m as a leyal member of the Church of eland if he obtained a curacy here in ablin, used Mass vestments, and had Ireland if he obtained a curacy Dublin, used Mass vestments, lights and bells and other al

The curiously unscientific, untheo-logical tone of the Irish Protestant Caurch does not astonish one who knows the deficient professional training the Irish Protestant clergy get in their

MAYNOOTH-TRINITY DIVINITY SCHOOL. CONTRAST

Compare the technical training given to a young candidate for 'Orders in Trinity College with that which a young Catholic Curate has gone through when he leaves Maynooth.

In two years the Candidate for Protestant Orders may complete his theological course. During those two years he attends lectures on various Scripture texts, Church History, various works such as Paley's Evidences, Liddon's Lectures.*

such as Paley's Evidences, Liddon's Lectures.*

A systematic course of theology he does not get, for the simple reason there is no systematic course of Protestant theology. Each week he attends three Divinity Lectures, and as there are seven weeks in each of the three terms, this makes a total of 63 lectures per year. During this course he may live in lodgings in the city, give what time he lists to study and relaxation. His ascetical and moral training he gets as best he may. He fuifils all justice by satisfying his Professor that he is a habitual communicant—a not very stringent condition. Of course he has plenty of opportunities of acquiring at afternoon tea parties and other social functions whatever culture may be needed for his after life.

The young Catholic curate, before being allowed to enter on Divinity studies, has, first of all, to give two entire years to a course of Philosophy. Then he begins his four years of Divinity proper. During these four years he attends on an average twenty lectures a week.

In other words, the young aspirant to

week.

In other words, the young aspirant to the priesthood in Maynooth attends as many lectures in one week as the candi-date for Orders in Trinity does in one

At the end of his Divinity course the At the end of his Divinity course the young Protestant divine has attended some one hundred and twenty-six professional lectures in all. The young Catholic curate will, at the end of his training have attended at the very least some six hundred.

Add to this that the young Maynooth student is obliged to give on an even

Add to this that the young Maynooth student is obliged to give on an average four or five hours a day to private study in the silence of his own room. He lives under the same roof as his professors, whom he can consult at any moment, and with whom he may discuss difficult points. Subtle aspects of doctrine and dry points of dispute leave the musty tomes of the great theologians, such as St. Thomas, De Lugo, Suarez, and others, and are hammered out and live again in discussions and debates carried on out in the country walks or in the recreation ground.

in the recreation ground.

With the natural acumen and keen

With the natural acumen and keen intellect which even our enemies tell us Providence has been lavish with when dealing with an Irish youth, at the end of six years of such training a man is turned out who can, at least, think.

Is it to be wondered at that the average Catholic priest in Ireland can afford to smile good humouredly at the theological efforts of the bishops and clergy of the Irish Protestant Church to which now and again the country is treated?

Some advantages he has had to forego, it is true, in his Maynooth training. The young Levite has not had the advantage of attending afternoon teaparties, and pleasant tennis parties and "At Homes." He has had to forgo whatever ascetical or moral training might be had from going to the Galety, or Trivoli, or Empire, or Theatre Royal. might be had from going to the Galety, or Trivoli, or Empire, or Theatre Royal. Of these and others his Protestant confrere is at liberty to take full advantage. Instead, each year, after certain intervals, and at attated times, he has had retreats and days of recollection, during which he meditates on the attentional truth considers well the sacredeternal truth, considers went asks God to lessen his unworthliness for the hely office, and to make him less weak to

office, and to make him less weak to bear its fearful responsibilities.

Each morning he assists at the Holy Sacrifice. He has had every day a definite time allotted for meditation, vocal prayer, spiritual reading. There are spiritual directors, members of a religious body, who live in the College, to whom he may address himself on any difficulty or troubles which must inevitably arise at such a time.

difficulty/or troubles which must inevitably arise at such a time.

No wonder again that Professor Huxley, having studied and gone into the details of the training given at Maynooth declared that he then understood what he often had noticed, that the members of his own clergy compared with the Catholic clergy were what militiamen were to the trained veterans of Napoleon's Old Guard.

This prepares me and lessens, the shock
—I can use no other word—caused by
the amazing ignorance shown by clerical representatives of Protestantism in cal representatives of Protestal their recent public utterances.

SPECIMEN OF IRISH PROTESTANT THEOLO-GICAL LEARNING

I doubt if it be possible to crowd into such a small space a greater number of so intricately woven errors of every kind, theological, logical, his torical, than Dr. Crozier, the then Protestant Bishop of Down and Connor, managed to put into the discourse he profiered to a Belfast audience some weeks ago. Every phrase simply swarmed with mistakes. It was a work of genius in its own way. It would give ample matter for a second lecture merely to state them. I doubt if it be possible to crowd into

them.
Will you allow me to quote two of
them—two of the least glaring, but I
select them as the least technical.
"The 'Ne Temere' decree,' he says, "was
based upon the discovery for the first
time at the Council of Trent that
marriage was a Sacrament." Then he
continues—"The whole editice of the continues—"The whole ealine of the Roman doctrine was founded on a mis-translation of the Dousy version of the

——During these two years the Candidate for Orders may also pursue his Arts Course. Whether as a fact he pursues his Arts Course during his Divinity Course, or his Divinity Course during his Arts Course, depends on the individual student. One can easily imagine the remnants of study time

Surely Dr. Crosier ought to have known that the Donay Bible was trans-lated twenty years after the definition of the Council of Trent. He might as well have said that the whole edifice of the Magna Charta was built on the result of the General Election of 1910.

result of the General Election of 1910.

Further, Dr. Crosier stated—"Before the Council of Trent, marriage had been a ceremony not requiring the intervention of a priest at all, and therefore it could not have been a Sacrament."

Now either the learned prelate does not know how to write English, or those words mean that a ceremony at which there is not the intervention of a priest is no Sacrament.

is no Secrament.

In case Dr. Crosier wishes to know if this is true, let him ask some Catholic child in one of our poor alum schools who is seing prepared for Confirmation. If he had done so he would not have species as he said.

If he had done so he would not have spoken as he did.*

I have read only two criticisms of Dr. Crozier's words—one in a Protestant journal, the other in a Catholic magazine. I must say they are rather sharp, but still just criticisms. "I can scarcely believe," says Dr. Crozier's Catholic critic, "that the Bishop himself was deceived by his own reasoning, though he thought it sufficiently convincing for the Protestants of Belfast. . . . His audience, too, seemed quite satisfied with the information given them, recognizing neither absurdity nor self-contradiction in the statements made to them."

The criticism of a member of his own The criticism of a member of his own communion is sharper and was intended to be sharp. This critic says:
—"It is with feelings of peculiar shame that we read the outpourings of the Right Reverend Prelate. . . . We are filled with shame on hearing of this rubbish poured from the lips of a Bishop of our Communion into the greedy ears of Belfast groundlings. . . . Poor Ireland!"

I do not see the point of the phrase,

I do not see the point of the phrase,
"Poor Ireland!" I would have underthood "Poor Irish Protestantism!" or
"Poor Belfast!"

"rubbish" by his co-religionist, Dr. Crozier was made Primate of the Protestant Church of Ireland.

PRESBYTERIAN AND LAY PROTESTANT

THEOLOGIANS At the same meeting the Moderater of the General Assembly of the Presbyterian Church, the Rev. John H. Murphy D. D., informed the audience that the Church of Rome "declares that a marriage celebrated years ago was valid up to a certain date, but now has become null and void," and the Rev. John H. Murphy is a Doctor of Divinity!

All this is the direct outcome of that want of serious the clogical training so painfully evident in an examination of

be system itself.

If these things happen in the green wood, what may we not expect when nembers of the Protestant laity make incursions into the region of The I shall refer to just one such raid.

I shall refer to just one such raid.

The Right Hon. J. H. Campbell, K. C., at the last protesting act of his Church, wishing to be more Protestant, and, I presume, more orthodox, than his Bishops and clergy, said he would protest against any Church legislation "which sought to override the law of the land."

The guiding star, then, the last norm of Mr. Campbell's religious life, is the

The guiding star, then, the last norm of Mr. Campbell's religious life, is the law of the land. If to-morrow, by some strange revolution, dancing dervishes controlled the laws of the land, Mr. Campbell, as a law-abiding citizen, would be seen in the flowing robes of that body, at sunset or sunrise, in College Green or in the Hall of the Four Courts, when and wherever the law decided, executing that graceful dance the "Pas de Dervish," for the edification of his fellow-citizens. Any one seeking to prevent him would be seeking to override the laws of the land.

All the martyrs, all the patriots, who

All the martyrs, all the patriots, who ever lived and died, Mr. Campbell would regard as wicked—as endeavoring to override the law of the land.

According to the law of the land Jesuits are outlaws. It is a pity; for perhaps Mr. Campbell has the same noble, patriotic sentiments as the Vicar of Bray expressed by him so beautifully-

"And I had been a Jesuit But for the Revolution."

However, no one knows what recruit the future may bring to the Jesuit Order if Mr. Campbell allows his law-abiding propensities to influence him so far as to wait as the Vicar of Bray did

" Until the times do alter."

" And Popery comes in fashion.

SUMMING UP Thus I ascribe the pronounced Pro-testant character of the Irish Protestant Church to the fact, which was not so much its fault as its misfortune, that no stream of Catholic sentiment was ever in it as there was from the beginning in the Church of England.

in it as there was from the beginning in the Church of England.

—*Inmylecture I make two statements—(i) that Dr. Crozier asserted a priest was necessary for the conferring of a Sacrament (a) that if he had consulted a Catholic child in one of our slum schools preparing for Confirmation, the latter would have told the Protestant Primate that such an assertion was false. With an endeavor, worthy of a better cause, to draw the fire off his Primate, a Protestant clergyman, a Canon and, I think, a Doctor of Divinity, tilts at these two assertions with the lance of, I use his own words. "most of the Protestant children preparing for that rise (Confirmation) know more about the Bible than almost any Roman Catholic Priest." Supposing the worthy Canon believed this, and supposing it were true, what follows? Does it follow that Dr. Crozier did not assert "that a creemony not requiring the intervention of a priest was no Sacrament" or that no Catholic child of a slum school could inform the Protestant Primate that he was signorant of Catholic doctrine since any lay man or woman may confer Baptism?

If this learned Doctor of Divinity were taking part in a theological disputation in Maynooth or any other Catholic theological school and met my two-fold assertion with such a statement, I wonder would he understand the amused look that would hover on the faces of the students. Of course, no one would dream of discussing with him the truth of falsehood of his statement no more than they would if he affirmed, that the moon was made of green cheese, or, that Queen Anne was dead. It might be whispered to him that the amusement was caused, not by the truth or falsehood of his assertion, but by his shockingly naive ignoratio elenchi, and some kindly disposed student might explain to him afterwards, what that meant, or refer him to some elementary book or logic. Whilst another, desirous of extraneous information, might ask him what became of those erudite Protestant children. They evidently book or logic. Whilst another, desirous of

Then that Protestantism in Ireland was always identified with the Protestant Ascendancy, and so studiously guarded against everything Cathelic as being Irish; and, lastiy, to the complete absence of any stir or movement in its world of theological thought, which in its turn is due to the defective training of the Protestant clergy and to the consequent obscurantism which permeates the entire religious thinking life of their Church.

Church.

I have met elergymen of the Protestant Church of Ireland who regarded Salmon's "Infallibility of the Church "as a theological work; just as I have met men who regard Bovril's advertisements as works of art.

I have said nothing of the constitution of the Irish Protestant Church. Yet it has its interest.

At the Disestablishment it took on a Presbyterian tone or hue which is becoming more pronounced every day.

The General Synod is its highest authority.*

GO TEACH ALL NATIONS." HOW IRISE PROTESTANTS INTERPRET IT

In that Synod the vastly prevailing element is the lay element. It consists of the Archbishops and Bishops, two-hundred and sixteen laymen. If voting is by representation, the laity have evidently an enormous majority of votes. If voting takes place by orders, then an adverse lay vote blocks legislat on or doctrinal definition of any kind.

The Charter of the Church of Christ.

doctrinal definition of any kind.

The Charter of the Church of Christ of old ran:—"Go, teach all nations"; but the Charter of the Protestant Church in Ireland is:—"Go and be taught by one nation." Twenty-eight Bishops, 1,500 clergy, and 500,000 laymen make up the Protestant Church in Ireland; but if we call clergymen that portion of a Church which teaches, and laymen the members who are taught, then the constitution of this Church is a half million clergymen and one thousand five hun-

clergymen and one thousand five hun-dred la, men.

I have sympathy with an Irish Pro-testant clergyman who, after serious study of ancient Church history and of study of ancient Church history and of the Fathers, and, perhaps, after much earnest prayer, desires to introduce some view or ritual he has made up his mind to have been held in the beginning of Christ's Church. He finds all his efforts rendered vain, not by the teaching and ruling of an authority, which he can believe comes from Christ, but by the adverse vote of some excellent Irish Protestant laymen from the North of Ireland, or, indeed, from the South, who may be very good judges of the best method for fattening cattle, or for the raising of a good crop of turnips, but whose mental calibre and intellectual training would not fit them, for example, to help Dr. Crozier to understand that when the Church defines a doctrine she does not discover it then for the first time no more than when Dr. Crozier example, time no more than when Dr. Crozier expressly states he has a toothache, does he discover it then for the first time.

he discover it then for the first time.

Hence we find the Protestant laity in Ireland come to Church with their Bible and Prayer Book as with a tape measure to test everything, from the doctrine of the sermon down to the length of the parson's gown, the church furniture, and the number of lights used. It is not the gentleman in the pulpit who preaches to the gentleman in the pew, but the gentleman in the pew who tells the gentleman in the pulpit what to preach.

Some few months ago I entered a Protestant Church in the North of Ireland; the verger, in answer to my surprise that

the verger, in answer to my surprise that there was no cross, nor lights, nor any religious emblem, said such things were against the plain sense of Scripture. When I asked him what would be done if the presiding elergyman thought other wise and did put up a cross. "Oh!" he answered, "if he tried any of those capers on here we would soon put a stop to them."

I have little time to discuss one very interesting aspect of the present state of Protestantism. THE FUTURE OF PROTESTANTISM IN

that present state? What do the years that lie before us hold in store for that

large body of our countrymen who are bound to us by so many ties of friend-ship, kinship and of work done for Ire-What will be the future of its Protest

antism? It is strong yet in Ireland, though there is very distinct writing on

In England, Protestantism, for all practical purposes is dead. It has been unable to stand the fretting against the contact with modern thought. I chanced to meet with some of the American delegates to the Pan-Religious Congress held last year in Berlin. They told me that in America the day of Protestantism was over. "Now," they said, "it is either Roman Catholicism or Christian Rationalism." I need not say that Christian Rationalism very soon becomes Rationalism without the Christian. In England, Protestantism, for al

Some few numbers back I read in the Some few numbers back I read in the official organ of the Irish Protestant Church an article gloating over the trials through which the Catholic Church is passing in Italy, Spain and Portugal. So does a drowning man drag down with him everything he can clutch. In these countries it is either Catholicism or Atheletic Rationalism. The antagonism between good and evil will always work itself out to that in the end, but no one ever dreams of Protest-

It is not easy to express briefly, as I must do, my views of the future of Pro-

must do, my views of the tauther of tro-testantism.

No thought is being brought home to us more insistingly by modern science, especially by what is true in the great Theory of Evolution, than the close re-lation there is between Truth and Life," the full significance of Christ's words— "I am the Truth and the Life," is being borne in on us more fully every day with the progress of thought.

In this strange world of ours every-

In this strenge world of ours everything moves. Whether the old Greek philosopher saw the full meaning of his philosophic axiom—Penta rei—all things flow—or not, it is true.

*When I say authority I am speaking of the General Synod as a Catholic would speak of an Œcumenical Council. The Protestant view seems to be that there is no authority in the Protestant Church, at least in the Irish Protestant Church. (See Afterword).

THE MOVEMENT OF THE LIVING

The movement of life, the movement of what is true is the movement of what is false is the movement of death. What is true lives, grows, adapts itself to its surroundings, not mechanically, but in virtus of its organism. Consequently, in the midst of all this diversity it never loses its individuality. Its structure, its plan, the idea realised in it ever remains the same. It takes up what is outside, examines it, tests it, and then makes it its own or drives it forth. Let any part become infected, it never ceases till it expels the poison, but all the while it remains itself.

Now such has been the life of the Catholic Church.

THE MOVEMENT OF THE DEAD What is not true moves, but with the movement peculiar to the dead. A false system, like a false or unnatural species, when treed from artificial surroundings at once shows a two-fold tendency, a tendency to return to the natural type of

For the last three hundred years Irish Protestantism has been in, so to say, spirits of wine, embalmed and wrapped in the swathing cloths of a Protestant Ascendancy. These are being taken off and already the two-fold tendency to and already the two-fold tendency to return to the original type and to fall entirely to pieces is revealing itself.

entirely to pieces is revealing itself.

We see already, very faintly, of course,
a dawning of Oatholicism.* We see it
in the feverish anxiety, at least, on the
part of some Irish Protestants, to be
called Catholics *; we see it in the
Catholic rites and practices which
are filtering in slowly, but surely, not
only in some Dublin churches, but in the
country and in Protestant Ulster, and
we see it in the Divinity School of Trinity College, where the tone is so Rituality College, where the tone is so Ritualistic as to excite the attention and even alarm of their more Protestant Church-

alarm of their more Protestant Churchmen.

Then there is the other tendency which has made itself so noticeable of late years, the tendency towards Presbyterianism, Non Sacerdotalism, and what in England would be called the tenets of Protestant Liberalism and of the Broad Church Party.

At the late Protestant Synod the Presbyterian Moderator was introduced, and spoke of union with his Protestant brethren. The Protestant Archbishop of Dublin replied in a friendly fashlon, and said of course there were difficulties in the way, but the proposals would be considered. The whole scene reminded one very much of a nervous young man one very much of a nervous young man asking for the hand of the maiden of his choice, and being told his proposals would receive serious consideration.

would receive serious consideration.

The idea was encouraged that Presbyterian ministers should be invited to preach to Protestant congregations in Protestants churches, and the compliment returned by the Presbyterians.

One Bishop in the North of Ireland has a light and the complete of the present of th distinctly recommended his clergy to adopt "the interchange of pulpits," as

I do not refer to this now as a course that seems supremely absurd to us Cath-olics, as, indeed, it does to some Pro-

One, writing to the Church of Ireland One, writing to the Church of Ireland Gazette, deprecates the so-called union. Preabyterians, he argues, maintain two Orders; Protestants insist on three, and any one who would reconcile these two doctrines, he suggests, the sooner he becomes a Jesuit the better. Well, I have been a Jesuit now for twenty-five years, and I do not think that step would make his task easier.

years, and I do not think that step would make his task easier.

I refer to those events as indicative of that other tendency of Protestantism in Ireland towards breaking up into its elemental parts. Presbyterianism, Congregationalism, Individualism, religious Liberalism, Rationalism, are the resting stages to the final stage of Agnosticism. In other countries the transition is made at once from Catholicism to Agnosticism. Here it takes place gradually, but none the less surely.

THE FUTURE OF PROTESTANTISM IN Ally, but none the less surely.

What future do we see mirrored in Church in Ireland, which is just revealing itself, broaden quickly? Will the two little streamlets to Catholicism and

to Agnosticism soon become rivers, as they are in England? It is hard to tell. Much will depend on the religious in-tellectual advancement of Protestants in Ireland, and especially on the efficient theological and historical attainments of

INTELLECTUAL ADVANCE-THE ONLY HOPE THE FATAL DANGER OF IRISH PROTESTANTISM

Protestantism has one thing, and one thing only, to fear from Home Rule in Ireland. It is if the Parliament in College Green were to give a large money grant to the Divinity School of Trinity College, and insist it should be expended in raising the standard of theological learning there so as to make it in some way approach that of Maynooth College.

way approach that of Maynooth College.

If that were done, with the quick parts
Providence has been so generous with,
in dealing with us Irish, and with the
removal of all those prejudices which
kept Catholic and Protestant apart in
the past more effectively than the
Boyne, a half a century, in my opinion,
would suffice to open up a new chapter
of Irish history in the writing of which
Irish Protestantism would have no part.

When the time comes there will be

When that time comes there will be one Catholic Church, owning as its visible head the Vicar of Christ, ready then, as it is to-day, to receive back as a mother those who should have been her "Presiding at the Church of England Conference last October the Protestant Bishop of Down regarded the fact that now "the Orange bandsmen on the 12th of July silence the flute and drum whilst marching past the Roman (?) Hospital," where are the sick and dying, as "a tendency to a friendly union with Catholicism." I would regard such a fact as one of the first signs that the Orangemen of the North were leaving the night of barbarism and at last giving some hope of being civilized.

last giving some hope of being civilized.

—"In reference to the ciaim put forward by some Protestants to the title Catholic, a correspondence took place in the columns of some Dublin newspaper after my lecture. Various references were made to the historical use of the title "Catholic." The fundamental reason why we Catholics do not give and may not give the title Catholic to Protestants is this:—We are bound to believe that the one sole true Church founded by Christ is our Church. That is our belief, which we are bound to hold as long as we are members of that Church. A Catholic is a member of the one sole true Church founded by Christ. Therefore we are not free to give that title to any one outside our Church as long as we mean by Catholic what I have stated. If a Protestant chooses to call himself a Catholic he is free to do just as a Frenchman is free lanee, but that cell himself and Englishman or or the other. There was only for a Protestant to lay a just claim to the title Catholic, and that is by becoming one.

children, but, through no fault of their own, were not; for whom she will have a very tender regard as being the chil-dren of those who in the past died for Faith and by their martyr blood made holy the hills of Ireland.

THE DEEPER KNOWLEDGE

It is good while since a great Catho

"A little knowledge is a dangerous thing,
Drink deep or touch not the Pierian spring."

but the maxim is exemplified every day in the modern time. James Russell Lowell once said that to read a classic is like reading a commentary in the morning paper, and certainly some of Pope's aphoristic verses form a striking commentary on current events.

All this has a distinct application with regard to a sermon presched by a

All this has a distinct application with regard to a sermon preached by a distinguished English clergyman who came to this country heralded by sensational newspaper accounts, that in spite of his affiliation with an evangelistic communion he made short shift of the arguments for the divinity of Christ and, indeed, for all the superhuman and supernatural things that are related of him. The crowded congregation attended his first sermon in New York apparently in order to hear, as they hoped, that Christianity was largely an illusion due to the ease with which men make myths around favorite characters in hisque to the ease with which men make myths around favorite characters in his-tory, though the human side of religion might still be maintained as a sort of bureau of good works. It is curious how Protestants have changed in this matter, and as we have often pointed out in these columns after having nexted in these columns, after having parted from the Mother Church because of the belief that faith was all important and belief that tath was all important and works of little import—Luther declared St. James' gospel a gospel of straw—that they should now have veered round with the facility of the weather vanes on their churches to the declaration that

good works, social service, was the only touchstone of religion.

The New York congregation, though we suppose we should rather say audi-ence, for most of them did not congreence, for most of them did not congregate with any sense of religious duty, but solely from curiosity, which flocked to hear Kev. Reginald Campbell, pastor of the City Temple, London, in the Fifth Avenue Baptist Church, better known perhaps as Mr. Rockefeller's Church were rather rudely surprised in Church were rather rudely surprised in their expectations of attacks on Christ's Divinity. As reported in the New York papers, Dr. Campbell has evideatly had a serious and beneficent change of heart. Above all, very evidently he has been studying more deeply than before, he has been drinking deeper at the Pierian spring and his knowledge is much less dangerous for himself and his hearers than in the olden time. Among other things, he said:

hearers than in the olden time. Among other things, he said:
"Everything which the Christian Church has declared throughout the ages concerning the Divine character of Jesus is absolutely true. He claimed to come from God. He did come from God. Jesus possessed the consciousness of God which no other earthly being was able to share at that time. He was able to share at that time. He thought of himself as in some unique sense the Saviour and Judge of the

sense the Saviour and Judge of the human race. I would make no radical distinction between the two."

German criticism is supposed to have disposed of many of the claims with regard to Christ and His apostles and immediate disciples. There has, however, been a marvelous reaction in German higher criticism in recent years. Twenty years ago they professed not to believe that Luke, the physician, was the author of the third gospel and that the same man surely did not write the third gospel and the Acts. Now however, they are teaching just as in the long ago and St. Luke has come into his own. Harnack's book on St. Luke is a complete recontration for his German colleagues. Rev. Dr. Campbell says:

"The German criticism which startled

"The German criticism which startled the Christianity of two generations ago with the cry 'Back to Jesus' expected to find in Jesus a mere religious teacher who laid no claim to superhuman attri butes and did not understand His own redemptive power.

redemptive power.

"The newer criticism of the Christian gospel has found in Jesus of Nazareth a being quite different from the Christ of liberal Protestant Christianity. In some respects this is startling. A distinguished band of scholars, mostly German has done more than it set out to do, or even wanted to do. They have been looking for one kind of Jesus, and they have found another. They sought the Jesus of liberal Protestantism, and they have found a Jesus much more nearly approximating the Christ of the Cathoapproximating the Christ of the Catho

lie Church."

We wonder how that congregation liked that !—Buffalo Catholic Union and

ANGLICAN "PAULIST"

Having copied the Benedictines, the Jesuits, the Franciscans and other religious families of the Catholic Church, Episcopalians now have a society of clergymen modeled on Paulist lines. We read in the January number of The We read in the January number of The American Catholic (Anglican,) that "St. Andrew's house (Brooklyn.) will be used as a residence for the psrochial clergy, who will live in community under a modification of the Augustinian rule for canons regular, and are bound together in a congregation that is known as "The Congregation of the Missionary priests of St. Paul."

The services at St. Paul's are of great

Missionary priests of St. Paul."

The services at St. Paul's are of great beauty and dignity, whilst reality and simplicity are never lost to sight. Every Sunday at 11 o'clock there is a solemn High Mass, with accurate ceremonial, preceded by the Asperges. Earlier Masses with communion are celebrated at convenient hours. There is also a children's choral Mass at 9 o'clock, at which all the Sunday school is in attendance. Solemn even-song is sung at 4 in the afternoon. At 8 in the evening there is a preaching and song service designed especially for the conversion to Catholicity of those outside the Church. The singing is of a hearty congregational character, the sermon deals with vital matters of faith and practice, and questions as to Catholic

belief and customs are clearly and forcibly answered. The attendance is the largest of any place of worship in the vicinity and great interest is manifested. The results are not unlike those of a perpetual mission."

Wait until your dread has really come to pass. Perhaps you have been worried and troubled for nothing. Be assured that the Lord will send with the cross the strength necessary to carry it.

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