

It produced this...
the account which...
left of this change...
be found in Dodd's...
well as in the "Fifty...
Duke of Brunswick...
of the devotion of...
says, "I made it my...
that, if I were not...
I died, he in the...
I did not doubt but...
until November last...
a cook called the...
Reformation, by Dr...
had been very much...
I had been told, if...
doubts in my mind...
and the description...
sacrifices in the...
d find no cause why...
but for three...
mable ones: 1st...
bounced the Pope...
not give him leave to...
wife and marry an...
ward VI. was a child...
his uncle, who made...
of the church lands...
not being lawful heir...
had no way to...
renouncing a church...
suffer so unlawful...
infectious I cannot think...
could ever be in

son right, and to see, indeed, reason not to, indeed, the Holy Spirit in even if the Reformers, offenders who blasphemously the sacrilegious of trump and against the Holy ordinary in their ma-

with the Protestants that they refuse to ght; especially is gh Church divides. and the Fathers with are are direfully con-conviction. The n of doubt, and de-perishable wreckage

Not so with New-Church History and the Light. For him not dead. He con-son as their mind m he made it his the influence that

What was the use, of continuing the contro-ary position, if but forging argu-er Eutyches, and dvocate against the thanasius and the e my soul with the all I lift up my e. Sooner may forget her cunning, eht, as his who out against a pro-h the whole tribe eys, Latimers and e names of Bram-yllor, Stillingfleet, m the face of the d ought but in love and wor-e was continually and whose musical in my ears and on

intellect; he read antism, and sav e him fight its e-urch of the early s heresies. He Church, under God, history and the Oh! if Protestants at he did!

the relations be- and the people ope I shall never the clergy will be government. This t the government c-tries should be clergy." Cardinal these words, the anquet in connec- of the sil-Mary's Academy, "I want," he ffection, devotion, between the clergy hship Spalding rld has not, I be- n who are more satisfied with d the work which and the priests of "A priest may eith a few bors, es, but the peo-ays make up for

Journalism and controversy," says the transcript. "Yes," Register-Extenu-ism gives e saying that our a good. It is ne. But we no- it is not the dull most frequently lrgely read. When where our princi- fighting for, we undertaker. Even not entirely ght be called 'the atyle of journal-

Echoes and Remarks.

We are glad to see that Rev. Dr. Sedgewick, the veteran Orthodox minister, from Tatamagouche, N.S., is still busy with "Higher Crickets" of his sect. We respect a man like Dr. Sedgewick, for he is sincerely what he is, differences with us to the contrary notwithstanding.

In Russia, says an exchange, one letter out of ten passing through the post is opened by the authorities, as a matter of course; and yet they will tell us that Russia and its czars are wicked people! The Russians are very lucky we should think. Letter-opening is a mean piece of business, a remnant of the Deluge.

The advocates of sugar-coated Catholicism might commit these lines of Viriate to memory: "And thus we find authors the practice make To hold, as infallibly true, The rules they fancy themselves to take And in their own writings pursue." That ugly sore on the face of

The "Holy Ghosts," whose barquentine, "The Kingdom," is now registered by its captain as a pleasure party, are simply heretics like all others. Their founder had as much right as Luther to supplant our Savior. They are one of the most gentlemanly of sects in the bargain. So why be hard on them?

We are glad to see they have a strong "Watch and Ward Society" in Boston to fight the traffic of the unfortunate "White Slave." When are we going to have something like it in Montreal? Catholics and Protestants can, and may, work together along such effective lines of philanthropy.

A rich Bostonian, however, once ordered—it was in the 40's, the days of Know-nothingism—a copy of the Venus of Milo from Rome. The copy duly arrived. It was marble. But the Boston man no sooner got it than he sued the railroad company for \$2,500 for mutilation. He won the suit, too! Bostonians with the sweet brogue were not numerous in those days! Augustus St. Gaudens borrowed the story from a Cornish novelist.

Bishop Richardson, of the Fredericton Anglican diocese, has instituted a conference of Sunday School workers at Rotsay College, with a programme distinctly redolent of a Catholic retreat. Bishop Richardson is a hard worker, and is above and beyond the narrow grooves and petty byways of the joke-sects. The Anglicans are going to pieces in the Maritime Provinces, but it is not Bishop Richardson's fault.

Prince Chun, the regent of the classic land of China, is being asked by delegates of the provincial assemblies to give his people a national parliament. Eight of the delegates are pledged to suicide in the event of a refusal; and they should all commit their queues to the barber, in the case of a compliance with their request.

That plague spot on the face of America, Evangelist (?) King was out in Utah the other day spending his venom, folly and prevarication on the Church. King tells people he was formerly a priest, and that is a barefaced untruth, nothing more or less. There are some fools left in America yet, ready to take King, Sam Blake, Dr. Sproule, and "Adam God" seriously. The principles of the Reformation have let all such humbugs loose in the world. Ontario is, in certain parts, a happy hunting-ground for fakers and mountebanks. Nothing but painful dentistry will extract the last teeth.

At the Edinburgh Conference of the Protestant Missionaries (which conference Rev. Dr. Symonds attended) its chairman, Sir Andrew L. Fraser, K.C.S.I., late Lieutenant-Governor of Bengal, gave the ministers and other delegates some kind advice on the work of making proselytes. He denounced that spirit which explains the unholy presence of Dr. McLaren and the other Presbyterians among the Ruthenians, and, incidentally, gives the death-blow to the Methodist rabble in Rome. He is, therefore, not in favor of indecency using the mantle of godliness.

One good thing will result from the famous contretemps between Fairbanks and the Vatican. The Methodist mission in Rome will be discontinued or allowed to die of financial inaction. In some moment of lucidity, Roosevelt, too, will see what a laughing stock he made of himself! "Celui qui mange du Pape en crève," our French friends say, which, being translated, could mean that Roosevelt will get surprised the

next time he is after honors. Bi-William Taft needed this folly on the part of Roosevelt to fully realize he was President, and not the henchman of Theodoros Ursinus! (Between us!)

What is the Government going to do with Rev. Sanford, the financier of the "Holy Ghosts"? We send a poor fellow guilty of having stolen a dozen of black puddings to jail for six months; and yet Sanford, and others of his ilk, can dupe people into surrendering their goods, chattels, and bank accounts in the name of religious zeal and development. Is Halifax harbor a ballast ground? Is Sanford going to keep up his trickery under the benign protection of the Government? Why is he not suppressed? Surely Canada is not going to be the last port of refuge for humbug. We have sufficient sects already with the Hornerites and Harold Patrick Morgan to match; so, for Heaven's sake, spare us Sanford, the "Holy Ghosts," and all such sacrilegious stamps and nonsense.

MIRACLES.

Some gentlemen, called medical doctors, Dr. Osler in particular, together with two or three Englishmen, have lately spent their wisdom on the world, and the dailies nearly lost some of their editors through the effects of lockjaw. We shall here state some facts very interesting on the question of miracles in general:

The Church is very particular in the matter of miracles; The learned Protestant advocates of Revelation, such as Grotius, Abbadie, Paley, Watson, etc., in defending miracles against infidels, all agree that "Miracles are the criterion of truth."

These Protestant authors observe that both Moses (Exod., iv., 14; Numb., xvi., 29), and Our Saviour (John, xvii., 38; Ibid., xiv., 12; Ibid., xv., 24) constantly appealed to the prodigies they wrought in attestation of their divine mission and doctrine.

The whole history of God's people, from the beginning of the world down to the time of our Blessed Savior, was nearly a continued series of miracles.

To say nothing of Urim and Thummim, the Water of Jealousy, and the superabundant harvest of the sabbatical year, it is incontestable from the Gospel of St. John, v., 2, that the probational pond was endowed by an angel with a miraculous power of healing every kind of disease, in the time of Christ;

Our Savior (Mark, xvi., 17) promised the most remarkable miracle power to His disciples and to the Church of all time;

The Fathers of the Church constantly appealed to miracles as a proof that God was with His Church in all truth.

St. Irenaeus, a disciple of St. Polycarpe, himself a disciple of St. John the Evangelist (Lib. ii., contra. Haer. c. 31) reproaches the heretics, against whom he writes that they could not give sight to the blind, hearing to the deaf, cast out devils, raise the dead to life, as he testifies was frequently done in the Church.

Tertullian (Lib. De Praescr.), speaking of the heretics, says: "I wish to see the miracles they have wrought."

St. Pacian, 4th century, writing against the schismatic Novatus, scornfully asks (Ep. ad Symphor.): "Has he the gift of tongues or prophecy? Has he restored the dead to life?"

St. Augustin often appeals to miracles as proofs of the Church's veracity (e.g., De Utilit. Cred., iv.).

St. Nicetas, 6th century, advises Queen Cleopas (Labbe's Concil., tom. v., p. 835), in order to convert her husband, Alboin, King of the Lombards, from Arianism, to induce him to send confidential messengers to witness the miracles wrought at the tombs of St. Martin, St. Germain, or St. Hilary, in giving sight to the blind, speech to the dumb, etc., adding: "Are such things done in the churches of the Arians? (No wonder all heretics scoff at miracles!)"

Leovigild, King of the Goths in Spain, an Arian, reproached his heretical shops with the lack of miracles on their part (Greg. Turon., bk. ix., c. 15).

The seventh century was illustrated by the miracles of St. Augustin, of Canterbury (Bede, Eccles. Hist., bk. iii., c. 8), wrought in confirmation of the doctrine he taught, and recorded on his tomb; and the doctrine of St. Augustin of Canterbury taught was, even by the confession of learned Protestants (The Centuriator of Magdeburg, Saec. 6, Bale In. Art. Rom. Pont. Humphrey's Jamet, etc.) the Roman Catholic.

In the eleventh century we hear a celebrated doctor, Richard of St. Victor (De Trinit., bk. i.), speaking of the proofs of the Catholic reli-

gion, exclaim: O Lord! if what we believe is an error, Thou art the author of it, since it is confirmed amongst us by those signs and prodigies which could not be wrought but by Thee."

When the Anabaptists, true to his teaching, broke away from Luther, he asked them to show miracles in proof of their teaching (Sleidan).

For further testimony we have Origen (Contra Cels., bk. i), St. Gregory the Wonderworker, (Greg. Nyss. Euseb., bk. vi.); besides the testimony of the Fathers, St. Gregory Nazianzen, St. Chrysostom, St. Ambrose, and of the historians Socrates, Sozomen, Theodoret, etc., miraculous events to which they testify are also acknowledged by Philostorgius the Arian, Ammianus Marcellinus the Pagan, etc.

We could go on multiplying testimony from authoritative sources. Of course, in the present instance, we mean to appeal to believers in Christ not of the Fold. They admit the Gospel and study the Fathers (in a way); they are honest and sincere; so let them see for themselves. Where are the miracles in the sects to-day? When has Protestantism worked a true miracle? Even the devil can show forth a wonder or other, but a miracle, a miracle! "Lead, Kindly Light, amidst the encircling gloom!"

THE BOOK OF COMMON PRAYER.

The Anglicans are very enthusiastic over their Book of Common Prayer. It is hard to blame them, and yet they stole the contents of that godly book from the Catholic Church. We say "from the Catholic Church," and with due reason, for were we to accuse any Anglican in particular of being a Catholic, he would have reason to bring us before the courts, if Protestant apologetics mean anything.

The Book of Common Prayer borrows our definition of a Sacrament.

The first form of Anglican common prayer, in Edward's reign, enjoined the unction of the sick, as well as prayer for them—a loan from us.

Dr. Rennel (Disc. p. 237) pays the Catholic Church an unmeant tribute, by calling his Anglican liturgy "the most perfect of human compositions and the sacred legacy of the first reformers."

Let anyone compare the collects, lessons and gospels, in our Catholic prayer books, with those marked out for corresponding church days in the Anglican Book of Common Prayer, and he will readily be convinced. Both are based on the Missal and Ritual.

The Anglicans hold eviscerated Catholic services; for Holy Mass they have substituted "The Order for Morning Prayer," which ordinance James I. called "an ill-said Mass."

Whatever dignity there is in an Anglican service is due to the remainder of Catholic ritual still kept in it.

We often hear the dailies speak of the "simple, yet impressive funeral rites of the Anglican Church," Stolen glory!

Their celebrants, gossellers, and epistollers are faint reminders of the priest at solemn High Mass assisted by deacon and sub-deacon.

Bishop Grafton and scores of others have purloined nearly the whole of our ritual.

The Anglican order for the making of priests and for the consecrating of bishops is just a truncated mockery of Catholic services.

Although Anglicans are supposed to submit to that commandment of God which prohibits stealing, yet we notice that, although they have plagiarized the Catholic Missal and Ritual, they are not willing to admit their theft. It is ridiculous to hear Anglican prelates praise their Book of Common Prayer as some thing distinctly Anglican.

"BEWARE OF EVIL-WORKERS!" "Professor" Sam H. Blake, general Canadian circus artist, gives "Beware of Evil Workers" as the keynote of a pamphlet on the question of ritualism within the Church of England.

The title of Sam's latest contribution to literature (of a kind) is "An Anglo-Roman Priesthood v. An Anglo-Protestant Laity." The Professor protests especially against the sacerdotal tendencies which he deems obnoxious in regard to "The Lord's Supper," "The Altar," "The Eucharist," "The Consecration," and "Absolution."

One paragraph of the doughty professor's says: "While the Ritualist and the Sacerdotalist seek to make the unwary believe that they have ceased to exist, the periodical outbreak of the rabies that seeks to poison our church shows this not to be the case, and that they had again dropped their muzzles and were ready, when unexpected and therefore unobserved, to persecute the church afresh. The warning of

the Apostle must ever be heeded until the church militant ends in the church triumphant. Beware of dogs, beware of evil-workers."

It is no tribute to the majority of Anglicans that paragraph of the Professor's; no tribute to the High Church ministers either, even if it is plain that the spirit that animates Sam is not love for Anglicanism so much as hatred for Catholicity. The Anglicans have in the ridiculous Blake a two-penny Chiniquy or Luther of their own, or perhaps a penny-boy reproduction of old Jack Knox.

Another says: "They tell you that all differences are removed and that all members of the church should now work together in harmony, and at the same time you are handed a circular for the present season of Lent, which contains—

"Additional Services." "Vespers of the Departed." "Stations of the Cross." "Confessions will be heard, etc (at named hours.)"

"It is a good thing that the people in our church are being aroused to these evils, which are now so widely attacking the Church of England. It is an insult to the intelligence of the true members of our church for these persecutors childishly to cry out 'You did it' when we are simply defending ourselves against the attacks, divisions and treasons caused by a noisy sect who virtually are outside our Reformed Church."

And still there is a serious side to Sam's pamphlet. Even if he knows by experience what the rabies is like, and even if the first High Churchman's little finger is worth the Professor's whole body, yet there is moment to his outcry.

The Anglican ministers are supposed to swear, to the Thirty-nine Articles of Elizabeth, which blasphemous declarations make of Holy Mass, Transubstantiation, the Real Presence, Purgatory, etc., so many abominations. We know, too, that Episcopalians in the Philippines are trying to mislead Catholic Filipinos by alluring them, under false pretences, to alleged Catholic services.

It was a fatal day for Anglicanism when Pusey, Keble, Newman and the others of Oxford undertook to have Anglican ministers study theology and church history. The result was disastrous. Three-quarters of the Anglican clergymen as a result, have little regard left for the Thirty-nine Articles.

But what does a Ritualist think about when he goes to bed, and is alone with God and himself? Are not his doubts discouraging?

The decent Ritualists may be illogical from our point of view, but Sam Blake ought to be consistent with his conscience and either join the Baptists or the Holy Rollers. Pity help the Ritualists, to think that Sam has an authoritative voice in the Synods of Canadian Anglicanism. There is a result of man-made religion in the concrete for you, gentle reader.

THE DEPARTMENTAL STORE CRUSADE.

Have the local governments of our provinces any gumption at all? They impose high taxes on merchants within their jurisdiction, and yet big departmental stores, solid trusts and combined, may send their circulars and catalogues all over the country, thus helping to paralyze business effort, and industry. Why do the provincial legislators not wake up?

What is the good of having Boards of Trade, if all the money is being grabbed by trusts and combines. And, then, just think of it: up to some weeks since, post offices all over some parts of Canada were distributing departmental store catalogues free! Is it any wonder we have Socialism? Is it any wonder thousands of our young men are leaving Canada for the United States? We are getting men from the Western States, but are they selling their American farms? Dakota fields after ten years' rest will be ready for our settlers of to-day, with their Canada-made fortunes—and we shall be in quest of new immigrants.

How do they expect to build up the Maritime Provinces when trusts are sucking millions of dollars out of them? They want money for schools, good roads, and agriculture, and the departmental stores may work riot and ruin! There is twentieth century graft and civilization for you!

Half the "exhorters" and money-makers posing as statesmen in our provincial legislatures should be asked to abdicate. If this century is to be Canada's, let us mean to have it such by electing only competent and wide-awake men to run our provinces and country. The departmental stores have muzzled the press with advertisements.

To acquire mistrust of self we have need only to remember three things—first, how often we have erred in our opinions; secondly how little we have read; thirdly, how little we have studied.—Manning.

CONSECRATION OF WESTMINSTER.

"Most Original Building of Modern Times."

London, July 1.—The great Roman Catholic Cathedral at Westminster was consecrated last Tuesday, and on the following day there was a solemn Te Deum and Mass, sung by the Archbishop in the presence of the Bishops of the Province.

This cathedral—no visitor to London can have failed to observe its tall tower, even if he has not entered the building—has been described as the "most original building of modern times." The expression is true in one sense, if not in another. The idea of building a cathedral in the early Christian Byzantine style is certainly original in these days, but the architecture itself is a faithful rendering of the style in question.

There is much difference of opinion regarding the beauty or otherwise of the cathedral. Some persons dislike it extremely, but the probability is that as time goes on and tones down the rather too conspicuous exterior—it will not take long to do this in London—and the interior is adorned with the mosaics with which it is proposed to cover the walls as those of St. Mark's in Venice are covered, the edifice will be very beautiful and stately.

It was necessary, according to the tenets of the Catholic faith, that the cathedral should be entirely free of debt before its consecration could take place. It was already known two months ago that the appeal made by the Archbishop had had that result. In his "Letter of Thanks," issued on May 1, the Archbishop stated that by the preceding day the whole sum of \$35,000 needed to pay off the deficit on the building fund had been subscribed, and that the cathedral stood free of any debt upon its structure, "a result," he said, "due to the generosity of Catholics of every position and degree scattered the world over."

The movement for the building was begun many years ago, among those chiefly interested being the Duke of Norfolk, the late Lord Petre, and the late Lord Gerard. In 1905 (Cardinal Manning having prepared the site in his lifetime) Cardinal Vaughan took up the work. The late J. F. Bentley was chosen as the architect and the Byzantine style was decided upon, after much consideration, the Cardinal's idea being "that to build the principal Catholic church in England in a style which was absolutely primitive Christian, which was not confined to Italy, England, or any other nation, but, up to the ninth century, was spread over many countries."

The first stone was laid on June 29, 1895, by Cardinal Vaughan, assisted by Archbishop Logue, Primate of Ireland, and many of the Bishops and clergy. The ground was blessed along the lines traced out for the walls and mass was celebrated on the site of the future high altar. By 1899 the outer walls were nearly completed, and the vast transverse arches, 90 feet high and of 60 feet span, were being turned to carry the four domes.

The cost, exclusive of the site, to the end of April was over \$1,250,000. The dimensions of the cathedral are as follows: External—Extreme length, 360 feet; width, 156 feet; height of nave, 117 feet; height of campanile (St. Edward's Tower), 273, and to the top of the cross, 284 feet. Internal—Length, 342 feet; width of nave with aisles, 98 feet; height of main arches of nave, 90 feet, and of the domes 112 feet. The area of the whole building is 54,000 square feet.

The ceremony of consecration was a very remarkable one. It is one of the most ancient in all the ritual of the Roman Church. The relics used in the ceremony were set apart overnight by the consecrating prelate, who had fasted the day before; they were placed on an altar with lighted candles, while the choir chanted matins and lauds in honor of the saints whose relics they were. On the day of consecration twelve crosses were marked on the walls of the church with candles before them, which were lighted at the commencement of the ceremony. This symbolizes the walls of the Heavenly Jerusalem.

The Archbishop and Bishop then went in procession around the outside of the church three times, sprinkling the walls and boundaries with holy water, and the Archbishop then knelt with his pastoral staff at the entrance of the cathedral, saying (in Latin): "Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." The Deacon at the door asked, "Who is the King of Glory?" receiving the reply, "The Lord strong and mighty, the Lord mighty in battle." The door opened, and the Archbishop and assistants entered the church.

The Archbishop then described on the ash-strewn floor of the nave a cross composed of the letters of the Latin and Greek alphabets, symbolizing thus the union of the Latin and Greek churches. Then followed the consecration of the altars; the consecrating priest, marked five crosses on each altar with his thumb dipped in a compound of ashes, salt and wine, the choir chanting meanwhile the Antiphon, "I will go unto the altar of God."

The Archbishop, Bishops and clergy then went in procession around the interior of the cathedral three times aspersing and blessing the walls; the relics were then borne in and deposited in the "sepulchres," or holows in the altar stone, which

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were closed and cemented; the altars were incensed on their five crosses, the consecration crosses on the walls were anointed, and, finally, amid the chanting of the choir, the sanctuary vessels and ornaments were consecrated, and the cathedral thus became a sacred habitation, one vast shrine.

The ceremony was the same as that with which Westminster Abbey was consecrated in the year 1066. Last Wednesday, the day after the consecration, was devoted to the commemoration of the sixtieth anniversary of the restoration of the Catholic hierarchy in England.

Says Catholics Have No Fight With Other Faiths.

"The Catholic does not build schools to fight Protestantism. He has no fight with people of other faiths," declared Right Rev. John J. Glennon, Archbishop of St. Louis, in an address before the National Catholic Educational Association convention at Detroit. His subject was "The Home and the School." Other features of the Catholic national platform, as enunciated by Archbishop Glennon, were the following:

"The Catholic wants no State church. He is opposed to it. The Catholic will never demand one cent from the State to help in Catholic propaganda or as recompense for teaching Catholic doctrine. The Catholic expects that, for secular teaching, the State, if it pays for any, should pay for all." The Pope's benediction was bestowed with impressive ceremony upon kneeling delegates by Monsignor Diomedeo Falconio. The bestowal of the benediction followed the celebration of the pontifical high Mass by Bishop Hartley, of Columbus, O., and an address by Bishop Foley, of Detroit, who in welcoming three hundred priests and as many nuns representing various teaching orders, formally opened the convention. Monsignor Falconio bore a message of congratulation and advice from the Pope.

The delegates, accompanied by Rev. William Ketcham of the bureau of Catholic Indian missions, returned from a trip to the northwest, where he attended the Catholic Sioux Congress at Fort Yates, N. Dak., last week.

One thousand children from the parish schools of the city sang.

Cardinal Gibbons was elected Honorary President and Mgr. T. J. Shahan of Washington, D.C., President General.

WORDS OF CAUTION TO YOUNG MOTHERS

Mothers must keep guard over the health of their little ones during the summer months. Summer is an anxious time for all mothers, but more especially for young mothers. It is the most fatal time of the year for babies and young children. It is then that stomach and bowel troubles come almost without warning, and often before the mother realizes there is any danger the little one may be stricken dead. The mother must take strict caution to keep her little one's stomach sweet and pure and his bowels moving regularly. No other medicine can do this so quickly and thoroughly as this so-called "Baby's Own Tablets." The Tablets should always be kept in the house. An occasional dose will keep baby well or if illness comes on suddenly the Tablets will quickly remove the cause and make baby well and happy. Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.