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Author of " Mistakes of Modern Infidels."

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When subscribers change, their residence it.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, February 17, 1900.

PRESBYERIANISM DECLINING

The Observer, one of the chief organs of American Presbyterianism, bewails sadly the gradual but sure decline of that denomination during recent years. The number added to the Church has grown smaller for each successive year, having been 75 000 in 1894 and having fallen to 48,000 in 1899. The net gain reported to the assembly each year has diminished to a still more remarkable degree, having been 27,000 in 1895; 21,000 in 1896; 17,000 in 1897; 15 000 in 1898 and 8 000 in 1899. This shows the abandonment of Presbyterianism by many, and it is believed that the great majority of those who have abandoned that denomination have become agnostics. Many have also left the other Protestant denominations for agnosticism.

DECLINED TO INTRUDE.

The Protestant Bishop of Milwaukee was recently requested by the House of Bishops of the Protestant Episcopal Church to go to Puerto Rico to oversee the missionary operations of the Episcopal Church on that island. He has very properly declined the appointment, as, even according to the principles of Episcopalianism or Anglicanism, the intrusion of another Bishop into a diocese already existing, and having an undisputed jurisdiction, is contrary to the laws of Christianity.

The Anglican Church itself would not deny that the Bishops of PuertoRico hold their office in accordance with canon law, and another Bishop would be only an intruder. As the Bishop of Milwaukee is reputed to be of very High Church tendencies, it is probable that these considerations influenced him in reaching his decision.

A BEAUTIFUL COMMEMORA TION.

In memory of the nineteen centuries of the Christian era which will be completed with this year, the International Committee of Solemn Homage to Jesus our Redeemer have determined to inference drawn is that liturgic erect nineteen colossal crosses on the Churches are better adapted to urban same number of the highest mountain congregations than peaks of Italy. The crosses will be cut | bodies. out of granite, marble, or any other lasting rock indigenous to the localcolleges at Rome will follow the example set by the Committee of Solemn Homage, and will erect similar crosses on the summits of Tusculum and Tiv-

Such crosses, which are frequently seen on mountain summits in Catholic Europe, are great incentives to devo tion, reminding travellers that God and our Redemption should be constantly in their minds, and that all their actions should be directed to the fulfilment of the end for which man was created.

THE METHODIST'S ANSWER TO AN ANGLICAN REQUEST.

The Methodist clergy of Toronto have returned an unfavorable answer to the message of the Anglican deputation which recently waited upon them to obtain their cooperation in the establishment of a system of parochial schools in which religious teaching shall be given to the children.

A curious feature of the reply is that it expresses strong approval of the efforts being made by the Anglicans to secure more religious and moral teaching in the schools, whereas it winds up with the declaration that separation of the children for the purpose of receiving such teaching tion is as follows :

"We fully agree with the expressed desire of the Anglican deputation to secure an in-crease of moral and religious instruction, and would not be averse to a harmonious effort on the part of all classes to secure it. We, however, believe that the separation of

the youth of our country during the formative period, the years of keenest susceptibilities, would militate against the feeling of unity that we all wish to see developed in our country. The Methedist clergy of the city are, therefore, opposed to the project."

It is not easy to see how religious

and moral instruction, which recognizes even in an enemy the face of a brother, could create the dissensions here pessimistically foreshadowed, we should suppose that the effect of sound religious teaching would be something of very different effect from this. However, the Presbyterians and Baptists agree with the Methodists on this point, and equally refuse to cooperate with the Anglicans. The latter, however, are not thus easily to be diverted from the course they have determined upon. They are convinced that religious and moral education is necessary for the training up of good citizens, and they express their determination to establish schools whereever practicable, wherein the distinctive doctrines of Anglicanism will be taught. They have found by experience that the tendency of teaching, to raise up a generation indifferent to all the doctrines of Christianity; and that they wish to provide against this condition of things. Their principle is undoubtedly correct, but it is asserted that there is only one Anglican school yet established in Toronto, and that the experiment has not been so successful as is desirable, as the attendance thereat is very slim.

We are happy in being able to say that both in Toronto, and elsewhere in Ontario, the experience is very different in the Catholic schools, which are seen even from the annual report of the education department to be in a high state of efficiency.

LITURGY AND SECTARIANISM.

The New York Literary Digest of Jan 27th. states that according to the records of the Churches concerned, the Baptist, Presbyterian, Reformed and Methodist Churches have all decreased in membership and Sunday school attendance during the past year. On the other hand, the Protestant Episcopalians and the Lutherans have both gained in all the boroughs of the city, and the gain of the Episcopalians is so large that it is said to exceed that of any other denomination. In the borough of Manhattan alone, the Episcopalian gain was five thousand eight hundred and seventy, according to the Evening

The gain of these two Churches wa evidently derived from the so-called Evangelical Churches which have lost so many adherents.

The Literary Digest and other periodicals attribute this state of affairs to the fact that the Episcopalians and Lutherans use a liturgy, while the sects which have lost do not. The non liturgic

The Methodists have not been slow in arriving at this same conclusion ities, and on each will be engraven the and hence we have noticed of late inscription, "Jesus Christus, Deus years an agitation among them look-Homo, Vivit, Regnat, Imperat:" ing towards the compilation of an (" Jesus Christ, the God man, lives, attractive liturgy which may keep the reigns, rules") The English and Irish people whom they are losing within a similar movement among them. though not quite to the same extent, probably because they are more tenacious of the forms established by the Westminster divines that are the Methodists of their " Discipline."

> At all events, it is true that a certain amount of ritual in religion is necessary to preserve the respect and reverence due to God, and for this reason Almighty God Himself established an elaborate ritual under the to Voltaire "that :

to Voltaire" that:

"To insure the duration of His people, and the purity of their worship against all the revolutions of time... it was necessary for God to attach the Hebrews very strongly to their religion; and this He did most effectually by the multitude of observances which He laid on them. For as the author of the Spirit of Laws judiciously says, 'a religion which is loaded with many rites attaches men more strongly than one that has fewer. The things which we are continually doing become very dear to us. Hence the tenacious obstinacy of the Jews.' This is a consideration truly philosophical, which Moses had before him, and we are much surprised that a man of your (Voltaire's) sagacity did not catch it."

Protestantism abolished almost en-

Protestantism abolished almost entirely the grand time honored and impressive rites of the Catholic Church, which are so appropriate and symbolically expressive that they appear to have been inspired by Christ Himself. at this late hour.

Church of England, or a portion thereof, has re adopted most of the ceremonies which were at first abolished, and tacked the Catholic ritual with the greatest bitterness opening their eyes at last to the gravity of the mistake they made.

The Catholic Catechism gives briefly the reasons on account of which the Church instituted ceremonies in the signify and explain their effects." It Catholics. He says: would not surprise us greatly if before many years the Methodists, Presbyterians, and Baptists should adopt a liturgy and a ceremonial quite as elaborate as those of the Catholic Church, though, perhaps not so expressive, notwithstanding the virulence with which they have attacked the rites of the Catholic Church as destructive of the simplicity of the Gospel.

The Westminster Confession, in fact, having in view the Liturgy of the wherein there is no doctrinal basis, is Church of England, which is a greatly mutilated version of the mass, declares

"The Liturgy hath been a great means, as on the one hand to make and increase an idle and unedifying ministry which contented itself with set forms made to their hands by others, without putting forth themselves to exercise the gift of prayer, with which our Lord Jesus Christ pleaseth to furnish all His servants whom he calls to that office; so on the other side it hath been, (and ever would be, if continued.) a matter of endless strife and contention in the Church, and a snare both to many godly and faithful ministers, etc."

We have in the present movemen only another illustration of the uncertainty and mutability of sectarianism.

THE MONTREAL MISSION AND ANGLICAN ORDERS.

The mission conducted by the Rev. Father Younan in Montreal for the enlightenment of Protestants in regard to Catholic doctrine, and their conversion to the Catholic faith when they become thoroughly convinced of its truth, is proving to be most successful in its results, as great numbers of Protestants attend at all the lectures, and a large enquiry class has been formed consisting of those Protestants who are desirous of more special information on certain points.

The number attending the public lectures regularly is said to average about 1,500, most of whom are Protestants, and about 500 attend the enquiry

The Anglican synod at its last meet ing resolved that a suitable clergyman should be selected to deliver a course of lectures in order to counteract the effects of the Rev. Father Younan's lucid explanations, and other Protest. ant denominations have also begun courses of lectures with a similar de sign to maintain their peculiar doc trines. There is thus a good oppor tunity for the people of Montreal to contrast the diversity of error with the

singleness of truth. Among those who have been asked to deliver these lecture courses is the Rev. Dr. Hackett, Principal of the the Montreal Diocesan Theological College, as that gentleman made known to a representative of the Herald in a recent interview. He declined, however, for the reason that the undertaking "would be too great a tax upon the fold. The Presbyterians have had his time." The Rev. G. Osborne Troop, however, who moved the resolution of the Synod, appears to have taken on himself the task, as he had begun to deliver lectures in St. Martin's church on "The Historical and Spiritual Position of the Church of England.

The Rev. Dr. Hackett in his interview with the Herald representative. denied that the majority of those who attend Father Younan's sermons are Protestants. The doctor declares that he made it his practice to go to these Old Law. Thus it is explained by the lectures himself, and that he observed writer of " the Letters of certain Jews | that those who made "an obeisance" as they entered were the majority. He adds:

"No Protestant does that; and then when the benediction is pronounced, I watch those who kneel before the Sacred Host. I can declare most positively that the majority of those in the body of the church are Catholics."

The ray, doctor in these statements shows a strange want of knowledge of both Catholic and Protestant practice, considering that he is the principal cf a theological college. We know it is a fact that it is the custom in many, that is in the Ritualistic Churches of his own denomination to make the obeisance which he asserts not to be practiced by any Protestants. He makes also a confusion between the pronouncing of the benediction, and would tend to create disunion in the who remains with His teaching Church kneeling before the Sacred Host, as if community. The text of the resolu- to the end of time. It is not surpris | they occurred in the Catholic church | Miles Scorey, who was not himself a | made to the points on which agreement ing that the denominations which re- at the same time which is not the Bishop, put a Bible on Parker's head, is hopeless, and this was precisely the jected these rites should now begin to case. However we need not dwell on and used some form of words which do plan on which the catechism in quesfeel the gravity of the mistake they these errors further than to remark not even express the Episcopal office, tion was compiled, but even so, it apmade, and endeavor to correct it even that he makes a similar confusion in and so pronounced him a Bishop, after pears to have given very little satis-

esy of Dr. Hackett, who, in speaking of events certain that an Act of Parlia-Catholics, calls them by their correct name, Catholics, whereas the Rev. Mr. now we find even the sects which at Troop in his discourses rudely uses such nicknames as "Romanism, Romanized, the Italian mission," etc.

In regard to the validity of Anglican orders, the Rev. Dr. Hackett denies the statement of Father Younan to the effect that it is claimed only by the Ritualistic section of the Church, and first place: "to excite devotion and that the Greek and Armenian reverence to the sacraments, and to Churches reject these orders as well as

On what ground does this claim rest? Dr. Hackett informs us that A. Bulga roff, professor of ecclesiastical history at Kiev University, and M. Sokoloff, holding a similar position in Moscow university, together declare that "through connection with the Roman Catholics, the historical continuity (of Anglicanism) must be accounted to be undoubted." The Papal Bull, Apostoli cæ Curæ, is here appealed to as confirm. ing this view.

The Pope's Bull, so far from confirming this statement, expressly shows that Anglican orders are not and were not valid from the beginning. This matter is declared to be finally settled. the ground being the evident one that the priesthood of the Catholic Church is something entirely and essentially different from the office which Angli can ordination was meant to convey from the very nature of the belief of Anglicanism.

It was necessary to decide this question as a practical one, inasmuch as Anglican ministers claimed to be truly Catholic priests. It was necessary, therefore, for the Church to know to a certainty whether or not this claim was just, as it has frequently occurred that those who had been Anglican ministers become converts to Catholicismand if, further, they desired to become priests of the Catholic Church, it was ecessary to know whether or not the claim of some that they were already priests was a valid one, for the reason that it is unlawful to confer holy orders a second time.

For another reason this question needed to be fully examined into. There has been a real and laudable movement among clerical and lay members of the Church of England to return to the Catholic Church in a body. Some entertained the notion that on this union taking place, the Anglican clergy might be recognized as properly ordained priests, and that in this capacity they might be allowed to exercise priestly functions in the reunited Church. The investigation instituted by order of the Holy Father, Pope Leo XIII., proved these claims to be utterly unfounded, and settled the question finally to the effect that the Anglican Bishops and priests, socalled, have not the orders they claim. In fact, as a rule, at least, until very recently, they have not even claimed that they possess the powers of offering sacrifice, of absolving sinners through the sacrament of penance, and of administering other sacraments which the Christian Church has administered for nineteen centuries. It is difficult to see, therefore, why they should claim at all, now, to have the powers of the Catholic priesthood which they have hitherto repudiated.

There are other solid reasons, beside those on which Pope Lso XIII. specially dwelt, which would invalidate the Anglican claim. Thus, the authenticity of the Lambeth records which attest the consecration of Matthew from whom all Anglican orders are derived, is contested on just grounds. Those records were not cited, nor even known, during the first half century, while the consecration of the Anglican Bishops was positively denied by Catholic divines, for the reason that no Catholic Bishop could be induced, either by the promise of roval favors or by threats, to confer episcopal orders on the intruded candidates; though it is admitted that, in the lack of a consecrator, some ridiculous ceremony was performed by the intruders themselves.

The best authenticated story on the his references to history. Neverthe, which he proceeded to make Bishops of faction to the 60,000,000 believers down the actor with "how grand!"

Within the last half century the less we must admit the superior court the other candidates. It is at all in it, as none of the sects have actually ment was passed whereby it was declared that all doubts of their valid it necessarily brings down the doc. consecration were removed. They were Bishops by this Act of Parliament, and not by Apostolic succession.

It is further certain that for nearly one hundred and fifty years a form of Episcopal consecration was used which did not express the episcopal office. Even if before that time there had been real Bishops in the Church, they would have died out, and there could be no true Bishops left to consecrate others or to ordain priests.

Regarding the Apostolic succession of the Catholic hierarchy of Bishops, priests, and deacons, there is not a shadow of doubt, and the fact that Anglicans, including Dr. Hackett, claim their succession from Catholic Bishops, is an admission of this.

Christ gave to His Apostles authority to preach the gospel, (St. Mark iii, 14; St. John xv, 16,) to offer sacrifice, (Heb. v, 1; St. Luke xxii, 19,) to dispense the mysteries of Ged, or to administer the sacraments. (1 Cor. iv, 1.

The Apostles alone could transmit this authority, since they alone received it, and no one can take this honor to himself but he that is called by God as Aaron was. (Heb. v, 4)

The Apostles in fact transmitted this authority by ordaining Bishops and priests, as Mathias, Timothy, Titus, and others, as they deemed it neces sary : (Acts i, 26 ; 2, Tim. i, 6 ; 1 Tim. iv, 14; Titus i, 5, 7;) and the same passages show that these also transmitted their authority, a fact which is also clear from ecclesiastical history and tradition.

From all this it is evident that the Anglican Church has not Apostolic succession; but besides it must be remarked that even if it had Apostolic orders, those orders should be exercised only under obedience to the central authority of the universal Church ; but as the Church of England disobeyed and defied that central authority, it is necessarily devoid of all authority. This is the teaching of Christ who commands all to hear the Church, and of all antiquity. Thus St. Augustine. the Doctor of Doctors, says in reference to the controversy with the Man-

"Thou seest how much avails in this matter the authority of the Catholic Church—an authority which is confirmed by a line of Bishops succeeding each other even to this day, from those most solidly founded chairs of the Apostles, and by the agreement of so many nations."—[Book 11] against Faustus,

DR. PARKHURST AS PROTEST. ANT POPE.

The irrepressible Dr. Parkhurst, at a recent meeting of prominent New York ministers created a considerable sensation by telling what he would do for the instruction of his flock if he were the " Protestant Pope."

In the course of his address he said : study any other book. We that how alrays enjoy it, but enjoy it or not, we learned something about the Bible, and that was the main point.

"And then we had to learn the catechism,

which was the toughest thing of all, but it is the toughest oak that makes the hottest fire and if Protestantism were administered a the toughest oak that makes the notices the, and if Protestantism were administered as Catholicism is, and I were the Protestant Pope, I would have every child learn that catechism from beginning to end, question and answer, although I would arrange with my Cardinals to reconstruct certain portions of it into accord with the spirit of the Gospel.'

We believe it was the Presbyterian catechism that the rev. gentleman had infused into him in his youth, and this is therefore the ca'echism which in his opinion so much needs revision, or rather reconstruction, in order to be in accord with the "spirit of the Gospel."

That Dr. Parkhurst is not alone in the belief that the Westminster catechism does not meet the requirements of the Protestantism of the pres ent day is clear from the single fact that the representatives of the various Free Churches of England and Wales succeeded in agreeing Parker, the Protestant Archbishop about twelve months ago, to issue a new catechism which should be accepted not only by the sects which were represented on the committee which adopted it, but also by a majority of the Protestant sects of the world, or at least of Europe.

Dr. Parkhurst's work as Protestant Pope appears to be forestalled by the Committee which agreed upon that Catechism, which is boldly asserted to be acceptable to sixty millions of avowed (Protestant) Christians throughout the world.

It is no very difficult matter to construct a catechism on which all will agree, when the principle acted upon point is that at the Nag's Head Tavern is that there shall be no reference

adopted it as yet. It is generally regarded as a very nondescript creed, as trines of Christianity to a minimum of positive belief. In fact, it may be said that the opinion passed upon this work by one of the organs of Presbyterianism reflects the general sentiment of the Churches regarding it. The pith of what was said was this.

The pith of what was said was this.

"In spite of the unanimity with which the new catechism was passed by the representatives of the Federated Churches, and the flourish of trumpets which accompanied its announcement, it is by no means finding universal approval among the Churches. Not a few characterize it as weak and thin.

Certainly, there is no reason why any Church that is now using the Shorter Catechism should set it aside in favor of this, which is less logically arranged, and usually far less happily expressed. The present age seems incapable of compiling creeds or catechisms, being too much an age of transition and unrest. Vital creeds are the outcome of faith, not the progeny of doubt."

It is evident that Pope Parkhurst is

It is evident that Pope Parkhurst is one of those who do not approve this new creed, as he would revise the old catechisms to suit his own fancy, and to infuse into them his notions on what the spirit of God and of the Gos. pel teaches.

It is scarcely necessary to add that the figures given, placing the number of Protestants to whom the catechism would be acceptable at sixty thousand, are purely imaginary. There is no possible creed which could be compiled to obtain so many adherents among Protestants, unless, perhaps, it eliminated every positive doctrine except the existence of God, and then it would be just as acceptable to Jews and Mahometans as to Christians, that is to say, it would be characterized by nearly all equally as " weak and thin."

There can be no satisfactory creed or catechism compiled, except under the authority of the Catholic Church, which alone has existed continously since Christ established it, and commanded all to hear it under the severe penalty of being regarded as the heathen and the publican, and whose teaching alone is infallible through the assistance of its Divine Founder, who promised to remain with its teaching pastors all days to the consummation of the world.

SAMOA "MISSIONARIES.

Malietoa Tanu, who was upheld by the Protestant missionaries of the island of Samoa as king, instead of Mataaia who was elected to that office by three-fourths of the votes of the natives, has made a strong protest, in the columns of the London Times, against the partition of the islands between England, Germany, and the United States. He is particularly severe on the Piotestant missionaries who, he says,

"Graced our country with their holy or unholy presence, introduced the same re-ligious differences and hatreds which per-tain in civilized states. The missionaries live in palatial concrete houses with all the luxuries their countries can afford, and charge us for Bibles and prayer books which, we understand, were sent as free of-ferings."

Tanu was upheld as king by Eng-"Some of us when we were children were brought up to read the Bible and to read it systematically, and to study it as we would study any other book. We did not always he was. Though the people did not want him. But Mataafa, their choice, was a Catholic, and therefore the Protestant missionaries did not want him. But Maletoa has no right to complain now, as he made himself the tool of the missionaries to bring about the present condition of things.

THE REASON WHY. We have been asked to explain the

large attendance at lectures by "ex-The "large attendance ' nuns." largely mythical. Here and there certain local conditions exist, mostly the outcome of ignorance and religious hate, that may have something to do with the attraction of many to the shady lady, whose heart, if her mouth speaks from the abundance thereof, must be a well of pollution. But to understand the principal reason of the 'large attendance," it is necessary to read the alluring titles of the lectures with the significant addenda, men only," "for women only." There are certain persons to whom indecency is horrible-when it is public. It is welcome guest if it can only be cloaked in a garb of respectability. So when your to all-outward appearance decent men and women find that they can throw a covering of indignation over the putrid stuff offered them by a woman of the street, the eyes that glitter and the indignant "awful!"
"horrible!" "terrible!" are a splendid wall (they think) to hide the impurity that is revelling within. Thus they cover the shame of being apprehended in gloating over obscenity, and go home, surfeited, from the presence of a woman on whom they would set the dogs of their homes if she dared The morbid, approach. prurient curiosity is satisfied—they have listened, not to things they believe, but to the nastiness they want to hear because they have impure minds same reason takes people to indecent plays at the theatre, and over the vileness of the stage they throw the mantle of "love of art" and load

" beautiful !" "lovely !" when the same player, with an instructive production, would face the empty benches. Were the thousands who read " Quo Vadis " capable of regard ing it as a piece of perfection in liter-ary construction? Yet readers who had no sympathy with its moral, its religion or its historic intimations, raved over the Sienkiewicz book and covered it with a literary commenda tion when they handed it to their friends. Well done, whited sepul chres! And the "ex nun "measured you by her own standard when she placed conveniently the tinted handbill so framed as to stir up all the uncleanness within you. The reas why? Shame!—Catholic Universe. The reason

CHURCH MUSIC AND THE MUSIC OF CHURCHES.

Fredericton, N. B., Sir-Your correspondent, J. A. D. writes vigorously, as you say. Hagrees with the priest who said that in d when angels adore near the altar the devil seems sometimes to take por session of the west gallery to brin mockery upon God. Perhaps he ha been hearing a Tantum Ergo suc as Rosewig in G. By the way, be it said, as to Mczar

that his so-called 12th Mass has bee found to be not Mozart's at all.

But, doubtless, your corresponden among which must first come suitab relations between subject and artist expression thereof. Haydn ar Mozart wrote fine music for the conce The Church wrote another so -for the altar. And as Mczart, I b lieve, said he would rather have wri ten the Pater Noster music than all I own pieces. How many hundreds times have we thanked God that t Church decided against our compose laving their profane hands on the Pat Noster and the Preface. But this brings one to the chi

points of my letter. It is as follow Your correspondent says: "I think it a great shame that the Catholic Church lever permitted such Masses to be song "a you yourself, say "It may be safely let the authorities of the Church to decide the church of the church of the church of the church "..." be allowed. My point is this. The Church /

decided, again and again. It is to be safely left to any local author to decide against the Congregation Rites. But there are local authorit that have submitted to Rome. The Archdiocese of Cincinnati h

just issued a list of forbidden and pe mitted Church music. Among the f mer are Haydn's and Mozart's, p ducts of a time of anti Catholic s un-Christian ecclesiastical art. Archdiocese of Dublin has also pointed a diocesan commission which the best compositi must be submitted before awful thi are flung at congregations trying worship.

PLAIN SPEAKING IS GOOD FOR US Listen to this-from the Stonyh Magazine lately (quoted in the Tat Dec. 30, 1889):

"I have reluctantly arrived at the consion that of the immense number of religsects at present existing in England, the probably not one whose Church music is greatly superior, from the points of vie solemnity and devotion, to our own. The a humiliating conclusion to come to: but any one who looks for correspondence tween the music and the solemn act of whin which it is intended to nay to. tween the music and the solemn act of ship which it is intended to pay to Almighty in the church, it seems to be only possible conclusion. Putting asic other sects, let us take as an exampled Auglican Church. The music sung it only possible conclusion. Putting asic other sects, let us take as an exampl Auglican Church. The music sung i Protestant Cathedrals absolutely puts uought to put us, to shame. Where have anything like it? In what Catholic chean we hear music so completely in harr with the prayer that is being offered ut that rendered by those cathedral choris And yet their act of worship is, so to stictitious; whereas we have the grea bloody sacrifice offered up on our a Their empty celebrations are accomp by chant which are soul stirring and eing, and assist the congregation to taltive participation in the service. Do our High Masses, on the contrary, wperforming pieces of an operatic charvery often scandalously light in style chestral symphonies which would more fitting places in the concert fugues, etc., which not only have no scorrespondence with the words of the trigy, but which, moreover, are emit distracting to priest and people.

Id on on wish here to be understood vocating the exclusive use of Plain ... Let us, by all means, 'rejoice in the in our Church music. But I conceive we can do so without restorting to pstyle or making a hideous noise,"

At a cathedral in Ontario l.

At a cathedral in Ontario la a Credo up of hymns, tunes, and ve skipping airs—shapeless, vi meaningless, en an artistic with a popular band's selection of

finished airs. Look at such a collection of h and tunes as the important bod Christian Brothers of the United S does not shrink from publishin Young Catholics' Hymn Book, I th is called. Compare its music, its cal editing, its taste, its regard f Church's spirit with-perhaps say—any generally used hymnamong Protestants. Do not sacept "Moody's and Sankey's cause very lately at a great Car church of a famous order, all th a Mass were sung series of h which for flat, depressing nothin unecclesiastical frivolity, and Catholic sentimentality could surpassed in any revival hym even in some tunes of the Car Messenger. Oh, the pity of it! The Catholic Church is on the

your correspondent. It is a go And here is what the C Church says, not what local ch

Rome, 1884: "Only such music is allowed in the Church an earnest, pious character, bethe House of the Lord and the of God, and being in close con with the sacred text, is a mean