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In spite of rumors to the contrary, some of which have even been transmitted to this continent by cablegrams, the Holy Father continues in fairly good health, according to the latest accounts which have reached this country by mail, though, of course, his great age makes it impossible for us to assert with confidence that he will live to assist at the jubilee services. Yet, considering the good health he enjoys, it is not at all unlikely that he will be able to do so; and the general opinion of the people in Rome is that he will be quite able to endure the excitement of the occasion without danger. Of course, precautions will be taken to lighten as far as possible the labor which he may have to endure in person that the programme may be successfully carried out.

HON. MR. COSTIGAN HONORED.

It was a distinguished company which sat at well-laden tables in St. Patrick's Hall, Ottawa, on Thursday of last week to do honor to that worthy and veteran Irish Canadian statesman, Hon. John Costigan. The highly esteemed Secretary of State, Hon. R. W. Scott, was a notable figure in the assemblage, and there were also present many other Senators and members of Parliament who occupy a very prominent place in the public life of the country. The assemblage was not, however, confined to politicians, for there could also be seen in goodly numbers many of the most worthy and influential citizens of the Capital City.

The occasion was taken advantage of for the purpose of making a substantial present to the honorable gentleman, consisting of a cheque for a very handsome sum.

Dr. Freeland proposed the toast of the guest of the evening, and Hon. Mr. Costigan's reply was eloquent and most entertaining. He gave a resume of the history of affairs on the eve of Confederation which was new to the majority of those present, and although the speaker carefully guarded against taking to himself a large share of credit for his actions as a public man, it was yet quite apparent that in the years gone by the name of John Costigan meant a good deal in the Provinces down by the sea. We may say, however, that not alone was he admired for his many noble acts as a Canadian, but he deserves the very highest esteem also at the hands of the Irishmen of Canada for his readiness to aid them on all occasions and for the noble work he performed in the House of Commons for the cause of Home Rule for Ireland.

The speeches made by the other gentlemen at the banquet were timely, witty and eloquent, and it is but the plain truth to state that the banquet was an unqualified success.

A PHASE OF THE MARRIAGE QUESTION.

Mr. Vanderbilt of New York, who was divorced some time ago from his first wife, was recently married in a church in London by one of the clergymen in a clandestine manner, the doors being locked and barred.

The reason for which this great secrecy was used is stated to be that the marriage was an infringement of the marriage laws of the diocese, which the Bishop of London endeavors to enforce strictly, and which forbid the marriage of persons who have been divorced, even though the divorce may have been obtained by legal process.

It is admitted that the clergyman who performed the marriage knew that the ecclesiastical laws of the diocese forbade it, but he gives as his reason for so doing that he would have been compelled by an injunction of the court to do it if he had refused, and the Rev. Dr. Tristram, the Chancellor of the Diocese, who issued the license to celebrate the marriage, claims that he also would be obliged by a mandamus to do so. As regards the prohibition of the Bishop to celebrate marriages under such circumstances, the Chancellor maintains that he has his jurisdiction in the case independently of the Bishop.

The High Church papers of the diocese are peculiarly indignant at the occurrence and strongly blame the rector of the church, as well as Dr. Tristram, both for the disobedience to the Bishop, and for implying that the Church should submit to the State on a matter which should be determined by the law of God and not the laws of man.

The Church Times of London declares that the marriage was "sacriliciously performed" and that the Church's blessing could only be surreptitiously obtained to such a union. It blames also certain members of the nobility who were present on the occasion and who thus encouraged a clergyman of the Church in setting the authority of the Bishop at defiance.

Another organ of the Church, the Pilot, declares that it is stated as an excuse for Mr. Vanderbilt's having been married under such circumstances by a clergyman of the Church of England, that he did not wish his marriage to be a mere civil ceremony performed by the registrar, and that he could not have found a single clergyman of the Episcopal Church of the United States to do it. It gives some credit to Mr. Vanderbilt for having this feeling, but holds that it is not sufficient justification for an act of insubordination to the Bishop by the officiating minister, Rev. Mr. Hadden, or for Dr. Tristram who issued the license.

While we admit that the maintainers of ecclesiastical discipline are in the right from the point of view which regards the Church as being really the Church of Christ, we are compelled to regard the whole case as a storm in a teapot when we reflect that the Church of England is a human institution created by the State and from its being granted subject to the laws of the State in everything. It approved of the divorce of its first head, King Henry VIII, from his lawful wife, Queen Catharine, and readily granted him a divorce whenever he wished it, and married him anew. Thus David Hume relates how the Convocation, the highest authority in the Church, "was satisfied" with the absurd reasons he advanced for his divorce from Ann of Cleves "and solemnly annulled the marriage between the king and queen. The Parliament then ratified the decision of the clergy." He was then married to Lady Catharine Howard.

As Hume says: "Henry sported with law and common sense," and "how servilely the Parliament followed all his caprices!" He might have added, "and the Convocation likewise." The Parliament made it high treason to deny that Henry's marriage with Ann of Cleves was lawfully annulled! Yet the Church on principle follows the decrees of any such Parliament, even when it annuls the law of God. It might well refrain from boggling at Mr. Vanderbilt's strange marriage.

In addition to all this we must also say that these marriages of divorced persons have been celebrated by many clergymen without demur, both in Canada and the United States, as the canons have been so enacted as to permit them; and all the efforts of the more orthodox parties in the Church have not been successful in bringing those canons into conformity with the plain law of God: "What God hath put together let no man put asunder." We therefore very strongly doubt the accuracy of the statement quoted above from one of the English Church organs as having been made by Mr. Vanderbilt, that no Episcopal clergyman of the United States would have married the couple as Rev. Mr. Hadden did. Why should they refuse, when the canons of the Church expressly permit them to celebrate them?

THE INCREASING INFLUENCE OF THE CHURCH IN GREAT BRITAIN AND GERMANY.

An incident in connection with the visit of King Edward to Rome, to which but slight reference has been made in the papers, is well worthy of special notice as indicating the increasing influence of the Catholic Church within the British dominions.

In view of the telegram impudently sent to Rome by the Protestant Association of England protesting against the visit of King Edward to the Pope, which was very properly ignored by His Majesty, it is worth noting that the King learned that the Scottish hierarchy were on a visit to the Eternal City, accompanying the Scottish pilgrimage which came to pay homage to the Holy Father.

On leaving the Vatican, the King was met by the Scotch pilgrims and was highly pleased with the cordiality and loyalty displayed by them as they cheered him in the regular British style with loud hurrahs, to the astonishment of the Italians, who had never heard this style of greeting. The King graciously returned the salute, and the cheering was kept up till the royal party disappeared from view.

The King, to show his respect for the hierarchy, invited the four Scottish Bishops and Mgr. Fraser to meet him at the British embassy on Wednesday, April 29th, and they did so, with one exception, and were presented individually to him, and were for some time engaged with His Majesty in an interesting conversation.

There was a brilliant throng assembled at the embassy for the occasion, consisting of the old Roman nobility and many prominent leaders of the British colony resident in Rome. Owing to illness, the Right Rev. A. MacFarlane was absent, but Archbishops J. A. Smith and J. A. Maguire, and the Bishop of Aberdeen were present, besides Mgr. Fraser.

It may be presumed that the Protestant Association will be very indignant with His Majesty, and so will be Dr.

Sproule, the Canadian Orange Grandmaster, who at the meeting of the Grand Lodge at Winnipeg recently expressed the regrets of the Orange Association because His Majesty had visited the Pope, and the fear lest this fact may betoken something inimical to the interests of Orangeism and Protestantism, of which Orangeism over-ostentatiously puts itself forward as the special protector and champion.

Protestantism must be in a deplorable condition if it needs to be specially championed by such blatant talkers as Dr. Sproule and his ilk, whose influence is not felt even in the Dominion of Canada, as is evident from the petty vote which they succeeded in getting to oppose the parliamentary resolution recently passed in favor of Home Rule in Ireland. And yet the grandmaster thought it something to boast of at the Grand Lodge meeting that the pitiful few who voted with him were slightly more numerous than those who on two former occasions voted in the same way.

We are gratified at the respect shown to the Holy Father by King Edward VII, as when taken in connection with the veneration shown by other monarchs for the Pope, it shows the high regard in which the Pontifical office and the personality of the Pope are held throughout the world. The hostility shown in the past by some nations to the Catholic religion is being replaced by reverence; and this is especially the case in England.

It is now over one thousand years since a King of England visited the Pope, the last one who did this being Alfred the Great. This was not, however, in early times, at least, owing to any disrespect for the Pope's office, but because it was not so much the practice in past ages for monarchs to visit foreign countries. Yet it is remarkable that the first King of England who has done this during so long a period should be a Protestant, and the recognized head of the Church of England.

In this connection it is also gratifying to notice the marked respect which is continuously shown by the Emperor of Germany to the Catholic Church.

The special attention which was shown to Pope Leo XIII. on the occasion of the Emperor's visit a few days after that of King Edward has been already mentioned in our columns. This has been followed by another gracious act in his attendance at the ceremony of the "inauguration" of the great new doorway of the Cathedral of Metz. The Cathedral doorway has recently undergone restoration, a work in which the Emperor has taken a deep personal interest, furnishing the whole amount of the cost.

The Emperor and Empress, accompanied by a distinguished suite of nobles and officers, made a solemn entry into the city and proceeded directly to the Cathedral, where they were received by Mgr. Kopp, the Prince-Bishop of Breslau and Legate of the Holy Father, the Archbishop of Cologne, the Bishop of Metz, and other ecclesiastical dignitaries.

The Emperor expressed his great pleasure in handing over to the Bishop the doorway now completed, and declared that it is a masterpiece of architecture, and that it had been approved by the Pope, who had expressed his joy and admiration of the work. He congratulated the diocese of Metz and all Lorraine on the special honor conferred on them by the presence of the Holy Father's representative on the occasion, and prayed that good Christians and loyal German subjects would pass through that doorway to worship God.

The Bishop thanked the Emperor for his generosity, and praised both his artistic taste and his zeal for the worship of God as evinced by his generosity.

The Catholic Church of Germany has prospered wonderfully since the foundation of the Empire, and has increased somewhat more rapidly than the total increase of population. This is almost a sure indication that it will continue to prosper and to become more and more influential in the future.

It is now announced as highly probable that the Emperor has requested that the Bishop of Metz should be elevated to the Cardinalate, and it is most likely that this desire will be acceded to by the Pope. France may regard this as an offense, but though the Holy Father has hitherto endeavored by patience to bring about a modus vivendi between Church and State in France, as nothing has been yet effected in this direction, the business of the universal Church cannot be brought to a standstill on account of the doggedness of one Government, even though that Government be France.

It may be here added that there is some reason to believe that the French Government has made the discovery that it has gone too far, and that it will make an effort to retrace its steps to some extent at least, and that President Loubet will visit the Pope on the

occasion of his intended visit to Rome for the purpose of coming to an understanding on the existing trouble. We cannot say positively whether this is actually the case, but it is well known that President Loubet is not a willingly consenting party to the violence of Premier Combes, and it is not at all beyond the probability that the strained relations at present existing may be composed through the medium of an interview between the Pope and the President.

The fact is that the Emperor and the King recognize that the Pope as head of the Catholic Church is the most potent influence which exists in the world in maintaining law and order and the due obedience to lawful authority. The fact that the fanatics of the two great nations over which these monarchs rule were ignored when they entered protest against their recognition of that influence, whereas the people in general of both nations had too much good sense to make objection, shows that these two great sovereigns took the course which right reason and sound appreciation of the situation pointed out. The dubious course followed by the French Government is dictated by an unreasoning hatred of religion, and we are still convinced that when the passion of unreason shall no longer sway the minds of the ruling minority of the French people, the nation will once more recognize that obedience is due to the laws of God and His Church.

THE ALLEGED BULL OF POPE ADRIAN IV.

A despatch from Chicago says: "The Papal Bull, known as 'Laudibilliter,' over which controversies between historians have been waged for some seven centuries, is not genuine, according to the announcement of Professor Oliver Joseph Thatcher, of the University of Chicago, in a paper entitled 'Studies concerning Adrian IV,' just issued from the University press. This conclusion is the result of a trip to Europe, a year's study in the Vatican Library, and the reading of innumerable Latin documents. The Laudibilliter, so-called from the occurrence of the Latin word in the salutation, has long been supposed to be a grant made by Pope Adrian IV, conferring on Henry II. of England the Island of Ireland."

DISTINGUISHED IRISH CANADIANS.

At the Costigan banquet at Ottawa several of the speakers mentioned the names of many of Canada's great men of the past and present, Irishmen either by birth or descent. It remained, however, to Mr. Rodolphe Lemieux, M.P., to refer to one who had benefited his own province of Quebec. We had, said Mr. Lemieux, a land question in our province, a landlord system as bad as that which exists or did exist in Ireland: it was known as the Seigneurial Tenure. After years of agitation, however, it had been settled about the middle 50's of the last century, and by an Irishman who had taken to himself a French Canadian wife—the brilliant Hon. Lewis Thomas Drummond, who was then Attorney-General for Lower Canada, subsequently a judge of the highest court. The writer of these lines well remembers seeing, night after night, the distinguished statesman in his seat in the old Canada Parliament, sitting in Quebec, reading the proofs of the Bill, which was to free the censitaires or tenants from a loathsome burthen. The Seigneurs made a hard fight, and for several days the late Judge (then Mr.) Dunkin addressed the Legislative Assembly at the Bar of the house in their behalf. The distinguished Jesuit, Father Drummond, is son of the lamented and justly eulogized statesman.

ON UNBAPTIZED INFANTS.

J. C., of Chatham, N. B., writes to ask how the Catholic doctrine of the necessity of Baptism for salvation can be reconciled with God's justice and mercy. He states that a Protestant friend has urged that thousands of infants are still-born, and others are born of parents who know nothing of the obligation of baptism, and who, therefore, never think of having their children baptized. Is it consistent with the justice and mercy of God that these should be shut out from heaven?

To this we reply: "The right of the human race to God's favor, and especially to the happiness of heaven, is a free gift of God which by our own merits alone we could never deserve. Hence the Apostle St. Paul says in Eph. ii. 8, 9: 'By grace you are saved through faith, and that not of yourselves; for it is the gift of God; not of works, that no man may glory.'"

"It is God Who worketh in you both to will and to accomplish according to His will." (Phil. ii. 13.)

"What is given freely and as an act of bounty cannot be merited by any act of ours; and so we are told again: (St. John vi. 29.) 'This is the work of God that you believe in Him Whom He hath sent.'"

From this it follows that we can lay no claim in justice to the inheritance of heaven. Nevertheless when God destines man for a supernatural end, it follows that in His mercy and wisdom He will grant the graces we need for the attainment of that end. Our merits are therefore totally dependent on God's infinite mercy.

It also follows that God may make our attainment of heaven dependent upon such conditions as He lays down, the sacrament of Baptism being one of these conditions, as a remedy for original sin in which we are all conceived and born. The necessity of Baptism is laid down by Christ Himself Who said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God."

The words "a man" here do not mean an adult of the male sex, but any person or any human being. This is evident from the Greek word *an* which signifies *any person*, and which is translated in the English version of the Scripture "a man," but which must be understood in the sense of the original.

An unbaptized person, therefore, cannot gain heaven, which is the pure gift of God, and justice is not violated, inasmuch as the gift of God is gratuitous. Neither is mercy violated, inasmuch as God does not inflict any positive punishment upon unbaptized infants; though they are deprived of the beatific vision of God.

God's mercy is still exercised in this case as our salvation is gratuitously made possible, even after the sin of our first parents, by the atonement made by Christ for our sins, original and actual, through His death on the Cross. Baptism is made the means whereby that atonement is applied to our souls, and this atonement is gained for us through the faith of our parents who have brought us to be baptized, and not by our own act, just as the sin itself was incurred, not by our own act, but by the disobedience of our first parents. This is the teaching of the Apostle St. Paul in Eph. ii. 3-5: "We were by nature the children of wrath, even as the rest: But God, Who is rich in mercy, through His exceeding charity wherewith He loved us, even when we were dead in sins, hath quickened us together in Christ, by Whose grace you are saved."

Also, Rom. v. 12-16: "By one man sin entered into this world, and by sin death; and so death passed upon all men in whom all have sinned. \* \* \* Not as the offence, so also the gift. For if by the offence of one man died: much more the grace of God, and the gift, in the grace of one Man Jesus Christ hath abounded unto many, etc."

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ANNUAL PILGRIMAGE TO ST. ANNE DE BEAUPRE.

ITINERARY OF TRAINS.

Tuesday, July 21st. The Ontario Pilgrimage to the Shrine of St. Anne de Beaupre, under the patronage of the Most Rev. Archbishop of Kingston and Diocesan clergy, will take place (this year) on Tuesday, July 21st. Tickets for the return journey will be good to leave St. Anne up to the evening of Monday, July 27th. Thus, all those who desire to remain over will have an opportunity of being present at the shrine and of taking part in the grand procession on the Feast Day of La Bonne Ste. Anne, Sunday, July 26th.

After the arrival of the morning regular express trains, which leave Toronto at 8 a. m. on G. T. R. and 9.15 a. m. on C. P. R. special trains will start from Whitby and Myrtle stations on the main lines of the G. T. R. and C. P. R. a short distance east of Toronto, and will reach Ste. Anne de Beaupre early on Wednesday morning.

Excursion rates will prevail at all stations of the G. T. R. from Whitby, Lindsay, Haliburton, Peterboro and all points east thereof as far as Aultsville, and at all stations of the C. P. R. from Myrtle and all points east thereof, including Peterboro, Tweed, Perth, Smith's Falls, Prescott, Brockville and Carleton Place, as far as Chesterville, included. The exceptionally low rates of \$8.05 and \$8 have been secured for return tickets from Whitby and Myrtle, with proportionately low rates throughout the eastern part of the Province.

Tickets will be good only on the special trains going, but valid on any regular train returning up to and including Monday, July 27th. This means that excursionists can leave Quebec on the night trains on Monday, July 27th, and Montreal on the morning of July 28th, but if a stop-over at Quebec and Montreal is desired, it must be so timed as to leave Montreal for a continuous journey home, not later than the morning of Tuesday, July 28th. Passengers from Haliburton and Lindsay will take regular trains and connect with special at Port Hope. Passengers from Marietta will take regular train and connect with special at Whitby Junction. Excursionists from western Ontario and other points will leave Toronto by regular morning express trains on Tuesday, procure regular return tickets as far as Whitby or Myrtle, purchase Pilgrimage ticket at either of these stations, and then take special train, which will be available, and proceed to Ste. Anne de Beaupre. For the benefit of the excursionists of Toronto and west thereof, it may be mentioned that ten persons traveling together can purchase regular return tickets from any station to Myrtle or Whitby for one fare and a third. This will make return tickets

Toronto to Ste. Anne de Beaupre, Ontario, by the Pilgrimage train, direct, will cost 25 cents.

The Qu... by Father Cow... six hundred pag... given to questio... missions to no... good in ex-... All sorts of ques... St. Peter—was... down to the fads... Science, and h... missions, and h... answer. We pl... large circula... have and hand... neighbors. It... can be had for... CATHOLIC REC... The sale has... reached 30,000.

LEAGUE OF T...

GENERAL I... The general... in Social... says: "Perhap... when the worl... social works