

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Faclan, 4th Century.

VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, JULY 5, 1902

1237

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CATHOLICS IN THE LITERARY FIELD.

One hears now and then that Catholic litterateurs are not blessed with a superabundance of support. But it is an old story, and on a par with that related by sundry individuals who are, because of their creed, debarred from occupying well-paid and responsible positions. It may have had a foundation in fact some generation ago, but we are inclined to think that it is now but a fiction more or less consoling to those who cannot find a ready market for their literary wares. We are often duped by the critic and publisher into purchasing worthless books. But the taste of the reading public is not so hopelessly vitiated as pessimism would have it. The welcome given to some recent publications, notably to Father Sheehan's and Henry Harland's, would seem to indicate this. At all events, it seems to show that we can be trusted to discern the good from the bad in modern books and to hand over our coin for any meritorious productions. It is also to be remembered that the fact of being a Catholic is no pledge of success in the field of letters. We are beyond the "eloquent and powerful sermon" stage of criticism. A Catholic can write stuff as well as anybody else. Putting it into covers does not transform it into literature. And if it be not acclaimed as an epoch-making deliverance, the bookmaker should, instead of waxing querulous, endeavor to find whether the cause is in the work or the public. If, after examination, he has still to bemoan the lack of taste of the unappreciative book-buyer, he may derive some consolation from the saying of Ruskin, that generally good, useful work, whether of the hand or head, is either ill paid or not paid at all.

EDITORIAL INCONSISTENCY.

The Christian Guardian rejoices in the steady growth and forward policy of the Presbyterians. We are glad to see that the spirit of amity thrives in the editorial sanctum of our contemporary, but it need not necessarily lead him to stultify himself. Do the Methodists believe in the tenets of Presbyterianism? If not wherein is the need of rejoicing? If the Presbyterians are right, then the editor should lose no time in renouncing John Wesley and staking his all on the Westminster Confession. Or has he mistaken a senseless comment for a compliment; or does he believe in harmony between essentially contradictory beliefs? We do hear this kind of thing once in a while when the missionary committees of the various sects hold a rally. So far as doctrine goes, they are as wide apart as the poles, but they are unstinted in eulogy of one another and industrious in laying plans for the conversion of the world. They do not agree amongst themselves in questions of vital importance and yet they coo together, and give exhibitions of unity. Perhaps the editor has been attending one of these gatherings.

Elsewhere in the same issue we notice that the editor is up to concert pitch. He assures us that every time a form-bound monk like Martin Luther is turned into an apostle of liberty there is a writing of the Holy Spirit—a new and unanswerable argument for Christianity. All of which reminds us "that it is a great deal better not to know so much than to know so much that aint so." It might have done for old-time revivals, but it is rather musty pabulum for days which can boast of a Martin Luther on every bush. However, we feel disinclined to attribute the statement to the learned and esteemed editor. It looks as if it were penned by some young scribe just let loose with a store of yarns and bogie stories that are as dead as Rameses II.

EDUCATION.

The gentlemen with schemes about what should be taught the young, are about due. There are a good many of them—indignant parent, etc.—but however different in name, they agree that the programme of studies enjoined by school authorities are too lengthy and altogether unsuitable to the needs of the present generation.

Ornamental subjects as they term them, should be eliminated because they are not practical. If we understand them aright, they regard knowledge in very much the same way as stocks and groceries, and think it val-

uable only when it can be made to serve some practical purpose. This, as Bishop Spalding remarks, is a narrow and false view, for all men need the noble and the beautiful, and he who lives without an ideal is hardly a man.

Still we believe that the programme could be pared down to the greater efficiency of the system and the benefit of the children. We are not disposed to be captious, nor to belittle the efforts of the educators, who are, according to their lights, doing the very best with the peoples' money. But we think there are facts enough to prove that the multiplicity of subjects tends to confuse the scholar, to make study irksome to him, and to render him incapable of thinking and judging for himself. In fact he has no time to think. With a dozen branches which he cannot possibly assimilate, and of which he must have a smattering sufficient for exams, he is obliged to cram himself with facts and dates and bits of information. He becomes a mere automaton—repeating what has been told him, and anxious only that he does not forget it when he comes up for examination. This kind of knowledge may give the scholar an inordinate idea of his own importance, but it is certainly of no use to himself or to anybody else. It is a kind of educational mirage. And all the while some educators are preaching the doctrine of concentration. It is a good doctrine, but it has difficulties for those who have been forced to range over a bewildering variety of matter to the embolism of their minds. Therein, we imagine, is the chief objection to the programmes which are crowded with facts and studies which could be well left to more advanced institutions. They weaken instead of strengthening the intellectual grasp, and blunt and burden the mind instead of fashioning and developing it. The victim discovers it for himself when he has to deal with live problems. Moreover, the boy who is rushed from one subject to another is apt to be deficient in the rudiments of an education. He may know something of geometry and very little of arithmetic; or be able to expatiate on the value of hygiene and yet have the veriest smattering of history. But he may get through his exams, and be another testimony to the excellence of the system. "I will tell you," says Cardinal Newman, in "Idea of a University," "what has been the practical error of the last twenty years: not to load the student with a mass of undigested knowledge, but to force upon him so much that he has er rejected all. It has been the error of distracting and entangling the mind by an unmeaning profusion of subjects; of implying that a smattering is not shallowness, which it really is, but enlargement, which it is not; of considering an acquaintance with the earned names of things and persons . . . that all this was not dissipation of mind, but progress. All things are now to be learned at once—not first one thing, then another, not one well but many badly."

NON-CATHOLIC MISSION.

Brilliant Success of Father Sutton's Lectures in one of Maine's Protestant Centres.

Catholic Standard and Times.

Portland, Me., June 7.

This city has just witnessed its first non-Catholic mission. Much doubt was expressed as to the advisability of holding such a series of lectures in a city so pronounced in its ultra-Protestantism. It was argued that the non-Catholics would not attend, especially as the lectures were to be given in a Catholic church. The result showed how mistaken were these conjectures, as is almost always the case.

Father O'Dowd, pastor of Sacred Heart Church, has taken a deep interest in bringing non-Catholics to the true Church. No priest in Maine is more popular with our separated brethren than he, and every year he has a number of converts. Last year he received into the Church twenty-two converts, and others are under instruction at present. Before the mission opened at present. Before the mission opened at present. Before the mission opened at present.

Never let us say that honor is a worldly feeling, and that the passionate manifestation of public justice has nothing to do with those souls who occupy themselves with their eternal welfare.—Perryey.

CATHOLIC MISSIONS POWERFUL FOR GOOD.

God alone knows the immense good done to the individual, to the family and to society by the missions given by the Jesuit Fathers, the Redemptorists, the Passionists, the Augustinians, the Carmelites and the Paulists. Those who have studied Cardinal Manning's "Internia and Temporal Mission of the Holy Ghost" know what sublime meaning attaches to the word mission when applied to the Blessed Trinity. Without soaring so high to find the prototype of every lawful mission the term each all nations, and on earth." Christ alone could say: "To Me all power has been given in heaven and on earth." Christ alone could say: "I am with you even to the consummation of the world." St. Peter and the Apostles were not to live forever, nor could they personally be called upon to fulfil their mission. Hence this mission was to be continued by successors, popes and bishops, under the infallible guidance and the all-powerful protection of Christ. Besides this mission to Jews and Gentiles working out their first conversion, and besides the ordinary mission of bishops by their parishes, the parish priests by their parishes, the infallible authority of St. Peter and the Apostles, the infallible authority of St. Peter and the Apostles, the infallible authority of St. Peter and the Apostles.

Every day a large number of questions were presented to Father Sutton for reply. In the beginning a large bundle of queries was put in each night by one individual, supposed to be a minister. They were rather impertinent; in fact, insulting in their tone, but Father Sutton did not lose patience and answered all in a quiet, dignified manner. A Protestant gentleman called upon Father Sutton to inform him that many of the non-Catholics felt indignation at the tone of these questions. "But," said he, "you have won the admiration and praise of all of our people by the kind manner in which you answered questions that must have angered your nerves."

Some of these questions were so absurd that the spontaneous burst of laughter that came from the audience was all the reply necessary, as, for example: "Explain the text, 'A Bishop must be the husband of one wife.'" "I will explain this text," said Father Sutton, "if I am informed where it can be found. We are not allowed to add to or take from the Word of God, and yet this party has added words of his own. Where is this text to be found?"

Q. "You say the priests do not know how long a soul is in Purgatory. If so, how do you explain the decree of Ball of the Pope issued a year or so ago in which he declared that Purgatory was emptied?"

A. "I would be pleased if I could be informed where this Bull can be found or at what date issued. It seems hardly necessary to state that no such Bull was ever issued by the Pope, and the assertion is a barefaced falsehood unworthy of a Christian gentleman. Let us have his evidence or he stands convicted of fraud and deceit."

Q. "Does not your Church demand obedience to her even in opposition to the government? Cardinal Manning teaches that she does."

A. "No; absolutely not. The Church does not teach any such doctrine. The Church is a political power, and they do not conflict. The government has no right to interfere in my religion, and the Church does not interfere in my allegiance to the government, but commands me to be a true and loyal son of my country. Where does Cardinal Manning teach this doctrine? He wrote many things; tell us where we may find this particular doctrine. It is in this broad and reckless assertion of a Catholic Church is often assailed and charges made without proof by persons who pretend to be teachers of religion. What of the command 'Thou shalt not bear false witness against thy neighbor?'"

After the third night this clerical luminary and his questions were noticeable by their absence.

A BRILLIANT SUCCESS.

I could not describe the interest that has been taken in this mission. It has been talked of everywhere, in stores, in houses, etc. A class of converts has been formed with eight members. It is safe to say that hundreds have been set thinking, and time and God's grace may bring them into the fold. Many copies of "Clearing the Way" were distributed. If the supply had not been exhausted many more could have been given to the non-Catholics.

"I have never given a more enthusiastic mission," said Father Sutton, "or one better attended outside the city of Philadelphia. It shows that the country is ripe for this work. Even the land of the Pilgrim Fathers is looking for something outside of Protestantism."

In every mind there is, even though dormant for a time, a longing for truth; and when the mind hears the truth it cannot help but feel, if it has sufficient intelligence to grasp it, a satisfaction that cannot be had in any other way. This seems to be the case with these missions. The people are always ready to hear the truth, and even to those who are indifferent or those who acknowledge it grudgingly, it comes as a blessing that may shine out in future years. Like mercy, it blesses those who give and those who receive.

A Protestant gentleman was so wrought up over what he had heard he made every preparation for it: the lectures were well advertised in the local papers and personal invitations were sent to over 500 non-Catholics, the ministers receiving a special invitation to attend. The response was most hearty. The audience on the first night taxed the seating capacity of the church, and each succeeding night there was scarcely a room for the crowds. Every inch of space was taken, even the sanctuary was filled, non-Catholics sitting on the steps of the altar, leaving only room for the preacher to stand. The crowd reached out to the street, and even the windows were filled with people, who stood on the outside and pressed forward to hear the voice of the speaker. The audience was of a very intelligent class. Two of the ministers attended, lawyers, doctors and many prominent society people all eager to get a front seat, for an hour and a half not a sound

SOME HEROISM LEFT.

From the dawn of Christianity the religious life has been a distinctive feature in the Catholic Church. Since the time when the Beloved Disciple was permitted to enjoy the inestimable privilege of reposing His virginal head on the bosom of our Divine Lord, in all ages and climes there have been found heroic and saintly women who, forgetting in their higher love all the ties of home and kindred, all the glories of wealth, rank and power, all the charms and allurements which this world can offer, have given their youthful vigor, their manhood's strength or their maiden innocence to the service of God. And it is another of the numberless proofs of the divine commission of the Catholic Church that in this materialistic age, when all the nobler qualities of the soul and heart appear to be sapped, that in this rushing century, when everything points to the indulgence of sense, there are found in the bosom of that Church alone the same stamp of self-sacrificing men and women which distinguished it centuries ago.

With these facts before us, it is refreshing to turn from the superficial womanhood of the day to contemplate the lives, if for a moment only, of those lowly virgins who follow in the train of the Lamb. "Gross superstition!" say the enemies of our faith, while they extol the deeds of a Florence Nightingale. Oh, is it superstition that can induce the lady of refinement, education and wealth, as well as her inferior sister, to devote her best years, those years which the world would crown with its delusive charms, to the care of the poor, the ignorant, the unfortunate and the abandoned? Think you, in very deed, that aught of earth could induce such a result as this? Ah, no! well those daughters of Christ know this mission is from above, and right fearlessly do they perform it, caring neither for the scoffs of enemies nor the pitying words of so-called friends.

Let us take a glance at the different orders of sisterhood, various are the oblation, apparently, to which these ladies consecrate their lives, and yet, how they all tend to one point—that of freeing their souls from all gross and earthly affection in this world and the gaining of heaven hereafter. The Sister of Mercy and the Lady of the Sacred Heart devote themselves to the instruction of the ignorant and the visitation of the sick; the Sisters of Charity are found on the wards of friend and foe alike, amid the pestilence and rude influence of hospital wards, in the asylums of insane or lovingly taking the place of mother and father to orphan children.

The Sisters of St. Joseph—in our city at least—impart the knowledge to those from whom God has withheld the senses of speech and hearing—a thankless task in many instances. The Sisters of the Good Shepherd devote themselves to those wretched outcasts of their own sex, and but for their fostering care many would fall to still lower depths of infamy.

These are but a few of the orders scattered over this broad land, but even these serve to show the vast amount of good work necessarily performed by feeble women in the world's eyes. How any one with a particle of reason or perception in him can regard these flourishing institutions the offspring of superstition is inexplicable, and yet not more so than the folly of those of old who tried to tempt the Saviour.

To be sure, the lives of the members of these conventional assemblies glide noiselessly by: their footsteps are not heard treading the noisy thoroughfares of the world; their deeds of heroism and self-denial are not heralded forth in the platitudes of masculine champagne; to be subjected to the calumnies of the thoughtless and the calumnies of their lot; their gentle piety and asceticism made constantly the sport of staring, worthless vagabonds when it is necessary for them to pass the threshold of their homes on some errand

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would appear to have been no more than 21 convents in England. Now there are over 90 distinct congregations of women settled in Great Britain. The number of separate communities, nearly all of them possessing a chapel of their own, is over 600, which, if we allow an average of 10 or 12 Sisters to each, leads to the conclusion that there must be over six or seven thousand nuns domiciled here, and that there may be as many as ten thousand.

The revival of the religious life here in England is only part of the general awakening abroad of the spirit in which it has partaken. Father Thurston, sketching the revival which followed so closely upon the heels of the French Revolution, says: "There was a vigor hitherto undreamed of about the new life. It was in touch with needs of men. It seemed to be fostered by the sin and suffering and indifference of the world around it, and it threw just where these made themselves felt most keenly. . . . So luxuriant has been the undergrowth of new foundations, so manifold the needs to which they minister, and so various the qualifications which they ask in their subjects, that there more than twenty times as many as those outside, who would faintly know them more intimately, the task of distinguishing between one and another is not a little bewildering."

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Published Weekly at 481 and 483 Richmond street, London, Ontario. Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVE, Author of "Mistakes of Modern Ireland," THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh, P. J. Neven and Joseph S. King are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

Advertisements—Ten cents per line each insertion, space measurement. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the Clergy throughout the Dominion.

LETTER OF RECOMMENDATION.

OTAWA, CANADA, March 7th, 1902. To the Editor of THE CATHOLIC RECORD, London, Ont.: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

CRIMELESS IRELAND.

From the eagerness with which the Salisbury Government has had a new Coercion Act applied to the strongly Nationalist counties of Ireland, one would suppose that these counties are teeming with crimes which require most stringent legislation for their suppression.

IRISH MANUFACTURERS AND ENGLISH TRUSTS.

Not only is Ireland oppressed by the bad land-laws whereby the landlords are enabled to get possession of the fruit of the labors of the tenantry by raising the rent, or as an alternative, evicting the tenants who have improved the soil, or erected buildings thereon, but English combines and trusts have recently been discovered to be injuring Irish trade by manufacturing inferior articles and giving them the names of superior articles of Irish manufacture.

THE GENERAL ASSEMBLY, AND THE SETTLERS IN THE NORTH-WEST.

The Presbyterian General Assembly which met recently in Toronto appears to have been greatly perplexed over the influx of various nationalities to Manitoba and the Northwest. Principal Patrick of Manitoba was the principal enlightener of the Assembly in regard to the needs of the new settlers. He said that the Presbyterian Church must be

prepared to provide the ordinances of religion, and if necessary the means of Canadianizing them.

"The Americans," he remarked, "furnish the great bulk of the settlers; and he welcomed them cordially." Of the foreign settlers, he declared that the Mennonites, especially those of the more rigid class, are becoming daily more illiterate as they refuse to send their children to school.

The Doukhobors, he declared to be as people of high moral character, of genuine religion, for the maintenance of which they had made vast sacrifices under Russian persecution.

But it is to the Galicians and to the German Churches that he desired to turn the attention of the Assembly particularly. In regard to the Germans, he made a proposition that ministers of their Churches should be offered honorary seats at the Presbyteries. As a reason for this he remarked that the Germans expect their people to become Canadianized, and it is therefore desirable the Church in the West should be united.

On the other hand, greetings were, we believe for the first time, sent by the Anglican Synod to the Assembly, virtually recognizing Presbyterianism as a branch of the Church of Christ. It is a new departure for Anglicanism to concede so much, especially as ordination by a Bishop has hitherto been resolutely insisted on by Anglicans as a necessary condition for the exercise of the Christian ministry.

The Rev. Archdeacon Allen, to whom was committed the duty of reading the fraternal resolution of the synod, went even further than the resolution itself, expressing the hope that the time may come when every Christian minister, wherever he may see a temple erected to God, may go in, join in its services, and officiate at its altar.

It would appear, then, that the high position hitherto claimed by the Anglican ministry, that their Church possesses "Apostolic Succession," has been entirely given up, at all events by the Toronto synod. We cannot conceive why the clergy of that Church should be so indignant with the Holy Father Pope Leo XIII for his having pronounced Anglican orders invalid, whereas the synod has now practically proclaimed that they are no better than those of the Presbyterians, who have confessedly neither priestly character nor Apostolic succession.

The Rev. Mr. Patrick is particularly anxious that the Presbyterians should provide missionaries for the Galicians, and it appears to puzzle him that the Catholics of the west regard them as that of the Catholic faith. The Principal calls this "a curious and complicated claim."

The Galicians, for the most part, belong to the "Uniates," by which name are understood those who, following some Oriental rite, are in union with the Catholic Church, and are subject to Pope as head of the Church of Christ. The Rev. Principal does not appear to be aware that the Oriental Catholic rules are identical in substance with the Latin or Western rite. The differences are merely of language, of certain ceremonies approved by the usage of the Church, and of certain prayers also approved. The doctrine implied in the Eastern Catholic rites is exactly the same with that of the Western or Latin Church.

the sanctity and indissolubility of Christian marriage, and in educating the Mennonites, than in attempting the hopeless task of destroying the faith of the Galicians.

ST. PAUL.

On the feast of Saints Peter and Paul, which is spoken of in another article, the Church associates the Apostle St. Paul with St. Peter for several reasons.

St. Paul was not one of the original twelve Apostles who followed Christ during His life on earth, but his conversion took place during the year succeeding that in which our Lord Jesus Christ suffered death, rose triumphantly from the dead, and finally ascended into heaven.

After the day of Pentecost when the Holy Ghost descended upon the Apostles in the form of tongues of fire, the Church spread rapidly, and the first mention made of St. Paul is as a persecutor of the Christians, taking part in the martyrdom of St. Stephen, and afterward rivalling the other Jews who were engaged in the effort to suppress the religion of Christ by exterminating the Christians.

St. Stephen was one of seven deacons who were selected by the Apostles and ordained to attend to the administration of the temporal affairs of the Church which pressed heavily on the Apostles when the Church had grown considerably by the accession of many converts.

St. Stephen is described in the sixth chapter of the Acts of the Apostles as being full of grace and fortitude, doing wonders and miracles, and assisting greatly in bringing the people of Jerusalem to the faith of Christ. His zeal brought upon him the vengeance of the Jews, who cast him out of the city and stoned him. While they did this, Saul, who was a young man, took care of their garments and "was consenting to Stephen's death."

This Saul was afterward miraculously converted to the faith, and his name was changed to Paul.

In the eighth chapter of the Acts of the Apostles we are told there was a great persecution of the Church at Jerusalem, and Saul ravaged the Church, committing men and women to prison. Many escaped from the city and dispersed themselves throughout Judea and Samaria to escape persecution. Saul was resolved to pursue these to Damascus, and it was while on his journey thereto that Jesus manifested Himself to him from the midst of a great light which shone from heaven. He heard a voice saying: "Saul, Saul, why dost thou persecute Me? And he said: 'Who art thou, Lord?' and Jesus answered from the cloud, 'I am Jesus Whom thou dost persecute. It is hard for thee to kick against the goad.'" (Acts ix.)

Saul then obeyed the command of Christ thus miraculously given, and was baptized and ordained to the priesthood by a disciple of Jesus named Ananias who dwelt at Damascus. Immediately thereafter "he began to preach Christ in the synagogues, that he is the Son of God." The Jews made many plans and laid many traps to kill him, but he finally escaped from Damascus with the aid of the disciples of Christ who let him down from the wall by a basket. Thence he went to Jerusalem. While here he met St. Peter, who was engaged in visiting all the Churches of Judea, Galilee and Samaria. With Peter he remained fifteen days. (Acts ix., Gal. i. 18.) Peter undoubtedly gave him valuable directions in regard to his duties as an Apostle of Christ.

Later on, St. Paul himself declares to the Corinthians that he has done in the service of Christ nothing less than the great Apostles, (2 Cor. xi. 5.) This he says with due modesty, not for the purpose of boasting of his services to the Church of God, but to set the Corinthians on their guard against false Apostles who would lead them into dangerous errors against faith and truth. For this same purpose, he enumerates the perils he had undergone for Christ's sake, which exceeded those which the other Apostles had endured:

"They (the other Apostles) are ministers of Christ. I am more: in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews, five times did I receive forty stripes save one. Thrice I was beaten with rods: once I was stoned: thrice I suffered shipwreck: a night and a day I was in the depth of the sea. In journeys often, in perils of rivers, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and painfulness, in watchings often, in hunger and thirst, in many fastings, in cold and nakedness. Besides my daily instance the solicitude for all the Churches."

This solicitude for all the Churches was the natural consequence of his having established Churches in so many countries, in Solucia, Cyprus, Paphos, Pamphylia, throughout Lycania and Syria, in Macedonia, and Thrace, in

Athens, Corinth and other cities of Greece.

It has even been asserted by some recent Anglican divines that he established a Church in Britain (England,) but of this there is no evidence, nor is there anything to show that a stable Church was established in Britain before A. D. 183, though there is no doubt that the Roman soldiers, many of whom were Christians, had their local places of worship at an much earlier date than this.

We have already noticed that St. Paul went to Jerusalem to see Peter and in all probability to have his advice regarding the preaching of the gospel, and to learn much of Christ's words and acts during His sojourn on earth. From Galatians II we learn that he again went to Jerusalem in obedience to a revelation from God at a much later period to consult apart "with them who seemed to be something," that is with the Apostles who were in the highest positions in the Church, "lest perhaps he had run or should run in vain." We find from verse 9 that he again consulted with Peter on this occasion, and received from Peter (Cephas) James and John, who seemed to be pillars, the right hand of fellowship.

In the spring of A. D. 61 St. Paul came to Rome, where St. Peter had already fixed his See in the year 42. He assisted St. Peter by his preaching of the gospel there. His epistle to the Romans was written after this visit, as were also his epistle to the Hebrews and others of his epistles.

He visited Rome a second time in 64, and both he and St. Peter were among those who were arrested by order of Nero on the charge of being Christians. St. Peter was crucified on the Vatican hill, but St. Paul as a Roman citizen was put to the sword, his head being cut off at the Salvia waters on the Ostian way, a short distance from the site where St. Paul's magnificent church was erected later by the Emperor Constantine the Great.

The early Fathers of the Church have frequently associated St. Paul with St. Peter, describing both as founders of the Church in Rome. They are also thus associated together because they suffered martyrdom on the same day and in the same persecution. Their pictures are commonly represented together in the catacombs for these same reasons, and they are honored on the same day in the offices of the Catholic Church, namely on the date of their martyrdom, June 29th.

THE FEAST OF STS. PETER AND PAUL.

On Sunday last the Church celebrated the feast of the two great Apostles Sts. Peter and Paul who suffered martyrdom on the same day in Rome June 29, A. D. 67, during the general persecution raised against the Christians by the tyrant Nero. The octave of the feast continues during this week.

St. Peter has been called the Apostle of the Jews, because his work was chiefly directed toward the conversion of the Jews to the faith of Christ Jesus. The words of Christ to His twelve Apostles (St. Matt. x) when He first sent them to do missionary work indicated that the first offer of redemption was to the Jews: "the lost sheep of the House of Israel," and His command was that the gospel should first be preached to the Jews, not only of Palestine, but also to those who were dispersed throughout various countries. This command was at first taken by St. Peter to mean that the Gentiles were so unclean that they were not to be admitted into the Church. By a vision from God he was informed that this was an error of judgment, as the time had come for the preaching of God's truth to all nations, even to those who were plunged into the most gross ignorance of the true God, and when once St. Peter was made to know this, he became as zealous to admit the heathen into the Church, as he had been before to preach the Gospel to the Jews. His efforts, however, were still directed chiefly towards bringing to the Jews the knowledge of Christ, and in this he succeeded wonderfully, converting them by thousands wherever he made known the mercy of Jesus, whose sole purpose in assuming human nature and living on earth among men was to redeem mankind. St. Peter's first sermon, preached in Jerusalem to the Jews who were assembled from many countries of Europe and Africa, as well as Asia, to celebrate the feast of Pentecost, resulted in the conversion of three thousand to the faith of Christ, and his after labors together with those of the other Apostles were equally effectual through God's favor, and already, when Nero was Emperor of Rome, flourishing churches existed in all parts of the Roman Empire.

St. Peter was selected by Our Lord to be the centre of Catholic unity. Andrew, St. Peter's brother, brought Peter, who was then named Simon, to follow Jesus, and when Jesus looked upon him He said: "Thou art Simon the Son of Jona: thou shalt be called

Cephas, which is interpreted Peter." (St. Jno. i., 42.)

The reason for which Christ gave this new name to Simon is clear from St. Matthew's Gospel xvi. 15-19, where Christ asks His Apostles concerning the opinion generally current among the people in regard to Him. He was generally believed to be a prophet of great power, but owing to His simplicity and meekness, no one but His most ardent followers, imagined Him to be the Messiah and Saviour who had been promised and expected from the time of the fall of our first parents, as the Redeemer of mankind. The Jews looked for a worldly prince or ruler who should lead them to cast off the Roman domination, and could not believe that the humble Jesus was the Saviour by Whom the glorious prophecies regarding the redemption of mankind, and especially of the deliverance of Israel from the bondage of the powers of darkness, were to be fulfilled.

Hence when Jesus asked what was the opinion of the populace regarding Him, the Apostles answered: "Some say that thou art John the Baptist, and others Elias, and others Jeremias or one of the prophets," "but when He asked: 'Who do you say I am?' " Simon Peter answering, said: 'Thou art Christ the Son of the living God.'"

Then Jesus, to reward His Apostle's faith, said: "Blessed are thou Simon Bar Jona (Son of Jona or John,) because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose upon earth it shall be loosed also in heaven."

The language thus addressed to St. Peter was different from all that was ever said to the other Apostles. It is true that to all the Apostles Christ afterward said: "whatsoever you shall bind upon earth shall be bound in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven;" and: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained." From this it is clear that the power of forgiving sins was given to all the Apostles, directly by Christ, and was essentially comprised in the Apostolic office, but Peter alone, to whom the power of the keys was given, had supreme control over the exercise of this power as inherent to the Apostolic office.

The power of the keys expresses sovereignty; and this sovereignty belonged to St. Peter alone, on whom alone Christ conferred it. This text alone is sufficient to show the supreme authority in the Church of God, conferred by Christ upon St. Peter, constituting him Christ's Vicar on earth.

But there is more than all this implied in our Lord's words. The conferring upon Peter a new name which signifies "Rock," indicates that he is the indefeasible Rock on which the Church is built and from which it derives its permanency and indefeasibility.

St. Ambrose and some of the early Fathers of the Church have said that the Church was built upon "the Confession of Peter." It was certainly not their intention while saying this to throw doubt upon the universal belief that the stability of the Church depended upon Peter and his successors; for both St. Ambrose and other Fathers who have made use of this language, have elsewhere said with equal clearness that the Church was built upon Peter. In stating that it was built upon the Confession of Peter, they only state the same truth in another form, that St. Peter's Confession of Christ's divinity was the cause or occasion on account of which the Church was built upon the rock Peter as a sure foundation stone. It is implied in this that because the rock Peter is indefeasible, so also is the Church, so that the gates of hell, or the powers of evil and darkness shall not prevail against Christ's Church.

There are many other passages of Holy Writ whereby the supreme authority conferred upon St. Peter is made plain. In St. Luke xxii., 28-32 we are told that Christ specially commends the Apostles for continuing with Him in His temptations, in consequence of which He appointed them: "as My Father hath appointed to me, a kingdom."

But to St. Peter He addressed yet more remarkable words: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for Thee that Thy faith fail not: and Thou being once converted confirm Thy brethren."

And Peter said: "Lord I am ready to go with Thee both to prison and to death."

Christ's prayer for Peter was neces-

sarily efficacious; and we must infer that the faith of Peter could not fail, but would be the standard of faith for the whole Church and even for the other Apostles, who are the brethren of whom Our Lord speaks.

In St. John's gospel, xxi. 15-16, we have an account of the third manifestation of Jesus to the Apostles after His Resurrection from the dead. It was a most necessary occasion for the use of clear language, that the constitution of the Church which Christ left on earth to continue His work might be known to a certainty. It was the time when He was on the point of leaving the earth to ascend to heaven, and during that time His discourses were particularly directed toward teaching His Apostles the things necessary for their instruction, that they might be able to continue His work on earth.

It was then that Jesus upon obtaining from St. Peter three times strong declarations of love for His Divine Master, Jesus said to him: "Feed my lambs: feed my sheep." More clear language could not be used to express the truth that Christ committed to St. Peter's charge, His whole flock, both pastors and people.

It is established by the strongest historical testimony that St. Peter fixed his See in Rome where he exercised his authority as head of the Church for twenty-five years, after which he was put to death by Nero. The place where he was crucified is pointed out on the Vatican hill in Rome, not far from St. Peter's church, and in the crypt of St. Peter's church, below the main altar, his tomb is preserved under an altar at which priests visiting the Eternal City are pleased to have an opportunity to celebrate the holy sacrifice of the Mass. Before fixing his See in Rome, St. Peter spent nine years at Antioch, establishing the Church in that city.

From the fact that St. Peter's final and fixed See was in Rome, where he died, it follows that his successor is the Pope; and the unvarying teaching of antiquity that to the Pope, St. Peter's authority was transmitted, is sufficient to show that the Pope is St. Peter's successor in his privileges and authority as head of the Church, as well as in his episcopal seat. This constant teaching is conveyed by many of the early Fathers, among whom we may mention St. Jerome who in a letter to Pope Damasus said:

"I, following no chief but Christ, and counted in communion with your holiness, that is with the chair of Peter. On that Rock I know the Church is built. Whoever eateth the Lamb outside this house is profane."

ANNUAL PILGRIMAGE TO STE. ANNE DE BEAUPRE

Tuesday, July 22nd—Itinerary of the Special Train.

The Ontario pilgrimage to the Shrine of Ste. Anne de Beaupre, under the distinguished patronage of the Most Rev. Archbishop of Kingston and his diocesan clergy, will take place this year, on Tuesday, July 22nd. Tickets for the return journey will be good to leave Ste. Anne's up to the evening of Monday, July 28th. Thus, all those who desire to remain over, will have an opportunity of being present at the Shrine and of taking part in the grand procession on the feast day of La Bonne Ste. Anne; Saturday, July 26th, being the day which the Catholic Church has set aside for the special honor of the mother of the Blessed Virgin. After the arrival of the morning regular Express trains from Toronto, Special Myrtle—stations on the main lines of G. T. R. and C. P. R., a short distance east of Toronto—will reach Ste. Anne de Beaupre at 7 o'clock on Wednesday morning. Excursion rates on Wednesday morning. Excursion rates on Wednesday morning. Excursion rates on Wednesday morning.

Quebec on the night of the 28th and Montreal on the morning of the 29th. Passengers from Haliburton and Lindsay will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Whitby Junction. Excursionists from Toronto, Western Ontario and other points will leave Toronto by regular morning Express trains on Tuesday, procure regular return tickets as far as Whitby or Myrtle for one fare and a third. The Pilgrimage will be under the immediate direction of Rev. D. A. Twomey, Tweed, Ont., who will promptly send Posters containing the fullest information to intending Pilgrims.

IS THE SACRIFICE OF HUMAN OR OF DIVINE INSTITUTION?

On a vacation trip to fall, my companion, who, and myself, having eyes and ears on the sun and music of the Falls, I Lewisist, about the noon for Ogdensburg. During remained on deck, enjoy and the scenery of the sky. As evening shed it all, and the sunset crimson came out, steadily as it one, to see their bright mirror of the transparent tario. The chill of the ever, soon forced us to saloon. The following was occasioned by my gain this question: "Captain, is there a in Ogdensburg?"

"Yes; two. But I what hour service is held?" "Surely," said mypanion, "you don't mean ship to-morrow, and to all alone in the Mass?" "I must hear Mass?" "Thank you, you can service in the morning wish, I will go in the evening you be content for one ship under the canopy temple not 'built by I?" "But," I said, "I to-morrow morning, if I able excuse for absence?" "But it is too inconstrated my friend."

"I understand 'the of a substance, percept which undergoes some the act of a priest p and which is thus chang in the name of the con purpose of signifying flections, especially l life and death.' Three fore essential to a sacrifice: firstly, a s ble to the bodily p the outward oblation action of the priest, w a change in the subst to be called a Host, o priest appointed by u on the religious con powering him to act name."

"But all person your explanation of so called, will they?" "Yes. Protestant oles agree substantia tion of it. Moreove determine its meaning sign: a sign, because to the knowledge or vine Majesty, which tuted to honor; and like, the matter of it has not this signifi nature, but because dained and accepted with this meaning stamped paper rep community a certain own nature, but be chosen and appoint binding on the com way sacrifice has be outward substantia the adoration due therefore, is the A cursory examin among the differen beginning shows th already mentioned tial to form the sac case, if the Catho sacrifice thus expla a perfect religious Christ instituted. H His religion, it is the controversy bet and Catholicity, he has not, and does any sacrifice in this tion," said my fel Catholic position is to sustain it by p "Do you admit, men are borne into their inward feeli tions outwardly ar sible?"

"I do." "Do you not highest, holiest, n sentiments of the relations to God preme adoration?" "Yes."

"Now, then," only outward sig these sentiments presented without the public eye,) manner, is—sacrif ward rite or cere tion, may of itself the lower reverer as well as the God's inalienable kneel, prostrate creatures, as the countries does throne, or as Ab angelic visitants balm-tree, diffuse cense, as did the ark of the winged cherubim many of sweet s saints and angels and religious wo

IS THE SACRIFICE OF THE MASS OF HUMAN OR DIVINE INSTITUTION?

On a vacation trip to Niagara last fall, my companion, who was a Protestant, and myself, having feasted our eyes and ears on the sublime beauty and music of the Falls, took steamer at 10 o'clock for Ogdenburg. During the day we remained on deck, enjoying the breeze and the scenery of the land, lake, and sky. As evening shed its shadows over all, and the sunset crimson faded into night, we watched the stars as they came out, stealthily as it were, one by one, to see their bright faces in the mirror of the transparent waters of Ontario. The chill of the night air, however, soon forced us to retire to the cabin. The following conversation was occasioned by my asking the captain this question:

"Captain, is there a Catholic church in Ogdenburg?" "Yes; two. But I don't know at what hour service is held." "Surely," said my travelling companion, "you don't mean to attend worship to-morrow, and to leave me here all alone in the night?" "I am bound by the Mass if in time for it. If you like, you can come with me." "Thank you; I don't care to attend service in the morning; but, if you wish, I will go in the evening. Cannot you be content for one Sunday to worship under the canopy of heaven, in a temple not 'built by human hands'?" "But," I said, "I am bound by the Mass to-morrow morning, if I have no reasonable excuse for absenting myself." "But it is too inconvenient," remonstrated my friend. "Moreover, I do not see why you may not adore God as well on board this vessel as under the roof of a church. May we not pray, and give thanks, and worship in every place?"

"Undoubtedly, with the inward worship of the heart, which may be offered in every place, and under all circumstances; and the offerer we do so the better. There is another kind of worship, which we can offer only where we have an altar, a priest, and a victim, which we have not on board this steamer—I mean worship by sacrifice properly so called." "Sacrifice properly so called?" he repeated. "What do you understand by that?" "I understand 'the outward offering of a substance, perceptible to the senses, which undergoes some change effected by the act of a priest properly ordained, and which is thus changed (or immolated) in the name of the community, for the purpose of signifying God's supreme perfection, especially His dominion over life and death.' Three things are therefore essentially to a true and proper sacrifice: firstly, a substance perceptible to the bodily senses; secondly, the outward offering of the sacrificial substance by the priest, which produces some change in the substance as entitles it to be called a Host, or Victim; thirdly, a priest appointed by authority binding on the religious community, and empowering him to act and offer in its name."

"But all persons will not agree in your explanation of sacrifice properly so called, will they?" "Yes, Protestants as well as Catholics agree substantially in this description of it. Moreover, it is easy to determine its meaning and its constitution. Because it is a sign, an arbitrary sign; a sign, because it leads to the knowledge of the reality which it signifies, which it has been instituted to honor; and arbitrary, because, like the matter of the sacraments, it has not this signification of its own nature, but because it has been ordained and accepted in religious society with this meaning. As the coin or stamped paper represents to the civil community a certain value, not of its own nature, but because it has been chosen and appointed by authority binding on the community, in the same way sacrifice has been set apart as the outward substantial representative of the adoration due to God. Usage, therefore, is the test of its constituent elements as of its signification. A cursory examination of its history among the different nations from the beginning shows that the three things already mentioned are always essentially united to form the sacrificial sign. In any case, if the Catholic can prove that sacrifice thus explained is necessary for a perfect religious worship, or that Christ instituted it as an ordinance of His religion, it is sufficient to decide the controversy between Protestantism and Catholicity, because Protestantism has not, and does not pretend to have, any sacrifice in this sense." "Taking this as the basis of the question," said my fellow traveller, "the Catholic position is clear; but you can not sustain it by proof."

"Do you admit," I went on, "that men are borne instinctively to manifest their inward feelings by words and actions outwardly and adequately, if possible?" "I do." "Do you not also admit that the highest, holiest, noblest and strongest sentiments of the soul conscious of its relations to God are those of the supreme adoration due to Him?" "Yes." "Now, then," I continued, "the only outward sign which represents these sentiments of itself, (that is, when presented without explanation before the public eye,) and in an adequate manner, is—sacrifice. Every other outward rite or ceremony, or act of religion, may of itself be used to manifest the lower reverence paid to creatures as well as the high worship which is God's inalienable right. We may bow, kneel, prostrate ourselves before creatures, as the subject in eastern countries does before the monarch's throne, or as Abraham did before his angelic visitants. We may, like the palm-tree, diffuse sweet odors, burn incense, as did the Jewish priests before the ark of the covenant, and the winged cherubim, or utter 'the harmony of sweet sounds in honor of the saints and angels.' Take away sacrifice, and religious worship has no outward,

enduring, public sign, which by itself expresses adequately and exclusively those high feelings toward the divine perfection which are the most obligatory on mankind individually and as members of society. In this respect Christianity as a worship would be less perfect than Judaism, or even paganism! But retain sacrifice, and then it possesses an enduring, substantial, acknowledged rite, which can be presented to God, and to God alone; which from the very threshold of Eden has set apart and used by all peoples with this signification. Noah and Abel offered sacrifice. Noah and his children, Abraham and Melchisedech, Isaac and Jacob, all the patriarchs offered sacrifice. Job, Tobias, and other holy men, who, thrown among the Gentiles, 'worshiped God as they knew Him,' offered sacrifice. The Gentile nations themselves, seated in the valley and amid the shades of death, did not lose every ray of the primal revelations and usages. With the notion of a Supreme Being, they preserved universally the practice—a fact which goes far to show that sacrifice, if not originally the suggestion, was after the heart of man's rational nature. God Himself appointed the number and the variety, the times and places, the nature and the manner, the objects and the effects of the Mosaic offerings. Here, then, we have the cravings of our rational nature, the morally universal practice of mankind, and the sanction of God in our favor. The number of those who abolished the sacrificial rite weighs only as a little dust in the scale against the countless generations who have used it as the only adequate and worthy mode of worshipping God. Behind these facts as an impregnable fortress the Catholic takes his stand; nor can he be thence dislodged, unless it be positively proven that Christ abolished sacrifice in the new law."

"Oh! the new law," he interposed, "has the sacrifice of the cross, and that suffices it; doesn't it?" "Yes; as an atoning, but not as a continuing sacrifice, unless you suppose it to be perpetuated, which is done only in the Mass. The cross is the atoning, the redeeming sacrifice; and, as such, is as much the property of the patriarchal and Mosaic as of the Christian religion. The argument I have been urging proves the necessity of a continuing sacrifice; that is, which may be offered from time to time, which will supply successive generations with a substantial sign of the homage they owe and ought to pay God, and will be worthy of His infinite majesty, and which will last as long as the religious worship of which it is the perfection and the crown. If sacrifice were only useful as the price of our ransom from sin, then 'the one sacrifice once offered would suffice; and there would be no necessity for continuing sacrifices either in the Jewish or in the Christian system. But it is useful and required for other purposes already mentioned; and these the sacrifice of Calvary unless perpetuated in the Mass, does not meet. View the Protestant and Catholic hypotheses side by side. The former has nothing to satisfy the cravings of the human soul, which looks for an offering worthy of its own feelings and of the Divine Being. It introduces, after five thousand years of the world's history, the startling novelty of a ministry without a priesthood, a worship without a sacrifice, a temple without an altar. It has robbed religious worship of its shining crown, religious society of its brightest and strongest link of union. It presents to view the sad picture drawn by the prophet Daniel of the Jewish temple in the hour of ruin; for once again the rail is pulled up, the sanctuary laid waste, the altar overturned, and confirmed desolation reigns in the holy place! The Protestant can not estimate the benefits and consolations of which he is deprived. But the Catholic in the Protestant temple feels as in the presence of a body from which the spirit has departed. The outward features of worship may be, in some respects, the same as those of his own church, as they were indeed before the uplifting atmosphere of Protestant opinion had yet time to decompose them; but they are cold and lifeless. The tabernacle, in which the Emmanuel of the new dispensation was to have dwelt with his people, is closed. The sanctuary and centre of all life has departed; and nothing but the coldness of death remains! But look at the Catholic remains! How religious worship has its perfection, society its golden bond of union, the typical sacrifices of the old law their complete fulfillment. Here the aspirations and cravings of the human heart, and the claims of God's infinite nature, are satisfied in a Victim of infinite value. Here Christianity has not to bow the head to Judaism, but presents an offering as far superior to the Jewish victims as the reality is to the type, as the substance to the shadow, as heaven is to earth, or God to man. Here there is no opposition to reason and human nature, to universal tradition, or divine authority."

"But the Protestant," interposed my friend, "can show that Christ positively abolished the practice of continuing sacrifices, as you call it. Because Holy Writ speaks only of 'one sacrifice once offered' by Christ."

"Complete the verse," I said, "and you will find the answer to your objection. 'Christ was offered once to exhaust the sins of many.' Does not the passage clearly refer to the atoning, the redeeming sacrifice? Now, we Catholics insist as strongly as you that the rite which you speak of is not, and can not be repeated. But Holy Writ in other places speaks of a continuing sacrifice, which would apply individually to us the fruits of the redeeming sacrifice and would in this sense be its perpetuation."

"Where does Holy Writ so speak?" "In many passages too numerous to mention. Have you ever examined these words of the first chapter of Malachi: 'I will no longer receive a gift at your hands,' which God addressed to the Jewish priests foretelling the future abolition of the Mosaic offerings? The reason assigned is, because in their place would be substituted a sacrifice which could not, like the Jewish vic-

times, be corrupted or polluted by the malice of the priest or of the people, and which would be offered up among the Gentiles in every place from the rising to the setting of the sun. 'For,' says the Lord, 'from the rising of the sun to the going down thereof great is my name among the Gentiles; and in every place there is sacrifice; and there is offered to my name a clean oblation.' This description is verified nowhere in Christianity save within the bosom of the Catholic Church. There only is found a true and proper sacrifice, which the Lord promised would succeed the sacrifice in the temple. There only is found a victim which can not be polluted by priest or people; and that is, the body and blood of Christ under the appearances of bread and wine. There only is found a sacrifice offered in every place from the rising to the setting of the sun. For the sun is ever rising on some part of Christendom, and as it rises the Catholic priests ascend the altar of the church; and thus the 'clean oblation' is being constantly offered, encircling the earth, like the encircling chain of praise and adoration to the great Creator."

"The passage, as you interpret it," said the fellow traveller, "is strong and striking."

"It can be interpreted in no other way. But it is too late now to dwell further on it. I bring it forward to show that the Mass was foretold in the Old Testament. I will point your attention to another passage in which it was foretold. David in his 109th Psalm, and St. Paul in his 7th chapter of his letter to the Hebrews, call 'Christ' a priest forever after the order of Melchisedech. Now, as a priest of that order, (or as the Hebrew has it literally, 'after the thing, the rite, or custom of Melchisedech,') Christ must have offered the characteristic rite or sacrifice of the Melchisedechite priesthood, must He not?"

"I think that is clear from the words. Moreover, it would be strange to call Him 'priest of an order' or of a rite, according to which He never even once offered."

"Very well. But an offering under the appearance of bread and wine was the characteristic of Melchisedech's priesthood. Because, firstly, there is no other rite mentioned in Scripture to distinguish it from the order of Aaron. Because, secondly, it is said, in Gen. 14, that 'Melchisedech, bringing forth bread and wine, for he was a priest of the Most High, blessed Abraham and he ate and drank with him, and he blessed him in the name of the Lord, the God of heaven, the Most High. And he said, 'Blessed be God, the Lord of heaven, who has created the sun, the moon, and the stars; and he has made the heaven and the earth; and he has made the sea and the land; and he has made the sun to shine by day, and the moon to shine by night; and he has made the stars to shine in the sky; and he has made the earth to bring forth bread and wine; and he has made the sea to bring forth fish; and he has made the land to bring forth beasts; and he has made man to dwell on the earth; and he has made all these things for the service of his people; and he has made himself a priest forever after the order of Melchisedech, to offer bread and wine to the Lord, the God of heaven, the Most High.'"

"The tendency to disintegration which has manifested itself in the various sects since Protestantism first came into existence, is shown in the way in which Presbyterianism is split up. American Presbyterianism is divided into no less than twelve separate bodies. One of these sects of a sect known as the United Presbyterians, held a general assembly at Pittsburg, Pa., the other day, for the purpose of taking under consideration the proposition to modify the tenets of 'the United Presbyterians,' so as to make them more conformable to 'modern ideas.' The Presbyterian General Assembly which recently met in New York had set an example which it was thought advisable for the United Presbyterians to imitate. The outcome of the meeting of the United Presbyterian General Assembly at Pittsburg is a determin-

ation on the part of the United Presbyterians to adhere strictly to their special brand of Presbyterianism. They are unalterably opposed to secret societies and insist upon close communion. Besides they refuse to use the ordinary Protestant hymns in their Church services. They lay great stress upon singing the Psalms exclusively. Their opposition to secret societies makes it impossible for a member in good standing to belong to a Masonic lodge, which may explain why some of the members would like to have the anti-secret society feature done away with."

Another variety of Presbyterianism is the Reformed Presbyterian Synod. The distinguishing note of this branch is opposition to the United States Government because the Constitution does not recognize God specifically. The members of the Reformed Presbyterian Synod will not vote, will not enlist in the army or navy, will not serve on juries or accept places under the United States Government, because the framers of the United States Constitution failed to mention God in that instrument. These different varieties of Presbyterianism are suggestive of the innate weakness of Protestantism, which is constantly threatened by the centrifugal forces which are continually operating against unity without where there can be no permanent stability. In marked contrast is the union among Catholics, in matters of faith, throughout the world. However different they may be in the accident of race nationality, language or the color of their skins, they are one in their loyalty to their Spiritual Mother. Knit together through their communion with the Holy See, they present to the world a spectacle of spiritual unity that has always been the marvel of non-Catholics, who have tried to explain it on human grounds."

To us Catholics who believe that the promise of our Lord to be with His Spouse to the consummation of all time, will never fail. It is all simple enough. As we view any one of the sects, such as Presbyterianism which numerically is so insignificant compared with the Universal Church, throwing off still other sects, we have before us an ocular demonstration that spiritual unity is impossible outside of the Catholic Church.—N. Y. Freeman's Journal.

CATHOLIC NEWSPAPERMEN.

There seems to be a popular impression in certain Catholic quarters that the field of journalism is barren of Catholic workers. We mean, of course, secular journalism. This is a mistaken notion. It has been gathered, and which appear frequently in the accounts of Catholic ceremonies. Nothing, however, could be farther from the truth. As a matter of fact, Catholics in large numbers are to be found in the ranks of secular newspapermen. There is not, we venture to state, a single daily paper in any large city of the country which has not some on its staff. Statistics which came to our notice quite a long time ago then showed that over 50 per cent of the newspapermen in the English-speaking world professed the Catholic faith.

This, perhaps, may be a surprise to many, but it was true of the time of which we write, and there is every reason to believe that the number since largely increased. Two questions naturally arise. The first, why, then, do we meet with so many ridiculous mistakes in the dailies concerning Catholic ceremonies? The second, why are there not more of them contributing to Catholic publications? To the first we answer, because the matter is written by non-Catholic pencils, the others not always being available for the particular occasion. To the second we answer, because the compensation is too meagre. The blame, however, for this condition does not rest with the Catholic publishers. It must be shouldered by the Catholic people. If they were more generous with their patronage such would not be the case.

But for the very reason that they effect an indifference to Catholic publications are the Catholic writers precluded from giving their productions to the press. They are in no sense any of the inferior, though in no sense are they the competitors of the Catholic business man and the Catholic reading public do their duty things will change.—Church Progress.

THE JESUITS AND THEIR ACCUSERS.

From the assassination of Henry II., in 1589, to that of President McKinley, in 1901, can the name of a Jesuit be identified, with even a scintilla of admissible evidence, with a single national tragedy? All the same the campaign and march of defamation will go on. "They who have read the numberless apologies published by the Jesuits," says Bayle, assuredly no friend of the order, "and will examine them with fairness, will find such an ample vindication of certain occurrences that every sensible man need refrain from further charges. However, we need only to allege anything against the Jesuits, whatever the imagination inspires, and we can rest assured that the unnumbered multitude will give it a ready credence."

"I appeal to thousands of men," is the challenge of the oracle of infidelity, Voltaire, "who, like myself, were educated by them (Jesuits). Therefore I cannot desist expressing my astonishment that they are accused of teaching a pernicious morality." * * * I make the challenge: there is nothing more contradictory, unjust and disgraceful to mankind than to accuse men of a depraved morality who lead the most austere lives in Europe, and cheerfully go into the face of death in the remotest parts of Asia and Africa. The prayer of St. Ignatius for his spiritual children—"O God * * * grant that they may never cease to be persecuted for Thy greater glory"—is, after all, nothing more than a devout revelation of that most comforting of

benedictions given on the Mount: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for My sake; be glad and rejoice, for your reward is very great in heaven." Persecution is the badge of the Jesuit. From "The Jesuits and Tyrannicide,"—American Catholic Quarterly Review.

CURED BY A MIRACLE.

A nun died in Fall River, Mass., the other day whose life was like a page from a romance of the "ages of faith." This was Mother Marie of Perpetual Help, known in the world as Miss Grace Hanley. Miss Hanley was a native of Boston, a daughter of one of its most prominent citizens, Colonel P. T. Hanley, at one time Colonel of the Ninth Massachusetts Regiment. When three years of age little Grace met with an accident which seriously injured her spine. From this injury resulted a permanent lameness of the back and legs which completely crippled her. The physicians feared deformity and tried every remedy and treatment known to medicine and surgery, resorting even to the most heroic treatment to effect a cure. But all in vain. For seven years she had enlisted in her behalf all the surgical science and skill that money could procure. But her case was apparently hopeless, and nothing that was done seemed to avail.

Meanwhile her mother, a pious woman, had not ceased to petition heaven in her daughter's behalf, and among others who were applied to for prayers for her recovery were the Redemptorist Fathers, who have a magnificent church in Roxbury, known as the Mission church, not far from the home of the Hanleys. In one of his visits to the sick of the vicinity the Rev. Father Rathke, C. S. S. R., of that church, called at the Hanley home and advised a novena at the shrine of Our Lady of Perpetual Help. This was made by all the members of the family, and on the last day of the novena little Grace was carried to the church, where, to the astonishment of the spectators and the intense joy of her relatives, she walked unaided from the pew where she was to the shrine, and laid her crutches before the altar, to be preserved as a proof of the miraculous cure operated in her person. Though urged by her father to ride home in the carriage which brought her to the church, she insisted on walking. The news of her cure spread and the physicians who had attended her testified to the facts. This took place in 1883.

Fitting it was that she in whose behalf such a wonderful miracle had been wrought should later offer her life to God. She joined the Order of Jesus and Mary and labored faithfully as a bride of Christ until her death on June 6.

CATHOLICS AND TOTAL ABSTINENCE.

"Supposing that there were fewer Irishmen and women employed in the liquor traffic, would the race be celebrated in history for courage, forbearance and fidelity less in importance and influence before the world?" asked a recent lecturer. "Are we eager to proclaim to the world that to be engaged in the liquor-traffic is the specific vocation of the sons of St. Patrick? The children of the Island of the Saints were often magistrates, they often were borne away from their homes to prison; often were the chains placed upon them. But this was and remains the glory of the race that they unflinchingly suffered and endured it all for their faith. Shall it now be the distinction and prerogatives of their posterity in America to be arraigned in large numbers after every holiday before the police justice, and sent to prison for drunkenness and brutalities committed in that condition? What are the results to be feared from a larger practice of total abstinence? They may give more to the Church, keep their families in better comfort, afford their children better education, be more at home than in the saloon, or in the hospital, or in jail; relieve some churches and charitable institutions from their indebtedness, and be all around more decent men and women and more useful members of society. Are these things hard to endure?"—Sacred Heart Review.

ST. VINCENT DE PAUL SOCIETY.

Of all Catholic organizations there is none which should appeal more strongly to the Catholic layman than that of the St. Vincent de Paul Society. Its numerical strength in this city compares most favorably with any other place in the country. Yet it is by no means anything what it should be in this respect. A membership of less than thirteen hundred in a city with a Catholic population of more than two hundred thousand is surely not a matter of complacency. The fact that the first conference in the United States was organized in St. Louis fifty-seven years ago should alone keep the membership far in excess of that anywhere else in the country. There are thousands of excellent Catholics in the city who should have their names on its roll. Why they have not is a difficult matter to understand. It is the one Catholic organization which always meets with the warmest welcome and highest praise from non-Catholics of all denominations and which counts among its money contributors even our Jewish citizens. Its work and purpose could not be surpassed, for there is no grander charity than that which it distributes.

If the cause of this neglect is due to a want of knowledge as to the requirements of membership, it would be well for those so situated to attend their parish conference meeting some evening. They will discover, in addition, that the requirements of the organization are very simple, and the duties rather light.—Church Progress.

Praise the sea, but keep on land.

INFIDELITY AND SELF-MURDER.

If one may judge of the progress of infidelity from the terrible increase of the crime of suicide, unbelief is making and having of the souls of many. The days have gone when the controversies between those inside the Church and those outside were conversant with what were supposed to be mere matters of detail and proceeded upon the common acceptance of certain general principles which were called "Christian," as distinguished from "Catholic" on the one hand, and "Protestant" on the other. On all sides it seems to be admitted, by those whose intellectual pre-eminence gives weight to their words, that the Catholic Church is, on the one hand, the real and the only Church of Christianity; and, on the other, that it is the only Church that can offer any effectual opposition to the un-Christian development of "modern thought." Professor Huxley cannot be suspected of any undue bias in favor of the Catholic Church, and yet even he speaks after his manner: "Our great antagonist (I speak as a man of science), the Roman Catholic Church—the one great spiritual organization which is able to resist, and must, as a matter of life and death, resist, the progress of science and modern civilization, manages her affairs much better." The Catholic Church, then, is the recognized exponent of whatever real Christianity exists in the world; and when she is represented as the deadly antagonist of what Professor Huxley is pleased to call "science and modern civilization," so far as "science and modern civilization" (as pursued and cultivated by a certain class, however large or influential, still only a class), are based on "Naturalism."

That the controversy between faith and unbelief joins issue on this broad thesis—that details that often served merely to obscure larger issues have been eliminated—that all the logical acumen and intellectual power that was really formidable have been taken themselves to this last stronghold—all this we regard as highly favorable to the interests of truth, and consequently to the Catholic Church. However struggling parties may sustain desultory conflicts in various parts of the great field of controversy, the main army has marched off—not without sounding brass of drum and shrill blast of trumpet—and entrenched itself in what it deems an impregnable fortress; and on the banner that waves above its battlements is emblazoned the name of—Naturalism. And Naturalism is but modern paganism. The Catholic Church alone can stop the tide of infidelity and save the world from the evils which it washes on the shores of humanity.—American Herald.

A NEW BOOK FOR ONE DOLLAR.

Father Elliott's Life of Christ. The Life of Jesus Christ, embracing the Entire Gospel Narrative, Embodying the Teachings and the Miracles of our Saviour; together with the History of His Foundation of the Christian Church. By Rev. Walter Elliott, of Paulist Fathers, Imprimatur of the Archbishop of New York, New York: The burden of the message which the Holy Father gave to the twentieth century was "Come back to Christ, and it was delivered under such striking circumstances and with such dramatic earnestness and with such dramatic command of the attention of the whole world. It is Christ who has created Christianity, and it is Christianity that has made the modern world. But in an age of material triumphs and of the adoration of the Omnipotent Dollar there is not a little danger of the twentieth century man forgetting Him Who is the Way, the Truth, and the Life, and of substituting for the sweet spirit of religion the gospel of greed and individual exaltation. Leo the Prophet and Seer says there is no healing for the nations but in Christ. There is no solution for the social difficulties that vex us but in a more intimate contemplation of the Man-God, and a closer conformity to His life. In accord with the message of the Holy Father, Father Elliott has prepared and issued his Life of Christ. It is a notable volume of nearly eight hundred pages. It presents the gospel text in full, registered into the running commentary by the author, and there is a wealth of illustration which serves to elucidate the customs and habits that were in vogue when Christ walked among men.

There are many Lives of Christ. Why another? In the first place, we cannot have too many. If any one of them serves to make the incidents of the Redeemer's life better known and His sayings better appreciated, it has a most important reason for its existence. Elliott's "Life" is unique. It is remarkable for its deep devotional tone. It is notable for knowledge which the author possesses of the spirit of Christ. The wonder is how Father Elliott, who has condensed into a missionary career many years of more than ordinary activity, could find the time to prepare so large and extensive a treatise on the character and spirit of Christ as is given to us in these pages. There are no better evidences of the indefatigable industry of the author, as well as of his tender piety and of his profound religious spirit. The work will undoubtedly create for itself a host of ardent admirers, and it is destined to find a permanent place in the literature of the Redeemer.

For sale by Thos. Coffey, CATHOLIC RECORD office, London, Ont. Price \$1.

If a Protestant tourist or missionary goes into some awfully Catholic country and finds churches and clergy few and far between, he writes home about the way the Church is neglecting these poor people. If, on the other hand, he finds the Church well organized and the clergy comparatively numerous, he raises a cry of "priest-ridden." He is bound not to be pleased, no matter what condition presents itself.—Sacred Heart Review.

For the Catholic Record. THE EBBING OF THE TIDE.

The fisher lay on his bed of pain In the cabin by the shore...

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CLXXXXV.

We will pursue a little further the falsehoods, exaggerations, and suppressions of truth, found in the letter of "A Protestant" of Sheguandah.

I am aware that Dom Gasquet insists that the Plot, at least as we know it, was an invention of the government.

The second falsehood is, that the conspiracy was conceived in despair of having another Catholic sovereign.

As Cardinal Bellarmine says, no defence so terrible an intention must ever be attempted; yet, as oppression maketh wise men mad, so it can not be denied that the steady and bloody oppression of nigh half a century might very easily make this small company mad.

There were indeed, a number of intrigues and secret treaties between Charles II. and James II. on the one hand, and their cousin german Lewis XIV. on the other.

When at last an avowed Catholic king came on the throne, in the person of James the Second, the Pope energetically counselled him to live in peace with his people, to respect their laws and to commit no outrage against their religion.

championship of the European alliance against France, which afterwards fell to his Calvinistic nephew; he would have lived and died an honored king of England, Scotland and Ireland; and would have transmitted the three crowns to a succession of constitutional Catholic sovereigns, who with such example and admonition, would probably have been as careful of the rights of their Protestant subjects as the Catholic sovereigns of Saxony, for two centuries, have been of the rights of their Lutheran realm.

Our writer then goes further back, and tells us that Alexander VI., acting on like principles with his successors and predecessors, divided America between Castile and Portugal, as having supreme dominion over the kings and peoples of the world.

Our writer then goes further back, and tells us that Alexander VI., acting on like principles with his successors and predecessors, divided America between Castile and Portugal, as having supreme dominion over the kings and peoples of the world.

This charge, therefore, against the Papacy is even more aggravatedly false than those that precede.

Moreover, as the Spectator points out, this indecent Accession Declaration is wholly superfluous.

Parliament can always make inquiry whether the Sovereign is a Protestant, and if it decides that he has become a Catholic or Greek, it has intrinsic authority to declare the Crown to have passed to the next Protestant heir.

Moreover, if the nation will still have a Declaration, that moved by Lord Llandaff, a Catholic peer, is wholly adequate, namely, that the king shall profess his sincere attachment to the doctrine and discipline of the Church of England as by law established.

Andover, Mass.

Catholics and Heretics. The Bishop of Liverpool has published some very pertinent words on the relations between Catholics and their non-Catholic fellow-citizens, which ought to have quite as practical an application in this country as they have in England.

Whatever allowance you make for the good faith of those outside the Church, that can be no reason for your coming to any true with heresy itself.

There are, however, a number of intrigues and secret treaties between Charles II. and James II. on the one hand, and their cousin german Lewis XIV. on the other.

FIVE-MINUTES SERMON.

The Eighth Sunday After Pentecost.

THE WISDOM OF THE WORLD.

"And the Lord commended the unjust steward forasmuch as he had done wisely; for the children of this world are wiser in their generation than the children of light." (St. Luke xvi. 8.)

The Gospel which you have just heard, my brethren, is somewhat hard to understand at first. Here we have an example of the most flagrant kind of dishonest dealing, and of cheating an employer, and yet we read in the words of the text that "the Lord commended the unjust steward forasmuch as he had done wisely."

And first, we must not make a mistake about the words. We might at first sight easily think that "the Lord" means the Lord Jesus Christ; but it really means the Lord, the master, the employer of the unjust steward, about whom Jesus Christ is speaking.

You see, my brethren, his employer did not praise the steward for his honesty or for his faithfulness, but only for his shrewdness.

This is what Jesus Christ means: bad, wicked people put to shame by the cleverness they show, and the pains they take to gain the riches of this world.

It belongs to the Stories That Never Were Told, this of the McWilliams Special. But it happened years ago, and for that matter McWilliams is dead.

It is an odd sort of a yarn, too; because one part of it never got to headquarters, and another part of it never got from headquarters.

How, for another instance, Sinclair and Francis took the rattly old car reeling into Denver with the glass shivering, and a tire sprung on one of the quarters slaves know that?

Our end of the story never went in at all. Never went in because it was not deemed—well, essential to the getting up of the annual report.

TOBACCO AND LIQUOR HABITS

A. McTAGGART, M. D., C. M., 75 Yonge Street, Toronto.

could have taken the McWilliams Special, as we did, out of Chicago it 4 in the evening and put it in Denver long before noon the next day.

A communication came from a great La Salle street banker to the president of our road. Next, the second vice-president heard of it; but in this way:

"Why have you turned down Peter McWilliams's request for a special to Denver this afternoon?" asked the president.

"He wants too much," came back over the private wire. "We can't do it."

After satisfying himself on this point the president called up La Salle street. "Our folks say, Mr. McWilliams, we simply can't do it."

But none of this would ever have moved the president had not Peter McWilliams been a bigger man than most corporations; and a personal request from Peter, if he stuck for it, could hardly be refused; and for this he most decidedly stuck.

It set master-mechanics by the ears and made reckless falsifiers of previous conservative tramen. It made angry enemies of rival superintendents, and incipient parasites of jolly train-dispatchers.

"My word is out," said the president in his message to all superintendents, thirty minutes later.

It was a newspaper-story that was pretty correct, just the same. They had, to a minute, the time of the start from Chicago, and hinted broadly that the schedule was a hair-raiser; something to make previous very fast records previous very slow records.

Of course the morning papers from the Atlantic to the Pacific had the story repeated—scare-headed, in fact—and the public were laughing at our people's dogged refusal to confront the report or to be interviewed at all on the subject.

The Penalty of a Fast Life. Is paid for by an irritable condition of body and mind, by exhausted energy, poor digestion, unstrung nerves and broken sleep.

THE SUREST REMEDY IS

Allen's Lung Balsam. It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES.

Labatt's (LONDON)

Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y.

UNDoubtedly THE BEST OF BEVERAGES



In Church and at Home

Comfort is Essential

Kelsey Warm-air Generator

ASSURES YOU COMFORT. IT SUPPLIES LARGE VOLUMES OF RICH, PURE, MILD AIR.

CONSUMES ONE-HALF LESS FUEL. has two-thirds more radiating surface, and, being extra heavy, is more durable than other heaters.

The James Smart Mfg. Co., Limited WINNIPEG, MANITOBA. BROCKVILLE, ONTARIO

Gold Debentures!

North American Life 20-Year Debentures may be purchased by either fifteen or twenty annual instalments.

The large assets of the Company offer unquestionable security for its Bond and Policy-holders, and the substantial Net Surplus affords good reason to expect excellent results under its policies.

NORTH AMERICAN LIFE

L. GOLDMAN, Secretary. JOHN L. BLAIKIE, President. WM. McCABE, Managing Director.

Advertisement for BRISTOL'S Pills, featuring a map of North America and text describing the medicine's benefits for various ailments.

train-master, everybody, protested. We were given about seven hours to cover 400 miles—the fastest percentage, by-the-way, on the whole run.

Advertisement for Allen's Lung Balsam, describing it as the surest remedy for colds and bronchial troubles.

Advertisement for SYMINGTON'S COFFEE ESSENCE, highlighting its quality and health benefits.

Advertisement for O'KEEFE'S Liquid Extract of Malt, a Canadian product for various ailments.

JULY 5, 1902. THE McWILLIAMS

Continued from S

Special showed better train itself ever attacked no more. After all the row, it was but they never got Chicago till 4 o'clock.

On the West End we prepared, and at 5 o'clock the train was on the move.

Sitting in the dispatching room, the Harvard, Oxford, Za and a thousand people station waited for the train.

We made it 5.50 a.m. The miles, 136; the schedule was beaten the 126 miles for the 1026.

But nobody paid all this. The mob the ratty, old blin which, with an or the West End?"

Denver, Neighbor to the superintendent. "Is the boy holding out; it's worth holding out; it's worth holding out."

At that moment paper came around the run. He was and, as usual, just ever, he insisted gage-car to tend Williams.

The barricade mounted then a agency pound of door. Immagin door was greatly man, who opened ride as big as editorial nose.

"My grief, tested the inter voice, "don't you up. Our ci

"Get out!" "Why, man, subscription; I "Get out!" I gun; and in a fo down. A curio to hear an edic commandments the moment, it was worth going the coldest plains, boys."

"Talk about who the boy does? man reaches his acts to me as would get away ver."

THE McWILLIAMS SPECIAL.

Continued from Sixth Page.

Special showed better speed than the train itself ever attempted—and he kicked no more.

After all the row, it seems incredible, but they never got ready to leave Chicago till 4 o'clock; and when the McWilliams Special lit into our train system, it was like dropping a mountain into a bunch of steers.

Freights and extras, local passenger-trains even were used to being sidetracked; but when it came to laying out the Flyers and (I whisper this) the White Mail, and the Manila express, the oil began to sizzle in the journal-boxes.

The freight business, the passenger traffic—the mail schedules of a whole railway system were actually knocked by the McWilliams Special into a cocked hat.

From the minute it cleared Western Avenue it was the only thing talked of. Divisional headquarters and car tink shanties alike were bursting with excitement.

On the West End we had all night to prepare, and at 5 o'clock next morning every man in the operating department was on edge. At precisely 3.58 a.m. the McWilliams Special struck its nose into our division, and Foley—piled off No. 1 with the 403—was heading her dizzy for McCloud. Already the McWilliams had made up thirty-one minutes on the one hour delay in Chicago, and Lincoln threw her into our hands with a sort of "There, now! You fellows—are you any good at all on the West End?" And we thought we were.

Sitting in the dispatcher's office, we tagged her down the line like a swallow. Harvard, Oxford, Zanesville, Ashton—and a thousand people at the McCloud station waited for 6 o'clock and for Foley's waddy cap to pop through the Blackwood bluffs, watched him stain the valley maples with a stream of white and black, scream at the junction switches, tear and crash through the yards, and slide springing and panting up under our noses, swinging out of his cab, and look at nobody at all but his watch.

We made it 5.59 a.m. Central Time. The miles, 136; the minutes, 121. The schedule was beaten—and that with the 136 miles the fastest on the whole 1026. Everybody in town yelled except Foley; he asked for a chew of tobacco, and not getting one handily, bit into his own piece.

While Foley melted his weed George Sinclair stepped out of the superintendent's office—he was done in a black silk shirt, with a blue four-in-hand streaming over his front—stepped out to shake hands with Foley, as one hostler got the 406 out of the way, and another backed down with a new Sky-Scraper, the 506.

But nobody paid much attention to all this. The mob had swarmed around the ratty, old, blind-eyed baggage-car which, with an ordinary way-car, constituted the McWilliams Special.

"Now what does a man with McWilliams's money want to travel special in an old photograph-gallery like that for?" asked Andy Cameron, who was the least bit huffed because he hadn't been asked to go for the run himself.

"Make what?" "Denver."

"Denver or the ditch, Neighbor," laughed George, testing the air. "Are you right back there, Pat?" he called, as Conductor Francis strode forward to compare the Mountain Time.

"Right and tight, and I call it five-thirty now. What have you, George?" "Five-two-thirty-two," answered Sinclair, leaning from the cab window. "And we're ready."

"Then go!" cried Pat Francis, raising two fingers. "Go!" echoed Sinclair, and waved a backward smile to the crowd, as the pistons took the push and the escapes wheezed.

A roar went up. The little engineer shook his cap, and with a fliriting, snaking-slide, the McWilliams Special drew slipping away between the shining rails for the Rockies.

Just how McWilliams felt we had no means of knowing; but we knew our hearts would not beat freely until his infernal Special should slide safely over the last of the 296 miles which still lay between the distressed man and his unfortunate child.

From McCloud to Ogalalla there is a good bit of twisting and slewing; but looking east from Athens a marble dropped between the rails might roll clear into the Ogalalla yards. It is a sixty-mile grade, the ballast of slag, and the sweetest, springiest bed under steel.

To cover those sixty miles in better than fifty minutes was like picking them off the ponies; and the Five-Nine breast of the Morgan divide, fretting for more hills to climb.

The Five-Nine—for that matter any of the Sky-Scrapers are built to balance ten or a dozen sleepers, and when you run them light they have a fashion of rooting their noses into the track. A modest upgrade just about counters this tendency; but on a slump and a stiff clip and no tail to speak of, you feel as if the drivers were going to buck up on the ponies every once in a while. However, they never do, and George whistled for Scarborough junction, and 180 miles and two waters, in 198 minutes out of McCloud; and looking happy, cursed Mr. McWilliams a little, and gave her another huff of steam.

It is getting down a hill, like the hills of the Mattaback Valley, at such a pace that pounce the track out of shape. The Five-Nine lurches at the curves like a mad woman, shook free with every fury, and if the baggage-car had not been fairly loaded down with the grief of McWilliams, it must have jumped the rails a dozen times in as many minutes.

Indeed, the fireman— it was Jerry MacElroy—twisting and shifting between the tender and the furnace, looked for the first time grave, and stole a questioning glance from the steam-gauge towards George.

But yet he didn't expect to see the boy, his face set ahead and down the track, straighten so suddenly up, sink in the lever, and close at the instant on the air. Jerry felt her stumble under his feet—caught up like a girl in a skipping-rope—and grabbing a brace looked, like a wise stroker, for his answer out of his window. There far ahead it rose in hot curling clouds of smoke down among the alfalfa meadows and over the sweep of willows along the Mattaback river. The Mattaback bridge was on fire, with the McWilliams Special on one side and Denver on the other.

Jerry MacElroy yelled—the engineer didn't even look around; only whistled in alarm back to Pat Francis, eased her down the grade a bit, like a man reflecting, and watched the smoke and flames that rose to bar the McWilliams Special out of Denver.

The Five-Nine skimmed across the meadows without a break, and pulled up a hundred feet from the burning bridge. It was an old Howe truss, and snapped like pop-corn as the flames bit into the rotten shed.

Pat Francis and his brakeman ran forward. Across the river they could see half a dozen section-men chasing wildly about throwing impotent buckets of water on the burning truss. "We're up against it, George," cried Francis.

"Not if we can get across before the bridge tumbles into the river," returned Sinclair.

in this car for the Sierra Leone National Bank—that's all. Didn't you know that five big banks there closed their doors yesterday? Worst panic in the United States. That's what I'm here for, and five huskies with me eating and sleeping in this car," continued Ferguson, looking ahead. "You're not going to tackle that bridge, are you?"

"We are, and right off. If there's any of your huskies want to drop out, now's their chance," said Pat Francis, as Sinclair slowed for his run. Ferguson called his men. The five with their rifles came cautiously forward.

"Boys," said Ferguson, briefly. "There's a bridge afore ahead. These guys are going to try to run it. It's not in your contract, that kind of a chance. Do you want to get off? I stay with the specie, myself. You can do exactly as you please. Murray, what do you say?" asked, addressing the leader of the force, who appeared to weigh about two hundred and sixty.

"What do I say?" echoed Murray, with decision, as he looked for a soft place to alight alongside the track. "I say I'll drop out right here. I don't like a burning bridge, not if I know it," and he jumped off.

"Well, Peaters," asked Ferguson, of the second man, coolly, "do you want to stay?" "Me?" echoed Peaters, looking ahead at the mass of flame leaping upward—"me stay? Well, not in a thousand years. You can have my gun, Mr. Ferguson, and send my check to 439 Milwaukee Avenue, if you please. Gentlemen, good-day." And off went Peaters.

And off went every last man of the valourous detectives except one lame fellow, who said he would just as lief be dead as alive anyway, and declared he would stay with Ferguson and die with him.

Sinclair, thinking he might never get another chance, was whistling sharply for orders. Francis, breathless with the news, ran forward.

"Coin? How much? Twelve hundred thousand. Whew!" cried Sinclair. "Swing up, Pat. We're ready!" The Five-Nine gathered herself with a spring. Even the engineer's heart qualified as he knew that if only the rails hadn't buckled they were perfectly safe, for the heavy truss would stand a lot of burning before giving way under a swiftly moving train.

Only, as they flew nearer, the blaze rolling up in dense volume looked horribly threatening. After all it was past stopping now, and he pulled the choker to the limit. It seemed as if she never covered steel so fast. Under the head she now had the crackling bridge was less than five hundred—four hundred—three hundred—two hundred feet, and there was another time to think.

With a stare, Sinclair pulled on the track. The McWilliams Special was just a tremendous arrow, shooting through a truss of fire, and half a dozen speechless men on either side of the river waiting for the catastrophe.

Jerry MacElroy crouched low under the gauges. Sinclair jumped from his box and stooped with a hand on the glass crashing around his head like hail. A blast of fiery air and flying cinders burned and choked him. The engine, alive with danger, flew like a great monkey along the writhing steel. So quick, so black, so hot the blast, and so terrific the leap, she stuck her nose into clean air before the men in the cab could rise to it.

There was a heave in the middle like the lurch of a sea-sick steamer, and with it the Five-Nine got her paws on cool iron and solid ground, and the Mattaback and the blaze—all except a dozen tongues which licked the cab and the roof of the baggage-car minutes, and the rest behind. George Sinclair, shaking the hot glass from his hair, looked ahead through his frizzled eyelids and gave her a full head for the western bluffs of the valley then looked at his watch.

It was the hundred and ninety-milepost just at her nose, and the dial read 8 o'clock and fifty-five minutes to a second. There was an hour to the good and seventy-six miles and a water stop of the prettiest miles under ballast anywhere, and the Five-Nine roared then of like a cylinder-press. Seventy-nine minutes later Sinclair whistled for the Denver yards.

There was a tremendous commotion among the waiting engine-men. If there was one there were fifty big locomotives waiting to charivari the McWilliams Special. The wires had told the story in Denver long before, and as the Five-Nine sailed ponderously up the gridiron every mogul, every consolidated, every ten-wheeler, every hog, every switch-bumper, every air-hose screamed an uproarious welcome to George Sinclair and the Sky-Scraper.

They had broken every record from McCloud to Denver, and all knew it; but as the McWilliams Special drew swiftly past, every last man in the yards stared at her cracked, peeled, blistered, haggard looks.

"What the deuce have you bit into?" cried the depot-master, as the Five-Nine swept splendidly up and stopped with her battered eye hard on the depot clock.

"Mattaback bridge is burned; had to crawl over on the stringers," answered Sinclair, coughing up a cinder.

missed the chance of a life-time to die rich, and by Ferguson, who had told the story.

The banker shook hands with each one of the crew. "You've saved us, boys. We needed it. There's a mob of five thousand of the worst-scared people in America clamoring at the doors; and, by the eternal, now we're fixed for every one of them. Come up to the bank. I want you to ride right up with the coin, all of you."

It was an uncommonly queer occasion, but an uncommonly enthusiastic one. Fifty policemen made the escort and cleared the way for the trucks to pull up across the sidewalk, so the porters could lug the kegs of gold into the bank before the very eyes of the rattled depositors.

In an hour the run was broken. But when the four railroad men left the bank, after all sorts of hugging by excited directors, they carried not only the blessings of the officials, but each in his vest pocket a check, every one of which discounted the biggest voucher ever drawn on the West End for a month's pay; though I violate no confidence in stating that George Sinclair's was bigger than any two of the others. And this is how it happens that there hangs in the directors' room of the Sierra Leone National a very creditable portrait of the kid engineer.

Besides paying tariff on the specie, the bank paid for a new coat of paint for the McWilliams Special from ca. boose pilot. She was the last train across the Mattaback for two weeks.

The next issue of this series will appear in our issue of July 19.

An Excellent Project. The Catholic Columbian says: "In California recently a tract of 1,000 acres was acquired by the 'Youth's Directory' for the purpose of establishing under Catholic auspices an agricultural school for boys. The idea is taken from France, where there are forty agricultural institutes under control and direction of the Church. These schools have popularized farming as a means of livelihood and have very much improved the farming methods of the French people. Consequently, France has 10,000,000 of peasant proprietors, while England and Ireland together have less than 900,000. The California project has the cordial approval of Archbishop Riordan."

A REMARKABLE CASE. Told by Mr. Orin Post, of Grumidge, Manitoba.

SUFFERED GREATLY FOR FIVE YEARS FROM RHEUMATISM—DOCTORS AND MANY MEDICINES FAILED TO HELP HIM, BUT HE GOT THE RIGHT MEDICINE AT LAST.

From the Echo, Dominion City, Man. Recently while chatting with a reporter of the Echo, Mr. Orin Post, a well-known farmer of Grumidge, Man., gave the following story of five years of great suffering from that most painful of diseases—rheumatism.

"There are few people, unless they have been similarly afflicted, can understand how much I suffered during those five years from the pains of rheumatism. There were times when I was wholly unable to do any work, and to merely attempt to move my limbs caused the greatest agony. I tried several doctors but they seemed quite unable to cure me. Then I tried several advertised medicines, that were highly recommended for this trouble, but they also failed to bring the longed-for release from pain. As these medicines failed me one after the other, I began to look upon the trouble as incurable, and was almost in despair. At this time some friends asked me why I did not try Dr. Williams' Pink Pills, and I decided to try them at least one more effort to obtain a cure. I knew my case was not only a severe one, but from the failure of other medicines a stubborn one, and I determined that the pills should have a fair trial, so I bought a dozen boxes. I took them according to directions, and before they were gone there was a great improvement in my condition, but I was not fully cured. I then got another half dozen boxes, and by the time the third of them were emptied I had not an ache or a pain left, and was able to do a good hard day's work without feeling any of the torture that had for five years made my life miserable. You may say for me that I do not think there is any medicine in the world can equal Dr. Williams' Pink Pills as a cure for rheumatism. It is several years since my cure was effected, and as I have never since had the least sign of the trouble, I think I can speak with authority."

When such severe cases as this are entirely cured it is not surprising that Dr. Williams' Pink Pills have made such a great reputation throughout the world for the cure of other diseases due to poor blood or other diseases due to poor blood or other diseases due to poor blood.

Only the genuine pill will cure—substitutes never cured anything—and to avoid substitutes you must see the full name "Dr. Williams' Pink Pills for Pale People," is on the wrapper around every box. These pills are sold by all dealers in medicine, or will be sent post free at 50 cents a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

KEEP YOUR EYES OPEN and be sure that when you ask for Perry Davis Painkiller you get just that and nothing else. Use promptly to cure cramps, colic, and other bowel complaints in summer.

USEFUL AT ALL TIMES—in winter or in summer Perry Davis' Vegetable Painkiller will cure all sorts of ailments of the digestive organs which change of diet, change of residence, or variation of temperature may bring about. They should be always kept at hand, and once their beneficial action becomes known, no one will be without them. There is nothing nauseating in their structure, and the most delicate can use them with confidence.

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THOUGHTS ON THE SACRED HEART. How pleasing are the meek of Heart to the Heart of Jesus! Yes, He loves hearts full of sweetness; who know how to bear affronts and injuries without resentment.

IMITATION OF CHRIST. That Grace is to be Hidden Under the Guardianship of Humility. Some wanting discretion, have ruined themselves by reason of the grace of devotion; because they were desirous of doing more than they could, not weighing well the measure of their own weakness, but following rather the inclinations of the heart than the dictates of reason.

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