

OCTOBER 10, 1908.

## THE PAPACY.

WHAT BECOMES OF IT WHEN THE SUPREMACY OF THE CHURCH IS QUESTIONED? FATHER COPPIN'S LETTER IN THE "LIVING CHURCH."

The following letter was published in the Living Church, the organ of the Protestant Episcopal Church in this country:

To the Editor of the Living Church: My attention has been called to an article printed in a late number of your esteemed weekly, headed with the title, "What has Become of the Papacy?" and written by the Anglican Bishop of Pittsburgh. He says: "This question we do not ask in a captious spirit—we should like to have an answer from our Roman Catholic brethren to satisfy our very natural curiosity on the subject."

Perhaps a sufficient answer might be given by asking another question: "What became of the presidency of the United States when McKinley was shot?" But as the question is not asked in a captious spirit, I will answer it directly. As a Catholic (and I may be allowed to remark here that there are no Catholics but Roman Catholics), I am in the Church of Rome, and I will explain how in Catholic teaching there is no difficulty in the matter.

The difficulties suggested by the Bishop arise from his misconceptions of Catholic doctrines. He first asks: "Does the Papacy (at the death of a Pope) revert to heaven, or does it lapse into the College of Cardinals, or into the body of the Church, which the Cardinals represent?" It does none of these things. If the Papal power were something material, like a bird or a fluid, it would need a local habitation; but it is not material, and therefore it need not be imagined as moving from place to place. It is a spiritual and supernatural power. When no subject exists in which that power resides, then it can not be exercised till such a subject is again provided, and this is done by the election of a new Pope. This matter is so clear that I am almost ashamed of having thought it worth explaining; still, when such a dignitary asks the question, it may be answered.

Again he writes: "To be Bishop of Rome is one thing in which we gladly recognize his historic position; to be Supreme Head of the Catholic Church and Vicar of Christ is quite another thing." This again is a total misconception of the Catholic doctrine, which teaches that the Bishop of Rome, as such, is the successor of St. Peter, the Head of the Church, the Vicar of Christ. Already in A. D. 290, St. Cyprian spoke of Rome as "Peter's place, the chair of Peter, the principal Church, the source of unity of the priesthood" (Ep. ad Corn. 55, 14). The Catholic doctrine on the subject is not vague, nor hard to ascertain; for the Vatican council defines it explicitly, saying: "If anyone says that it is not by the institution of Christ our Lord Himself, that is, by Divine right, that successors in the unbroken line of successors in the unbroken line of the whole Church, or that the Roman Pontiff is not the successor of blessed Peter in the same primacy, let him be anathema."

In Catholic doctrine, therefore, there is no difficulty as to the subject in whom resides the power of Peter or the primacy in the Church. It rests there is no Bishop of Rome. As long as exercised; but as soon as such a dignitary exists again, he is the successor of Peter, the Vicar of Christ on earth.

Now it is time to ask, how does a person become Bishop of Rome? He becomes a Bishop by consecration, receiving the sacrament of holy orders in its plenitude from another Bishop who himself has been validly consecrated by a successor of the Apostles. He becomes Bishop of Rome by the election of the Cardinals, who are the Cardinal, or chief clergy, of the Roman province. Through these are of various races and nations, they do not vote in the conclave as representatives of different ecclesiastical provinces, but as Bishops, priests and deacons of certain Roman churches and districts, to which offices they were appointed by preceding Bishops of Rome. If any non-Catholic wishes to study this matter in detail, I may refer him to the Catholic Dictionary, in the article on "Cardinals."

The Bishop is then mistaken when he writes that the Pope holds his authority from "seventy ecclesiastical gentlemen assembled in conclave, who, representing the whole body of the Roman communion, elect a certain other ecclesiastical gentleman, elevate him into an office which they themselves have created but do not hold," etc. Christ created the office, and successors, whom history and tradition prove to be the Bishops of Rome. In fact, there are no successors of St. Peter.

The Protestant Bishop himself compares the succession of the Popes to that of the President of the United States, and says: "President Roosevelt is the successor of George Washington; but no grace from George Washington has descended through the long line of presidents, nor in any other way, from George Washington to him to rule." Just so, and yet every one elected lawfully to be president has the same power as George Washington. How does he get it? The electors do not confer it on him; all they do is to vote for their candidate. The power of the president is from the constitution of the country; and the power of the Pope is from the constitution of the Church, and therefore from Christ who gave the Church that constitution. All the cardinals do is to elect the man to the office; and they hold their own power of thus electing from the preceding Pontiff. It was for Christ, in founding His Church, to provide for the permanency of the headship which he intended to be the source and strength of its unity. That the person in whom this primacy was to reside should be manifestly each time by a miracle, as the bishop says, is an expedient too unscientific to deserve consideration. But Scripture and tradition unite in pointing to St. Peter and his successors, the Roman Pontiffs,

as the provision made by the Lord for this purpose.

For detailed proofs of these doctrines I need only to refer the reader to any Catholic work on the matter; for instance, to Father Hunter's "Outlines of Dogmatic Theology," Volume I, treatise V, "On the Roman Pontiff." The same matter is treated with great learning and ability by Mr. Spencer Jones in his late work, "England and the Holy See" (ch. III, "St. Peter.") Since Mr. Jones is an Anglican, his book will be most acceptable to the Anglican Bishop and his followers.

CHARLES COPPIN, S. J., Creighton University, Omaha, Neb., Aug. 17, 1908.

## THE HOLY ROSARY.

THE MONTH OF OCTOBER IS DEDICATED TO IT.

The holy rosary occupies among the devotions of the Church a remarkable place. It unites the two great forms of prayer, mental and vocal. The entire rosary consists of fifteen mysteries, five joyful, five sorrowful and five glorious. The joyful mysteries refer to the infancy of our blessed Saviour, and are as follows:

1. The Annunciation.
2. The Visitation of St. Elizabeth.
3. The Nativity of our Blessed Lord.
4. The Presentation of the Child Jesus in the Temple.
5. The Finding of the Child Jesus in the Temple.

The five sorrowful mysteries present Him to us as the Man of Sorrows, taking upon Himself the redemption of the human race. They are:

1. The Agony in the Garden.
2. The scourging of our Lord at the Pillar.
3. Jesus Crowned with thorns.
4. Jesus Carrying His Cross.
5. The Crucifixion and Death of our Lord.

The five glorious mysteries treat of the victory of our blessed Lord over death, the descent of the Holy Ghost and the glory of the Blessed Virgin. They are:

1. The Resurrection.
2. The Ascension.
3. The Descent of the Holy Ghost.
4. The Assumption of our Blessed Lady into Heaven.
5. The Coronation of our Blessed Lady in Heaven.

Whilst meditating on each of these mysteries, we recite the Our Father once, the Hail Mary ten times, and Glory be to the Father. In an entire rosary we ponder over the chief events in the life of our Divine Lord and His blessed Mother. The rosary intertwines these two lives. In the Gospel history the Son is never separated from the Mother—where Jesus is, there is Mary—and where Mary is, there is Jesus also.

Pope Leo XIII., of glorious memory, dedicated the month of October to the rosary. He recommended to all his children the practice of this devotion and he "reminded them of certain very valuable advantages flowing from the devotion and wonderfully appropriate to the present condition of men and things, for we are thoroughly persuaded," says the Holy Father, "that from the recitation of the holy rosary, practiced in a way to produce its full effects, will follow, not only for individuals in particular but for the whole Christian Republic, the most valuable advantages."

Three evils afflict modern society according to the late Supreme Pontiff: (1) Aversion to a humble and laborious life; (2) horror of all that causes suffering; (3) forgetfulness of future happiness. Meditation on the mysteries of the rosary is an excellent remedy for these evils.

The joyful mysteries teach us contentment with our lot, even in poverty. Meditation on the sorrowful mysteries removes the horror of suffering which is the lot of humanity.

And the glorious mysteries remind us of our immortal destiny and remove the danger of being entirely absorbed in worldly pleasures.

The holy rosary reminds us that there will be a time when God will wipe all tears from our eyes, when there will be no more mourning nor any sorrow, when we shall be forever with the Lord, like God because we shall see Him as He is, inebriated with the torrent of the saints' delights, fellow-citizens of the saints and consequently of the Blessed Virgin, our Mother. How should not a soul nourished with such thoughts feel itself burn with a holy flame and cry out with a great saint: "How vile the earth seems to me when I look up to Heaven!"

## THE REV. WILLIAM DOLLARD.

Boston Pilot, Sept. 29.

Rev. Wm. Dollard was yesterday appointed by Bishop Casey to the important parish of Jolietville, said the Daily Telegraph of St. John, N. B., on Sept. 17. The reverend gentleman's many friends in St. John and St. Stephen will heartily congratulate the Catholics of Jolietville on their good fortune.

Father Dollard is well-known in New Brunswick and the eastern states as a brilliant writer and an eloquent preacher and lecturer. The handsome church and house he built during his residence in St. Stephen, and his record as professor of rhetoric, lecturer and preacher in the university chapel during his connection with St. Joseph's College, Memramcook, have demonstrated his standing as an able and scholarly priest. The hosts of friends he possesses in this diocese among all the ranks and classes and conditions testify to his magnetic personality and his kindly and gentlemanly character.

It may be said without exaggeration that Father Dollard has fallen heir to the respect and affection still cherished by the Catholics of the diocese towards his saintly grand-uncle, the first Bishop of New Brunswick, the Right Rev. Wm. Dollard. The late Revs. James and Edmund Quinn, whose memories are still fresh and green in the hearts of the older generation, and the Rev. J. B. Dollard "St. John's man" of the Archdiocese of Toronto, whose name is a household word in every Irish home, is a younger brother.

## COMING TO THE FRONT.

SERMON UPON "TRAFFICKING FOR ETERNAL LIFE," BY REV. D. S. PHILAN, L. L. D.

On a recent Sunday the Rev. D. S. Philan, L. L. D., of St. Louis, delivered a most powerful and highly instructive sermon upon "Trafficking for Eternal Life." In the course of it, after showing the natural desire of each one for a home on earth, and also the desire each should have for a home in heaven, the learned preacher made use of the following graphic language, in conveying a great truth:

This unjust steward said, "To dig I am unable; to beg I am ashamed. This is the characteristic of all the enemies of God. They go down. This is the fate of all foes of the Catholic Church. They come to the ground. They deteriorate physically. They are sometimes bolstered up by a devilish pride, and are unwilling to submit to the conditions of our common lot. They degenerate physically and cannot work; and they deteriorate morally, and are ashamed to perform the duties of a life. Herein lies a great lesson for all of us. It is that Catholics are always coming to the front. Not because of their numbers; it is not because of their education; it is not because of anything the world can understand. But in spite of adverse conditions Catholics are coming to the front everywhere. Catholics are advancing in power and influence in Protestant countries. Catholics are ruling England to-day. Catholics are ruling the German Empire. Catholics in this country have the upper hand. All the best classes, all the most far-reaching influence, is exercised by Catholics in the world to-day, even in the Protestant world. And people wonder, and say, Why, we thought we were rid of those Catholics. We provided that they could not get an education; we legislated against their prosperity; we robbed them of their earthly goods; we devoted them to poverty and ignorance; and still, in spite of everything, they are coming to the front in everything, all the time, and everywhere."

"Well, brethren, it is this way. Men rise to prominence just as the waves rise out of the sea. They rise, their heads, make a little noise, a little froth, and disappear. And the history of the world is the history of the rise and fall of great names. Now, the world has the waves; but the Church has the sea. Men inspired by ambition, men desirous of making a name for themselves, rise as the waves, make a little noise and disappear; but beneath them all is the great, rolling sea of humanity, and this the Church possesses. The multitude with the Church; the Church the poor with the Church; the great with the Church. Therefore, when these waves drop out of sight, the great sea remains; and ever and anon from its bosom rise up new billows to challenge the attention of the world; and if there were no other law, this mere fact would guarantee to the Church the future."

There is something truly sublime in the consolation and encouragement that such thoughts and such sentiments impart. We need not dread decay, nor failure, nor poverty, nor reverses; after all they are but waves on the sea, and they are tearing us on the haven where God stands awaiting us. Our health may give out, our money come to an end, our prospects vanish. Our years pass away; but still are we drifting toward God, and still have the great consolation that we alone can impart. We have often good reason to feel sad, often great cause for worry; but our sadness should only be when we have lost opportunities of salvation, and our worry should only be for our own souls.

## THE MIRACULOUS CONCEPTION AND THE MIRACULOUS BIRTH.

There is a great confusion in the minds of these outside the Church, as well as of some ill-instructed Catholics, as to the Immaculate Conception of the Blessed Virgin Mary and the miraculous birth of our Lord. For instance, a person recently said to a Catholic friend of mine, "I can not believe in your doctrine of the Immaculate Conception; it seems to me that the Virgin Mary must have had a father."

Of course our friend surprised the objector by telling him that the Blessed Virgin did have a father, and that he, the objector, had entirely mistaken the meaning of the Catholic doctrine. The Catholic Church teaches that the Blessed Virgin was conceived and born like the rest of mankind except that, by a special favor and grace of Almighty God, she was preserved from the stain of original sin in which all the other descendants of Adam were born. John the Baptist was sanctified in his mother's womb after his conception. But Mary was sanctified at the very moment of conception, so that no stain of original sin could possibly adhere to her.

The object of this wonderful gift was to prepare the Blessed Virgin to be the Mother of our Lord Jesus Christ, the Second Person of the Blessed Trinity, true God and true man. He was born of her in a miraculous manner. He had no earthly father, but was conceived in her immaculate womb by the Holy Ghost, as is clearly and unmistakably described in the Gospel.

The Immaculate Conception of the Blessed Virgin Mary is one thing; the miraculous birth of our Saviour Jesus Christ is another thing—both separate and distinct, very simple and easily understood by those who have been properly instructed, and very reasonable when properly understood.—Sacred Heart Review.

Let us serve God in the sunshine while He makes the sun shine. We shall then serve Him all the better in the dark when He sends the darkness. It is sure to come. Only let our light be God's light and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.

## LIFE EVERLASTING.

In the twelfth and last article of the Creed, "And Life Everlasting, Amen," we make profession of the end for which we were created, namely, life eternal. It is in this article that all who die in the state of grace enter into the never-ending enjoyment of God, while those who die in mortal sin must live forever in the torments of hell.

Man's last end is the enjoyment of God. It was for this end that we were all created, and those who fail to attain it must charge the failure to their own willful transgression of God's law. To every man God grants sufficient grace to reach this end. Only by failing to correspond with this grace can man be deprived of eternal happiness.

But an increasing school of modern thought enters protest. It says no to such doctrine. Some of its scholars admit the truth of eternal reward, but that of eternal punishment. Others scoff at existence beyond the grave. The first would have us believe God to be too merciful to impose such a penalty. But they fail to see that they are denying to Supreme Perfect Being the attribute of justice. Aside from this fact, we have no right to deny their contention. Does our Saviour not tell us on the Last Day: "Depart from Me, ye cursed, into everlasting fire?" There are also many other proofs equally forceful.

As to the second class, it is difficult to believe them sincere in their denial. It is certainly a most degrading thought that man, the boasted master of things, should sink to the level of the brute in death. A thousand things, however, teach him this cannot be true. In his very nature rests an element which rebels against the thought. It is the desire for perfect happiness never attained in this life. Man is composed of spirit and matter, soul and body. He has been fashioned after the image of his Creator. But that which is spirit cannot be subject to death, the general law of nature. The two are contradictions. Hence there must be for it another existence. Further proofs are found in abundance in divine revelation.

Finally, by the word, Amen, with which the Creed closes, and which means "So be it," we not only profess our belief, but give full confession to all the doctrines therein contained. These were the doctrines taught by our Lord, promulgated by His Apostles and handed down to us by the one, holy, Catholic, Apostolic Church, Christ's earthly spouse, whose mouthpiece is Pope Pius X.—Church Progress.

## EXPERIENCE OF 1500 YEARS.

These are strong words, deserving study. We now direct our readers' attention to the reason given for the Papacy's continual success in regaining the temporal power. "If we seek a reason for the recurring success of the Papacy in recovering a modicum of temporal power, we shall find it in the indisputable fact that throughout a large part of Christendom public opinion lies in the Catholic Church a beneficent agency, and accepts the plea that for an effective exercise of his functions the Pope needs political independence. It may be said that, if ever, he has the spiritual functions of the Papacy been more efficaciously discharged than they were by Leo XIII., although he, like his predecessor, called himself a prisoner in the Vatican. The truth, of course, is that he never was a prisoner in any odious sense of the word; but in his freedom from physical and moral restraint was due to no lack of power on the part of the Quirinal, but to the sagacious self-control exhibited by its successive occupants, and to the excessive vigilance and deference with which the currents of opinion in Catholic Europe were watched and heeded by Victor Emmanuel II., by Humbert I., and by the present ruler. What guarantee does the inmate of the Vatican possess that the successor of Victor Emmanuel III. will not be an infidel or a degenerate? What assurance has he that an outbreak of the civil power in Italy might not be coincident with such a state of disturbance in Europe as would preclude the hope of success from any Catholic or friendly power? To say that the exercise of the Papal functions does not require political independence seems from the view-point of pious Catholics to be unreasonable, because it contradicts the experience of fifteen hundred years, to which no real exception is presented by the wariness and self-repression temporarily evinced by the House of Savoy, which itself is in a precarious condition."—Sacred Heart Review.

## CHRIST'S OWN WORDS.

The Catholic doctrine of the Real Presence cannot be more fully stated than these words by Christ instituted the Sacrament of the Eucharist. This doctrine cannot be stated in fewer, in plainer, in stronger, in more unmistakable words than these words of Jesus Christ: "This is My Body. This is My Blood." To believe the doctrine of the Real Presence we have only to believe the words of Christ; as Cardinal Wiseman says, we have only to say: "Amen," to say: "Yea, yea," to what Jesus Christ says; to say: "Because Thou, O Lord! declarest it to be Thy Body, we believe it to be Thy Body; because Thou declarest it to be Thy Blood, we believe it to be Thy Blood." No argument can make the testimony of these words clearer. The true meaning of these words shines forth in their own simplicity, their own clearness, their own light. To try to make their meaning plainer through any light which argument might reflect on them would be just as idle to take a candle on the brightest noonday in order to prove by its light that the sun shines.

The animosities are [mortal, but the humanities live forever.

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## For Ireland's Sake.

From the Catholic Press.

His Grace Archbishop Kelly gave some wholesome advice at the opening of a new school at Drummoyle, Australia, when he said: "Let Irishmen stand to the honor of their country, and give no countenance to those men who are fond of drink and spend their lives in public houses. There are Irishmen who said they would lay down their lives for the words of a Bishop who said: 'Give me the man who will lay down his glass for Ireland, and he will do more for her at home and abroad than I can do for her.' That man would have a happy home, be happy himself and he would love his children, his wife and his family, and they would be happy to have him at home. No man would have as his ideal on earth. No matter what he did, he would be a happy man. Those poor fellows who did not practice their religion and who were Catholics might be compared to a sore on a man's face which was very ugly and prevented him from going into society, but it did not endanger life."

## The Incense of Prayers.

At a solemn Mass the priest incenses the altar immediately on ascending.

No prayer accompanies this ceremony. From the Apocalypse we learn that burning incense is a figure of prayer.

"And when he has opened the book, the four living creatures, and four and twenty angels fell down before the Lamb, having everyone of them harp and golden vessels full of odors which are the prayers of the saints."

The priest standing before the altar offers to God the prayers of the faithful and begs that his sacrifice and theirs may ascend as the odor of incense. He first incenses the cross and then the altar. After this, the censer is passed to the deacon, who incenses the celebrant.

## IMITATION OF CHRIST.

OF ASKING THESE DIVINE ASSISTANCE, AND OF CONFIDENCE OF RECOVERING GRACE.

And without doubt it is more expedient for thee and for the rest of my servants that you be exercised by adversity, than that you should have all things according to your inclination.

I know thy secret thoughts; I know that thou shouldst sometimes be left without consolation, lest thou shouldst be puffed up with good success and shouldst take a complaisance in thyself, imagining thyself to be what thou art not.

What I have given I can justly take away and restore it again when I please.

When I give it, it is still mine; when I take it away again, I take not anything that is thine; for every best gift and every perfect gift is mine. (James 1, 17).

If I send thee afflictions or any adversities, repine not, neither let thy heart be cast down.

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## of Temptation.

to be a general consent of writers that an aspirant to moral perfection must morally impossible—temptations, vivid, naturally seductive, are not acts of the will, but are allowed to pass on to sins.—Rev. N. Walsh,