it.

the manner of the pulpita that have incurred the scornful displeasure of our Professor. On the contrary, the Angelic Doctor, on this very question of the Six Days of Creation, says, Qa. 69, Art. 2: "In discussing questions of this kind two rules are to be observed, as Augustine teaches (Gen. ad lit. l). The first is, to hold the truth of Scripture without wavering. The second is that since Holy Scripture can be explained in a multiplicity of senses, one should not adhere to a particular explanation, only in such measure as to be ready to abandon it, if it be proved with certainty to be false; lest Holy Scripture be exposed to the ridicule of unbelievers, and obstacles be placed to their believing."

Now we think the Professor will agree that this medieval Doctor is not so medieval as some modern preachers; nor so foolish as some modern thinkers. Note that he says "it is proved with certainty," not "it is conjectured as a scientific possibility."

In Qa. 69, art. 2, St. Thomas quotes St. Augustine with regard to the creation of plants: "But Augustine says that the earth is said to have then produced plants and trees virtually, that is it received then the power to produce them."

Again in Qa. 72, art. 1, he says: "But Augustine says the production of terrestrial animals was potential, other holy writers that it was actual."

One last quotation Qa. 73, Art. 1 ad 3m. "Nothing entirely new was afterwards made by God, but all things subsequently made had in a sense been made before in the work of the six days."

Species, also, that are new, if any serious active power; so that animals, and perhaps even new species of animals are produced by putrefaction by the power which the stars and elements received at the beginning."

So that theology, with the aid only of the dim light that medieval science could lend, has simply considered this very question which Prof. Macallum thinks is subversive of revealed religion unless it accommodates itself to the "needs of the day." If the origin of life be attributed to the operation of "natural forces" by the modern scientist he will find St. Augustine fifteen hundred years ahead of him with the same theory; a theory that in all these centuries has not been condemned by the Church, but has been treated with respect by the greatest of theologians. But whether potentially or actually, God created the heavens and the earth and all things therein. When for the creature's sake of God, the man of science gravely offers us an "inscrutable origin and a mystery," even the man in the street can see that revelation is not in any immediate danger from science with a capital S.

THE REVIVAL OF RELIGION IN FRANCE

The separation of Church and State in France is far from what we in this country might understand by the term. The State still claims and exercises the right to interfere in religious matters, hampering and restricting religious liberty in a manner hard for us to understand.

But the gain has been enormous. Bishops and clergy are no longer paid servants of the State; the aloofness from the people that characterized the French clergy is fast disappearing. Dependence on the faithful for the support of religion has brought priests and people closer together, increased the influence of the priest, and stimulated the interest and generosity of the laity.

The recent congress of "Patronages" has called attention to the fact that two hundred and twelve such societies exist in Paris alone, where study of Catholic truth and interest in religious activities are promoted. Thousands of free schools are maintained by voluntary contributions, where a large proportion of the Frenchmen of the next generation are not only saved from the anti-Christian influences of the State schools, but are educated in a religious atmosphere, in the knowledge of Catholic truth and the practice of Christian virtue.

These and many other evidences of the revival of religion in France from time to time come to our notice. The most interesting tribute to the actual importance the religious reawakening in France comes not from those whose wish might be father to the thought, but from the ranks of the enemy. The radical journal Le Rappel has the following appreciation of the situation: "Never since its unstable beginnings has the Republic been menaced by greater dangers from its treacherous adversaries."

"Under the placid and inattentive eye of the government in every township, in every town, in every village, under cover of school, sporting, military and charitable associations, the ardent young soldiers of the counter revolution are recruiting."

"Of the new generation which looks to the future, and whose spirit we fall to understand, one part tends towards the noble dreams of Socialism, the other is returning to the Church and to the positive realities, to the powerful hierarchies of a monarchical society. "Everywhere the Church, thanks to this long and patient work and to that tenacity in which she excels, is regaining, foot by foot, her lost ground. "And before this resurrection of an ideal violently opposed to ours, what

are we, the unworthy sons of the Revolution doing to organize modern society and retain the affection of the democracy?"

"Nothing! "Of the Republic, we have but the word; of Democracy only the caricature. "And we are astonished at the disaffection of the people, at the menacing hostility of the functionaries, at the progress of the reaction!"

While we do not believe that the Republican form of government is in any danger, still it is consoling to find Republicans of the extreme French type, bearing testimony to the reality and progress of the religious revival in France.

ARCHBISHOP McNEIL

Elsewhere in this number we reproduce a very interesting sketch of the life and work of the new Archbishop of Toronto; all the more interesting and perhaps the more instructive that it is taken from the pages of a secular paper The Daily Province, of Vancouver.

Amongst all the exceptional opportunities that were his to acquire a solid education perhaps the most important was that afforded him by his early home life. His hard-working and studiously honest Scotch father, his Irish mother with their eleven children, surrounded the future Archbishop's childhood with influences, the lack of which the greatest universities could not supply.

The consideration of his origin and life-work may inspire some boys of today, who also enjoy the inestimable privilege of clean blood and wholesome family influences, with the holy ambition to prepare themselves to serve at God's altar. While the Church is not, in the ordinary acceptance of the term, democratic, yet she gives, what democratic forms of government often fail to provide, that is, equality of opportunity and a whole-hearted recognition of earnestness, zeal and genuine merit.

ACHILLE—MAKER OF NEWS

A friend sent us a story with the above title from the December number of the Arbor, a publication "conducted by members of the University of Toronto."

When we read the signature, Margaret Wrong, appended to this story, by an association of ideas, our mind reverted to the recent legal proceedings over the Hawthorne mine, where two famous names are besmirched by too well-grounded charges of sordid swindling. French-Canadian life and customs have inspired the pen of some of our most famous story tellers. Their success has often responsible for the usual crop of imitators.

"Achille—Maker of News," is not a story of French Canadian life, but an anomic copy of one of the imitators' efforts. It must be easy to write such a story; the recipe seems to be about as follows: exaggerate the beautifully simple life of the habitant to the seventh degree, if you make it grotesque so much the better; the reader will not, then, trouble himself about the probability of the plot, or the possibility of the characters. Above all you must, by way of seasoning, show up the superstitions and errors of Romanism. The seasoning of "Achille—Maker of News," leaves a bad taste in the mouth.

"That the village had made some of the news of the world was due to M. le Curé, the priest of the Church. He it was, who, by means of the confessional, had accomplished the conviction of Aedille Duioir and his consequent confinement in the grey stone building which had had no occupant except the gaoler these thirty years."

Quite as a matter of course, this dehumanized man (he was a priest, you know) betrays the confidence reposed in him by the simple trust of Achille—who by the way confessed to have stolen jam.

The writer can hardly be ignorant of the obligation of secrecy known as the Seal of Confession. If she can honestly plead ignorance, she would do for the heroine of a little story that would be intensely amusing to Achille and his unsophisticated little friends in the out of the way Quebec village. It would tax their credulity too far, however, if they were told that their heroine was an educated girl who contributed to a magazine "conducted by the members of the University of Toronto."

In this secluded French Canadian village English people passed the summer, and when they departed nailed up their cottages. The vandalism of the simple villagers culminated in the crime of Achille, who removed a board from a window and some jam from a pantry within. "And all summer M. le Curé endeavored to find the culprit. Now in the Autumn Achille had confessed and that day it had been decreed with all the majesty of the law that he should pass two months in gaol."

Achille is out on parole, as it were, at night, and is tempted to run away. That Achille was marvelously well instructed in his religion, as understood in Toronto University circles, is evident from the following: "When all was forgotten he might return a rich man, confess, and make reparations by a gift to the Church and a special Mass."

We have just looked again at the name signed to this story; we find that it is not Margaret Shepherd but Margaret Wrong.

Some most cherished memories of a great Canadian will persist in intruding themselves as we read the pitiable column contained in this malicious little story. God pity those brought up in such an atmosphere!

CATHOLIC REPRESENTATION

While there are many fair-minded Protestants who would give to Catholics their fair share of representation on the floor of Parliament, many of the rank and file have learned too well the lessons of intolerance and distrust preached in season and out of season by a certain class of ministers who find it easier to pander to the ill-informed prejudice of their hearers than to inculcate the message of peace and good-will. The result is that though a man stand head and shoulders over his rivals he is debased from the county nomination simply because he is a Catholic.

In the Catholic parts of Ireland Protestants have a fair and often an undue proportion of the offices that are in the gift of the Catholic majority, while in those parts of the North where Protestants control the appointments, Catholics are rigidly excluded from office.

In Quebec, with regard both to elective and appointive offices, Protestants are treated with a measure of generosity heaped up, pressed down and running over.

While narrow-minded intolerance closes the door of entrance to public life against Catholics in Ontario, it is but reasonable to ask the decent and fair-minded men in control of both parties not only for a fair, but for a generous proportion of the appointive offices within their gift.

It would be unnecessary to urge this method of restoring the balance of justice if Protestant majorities could be purged of the leaven of intolerance; but until this desirable result can be obtained, Catholics should insist on such representation as is in the power of Protestants who profess to deplore the conditions that now prevail.

Very much to the point is the following extract from a speech delivered by the late Sir Richard Cartwright in the Senate May 17th, 1906:

"Then there is another and somewhat more delicate matter. Our Senate, as constituted, allows for the recognition in the body politic of certain classes who from various causes have not been able to obtain proper recognition on the floor of the House of Commons. In my own province of Ontario, I am bound to say that in the whole course of my long political experience I have felt it as more or less a reproach to the province as to my fellow countrymen there, that the Catholic element in Ontario never did receive full recognition or representation on the floor of the House of Commons. In Ontario to-day there are 400,000 Catholics, good subjects of His Majesty; never less, and these are gentlemen of French extraction who represent almost purely French constituencies. Now that is not quite fair. It is only too true that there are a great many constituencies in the Province of Ontario as to which party managers on both sides will tell you the story is not as in the case of the Roman Catholic candidates. That is not the fault of the leaders on either side. For very good and excellent reasons, the leaders on both sides would be exceedingly glad to see an adequate representation of this important element. Let us compare the case of the province of Quebec. In Quebec there are just one-eighth Protestants to seven-eighths Catholics. These one-eighth Protestants return, I find, twelve members out of the 65. In other words, in Quebec one-eighth of the population are able to return nearly one-fifth of the representation; in Ontario from one-fifth to one-sixth return one-twelfth to one-thirteenth of the representation. Here the Senate comes in, as providing a useful method of adjusting the inequality that prevails. Every hon. gentleman knows that there is an unwritten law, respected by both sides, that the Catholic party in the province of Ontario shall be adequately represented among the 24 senators whom we are entitled to have on the floor of parliament."

ORDINATIONS

Saturday of last week was a day of unusual interest to the Catholics of the city of London. On that occasion took place the first ordinations to the priesthood and conferring of minor orders on the students of the new St. Peter's Seminary. London has already become proud of its Seminary and no little degree of satisfaction is felt at the appearance of a large number of Seminarians in the sanctuary each Sunday.

Those who were ordained were Rev. W. T. Corcoran and Rev. J. P. Gleeson, both of London, to the priesthood; Mr. Joseph Emery, Painscourt, Mr. James Harding, London, Mr. A. A. Rondou, Stony Point, as subdeacons. Mr. J. P. Quigley, Eglintine, and Mr. J. R. Messer, J. A. Finn, Windsor, and F. R. Coobello, London, tonsure.

His Lordship was assisted by Rev. J. V. Tobin, director of St. Peter's Seminary, and Rev. Father J. F.

Stanley, of Woodstock, together with members of the Seminary faculty, Rev. Fathers Tierney, O'Connor, Brennan and Labelle.

The CATHOLIC RECORD congratulates His Lordship Bishop Fallon on the happy outcome of his endeavor to establish a Seminary in this city. In every regard it promises to be successful to a degree that will bring him consolation and be the pride of this Western district. In the near future the people of London will, no doubt, be still more gratified to behold the new Seminary in course of construction on Sunning Park—a beautiful piece of property containing forty-eight acres donated to him for that purpose.

EX CATHEDRA

These are the days when the exigencies of party politics demand, on the part of editorial writers, omniscience in naval matters. If the editors are not quite equal to the demand, few of them fail to assume the air and dogmatize accordingly. Following is a sample:

"The truth is," declares this paper, "that Canada and Australia are not seafaring countries. The sea-faring instincts gone before the creation of sea power, and all nautical worth anything have grown out of merchant shipping."

What about the American navy?

TRIBUTES TO ARCHBISHOP McNEIL

B. C. Western Catholic

All the local daily papers pay unstinted tribute to the departing Archbishop, the Most Reverend Neil McNeil.

Of these, the lengthy sketch of His Grace's life and work in Saturdays Daily Province, breathes that spirit of appreciation and fairness which has characterized that powerful journal's attitude to Catholicism, since the Archbishop's arrival in Vancouver. We reproduce the article in full:

For more than thirty-three years the Right Rev. Neil McNeil, Archbishop of the Catholic Church in Vancouver, has toiled in the ranks of which he is now one of the prominent leaders.

He will shortly leave Vancouver to preside over the archdiocese of Toronto. To-morrow Archbishop Casey, successor of Archbishop McNeil, will be installed in Vancouver, the Archbishop taking place at the Church of Our Lady of the Holy Rosary at 10:45 o'clock. Archbishop McNeil was ordained a priest in April, 1879, and ever since that time has applied himself most assiduously to the tasks which have come to hand, winning for himself the respect of the institution he represents, but honor and distinction for himself. Step by step he has risen and in each new position has surmounted great obstacles, piloted his way through intricate difficulties and won where men of less determination and pluck would have failed.

As is now well known he was recently appointed Archbishop of Toronto and will this month assume his duties in the new district. He has had a very wide experience. The width of the continent separates the two Seas he has governed in the Catholic Church in Vancouver, a change involving considerable variety in needs and conditions, but in both he has conducted his affairs with the same energy and diplomacy which have marked his entire career.

Of all the thirty-three years of labor in the Catholic Church, perhaps the most brilliant and successful work accomplished by the Archbishop—that done on the fringe of civilization—so to speak—in the lands where the Church was an institution much needed, but then conspicuously lacking.

The Archbishop has been and still is a builder. His work has been, as it still is, to a marked degree, that of a pioneer. He has gone ahead, establishing working organizations where there were practically none before. He has built churches, schools, hospitals, convents and other buildings of like character in districts where the population was small and where the means of livelihood were secured only by the hardest of labor. He has gone into communities where the men had forgotten their God through tribulation and hardship, and has brought them back into the fold, not only by teaching them the right path to walk, but the way to keep to it. He has left in his path monuments to his indomitable energy and tireless effort.

AT HIS FATHER'S FORGE The Archbishop has not only worked on the fringes of civilization, but he has worked in communities where the growth was rapid and the needs of the Church increasing daily by leaps and bounds. He has fulfilled his duties in grade centers, where the population was large and the demands made upon him of an entirely different character than in the sparsely settled places. Having had experience under both conditions he is considered to be one of the strongest men in the Catholic Church in Canada to-day.

Right Rev. Neil McNeil is the eldest of a family of eleven children born to Malcolm McNeil and Ellen Meagher as Hillsborough, Nova Scotia. His father was a blacksmith, who prepared by his hard work and became one of the more well-to-do citizens of the district in which he lived. He was able to educate his children, and although he believed in making them work he did not make this part of their training over-balance the other essentials. The boy who is Archbishop to-day received many practical ideas at the forge of his father.

Archbishop McNeil has one sister, who is a member of one of the prominent Catholic orders; while two of his brothers are at present enjoying very lucrative legal practices. He was a boy when a boy Archbishop McNeil was placed in the local school where he gained the rudimentary knowledge which served him well when he later entered the St. Francis Xavier College.

Both there and in Antigonish, Neil McNeil showed such unusual aptitude for the subjects which he studied that

he was chosen, in 1873, to go to the Propaganda College of Rome. For nearly seven years he applied himself to the courses offered at the college in Rome. He gained signal honors for the remarkable showing he made as a student. For some time he was a student at the University of Marcelline.

At the age of twenty-eight, shortly after leaving the colleges of the continent, he was ordained priest in the Basilica of John Lattner, by the late Cardinal Patrizzi. In the same year he received the degrees of Doctor of Philosophy and Doctor of Divinity. The following year he joined the teaching staff of the St. Francis Xavier College of which he was president from 1884 to 1891.

PIONEERED IN NEWFOUNDLAND

During the eleven years in which he was connected with that institution he had the supervision of the changing of the old structures into new ones. He took a very active part in the planning of the new main buildings and spent many long hours designing and planning the buildings which now stand as a part of that large educational institution. The year following his appointment to the teaching staff of the college he was appointed editor of the Aurora, a Catholic newspaper. He was later made rector and in that capacity had in hand the rebuilding of the structure in which the main class rooms were contained.

Then for a few years he was parish priest among the Acadians of Cape Breton, until 1895 when he was appointed Bishop of Nipolis and Vicar Apostolic of St. George's on the west coast of Newfoundland. There for fifteen years he was engaged in pioneer work, building churches, erecting schools, hospitals and convents. He also headed the efforts to build roads, wharves and other incidentals of pioneer work.

The railroad reached the west coast of Newfoundland in 1897 and changed the face of the country in many places. New settlements sprang up, where once ones, unfavorably situated, with respect to the railways, found their growth arrested. There was a sudden demand for new churches and new schools. The bishop fortunately had experience in building and construction work. He could draw plans and supervise the construction. It was not unusual to see him acting as foreman of a score or more of men engaged for the time as carpenters. Wood working factories were too far away to be of much use. The bishop imported an engine and machinery to lessen the cost of hand-work.

Monuments of Archbishop Neil McNeil's industry and tireless energy are three churches, six schools and several convents and houses. These took the place of none—they were the first structures of the kind to be placed in the country. It was not until after Newfoundland that Bishop McNeil did his first pioneer work and did it in such a manner that it will never be forgotten.

MADE FISHERMEN CARPENTERS

When the present Apostolic Delegate to Canada, Monsignor Stagli first visited Antigonish, Nova Scotia, he found there an imposing cluster of buildings which make up what is known as St. Francis Xavier College. Each succeeding president of the college since 1874 had to supervise the construction. Many hours were spent in laboring with the people of the district. The work on the buildings was done by day labor donated by the fishermen of the surrounding country and in many ways the difficulties overcome seemed to be at first almost overwhelming. The workers were unskilled and untrained. Through the efforts of the bishop, however, these fishermen were so trained that they became as cunning with carpenter's tools as with their nets and seines. In that way he accomplished a two fold purpose. He trained these unskilled men in the trades and through them erected public buildings which to-day stand as the nucleus of a large sized community.

In British Columbia the conditions are very different. There is no lack of mills or factories here, yet the work is that of a pioneer. In February, 1907, Bishop McNeil became Archbishop of Vancouver, arriving here about the end of May. The population of British Columbia is increasing so fast that all denominations find it difficult to keep pace with the need for religious facilities. Churches seem to be increasing in Vancouver at the rate of one every month or two. Since the Archbishop's arrival, five new Catholic churches have been built in Vancouver and its suburbs, beside two convent schools and a hospital. In other parts of the diocese new congregations demand new churches or old congregations find their churches too small. Eight new buildings have been erected to meet these Catholic needs within the past two years.

Archbishop McNeil's diocese in British Columbia extended from the fifty-fourth parallel, or about Fort George, to the boundary line between the United States and Canada. And from the coast east to Fernie.

Archbishop McNeil is a student of social questions. The following editorial from the Vancouver Daily Province of Oct. 31 shows a degree of public appreciation on this head:

"There are few men in the West who have a closer grasp on the social and economic questions of the day than Archbishop McNeil. He has made them a life study and the exceptional opportunities afforded by his high office have given him a first-hand knowledge of the present-day conditions that entitles any deliverance of his to be a serious consideration of all who are striving for the betterment of existing evils. In his address before the Underwriters' Association Tuesday night the Archbishop, in his customary close-set