

Price of Subscription—\$2.00 per annum.  
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Each insertion 50 cents.  
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LETTERS OF RECOMMENDATION.

Ottawa, June 13th, 1905.

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It is a pleasure to find a paper of this kind in this country. Following these lines it has done a great deal of good for the welfare of religion and country, and it is therefore, earnestly recommended to Catholic families. With my blessing on your work, and best wishes for its continued success, I am, Sir, very sincerely, Sir, Yours, DONALD, Archbishop of Ephesus.

APOLISTO DELEGATE.

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

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 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, Sir, Yours faithfully in Jesus Christ, J. D. FALCONIO, Arch. of Larissa, APOST. DELEG.

LONDON, SATURDAY, SEPT. 7, 1907.

GOLDEN JUBILEE.

In another column will be found an extensive report of the Jubilee celebrations which took place in Seaford last week in honor of the Rev. George R. Northgraves. While from all parts of the province congratulations and best wishes have been extended to the Reverend Jubilarian, we deem it a pleasant duty on our own part and on behalf of the readers of the CATHOLIC RECORD to extend to Father Northgraves our sincerest congratulations mingled with sentiments of earnest gratitude. During the twenty years that the Rev. Father conducted this paper as its editor, he has by his erudition enlightened the many, by his calm reasoning convinced the doubting, and by his gentleness won hearts to truth and righteousness. For fifty long years he has ever taken a prominent part in the progress of the Church in Ontario. In the early days of his priesthood, realizing the utmost importance of a religious training in the school he entered the camp as a champion of the Separate school, and his knowledge of the law was such that he was called upon many times to aid in the formation of school boards. To Father Northgraves London Separate schools owe a great deal to-day. Gifted with a richly endowed mind, the good Father was ever ready to defend the infallible truth with the power of great eloquence as well as by a prolific pen. Author of a work which will ever remain as a monument of his ability and mastery in defence of his faith, his name will live forever.

Our personal knowledge of the Rev. Jubilarian prompts us to tell many another of his good qualities, but the well-known humility of our friend bids us be silent. His life work is not yet done—there are many years more, let us hope, of usefulness before him in his good work and may he be spared to influence by voice and pen his fellow creatures, and above all, to continue to do that immense good which a priest of God, such as is Father Northgraves, is calculated to do by his gentleness of spirit, his suavity of manner, his mildness of character and his saintliness as priest. With his many friends then we repeat—God bless you! Ad Multos Annos!

ATTENDANCE AT MASS.

Now that the holiday season is closing and families are returning home a little reflection is not out of place. And although the subject upon which we are entering seems quite remote from pleasure-seeking still it ought to play an important part in any retrospect about summer resorts and their frequenters. It has come to be most common for people to have two homes, one for business and winter, the other for pleasure and summer. Strenuous activity, congested city quarters, have contributed largely to this new state of affairs—not to mention the deep seated affection for freedom and the enjoyment of nature's fairest charms of mountain, stream and sea, as well as her healthful treasures of fresh air and simple life. One thing is too frequently over-looked, the practical convenience for observing the Church's commandment of attending Mass. People seek health and pleasure. They draw both from nature's ever flowing springs. These things have occupied all their time and engrossed all their attention. They had no thought for aught else. The mother

and children were at the resort all the time; and the father spent the Sundays there. What about Mass? Some one may say: "We could not help it, we had a cottage there." Now, good reader, there is no use putting us off so easily. Mass is so sublime an act that pleasure houses ought to be sought where Mass can be attended. Worldliness is not in it where Mass is concerned. We may as well make up our minds to it. We cannot be like other people, for our religion is not like the religion of others. Others may spend Sunday where they wish. It matters not if they miss a sermon or a few hymns. The Mass is far beyond the word of man or the music of the human voice. It is the word of God's word and the sprinkling of the Blood of the Lamb, the song of the Ancient of days. It is the mystery of faith, whose glorious praise and thanksgiving, whose cry of imprecation and atonement, are to heaven and earth the golden ladder of mercy and love. We seek with anxious care the health of body: how often are we careless about the stream of grace from the mountain of God. Parents take a most serious responsibility upon themselves in this matter. Their children are practically exempted from Mass during a great part of vacation. These parents know better. They are by no means the ignorant members of the community. Their means enable them to do what their conscience should forbid. How do they expect their children to attend Mass regularly when these children saw such laxity during vacation? We are not commissioned to teach and have no authority to impose a law. But there is the law, holy and just and converting souls, that we should go to Mass on Sunday: we cannot trifle with it as if it were a mere penal law, or set it aside habitually as inconvenient and interfering with our pleasure. If we do not obey it, we are injuring our own souls and scandalizing our children. Mass is too sacred a trust not to be treasured, too precious a gift to be exchanged for anything temporal.

PROTESTANTISM AND DEVELOPMENT.

We maintain that Catholic truth has not developed. We maintain it for the reason that the Syllabus condemns the opposite view, and also because development of religious truth seems to us contrary to reason. Let us turn over the page, and ask whether Protestantism has undergone any development. This is a different question from the enquiry as to whether any religious truth undergoes development. Protestantism is not truth. It is negation, or at best mere opinion. As such it may vary, and judging by history it has been the subject of many changes. In order to examine the question we must find some central common ground upon which the leading reformers of the sixteenth century stood, then find whether their posterity has veered north or little from that point. Notwithstanding the differences between Luther, Calvin, Anglicans and others, they all agreed in denouncing the Catholic Church. Luther had long before his abandonment denounced the Church as unfaithful to her trust almost from the beginning. There was nothing, according to Calvin, to distinguish her assemblies from those of the Turks. Beza maintained that there was not so much as a trace of the apostolic institution left in her. The English reformers surpassed, if it were possible, the reproaches of their continental brethren. According to the formularies of the Anglican Church, "the whole world had been sunk in the pit of damnable idolatry by the space of nine hundred years and odd." It was the reiterated statement of Cranmer that the pastors and ministers of the Church were the authors of all error, ignorance, blindness, superstition, hypocrisy and idolatry." It was to reconstruct the shattered fabric of the Church that Luther, Cranmer and their confederates were called. The blessings which the Divine Founder had promised were withheld from former generations. Now, however, they were to be granted to these would-be reformers. Men who were more remarkable for broken vows than exalted virtue undertook to restore to the world the pure doctrine of Christianity, to remedy the failure and ineffectiveness of the first. What is to the point most astounding and most scandalous is that whilst the Catholic Church against which such denunciations were delivered has remained and guarded her salutary truth, with the same care, the sects have abandoned, one after another, not only the creed which they first established but any form of faith whatever. Such is the development which has taken place in Protestantism. The very truths which they first professed are rejected and discarded by the greater number of their disciples. All the communities of their formation are in hopeless confusion or open apostasy. Anglicanism is divided

and subdivided. The Westminster Confession of Faith is either entirely ignored or undergoing the development of revision. Rationalism reaps what heresy sowed; and naturalism triumphs where erratic and false superstitions claimed to fight the battle against error and corruption. "Atheism," said a reviewer fifty years ago, "is now fixing its roots in the heart of Protestantism, and in the capital of Protestant Germany, has, under the name of Hegelian philosophy been sowing the seed of deepest hatred against Christianity, age, and against all religion." Protestants using the license granted them by their founders have ventured to question and reject the tenets of revealed religion, and have professed to prove from the Scripture the falsehood of those very doctrines which then were written expressly to reveal. Nothing in the whole circle of sacred truth has been spared or is now respected.

DEVELOPMENT.

Now that the Syllabus has cleared the air of many clouds which growing darker and more lowering threatened the horizon with storm and confusion we may not only be grateful to the Holy See for its foresight and firmness but make a few reflexions upon truth and its development. Truth is the natural term of man's intellectual activity. Where truth is attained there is rest for thought. The mind will no more move away from the centre of truth than the stone from the centre of the earth. Discursive reasoning, the method which the human intellect employs in the acquirement of knowledge, differs tremendously from intellectual intuition by which the pure intelligent creature learns anything. Step by step must the hill of knowledge be climbed. No royal road has ever been surveyed up its rocky heights along which the travelling student might pass without toil and labor. The journey, hard though it may be, is varied and pleasant; its advance is marked by new scenes and broader views. These, however gratifying they are, must not be mistaken for development. Every conclusion may be a new promise for the mind, a stepping-stone by which we can rise to higher things; a statement quite different from the idea that the former truth has developed into the latter. The circulation of the blood was a truth as old as man himself, but not proved or taught till a few generations ago. How could that truth be developed? It might change the practice of medicine; but the theory of the blood is one thing, the practice based upon it is another. The law of gravitation is another example. Discovered by Sir Isaac Newton in the mere falling of an apple from the tree its example contained the law in its entirety, so that gravitation was no development of the falling. It must be the case with religious truth as well. The fact of the Incarnation may be indelibly written in history. It may have turned, and undoubtedly did turn, the current of history. It gave a new impetus to man's activity. It exercised a hallowing influence upon his every thought which it ordered and upon his destiny which it elevated. Yet to apply development to the Incarnation would contradict its essential character. The Word was made flesh and dwelt amongst us. There was a fullness in the mystery which we can never completely understand, a fullness of time, a fullness of power and love and revelation—the like of which the world had never known. Without it there was void, with it there was plenitude. Before it there was expectation, after it there was a richer sharing in the heavenly-brought gifts. Thus it is also with the deposit of truth entrusted to the Church. Pillar and ground of truth the Church remains immutable. Mystical body of Christ she cannot vary her form or change her figure. Her truths may be explained. What was implicit may become explicit. These explanations have frequently been occasioned by the denial either of the particular dogma itself or a direct inference from it. So through the schools questions may be started and agitated for generations without any line of action or the taking of sides on the part of the teaching Church. And when the doctrine is more clearly defined, it is not that any development of the primitive deposit of truth has taken place that the truth has expanded or that any new truth has been evolved out of the old. No new truth has been added to the original deposit left to the apostles, nor has any truth been subtracted therefrom. How else can we explain the continued presence of Him Who is the truth, the way and the life with His Church unto the end of time? The vanity of a few professors may have been pricked by the Syllabus: some critics may cavil at its propositions—truth has been defined by its language and protected by the supreme authority of the Church.

NEWS FROM ROME.

The anticlerical campaign, fomented by freemasonry, both native and foreign, kept alive by the hired press of Rome and elsewhere, carried on by all the lowest elements of Italy, and benevolently winked at by the Government, is producing the fruit that might have been expected from it. The latest proof of this was given on the Feast of the Assumption. Cardinal Merry del Val had then been only a few days in the town of Castelgandolfo, and had driven to the Scots College at Marino, to congratulate the Rector on his jubilee and to consign to him the important papal letter which will be found in another part of Rome. His Eminence was closely followed by the two detectives assigned by the civil authorities to prevent danger to his person; the police of Marino had been notified that he would pass through their town and advised to be on the watch. When the Cardinal's carriage passed through Marino on its way to the college a group of boys evidently trained by their seniors hooted and shouted ribald expressions after him. But that was only a foretaste of what was to come. Two hours later, the Cardinal passed again through the town on his way back to Castelgandolfo from the Scots Villa. His secretary had been warned that there had been signs of mischief in Marino during the interval, and it was decided that the carriage should not go through the principal street of the town but should keep the square from a side street. But at the entrance to the Piazza there was a group of republicans who hailed the appearance of the Cardinal with shouts of "Down with the priests!" "Down with the Vatican!" "Viva the Revolution!" Then the carriage had hardly passed these when a gang of anarchists, armed with knives and sticks, rushed suddenly on the carabiniers were on them in a moment—only just in time, for one of the anarchists was in the very act of aiming a tremendous blow with a heavy stick at His Eminence. It fell instead on the breast of a policeman who had interposed his body between the ruffian and his intended victim—and the force of the blow may be judged from the fact that the unfortunate policeman is now lying in a dangerous condition in the hospital of Marino. None of the aggressors have been arrested so far.

Nulla dies sine scandalo seems to be the motto of the Italian anticlericals, and this week has seen still another calamity sprung on the people of Rome. For many years past a Roman citizen, known throughout the English speaking world, has supported entirely out of his hard earnings an orphanage for boys. Last Tuesday he found his orphanage closed, the boys sent off to a lay institute which has recently been the scene of a real scandal, and himself the victim of a series of disgraceful charges. He was about to start for America on business connected with his profession, but he has decided to remain here instead to defend his reputation in a dangerous case, that in his case the charges are due to the private spleen of an enemy rather than to the work of organized calumny which has disgraced Italy for the last few weeks.

Speaking last week on the paltry figure made by the Government during this outbreak of calumny, insult and violence against religion, we had occasion to refer to the many services rendered by the Holy Father during the four years of his Pontificate to the cause of law and order in Italy. Among the *on dit*s now going the rounds of the press there is one to the effect that the Pontiff has been so disappointed and deceived by the results of his policy towards Italy that he intends to change it. There is no truth whatever in this story. The Pope's policy towards Italy during the last four years has been the only one possible, and it will continue to be the only one possible until the day when the Sonnino and Giolitti, after all their petty makeshifts and their sops and smiles to socialism and anarchy, are bundled out of power to make way for the revolution. The Holy Father never hoped for anything from the Italian Government, and its conduct towards it has been inspired solely by the desire to strengthen the cause of religion and social order. It was this that induced him to relax the non expedit to the extent of allowing and even recommending Italian Catholics in certain specified cases to go to the polls and cast their votes against the organisers of the coming destruction. There is no likelihood whatever that His Holiness will swerve from this course merely because Italian politicians think that Italian anarchy will be smoothed for ever by allowing it full liberty to insult and outrage the ministers of religion from the Holy Father who rules the whole Catholic Church down to the lay brothers who teach small boys the rudiments of letters and morality.

The Eucharistic Congress of Metz closed with a demonstration of faith and devotion which will long be remembered by the good people of that town. It is estimated that thirty thousand persons took part in it, and among them were two Princes of the Church, Cardinal Vincenzo Vannutelli, the Papal Legate, and Cardinal Fischer, Archbishop of Cologne, with four Archbishops, over a thousand priests and religious, and an immense number of societies with banners. Cardinal Vannutelli carried the Blessed Sacrament under a rich baldachin while the old bell "The Mute," usually rung only for sovereigns, boomed out its solemn notes above the multitude. At night the whole city was brilliantly illuminated. The Congress of 1908 is to take place in London, and that of the following year at Cologne.

Of the many important addresses delivered during this Congress there is naturally a special interest attaching to the words of the Holy Father's representative. His Eminence deplored the existence among a certain group of Catholics of a false spirit of modernity, and a false science which boldly pro-

claims the right of every man to analyse and judge the laws of God according to the conclusions of his own unaided intellect. Cardinal Fischer, too, spoke in stern accents against the new movement against the Index with its leaning towards the teachings of Schell, which he said was calculated directly to injure the authority of the Bishops and to undermine the bases of the authority of the Church.

It is a fact that last Sunday week the socialists held a little gathering at Monte Porzio, but you would never have suspected their existence in this most favored spot had you been in the church there last Sunday. There was an unwonted ringing of bells all that morning, not so much to let the people know that something unusual was to take place, for they knew that already, as to over it. And when the bells had ceased ringing all the Monte Porzians crowded into the church and waited eagerly to see the procession leave the sacristy. For it was to be a "messa novella" a young priest's first Mass, which according to the Italian proverb is worth a hundred Masses, and it was to be sung by the Rev. Christopher Madden who had been ordained the day before in the International Church of Santa Maria in Monte Santo in Rome. A beautiful and touching ceremony at which the students of the Venerabili served their companion round the altar, while his vice-Rector, Mgr. Cronin, stood by him as assistant priest from the beginning to the end. And after the Mass was over and the *parroco* had delivered his sermon di circostanza (forgetting two of the most important points of it in his emotion) all the people of Monte Porzio, man, woman and child, crowded round the sanctuary in order to be able to kiss the newly-consecrated hands of the young priest.—Rome.

THE CATHOLIC NEWSPAPER AND THE PUBLICATION HOUSE.

A well known missionary has said: "The newspaper is the catechism of the twentieth century." The missionary, Rev. J. R. Roswinski, S. J., is at present giving a retreat to the diocesan clergy.

The Rev. Father, in speaking of the necessity of the Catholic newspaper in the Catholic home, referred to the declaration of Pope Leo XIII., who said that the Catholic newspaper is a continuous mission in the parish and in the family. The Catholic paper is needed in the Catholic home as a teacher and as an antidote to the calumnies spread too often by the secular press. By the way, the secular newspapers, with their sensationalism and their dishing up of matters that should not be mentioned among Christians, do not enter such homes without invitation via the subscription route. "Those who love danger will perish in it." There is danger to the children in the columns of such papers and there is more or less danger even to the "grown ups" by making them too familiar with vice and causing them to become remiss and careless in their religious duties. "Evil communications corrupt good manners." Since a stone is worn away by dropping water no one should subject the young or even themselves to constant bad influences.

"In these evil days," no Catholic home should be without the regular visits of a Catholic family paper. Father Roswinski admonished the priests to take a deep interest in this important matter and to insist as far as might be on having the Catholic newspaper in every Catholic home.

Catholics do not begin to make the use of the press that Protestants do. "The children of the world are wiser in their generation than the children of light." The ministers become the active agents of their church newspapers. They give to the circulation of such publications their active and persistent co-operation.

There is another matter in which the contrast is to our disadvantage—church publication houses.

In almost every city as large as Cleveland, and even in smaller cities, there are large and well equipped publication houses or at least branches of them. Where is there a publication house in the United States that is controlled by Catholic Church authorities as the others are by Protestant denominations? We know of none. Yet the Catholics outnumber any Protestant denomination four or five times over.

The Protestant publication houses issue books, pamphlets, tracts, Sunday School and Church papers at moderate cost, because in great volume. In this matter we should lead—and we are not even in the race.

Such a publication house would pay financially and the spiritual good that would be accomplished through its press work could not be estimated.

Some one has to move in this matter—some one with authority. The Bishops of a province or the Bishops of the United States could move with effect and with success.

If there be no official movement we expect to make a beginning along these lines in a year or two. In fact, such a beginning is already made. Candidly, however, we would prefer to see such an institution managed by a Church board rather than by a corporation. Possibly when it has been started and proved to be a business success, it might then be taken over by a Church board.

The long talked-of Catholic daily might follow, or even precede the consummation of the Church publication house. Were the priests to secure on an average ten subscribers each, the enterprise could be inaugurated.

The apostolate of the press must have its recognition and place before the Church will have its proper recognition and place. By failure to take advantage of the power of the press, we have gone to the lowest place. We are now entitled to go up higher.

It is well to found hospitals, asylums, etc., but wealth devised to help along the apostolate of the press will be actively, widely and fruitfully strengthening faith, recruiting the ranks and making it necessary to let out the cords of the tent. The trumpet call

can be sounded in no more effective way to the listening multitude.—Catholic Universe.

A SIGNIFICANT INCIDENT.

THREE FILIPINO BABIES BAPTIZED AT JAMESTOWN BY THE APOSTOLIC DELEGATE.

An incident of very great significance, the baptizing of three Filipino babies by His Excellency Donato Falconio, the Apostolic Delegate, took place in the Philippine village on the Jamestown Exposition grounds the other day. It tended to reaffirm the thoroughly Catholic character of the Filipino people and their desire for the religious observances of the Catholic Church and for none other.

The Apostolic Delegate was assisted in the ceremonies by a retinue of Bishops and clergy, and everything was done according to the rubric requirements. Archbishop Glennon, of St. Louis; Bishop Donahue, of Wheeling; and Rev. A. P. Doyle, rector of the Apostolic Mission House, Washington, and Rev. Louis Slickney, the secretary to the Delegate, were the sponsors.

The colony at the Philippine village is made up of representatives of different tribes under the immediate care of the Government. The children baptized were born since the Philippines left the Far East, one on the ocean and the others since their arrival at Jamestown. The names selected indicate in some sense the place of birth. James Pacific was born on the ocean, Patrick Henry and Maria Pocahontas were born within the confines of the Old Dominion of Virginia. The mothers took occasion of the visit of the Apostolic Delegate to ask that the children be baptized by him, and that special favor was granted them.

It was an interesting scene, and it is hoped that photographs of it have been preserved, to witness the gathering on the raised platform, the centre figure of it the representative of the Holy Father, an army officer interpreting the questions of the Delegate to the mothers of the children and the American Bishops and priests confirming the proprieties of the ceremony by their presence.

After the baptism was over the godparents took out their purses to make an offering, so strong is the influence of habit, but they were instructed to put the five-dollar bills in the hands of the infants, a practice evidently very pleasing to the mothers of the children, but one that would not receive the entire approval of the parish priests of the Philippines or anywhere else if it were to become an abiding custom.

The Filipino took occasion, too, of the visit of the Delegate to ask that they have Mass, and arrangements were readily and easily made for Mass in the Exposition grounds by transferring Chaplain O'Keefe to the squadron of his regiment that was on duty at the exposition. — Philadelphia Catholic Standard and Times.

LOVE OF GOD AND NEIGHBOR.

CHARITY THEME OF CARDINAL GIBBONS' SERMON AT VATICAN SITE.

Southampton, N. Y., August 11.—Cardinal Gibbons, who is spending two weeks at the home of Rev. Francis J. O'Hara here, spoke in the Church of the Sacred Hearts of Jesus and Mary to-day to a large congregation. His text was the Gospel of the day, relating the parable of the Good Samaritan. He spoke in part as follows:

"If we ask ourselves what is the substantial reason for that love and veneration for Jesus Christ which is held, we find it is not alone for the miracles He wrought, nor for the great passion He shed for us, but for the love which He showed to all men while in the world. Of all the episodes in his life, none is as strong as that of the lesson of to-day. Tenderness of heart and sympathy are the dominant notes in the character of Jesus Christ. We never find Jesus Christ exercising the vigor of justice upon men when He was in the world, but He always dispensed mercy on the way.

"The miracles of Christ always served some beneficent end. He gave hearing to the deaf, speech to the dumb, sight to the blind. He brought the dead to life, and greater than that, He raised men from spiritual death to spiritual life. Charity knows no nation, no religion, no color. True charity does not look at the color of a man's skin, nor at his religion, nor at his nationality, but treats all men as brothers.

"We are social beings. We are destined necessarily for society. No man is sufficient unto himself. The bonds of social intercourse bind us all together in one organization, and the eye cannot say to the hand, 'I need not thy help,' nor, again, the hand to the feet, 'I have no need of you.'

"I care not how rich a man is. He may have all the wealth of a Vanderbilt or of a Rockefeller, but he is poor indeed if he has no one to take him by the hand and call him friend. What would it profit you to own all the coal in the mines in Pennsylvania if you had no help to mine it for you? What would it profit you to own all Manhattan Island if you had to live there all alone with no hand to clasp your hand? Such is the necessity of our nature that mutual co-operation is necessary for our existence. Do not say to me, 'What have I to do with my brother? Am I my brother's keeper?'

"What would have become of us a thousand years ago if Christ had said, 'Am I my brother's keeper?' You should imitate the Master and the apostles, and be your brother's keeper. It is true that you cannot imitate the Master by giving speech to the dumb and sight to the blind, but you can perform a better work in the sight of God by serving others. The best thing that comes into your life is the fact that you love, the fact that you serve, the fact that you obey."

On Easter Day, that Sacred Heart began to beat anew for me. And for nineteen hundred years since then, it has never ceased to beat for me, till this morning's Holy Communion brings it with its faithful love into my breast.

MEMBER OF THE ENGLISH INCONSISTENCY OF ENGLAND AS REGARDS SACRIFICE.

Nearly a dozen years Hon. Augustine Birrell, Chief Secretary of Ireland, Nineteenth Century article, which is doubly view of recent happenings.

"The English Church, formation, celebrated the same fashion, though cal language, as it has celebrated in Notre Dame the English Church, as the Reformation, continue the Mass after the same with these same intentions before? If yes, to the on the quarrel with the layman the quarrel with the ban of the Pope's Cardinals, will seem but matters to which it is the slipp. Our quarrel will of respectable antiquity had hers. But if not, the layman will be puzzled, leaning to sacrilege, mental theory of religion will grow distraught and distracted. Nobody would of vulgar fanaticism reverently of the Mass. tion be, indeed, the one which the whole creature miracle of the altar may restful shadow cast of thirst land for the he is apt to be discouraged, told that everything is interesting happens long ago, in a chill history ever much there may be alive to many minds in millinery and matters—the merriment of person found mighty offensive whether any poor sinner (not being a paid agent Alliance) ever with ignorantly, and it the languid curiosity of Communion service, a Catholic ritual, without

It is the Mass that makes the difference, so subtle, perceptible, between a Catholic and a Protestant one, betw Edinburgh, between Here, I believe, is on fields of the future. The church allow its fatherly full faith to be at large? subject? Already the ordinary indications Some church folk of on ing cannot bring them the churches devoted to In the selection of us has long become impo beforehand the doctrine as a consequence of the ritual maintenance clergy. This is not the preface, as a Catholic the Oratorians to the altar, in some church obedience there is visible sacrifice; in the same ostensible profession of mystery made. It is impossible a mystery so tremendous attractive, so intimate faith, so vouchered for of saints, can be allow another hundred year in a Church we herself to be the gnat. If the inquiry, what Reformation? were to lie in mind and will, further participation sacrifice, it will be people to resist the change so great bro of English Church transfer of church body to another and forth the new Church been exposed to sub been required to sub of existence totally any working definition authority or Church Philadelphia Catholic Times.

EXCHANGED STAND.

FORMER SCOTCH PRIEST TEL HOW HE BECAME HIS GRATITUDE.

Rev. John M. C. Presbyterian parish, Hebark, has just the Archbishop of Toronto of Croy, an illustrious parish in the Charleson was con about six years ago, an extremely interesting event. After his Church he went several years stud College. He received in the Church of St. the hands of Cardinal of Rome, on Emba- 1904; and sa St. Andrea delle F Church of medi altar of Our Lad Conception, which sixty-five years a conversion of Alp bigoted Jew, thro the Immaculate altar. In Father sermon to his new scribed the circum his conversion. "Thankfulness are far and wide: shadow He hath stance; instead of notions of Proteste mon divine faith; doubt He has giv tainty."—Philade and Times.