

It is asserted that a... ready going forward... Church in Eng-... Roman... will, no doubt, in a... complete absorption... church.

conspicuous feature of... synods is the fact that... bodies seem to be... able to enforce the ob-... law upon the members... and they are con-... upon the civil power to... which they deem... preservation of mor-... still another very dis-... consistency in their con-... some of the members... assemblies would... of prosecuting a per-... trivial violation of the... Sabbath - as an... might mention the... boy a few days ago... fishing, with a... Sunday - they would... marry a couple who... wife or a husband liv-... were procured from... Canada, or even from... a State of the neighbor-

relief to the Christian... that at last one of... has spoken in decisive... the Sultan that Tur-... allowed to take Thes-... other Christian province... The powers have been... with the question of... and there is little... they will come to an... ment on the matter;... Currie, the British Am-... struction of his Govern-... Turkish Prime Minister... Mr. Neidoff, the Russian... that this is the deter-... Great Britain, and the... is regarded as Great... matum. England will... in the European concert... powers object to the pos-... but there is scarcely... France and Italy will... and's lead. The Turkish... ministers were dumb with... when this announcement... cy was made to them.

some trouble between... Trustees of Toronto... Jubilee Committee on... whether there should be... programmes for athletic... Public and the Separate... at the Queen's Jubilee... The Civic Committee... there should be a single... in which the pupils... the schools should... but the Public school... volved that the pupils... should have a separate... pupils, however, were... anxious to conform to the... Jubilee Committee, and... amicably with the Public... The matter occasioned... discussion between the... bodies, but it was at last... there shall be one pro-... Public school trustees... withdrawn their objec-... city papers made some... marks regarding the ex-... of the majority of the... which they attributed to... the Public school pupils... off second best in a union... We presume that the... rather from religious... at as it has been peacefully... congratulate the Board of... they did not keep up this... end.

of Russian or Ruthenian... numbering forty-four, of... are men, ten women, and... children, left New York... Manitoba, where they are... grant of land from the... The men are described... gigantic stature, and mag-... sique, and the women are... handsome. All the men... seven feet, and two or three... feet tall. They are from... eastern corner of the Aus-... and are Catholics. The... Herald, in giving a descrip-... settlers, makes the blun-... remark that "their religion... as if some Roman Catholicism," as if... several forms of the Catho-... The Herald should know... only one Catholic religion... supreme head and one doc-... where, though there are... of language and national... certain ceremonial dif-

ferences in the Oriental liturgies. The Ruthenians use an Eastern rite in the celebration of the Holy Sacrifice of the Mass, the ceremonies of which differ somewhat from those of the Latin or Western rite; but though the languages and the ceremonies differ, the substance and the faith are identical.

THE ENCYCLICAL "DIVINUM ILLUD MUNUS."

CONTINUED FROM PAGE ONE. very depths of God" (1 Cor. ii, 10-S. Th. Ia. 2ae, q. xxviii, a. 2).

He will, therefore, gratify us all the more abundantly with heavenly gifts the more we show our gratitude, for, if the coldness of the recipient closes the hand of the Giver, his love and gratitude open it.

It behooves us, however, to take care that this love consist not in dry knowledge and mere exterior deference, but that it be prompt to act, and that it avoid sin, which is all the more guilty in that it especially regards the Holy Ghost. For we depend in all that we are upon the Divine goodness which is especially attributed to the Holy Spirit. The sinner offends this beneficent Spirit. By abusing His gifts and bounty he becomes every day more audacious.

THE SIN AGAINST THE HOLY GHOST. Moreover, whereas a man who sins through frailty or ignorance will, perhaps, have some excuse in the eyes of God, he who maliciously contradicts or turns away from the faith sins gravely against the Holy Spirit, since the Spirit is the spirit of truth. Now, in our days, this vice has assumed such development that it would seem as though that perverse generation predicted by St. Paul had just arrived when men, blinded by the most just judgment of God, will take the false for the true, and believe, as though he were the very master of truth, in the "prince of this world," who is a liar and the father of lies. "God shall send them makers of errors to believe a lie" (1 Thess. ii, 10) "In the last days some will depart from the faith, attaching themselves to the spirit of error and the doctrines of demons" (1 Tim. iv. 1.)

But since, as we have already said, the Holy Ghost dwells in us as in a temple, it is meet that we remember the warning of the Apostle: "Sadden not the Holy Spirit of God whereby you are sealed" (Eph. iv, 30). Nor does it suffice merely to fly from evil. The Christian should, besides, shine with the brightness of all the virtues, that he may be pleasing to so powerful and beneficent a Guest.

Foremost among these virtues are purity and sanctity, which are the characteristics becoming a temple. This is why the same apostle has said: "Know you not that you are the temple of God, and that the spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are" (1 Cor. iii, 16-17). A threat terrible, indeed, but most just.

Finally, we should pray to and invoke the Holy Ghost, because there is no one who does not stand in the greatest need of His aid. In truth we are all without wisdom or strength, overwhelmed with temptations and inclined to evil; therefore should we seek a refuge with Him, who is the eternal source of light, strength, consolation and holiness. It is chiefly of Him that we must ask that most necessary of all gifts to man—the remission of sin.

It is the property of the Holy Ghost that He is the gift of the Father and the Son and the remission of sin is effected by the Holy Ghost as by a gift of God. (Summ. Th. 2ae, q. iii, a. 8 ad 3m.) In the Ritual the Holy Ghost is the object of an assertion still more explicit: "He is the remission of sin" (In Miss. Rom., Fer. III. post Pent.)

other churches and sanctuaries throughout the world. To all who take part in this novena and pray for our intentions, we grant in God an indulgence of seven years and seven quarantines for every day, and a Plenary Indulgence on one day—on the Feast of Pentecost itself or any day during the octave—to all who, after confessing and receiving Holy Communion, pray devoutly for our intentions.

We wish, also, to grant an equal share in these advantages to all who are legitimately prevented from taking part in these public prayers, or in whose church they cannot be said through the decision of the Ordinary, provided that they make a private novena and fulfill the other prescribed conditions.

In addition, we are pleased to attribute for ever from the treasury of the Church, to all who publicly or privately recite such prayers to the Holy Ghost, as their devotion may suggest, every day from the octave of Pentecost to the Feast of the Holy Trinity and satisfy the other conditions, and two Indulgences. We accord, moreover, that all these Indulgences may be applied in suffrage to the souls in purgatory.

And now our mind reverts to the desires expressed at the beginning. We ask, and shall continue to ask, in ardent prayer, their fulfillment of the Holy Ghost. Do you, our Venerable Brothers, join in these prayers, and let all Catholic nations unite their voices with ours in engaging the intercession of the most powerful and ever blessed Virgin. You know the close and wonderful ties which unite her with the Holy Ghost, whose immaculate spouse she is called. Her prayer was most efficacious for the Incarnation and for the descent of the Holy Ghost on the Apostles.

May she, by her gracious aid, fortify our common prayers, that the prodigies celebrated in the prophecies of David may be accomplished by the Holy Ghost for all who labor throughout the earth. "Thou shalt send forth thy spirit, and they shall be created; and thou shalt renew the face of the earth" (Ps. ciii, 30).

As a pledge of heavenly favor, and in token of our good will, receive, Venerable Brothers, for yourselves, your clergy and your people, the Apostolic Benediction, which most affectionately in the Lord we accord you. Given at Rome, at St. Peter's, on the 9th of May, 1897, in the twentieth year of our Pontificate.

Leo XIII. Pope.

A Voice From Canada.

The Missionary, New York City. I take an intense interest in your work among non-Catholics. I am a comparatively recent convert myself. I earnestly hope you will continue to include Canada in the scope of your work. The secular clergy hereabouts are now getting infected by the movement. The parish priest here has established a vigorous Catholic Truth Society, and we are making a pretty free distribution of Plain Facts and Catholic Belief, besides pamphlets, leaflets, etc. God has blessed our labors with one fervent convert (a fine young fellow), and others are plying us with correspondence. The priest wishes me to say he would be only too glad to welcome one of your missionaries here for a Catholic and non-Catholic mission. We have copies of Non-Catholic Missions, and understand your plan of campaign very well. What are the prospects? We have a fine parish hall seating several hundred, and plenty of enthusiastic workers. In every respect the field here is ripe for grand work. Our newly formed "Catholic Club" is arranging for a series of entertainments (intended to be a permanent plan), at each of which the priest, assisted by three or four intelligent laymen, conversant with your methods and experience, will tackle the question box. We shall advertise the gatherings, and do all we can to attract non-Catholics.

The parish priest of the neighboring town of Woodstock informed me to-day that he is heart and soul in the movement now being carried on in America, and he is devising a scheme for getting the ear of his non-Catholic townsmen by means of the question box. I hear also from active laymen in Nova Scotia and Prince Edward Island that they are itching to commence operations all along the line in the Maritime Provinces of Canada. Without wishing to allow myself to become over sanguine, I think God has permitted us to witness the inauguration of what is soon to become a gigantic aggressive movement in North America. Everything points that way now. The experimental stage has been passed successfully.

W. B. Waterbury. St. Thomas, Ont., May 1, 1897.

Increase of Religious Orders.

Taking the whole of England and Wales during the past forty years, of the five principal orders the Jesuits have increased over five fold, the Benedictines nearly to the same extent, and in the last twenty these two orders have nearly doubled in numbers, as the following figures will show:

Table with 4 columns: Order, 1857, 1877, 1897. Rows include Jesuits, Benedictines, Dominicans, Franciscans, Fathers of Charity, Passionists, Capuchins, Oblates of Mary.

the number of those familiarly known as monks to about one thousand.

THE ARCHBISHOP OF TORONTO.

William Hopkins in Donohue's Magazine. There is a magnificent, soft swelling vale in South Kilkenny, where the "gentle Suir" pours along its crystal flood past richest pasture lands and daisied meadows on the one side, and on the other proudly rising, well-wooded mountain slopes. This is the lovely "Valley of the Suir," whose beneficent presiding genius is the winding river so quaintly enshrined in song by the author of the "Fairie Queen":

"Ye count Suir that, making way By sweet Cloome, adorns rich Waterford." The cultivated slopes of the "Walsh Mountains" bound the valley on the north and east; poetic Slieve-na-moun-towers against the western horizon, and on the south are seen the fissured, precipitous barriers of the Comeraghs, looming sublime. On May 23, 1830, was born there, in the parish of Mooncoin, John Walsh, the well-known and well-beloved Archbishop of Toronto, a man whose character might be said to have moulded itself to that of the district where he was born: in repose great and rich and warm, like the vast valley; beneficent and pleasant to contemplate, like the placid river; in action strong and stern as the granite shoulders of the Comeraghs that buffet and battle the Atlantic gales.

The Walsh family is an ancient one. The first of the name in Ireland were two Barons of Cornwall, who were companions in arms of Strongbow in 1171. They acquired extensive possessions, as the great district called the "Walsh Mountains," in South Osory, is proof to this day. Their descendants were a large-limbed, stalwart race; and the Archbishop is a representative specimen, being of powerful and heroic build and handsome and commanding presence.

Around the old home in Ireland many tales are yet told of his prowess as a youth in athletics, and especially in the great national game of hurling, which flourishes still in Ireland as it did in the ancient days when, on the Plain of Talteea, in Meath, the champions of the Red Branch and the Finian Eriann met with clashing camans. John Walsh received his education first at St. John's College, Waterford, and it was here that the desire came to him to devote himself to the foreign missions.

Severing all home ties with resolute will, he left Ireland for Canada in 1852, and entered the Grand Seminary, Montreal, to study for the diocese of Toronto. On Nov. 1, 1854, he was ordained priest in St. Michael's cathedral. Inflamed with zeal, the young priest entered on the work of God, to which he was to devote the remainder of his life. The hard and laborious work of the missions in the backwoods but developed the great resources of his mind and body in conquering difficulties that would have overwhelmed a man of less heroic mould.

Amid the press of his duties he found time to add to the great fund of knowledge with which his mind was stored, and he has been heard to say that "some of the most useful of his studies were made by the light of the tallow candle and the log fire of the settlers of the backwoods."

In 1859 he became rector of St. Michael's cathedral, and in 1862 Vicar-General of Toronto diocese. When, in 1862, Dr. Pinsonneault, Bishop of Sandwich, became broken in health, it became necessary to elect a successor, and the hierarchy of the province of Quebec unanimously nominated Vicar-General Walsh as future Bishop. He was consecrated in St. Michael's cathedral Nov. 10, 1867. In 1869 the See of Sandwich was transferred to London by a decree of Propaganda, and to that city, too, Bishop Walsh transferred the Episcopal residence.

It would require a whole volume to do justice to the immense amount of noble work Bishop Walsh performed in this diocese in every department that falls to the care of a Prince of the Church. On the death of Archbishop Lynch of Toronto, Bishop Walsh was appointed to the vacant See by a Brief from Rome dated Aug. 29, 1889, and on Nov. 27 of that year he bade farewell to his beloved priests and flock of the London diocese and came to Toronto to take possession of the Archbishop's See.

Since then, with firm but kind and fatherly hand, he has ruled the Arch-diocese, beloved and revered by his priests and flock, and admired and respected by all classes of men. His word is a great power in the land, not only in ecclesiastical but in civil and governmental circles. The Archbishop's love for the old land where he was born is deep and strong as the rushing tide of his own native river Suir. It is his greatest pleasure to converse about the scenes and memories of his old home. He is a Celt of the Celts, "kindly Irish of the Irish," glorifying in the strength and staying powers of the ancient race, and a firm believer in its grand possibilities for the future. He has worked heart and soul for the elevation of the Irish people in every department of progress. The Archbishop's great political work in the cause of Ireland and his being the originator of the project for the Irish Race Convention—all this is part of history, and needs no mention here. The prayer of his priests and people and of the universal Irish race is that he may be spared long to bring honor to the Church of which he is a prince and glory to the ancient land of which he is a cherished son.

THE POPE'S NEW POEM.

New York, June 7.—Pope Leo XIII's new Latin poem has been translated into English verse of freedom by the Rev. Fr. J. J. O'Connell, poet and critic. In the preface to this version Mr. Long says: "The Pope's poem in praise of humanity is on the model of the Epistles of Horace. From the reference to the words which have made a name in his mind, but the 'banquet of greed' reflects the intolerance of ancient Rome. The translation necessarily has the measure of the eighteenth century." The poem follows:

SHUN GREED; Be Content With Sparse and Frugal Fare: An epistle to Fabricius Rufus. What diet lends the strength to life and frees The flower of health from each malign disease The good Ocellus, pupil from of old And follower of Hippocrates, has told. Rating base glutinous with anxious care He thus laid down the laws of frugal fare:

Neatness comes first. Be thy spare table bright With shining dishes and with napkins white. Be thy Chianti unadulterated. To cheer the heart and raise the spirit's weight. Yet touch not the rosy god; in fine, Be sure that you put water to your wine. Picked be thy grain and pure thy home made meats. Thy meats be delicate and dairy fed. Tender nor highly spiced thy food; nor tease Thy taste with sauces from Arabian seas. Fresh be thine eggs—hard boiled or nearly Or drefly poached or simply served as plat. There's wit in poaching eggs, the proverb And you may do them in a hundred ways.

Nor shun the bowl of foaming milk that feeds The infant and may serve the senior's needs. Next in the board of heaven's gift, honey, placed. And sip of Hyblaean nectar's taste. Fulvay and salted on thy guests bestow— Even in suburban gardens salads grow. Add chosen fruits—wheat ere the times afford; Let rose-red apples crown thy plates and gold. Lest come the beverage of the orient shore— Refreshed far off, the fragrant berries bore. Taste the dark fruit with a dash of lemon juice. Discretion waits on pleasure as you sip. Such are my precepts for a diet sage. Front various juices daily cup the hills. Rivals in greed devour the juicy vates. And quest with zest for drinking emulcates. The path of good lies quite the other way. That road, shameless are not only eyes. To trap men's feet and spread her shining snares. These are her arts: to bid the table shine With varied ornament and purple flow. Embroidered napkins impudently show. The cups are ordered in a gleaming row; Goblets and beakers, brimmed and silver plate, And fragrant flowers the table decorate. With these and seeming hospitable word The draws her guests incognito to the board; On couches bids the languid limbs recline, And brings forth baskets of her choicest wine. And juices of the Amyclian yield. With such liquors as anxious art delects; Front various juices daily cup the hills. Rivals in greed devour the juicy vates. And quest with zest for drinking emulcates. The path of good lies quite the other way. That road, shameless are not only eyes. To trap men's feet and spread her shining snares.

MGR. MERRY DEL VAL.

Receives a Warm Welcome in Winnipeg.

His Excellency the Apostolic Delegate, Mgr. Merry del Val, says the Winnipeg Free Press of June 7, arrived in that city on Saturday, and received a most imposing welcome from the Catholics of Winnipeg and St. Boniface. He was accompanied by his private secretary, and for a portion of the journey by Vicar General Alford, Father Cherrier and Father George, O. M. I., who met him at Rat Portage. When the train steamed into the depot the platform was literally thronged with people, all of whom were evidently anxious to have a part in welcoming the distinguished churchman who has filled so prominent a place in the public mind for the past month or two, amongst the crowd being His Grace the Archbishop of St. Boniface, with many of his clergy, and most of the leading Catholic laity. As the Delegate stepped from the train he was received by the Archbishop, who immediately introduced him to the clergymen and others close at hand and a passage was made through which His Excellency made his way, bowing courteously, in response to the salutations he received. He was escorted to a carriage drawn by four horses; and having taken his seat therein, in company with the Archbishop, Mr. N. Dawil, and Mr. Bisan, private secretary, a great procession was formed, composed of scores of vehicles, containing those who had assembled at the depot, and a start was made for St. Boniface. Rarely has a more imposing demonstration been witnessed in Winnipeg, and as the procession made its way up Main Street, business of all kinds was practically suspended. On reaching Broadway bridge the bells of the cathedral were heard ringing out a joyous peal of welcome, mingled with the stirring strains of the Industrial school band. It was noticed, too, that flags were flying from almost all the buildings, and the town was otherwise gaily decorated with bunting and green foliage, while the whole population who had not gone to the depot, including the inmates of the various institutions, lined the roadway and gave His Excellency a respectful welcome. Arrived at the cathedral the party were met at the door by the parish priest, Father Messier, and assistant clergy, with acolytes and cross bearer, and conducted to the sanctuary. The sacred edifice was hardly able to contain the crowd which sought admission, and as the grand music of a noble hymn of thanksgiving arose, and the responses were chanted by the priests who officiated, the scene was most impressive. After a short service His Excellency took a seat facing the congregation, and His Grace, the Archbishop stepped forward and read an

address of welcome for himself and clergy. This finished, Mr. Beau read an address on behalf of the citizens of St. Boniface, the main points of which were a historical sketch of the work of the church in Manitoba, a profession of faith, with a hearty protestation of humble submission to the Pope and his representative, and the expression of the hope that through the intervention of the Delegate the mist which now surround the educational question in this province might be cleared away and the sun of right and justice shine forth.

Mr. Philip Marlin, who since 1890, has filled the arduous position of secretary-treasurer of the Winnipeg Catholic school Board, then advanced to the sanctuary rails and read an address of a most complimentary character. It was signed by that gentleman and also by Mr. Jones, secretary of the committee.

An address in French was likewise presented by the clergy and citizens of St. Boniface. He replied to both addresses in the language in which they were presented. To the English address he replied as follows: "I cannot allow the address which has been presented in the name of the English speaking Catholics of Manitoba to pass unnoticed. I wish to express my most grateful thanks for the words of welcome which have been uttered in their name, and I desire, too, to assure the English speaking Catholics of Manitoba of the great consolation I derive from the fact that they join hands with their French Canadian countrymen in telling me—and therefore in telling our Holy Father, whom I represent here—that they are ready to accept any direction that he may be pleased to give them. You may rest assured that our Holy Father will never forfeit anything that is necessary for Catholic education or for safeguarding Catholic principles. Principles are the same in Canada as in Europe, and the Holy Father has given such proof of his interest in Catholic education as should suffice to give you confidence and make you look to the future with hope and trust. Be sure that he will watch over your interests, be sure, too, you may follow his guidance without fear. It is difficult for me to believe that in this great country in which we are accustomed to hear that views are as broad and widespread as the horizon which we contemplate; it is difficult for one, I say, to believe that in this country prejudices can be deep rooted enough to debar any section of the community from sharing in the privileges which should be the property of all. I ask you to give me the help of your prayers; to pray for our Holy Father that he may long be spared amongst us to rule the Church, and also that we may increase in that beautiful loyalty and submission which, as you know, constitute the basis of our prosperity, and which insure always the progress of the Catholic Church throughout the world. Let us conclude by wishing for every blessing upon you in the name of our Holy Father, for ourselves and your families."

His Excellency then solemnly blessed the congregation, and the proceedings at the cathedral were brought to a close with solemn Benediction of the Blessed Sacrament.

RECEPTION BY SCHOOL CHILDREN.

On Sunday afternoon the Delegate was tendered a reception by the school children, and the occasion was taken advantage of by the Catholic societies to make a great demonstration of their loyalty to the Holy See, and their respect for its representative. The members of the Winnipeg societies assembled in their hall in the McIntyre block, and headed by the Citizens' band, marched to St. Boniface, where they were joined by the societies existing there, and the combined body escorted His Excellency to St. Mary's church. The route of the procession was by way of Main street, Portage avenue and Hargrave street, and the streets were lined by interested spectators. The church would not accommodate half those seeking admission, and when His Excellency took a seat in the sanctuary, the building was packed almost from floor to ceiling. The children were arranged in the middle aisles, and the girls opened the proceedings by singing a chorus of welcome. Following this came seven boys of St. Mary's school, who, bearing in their hands letters forming the word "welcome," each stepped forward and recited some appropriate lines. The boys next sang a chorus, and then Master Marlin advanced to the front and read a neatly worded address, to which His Excellency replied as follows:

"I beg you to believe that I am not using a conventional phrase when I say that it has afforded me immense pleasure to see you all here this afternoon, and I feel it so keenly that I desire to express my thanks to His Grace the Archbishop, and to all concerned, who have been good enough to arrange this meeting for me. You acknowledge yourself as being a humble portion of the flock confided to our Holy Father's care, but, believe me, your being humble and being a small portion of that flock does not make you any less dear to him. He watches over you tenderly, you are constantly in his thoughts and very often the object of his prayers. I should not be here to-day if that were not so. He is concerned in your welfare, he desires to see you well instructed, educated and trained, in order that you may grow up good Christians, good Catholics, and by the very fact, good, orderly, loyal subjects and citizens. It will rejoice his heart I know, when I tell him on my return to Rome of your devotion to his person and the Holy See. I will

always to remember his presence amongst you. It is a living presence, and no distance of land or ocean can destroy that; he is always with you, and that thought ought to help you in your difficulties—when lessons are hard when obedience is difficult, when it is hard to give up your own will and to conform to rules in order to train yourselves for greater things, remember that our Holy Father thinks of you and expects great things of you; he expects you to do your duty. If for a moment put aside the official representation which it is my duty to fill and to speak for myself personally, I should like here to deliver a message with which I have been entrusted for you from Rome. It will astonish you perhaps, but I have a message to deliver to you personally. On the banks of the Tiber there are some two hundred and thirty boys in whom I am greatly interested, and before leaving the Eternal City, when I went to say good-bye to those boys who are very dear to me, they said: 'Tell the boys and girls of Manitoba that we are their friends, and we join hands with them across the ocean.' I promised them I would do so, and I shall be glad when I go back to tell them that I am going to add to that two hundred and thirty, I don't know how many hundred more, in whom I shall for the future be personally and very affectionately interested."

His Excellency then replied in French, making a touching allusion to the hymn which had been sung to Saint Domingo del Val. He had naturally a great devotion to that saint, who years ago belonged to his own family, and whose history was well known in Mexico, but about whom he hardly expected to hear in Manitoba. He could only believe that the angels had whispered it to them, and he assured them the reference had touched him very much.

He then granted all the children a holiday for the next day, and the interesting proceedings were closed by a stirring rendition of "God Save the Queen."

ADDRESS FROM THE C. M. B. A.

In the evening the Apostolic Delegate sang Vespers and gave Benediction of the Most Blessed Sacrament at St. Mary's church, which was crowded to the doors. His Grace the Archbishop and most of the clergy occupied seats in the sanctuary. At the close of the service the presidents of the various Catholic societies advanced to the front, and Dr. J. K. Barrett read an eloquent address, expressing the devotion of the members to the Holy See, their veneration for the Delegate, and praying for his blessing on the work of the societies. In reply His Excellency said:

"I have listened with very great satisfaction to the address which has been presented to me on behalf of the Catholic societies in Winnipeg. I have learned from the lips of those well competent to judge in such matters that you are carrying on a work useful indeed for the well-being of the community here in the city, and especially of the members of the Catholic Church. I need hardly remind you, for I think you must be well aware of the fact, that our Holy Father not only approves, but sanctions such societies, and that he has given the most explicit expression of his wish that they should be established in every Catholic centre; and in doing this I may say that His Holiness is only following the well-established traditions of the Catholic Church, for such societies have always flourished under her protection, and we can look back many centuries to testify to that fact. It is natural that such societies should prosper under the Church's protection, for after all they insure order—that order which is the very nature and essence of society, and there cannot be any such order if society does not look to the source of all order, namely, to God Himself; and for us Christians to the God made man who was the truth, the way and the life. Hence, if we place ourselves in opposition to God, or lose sight of God, we place ourselves in a position antagonistic to real society, to real order. This is why the Catholic Church gives to Catholic societies a permanence and stability which must ensure their prosperity, and they have an advantage over other societies which are not guided by the Church. I encourage you in the Holy Father's name to continue your work; always have God before you in all your actions, carry the banner of your faith always with you, and never be ashamed to proclaim yourselves good Catholics. If you are good Catholics you will be good citizens. I call down the blessing of God on you and your families, and wish you many long years of existence as societies to continue your work for the good of the Church and the country."

His Grace the Archbishop addressing the Delegate spoke of the fidelity of the people of St. Mary's to their church and their Bishop and begged him to give them as a ward for their staunch Catholicity, the Apostolic Benediction.

His Excellency then complied with the Archbishop's request, the vast audience reverently kneeling whilst he invoked the blessing.

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