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scholarly exposition of the teaching of the Church on the doctrine of the Real Presence, by Rev. Father Gregory O'Brien. He described this as a doctrine that rests upon the very strongest Scriptural authority, and for upwards of an hour he held the congregation entranced as he quoted the texts giving the words of promise, the words of institution, and the practice of the early Church as shown in the Acts of the Apostles. With powerful reasoning and with the full force of his wonderful oratory, the speaker developed these three points, and closed with a most effective appeal to all non-Catholics to cast aside prejudice and preconceived ideas and to accept the doctrine which was preached by the early Church, and never called into question by any Christians until the sixteenth century.

Sunday Services

On Sunday morning at 11 o'clock a most instructive explanation of the prayers and ceremonies of holy Mass was given by Rev. Father Barrett, after which he vested himself, explaining the significance of each vestment, and showing that they, with everything else in the Catholic Church, each have a meaning. He then celebrated a low Mass, which all in the congregation were able to follow in every detail, as a result of his previous explanation, and with the aid of specially prepared Mass books that had been distributed amongst the congregation.

Marriage and Divorce

On Sunday afternoon Father Barrett spoke most effectively on "Company keeping, Marriage and Divorce." He showed that the Catholic Church teaches that matrimony is a sacrament of the new dispensation, and that those who receive it worthily will receive the proper disposition to lead a holy and a happy life. The Church with St. Paul, does not teach that the married state is superior to virginity, but to follow this latter state one must have the vocation. Marriage, however, is considered so holy by the Church that she would not allow any government, no matter how powerful it might be, to usurp authority over it, and she would not allow her people to trifle with it. As a practical missionary he proceeded to suggest some rules for company keeping on which the happiness of married life depends so much; how long should people keep company; with whom should a young man or a young woman keep company; and how should they keep company. On these points he gave a very practical talk, and proceeding, he offered some very pertinent suggestions to married people, illustrating his remarks with a number of anecdotes and life-like pictures of real life which fairly riveted the attention of the vast audience. Proceeding to the question of Divorce, he asked, is it ever lawful? and gave the reply of the Catholic Church—never! Never in the Christian Church was divorce allowed until the sixteenth century—it came in with the Reformation. On this point he spoke eloquently of what woman owes to the Catholic Church—the only Christian Church, at least in our midst, that will not tolerate divorce and will not re-marry a divorced person, which fact he claimed as one more proof that the Catholic Church is the only Scriptural Church we have. In powerful terms he denounced the terrible evil of divorce, and made an effective plea for the sanctity of marriage, and for the Church which steadily and steadfastly maintains that doctrine.

Comparing Churches

The culminating part of the whole mission was the service on Sunday evening, and the attendance, the fervor displayed by the congregation, and the lecture by Father Barrett on the question, "Is one Christian Church as good as another?" were all in the highest degree worthy of the great occasion. His Grace the Archbishop of St. Boniface was present, and after the lecture warmly thanked the devoted missionaries for the zeal and untiring energy with which they had worked here during the past three weeks, assuring them of his conviction that the good seed they have sown here will produce an abundant harvest.

Father Barrett's lecture was probably the most telling discourse of the week, and was a particularly convincing appeal to the reason of his hearers. God, he said, gave to every man the necessary grace to save his soul, but it was necessary that man himself should cooperate. All men are in possession of the natural means by which God brings them to eternal salvation, the chief of which is reason, the primary purpose of which is to investigate the nature of things and their causes. We find ourselves to-day face to face with a host of Christian bodies, many teaching diametrically opposite doctrines, and he asked any reasonable man or woman, could it possibly be a matter of indifference to Almighty God which one of these hundreds of opposing churches they belonged to. Reason must teach them that any man who said that one of these churches was as good as another was guilty of the greatest possible act of blasphemy. The Catholic Church for instance teaches Transubstantiation and seven sacraments, the Anglican Church denies both teachings; and equal divergence can be shown in a comparison of any two Churches. Again, reason teaches that unity is an essential mark of the Church of Christ—one Lord, one faith, one baptism,—and to say that one Church is as good as another is to utterly destroy that mark of unity, and it also denied the divinity of Christ, who founded His Church to be united and one, even as He and the Heavenly Father are one. Proceeding, the lecturer went on to show some of the consequences of this false principle, amongst which he mentioned the fact that if it were accepted any old fool might found a new religion—in fact such religions were constantly being founded—and again, many drew from the multiplicity of divisions the false conclusion that it is not necessary to belong to any Church at all. He examined at length these points, and gave many pertinent illustrations from his experience, and he concluded with a fervent appeal to all non-Catholics to piously study the claims of the grand old mother Church—the Church that went back to Apostolic times, the Church of the early Fathers, and the Church to which all their ancestors belonged, prior to the sixteenth century.

The service was brought to a close with Benediction of the Blessed Sacrament by the Archbishop, after which a large number of Catholic books were distributed to non-Catholics, many of whom flocked to the sacristy of the church to meet the missionaries, and to have some further advice and instruction from them.

Father Barrett will travel directly to West Virginia and Father O'Brien will return to St. Louis. Both missionaries will preach at points along their journey.

A MARVELLOUS CLOCK

A clock which is in many respects one of the most notable in the world has been constructed, says the Jewelers' Circular-Weekly, after five years of hard labor by August Noll, a skilled mechanic of Villingen, one of the old and picturesque cities of the German Schwarzwald, and the former capital of the province of Baar, which came into the possession of Baden in 1806. The people of this region are diligent and talented, and the making of clocks has been for two hundred years a native industry among them.

Those first made were wooden clocks with a sort of balance and were very simple in construction. Gradually the work grew in perfection, and the pendulum took the place of the balance. In still later times came metallic clocks with mainsprings, until now the most elaborate and artistically designed timepieces of every kind are sent all over the world, into the humble dwellings of the middle classes, and the palaces of the wealthy.

The astronomical clock finished by August Noll almost surpasses in ingenuity of construction, variety of mechanism and number of figures not only the famous clocks of Prague and Goslar, but even the renowned masterpiece of Isaac Habrecht, the wonder of the Strasburg Cathedral. It is at present

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on exhibition in Munich, and it is unlikely that it will ever be permitted to leave that city.

The case of walnut wood, about fourteen feet high, twelve feet wide and three feet deep, is fashioned in the form of a church of the early Renaissance style, of harmonious design and pleasing to the aesthetic sense. The calendar mechanism, rollers, chimes, striking works, etc., are arranged to work for one hundred years. During a whole century the clock will show not only the seconds, minutes, quarter hours and hours, the days, weeks, months and years, but also the movable festivals of the Christian year. The different days and seasons are introduced by processions of appropriate figures skilfully carved, accompanied by music, with bugle solos and watchmen's horns, or with cock crows and cuckoo calls.

The centre is occupied by an artistically decorated and illuminated chapel, whose doors open every morning at 9 o'clock and bring to view a congregation of worshippers in the Schwarzwald costume, who file past the altar amid the strains of a choral. Once every hour the figure of death appears at the left side wing, and figures representing the four ages of man pass by him; at the same time the twelve apostles are seen passing before the figure of Christ in an attitude of blessing. At the right of the portal, above, is an idealized representation of the four seasons, and beneath, morning and evening, six Capuchin monks march slowly, to the accompaniment of chimes and the chords of a choral, from their picturesque forest hermitage to the church.

The time is marked on the clock face, in the upper part of the central space, not by ordinary hands, but by figures which spring out at the proper moment, and two angels strike the changes on melodious bells. Below, as if in the side aisles of the church, the strong and carefully constructed mechanism is visible in action; at the foot is an astronomical tellurium, and at the gables of the side wings two large faces show the time in Calcutta and New York as compared with the central European time.

The whole structure weighs 5,200 pounds, and is valued at 50,000 marks. Most interesting and original, it exhibits the great intelligence and inventive gifts and the wonderful perseverance of its maker.

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Dr. J. E. JONES, M.D. &
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Consulting Staff Surgeons:
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Isolated Ward Physicians:
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Pathologist:
Dr. G. BELL, M.D.

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