

The Catholic Record.

Published Weekly at 464 and 466 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

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Publisher and Proprietor, Thomas Coffey, Messrs. Luke King, John Nigh, P. J. Neven and Joseph N. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, twice measurement. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Advertisements must be paid in full before the paper can be signed.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, April 7, 1900.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ, D. FALCONE, Arch. of Larissa, Apost. Deleg.

CATHOLIC PUPIL SUCCESSFUL.

The high standing of the Catholic schools of Chicago has been shown by a recent competition for prizes offered by the Tribune newspaper of that city for the best ten essays on the career of George Washington.

The first prize was gained by a pupil of the Sisters of Mercy in charge of the Holy Angels' school.

It is thus seen that even though the public schools are fostered and encouraged with grants of public money, the Catholic schools can successfully compete with them, though so far from receiving public aid, the Catholics are burdened with the double tax of supporting the public schools, while maintaining the parochial schools out of their own pockets.

THE PASSION PLAY.

It is announced that the famous Passion-play will take place this year at Oberammergau, as usual every ten years, and this will make the village one of the chief points of attraction on the continent this summer.

The villagers are now busy erecting houses for the accommodation of the many thousands of visitors who will come to witness this most famous of living pictures, and at the same time the most instructive. Preparations are also being made for the performance by the players who will take part in the representation.

Joseph Meyer, on account of his age, which is now sixty years, has definitely given up the part of Christ which he has hitherto represented so effectively, because he can no longer represent a youthful man, unless he were at least to have recourse to the stage devices of paint and powder, which are not allowed to be used in the Passion Play.

Meyer's son has been appointed to take his father's place in this part. It is strictly forbidden to visitors to bring cameras to the representation for the purpose of getting snap shots of the scenes, as the right of taking photographic views is sold by auction to the highest bidder, and it is understood that some Munich photographer who purchased the right of taking the pictures last time, will also secure it this year.

WHOLESALE CONFISCATION.

Ex Premier Brisson of France is endeavoring to outbid M. Waldeck Rousseau, the present Premier, for the support of the Socialistic and irreligious vote. He has introduced into the Chamber of Deputies a bill for the secularization of the properties of religious corporations, that the proceeds may be converted into a pension fund for working people.

The preamble of the bill states that in 1880 these congregations possessed lands and other property worth 750,000,000 francs.

When it is borne in mind that the religious orders conduct most of the schools, hospitals, houses of refuge, and asylums for children, infirm people, the blind, deaf and dumb, and other like institutions for a population of forty millions, the amount will not appear large, as it is only about \$3 75 per capita of the population. The purpose is to catch the votes of the red republican working men, who may overlook the fact that if this property be confiscated, these charities will be poorly provided for by direct taxation. It is not believed, however that M. Brisson's sweeping measure of wholesale confiscation will be adopted by the Chamber.

WHERE THE MONEY GOES.

A missionary in Japan by name Miss Mary Dakes gives the astounding information that of all the money given by England and America for the propagation of the Gospel in foreign lands, only 10 cents of every \$1 is used for direct Gospel work.

The remaining 90 cents is used by the missionaries for their own support and that of their families. As a matter of course the missionaries must be supported, and so must their little ones, but it is a curious condition of things that they should employ for their own benefit 90 per cent. of all the money they receive for the purpose of propagating the Gospel.

Surely, this shows how necessary it is there should be an unmarried clergy if the command given to the Apostles to preach the Gospel to all nations is to be properly carried out. Miss Dake is of opinion that the present state of affairs is a misappropriation of the funds given for missionary purposes.

THE GREEK CHURCH.

Recent despatches from Russia show that the Government of that country is as determined as ever to propagate the Established Greek Church of Russia throughout the Empire, and as far as practicable to stamp out all other religions. A new attack has been made upon Lutheranism in Finland and the Baltic Provinces.

The pretext is that the Lutheran clergy in Finland and Livonia favor the propagation of pan-Germanic sentiments, but it is certain that the real cause of this movement is the fear of the Holy Synod of the orthodox Church that strange fathoms will succeed in undermining the confidence of the people in the orthodox pastors and creed.

There have been in the provinces mentioned a number of conversions to Protestantism, and this has caused considerable alarm in orthodox circles. The Lutheran theological seminaries, which were for several years past allowed to remain open in St. Petersburg, have been closed, and there is some reason to fear that new persecutions will be begun against the Catholic Poles, unless the large number of Catholics in Poland may be a source of fear to the authorities lest they make the people disloyal by renewed persecution.

PASSIONTIDE.

The fortnight before Easter, which begins this year on April 1, consists of the last fourteen days of the Holy season of Lent, and is called Passiontide or Passionweek, because it is specially devoted by the Church to the commemoration of the Passion or sufferings of our Lord Jesus Christ.

The word *passion*, derived from the Latin *passio*, primarily signifies suffering, and it is in this sense that we speak of the passion of our Lord, with special reference to those of His sufferings which were immediately connected with the great work of man's redemption through His death upon the cross.

The Gospel read at the Mass of Passion Sunday is from St. John, viii. 46-59. It relates that the Jews angrily reproached our Lord because He taught them divine truth, and attributed to Himself powers and authority which belong solely to God, saying: "If any man keep My word he shall not see death for ever."

Next he informs them of His divinity by telling them that "Abraham rejoiced that he might see My day. He saw it and was glad;" and "Amen, amen, I say to you, before Abraham was made, I am."

"Then they took up stones to cast at Him: but He hid Himself and went out of the temple."

Thus we find that the first day of Passiontide commemorates the beginning of the attempts of the Jews to put our Blessed Saviour to death as a malefactor, and the Passiontide culminates with His actual death on Good Friday.

During Passiontide the Church reminds us of Christ hiding Himself from His persecutors, by covering the images and crucifixes on the altars, and other images of Christ and the Saints in the Church with purple coverings, to remind us that we should do penance for our sins, as purple is the penitential color, and if we wish to follow Christ, we must endure suffering and even bear our crosses, as He bore His cross for our redemption.

The epistle of Passion Sunday, taken from Heb. ix. 11-15, reminds us that the sacrifices of the Old Law were of little value in comparison with that which Jesus offered for us by dying for our sins. By the sacrifices offered under the law of Moses, the blood of various clean animals, as of calves, goats, oxen, etc., was offered to God; and if these offerings sanctify man and

cleanse us from defilement, "How much more shall the blood of Christ, Who, through the Holy Ghost, offered Himself without spot to God, cleanse our conscience from dead works, to serve the living God?"

The sacrifices of the Old Law had their efficacy only through the Sacrifice offered by Christ on the cross, and prefigured Christ's sacrifice, which is alone all-sufficient for our redemption.

The sacrifice of the Mass is a continuation of that of the cross, and is of equal value therewith, because though offered in an unbloody manner, it is one sacrifice therewith, because in both cases the same Christ offers Himself to His Heavenly Father, and in both instances He is the high-priest and the victim at the same time.

Christ Himself declares this identity when He tells His Apostles: "Do this for a commemoration of Me. For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come." (1 Cor. xi. 24.)

FRENCH POLITICAL PARTIES.

The persistent hostility of the Waldeck-Rousseau Government to religion in France has had the good effect of rousing many Catholics to the political apathy into which they have been hitherto apparently hopelessly plunged. There is already serious consideration of the question whether it would not be advisable to inaugurate a Catholic party in the Chamber of Deputies, similar to the Centre Party which effected so much good in the German Reichstag.

It is believed by many sincere Catholics that such a party would soon produce a change of policy in the Government of France, similar to that effected in Germany by the Centre party, of which the late Herr Windthorst was the founder and the leader down to the moment when he was removed from the scene by the hand of death.

With a Catholic population of but little over one-third of the German Empire at his back, Herr Windthorst was able to rally the Catholics to his standard so effectually that Bismarck, the so styled man of blood and iron, was obliged to reverse his avowed anti-Catholic policy, in regard to which he had boasted that he would "never go to Canossa." But Herr Windthorst's energy and astuteness forced him to make that journey. It is believed by many that a Catholic party in France would produce similar, or even more decisive results, as it is certain that the loyal Catholics of France greatly outnumber those who are hostile to religion, and would annihilate the latter politically if they would only shake off the apathy which makes them submit to the domination of their noisier and more demonstrative opponents.

Under ordinary circumstances, we would not be advocates for the establishment of a Catholic party in politics, but we believe that such a party would be just the thing to meet and overthrow the machinations of the enemies of religion in France. By means of such a party the infidels of Belgium were thwarted in their aggressiveness, and if similar methods were adopted in France, we feel assured that the result would be the same. Nevertheless, it appears certain that the Waldeck-Rousseau Government is destined to live longer than the average period, unless steps be taken to counteract its anti-religious course, in which case it must either yield to the religious sentiment of the country, or be overthrown.

If there is to be the threat of a French Kulturkampf, by all means it should be met in the same way whereby the Kulturkampf of Germany and Belgium were brought to naught.

SHYLOCK NOTE-SHAVERS.

The Montreal Witness deserves credit for the perseverance with which it continually warns young men against the schemes of usurers, gamblers and saloon keepers who employ every wile conceivable to get them under their power.

All our large cities are pestered with these land sharks, and Montreal, being the chief city of the Dominion, is of course not exempt from their operations.

Cases are numerous where young men in temporary want of money have borrowed from the usurers or note-shavers, and as the interest charged is 10 per cent. per month, or 120 per cent. per annum, it happens as a matter of course that those who once get into the clutches of these Shylocks are seldom able to get out of their power again.

But it is not so much the borrowers who get thus entangled as the endorers. The brokers are always more

careful to have substantial endorers than responsible makers of the note, and it is to the endorers they look for repayment.

The money lenders are not satisfied with the ordinary endorsement on the back of the note, as in this way the endorser would be responsible only after due notice and protest. When a man agrees to become endorser for a friend, in order to get him out of a difficulty, the money-lender asks him to sign the note immediately under the name of the maker so that the two may be joint makers, and the intending endorser seldom objects to this, and he thus becomes directly responsible for the payment, and when the note falls due he is almost always called upon to meet the obligation.

The Witness mentions a recent case in point. A young man put his name to a note for \$30 for a special friend, being assured that it would be settled within a week. It was not paid, and a month later the banker, who had become joint maker of the note, was summoned to court, and obliged to pay \$35, interest and costs being added to the face of the note.

In fact so regular has become the practice of charging 120 per cent. per annum that the legal stationers keep on hand a stock of printed blank forms specifying that rate, under the covert reading, "10 per cent. per month."

Young men, especially, should be on their guard against being caught in these traps. They should take care to live within their means, so that they may never need to borrow, especially at such rates of interest, and they should also be on their guard against lending their names to cover the follies of their spendthrift, so called acquaintances or friends: otherwise they are sure to be entrapped.

The cities of Ontario, and our own London are not free from the operations of the Shylocks against whom we utter this warning to put young men on their guard.

THE "CHURCH OF IRELAND."

The Ottawa Evening Journal of the 19th inst. gives a short account of a St. Patrick's sermon preached in Christ Church (Anglican) cathedral on Sunday, March 18, by Rev. W. M. Loucks. The preacher regaled his audience with the ridiculous fable now so commonly hashed up by Anglican divines, to the effect that St. Patrick was a Protestant? No: but a member of what he calls "the Irish branch of the Catholic and Apostolic Church, which is still in existence and known as the Church of Ireland." He continues:

"The Right Rev. Dr. Alexander, Archbishop of Armagh, is St. Patrick's successor in the Apostolic office; and the Roman schism in Ireland began in the sixteenth century."

We refuted this absurdity in our last issue, and we need not repeat our refutation, which, though brief, was complete. We shall only ask, how is it that if the "Roman schism" only began at the period when Henry VIII. found it so difficult to eradicate by robbery, murder and confiscation, that his efforts, followed by similar efforts of his successors, have not even at this date accomplished the task?

Mr. Loucks also tells us that St. Patrick knew nothing of the "cell-bay of the clergy." Perhaps he would be condescending enough to inform us where Mrs. St. Patrick and the family lived. He might also tell us how it was possible for a king (Henry VIII) who lived fifteen centuries after the Apostles, to found an Apostolic and Catholic Church.

The Rev. Mr. Loucks ought to know also that the pseudo Church of Ireland was never the Church of Ireland, except by a legal fiction, and as it has ceased to have even this fiction in its favor, it is now only a Church without even a name.

Mr. Loucks speaks, forsooth, of "The Roman Schism." And what is a Schism? Our dictionaries define a Schism as "a division or separation in a Church, occasioned by a diversity of opinion." The Schismatics and heretics are those who separate themselves from the old Church, and teach new doctrines. Schism is simply the Anglicised form of the Greek word *Schisma* used by St. Paul in Cor. i. 10; xi, 18 saying:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, that there be no schisms (Prot. Bible, divisions) among you, but that you be perfect in the same mind and in the same judgment."

And "First of all I hear that when you come together in the Church there are divisions (Greek, schisms) among you, and in part I believe it. For there must be also heresies: that they also who are reproved may be made manifest among you."

In the same sense St. Paul also uses the Greek word *dichostasia*, a schism, a separation into factions, in Romans xvi. 17, and Cor. iii. 8,

"Now I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which you have learned; and avoid them." And whereas "there is among you envying and contention, are you not carnal, and walk according to man?"

It is easy to see that the schism-makers are they who form factions against the authority of the Church, and who introduce new doctrines. This is quite applicable to Anglicanism, whether it be called the Church of England or of Ireland, but certainly not to the Catholic Church which the new religionists attempted to uproot by violence and confiscations backed by penal laws.

We may add here who are, in St. Augustine's opinion, the heretics (and schismatics) whether they who adhere to the authority of the ancient Church or they who start a new one, as the Manichees did, against whom the great doctor was writing. He says:

"In the Catholic Church . . . the agreement of peoples and nations keeps me, an authority begun with miracles, nourished with hope, increased with charity, confirmed by antiquity, keeps me, the succession of priests from the very chair of the Apostle Peter, to whom the Lord after His resurrection committed His sheep to be fed—down to the present Bishop (evidently of Rome) keeps me. Finally the name itself of the Catholic Church keeps me, a name which in the midst of so many heresies, this Church alone has, not without cause, so long possession of, that though all heretics would wish to be called Catholics, yet to the enquiry of any stranger, 'where is the place of assembly of the Catholic Church?' no heretic would dare to point out his own Church building or house."

It is clear that St. Augustine would not recognize Anglicanism as the Catholic Church, nor the pseudo Church of Ireland either.

ROMEWARD BOUND.

While so much is being said in the Protestant religious press concerning the tendency to Christian unity which is being manifested everywhere among the sects, it is gratifying to observe that there is some tendency also, and even on a large scale, towards Christian reunion in another direction quite different from what is usually set forth as that which should be the object of their aspirations.

We have many times expressed our conviction that no solid religious unity can be attained by an agreement to ignore differences in matters of faith. All things revealed by Almighty God are to be firmly believed, because they are attested as truth by Him who can neither deceive nor be deceived, and the denial of one such article of faith is a denial that God is Truth, and a denial of Christ who has declared that "whosoever shall deny me before men, I will also deny him before My Father who is in heaven." (St. Matt. x. 33.)

It is this sort of unity which is most commonly advocated by those Protestants who speak most strongly in favor of the reunion of Christendom, and the Rev. Price Hughes, who is the leading spirit in promoting Christian unity on these lines, has succeeded in gathering together every year, for some years past, a large number of Protestant clergymen of many denominations, at a rendezvous in Switzerland, who all seem bent upon effecting a union on this basis. The plan appears to be, to have all the sects which can be induced to come into the movement, to adopt a common creed in which nothing shall be said of their points of difference, while the matters on which they all agree shall be plainly stated as the Christian faith which all must believe under pain of being regarded as outside the pale of Christianity and salvation. Such a creed has in fact been formally adopted and published to the world under the name of the "New Catechism of the Free Churches of England and Wales," and strange to say Presbyterians, Baptists, Congregationalists, and supposed representatives of five different Methodist sects have adopted it.

But here a trouble arises on the threshold. Though the delegates who adopted the new creed seemed to have the approval of their respective denominations to make the attempt to concoct it, not one of these sects had the courage to adopt the work as completed, or to declare that this shall be considered its standard of belief.

The reason why no one has adopted it was very fairly laid down by the Canadian Baptist, about the time of its appearance. That journal said:

"To suit all these (the above mentioned) bodies, it must be a most colorless affair. It is not to be a complete statement for all, but of special use to it? If it is accepted as a sufficient statement, then what right have any to accept as sufficient what leaves out a large part of the teaching of the Bible as they interpret it? What right have any to ignore a part of what they think is Bible doctrine, on condition that all the rest will do the same? Of course, if the catechism is merely to express truth common to all, and is understood to go no further than this, it may serve a good purpose. But as a statement which all denominations shall agree to accept as their full creed, deliverance, it seems to us open to the gravest objection. Surely the better way is to cultivate both Christian love and loyalty to all the teach-

ing of Christ, rather than to risk any compromise of the latter for the sake of the former."

This reasoning is irresistible, and the inference is that we have often drawn by a similar argument, that the only means whereby true Christian unity is to be attained is by the re-acceptance of those Christian dogmas which Protestantism rejected at the time of the mis-called Reformation, including the dogma of the Divine Authority whereby the Pope was appointed Supreme head over the whole Church of Christ.

We hope that it is an indication that this true basis of Christian unity will be accepted yet by Protestants, or at least by many of them, inasmuch as many of these truths are now being restored to their place as Christian dogmas, by many of the sects.

Our readers are fully aware of the extent to which Christian truths have been accepted by a powerful party in the Church of England. It is now nothing strange to hear Church of England divines and laymen declare that Christ instituted the sacrifice of the Mass, and that this sacrifice is to be offered to God for the living and the dead. Prayers are offered for the dead, and the intercession of the Saints with God for us who dwell on earth is asked, and it is also a matter of belief that priestly absolution is efficacious as the means whereby sin may be forgiven.

We need not add to these doctrines the ceremonial and disciplinary practices which have been adopted in thousands of Anglican Churches, assimilating them somewhat to the Catholic Church in outward appearance, at least; and to such an extent has this assimilating process gone that there is even now a very considerable party among Anglicans who would willingly accept the whole body of dogma which the Catholic Church teaches, to effect a re-union. Unfortunately, these are not as a whole sufficiently advanced to accept Catholic teaching unreservedly, and therefore, as yet, only individual conversions can take place.

But not only among Anglicans, but even among those so called Evangelicals who were generally thought to be furthest removed from any tendency to Catholicism, we can see signs of a desire to return to the old faith, at least as regards some doctrinal points.

We mentioned some weeks ago the idea which many Methodists had conceived that the institution of a Methodist Lenten season would contribute toward increasing devotion among members of that denomination. Since that time the Methodist Bishops of the United States have actually issued an invitation to members of their Church to observe Lent, just in the manner in which Catholics observe it, by special prayer, fasting, and abstinence from worldly amusements; and the religious press warmly expresses approval of their pronouncement. This is somewhat surprising, as we have hitherto been told that such observance of sacred seasons is superstition and therefore displeasing to God. There is, in fact, among the Methodist articles of religion, which have been for the most part selected from the 39 Articles of Anglicanism, one which is specially directed against "works of supererogation," to the following effect:

"Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogance and impleity," etc. The Presbyterian Confession is equally explicit, and it is because these sects have both regarded fasting as a voluntary work that they have also always held it to be superstitious, arrogant and impious. This makes it the more remarkable that the Methodists, after the lapse of a little more than a hundred years of existence, should have come officially over to the Catholic belief that penitential works voluntarily performed for God's sake, are pleasing to Him, and that it is necessary that we should by such means mortify our passions and appetites.

The Christian Work, one of the most prominent of the Evangelical organs of the United States, falls into line, and in its issue of March 1st speaks as follows:

"Assuredly the aged child of fashion needs precisely the lessons taught and the opportunity presented by the Church in this ordinance; and so every Christian, whether Roman Catholic, Episcopalian, Presbyterian, Methodist, or Congregationalist would do well to yield a measure of observance of the season in spirit and life, and this we are glad to know, not a few do. Certainly our thoughts and influences, our desires and aspirations, go on so incessantly to things of this world, that we shall be made better and happier by directing for a specific period, our aspirations heavenward in imitation of the Master, until we rise to a fuller appreciation at Easter, of His resurrection. And it is significant of a marked change that so many not within the episcopal communion are glad to avail themselves of the services of that Church during this period, while in this

city and elsewhere non-Episcopal churches gladly take advantage of the opportunity to hold Lenten services."

It has, indeed, been very positively asserted that the decline in Presbyterianism and other "Evangelical" Churches during recent years, has been owing in a great measure to their neglect or positive disregard for the natural tendency of devoted and piously inclined people to do some works of self denial in testimony of their love for God, and their desire to serve Him. As a further evidence of this, it has been pointed out that the Episcopalian and Lutheran Churches, which have a Ritual, and which observe days of special devotion, are actually increasing in Church membership, while the Evangelicals who reject these aids to devotion are surely declining.

BANDS OF DIOCESAN MISSIONARIES.

Rome's Approval of This Phase of the Non-Catholic Mission Work.

Philadelphia Catholic Standard and Times. Providence, R. I., has been the scene of a mission to non-Catholic which was particularly noteworthy for two reasons: First, it was the initial effort of the newly organized local diocesan band of missionaries; secondly, it entered upon its work with the direct and hearty approval of the Holy Father himself. The letter from the Cardinal Prefect of the Propaganda to the Ordinary of the Diocese of the Right Rev. M. Harkins, D. D., an inspiring source of encouragement for the friends of the Catholic Missionary Union, and in the blessing it conveyed augurs a bright realization of its members' hopes.

The opening sentences of this letter are as follows:

Rome, February 7, 1900. Right Rev. Sir: Your letter to the Holy Father, informing him of the establishment of a band of diocesan missionaries for the purpose of giving missions to Catholics non-Catholics was most welcome to his Holiness, and he has graciously granted to you and most salutary instructions (in view of the various salutary institutions) which he wishes every success for the same.

This official pronouncement puts seal of Rome upon the policy of organizing diocesan bands of missionaries. The significance of the letter lies in the fact that the whole story of the method of giving missions to non-Catholics, which has been submitted to the Holy Father, that this is his opinion thereon. The unacquainted with the way the Holy Father considers and decides upon such matters may wonder how he can find time to read and direct the answering of the letters he receives from all parts of the world and upon subjects frequent of but local importance. It is accomplished in the following way: Every Sunday night the Cardinal Prefect before him the budget of communications received during the week. His Holiness devotes a certain time to reading them in turn and deciding upon them, and if time does not permit of this treatment for all the accumulated material, the remainder is deferred to the following Sunday. The methods of the diocesan organizations for giving non-Catholic missions have therefore come under the immediate knowledge of the Pope's his hearty approval, encouragement and blessing are a treasure for many patient, persevering, generous sacrifices on the part of the movement's friends.

AN EXPERIMENT IN NEW ENGLAND. A non-Catholic mission in New England is necessarily more experimental, and its prospects are less more precarious than one elsewhere. The reason is that the "Down Easters" class distinctions, based upon purely worldly considerations, are strictly drawn, and the Catholic is more universally looked upon as being at best a subject for volent sympathy. The "better" are more cultured and feel no peculiar attraction toward the religious vications of the "working classes," and their pleasure here below is in the Church and the Catholics drawn together must overcome in them a great deal of hubris and pride and unusual attraction toward the teachings of the Church. The characteristics of the Puritan's century are particularly felt in the mission. Providence. It was given Joseph's Church in Belgrave "West End" of the city an quarter of fashionable residences early part of the week brought of good, honest Catholics accustomed to work for a living, but non-Catholic held aloof. However, as the new newspaper notoriety of the were relegated to the side aisle of the church, and the middle aisle be one hundred to five hundred non-natives nightly, according to the mission closed auspiciously the establishment of an inquiry of twenty, and the local band good reason to be gratified by success of this their first battle campaign. It is an opening and has broken in upon the hearts of those outside the Church. Tithy thus earned will be a considerable increasing capital, and as time will produce and increase it as inevitably as any bank deposit.

A distinguished writer relates conversation with George Eliot, not long her death, a vase tipped over on the floor. The great writer quickly and busily put out her hand to stop it, saying: "said she, 'reluctantly, 'that will come when we shall instructive the man or woman who begins to fall will come when we shall instructive pieces of furniture or ornament."