restraint of religion have been reduced

indation of natural and indestructible

right. It will not do for the liberties of

Englishmen to be at the mercy of Sir Robert Perks.

GOD'S WISDOM AND KNOWLEDGE.

THE INSIGNIFICANCE OF MAN'S LEARNING.

The Right Rev. Monsignor Canon

Vaughan, preaching in Westminster Cathedral before a large congregation

Cathedral before a large congregation recently, said the object of the ser-mons he was delivering during the month of October was to deepen and strengthen reverence and awe of God and to help those who heard him to

That morning he desired to invite

ments, and to think ourselves clever and

learned, but the angels must smile at

our conceit. We prate and prattle of

ogists and our men of science, who were

What did all their boasted knowledge

come to? For generations they have

lishing libraries-and all about what? All about the one insignificant and tiny grain of dust called the earth. Of the

vast continents in being all around they

Museum. Around him were gathered

the wisdom of all ages of all climes of

There were treatises on history, science

medicine, mathematics, and every other

accumulation of wisdom locked up in a great library would feel obliged t

past. He (the right reverend preacher

knowledge, all this mass of wisdom, and

pour it into the brains of this one man

whole British Museum in his head and

know all which this great library con-

tained. What then? What would it

these books had to do only with the

earth and what had taken place upon it.

so that all it would mean was that this so that all it would mean and had come to know something—
man had come to know something—
one little

planet among the myriads that filled all space. But the difference between the knowledge of God and of man was not

merely the extent of the one and the

but half known. There was nothing,

absolutely nothing, that we knew thoroughly and through and through. Even

the commonest phenomena of earth, even

understand. But God knew all, nor was

it possible that anything could escap His observations or hide itself from Hi

What would it mean?

represent?

such wise that he could hold the

make a wild supposition. He would suppose, by some miraculous means, one could boil down all this

literature, philosophy, travels

knew nothing, and even of the earth it

eally possible.

what did they know?

SERMON BY MGR. JOHN VAUGHAN.

Very caustic in wit Was Father O'Shea,

Was Father O Shea, But as droll every bit, Was Father McCrea;

REET Manager

An' O such a volley o' fun they were The wan at the other, as good as a play, Wid their ready replies an' their inno-cent jokin,'

When Father O'Shea met Father Mc Now, upon a March Sunday it came to

Father O'Shea and Father McCrea.

But ye'd find no such friends As Father O'Shea an' Father McCrea,

Ye might search the world's ends.

Good Father McCrea Preached a very fine sermon, an' then after Mass, Met Father O'Shea; Twas a very appropriate sermon for

Ye delivered this minute. For the season o'fastin' 'twas very well meant— I could find no meat in it,"

Then quick as the laughter that gleamed in his eye, Good Father McCrea Raised a finger o' protest an' made his

reply
To Father O'Shea;
"Faith, I'll have to be workin' a miracle To comply wid your wishes,

Dare you ask me for meat, my dear sir, when the text
Was 'the loaves an' the fishes?'" Said Father McCrea.

Very caustic in wit But as droll every bit Was Father O'Shea, Though ye'd search the world's ends Ye would find no such friends As Father O'Shea an' Father McCrea -Thomas Augustine Daly.

AS STRAWS IN THE WIND.

GROWING ROLL OF CONVERTS SHOWS INTELLECTUAL MOVEMENT TOWARD THE CHURCH.

Oatholic Converts' League of New York, anorganization whose remarkable growth is in itself an interesting index of the spread of Catholic faith in this country, as held last week at the Catholic Club. Among the prominent converts who addressed the meeting was A. W. Ewen, one of the numerous Episcopal clergymen who have lately come into the

SIGNIFICANT STRAWS.

Week after week the newspapers contain items which suggest very strikingly the present notable trend of the intel-lectual world toward Catholicism. Here

are a few from a week's grist:
The Pope's appointment of Lord Denhigh as representative in England of the Order of the Holy Sepulchre, is an evidence of the high favor in which this important peer is held in Rome. The late Earl Denbigh was converted to the Church, and the present earl married into the Catholic family of Clifford of Churleigh, which has given several nuns -sisters of Lady Denbigh-to the

Prince Constantine Beloselsky, who has been attached to the Russian court for twenty-five years, has become a con-vert to the Church. He is sixty-five years old, and is married to the daugh-ter of General Skobeleff, the hero of the any other head? We doubt it. The pro-Russo-Turkish war.

ARTEMUS WARD A CATHOLIC. Few people are aware that Artemus Few people are aware that Artemus
Ward, the noted humorist, than whom
there was no more genial wit in American letters, became a Catholic shortly

But the intended procession of the
Blessed Sacrament was denounced as il-

Rev. Henry Nears, C. S. P., who died Rev. Henry Nears, C. S. P., who died recently at the summer house, of the Paulist Fathers, at Lake George, New York, was born in Calcutta, India, 1859, of Protestant parents and educated in a large of Prote Protestant college. He aspired to the ministry and was made a deacon of the Anglican Church. His ministry he exercised in Canada, but he became a convert and entered the Paulist community and was ordained in 1886, twenty-two years ago. He was a de-voted zealous priest, dearly loved by

all with whom he came in contact.
So great was the crowd in St. Joseph's church, Newark, N. J., at the close of the mission to non-Catholics two weeks it was necessary to allow people within the sanctuary rail. It was esti-mated that more than two thousand persons were in the edifice. There were a ty-two converts, one of them a man of eighty years old, as the result of the mission. The sixty-two who accepted the Catholic faith after listening to the lectures delivered by the Rev. John Wickman and the Rev. William A. Courtney, of the Apostolate Fathers, of New York, during the week were confirmed by Bishop O'Connor.

CONVERTED BY CATHOLIC DEATH-BEDS Mrs. Carrie Shean, of Los Angeles, , who died last week, was a convert from Methodism. A nurse by profession lics. Administering to the sick an I dying, day and night, she learned to under stand the happiness, contentment and peace exhibited by the Catholics in and then the uncertainty, alarm and fear of those who faced death without any were the principal cause of her conver-

Miss Cicely de Houghton, younger daughter of Sir James de Houghton, Bart., has been received into the Catholic Church in the Notre Dame Convent chapel, Blackburn, England, by

Very Rev. Joseph Browne, S. J., late rector of Stonyhurst, and now rector of of St. Francis Xavier College, Liver-

GIVING MISSIONS TO JEWS.

Rabbi Dr. Solomon, a convert, is giv-ing missions to Jews in Pittsburg, with the approval of Bishop Canevin. Rabbi Solomon, who has become a member of the Pittsburg Apostolate, conducts his meetings in the open air, when the

meetings in the open air, when the weather permits. In the course of three years, Rev. Walter Brown, pastor of SS. Peter and Paul's church, Boston, has received thirty-nine Chinese converts into the

Miss Emily Hickey, the Irish Catholic poet, has been awarded a grant from the British Royal Bounty Fund, in recognition of her services to literature. Miss Hickey is a convert, and is the author also of several prose works, and is one of the founders of the Browning

THE CHURCH TIMES (ANGLICAN) ON

THE PROHIBITED PROCESSION. It remains to appraise the situation thus created. There has been a genuine tempest; of that there can be no ques-tion. The Protestantism of England has expressed itself in unmistakeable terms, and it is fundamentally the same as ever. It is that which made a hero of Titus Oates, and drove a King into exile: it is that which the elder Pitt could skilfully use for the promotion of an alliance with the evangelical Frederick the Great; it is that which the crazy Lord George Gordon could stir up to fill London with riot and bloodshed on occasion of the first relaxation of the penal laws; it is that which poured itself out in fury and lamentation when Peel and Wellington forced through the Emancipation Act of 1829. It is milder in expression than formerly, because all the national habits are softer, but it is the same. It is not religious, though it may be found in men of genuine religion. It is a violent prejudice, a compound of hatred and dread. The main charge brought against the procession was that of illegality. At the very outset there was something dishonest in this, for the cry was taken up by none more loudly than by Dissenters, who pride themselves on their "Nonconformity." themselves on their "Nonconformity."
But "Nonconformity," in its origin, was precisely illegality. It was open, deliberate defiance of the Act of Uniformity. We do not hide our opinions about laws in restraint of religion; just in so far as Dissenters are "Nonconformist," they have our hearty sympathy. But what shall we say of men who, priding them-selves on their own Nonconformity and their father resistance to laws in re-straint of religion, raise the hue and cry against others who act in the very san way? Nor is it only here that the falseness of the cry is revealed. Inextricably mingled with the charge of illegality was the complaint that the procession was "idolatrous." It is needless to enlarge on the absurdity of talk-ing about "idolatry" in connection with the Eucharist. Perhaps no category of theological hatred has ever been more recklessly misapplied, and men of part in the abuse. But this not the present point. The point is that their is nothing illegal in idolatry. If some Hindu students were to organise a "puja"

in Cromwellroad, carrying about an im age of Kali or Krishna, they would violate no law. Would they be denounced on

cession would be described as a pictur

esque spectacle, and we should be told

public library. Let him stand, for instance, in the midst of the British to show our Indian fellow-citizens the there was no more genial wit in American letters, became a Catholic shortly before his death. The Catholic Encyclopedia notes this fact, and accords him a brief but comprehensive biography. all countries. The walls were covered with the works of all the great writers. law was shown by the irrelevant accusation superadded. The procession was attacked, not because it was illegal, but because it was a procession of the Sacred ly a convenient weapon of attack. We do not argue from the vapourings of do not argue from the vapourings of mere nobodies. Sir R. Perks is a mem-ber of Parliament, a noted financier, a prominent Methodist; and what did he say? He declared that nothing short of any army could protect the procession from the wrath of Protestant England. His own denomination would applied His own denomination would suffice 'The Methodist people," he said, " do not forget Wesley's injunction to be the friends of all and the enemies of none, but they do not intend to have the Host carried through the streets of their cities." That is the whole cry. The speaker forgot, in his indigna-tion, that papists have equal rights in the streets with Methodists. But no, he did not forget; for that is not the case. Methodists are allowed by law to pacise their religion in the streets; papists are not. And Sir R. Perks is evidently content. We are not surprised. Toleration is a high virtue, to which few men attain. There is, indeed, a spurious kind of toleration which is easy. It consists in allowing a minorit jus, so much liberty as seems convenient to the majority. Of this kind of toleration Sir R. Perks has a glowing consciousness. In the speech from which we have quoted, he proudly called we have quoted, he proudly called attention to the fact that "Catholics enjoyed in England rights of worship and free speech, which were not conceded to Protestants in any Catholic State in the Of the higher toleration which world." recognises a natural and equal right in all men to exercise their religion, he has no conception. papist has no such right in Eng-land. He has a "right" to worship within doors, because that has been "conceded" to him, but he has no right to worship in the street which belong to
—Methodists. That is the lesson which

we learn from the uproar of the last fortthought. If this were true of the visible BEFORE CATHOLIC EMANCIPATION. we learn from the uproar of the last lor-night, and from the cowardly surrender of the Government. The procession was illegal, expressly forbidden by the Act of George IV. But the intention of the universe, of the infinite creation that surrounded us, how far more did it apply a more wonderful and richer creation to the universe of spirit? Did not all this prove conclusively how great, how Government was to treat the law as a dead letter; the Home secretary instruc-ted the Commissioner of Police in that sense, and constables were told off exglorious, how unutterably exalted was the Heavenly Father? Who shall or Him as He deserves; who shall pressly to aid in this infraction of the law. praise Him as He merits? To Him, in-It was a persecuting law, out of keeping with the liberalism of modern thought. Good; but Mr. Asquith and his colleagues of the control of th deed, be all praise, honor, worship and adoration for ever.—Catholic News. ues had failed to reckon with the possibilities of Protestantism. There was no real zeal for the actual law. It is

STANDING ARMIES OF THE CHURCH.

fair to assume that some people felt they were being "bluffed," and did not "Peace hath her victories no less renowned than war," and so has she her organized forces, the value of whose like it; but their resentment was not chievements far surpass the triumphs

active enough to start a protest, though they may have swelled the chorus of disapproval when it was raised. The of war. Some of the greatest forces of the outery began from the merest hatred o. Church which are frequently ignored and always underestimated are the soa particular form of worship; and that hatred, invoking the law, carried the ieties which draw their membership from the regular communicants of the Church. These organizations may be divided into three classes, first, the purely church organizations, such as the odalities, altar societies, etc.; second, day. English Protestantism has not even began to be tolerant. It has little wer to interfere, because the laws in to a mere shadow of their former selves; but when there is any weapon avail-able, it will fight against toleration. If he voluntary associations for mutual help, which pay no death benefits, such able, it will fight against toleration. If Englishmen are to live up to their pro-fession, they must strike every weapon out of its hand. They must remove from the Statute Book every appearas, in most localities, the Ancient Order of Hibernians, the Young Men's Insti-tute, the Irish Catholic Benevolent nion, etc.; third, the Catholic fraternal beneficiary societies.

It is intended in this article to deal ance of "concession," and base the equal rights of positive law on the only sure

ore especially with the latter class of societies and our present purpose is limited to directing attention to the magnitude and utility of these great enterprises. Our Catholic fraternal societies are to-day vying with a large number of non-sectarian institutions of the same character and to their credit, it must be said, compare most favorably with the best of the great fraternal orders. Some of our societies have been in operation for more than thirty years and most of them are admirably conducted. More than one million men and women have enrolled themselves as members of these Catholic orders and about 10,000 local branches are organized and conducting their affairs throughout the length and breadth of the land.

realise somewhat more perfectly the infinite distance that separated the They have paid to the families of their members at death \$88,532,150 to Redeemer from every other the first of January, 1908. They had being; in a word, to show that He was so exalted beyond all creatures that no outstanding insurance at the same date of \$515,089,780. In some measure this recital gives the financial history of these orders. It leaves to be told, howomparison between Him and them was ever, the story of a greater interest to the individuals concerned, the church and the public. Concerning the Church it may safely be asserted that no one of the societies included within this dethe congregation to contemplate His wisdom and knowledge. If all power when compared with God's omnipotence was but weakness, so all knowledge when compared with God's omnipotence was absolute ignorance. We were often inclined to boast of our attainsignation has ever been the cause of a serious loss or disadvantage to the Church, but on the other hand the proof is abundant that all of them have numerous cases been a benefit to the

historians and geologists, our bio-Church. Primarily, practical Catholicity is a so ready to teach the Church and to correct the inspired word of God, but pre-requisite to membership in all of them, nor are their requirements satis-fied by such a state at the inception of nembership, but their rules require that unless they continue practical Catholics, they forfeit membership in the society. been studying and investigating and puzzling ever the little earth on which they lived, and giving lectures and composing treatises and publishing books and forming learned societies and established. For the purpose of maintaining the membership in a state of Catholicity, cerbership in a state of Catholicity, certain dates are appointed during each year at or during which members are urged or obliged to approach the sacraments of the Church—not, as sometimes argued, on the theory that you can complete one good, but on the theory that you can complete one good, but on the theory that you can complete one good, but on the theory that you can complete the good, but on the theory that you can complete the good, but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on t argued, on the theory that you can com-pel people to be good, but on the theory

self they knew precious little. Take the most learned man that the world had ever produced. Place him in some organized forces, ready to his hand, for any movement that may be set on foot their holes and hiding places, and they his condemnation of boxing. He ho'ds sion, the celebration of a feast day, the conduct of a non-Catholic mission, the endowment of a window or the erection. They even endeavored to promote a of a church or school. Our religious, all over the land bear distinct evidences of the value and efficiency of the Catho-George Savile's Act of 1778. branch of learning. Even the most learned scholar standing amid such an of the value and efficiency of the Catholic societies, as shown forth in memorial windows, mural decorations, grand confess his own ignorance. All he could even do was just to nibble at a few of the crumbs of this rich intellectual reorgans, statues, etc., donated in the thousands of instances, to say nothing of the substantial sums of money that have

been given outright by them.

The public is made the debtor of these beneficent institutions, in the through them. In the distinct services which they have given on numerous public occasions and especially in the marked assistance they have rendered in the making widows and orphans of members independent of public aid, and enabling them to be maintained, sustained and educated.

In view of such distinguished serv-

ices to the Church and to the public it will be agreed that the societies are entitled in a measure to serve themselves, at least to serve those depend-ent upon them to the extent that they do: to hear one another's burdens, to visit the sick and afflicted, to bury the dead, to shelter the homeless, to care limited nature of the other, but also in the completeness and exhaustiveness of for the widow and orphaned, are activities calculated to inspire the admira-tion of Christian men. These are the God's knowledge and the imperfection

life works of the fraternities.

These suggestions are made that readers who are not in full sympathy with the fraternities may reflect upon their past activity, present value and such things as could be handled and touched and examined we could not fully future capacity, and possibly, upon such consideration, modify their views.—Joseph J. Thompson.

clearly, and without confusion, and at one and the same time, and by one and the same act all that there was to be known. We were poor finite creatures, and our capacities were limited so that But the kindness must be true kindness. it was impossible for us to carry on But the kindness mesimultaneously many different trains of .—Bishop Hedley.

At the recent celebration in conne tion with the centenary of the Catholic Mission of Somers Town, London, Abbot Gasquet made an eloquent address in the course of which he gave an interesting and striking description of the condition of Catholicity and Catholics in England and Ireland a hundred years ago—almost down to the time of the Act commonly known as "Catholic Emancipation." At the present day, he gaid tion." At the present day, he said, when for more than two generations we Catholics have been accustomed to enjoy religious liberty—in view of late events in regard to the Eucharistic Con-gress he could not say full religious liberty-it is difficult to realise what is meant by "Catholic Emancipation." meant by "Catholic Emancipation." Many hardly understand the actual position of English and Irish Catholics in regard to the State, say, at the dawn of the nineteenth century—hardly more than a hundred years ago. Some will hardly believe that at that time our Datholic forefathers were still suffering under remnants of the penal code which had, in the course of the previous two centuries and a half, pressed heavi-ly upon them, and which, but for God's manifest Providence, would have crushed out the last flickering flame of Catho-lic life, as these cruel disabilities and penal enactments had been designed to do, and as had actually been done

From the First Act of Uniformity, passed in the early years of the reign of Elizabeth, to the last decades of the eight-earth century—that is for two hundred and twenty or thirty years—every effort was made to stamp out the every effort was made to stamp out the Catholic religion in England. By the beginning of the eighteenth century active persecution, exclusion from every form of civil life, and perpetual fines for not attending the Protestant service in parish churches, had done their work; and the remnant of those who had never bowed their knees to Baal were few and insignificant in numbers and influence and were rigidly ostracised by the Protestant majority amongst whom they lived. Hope seemed to be departing, even if it had not already gone; and in the darkest hour which preceded better times, the thoughts and feelings of many a Catholic heart were but little removed except by resignation to God's will, from blank despair.

It is impossible in this to exaggerate ingenious, repressive measures had taken the place of active persecution, but even so at best the Catholic found himself an alien in his own country. The Statute Book still recorded laws against his property, his liberty and his life, and though these were seldom called into action against him, they were always held in terror over him and at times, up to the close of the eighteenth century, were through spite or religious bigotry sometimes invoked to crush individuals. Mr. Lecky, the Protestant historian of the eighteenth century, characterises the laws—the penal laws to which Catholics were still subject— as "atrocious," and it was not till 1778 that the first measure of relief was a corded to the Catholic body.

This Act for the removal of the gro most striking manner the pitiable state to which long endured persecution had that example is powerful and that the setting of a time is a stimulus to those who are prone to postponement.

Again, the pastor of every church finds the Catholic societies of his parish conganized forces, ready to his hoad for besought the bolder spirits amongst petition to the Crown praying for the abolition of the small measure of relief

Such was the abject condition from which the Catholics of England as well as of Ireland were rescued by the great Irish Catholic tribune and fearless chamoion of the cause of religious freedom. Daniel O'Connell. - New York Freeman's

HAVE WE HELPED OUR DEAD?

It is written in Holy Scripture that "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." Our Lord de-clared that nothing impure can enter into the Kingdom of Heaven, and taught also that those who enter hell must suffer eternal punishment.

But there are thousands of souls who, during life, tried hard to keep God's commandments yet often failed through human weakness. They meant to do right, they truggled against temptation but sometimes, perhaps, the tempter was too strong and they yielded. Then conscience smote them and they confessed their frailty; nevertheless, during life, perhaps, they did not succeed in fully purifying, in erasing the stain made by sin. On entering into the next life, therefore, they find venial sin to be accounted for, the temporal punishment due to unerased mortal sin to be underdue to unerased mortal sin to be under-due to unerased mortal sin to be under-gone. Their guilt is not so great as to deserve eternal punishment. Their souls are not sufficiently pure to the under-sufficiently pure to the under-sufficiently pure to the punishment of all the principal tableaux showed a place of purification, until they are fit to stand among the Pure and the Purified. Scripture teaches that some shall be saved, "yet so as by fire."

Issuing the Children, Nicholas V. (who was founder of the Vatican Library as well

It is while in this state of purification

1569 called Holy souls because they are certain of Heaven—because they are waiting in the vestibule of God, certain waiting in the vestibile of God, certain of reception when they have cleansed themselves after their long journey through the world's impurity—yet they cannot help themselves save by long-suffering. Their opportunity of saving themselves is gone by Vet it is gonetal. suffering. Their opportunity of saving themselves is gone by. Yet it is certain that their entrance into the abode of the Pure can be hastened by the prayers and alms of those on earth. The last farthing of debt due to sin remains to be paid; yet this farthing may be paid by those who loved them while living, and whom they loved while they lived.

During this month of the Holy Souls During this month of the Holy Souls have we striven as we ought to assist them? Have we remembered to pray for our dead? Have we given to the poor in their behalf? Have we done good works with the intention of having the merit applied to the debt they owe? The Holy Sacrifice of the Mass in their hebalf is the met officient below we behalf is the most efficacious help we can give them; have we had a Mass offered in their interest? These are onered in their interest? These are queries each must answer for himself, only let it be remembered that prayer for the Holy souls is the purest form of charity, and that it is the married charity, and that it is the merciful who shall obtain mercy. This week we have spent our Thanksgiving here on earth; have we assisted our loved, our dead, to spend their Thanksgiving in Heaven?

CATHOLIC NOTES.

Another significant incident in the religious transformation of New England was the recent purchase of the First Universalist Church at Malden Center, Mass., for a parochial school.

The Brooklyn Catholic Federation has arranged a series of free lectures from the Catholic stand-point and under Catholic support to all classes, colors and creeds.

There died recently in the great Benedictine Abbey of Fort Augustus, a scion of a well-known Catholic family, Father Basil Weld, O. S. B. The deceased was possessed of vast learning, and his writings on various theological subjects are widely known.

Father Alfani, the director of the Meteorological Observatory of Flor-ence, has constructed the largest barmeter in the world. The instrument is nearly fifteen meters high and its glass tube has a diameter of over twenty centimeters.

The friends of Bishop Spalding had hoped that his recovery from the long illness was complete enough to enable him to resume full management of the diocese of Peoria. But the contrary is the case-he has resigned his See, and Rome is deliberating about his success

St. Benedict's Industrial and Missionary Association has been organized in New York with the object of educating negro priests for work among the color-ed people of this country. Plans are under way to perfect organizations in Philadelphia, New York, New Orleans and other cities where negro Catholics are numerous.

The Catholic Fortnightly Review is printing a series of articles by Rev. Ludwig Bonvin, S. J., of Canisus College, Buffalo, N. Y., in which the learned writer treats of the "Women Question in Church Music," and states that "it is simply erroneous to maintain that the Holy Father wished to exclude women from singing in church."

The Right Rev. Dr. O'Dwyer, Bishop that when two men strip and batter each other about the face and body, covering one another with blood till one of them is "knocked out" or beaten into ful to principals and spectators.

The last reports from Rochester, says the Western Watchman, represent Bishop McQuaid at the point of death with absolutely no hope of recovery. His death may be expected any day. He never completely rallied from the the never completely rallied from the attack of last summer and his age was in the way of convalescence. Archbishop Farley left this city on Tuesday intend-ing to pay the suffering prelate a visit on his way home.

The plans for the monument to be rected on Grosse Isle, near Quebec, by the Ancient Order of Hibernians, have been submitted to the National Commit-tee of the Order for approval. It is expected that the monument, which will be in commemoration of the twelve hundred Irish emigrants who are buried there, will be formally dedicated during next July. On that occasion efforts will be made to make the event the greatest ever held by Irish-Canadians.

St. Louis is rapidly gaining the distinction of being the city of churches. In two years the Catholics of St. Louis have completed or have started construction on twelve new churches. At the present time they have four large churches under construction - Visitation, Holy Ghost, St. Henry and St. Bernard. But the crowning piece of architecture is the new Cathedral. It will be the St. Peter's of the West.

the reception of the Papal Bull estab-lishing the University, while another as of Glasgow University) borne on his that the dead should be prayed for by the living. The souls in Purgatory are and receiving the Scots Ambassador.

Toronto.

**Bronchitis** ohtheria

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