

next day and was... because I met the... life ago and he gave... introducing him to... those who think that... to population, more... Toronto than in New... let us ask again why... brought back? ... was offered for his... is that the amount...

THEY HAD a unique method of dealing with the trusts in Australia. The law gave the government power to inaugurate a business on its own account as soon as it was shown that in commercial circles any particular line of trade was put in the hands of a trust. The last election was held for the purpose of having the voice of the people as to the retention or abrogation of this law. A decided majority was against it. Had we such a law in Canada a strange condition of things would confront us. The principal non-Catholic denominations have entered into a merger. It would then be the business of the House of Commons to institute a State church. Col. Hughes would make an excellent Minister of Worship.

AS TO SALARIES

The Toronto Telegram, making reference to the death of Dr. Teefy, says that "The glory of the Roman Catholic Church has been in its power to raise up for itself sons who found their highest happiness in the work of a career that never paid Rev. J. R. Teefy more than \$80 per annum and his board."

On the same day appeared a despatch from Ottawa stating that the Presbyterian Church has today six hundred fewer workers in her ministerial ranks than she might have had if the laborer had been considered worthy of his full hire. We have also the statement that in five years one hundred clergymen had been lost to the work because of inadequate remuneration. The committee therefore recommended \$1,200 and a manse as the minimum stipend for a settled pastor regularly ordained, and \$15 a week is the pay for students, and include board and horse hire. We do not deem it necessary to offer any remarks. The reader may draw his own conclusions.

NOTES AND COMMENTS

DR. TREACY'S sermon at the requiem of Father Teefy, which we publish in another column, was a graceful and scholarly tribute to one of the best loved priests in Canada. It was, as we have reason to know, spoken out of a full heart, and will be recognized by those who enjoyed the privilege of the departed's friendship, as in no sense overdrawn, but characterized rather by that loving reserve which instinctively governs the tribute of one friend to another in their bearing to the outside world, or in the presence of death. Every word, every syllable, was born not of affection merely, but of knowledge, and as such may be accepted as a faithful portrayal of a gifted and saintly character by those to whom Father Teefy was not personally known.

IN THE course of a sermon delivered as retiring Moderator of the Canada Presbyterian Church, the Rev. Principal Forrest of Halifax said: "It is not to the glory of God that we read in the Saturday evening newspapers that our pulpits are to be devoted to sanitation, hygiene, politics and economics. And often the preacher knows very little of what he is talking about. I recently heard one of these sermons on political economy, and, as a teacher of political economy, it made me shiver. If we are not constrained here the pulpit is in danger of following these advertised absurdities till they reach the level of absolute drivel."

THAT THIS is a correct delineation of the drift of the sectarian pulpit no one who chances to look over the Saturday announcements will for a moment question. By "our pulpits" we presume the preacher meant those of his own denomination, but it applies with equal or greater truth to some others. The portrait is not flattering, and when we reflect that it applies to a body of men who are ceaselessly moralizing on the affairs of a Catholic province, and spending themselves in the effort to undermine the faith of centuries, there is a certain grim humor in it.

ONE of those periodical ebullitions of feeling concerning matters of doctrine or discipline to which the Church of England seems inherently liable, was occasioned recently by the action of the Bishop of Hereford in inviting non-conformists within his diocese to partake of the Sacrament at Coronation services. In the churches under his jurisdiction, Lord Halifax, whose name is so closely identified with the Roman movement in the English Church, took immediate alarm at this radical departure, and in a letter to the Archbishop of Canterbury uttered a solemn protest against it. The bishop's action he declared "is tantamount to a declaration that so far as he is individually concerned, the English Church is indifferent to the sin of heresy or schism." The seriousness of the matter is further averred to lie in the fact that "the acquiescence of the Church in such conduct on the part of one of her responsible rulers would expose the Church of England to the imputation of faithlessness to the sacred charge committed to her trust, and of indifference to all that most closely touches her Master's truth and her Master's honor."

WHATEVER RESPONSE Lord Halifax may have looked for he could not reasonably have looked for anything more than the tissue of ambiguities which his letter called forth. For, in the first place, the Archbishop has no tangible jurisdiction over his brother of Hereford, or any other member of the episcopate. And, in the second place, in the chaotic state of belief characteristic at all times of the English Establishment, it would be exceedingly impolitic—not to say dangerous—to hazard any sort of unequivocal declaration as to what might or might not be supposed to represent its doctrinal boundaries. Hence the Archbishop, whatever his own personal convictions, could say no more than that "it would be misleading if we were to seem to acquiesce as a body in the wisdom of a particular kind of action which some of us might feel to be fraught with consequences opposite to those which its promoter desires." That is all Lord Halifax got for his pains. And it lays additional emphasis upon Newman's designation of the Church of England half-a-century ago, as "the city of confusion and the house of bondage."

A CHARMING tale is told of His Holiness, Pius X., in connection with his decree on the subject of First Communion. A French lady, mother of two little boys, aged six and eight years, recently visited Rome accompanied by her children, desiring for the elder the hope of his receiving his First Communion at the hands of the Holy Father. Being admitted on the eve of the great day to private audience, and presenting her sons for the Pontifical blessing, she said, pointing to the elder, "this little boy hopes to make his First Communion at Your Holiness' Mass tomorrow." "And what about this one," asked the Pope, laying his hand upon the head of "petit Jean." "Oh," was the reply, "he is too young yet for that privilege." The Pope seemed not to heed her words, but drawing the little fellow to his side, asked: "Who is it, my dear child, will make your First Communion at my Mass tomorrow." "Le Bon Dieu," came quietly from the boy's lips. A few other questions were asked, then the Holy Father said: "You, too, my dear child, will make your First Communion at my Mass tomorrow. The memory of that action of the Pontiff will remain with the child, let us hope, through life."

WE COMMENTED some weeks ago upon the decline from which the Methodist body in Great Britain has been suffering for some years past and which is giving such grave concern to its adherents in Canada. This decline, according to a recent census, is not confined to the Methodists, but, as a species of dry rot, has spread to other dissenting bodies—the Baptists and Congregationalists for instance. In four years Baptist membership decreased by over sixteen thousand, and we have almost five thousand and, as we have already pointed out, the Methodist in five years by over thirteen thousand. No wonder that, as we learn from the Tablet, non-conformists permanently dread an impartial enumeration by the State. On the other hand, their peculiar delight is in the amateur census of religion, which they fell back upon this year after having, through their parliamentary representatives, successfully resisted the proposal to have a column for the religious affiliations of the people in the census papers. The above figures go to show that there was method in this resistance.

CHANGE AND PROGRESS

IT IS often urged against the Catholic Church, that whereas all around it arts and sciences, philosophy, literature, etc., are constantly changing and improving, the Church is unchanging and unchangeable. The Church is a great stagnant body, a past and present without a future, one long monotonous day without a tomorrow. In a word, since change is equivalent to progress, and since the Church does not change, then it must be dying or dead. If a tree or plant ceases to grow it is dead. Science advances because new discoveries mean new theories. Everywhere in human affairs there is change. New theories supersede the old. The beliefs of yesterday are discarded as ruthlessly as last year's fashions. No society lady changes her fashions more frequently than the modern world its forms and its formulas. And this very capacity or adaptability to change is paraded as the very highest evidence of advancing civilization.

THIS is at once true and false. Human science changes, and the change spells progress, precisely because it is human, and therefore necessarily imperfect. But between human knowledge in any or all departments and the Church of God, there is not, nor can there ever be, any parallel. The Church cannot change because change is equivalent to self-contradiction, and Truth cannot contradict itself. Why do scientists put forward new theories? Is it not that they have discovered facts of which their predecessors were ignorant? And tomorrow it may be these theories and discoveries, which to day are lauded to the skies, will in their turn yield to other and more correct ones, born of increased knowledge. Therefore change and the capacity to change, so far from being an evidence of perfection, is the very opposite. The world changes, and in doing so admits that what it hitherto believed was false, or at least only partly true. Change means advance from the less perfect to the more perfect. To look for change, then, in the Church, is to argue her imperfect, to hold that Christ did not know all that could be known, that God is not truth. If Christ gave His full dispensation to His Church, and if Truth is unchangeable, how can anyone, whose message varies, be the organ of Truth? Therefore, so far from being an evidence of decay, this unchangeableness of the Church is one of the greatest marks of her divine constitution. "Teach all nations whatsoever I have commanded you"—not what you fashion out of the workings of your own imagination. The unchanging Church is the true church of Christ.

MR. HINDS and Mr. Cocks, two of the Brighton vicars who succeeded from the Anglican Church last September, and later joined the Catholic Church, have since been pursuing their ecclesiastical studies in Rome, and on the 11th inst. were ordained sub-deacons by His Eminence Merry del Val, in the Pauline

Chapel of the Vatican. It will be remembered that their conversion hinged upon belief in the Real Presence, which, as Anglican restors, they had promoted with so much zeal in their charges. The Bishop of Chichester denuded to the public worship of what they fondly believed to be the Blessed Sacrament, and proposed a compromise to the effect that while the restors were free to adhere to their belief and to practice it in private, they must cease its public exercise. This not being consonant with Messrs. Hinds and Cocks' notions of honesty, they resigned their charges and the happy result followed. That their sacrifice for faith and principle will redound in years to come to the greater glory of God and the propagation of the Faith in England will be the prayer of all who have followed with interest their progress thus far towards the priesthood.

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MARRIAGE

THE LAW OF THE CHURCH AND THE LAW OF THE LAND

By Rev. M. J. Whelan, St. Patrick's Church, Ottawa

The Church proclaims the revelation of Christ, and the principles of Religion and morality which are binding from God upon men, whether acting as individuals or communities. It bids her be silent, when faith is assailed, or morals violated by subjects or by rulers, is to make the State supreme no less over mind than over body, and to consecrate despotism most absolute. From such despotism Christians instinctively recoil. All hold the individual conscience to be inviolable; all make the appeal: "If it be just in the sight of God to hear you rather than God, judge ye." There is, but this difference—non-Catholics yield obedience to the individual conscience untrammelled save by private judgment, while Catholics yield obedience to conscience instructed by a teaching Church, which they hold to be of Christ, inflexible and infallible.

MARRIAGE A SACRAMENT

That Christian marriage (i. e., marriage between baptized persons) is really a sacrament of the New Law in the strict sense of the word is for all Catholics an indubitable truth. This doctrine has never been a matter of dispute between the Roman Catholic and any of the Oriental Churches separated from it—a convincing proof that it has always been part of ecclesiastical tradition, and is derived from the Apostles. The correspondence (1575-81) between the Tubingen professors, defenders of Protestantism, and the Greek patriarch, Jeronimus, is well known. It terminated in the latter's indignantly scolding the suggestion that he could be won over to the doctrine of only two sacraments, and in his solemn recognition of seven sacraments, including marriage, as the constant teaching of the Oriental Church. More than half a century later the Patriarch Cyril Lucar, who had adopted the Calvinistic doctrine of only two sacraments, was for that reason publicly declared a heretic by the Synod of Constantinople in 1682, and that of Jerusalem in 1672—so firmly has the doctrine of seven sacraments and of marriage as a sacrament been maintained by the Greek and by Oriental theologians in general.

As a sacrament, marriage comes under the authority of the Church, and as a sacred contract between her children, on which their public and private good very much depends, the Church takes cognizance of it. St. Ignatius of Antioch (2d Century) in his letter to St. Polycarp, writes: "It is becoming that those who are engaged should enter upon marriage according to the judgment of the Bishop, that their marriage may be according to God, and be according to law. Let all things be done to the honor of God." St. Ambrose (3rd Century) dissuading from marrying Christians to Gentiles, says: "As the marriage must be sanctified by God, so it must be ratified and blessed by His blessing, how can that be called a union where there is no agreement in faith." And St. John Chrysostom, in the same century: "When thou art about to take a wife, let her be a Christian, and let her be a virgin, laid down amongst us: for by these, and not by these, is God to judge thee in that day." In order to prevent secret marriages, which would thereby be outside the law of the Church, the Fourth Council of Lateran (1215) prescribed the publication of bans in church on three successive days of obligation.

THE CIVIL CONTRACT THEORY OF MARRIAGE

The Protestant Reformation denied the sacramental theory of marriage, made it a civil contract, and dissolved its ties with the Church. The civil authority on conditions prescribed by itself. It thus denied its sanctity, denied its indissolubility, and by authorizing not only divorce, but the husband or wife divorced to marry again during the lifetime of the other party, it practically denied its unity, and authorized "successive polygamy," not different in principle from the simultaneous polygamy as practised by the Mormons.

"The civil contract theory of marriage," says the late Rev. Morgan Dix, Rector of Trinity Church, New York, "is strictly in place in any system which banishes God from the world and human life. It is one of the most serious and dangerous errors of modern civilization, and one which has ceased to be Christian. Some of us are reproached with not being in accord with the spirit of the age; how can we be, if the spirit of the age and its movements are practically atheistic? To induce men to ignore God's word and reject His law, to show men how to do without God, is the avowed aim of the advanced thinker of the day; and the view of marriage as a civil contract only, falling with the rest of his programme, is no exception. "Unfortunately we cannot stop at that. The truth must be told, however painfully it may strike the unaccustomed ear. This is not only a sign of an infidel society, it is also an outgrowth from the principles which form the evil side of Protestantism. There can be no doubt as to the genesis of this abomination. I quote the language of the (Episcopal) Bishop of Maine: 'Laxities of opinion, and a contempt of the sacredness of the marriage bond and of the question of divorce originated among the Protestants of Continental Europe in the sixteenth century. It soon began to appear in the legislation of Protestant States on that continent, and nearly at the same time to affect the laws of New England. And from that time to the present it has proceeded from one degree to another in this country, until especially in New England and in States most directly affected by New England opinions and usages, the Christian conception of the nature and obligation of the marriage bond has been so completely obliterated, or, as must then be inferred, in the prevailing sentiment of the community.' This is a heresy; born and bred of free thought as applied to religion; it is the outcome of the habit of reading the Bible according to man's private judgment, rejecting ecclesiastical authority and Catholic

tradition." (Lectures on the Calling of a Christian Woman.)

THE DECREE "NE TEMERE"

It is of the utmost importance that the validity of the marriage contract should in every case be so assured as to leave no room for doubt. It is of primary importance, therefore, that the process of solemnizing it should in all cases be well known. And yet it is difficult, as things are, to avoid ignorance in a matter rendered so confusing and complicated by the differences of the legislation adopted in different parts of the world. This point of view was noticed in a leading article in the London Times of February 13, 1911. "It is not very creditable, as one sees when one takes a large view of things, that there is in the ecclesiastical arena, in regard to the fundamental social institution that was the world five centuries ago. The endlessly diverse marriage laws of the States of America, the variety to be found on the Continent, and even in the same country, the differences which exist in the United Kingdom and in our Colonies—these divisions are a reproach to our time, whether they indicate ethical anarchy, or perplexity, or indifference in matters than which none are of more consequence."

The writer of the Times article was probably not aware that it was precisely to remove these disadvantages, in so far as they arose from the laws of the Church, which lapse of time and altered conditions of society had rendered unsatisfactory—that it was precisely to promote and secure uniformity, so far as possible, that the Decree "Ne Temere" was issued.

The Decree makes it obligatory in all persons baptized in the Catholic Church, and on those who have been converted to it from heresy or schism, who desire to marry, to do so in the presence of the parish priest or the Ordinary of the place in which the marriage is to be celebrated. If the marriage is not solemnized in the presence of the parish priest or the Ordinary, the Church regards it as null and void. On the other hand, if neither of the contracting parties is a Catholic, the Church recognizes the marriage as valid wherever it may be celebrated. The rule is perfectly simple. A Catholic cannot marry except in accordance with the Catholic form, whether the other contracting party be a Catholic or not. But non-Catholics who contract among themselves are nowhere bound to observe the Catholic form.

The Decree meets and removes most of the difficulties arising from the Tridentine law. It recognizes the validity of purely Protestant marriages. It provides a simple rule for Catholics. It makes the conditions of validity quite independent of the domicile of the contracting parties. It is in accordance with the laws of the land, and does not prevent compliance with the civil laws regulating marriage for certain civil effects, though they must not consider the marriage-contract as something distinct from the sacrament, which are inseparable. To every Catholic it says in the twentieth century with St. John Chrysostom in the third: "When thou art about to take a wife, read not only the laws of those that are around thee, but besides those, those also laid down amongst us: for by these, and not by these, is God to judge thee in that day."

UNPRINCIPLED AND INTOLERANT CRITICS

The attitude towards the "Ne Temere" of the so-called "Evangelical" press, and of the Government, and of the way, about the Evangelists with almost as much freedom as they do the Pope—(see evidence in the Workman heresy case)—their attitude is one of unprincipled and intolerant criticism. They are contending and protesting against it because—first, that it is in opposition to the law of the land, inasmuch as it declares certain marriages contracted in accordance with the law to be invalid; secondly, that it directly leads in the case of mixed marriages, to the repudiation of moral obligations, which have been solemnly and legally undertaken. They appeal to the Government, and to our several provinces, and, if not already in existence, and enforce such measures as shall forever confirm the validity of marriages duly solemnized according to law, and thereby resist such opposition was any thing but a matter of conscience and right on its part. Yet it condemns the Church of Rome for similar opposition. The second cause of condemnation is weaker still, for there is no evidence, as previously stated, that the Church of Rome sought to undermine the moral responsibilities incurred by those who marry according to rites other than those of the Roman Church. As the Church of Rome has no intention to declare the law of marriage according to which discipline shall be maintained within her communion. It is but a matter which is within the jurisdiction of every Church—a matter of domestic policy, with which there is no call for other Churches to interfere.

"If the Church of Rome has set her self in opposition to 'the law of the land,' so have other Churches, including those who now condemn it. The Anglican Church has set her law regarding marriage with a deceased wife's sister, and the State has another law—yet the Presby-

terian of Presbyterian Churches have condemned the Church of England for this opposition to the law of the State. The Church of Scotland and the United Free Church have a common standard, the Westminster Confession of Faith, and its terms are clear. The marriage with a deceased wife's sister is illegal—nor can such incestuous marriages ever be made lawful by any law of man. This is still the law of the Presbyterian Churches in Scotland, though ministers have been relieved from fears of legal processes should they officiate at such marriages. Thus on a matter of marriage laws the Presbyterian Churches in Scotland are at a variance with the laws of the State, and yet they condemn the Church of Rome for its marriage laws being at variance with the law of the State.

"There are indeed matters regarding which such opposition is inevitable. The law of the Church expresses the ideal; but the State legislates for the imperfect realization of the ideal in an imperfect world. The Church of Rome has ever held up a high ideal of marriage as a sacrament, and has exhorted 'Those who, otherwise than in the presence of the parish priest... and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod reprobates altogether incapable of contracting marriage, and declares that contracts of this kind are null and void'—thus the Council of Trent. 'Only those marriages are valid which are contracted before the parish priest, or the ordinary of the place, or the priest delegated by either of them and at least two witnesses... 'Thus the decree 'Ne Temere.' The above laws are binding on all persons baptized in the Catholic Church; explains the decree. 'Non-Catholics, whether baptized or unbaptized, who contract among themselves, are nowhere bound to observe the Catholic form of betrothal or marriage.'

"What the Church of Rome declares is the law of marriage for those within its own community. It has done this in the exercise of its full spiritual independence. In doing so it is in opposition to the law of the land; but in that position it stands by the side of the Anglican Church and the Presbyterian Churches in their own degree. It is a grim irony to find Churches which are upholders of spiritual independence condemning the Church of Rome for her exercise of spiritual independence. The solemn resolutions of Presbyteries in Scotland condemning the exercise of its spiritual independence on the part of the Church of Rome provide an instructive spectacle.

"The spirit of ecclesiasticalism is the same in all the generations. Each sect has claimed freedom for itself and denied it to others. In no country have the claims of spiritual independence been pitched higher than by churches in Scotland; in no country have greater sacrifices been made for its realization. But the old spirit which claimed freedom for itself and denied it to others is not yet dead. It survives in the action of those who stir up excitement regarding a Church laying down the marriage laws for its own members. Every church has the right to formulate the terms on which admission is given to its membership.

"The Protestantism which is continually demonstrating its 'godly attitude towards the Papacy,' and continually raising the cry 'We are betrayed,' is a Protestantism no longer assured of its own strength."

THE DECREE ENFORCED

The scope and intent of the Decree "Ne Temere" in regard to mixed marriages, and the manner in which it is to be enforced in the case of an offending Catholic, the authorities of the Church, not your Synods, Presbyteries, Assemblies, or Conferences will determine and decide. In this connection the Dublin Review (April, 1911) points out that the duty of an erring Catholic "is simply to make right, what was wrong—not to do a further wrong. He ought in the first place, to have married according to the Catholic form, to have observed the conditions required by his Church as essential to the validity of his marriage, and to have secured that the children of his marriage should be educated in his faith. Having omitted to do so at the outset, he ought, on discovering that his marriage was regarded as invalid by the Church, or on desiring to do what was right according to her teaching, to make good his omissions.

The members gathered in order at St. Michael's cathedral at 3 o'clock. They were subdivided in branches. Following the uniformed Knights of St. John were the twelve juvenile branches composed of the boys from the various parishes. The second division embodied four branches of adults, covering their respective portions of the city, each subdivision being under a marshal of its own.

The members marched by Shuter, Yonge and St. Joseph streets to St. Michael's College, where a great concourse of people awaited the impressive service. The altar was erected on the lawn embankment outside the college. Benediction hymns were sung, and Rev. Father McBrady, C. S. B., delivered an earnest and eloquent sermon urging reverence to things sacred and combatting the tendency to profanity in conversation, which was becoming alarmingly prevalent. The service closed with the benediction of the Blessed Sacrament.

The simplest way in a case of this kind is undoubtedly to supply what was omitted in the beginning, namely, to go through the form of marriage in a Catholic Church. But this entails the concurrence of the non-Catholic party, and where this is refused, other means must be found to make matters right. The Church provides for these 'hard' cases, and the condition which was laid down by general legislation as essential for the validity of the marriage can be waived in particular cases by a dispensation of the same Supreme Authority, provided, of course, that the consent of the contracting parties to the marriage still holds good. By a legal fiction the marriage is regarded, for all practical purposes, as if it had been validly solemnized from the outset. In this way the Church makes it easy for her erring children, who are truly repentant and desire to do right, to do so without inflicting any injury on those to whom they are legally tied. With regard to the children, in the same way she only asks that the Catholic parent will endeavor in so far as is possible to repair all omissions, and to see to it that they are brought up as Catholics.

NOT WORRYING

Catholics are not in the least perturbed by the present exhibition of mock-heroes in unstable pulpits and an unfriendly press. What Newman said, viewing a similar display, sixty years ago may be aptly repeated to-day: "You will not be able to silence your opponents; do not be surprised at it; that will not show that they do not secretly respect you. Men move in parties; what shows on the surface is no index of what is felt within. When they have made assertions, they cannot withdraw them, the shame is so great; so they go on blustering, and wishing themselves out of the awkward position in which they stand. Truth is great; a blow is struck within them; they are unmoved by the secret consciousness of failure; they are angry with themselves and though they do not like you at all the better for it, they will be more cautious another time. They speak less confidently henceforth; or even if they harden themselves, and are as bold as before, others do not go with them; public opinion does not respond to them; and a calumny, which at first was formidable, falls on closed hearts and unwillingly ears, and takes no root in the community at large."

HOLY NAME SOCIETY HELD BIG TURNOUT

MARCHED TO ST. MICHAEL'S COLLEGE GROUNDS, WHERE SERVICE WAS HELD

Toronto Globe, June 9th

Some six thousand men and boys, members of the Holy Name Society, took part in an impressive public rally yesterday.

Three years ago the society was organized in Toronto under the auspices of the Roman Catholic Church. Its purpose is to stamp out the use of profanity, the obligation of the members prohibiting the taking of the Holy Name in vain.

The remarkable growth of the society was emphasized by yesterday's parade. The procession moved four abreast and took twenty two minutes to pass a given point.

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Altar Candelabra and Crucifixes In Gold Plate possess a richness and beauty unequalled for Church purposes Meriden Ecclesiastical Ware Excels in variety, beauty of design and workmanship. CORRESPONDENCE INVITED Illustrations and estimates cheerfully and promptly furnished. Illustrated catalogue for the Clergy and Religious mailed upon request. MERIDEN BRITANNIA COMPANY, HAMILTON, CANADA MAKERS OF GOLD AND SILVER SACRED VESSELS FOR THE CHURCH