The Catholic Record.

Published Weekly at 484 and 486 Richmore street, London, Ontario. Price of subscription-\$2.00 per annum. EDITORS :

REV. GEORGE R. NORTHGRAVES. Author of "Mistakes of Modern Infidels."

Author of "Mistakes of Modern Infidels."
THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.
Messra. Luke King, John Nigh. P. J. Neve
and Joseph S. King, are fully authorized to receive subscriptions and transact all other bus
mass for the CATHOLIC RECORD.

Releaf Advantage.

Rates of Advertising—Ten cents per line each insertion, agate measurement. Approved and recommended by the Archibitops of Toronto, Kingaton, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborouch, and Oxdensburg, N. Y., and the clergy throughout the Fominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

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

London, Saturday, June 10, 1899.

A GOOD WORK.

Archbishop Bruchesi, of Montreal, has succeeded in putting an end to a gross desecration of the Lord's Day by calling the attention of the Mayor of Montreal to the practice of a horsemen's club to hold races on Sundays in Logan's Park, to the great annoyance of house-holders, and especially of church goers of the locality. There is a church in the neighborhood, the devotions in which were seriously interrupted by profanity and other dis agreeable noises from the racing ground, but the police have taken effectual means to stop the nuisance.

SUNDAY PAPERS.

The unanimous opposition on the part of the religious bodies in England to the Sunday papers has had the effect of causing their publication to be stopped, after being continued for a few weeks. It is stated that they were a losing speculation, as people generally who had strong religious feelings did not purchase them. In Canada no leading journal has attempted a Sunday issue, and it is to be hoped no attempt of the kind will be made. In the United States, however, Sunday papers are published in nearly all the large cities, and as they have a large circulation, it is to be supposed that they are found to produce a goodly return on the investment.

BAPTISTS AND THE SCHOOLS.

At the Baptist Convention held last week in Toronto a report on the work done by Baptists in Manitoba, British Columbia and the North-West was read and adopted. Among the resolutions thus adopted was one to establish a Baptist Academy, which was said to be one of the greatest needs of the West. Thus the necessity of teaching religion in the schools was practically affirmed. With a curious inconsistency, the speakers who moved the adoption of this report argued that the non sectarian schools in Canada will be a great factor in "assimilating" the new foreign settlers in the North-West with pulation of the Dominion in general, both religiously and politically, and that to effect this end should be the object of the Church. Dr. A. A. Cameron, of Ottawa, the mover, expressed his belief that "this work among the foreign settlers is a special opportunity granted by God to the people of Canada." If this is to be effected by non-sectarian (whereby we understand non-religious) education why should a Baptist Academy be requisite?

THE RITUALISTIC WAR.

The Anglican Bishop of St. Alban's recently in the House of Lords indicated that he does not hold himself and the other Bishops of the Church responsible to Parliament for their management of ecclesiastical matters. Being asked by the Earl of Portsmouth whether he knew that a book of Romanizing tendency is being circulated in his diocese, he answered that he did know that the book is circulated by some of his clergy, but that he had no intention to state in Parliament what action he will take in regard to the matter. It has a fine dramatical effect to insinuate or to state openly that the Church is not controlled in doctrine or discipline by Parliament, but the force of the drama is not appreciated either by the English people or their representatives in Parliament, as is evident by the unanimous vote of the House of Commons to the effect that the present crisis in the Church, unless present trouble by the vigorous exercise of their authority. The press generally take the side of the Parliament in this discussion, and the London

merely a human institution, as it was created by the State, and it cannot claim to be also divine and superior to the State at the same time.

PROGRESS OF THE CHURCH IN SWEDEN.

King Oscar of Sweden recently paid visit to Loyola of Cantabria in Spain, the birthplace of St. Ignatius, the founder of the Jesuit Order. Though the King is the chief Bishop of the Lutheran Church in his dominions, he is a great admirer of the character of the illustrious Saint, and of the zeal and earnestness of the Jesuits, and he visited the various localities where the Saint was born, and where he lived for time during his early years, with great interest and piety. The Church is making a progress in

Sweden which is wonderful, especially

when it is considered that it is only

during the last third of the present century that religious toleration was granted to Catholics, but now there is a strong movement in that country toward disestablishment of the Lutheran Church, which will undoubtedly soon result successfully, and when that comes, or perhaps sooner, there are expected to be great accessions to the ranks of the Catholic Church, as the nobles and university men have shown of late a strong leaning toward Catholicity, somewhat resembling that which is manifesting itself in England under the name of the High Church or Ritualistic movement. Catholic missions have been established in various towns and cities of Sweden, and Norway as well, all of which are making consider able progress, and the increase in the membership of the Church by individual conversions has been large. It will be remembered also that King Oscar was particularly warm in his professions of respect for the Holy Father at the time of his great jubilee, and recently the Prince of Sweden paid a visit to the Pope, on which occasion he expressed the highest admiration of the Holy Father's rule over the Catholic world, and of the Church's influence in preserving public moral-

RITUALISM IN ENGLAND.

ity.

Under the above title the Montreal Witness gives an account of an inter view had with the Rev. and Honorable C. B. Liscomb of Eton, Windsor, Engand, who is now on a pleasure trip to Winnipeg, via. the C. P. R. This gentleman, who occupies a distinguished position in the Church of England, discoursed freely on the subject of Ritualism.

He said he did not care to take a side in the dis cussion now raging, nevertheless he admitted that he is of the 'moderately High Party in the Church," and he thus expressed the condition of affairs:

thus expressed the condition of affairs:

"You see: there are many shades and parties in the Church at home, and we must be very careful about definitions. The question is tast becoming a political one, and that is just what I deprecate. The action of the Government (in recently adopting a resolution threatening legislative interferences under certain contingencies) will certainly not increase its popularity. I do not refuse to Parliament the right to interfere, but I think that a conference of the foremost men in the Church, with a strong lay representation, would be the best machinery to employ. We have to remember that on the Episcopal bench, there are many shades of opinion, and that it is impossible to reach unanimity of judgment. I place great stress upon lay representation in the proposed conference. The laity are much interested in this question, and the laity in bringing robust judgment to bear, would be a great help in any deliberations which may be held to bring about peace in the Church."

This rev. gentleman would seem to

This rev. gentleman would seem to be a member of the Church Union, an association which represents the views of the Ritualistic party, Lord Halifax. who openly advocates negotiations with Rome for the purpose of restoring the 'unity of Christendom," being the chairman. Mr. Lipscomb, however, admits that the opponents of the Union are honest men. We suppose that Sir William Vernon Harcourt and John Kensit are included in this category.

There is one feature in the views of the speaker which is noteworthy, namely, that he wishes the present trouble to be settled by a conference the end of which would be a peaceful arrangement, founded upon a compromise of some kind, which is the only termination at which such a con-

ference could arrive. We have no doubt that the trouble actual split in the Church with probthere must be legislation in regard to able disestablishment as a natural conteaching of Helvidius, who is ably the Bishops succeed in settling the to look at this side of the question with a book specially written against the a view to see its bearings from the errors of that fanciful heresiarch. standpoint of gospel truth.

Telegraph calls the Bishop's statement to bring about either an appearance his marriage with Mary, and others "an amazing proposition," and re- or reality of reconciliation between have given still another explanation minds him that it is his duty to obey jarring sects or parties. It may be to the effect that St. Anne, the mother

done each others' idiosyncracies, or by a mutual understanding to drop some articles of belief or vital practices on each side. It is easy to see that when peace is brought about on such terms, truth suffers in proportion. The contracting parties in every such instance appear to forget that Christian truth has to be taken into consideration at all in the matter, and, with the proposed plan of settlement of the troubles of the Church of England, this will certainly be the case, for it is well known that the differences between the two extreme Ritualistic and Evangelical factions separate them as widely asunder as the poles. They differ on the most vital points of doctrine, as regards the "faith once delivered to the Saints." If they agree either to ignore or to lay aside these differences, no sophistry will be able to evade the consequence that for peace sake they will have agreed to shut out truths man," and she gives this fact as a which both sides believe to have been revealed by God. And will they have the hardihood to declare, after such a compromise, that the "peaceful Church" which they shall have there by built up in this unprecedented way is the Church of Christ!

The Reverend Mr. Lipscomb declares that he sympathizes with Lord Halifax to "some extent." He added that his Lordship has a "powerful backing in the Church," and that he himself "thinks he is right in many things, but perhaps his zeal outruns his discretion.

Lord Halifax is certainly right in desiring that unity should be restored in Christendom, and in proposing a return to the unity of the Catholic Church. Christ prayed that His disciples should be one, and declared that they should come into His one fold under one shepherd. The only way in which this unity can be brought about is by submission to the authority of Peter. on whom Christ built His Church, and as the Pope is beyond dispute St. Peter's successor, Christians must return to the authority of the Pope before they can be of the one fold of Christ. But Lord Halifax is wrong if he expects that the Pope or the Catholic Church will compromise truth by sacrificing any part of the " faith once delivered to the saints," even for the sake of making peace with the people of England. This would be a sacrifice of the truth of God, and if the Catholic Church could make such a sacrifice she would cease to be "the Church of the living God, the pillar and the ground

of truth." On matters of mere discipline, such as on the manner of keeping fast and abstinence, on the number and dates of fast days and holy-days, in regard to the language in which the Holy Sacrifice of the Mass should be celebrated, in the observance of certain ceremonies and rites, in the disciplinary laws relating to the lives of priests, in merely ecclesiastical impediments to marriage, and in other matters of ecclesiastical institution, the Church may make large modifications, but not in the deposit of Faith, which is of Divine institution.

We cannot say how far the supreme authority in the Church might modify these ecclesiastical laws if there were a fair prospect of reunion through doing so. It is time enough to consider all this when we see a disposition to return to Christian unity; but in the meantime, those who have received the grace and the light to know that the Catholic Church preserves the faith of primitive Christianity to this day. should be of a disposition to submit themselves to that Church individually without waiting for a general movein the same direction, on the part of the English Church authorities. So extensive a movement as this may not take place at all, and individuals should not wait for it.

THE BRETHREN OF JESUS.

J. T. of Arnprior, Ont., asks us for nformation regarding the brethren of Jesus, mentioned in the gospel of St. Matthew, xii., 46, and St. Mark vi.

Some ancient heretics maintained that these brethren were children of Mary, the mother of Jesus, born after will finally be settled on some such the birth of Christ, and therefore the basis as this, unless the result be an brethren of Christ in the most strict application of the word. This was the sequence. It is, therefore, interesting and learnedly refuted by St. Jerome in

Some have supposed that these The method of compromise is the brethren were children of Joseph by only plan available among Protestants a marriage contracted previously to

the law. The Church is undoubtedly that this reconciliation will be effected of the Blessed Virgin Mary, was marby an agreement of the parties to con- ried twice. The Blessed Virgin was the daughter of St. Anne by her husband Joachim, but the holders of this opinion suppose that by another husband she had other children, and perhaps grandchildren, who, being near relatives of the Blessed Virgin and of God. our Lord, were called His brethren, according to a mode of speech common among the Jews.

> The first of these opinions, that the Blessed Virgin had other children beside Jesus, cannot be held, as it is contrary to the constant tradition and teaching of the Church, and to many passages of Holy Scripture.

The Blessed Virgin Mary was married to St. Joseph, as we learn from St. Luke i, 27, where she is said to be "a Virgin espoused to Joseph." is, nevertheless, a virgin, and is twice so named in this verse. This is also stated by herself to be the case, as she asserts in verse 34, "1 know not reason for the impossibility of her becoming a mother. Nevertheless, the archangel sent to announce to her that Christ should be born of her insists that she will become the mother of the future "King of Jacob or Israel," who should also be the Son of the Most High. This was predicted not as an ordinary event but as one which should happen in a miraculous manner, so that her virginity should remain intact : and it was only on this condition that Mary consented to the announcement of the angel, and said: "Behold the handmaid of the Lord: be it done to me according to thy word."

From these passages of Holy Writ it is clear that, down to the birth of our Lord, His Blessed mother was a virgin, and also that it was her intention and determination so to remain, and, moreover, that Almighty God, whose messenger the Archangel Gabriel was, approved of her deter-

mination Almighty God, therefore, wrought a great miracle in order to preserve the virginity of Mary, and it would be derogatory to the infinite wisdom of the Three Divine Persons, and to the fidelity of the Blessed Virgin herself, to suppose that after the birth of her divine Son she ceased to observe the sacredness of the state of virginity to which she had before devoted herself for the sake of greater perfection, and it is the general belief of Catholic doctors and theologians that the Blessed Virgin had bound herself from childhood by a vow of perpetual virginity, and that St. Joseph had also hound himself similarly at least before his marriage with Mary, so that their marriage was entered into in the designs of God, rather that they should be to each other a mutual protection and consolation, and that the paternity of Jesus should under the law belong to Joseph, though he was not by nature the Father of our Lord. Other reasons for this are given by theologians, among which we may mention that was desirable that the mireculon character of the birth of Jesus should be concealed from the world, and more especially from the devil, until such time as He was prepared to begin the

public work of His mission on earth. The perpetual virginity of the Blessed Virgin had been a constant tradition of the Catholic Church, as well as her freedom from all guilt of sin, in proof of which we may adduce here two testimonies which are very decisive.

The first is that of the Council of Lateran, held in A. D. 649, canon 3,

"Whosoever does not confess with the holy Fathers, that the holy Mother of God, the Immaculate Mary ever Virgin, did truly and in a strict sense give birth to God the Word conceived through the operation of the Holy Ghost, and not by the ordinary course of nature, and that her virginity remained permanent and incorrupt after child-birth, let him be condemned."

The second is that over two hundred passages in Oriental liturgies, both Catholic and Schismatical, have been adduced proving the same truth. From these we shall select one from the office of the Greek Church which says:

"The chorus of prophets foretold her whom Anne conceived an unspotted and pure daughter of God. Let us this day with joyful hearts proclaim her blessed, and alone immaculate in every respect, as we all through her attain salvation."

Elsewhere she is frequently styled Ever Virgin.

The perpetual virginity of Mary is, therefore, held to be of faith in the universal Church, and has been so held from time immemorial by the Eastern Schismatics equally with Catholics. This doctrine is also found even in the prophecies of the Old Testament. Thus in St. Matt. i., 22, we read that in the birth of Christ by the Virgin Mary that was fulfilled which the Lord spoke by His prophet, "Behold a Virgin shall be with child

and shall bring forth a son, and they information. shall call his name Emmanuel, which being interpreted is God with us."

We have thus the assurance of the Gospel that Mary is the Virgin spoken the matter, and Superintendent Mc. of by the prophet (Isaias vii, 14) and that Jesus is her Son, who is truly

The Hebrew word here used for virgin is Halma, which, having the article prefixed, signifies not merely a virgin, but a virgin by excellence, and one whose virginity is consecrated to God. It must be confessed that certain Jewish translators have rendered the word by "a young woman," but this incorrect translation was made in order to evade the force of a miracle and a prophecy fulfilled in Christ and Mary.

It is now evident that "the brethren of Jesus" are not children of Mary the Mother of God. It is also most probable that they are not the children of Joseph or Anne. We shall now examine who they actually were. In St. Mark vi., 3, four brethren of Jesus are mentioned: James (the Less) Joseph, (or Jose in the Greek), Jude, and Simon (Zelotes).

Now, from St. Mark v., 37; xv., 40 xvi., 1, it is to be seen that there was a Mary distinct from Mary the mother of Jesus, and who was the mother of James the Less, John the Evangelist, and Salome. This James was called "the Less," to distinguish him from the mother of the Sons of Zebedee, as may be seen from St. Matt. xxvii., 56.

Hegesippus relates that Simon (not Simon Peter) was the Son of Cleophas, who was, therefore, the husband of this Mary, who was the sister of Mary the mother of Jesus, as stated in St. John xix., 25. The brethren of our Lord were, therefore, not actually His brothers by nature, but His cousins, who by the custom of the Jews were called brethren on account of their near relationship.

The testimony of Hegesippus is very valuable on this point, as he lived close to the time of the Apostles, and must have known the traditions current regarding our Lord's relatives; and besides the whole scope of the gospels, as we have quoted above, makes it manifest that the Mary who was the mother of James the Less was distinct from the Blessed Virgin Mary, being her sister.

Protestants are fond of saying that these brethren of Jesus were actually His brothers, in order to depreciate the sacred virginity of His Mother Mary, but, as may be seen from this explanation, there is no foundation for such an assertion, which is made through a wish to minimize the virtues and dignity of the Mother of God.

A SENSATIONAL STORY.

The New York Journal has given publicity to a new and sensational story of a kind similiar to those with which in bygone days the Maria monks and all of that ilk used to regale the ears of the old women to whom the the text of the Revised Version renders name of a nunnery was a bugaboo of the meaning clear; but the sense of formidable character.

The story is to the effect that one Carrie Jones, a nurse girl of Mrs. Arthur W. Clark, had absconded, taking with her Marion Clark, ta child of her employer, in a baby carriage, on to show them the meaning of many Sunday, May 21.

The absconding nurse & ostensibly went with the child to Central Park, but she has not been seen since. However later on a letter was sent to Mr. W. E. Hearst, proprietor of the New York Journal, which had published the facts, informing him that "if the parents would keep quiet the child would be restored unhurt." The letter was signed "Three."

It has since transpired that on the Saturday preceding the stealing of the child, a Miss Betts, a sister of the child's mother, saw the nurse girl in Central Park in close conversation with two men, neither of whom was more than twenty five years of age, and both were well dressed and ! athletic men. It is supposed, therefore, that the signature ; "Three" has reference to these two men and the nurse girl, who are presumed to be the conspirators who arranged the abduction of the child, but there is no clue to the reasons which led to the abduction.

Now comes the part of the story in which the ladies of a convent which is not accurately indicated appear. Another letter was sent on May 29 to the proprietor of the Journal to the following effect : To the Editor:

Baby is safe in a Catholic institution in Three Rivers, P. Q, but I do not think that they will give her up. They want her to grow up a good Catholic and become a nun. I quarrelled with them—that is why I give you this ! dress, stood beside the Emperor and the

One of the Three. of this information, On receipt Mr. Hearst employed the Canadian Secret Service to investigate Caskill of the force went to Three Rivers to search for the child. With the permission of the Very Rev. Canon Cloutier, who has since then been in. formed that he has been chosen Bishop of Three Rivers, he visited all the convents of the city, and was shown all the children in charge of the various orders of nuns, but the missing child was not found among them. Three

Rivers was also thoroughly searched. but without success, though every person who was thought likely to have any knowledge on the subject, or who might have met the girl, was visited and questioned. The probability is that the letters of "Three" and "One of the Three" are a hoax.

It appears, further, that the girl, Carrie Jones, is really one Mary Carlsen who was employed not long ago by Mrs. Foster of Mount Vernon, but absconded with diamonds worth \$15,-000. Mr. McCaskell found out that a girl answering to her description really passed through Three Rivers, coming from Quebec, on May 29, with several diamond rings on her fingers. She told the parlor car conductor that she had purchased a number of diamonds in Quebec. It is most likely, however, that the child was not brought to Three Rivers at all. At all events it may be put down as a certainty that the story of its having been placed in a nunnery there is a fabrication, and it has even been suspected by some who are interested in the case that it was got up as a newspaper sensation. What truth there may be in this suspicion we will not attempt to say.

It is stated that blood hounds will be put on the trail of the nurse girl and the baby carriage, and the owner of the dogs is confident that he will succeed in tracing these up, as the dogs are said to be able to follow a trail ten days old. They are to be put upon the trail by means of the girl's clothing. and the scent of the baby carriage.

THE "OPEN BIBLE."

It will not be long before those outside of the Church who still believe in the Bible will be looking for an authoritative guide to interpret it. The folly of private interpretation is now recognized by many Protestants, and the enlightened men of all denominations. In the course of a thoughtful address n "Some Dangers in Literature Teaching in Our Public Schools, E. S. Gardiner, of Franklin College,

remarks: remarks:

We all know that the Bible may be made to teach anything, if only one is allowed to select detached passages that suit his purpose. The most absurd views find their warrant and support in the book when it is mutilated by ignorant or designing men.

The abuse of the Bible is one of the eatest evils the world has ever known. That one disputed text. Scriptures," has been the fall and de-struction of many in Israel. Instead of favoring private interpretation, it is " against the passage is completed only in the following verse, "And you will not come to Me that you may have life."

Like the eunuch of great authority mentioned in the Acts of the Apostles," Protestants have need of "some man things "hard to be understood which the unlearned and unstable wrest to their own destruction." they could only realize it, is the sucsor of him whom Christ constituted the head of His Church, and to whom verted, confirm thy brethren."-Ave

THE DEMOCRACY

Of the Catholic Chruch Exemplified in

Speaking of the death of the late Cardinal Krementz which occurred last week. Marquise de Fountenov writing in the Chicago Tribune, says: "Cardinal Krementz's death at

cologne, of which ancient city he was Prince Archbishop, serves to call attention to what may be describe the democracy of the Roman Catholic Church in these modern times. Formerly noble birth was considered almost well nigh indispensable for mission to the Sacred College, and Cardinals of humble birth were the exception. To day, on the contrary, they are the rule.

"Thus the Cardinal Archbishop of Cologne has the scr of one butcher and keeping a butcher shop at Koblentz. Another brother peddles hides Cardinal Kopp, the Prince Archbishop of Breslau, is the son of a humble weaver employed in the mills at Duderstadt in Hanover. Cardinal Parocchi is the son of a miller. Cardinal Gotti, whom many regard as the most likely candidate for the Papacy, is the son of a dock The late Cardinal laborer at Genoa. Gangelbauer, Prince Archbishop of Vienna, was the son of an Austrian peasant, and at his funeral his brothers, in their picturesque peasant

Archduke around his grave. Cardinal for Simor, the late Primate of the Kingdom teh of Hungary, was the son of a poor cob-bler, while the brother of the Prince Archbishop of Possen is a tailor in a small way at Rossed.

"In fact, just as, according to the great Napoleon, every French soldier used to carry a Marshal's baton in hisknapsack, in the same manner every faithful son of the Roman Catholic Church, entering holy orders may be said to bear the red hat of a Cardinal in

The demise of the Cardinal Archbishop of Cologne serves to prove once more the truth of the old adage, according to which Cardinals invariably die by three, for within the last fortnight the death of a French as well as of an Italian Cardinal has been reported.

A FAMOUS SHRINE.

There are famous shrines of Mary throughout the world, but few are more ancient or more curious than the chapel of "Our Lady of Peace" in Normandy. An oak under which the Druids offered their heathen rites, paying actually divine honors to it; a tree consecrated by the earliest apostles of Gaul to Jesus and Mary; a tree beneath whose shade William marshalled his Norman hosts before he led them to the conquest of England; a tree under which the returning warriors of the first crusade told to wondering crowds the story of their strange adventures in the Morning Land; a tree which time hollowed out to form a crypt for a chapel in honor of Mary-it still stands revered by all hearts as their dearest monument. This venerable tree, the last of the chapel trees, is thirty five feet round the trunk, and in spite of its centuries, each spring still robes it in The statue of Mary had dedi cated it to her, so when ages ago time hollowed it out, the people lined the hollow trunk with white marble, and set up within this crypt an altar sur mounted by a beautiful marble Ma donna. In this tree-shrine Mass in celebrated. A flight of steps leads up to it; and above, amidst its still bril liant foliage, towers an iron cross sur mounting a little hermit cell, to which a winding stair encircling the tree leads you up. Even this little chapel is ancient, and the people cling to it so devotedly that when during the French Revolution the envoys of the infidel government were sent to seize and destroy it the people flew to arms, and presented so bold a defiance that the deputies of the National Assembly left them masters of the field, and this was the only spot where the old faith was openly practised in that part of Normandy, bearing on its portal amid the hurricane of civil war and desola tion its long honored title: Notre Dame de la Puix, "Our Lady of

CHURCH IN THE KLONDIKE. An Altar Made with a Pocket Knife by

In an article on "Religion on the

Yukon," in the Boston Transcript, Blanche Hill says: The first Roman Catholic church of Dawson City was a large structure. built of logs, at the north extremity of The seats were merely the town. rough boards placed on stumps. The pastor made the altar himself, doing most of the work with an ordinary pen knife. At first there was no glass for the windows, but heavy white muslin tacked to the frames, and though the thermometer was often 60 degrees below zero, two large stoves kept the church comfortable. Like all other

Catholic Churches, it was always open At Easter, window glass was put in and an organ loft, with a simple rail ing around it, built in the rear. The organ was a small one, sent up from one of the missions down the river, but owing to the many good voices in the choir the Masses were tendered finely, especially those at Christmas and Easter, when a violinist volunteered his The young woman who played the organ was one of the three adies who formed the feminine part of the Presbyterian congregation in the

first winter of its existence

About 1 o'clock Sunday morning early last June the people of Dawson City were awakened by the cry of fire, an ominous sound at all times, but especially terrifying in a town of tents and resinous log cabins. There was a sickening roar of flames and the rush of hurrying feet. The first cry was that the hospital was on fire, and hundreds of strong men, trained by a life of danger to think quickly, grabbed their blankets and a pail and ran to the fire Everyone gave a sigh of relief when it was found that the church and not the hospital was blazing so fiercely. Bu the latter was in danger, and to save the latter was in danger, and the sick there must be instant action While some hastily removed the suffer ing men, others formed a line and passed pail after pail of water to thos on the roof of the hospital, pouring i on the blankets stretched over the roo and into the fierce furnace below. I was a terrible fight while it lasted, bu it was soon over, and while everyon felt sorry to have the church destroyed a prayer of gratitude went up that th helpless men in the hospital still ha

their refuge.

Thanks to the generosity of one Dawson City's wealthiest miners, wh gave \$40,000, the church has since been rebuilt and is better in every wa

Only those who were in Dawson Cit last spring, and saw the sick constan ly cared for, can appreciate the unto good accomplished by Father Judg and his assistants. Men of all cree and of no creed at all helped the good Jesuit priest, for he is greatly belove