

The Catholic Record.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

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.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Ottawa, Apost. Deleg.

London, Saturday, May 25, 1901.

THAT OATH.

A despatch from Melbourne, Australia, says that an overflowing meeting was held in the Town Hall there to hear a lecture on the coronation oath and the King's Protestant declaration, after which the following resolution was enthusiastically carried:

"That with every feeling of Christian good will towards our Roman Catholic fellow subjects, this meeting is convinced that the King's Protestant declaration which has been in use over two hundred years, could not be repealed or altered without endangering the Protestant succession to the throne."

This looks very like what an enthusiastic meeting of Orangemen would resolve, and as the meeting and lecture were evidently a cut and dried affair, it is very probable that it was precisely an Orange gathering. If, however, it was a public meeting of citizens, we can only say that there is more bigotry in Melbourne than we had imagined to be the case. But the bigots will not check the course of the orator, which is moving steadily onward toward the abolition of the offensive oath. One thing is certain, at all events, that the profession of Christian good-will on the part of the meeting is a hollow mockery. It is against the grain of such people that the penal laws of two hundred years ago were repealed at all.

DEATH OF ARCHBISHOP LEWIS.

The death of Archbishop J. T. Lewis of the diocese of Ontario, and Metropolitan of the Church of England in Canada, is announced to have taken place on the Atlantic Transport Line steamer Menominee at 4 o'clock on the morning of May 4th. He had embarked for the purpose of making a trip to recruit his health, as he was seriously ill of pneumonia, contracted through hard labor at his work of visiting the parishes of his diocese. It was his intention first to remain a short time in London, Eng., after which he desired to visit Egypt.

The Archbishop was a distinguished scholar. His studies were completed in Trinity College, Dublin. At the age of seventeen he obtained the gold medal for Hebrew in that institution, winning it from three hundred and eighteen competitors. He was a kindly gentleman and was most zealous in the fulfilment of his Episcopal duties as they are understood in the Church of England, and was well known to and beloved by his diocesans, and especially to the poor to whom he was exceedingly liberal.

He was regarded as a High Churchman, though not obtrusively so, to give offence to those whose preferences were for Low Church practices and doctrines.

His successor as Anglican Bishop of Ontario is Bishop William Lennox Mills of Kingston, but the office of Metropolitan is not attached to the See, and will not, therefore, pass to his successor.

THE PAPAL DELEGATE.

There have been rumors from time to time that MONSEIGNEUR FALCONIO, the Apostolic Delegate to Canada, would be transferred to Washington as Delegate of the Apostolic See to the United States on the departure of Cardinal Martinelli, who is expected to leave for Rome about a year hence.

We cannot pretend to predict whether or not the forecasts are correct, but we can say that His Excellency the Apostolic Delegate has won golden opinions from the people of Canada

during his stay amongst us, and especially from the Catholics of the Dominion, with whom he has been mostly in contact, both for his personal amiability of character, and for the ability with which he has maintained the dignity of the Apostolic See.

The Rome correspondent of the London (Eng.) Daily Chronicle now telegraphs to that journal that the transfer has been definitely arranged at Rome. The daily papers say that this correspondent is a recognized authority on matters pertaining to the Vatican; but this is not really the case. We know by the past that his Vatican intelligence is very unreliable. We cannot positively contradict the present statement, but we may well receive it very dubiously. We give the intelligence, therefore, for what it is worth. The correspondent adds that the Papal Delegation to Canada is to be discontinued after the departure of Mgr. Falconio. All Canadian Catholics would indeed regret extremely if this were to be the case; but we have every assurance that it is a mistake. The Papal Delegation in Canada is intended to be a permanent institution, and only recently the clergy of the Dominion presented to MONSEIGNEUR FALCONIO the handsome residence he occupies in Ottawa. It is most unlikely that the Delegation should be discontinued only a few months after the purchase and presentation of a permanent residence.

We cannot believe this to be the case. The correspondent states that it is owing to the necessity for economy that the Pops has come to this determination; but though we admit that by the Italian usurpation the Holy Father has been left poor, we cannot believe that he is so poor as the correspondent's story would make us believe. At all events, we are sure that there is spirit enough among the clergy and people of Canada to furnish gladly a sufficient salary to a permanent Papal Delegate, if they were made aware that it would be acceptable.

TROUBLES IN SPAIN ENDED.

The troubles which recently occurred in Barcelona, and which lasted some days, and finally had to be suppressed by the military, have now ceased entirely, and the district is no longer under martial law. The Spanish Government has even decided to restore to the inhabitants of the district their constitutional guarantees, the loss of which had created considerable dissatisfaction. Further, Catalonia and the adjacent provinces are to have concessions whereby they will have a certain amount of autonomy in local matters. It is expected that the concessions will go far towards removing the discontent of the people of that portion of the kingdom on account of grievances of which they have been loudly complaining.

Much has been said in the press on this side of the Atlantic concerning the riots which occurred in this part of Spain, and they were held to be an indication that Spain is truly what Lord Salisbury a couple of years ago described it to be, a decaying nation.

The recent riots, however, do not appear to have been of very formidable character, though it is true that this locality is the most disaffected part of the country. It is the home of the Anarchists who are in Spain, and Catalonia is noted as the hot-bed of whatever there is of Carlism still lurking in the breasts of Spaniards. But there is no good reason for believing that either Anarchy or Carlism has any very considerable following among the Spanish people. They are now living peacefully, being remarkably resigned to the condition to which the country was brought by the war with the United States, whereby it was almost entirely deprived of colonies, though there are still a few islands which acknowledge Spanish sovereignty.

The disorders in Barcelona and in parts of the mountainous country in that vicinity do not seem to have been very much more formidable than the riots which are at present going on in Albany, and those with which this our own city of London was troubled a couple of years ago, and during which it was also deemed necessary to call upon the military to restore order, and yet in these instances no one had the hardihood to draw the inference that we are the decaying nations of America.

We confess to entertaining certain liking for Spain, and for the many noble traits of character of the Spanish people, and we sincerely hope that the troubles of that Kingdom may cease once for all and in the present peaceful condition of the country the cultivation of the arts of peace may bring

prosperity to the nation. We have every good reason to believe that this is really the case.

THE HON. S. H. BLAKE AND THE CORONATION OATH.

We reviewed in the last two issues of the CATHOLIC RECORD the so-called "remarkable address" of the Hon. S. H. Blake delivered at the annual convocation of Wickliffe college on May 3. Mr. Blake in that address runs amuck of everybody who is not of his peculiar religious belief: "Father Davenport" of St. Thomas (Anglican) Church, Toronto, Trinity College and its learned provost, the Ritualists in general, but he directs his most venomous shafts against Catholics, re the Coronation Oath, concerning which he warns Protestants not to be too tolerant by consenting to abolish that infamous relic of penal times in England.

But Mr. Blake has not contented himself with his Wickliffe College escapade. He was ably and justly brought to task by the Rev. Dr. Fallon of Ottawa University, who in an interview with a representative of the press took exception to Mr. Blake's utterances regarding the oath taken by Catholic Bishops on the occasion of their consecration, concerning which we have already spoken in our columns. We had not seen, at the time when our editorial was written, the quotation made by Mr. Blake from some document which he professes to have had before him at the moment of his writing, that this oath says:

"By virtue of the keys of binding and loosing given to his Holiness by my Saviour Jesus Christ, he has power to depose heretical kings, princes, States, commonwealths, and governments, all being illegal without his sacred affirmation, and that they may be safely destroyed. Therefore, to the utmost of my power, I shall and will defend this doctrine and his Holiness' rights and customs against all usurpers, specially against the new pretended authority of the Church of England and all adherents, in regard to that they and she be usurped and heretical, opposing the sacred mother Church of Rome. I do further declare that the doctrine of the Church of England, of the Calvinists, Huguenots, and of the others of the name Protestant to be damnable, and they themselves are damned, that will not forsake the same."

"I do further declare that I will help, assist, and advise all or any one of His Holiness' agents in any place in which I shall be, in England, Scotland, Ireland, or in any other territory or kingdom, and shall come to and do my utmost to extirpate the heretical Protestant doctrine and to destroy all their pretended power, legal or otherwise."

Passing over the bad grammar of this literary gem on the front of it, this curious and ridiculous document, bears the ear marks of a forgery. The power to depose kings and suppress commonwealths and States is not, and never was, claimed by the Pops, and there can be no reason imagined why the Bishops of the Catholic Church should be called upon to swear to such a thing. No Bishop or any other personage has ever been called upon by the Catholic Church to take any such oath.

Mr. S. Blake is a lawyer of some repute, and he most probably knows, or at least he ought to know, what any judge would require if he quoted in court a document which he should claim to have before him. His mere affirmation would not be taken, and if he made such a quotation as he makes here, he would be laughed out of court.

It is his duty, at least, to announce with precision, from what document he makes this extract. It is certainly not from the Roman Pontifical, for there is nothing in the Pontifical resembling Mr. Blake's pretended extract. Where then did he get it?

Father Fallon throws some light on the origin of this forgery, which was recently resuscitated from the grave of oblivion by the London (England) Standard. It dates back to the days of Oates the perjurer and informer, and Ware the forger, his associate, and was used by them for the purpose of swearing away the lives of Catholics. Mr. Blake uses it merely for the purpose of perpetrating an offensive, insulting and false oath. We congratulate him on the company in which he is found, and whose characters may be known from the account given by the anti-Catholic historian David Hume:

"Oates, the informer of this dreadful plot was himself the most infamous of mankind. He had been indicted for perjury, and by some means had escaped. He was afterwards a chaplain on board the fleet; whence he had been dismissed on complaint of some unnatural practices not fit to be named. He then became a convert to the Catholics, but he afterwards boasted that his conversion was a mere pretence in order to get into their secrets and to betray them."

There is more to similar effect, but we need not quote it, as this is sufficient to show the reliability of Mr. Blake's witnesses. From one they may all be known.

We were before us the authentic Bishop's oath. We need not quote it at present in full, as it merely binds the Bishop who is to be consecrated to maintain the authority of the Pope, the doctrines and decrees of the Catholic Church, and to preserve Church prop-

erty, except as permitted by Canon Law or by the Pope. There is no mention of any Protestant Church whatever. Such is the oath taken by Bishops throughout the British empire.

Here it may be noted that in other countries there are the additional words: "I will follow up and oppose" (*persequare et impugnabo*) heretics, schismatics, and rebels against our Lord (the Pope) aforesaid, or his successors.

As Dr. Fallon remarks, Pope Pius VI. explained in a letter to the Bishops of Ireland dated 23rd June, 1791, that these words had been maliciously interpreted as a signal of war against heretics, whereas the pursuit and opposition here spoken of refer to their solicitude and efforts to convince heretics of their errors and procure their reconciliation with the Catholic Church. Every scholar will see that this is the meaning conveyed by the words in question, but it requires the Evangelism of a Mr. S. H. Blake to interpret them thus:

"It is their (the Bishops') duty to do away with heretics—that is yourself and myself—and so long as we are done away with, it doesn't matter how—boiling oil or sizzling gridirons."

It is to be added that these words *persequare*, etc., were struck from the oath in the British Isles by the same Pontiff in order not to give offence or even the appearance of an insult, inasmuch as they had been misinterpreted and misunderstood, and they are not used now either in the British Empire or the United States. Surely King Edward VII. should have an equally tolerant and amicable spirit toward his own subjects, as the Pops have thus shown for Protestants who will not admit that they are subjects of St. Peter's successor.

In writing before concerning Mr. Blake we admitted his legal acumen; but the manner in which he adduces forged documents as satisfactory evidence throws some doubt upon the honesty, sharpness and penetration for which we have always given him credit.

The man of pure and simple heart. Through life disdains a double part. He never needs the screen of lies. His inward bosom to disguise.

Beside all this regarding oaths, Mr. Blake makes reference to persecutions said to have been endured by Protestants in some Catholic countries, as Spain, Portugal, the South American Republics, etc. We might retort by showing what Catholics endured during penal times in England, Sweden, Norway, Germany, etc., but all this would have no bearing on the duty now pressing on the British Government to repeal the obnoxious coronation oath. Equally futile are his references to Galileo. As Rev. Dr. Fallon remarks, Galileo cannot be communicated with by letter or telegraph. But his case has been well sifted by historians, and it is perfectly clear that the easy penalties inflicted on him for making a religious dogma of a scientific truth which was then only suspected to be true, though it was neither demonstrated nor demonstrable, are no justification for Catholic disabilities existing in highly enlightened England in the full blaze of the light of the twentieth century.

If the Catholic Church were endeavoring now and in our own country to exterminate the Protestant population, there might be some sense in raking up such a fact as a reason for continuing to insult Catholics; but if we remember aright, it is not very long ago when Mr. Blake himself admitted in his public speeches in St. Thomas, and elsewhere, that the fears of some Protestants regarding Catholic ascendancy, and the tyrannical use of such ascendancy, are quite groundless. It would be a useful object lesson if he would show now that there is some little consistency in his make-up.

LAW AND ORDER VINDICATED.

Recent despatches from various points in the United States appear to indicate that a determined effort is about to be made, or is even now being made, to put an end to the lawlessness and disregard for order which have been rampant there for years.

One of these despatches is from Columbus, Ohio, and has reference to the working of the anti-lynching act passed some time ago by the Legislature of that State.

A negro known as Click Mitchell was lynched at Urbana in June, 1897, and the administrator of his property entered suit against the commissioners of Champaign county to recover \$5,000 under the special statute making the county liable for damages under such circumstances. The court adjudged to the plaintiff the full amount claimed, and an appeal was taken to the higher courts, until it reached the Supreme

court of the state, and in every instance the original decision was sustained. The last appeal was decided on the 15th inst., and the county will be obliged to pay the cash.

If some law to similar effect were passed in other States, it is almost certain the disgrace of mobs of lynchers would be checked, and finally wiped out, for, touching as this law does, the pockets of the people of the county, they would not be so likely to anticipate the course of law by lynching negroes, sometimes on mere suspicion, and at other times when there is not even a suspicion of the victim's guilt, but only a relationship or friendship existing between the unfortunate victim and the real culprit, who escapes punishment.

Another case is that of an Anarchist, Arturo Banaco, who was sentenced at Washington on May 10, by Judge J. H. Watson, to not less than twenty-one nor more than twenty-five years at hard labor in the State prison for attempting to assassinate the Chief of Police, Patrick Brown, of Barre, on December 26th last. Banaco was implicated with a number of anarchists who created a disturbance at a dance of Italians in Barre, and afterward attempted to kill the Chief by shooting at him from an ambush. The Chief was seriously injured, though he afterward recovered.

The Americans are not disposed to be lenient with Anarchists, who have surely no reason even plausible to quarrel with the administration of the law in the United States, where nearly all officials, even to the judges of the lower courts, are chosen by popular votes.

As a universally applicable measure, it seems to us that the American method of procedure is democratic to excess; but this fault is precisely what ought to commend it to the Anarchists. But their object is not democracy, but lawlessness and license. It will be a great step toward keeping Anarchy out of the country when it is well understood that justice will be promptly meted out to them whenever they are caught, and it will be gratifying to all lovers of order to find that this is the case. We hope to hear in the next instance that the nest of Anarchist hornets in Paterson, N. J., will be broken up.

The third case is that of Mrs. Carrie Nation of Topeka, Kansas. This lady is an enthusiast—a fanatic, rather. We have no doubt she meant well, but she was unable to comprehend the magnitude of the evil of private persons undertaking to administer laws of their own manufacture according to their own whims. She was bent upon carrying out her war against the saloons after her own fashion—with hatchets, clubs, and fire arms. Already she has been the direct cause of the murder of one unfortunate woman, a Mrs. Hudson, who was defending her property against the invading crusaders.

Already, also, that lady has been imitated by squads of girls animated by a spirit of emulation of their great model, Mrs. Nation, and there is no knowing how far the imitation might be continued if she were allowed to go through her work without restraint.

The Dowdette women of Chicago also imitated Mrs. Nation in her methods, though they had a very different cause to maintain. Mrs. Nation wanted to put an end to a real evil, the running of grogeries where the law is against the existence of such establishments. But she took a lawless way to end the evil, her excuse being that they were outlawed institutions for the suppression of which even the law makes provision. But the administrators of the law did not suppress them; and therefore she held that individuals ought to do what the law officials neglect.

Mrs. Nation had many partisans in all parts of the United States, who justified her course, and among these was Mrs. Elizabeth Cady Stanton. Still she was a law-breaker, and a nuisance which deserved to be extirpated.

But the Dowdette women had no excuse for demolishing such lawful establishments as drug stores. They were moved by fanaticism alone, believing that all medicines are works of the devil. Such is the power of superstition.

It was believed for a time that Mrs. Nation would be tolerated on account of the fact that she is a woman, as if women ought to be free to do all the mischief they like. But she has been suddenly checked. She has been for some weeks in prison, and she has now been found guilty of saloon-smashing by a jury at Topeka, and she will be heavily fined, and perhaps condemned to imprisonment. Thus, [once] more, law and order are vindicated, and the

saloon smashing nuisance will be abated.

Lastly, we see that justice has been done in the case of Mrs. Nation's followers who murdered Mrs. Hudson. They have been found guilty by a jury of murder in the first degree. This will teach fanatics a lesson by which we hope they will profit. We have not yet learned what sentence will be passed upon them. The persons found guilty in this case are four in number: Andy Wilburn, Sam Thornburg, Joe Turner, and John Wilson. They were tried at Leavenworth, Kansas.

THE LOVE OF GOD.

On this great festival of Pentecost, fifty days after the Resurrection of our Lord from the dead, the Holy Ghost came down upon the disciples. The apostles had been told by our Lord that the Holy Ghost should come upon them in power to fit them to preach the Gospel over the whole earth. And they, continuing altogether in prayer, with the Blessed Virgin and the disciples, waited for the coming of the Holy Ghost.

On Pentecost Sunday there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting; and there appeared to them cloven tongues as it were of fire, and it sat upon each one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak.

The Holy Ghost was given to each of them in this outward, visible, miraculous way for our instruction, that we may understand the office of the Holy Ghost, which is given to each one of us, to sanctify our souls and lead us to heaven.

There are, as you know, three Divine Persons in the Blessed Trinity: the Father, who is our Creator, as we say in the Creed, "I believe in God the Father Almighty, Creator of heaven and earth"; the Son, Who is our Redeemer, as we say, "I believe in Jesus Christ, His only Son, our Lord, Who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried."

Here is the whole work of our redemption and release from the penalty of sin. Then we say: "I believe in the Holy Ghost," Who is called the Comforter and the Sanctifier.

The whole work of our sanctification, the whole spiritual life of our souls, is the work of God; of ourselves we are utterly powerless. We could do nothing worthy of eternal life unless it be by God's help; as Scripture says, "Not that we are able to do anything of ourselves, but it is God who worketh in us both to will and to do." What a glorious thing this is to think of! How glad we ought to be that it is so! If it depended on ourselves we should indeed be miserable, but as it depends on God we need never be discouraged or downhearted.

The Holy Ghost, God Himself, is occupied without ceasing in the work of our salvation. He is stirring up everything good in us. We have a good thought, and we say to ourselves that it has come by chance or accidentally. It is not so; it is the Holy Ghost which has suggested it to us. The Holy Ghost, from morning until night, and in the middle of the night, is constantly making us think of something good. Do you know where He is to be found? Right in our own hearts. We need not look up to heaven to find Him. He is within us. "Know ye not that ye are the temples of God and the Holy Ghost dwelleth in you?"

Then the Holy Ghost sits on His throne, and is ready to give audience to you whenever you seek it. And if you do not seek it, He often seeks you. He says, "Come, my child, away from the world, and all its vain, unsatisfying things, and pass a little time with me. I will fill your soul with good things. Just such good things as you need the most I will suggest to you. If you are discouraged, I will console you; I will put some thought into your mind which will be an answer to all your discouragement. If you are inclined to be proud and hard-hearted, I will show it to you and put gentle and kind thoughts in you; I will make you patient under afflictions and trials. If your burden is too heavy to carry, I will take the weight of it and make you carry the rest with cheerfulness. "Put your confidence in My help, and I will bring you safe through all the various circumstances of life, to your home in heaven."

AN APOSTOLIC HERO!

The Edmonton, N. W. T., Bulletin of a recent date says: The Rev. Father Guillet, Catholic Missionary of the lac Caribou, was a passenger on the train of Wednesday last, going south. He had come to pay a short visit to his Bishop after a sojourn of thirty-five years amongst the Esquimaux. Lac Caribou is west of Hudson Bay on Chesterfield channel. For a period of ten years he had not seen a white man, and for twenty years had not eaten white bread. For the past fifteen years he could procure only three sacks of flour a year, and before that time only one year. The Reverend Father's present trip is the first he has made since he left for the north in 1866, and the object of his present trip was to pay a visit to his brother who resides at Esquimaux. From lac Caribou he travelled by canoe to Prince Albert, where he took the train for the coast. He paid a visit to Edmonton and returns to Prince Albert and the North, where he will resume his interrupted mission to the natives.

THE SEVENTH MYSTERY

On Corpus Christi let us Father Faber write when that "the seventh mystery Blessed Sacrament is its Pro highest culminating point of ritual worship and Catholic In it is expressed the triumph. Our sacraments ceeds around the Church, pomp the poverty of humankind around Him, as the C the human race. It is to feel so keenly He is our we the angels can claim less we. Procession is the faith, which burns in our beams in our faces, and voices tremulous with emotion Laudo Sion bids defiance living world. It is the hope, we bear with us which is on earth already, who has put Himself into it were, in pledge, and so powers of hell to tremble them by shout and song are of heaven, and the adment meanwhile flashing bearable into the terrified of our unseen foes."—C view.

THE INVENTION OF T

The Story of the Recoverer of the World's Stratum of the World's Stratum

May 3rd should be a devotion among Catholics commemorated the discovery of the True Cross, been lost sight of for many years.

Tradition says that when the Redeemer was taken to the Cross, the Cross itself near the place of crucifixion, to prevent the Christians their desired respect to the of the World's Redemption, the great persecutions the Cross remained lost, till after his conversion, Intimus, Bishop of Jerusalem, build a Christian Church of the Holy Sepulchre, at 326 A. D., his mother, though at the time past of age, came all the way to the standpoint to search for it. She found it and two or three hand with nails and the inscription of which latter as to its genuineness is ever been advanced.

But which was the True thought occurred to Macao all three to a lady who in the city and apply the to her recovery. So when of one another then of dueed no result, while that of the third was succeeded mediate cure, that was dection relates, that the True Cross had been eaten sent the nails, the i a portion of the precious stantipole; the rest was stolen, where during a time it was exposed ever for the veneration of This history is verified by ary authors and later Pop appointed a special office and still later Clement VII rank of the festival an office.

In A. D. 614 we are to captured by Chosroes, it was recaptured by Heraclius 1187 to Saladin. Another it was kept entire until when it was distributed falling into the hands of the Moslems.

From the time that was found, the possession has been a high object of communities and in Paulinus speaks of it as our present and a pledge of lasting salvation." So the desire to obtain a particle which exist for some minutes, and yet against the Catholic C number of relics combi fine to make a dozen crosses! This is, of course. De Fleury has cross capable of carrying of an average man about 180,000,000 cub. The combined contents of pieces throughout the world is more than 5,000,000 cub. One thirty-sixth part of the Cross.

A CRITIC OF HIS

We extend an invitation to Mr. Lloyd Jones, of the Church in Chicago, to visit the Catholic Mission in London, to have discovered the actor of the belief he says. "It is pretty race. It has dissected religion until there are ments left. Protestants the United States by its one hundred different creeds and opinions to the last century one of them, in its own becomes a delusion, later becomes a snarl in the religious world a libel because it mis than it represents."

Dr. Jones regards the wonderful institution of the Church as "the greatest of the world." He likes its democratic in striking contrast with the ideal of a church, which "excludes the ignorant as a policeman with a club at the door."