

# PASTORAL LETTER

Of Most Rev. Paul Bruchesi.

## The Decline of Christian Spirit and the Taste for Worldly Pleasures.

PAUL BRUCHESE, by the Grace of God, and favor of the Apostolic See, Archbishop of Montreal.

To the Clergy, secular and regular, to the religious communities, and to all the faithful of our diocese, health, peace and benediction in Our Lord Jesus Christ.

Dear Beloved,—

It is our duty, from time to time, to address you by way of paternal exhortation, and, in the interest of your souls, to transmit to you our counsel and advice.

At various times, since the Lord confided to us the administration of this diocese, we have congratulated you on your spirit of faith, your fidelity in regard to the precepts of the Gospel, and the unceasing evidences of your charity.

Unhappily, an atmosphere of effeminacy and relaxation in fervor, against the dangers of the Apostolic See, Archdiocese of Montreal.

It is our intention, to-day, to forewarn you, in all frankness, against the dangers of a tendency so radically opposed to the laws of our holy religion.

We know, dear beloved, that you cannot avoid living in a world whose temptations surround you on all sides. You are even obliged to exist and to act within that world which Our Lord Jesus Christ has qualified so severely. Nor have we any intention of fettering that fair liberty which God, Himself, has left to the enjoyment of all Christians who are not held, in virtue of a special vocation, to the observance of all the evangelical counsels.

But, as the guardian of faith and of morals, we desire to clearly point out the line of demarcation that exists between the legitimate use and the seriously dangerous or culpable abuse of the things of this world.

Does he not form a false idea of the conditions of our existence here below, who, on the one hand, avoids, with a kind of instinctive horror, the slightest privations, the smallest sacrifices, every painful effort in life, while, on the other, he contrives to allow no occasion of tasting the pleasures of life to be lost, and even grows exasperated and rebellious if unable to shine or to enjoy life as intensely as others, and who, in order to satisfy such desires, worries himself in the pursuit of earthly goods, in efforts that absorb the principal faculties of mind and heart? Is not such a life more in conformity with the maxims of paganism than with the maxims of the Gospel?

Yet, this is the sad spectacle that a host of Christians, in all conditions and all ranks of society, present.

What a difference between such conduct and the doctrine of St. Paul! "Time is short," did he say, "let those who weep live as if they were not; let those who rejoice, let those who make use of the things of this world, use them without fixing their affection thereto, for the image of this world is merely passing."

In many families this instruction of the Apostle seems to be practically forgotten. Fatal is that oblivion! since it has become the source of the most disquieting evils. Too often the mother is no longer the truly Christian woman, that woman of strength referred to in Holy Writ. She no longer lives solely for her husband and her children, she lives beyond their sphere of life, owing to the influence of profane tendencies and the attractions of worldly cares. Her heart, divided between the duties of so holy and so sublime a state and the ever absorbing and often dangerous exigencies of modern society, can no longer bestow that superabundant quota of tenderness and self-denial, which is absolutely necessary to the maintenance of a loving union between the members of the one family.

The father, on his side, is not always the respected and strong head of the domestic circle. Anxious to realize his dreams of honors and wealth, unlucky as he would be were he to refuse his wife and his children the frivolities and amusements for which they so thirst, the energy of will and of mind alike spends itself in feverish activity and in an ill-regulated existence. He is no longer a wise moderator, a faithful and devoted guardian, a beloved and respected master. He is fatally condemned to failure in the noble part which Providence had assigned to him.

Under such conditions conjugal confidence must disappear, and it does vanish, dragging with it all its sacred combinations of interest, its tender outpourings of affection, and its invincible safeguards. Its departure marks the advent of mutual disagreement and independence.

And, as a logical result, the yoke of filial obedience, which is of such moral effect, and at the same time so lovable and easy to carry, begins to weigh heavily. The despised joys, the serene and pure charms of the home circle have no longer any hold on the children to bind them tenderly together, under the eyes of their parents, with ties of love, of confidence and of respect.

Taking a distaste for the paternal roof, following moreover the example of others of their day, we see them abandoning the domestic hearth, in pursuit of vain pastimes, or other worldly reunions.

Enticed into that life of exaggerated liberty, of idleness and of dissipation, by light or unwholesome reading, by the freedom of the streets, the theatres, and even sometimes of the parlors, by company-keeping unwashed, or prolonged walks so frequent and so late at night, by the fatal attractions of clubs and gambling resorts, by the dangers nonetheless serious that arise from excursions, summer resorts and dancing seasons; drawn on all sides, so forcibly and by such artificial means by the thousand and one external temptations which have gone on multiplying without cessation and that now no longer dread the open day, how many of our young men, and even of our young girls, contract pernicious habits, rush from risk to risk, from danger to danger, without ever passing to measure, in the twofold light of reason and of faith, the abyss that yawns at their feet?

Would to heaven, dear beloved, that this picture of modern morality were not in all points exact and true! But we have met with too many heart-rending avowals, for our pastoral conscience to permit of the slightest change thereof.

Almost every week, parents come to us with sorrow and grief in their hearts for having used excessive indulgence in regard to the beings confided to their care; for having, both for themselves and those belonging to them, sought to avoid the privations that are inseparable from a well-ordered life; for having desired to satisfy themselves in luxury, ostentation and pleasures; for having, above all, neglected to set those good examples, which are so powerful when coming from the holy altitudes of Christian paternity. It is too late! The faults of the children have become vices; and the evil inclinations have become incorrigible habits, weaknesses of character such as no human influence can ever overcome.

With greater courage and wiser firmness, with habitually keeping guard over all their words and their acts, with zeal and patience, vigilant and unceasing attention, what tears those parents would have spared themselves! and what bitter disappointment would their children have avoided!

Such then is the situation! These evils which Christian families deplore, and the existence of which we deplore with them, are only too real. And the story of other nations proves, that if such evils be increased and spread, in bringing about us the worst of all ruin, the ruin of all moral and religious sentiments, the dark fore-runner of the most deplorable social catastrophes.

Take our word, dear beloved, the evil has already commenced. You need not look for it beyond that repugnance for all that curbs or mortifies the senses; you need not seek outside those habits, growing daily more general, of easy, intemperate and dissipated lives, for an explanation of the lamentable occurrences which, at brief intervals, have spread consternation in our peaceful country districts. Infinitely unbanded ambition, the inconsiderate expenditure on luxury, an inordinate love of ease and of enjoyment are to be found at the bottom of all those astounding financial disasters, unfortunate failures, losses of reputation, domestic divisions, acts of despair, murders and suicides, over which in the bitter sorrow of our souls, we have all lamented.

The light and the strength that religion imparts can alone counteract in an effective manner this departure from the Christian Spirit and the deplorable results of its decline.

We beg of you to reflect, during this holy season of Advent, upon these serious truths. It is a time well suited for recollection and good resolutions. Ardently pray for the grace that you need to enable you to repair your thoughtlessness, your negligences, and your faults. Take an unshakable resolution. Promise God to give evidence of your determination by henceforth meeting the alluresments of the world with invincible resistance. Let parents above all pledge themselves to protect their children against the seductions of the world, instead of encouraging them in the enjoyment of dangerous pleasures, as is sometimes the case through the parents' own frivolity, or weakness.

Theatres and worldly reunions are, perhaps, at the present time, the evils most to be dreaded of all those that we have mentioned. You will therefore fear them the more. You will avoid them with the same care that you should have in securing the salvation of your souls. We do not here refer to theatrical representations of an openly obscene character, nor to public balls, nor to certain pleasure excursions that are prolonged into the hours of darkness. Such errands are only too evidently culpable. All who are so heedless of their reputation would not for a moment participate in

them. We forewarn you, especially, against the dangers of theatres in general and of parties given by private families. Decidedly, all meetings of persons of different sexes are not of themselves reprehensible. There are still many homes wherein the healthy traditions of Christian behaviour are preserved.

But such homes are becoming too rare exceptions. Do not even those, who would not fall in any of their religious duties, sometimes seek to suggest the incompatible—God and the World.

Instead of innocent pastimes, modestly attractive toilets, friendly and intimate conversations, governed by a respectful reserve, we behold to-day, in a great number of parlors, according to the testimony of prudent and careful people, dances that shock decency, dresses that outrage good taste as well as modesty, discourses and songs of a character such as would not be tolerated in more private circles. In public, amidst flowers and lights, and harmonies, and perfumes that enervate the senses and hypnotize the will, without the least scruple, are practiced such trashy acts of impropriety and such familiarities as would cause a blush to arise were the same things done under the eye of a father, or a brother, or a sister.

We even notice with pain that the habit of allowing young girls to go unattended to balls is on the increase, that it is customary to systematically exclude the parents from these balls, and to only invite the young people; that at times there is no hesitation in treating, under the guise of refreshments, things thus left without protection and without any effective control.

What are we to think of morals such as these? Does not conscience impose it as a duty to denounce them with all the power of which indignation is capable? Should not parents, who are desirous of procuring the honor of their daughters and of their sons, banish from their parties that they give all such deplorable abuses? Should they not establish a holy league between themselves, for the purpose of purging at least their parlors of all that might be a direct cause of evil, or an indirect occasion of serious wrong doing?

Let us hearken to the words of a Doctor who, to a perfect knowledge of the human heart united all the glow of sanctity. Listen to the orator, of whom it has justly been said: "That he is the most holy, the most beloved, and at the same time the sweetest, the most indulgent, the most kindly one, whose rules are accepted as laws even by worldlings." Hear Saint Francis de Sales.

"The custom of balls and dancing, as it is at present practised, so predisposes to evil, under all circumstances, that it always presents grave dangers for the soul. If you are obliged, by a necessity that you cannot avoid, to attend balls, be careful that the dancing thereto be in every respect in accord with good conduct, decency, modesty, and on your guard lest you should form a taste for the same. These ridiculous recreations always weaken the will-power, they diminish devotional fervor, they cool holy charity, they develop in the soul a thousand kinds of bad habits; and, even in the case of necessity, they should only be followed with extreme precautions."

A man of the world, whose words we have before us, appears, on account of his personal experience, even more severe than the Bishop of Geneva.

"I always considered balls as dangerous," he says, "and what has led me to that conclusion is not only young people take part in those assemblies, who have already difficulty enough to resist the temptations that assail them in solitude, and for whom that difficulty is necessarily the greater in such-like meetings. I claim, therefore, that a Christian should not go to balls."

In fine, these entertainments, such as the customs of modern society have made them, are always exceedingly dangerous, and more frequently are they sinful.

"If you do no wrong," said Mgr. Dupanloup, who was not a rigid master, "are you certain that others do not commit any, and that you are treated with the respect that is due you?"

"Are you also sure that you can indulge in those dances without giving bad example? and if you are the cause of scandal are you not guilty?"

After all this, dear beloved, what can we say about those children's balls to which fathers amongst us is shaping itself more and more? We never could understand such an aberration on the part of parents.

"It was doubtlessly considered," writes a pious bishop on this subject, "that the evil tendencies of childhood were too slow in budding, and, in order to hasten their blossoming, this strange discovery was made."

left smouldering in the souls of your children? One day, God will ask of you an account of those souls purchased by the blood of His Son, and which you have cast into the meshes of the demon.

Theatrical representations constitute another species of worldly gatherings, extremely ruinous above all for youth. It is not possible to realize the extent to which these spectacular attractions excite their young imaginations and disturb the innocence of their hearts. Even when the parents are present, and that they fatter themselves that they have avoided all causes of scandal, a subtle poison flows from the stage into the soul of the youth. It is filtered into that soul, thanks sometimes to the aid of a singular precocity, or at the very least to the childish complacency of glances hungry for unexperienced sensations, and of ears prompt to catch suggestive expressions.

By the Sacred Heart of Jesus, who pronounced such a terrible anathema on whomsoever "scandalizes the least of these little ones," in the name of your most sacred intercession, even here below, in the name of the honor and future of your families, we advise you, Christian parents, far from becoming the accomplices of those deadly tastes in your children, and of taking them yourselves to the theatres, to protect them against all such dangerous resorts; be your their law-makers in absolutely forbidding them to go there.

But after the cry of indignation and of alarm raised in the press by the unmentionable abominations, which actors in certain theatres made profession of exhibiting in presence of the young people; several Christian consciences should speak out and make itself heard by people of all ages in life.

In her justifiable rigor, conscience not only stigmatizes those shameful abuses, but condemns everything on the stage that is a menace to pure morals; she denounces that infatuation for the spectacular that presents possession of every class in society, the great danger, the theatre is our city's great danger of the hour. Do not find this condemnation too severe. Decidedly it does not correspond with the ideas current in worldly circles.

How could it? Testimony of conscience is but an echo of God; and between God and the world there is naught in common.

No; this repudiation is not exaggerated. It is in accordance with all Catholic tradition. It is based on the formal teachings of the councils and of the fathers of the Church, on the unanimous doctrine of theologians and preachers, most illustrious for their virtue and their genius. Experience also has sanctioned it. In fact, while in theory it may be allowed to consider theatrical representations as matters indifferent in their nature, in reality, even the best theatres are fields prepared for the easy sprouting of illusions of pride and of sensuality.

Despite our exhortations, some leading citizens had adopted a contrary view. They had hoped to be able to establish an almost irreproachable theatre, wherein the noble passions and the sublime devotion of the heroes and heroines of history and of fiction might be offered as examples for the spectators; wherein the short-comings of humanity would be ridiculed; and the vices of the human race, rejected for the benefit of the moral effect; wherein people would meet to enjoy, at the same time a dangerous recreation and to learn lessons in behaviour, in literary style, and in the beauties of language. These entertainments were moreover intended to withdraw the young people from a number of occasions of sin and of ruin.

Facts soon dispelled these illusions. The same citizens have, themselves, brought us their sincere avowal and the sadly undeniable evidence of the same.

That attempt at purifying the stage ended in a complete failure. So will it ever be. For theatrical managers always end, for the purpose of increasing their receipts, with one ulterior aim—to draw the public, by exciting an unhealthy curiosity, by going a bid higher over rival establishments, in all that is most daringly attractive.

In our days, more than ever, the majority of dramatic writers seek only the profits and the popularity of their plays.

As masters of the trade they know full well that persons accustomed to frequent theatres soon become tired of the beautiful, the grand, the chaste. And they seek success in triviality and in scandal. Their dramas become unclean dissertations or exhibitions of ill-disguised immorality, such as the wise Bossuet calls "vain coverings that hide nothing."

Other writers, considerable in number, are corrupt on principle. For these the stage easily becomes the tribune of demoralization and irreligion. With the assistance of actors and actresses, who are unfortunately only too clever in the art of seduction, they cast, by the handful, every species of outrage and discredit upon an all that is most sacred and most worthy of our respect—Christian virtues, divine and human laws, the austerity of religious life, the sanctity and the majesty of paternal authority. Equally they constitute themselves the apologists of every kind of dishonorable intrigue and of the worst disorders. They draft into their service even licentious tableaux, those fiery scenes, those ballets, in which the scantiness of dress, the sensuality of attitudes, and the voluptuousness of movements constitute veritable attacks on public purity.

And such spectacles, more pernicious, perhaps, than dances, are presented, in a like manner, in luxuriously fitted halls, in an atmosphere

charged with enervating odors and soothing harmonies.

May it not be asked, with a feeling of dread, what can possibly take place in the soul of a woman, in the heart of a young man, or of a young girl, in such a place and during long intervals that are counted by hours? Respect for the "holy pulpit" forbids our pursuing the examination any further. We, however, can reply with Bossuet, "The empire of all the guilty artifices that is therein set up, under the most glowing tints, flatters the vanity of one sex, degrades the dignity of the other, and subjects both the one and the other to the government of the senses."

That degradation, that government of the senses, of which the great orator speaks, is the subjection of the mind to the body, the loss of purity, the tyranny of the passions, the weakening of character, the distaste of duty, of piety and of virtue.

We are aware that your attendance at balls and theatres was not prompted by such motives. You merely wanted to be in the fashion, to satisfy your curiosity, or your vanity; you wanted to enjoy life, to see and hear everything, perhaps even to make yourselves dizzy with pleasure.

But it is written that "whoever loves the darger shall perish therein. We have a request to make of Catholic journalists; no matter of encouraging them, to discontinue what class by means of advertisements, of pressing invitations to the public, and such reports as their issues publish almost daily.

We appeal to their Christian sentiments. They know the harm that articles of the nature to which we refer can do our population and especially our young people; several amongst them acknowledged the same to us and gave expression to their sincere regret.

The only objection that can be raised is to the effect that these advertisements pay well and are a source of revenue for the papers. I know it well! But, frankly speaking, is it permissible to aid in the weakening of morals on the pretext that it brings in a profit, no matter how great it may be? The owners and managers of newspapers assume a very serious responsibility; and it is not by drawing a line, in the same organ, between the business and the editorial departments, that they can expect to escape from it.

Moreover a few have already understood the matter. They decided to cease the publication of all theatrical advertisements. They even, for that purpose, asked for an obituary notice the cancelling of the contracts, that they had entered into to publish for a given time such advertisements. We congratulate them, and we trust that they may find many imitators.

In any case, what we have a right to do, in common with every Christian family, is to exact from the public papers, that, at least, they refrain from encouraging and praising those troupes of actors and actresses that are unworthy of our recommendations; that they learn to distinguish between the different theatres and places of amusement, between the presentable plays and those that, on account of the dangers they occasion, merit nothing but the contempt of all honest men.

For you, dear beloved, do not any longer submit to the customs of worldly vanity; rather return to the strong and chaste traditions of your forefathers and of the ages of Faith.

Give to the poor of Jesus Christ some of that money which you spend so unprofitably. Practice Christian mortification. Love self-sacrifice, accept with loving resignation the Cross of your Lord, ever mindful that "the disciple is not greater than the Master," and that to reach heaven there is but "one road, the royal road of penance."

In return you will receive the forgiveness of your faults. Divine blessings will come down upon you and upon your families.

You will understand that it is easy to find at home, or with your friends, all the legitimate distractions and recreations, pleasures that are useful and soothing to the heart, devoid of fatigue and of remorse, frank and healthy enjoyments, veritable relaxations, and perfect rest. You can feel the comforting assurance of having met, with the resistance of good and of the holy, the joys of good that, from all sides, invade the sanctuary of the home. This is the hope that we form, on the eve of the holy festival of Christmas, and which we beg of our Divine Lord to bless and to realize.

Our present pastoral letter shall be read at the churches wherein public service is held, and at the chapter of all the religious communities, the first Sunday after its reception.

Given at Montreal, under our sign and seal and the countersign of our Chancellor, the 16th December, 1901.

PAUL, Arch. of Montreal.  
By order of His Grace,  
EMILE ROY, Priest,  
Chancellor.

FOR FINE FURS.

Just bear in mind that there is no firm in Montreal who can sell you such fine garments so reasonably as we can. Every skin we put into a garment matches every other skin; the seams are taped, the lining of the best quality, and the workmanship—well, it's got to be the best to leave our store. Chas. Desjardins & Co., St. Catherine street.

THE REBELLION OF 1798.

There was more breadth of view displayed in the discussion of an essay on the Rebellion of 1798 in the Liberator, Catholic Debating Society

at its last meeting than is generally found associated with discussions on that period at meetings exclusively Protestant. The lecturer (Rev. F. W. Henry, B.A., Belfast) had indulged in a glorification of the achievements of the yeomanry and militia, and in criticizing the essay of Mr. G. B. Wilkins, solicitor, said he thought there was little good to be obtained by retelling the tale of the terrible events of the '98 period after the lapse of a century. The Irish Catholics were not one-fourth of the population of Ireland, yet every member of the Government was a Protestant, the education of the Catholics was neglected, Catholic emancipation had been refused for in vain; in short, the position of Irish Catholics was one of serfdom unequalled in any civilized country at the time. It was a chapter of history that might well be closed; neither side had much credit in the matter. Mr. Hancock, solicitor, Belfast, who also spoke, said in the attempt to arrive at the cause of the rebellion religion might fairly be left out of account. The lesson to be learned from the story of '98 was that the government of a country ought to do its duty by the people of that country or it would be so much the worse for the government. None of the large attendance present dissented from the opinions expressed by Messrs. Wilkins and Hancock.—Irish News.

ALASKA SEAL JACKETS.

These we make good that no furrier in America can give better. Genuine Alaska Seal, dyed in color, of London, England, goes in every garment, and each is lined with the highest grade silk or satin manufactured. Any lady anticipating the purchase of a Seal Skin Coat will do better here than anywhere else in America. Chas. Desjardins & Co., the largest retail furriers in the world. Come and see our Grand Display of Novelties for 1901 and 1902 at our store, 1533 to 1541, St. Catherine street, Montreal.

AN IMPRESSIVE CEREMONY.

On Sunday, December 1st, the month devoted to the faithful departed closed with a most impressive function, in Rome. The members of the federated societies and the parochial committees met at 2 p.m. in the Basilica of San Lorenzo fuori le mura. After reciting the Rosary and the "Te Deum" in procession to the Cathedral, His Eminence Cardinal Cavigliani, accompanied by several prelates, and escorted by the officers of the societies, carried the Blessed Sacrament. In the central part of the cemetery an altar was erected, where benediction was given, returning to the church, the "Te Deum" was sung, followed by a beautiful "Tantum" in another Benediction of the Blessed Sacrament closed this solemn ceremony.

DELINQUENT SUBSCRIBERS.

"I have been often pained and astonished at the frequent appeals of editors and proprietors of newspapers to their subscribers urging them to pay their just debts," remarked a well known member of the hierarchy of this country. "The editors and proprietors of newspapers on their part give their time, the product of a high education and experience, together with their money, for stationery, printing, and wages to employees, and they expect and should have, in common justice, a return often by no means adequate to their outlay. A man who will not pay for a paper he subscribed for, reads the contents of another man's goods."

A VICTIM OF SCOTCH LOGIC

A Highland hotel-keeper was one day being visited by an Englishman in the lobby of the hotel about his bill. The stranger said it was a gross imposition—he could live cheaper in the best hotel in London. The Highland landlord replied: "Oh, nae doot, sir, nae doot; but dae ye no ken the reason?" "Aot a bit of it," replied the stranger hastily. "Weel, then," replied the host, "as ye seem to be a sensible bit callant, I'll tell ye. There's 365 days in the Lunnon hotel-keeper's calendar; but we have only three months here. Dae ye understand me noo, fren?" "We maun mak' hay in the Hieland when the sun shines, for it's unco seldom she dis'."—Scottish American.

The following incident shows the folly of relying upon punctation in telegrams. Mr. W. Wardner was "broke." However, he managed to reach a north country town, and walking into the office of the railway company he said to the manager in charge: "I am Mr. Wardner, and I am an old friend of Mr. S—, the general superintendent. Will you write him and tell him that I am here broke and want a pass to London?" Back came the reply, "Don't let Wardner walk." He got the pass, and arriving in London, called at once to thank his friend. "Well, well, Wardner, is this really you?" "Then, with a twinkle of the eye, "How on earth did you get here so soon if you were broke?" "Why, thanks to your telegram, 'Don't let Wardner walk,' of course, I was at once furnished with a free pass, and here I am." "Confound those clerks! It is strange they cannot get my messages through correctly." "Didn't you telegraph 'Don't let Wardner walk'?" "Certainly not. My answer was 'Don't let Wardner walk.'"

RIGHT REV. ON

In the course of a federation of the convention, Bishop McPaul was the most interesting manifest which has called attention. This is an assurance that along conservative tradition which they with it denounce. It is a faithful of the arisen, yet they because they p ed-ism has p conception of the well as of the made. They have criticism so thoroughly info methods to be Teleration is it has scarcely Tim and a nam tion has not p ere. It is not p coning from a disclosed as ou anxious to att obiects propose thods. It may not state that beo vices to the org ment. I was ca

SATURDAY

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Throughout the twentieth century, we have seen a communion with the "True Witness," the liberty of "ralliance" style, over subjects. It is summarize all I even repeat the have been made "observations," sider it my spher events that hav that is now I Still I cannot r in the general s gratulations and belongs to this therefore, begin all a truly Hap is no more for comes from the as would be a p

New Year is a outness, festivity, ness. Both you forward to it w celebrate it with a which they are ways, from infan happiness, that the twelve mont young year is b admit that a fee a kind of loneli the old year dr One cannot help old friend is go to return. Each tain amount of sad recollection, a kind of awak tautness. And, w justed, it seems sombre memo There is a pecul words cannot ex spect of twelve s one seems to en amount of sweet bitterness, which party of lullab dreams that dreams.

It has been a send, each year, trities—things of as evidences of a few friends, children and ed each of these ex milder when th proaches,—they tomed to them, not, for worlds, self-imposed du usual, I made o that of last ye to be effaced; y longer any pur two friends, with such like simpli ings at the clo there to receive of affection ad When I came names and me memory rushed that is no m scenes that hav ed into the past greet me ever ears shall not e How the w into those vani ease that denot scissions that erfully! How w those days, w gone." When I ning of the va readily forgotte vision. I sat th viewing every d renew. Yet, it

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