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LETTERS OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Mr. Thomas Coffey:

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. Its matter and form
are both good; and a truty Catholic spirit
pervades the whole. Therefore, with pleas
greet, I can recommend it to the faithful.
Ressing you and wishing you success believe
me to remain.

Nours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, DEC 14, 1907.

SOCIALISM. In our last article upon this subject, we touched chiefly upon the right of property, which upon principles of Socialism is denied to the individual. Such a theory," says Leo XIII. in one of his encyclicals, " can only turn out to the disadvantage of the laboring classes, for whose benefit it has been invented. It is opposed to the natural rights of every individual human being; it prevents the true purpose of the State, and renders the peaceful development of social life impossible." All branches of modern Socialism deny this right of property. But since there are goods on the one hand, no matter to whom they belong; and since on the other hand, there are wants to be supplied a number of divisions has arisen amongst Socialists. Some seeing that the right of property has two great guardians, religious and civil authority, defending it against, deny all authority. These are the anarchists. Man, in his wild, natural state is good; and it is only by society that he has turned out bad. Authority has not merely ruled and enslaved him, it has corrupted him ; authority, therefore, must be abolished. The quicker it is done, the better; the more violent plished. All that can be granted is that citizens may freely form associations which in turn may federate. This does not admit any legislative power, for every individual is free to withdraw when he pleases from the association or federation. All that this federation a legislative power, although different from the civil power as at present constituted--for they propose to overturn the latter in order that they may start their edifice from the Socialist foundation-no right of property. These semi-anarchists hold all products in common to be divided according to individual necessities. They agree as to the end to be attained, away with auth ority, though they differ as to the means. Some favor more or less violent means, others propose more moderate means. A more moderate form, so far at least as the means to be employed are concerned, is collectivism. According to their theory the State or municipality ought to retain all the means of production; it ought to use and administer these means, and in such a way that there be nothing useless made, but that all the necessities of the citizens be provided for. To the public authority belorgs the duty of distributing the fruits of all the labor of the community, with perfect equality, or according to the labor and merit of each, or thirdly, according to the necessities of each. Thus there are three divisions amongst the collectivists. The portion of goods which each individual receives becomes, in a limited sense, his own private property since it was acquired by labor. It should be consumed and should not be employed to produce anything else, lest it be turned into capital. Another theory, that of Henry George, limits State ownership to land; because, he maintains, land no more than sea or air is capable of being under private dominion. In public interests landholders are not to be disturbed except that their land is to be taxed to the full rent value. This ought practically re-

lieve all other commodities from taxa-

tion as this revenue will nearly, if not

entirely, pay the public expenses.

Hence it has been styled the single tax system. The last system we may notice is not collective ownership but rather the universal and continuous intervention of the State in determining by law the wages to be paid, in undertaking certain industries and in establishing securities for all citizens. It will be seen from these different schools of Socialists that they either abolish all right of property or allow the State to encroach upon it to the extent that its moral power is negatived and its personal rewards and obligations removed. The conditions with which this system in one or other of its Protean forms threatens society are dreadful to contemplate. To do away with authority is to do away with liberty, to replace private by collective ownership is to render the State autocratic, and it is to destroy the home, weaken the marriage tie and destroy family life.

SERIOUS CONDITIONS.

Two important and suggestive articles have attracted our attention both as to the present efficiency of work and as to the race prospect for the future. A common cause which is working its evil in both cases is our reason for as sociating the two under one heading. The former, which relates the decreasing efficiency of the working man's power, comes from a new, enterprising Toronto weekly, the Courier. The latter point, viz., the desuctude of matrimony, is the argument of a pastor who gives figures showing that race decadence is threatening our people by the unwillingness of assuming the responsibility of married life as well as by the small number of children in families. In both cases alcohol is largely to blame. We admit other causes, which bear seriously upon both problems, such as expense of housekeeping, difficulty in raising families under present strain of energy, and the social ebb of the tide against home-life. Love in a cottage may have served its time: it has a very slight hold upon the present laboring generation. Now, taking the things in order, we learn by the Courier that the experience of large employers of labor goes to show that the workingman's efficiency both as to the quality and quantity of work done is twenty per cent. less than it was fifteen years ago. This waste of energy the gentleman attributed to the time spent in saloons during leisure hours and more particularly during the Saturday afternoons. Working men have no work to do at that time. Instead of spending it at home, improving themselves, they gather before the bar, and there they injure their own power of labor, scatter their earnings and blight all future prospects. In the case of married men it may not be so universal: home influence will count for something. But even these men the means, the sooner will it be accom- have much more obligation to wife. c'aildren and home than many of them are in the habit o' fulfilling. There are the unmarried-young, stalwart, strong fellows, the very type of vivor and health. They never turn their thought away from themselves. As long as they have work they have money. The work sesses are the implements of pro is their own, the money is theirs as a duction which are held in common and consequence. They and their employer used at choice. Other Socialists admit are the only two from whom can spring obligations. So far as Church is concerned the obligation is narrowed down to Mass on Sunday. So far as the State goes a vote now and again, and a personal tax, that is all. By not marrying, more is left for selfishness: an unmarried man's time is almost entirely his own, so too is his money. Let us take the figures as given by the pastor of a Catholic Church in New York State. These figures are taken from the census which the priest took by a personal visit to all his families. The number of individuals in the parish was 2,738. There are 300 at least mature men of marriageable age who are single; there are about as many single women. For one parish these figures are discouraging; they show a state which can perhaps be best described as unreasonable selfishness. It will not do to pass the matter over with a laugh or a sneer. The condition augurs very seriously for the future, and bespeaks a race decadence which threatens not only that parish but others; for it is too prevalent. What is the cause? Men say they cannot afford to get married. That we do not admit. We have confidence that a married life is no more costly than a single life. There may be exceptions : but supposing economy on the wife's part, and sobrlety and industry on the husband's part, we think that house keeping can be maintained as cheaply. and much more comfortably than boarding house bachelorhood. Life, no doubt, has to be more simple. Young men must practise temperance for economy's sake, if for no other : and young women should not always be pricing what they really do not need. This good pastor gives some striking

figures about the families which number

altogether 625. In these there are

age, or an average of a little over 1 child to each family. In 98 there are lute assent. It is otherwise with dogme no children; in 148 families there is as practical; for it imposes some action, 1 child; in 108, 2 children and in 97, 3 children. There is a considerable falling off in the number of families having more than 3 children. Thus we have inefficiency in the power of work continually increasing; and again we have the number of workmen decreasing. If the work done is to remain a constant quantity, or as we may suppose, if it is to incresse along with the country, then the ordinary races, who up to the present, have been doing it, will soon be out of the market. Other races will come to take their place. Are the standards of life being lowered along the line? Selfishness and sensuality will tend quickly to open the gates to oriental strangers. What alcohol will not accomplish in paralyzing the working power of our men, socialistic equality and irreligious association will bring about with the ruin of race, religion and nationality in their train.

MODERNISM. Resuming our explanation and synopsis of the theories condemned by this memorable encyclical we approach the Modernist objection to dogma. It is different from the objections hitherto made to dogmas in that it is absolutely radical. Whilst others might protest against the interpretation given by authority to some point, or might maintain that authority had transgressed its limits, these Modernists hold that all dogma has an inherent fault. It is wrong and cannot be made right. It is opposed to the initial activity and the essential attribute of thought; for dogma comes from an external source, whilst thought is necessarily from within. Thought is the only source of its own judgments. The very vitality of our knewledge is so peculiarly our own that it cannot possibly be con ceived except within the profound depths of our own concepts. This is the very law of the autonomy of thought. Any dogma, therefore, which is accounted as coming either from God or from the magisterial authority of the Church is foreign to the normal process of the mind, and, therefore, not only incapable of being demonstrated by reason, not only unscientific in its origin but simply unthinkable. Then there is a second objection advanced by these Modernists, arising from their theory of evolution. This is absolutely and essentially opposed to the immutabillty of dogmatic truth. All is change here, transformation: everything lives continuously by dying unceasingly In the field of human contingencies there is no room for the absolute: it is inacessible. Even truth itself is relative : for it is the fruit and product of life, and is subject to the same modifications and variations. According to the more radical members of this school truth is action, and thus purely subjective; and they go so far as to say that it is the work of the will which they regard as the starting point of all dynamic rational energy in man. This theory would prove the ruin and annihilation of all truth, all dogma, all objectivity, certitude and ven philosophy itself. could this theory harmonize with Cath olic doctrine. Accordingly, the Modernists gave a new explanation to the term dogma - an explanation which was the power of the State. This it they expected would leave them rejected in its continued cry of separafree without incurring any criticism tion of Church and State. It would or censure, whilst it would not internot educate its children in religion. fere with either the autonomy of Now its churches are turned into clubthought or the universal law of evolurooms and its schools into pagan nur tion. A dogma, therefore, was a mere series. Abandoned by the State, deauthentic thought. To consent, therespised by its own children, Protestant fore, to a dogma is to make an autonoism has become a sport for the avaricious mous act of thought, a simple act of Jew and a prey to its own divisions and a thesion, not upon the authority of God or the Church, but as one would do in the case of the presentation of any other intellectual matter. A more delicate point was to reconcile dogmatic immutability with evolution. Modernists make the attempt. They claim first that the immutability of dogma is not absolute. It admits of modifications and reserves as is evident from Church history." This is not enough for evolution. There are dogmas, e. g., the indissolubility of marriage, as well as many others which are opposed to the freedom of these evolutionists. Some fall back upon the Protestant division of dogmas into primary and secondary, the latter being regarded as subject to change and suppression. But all dogmas are equally the object of Catholic faith. To deny one is to deny all. Another path had to be chosen. A dogma, thereupon, these Modernists held, was both speculative and practical: specu lative as to the abstract idea which it presents to the intelligence; practical as to the living attitude it commands. As a thought, a dogma consists of one or more ideas and is a philosophical entity, subject to discussion, follow-

ing the laws of all ideas, suscept

ible of change according to the mental

activity of individuals or of an age,

and not imposing upon the mind absolute assent. It is otherwise with dogme some omission, some determined religious attitude. What it imposes is im posed as a law and direction upon our life. We may take the Real Presence of our Lord in the Blessed Eucharist as an example in which the speculative theory and the practice based upon it are more definite than in many other dogmas. This dogma as speculative oes not prevent a Modernist from explaining it according to his own philos ophical views on substance, accident and transubstantiation, and thus changing his views upon the theory. Its practical work remains fixed, determined by the authority of the supernatural teacher. It is within this subterfage that free thought conceals itself in the hope of guarding the independence of its evolutions and revolutions. This theory, or this Modernism, when laid bare and brought from beneath its rhetorical hiding places is simply the denial of faith and the ruin of the

Church. CHRISTMAS AND THE SCHOOLS. A short time ago the Education Board of New York issued orders that no hymns or carols should be sung in Church. which the Name of Christ or Christmas appears-this at the request of orthodox Hebrews. We live in critical times : things are going fast. Notwithstanding the ruffle which this anti-Christian action has caused, the weak advocates of Public school education accept the situation, bow to the inevitable, and hope that these Jews will not go any farther. Christ driven out of text-books, no essays to be written upon religious subjects, no allusion in Christmas exercises to any religious doctrines-this is the programme Protestants are raising their voice, protesting earnestly but uselessly and inconsistently. They made that bed, they must rest upon it. There is no use of their shouting and howling. The Catholic Church was their example. And the Catholic Church placed religion as the first subject on the school pro gramme, Christ's pictures on the walls, Christ's religion in the teacher's chair, Christ in text book, song and prayer. Protestants would not : their schools would be Christian in a way, but nonectarian. Scene Second-Enter the Jew who sees a picture of Christ on the wall, and taking up a text book finds a word about the Saviour of the worldlooking at the black board sees a Christmas card which the children are preparing. These he will not have. He enters his objection which is respectfully entertained; for the Board of Education, even if it has contempt for poor Catholicism has reverential respect for wealthy Judaism. Where is the non-sectarian school now? The Jew is right-he objects to pay taxes for an institution, which pretending to be non-sectarian, is anti-Judaic, just as well as it is anti Catholic. Where is Protestantism in the latest call to battle? Never better pleased than when the Catholic Church was humili ated and beaten, never so exultant as when the Papacy was stripped of its temporal power, never so loud in boastpurple whilst Catholic Lazarus begged at the door. Protestantism now should feel its error and its weakness. The only support it ever had to lean upon

ROME. We see by our contemporary, Rome, that the municipal affairs of to Eternal City are to be left to the anti-clericals. What may be called the Catholic or clerical party made up their mind to abstain from taking any share in the elections. This plan was adopted in the expectation that these new masters would quarrel amongst themselves, and that their rule, or more correctly speaking, their misrule, would the more speedily make way for a better class. Whether this policy is the wiser one or whether it would not have been better to have fought every inch of ground it is difficult for people at a distance to say. The natural impulse of citizens accustomed to representative Government is to contest a case, and when defeated hope for a change of public opinion. We are free to admit that this fundamental idea is not carried into regular practice in the cities of America. Too often the better classes of men who, from ability, from position, and from their own interests, would be best suited to have charge of a city Government, abstain entirely from interference, attend to their own business and occasionally exonly 832 children under 16 years of liable therefore, to speculative change, press a slight dissatisfaction at their

increasing taxes. There is this, however, about English-speaking people, that whilst they may not be so logical in their life bearing, they are more moderate. They may put up with a good deal ; but there is a limit. Their opponents know it, and being themselves cast in a similar mould are not so inclined to go to extremes. We fail to recognize that the same ballast can be used in Rome. The anti-clerical are not amenable to reason. Their hatred for everything ecclesiastical is greater than their love for the peace of the city. These anti-clericals have certainly given many signs of divisions amongst themselves : but let it not be forgotten they have every time closed their ranks when it was a question of striking the Vatican or plundering the Church. Rome is not like other cities. It does not belong to itself : it belongs to the Catholic world. It may not matter to us how other cities are governed; well or ill, that is their own gain or loss, Rome not so: there, is the light of our life, there, the treasury of our faith, our learning and our taste. If the anti-clericals continue their policy, instead of witnessing amongst them disorder and a broken front, we shall see them pursue to the end their common hatred of God's

DR. SPROULE'S ARMY.

Last week the daily papers informed us that the County Orange Lodge of the city of Toronto " passed, by a large majority, a resolution forbidding the leaders of the order to appear on the platform or in any way assist in the election to political power any member of the Roman Catholic Church."

The report goes on to state that the subject was first mooted in the central district of the Orange Lodge where a resolution was passed along the lines indicated, and this motion came up in the County Lodge some time ago, on the motion of Mr. James A. Macdonald. The debate was long, and at times, rather warm, but in the end it was laid over for a more convenient occasion. It was thought that this motion to lay over was to be the end of the matter, but those who were in favor of the resolution raised it again at a meeting held last week, and when the issue was forced to a vote, Macdonald's resolution was carried by such a big majority that the Chairman, Mr. Joseph Thompson, the City Industries Commissioner, said it was no use counting the yeas."

This was a " pretty dish to lay be fore the King," or, rather before the Grand Sovereign, Dr. Sproule Strange words be these in the mouths of men who, we have ever been told, are the champions of civil and religious liberty, equal rights for all, and special privileges for none. The cat is out of the bag. The Grand Sovereign is in a rage and has flown into print to stem the tide of indignation aroused in the minds of the great mass of Canadians because of the passage of the unlovely resolution of the County Lodge of Toronto. Of course Dr. Sproule knew the cat was on which they base always in the bag, but his spirit has let out. Doubtless he fears that when again addressing the House of Commons on the virtues of Orangeism and Orangemen, he will be subject to ridicule in plenty. More reason than ever is now manifest for all good Canadians to frown down an institution the members of which are only too willing, no matter what their princed matter and stereotyped speeches for the public may contain, to inflict disabilities upon their fellow men because of a difference in religious belief. We may state here, however, that many an Orangeman has only "religious belief," namely, hatred of the Pope and Popery. The man is not worthy to be called a Canadian who would inflict injury upon his neighbor, no matter what may be his creed or color or nationality, and it is not in accord with the fitness of things to call him . Christian.

Dr. Sproule, in his letter to the press, states that "every elector should vote of his own free will for the man he thinks best. If such a rule as was proposed was carried out it would mean a boycott such as was established by Roman Catholics in Ireland, and Orangemen should not pass resolutions such as they would resent if they were passed by Roman Catholics."

The fine hand of the trickster is here visible. The inference the doctor would wish to have drawn is that Catholics in Ireland beycotted their Pro testant fellow-countrymen. He knows this is not true. The boycotting in Ireland was carried on by Protestants as well as Catholics, not against each other as such, but against the tyrannical landlords and their agents.

friends in this world, but how do they conduct themselves at the nour of death, when heaven summons the soul before

THE ANGLICAN CHURCH.

REV. ROBERT HUGH BENSON, SON OF THE LATE ARCHBISHOP OF BURY AND A CONVERT, LECTURES BEFORE GREAT LIVERPOOL AUDIENCE. Rev. Robert Hugh Benson, M. A., of Cambridge, recently delivered a lecture Cambridge, recently delivered a lecture on "The Experiences of a Convert Before Conversion," under the auspices of the Liverpool branch of the Catholic Truth Society, in St. Martin's Hall, Scotland Road, Liverpool. The visit of the distinguished son of the late Archibaton of Cantarham attracted grant bishop of Canterbury attracted interest and the hall was crowde

its utmost capacity.

Rev. Joseph Rigby, vice-chairman of the Liverpool Catholic Truth Society presided. The Rev. Chairman, in a presided. The Rev. Chairman, in a brief opening address, said that it was brief opening address, said that hall and brief opening address, said that it was encouraging to come to that hall and find such a large audience, and expressed the hope that the Catholics of Liverpool would support the society by attending all its public meetings.

Father Benson, who was received with vociferous applause, which was continued for several minutes, said: It has been said that every man has it in him to write one book: at any rate it.

him to write one book; at any rate it is true that every man has it in him to

tell one story and that story is the story of his life. If every man could

tell in detail perfectly the story of his

life it would be worth more than all the

stories of all the fiction in the world put together. Now, I don't intend to tell you the whole story of my life, first because I am not sufficiently satis-fied with it, and secondly because I fied with it, and secondly because I fear that you would be very much bored with it; but what I do hope to do is to tell you, so far as I can, of those steps by which God led me into the Catholic Church. I shall try to describe so far the intellectual resistant. as I can the intellectual position of the members of the Church of England so far as I know it. have been told lately by an Anglican friend that the reason why I became a Catholic was because I never really understood the Church of England at all. Well, that may be exceedingly stupid, but it is not for lack of epportunity that I don't understand the Church of England, for I lived in an Church I ived in it for thirty years, and I was a clergyman in it for nine, concerned I may claim to know some-thing of the Church of England. thing of the Court of England. I don't intend to make fun of it. Members of it have been amongst my greatest friends, and I am thankful that many of them are so still. What it is my intention to speak of towhat is 1 why intention to speak of to-night are those points on which I be-lieve the Church of England to be wrong, those reasons for which I left ber. I know it is very difficult for those who have been brought up in the Catholic Church to understand the position of the members of the Church of England, but I do believe that the Catholic laity can do as much if not more than the Catholic clergy towards more than the Catholic clergy towards the conversion of England, because you know the Anglicans fight shy of the priests. They seem to connect them with gunpowder plots, and to think that they have concealed about them some infernal machine, to associate them with soft slippered listeners at keyholes. But you who live amongst the people they will put more confidence in, and you will find many opportunities for teaching them what we priests cannot, but you will never sucpriests cannot, but you will never suc-ceed in converting the Anglican unless you understand his position, and I ask you, therefore, to make an effort to understand that position, and to-night I want you to put out of your minds the Catholic position which you occupy in order that you may understand what the Anglican position really is. Now, I think we may say that amongst the members of the Church of England three theories, three systems their religious lives. There is first of all the

EXTREME LOW CHURCH. position, secondly the Moderate position, secondly the indersice posi-tion, and thirdly the extreme High Church position. I never passed through the first of these positions, and it appears to me to be one that no educated man could believe in all the teachings of the Low Church party. First, they believe in our blessed Lord Jesus Christ, and they believe that He is the Son of God, that He brought the revelation of God down to earth, and that the book which enshrines that revelation, and which God intends to be the instrument and guardian of His revelation, is the Bible. The Low churchman says: "Here is the Bible. churchman says: "Here is the Bible. Everything that God has revealed is contained in it; therefore, I shall have a clear idea of what the revelation of God is, and I don't want any church or Bishop to teach me. I need not bow or Bishop to teach me. I need not bow my head before any living authority, for here, in the Bible, I have the whole of the divine revelation, and if I only live up to its precepts, I shall be living according to the revelation of God." Now, that is a position which I never held myself, nor can I understand anyone holding it, and although put into such words, such ideas seem to be worthy of more than reflection, when an attempt is made to put them into practice they seem to crumble. A written sentence can never be absolutely final, because it is nearly al-

ways possible to
ATTACH A DOUBLE MEANING
to it, to take 't in more than one sense.
For example, our Lord said: "Go,
baptising all nations," and "Unless a ways possible to man is born again of water, he cannot enter the kingdom of heaven.' Those words are apparently perfectly clear, and yet there are people who, although believing in the Bible, do not value baptism, and say that it is not necessary, that all that really matters is the inward change, the change of heart-Well, if the words of the Scriptures can be taken in so many ways it is obvious that the views of Low churchmen must be contrary, and that there can be no unity in their ranks. On a great num-ber of important questions the Bible admits of contrary interpretations, and herefore unless you have a living authority to declare which is the correct

interpretation you have really NO REVELATION AT ALL.

Private interpretation places men

in a false position, and today in this country a sect for every the year, each professing to religion on the Bible and the Bib and each interpreting it in a manner. Well, the position to have referred is one that I have held and never understood, sibly, therefore, I may have n sented it. Now with reference next position, which I have ca Moderate position, Moderate A believe all that the Low Church lieves. They believe the Bi and believe all that it contains go forther and say that altho Bible contains everything it is Bible contains everything it is actly sufficient that there must authority to interpret it. It that in the early centuries twas interpreted by divine gethat the doctrines of Christian made plain; that all went fa for the first five centuries, then corruptions began to Even in the first century they Rome began to declare that the head of Christendom, as said that this declaration h the whole course of Christiani ambitious people, they say, be voke the saints, to teach a sup reverence towards the sacr such errors began to creep in tianity, and gradually the was covered up and hidden revelation became almost en scured. Then they declare t came a glorious reformation. Church washed her face, t all she had cast off the au the Bishop of Rome, but that changed she was still the ol these, moderately spe

DECEMBER 14, 1907.

by the Moderate Anglicans, this position that I was and brought up. In the which I went, if any theor ligion were taught at all, based on those that I have t and I received the same teac own home. Subsequently I read for Anglican Orders v Vaughan of Llandaff, who w churchman, but who held pa second or primitive theory. his position, and I have gre for him. I was ordained in of England, and I entered into a sphere of work in Es where I remained for two the end of that time my fa my health broke down, a abroad, visiting Egypt and Land. Up to that time I aty doubt had crossed m shake my religious convicti then seemed to me that the cent, respectable theory religion for anyone to hold that I held myself. It wa THE FIRST SHADOW OF

as to whether my position v sound one crossed my mind. ber at Luxor, where I was went out one day for a ride ing through a little much iced standing at the sid the small streets a building mounted by a cross. prompted me to enter. I in a Catholic church, the wretched, and one of the have ever seen, and it wa traordinary thing that it that I felt the first faint to about my religio. Near a a charming Anglican music at which was good gregation excellent. But belonged to the hotel and the impression that the Ch land religion had been t connection with the busin tle Catholic Church in the people, but for and belon people; in which the same octrines of the Catholic taught and practised a ht and practised th world; the same ceremon altar, the same service, th thing. I was struck, a myself then for the first possible that this Churc belong is only the Churc

NOT THE CHURCH OF Well, my conscience v touched, and I tried to c in reality I thought that had crossed my mind wa tation, and indeed ofter was certain that it was of the evil one. I left Holy Land, passing th lem, to the north, and Greece, and from that con In the Holy Land another me, and that was that England appeared to ha position there. Althouwere allowed to celeb munion service in the schismatic Eastern church not permitted to share little Eastern s Catholic priest went altars to say Mass, bu clergyman never. And clergyman never.

claiming to belong to THE TRUE CHURCH that was the same now hundred years ago, tha broken at the Reform continued directly from apostles. Why, then, not a right to offer service upon the altars I felt that my Church that she was not recog was not counted; but assure myself of the s assure myself of the sposition. At Damascus I saw in an English and distinguished Anglican had been received in Church. His name we turin. Well, I had greand I am glad to think him at that time expression. him at that time expre with him, and nothin Damascus I went on must confess that I interested in the Etern at the time I visited through a great domes ing remained in Ro period, I returned to I