

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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LONDON, ONTARIO SATURDAY, OCTOBER 4, 1913

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FEDERATION

Many years ago we were informed that certain gentlemen were elaborating plans for the Federation of the Catholic societies of Canada. We were asked to curb our enthusiasm, so as, we assume, not to disturb their meditations. But they are still in meditation. Perhaps the plans are in parturition. Perhaps keen research and profound thought have revealed difficulties which had never come within our orbit of vision. But they should say something, if only to assure us that they are still on the planet. We, however, are still of the opinion that Federation would be of inestimable value. It would help in the formation of public opinion, and would, by united action in the furtherance of any worthy cause, dissipate many a prejudice. The interchange of aspiration and thought; the concentration of energy on any given point, the elimination of much that is futile and useless, would result from Federation. In Germany, where lay action has a very keen business point, it has achieved many triumphs. And one is disposed to admiration remembering the days when our brethren there felt the hand of Bismarck and the laws which seemed to be an impassable barrier to their advancement. But they acquired the habit of "getting together" and became an army well disciplined and captained not only for Catholic interests but for everything that can redound to the prosperity of the German empire. At the present time the Catholic party, championing morality and religion, and antagonistic to theories which threaten national stability, is an object-lesson of Federation. In the United States it promises to be a source of strength. We might say more, but for the present we wait upon the gentlemen who have given hours of study to this matter.

RESPECT FOR AUTHORITY

In all ages of the Church the worldly Catholic has been an obstacle to the advancement of God's kingdom on earth. To be captious, critical, scornful of authority is to be of the world condemned by Christ. In all that concerns morality and religion the gospel spirit is that of humility, docility and obedience. It happens sometimes, that some of us, heavy with the wine of prosperity, and unconscious of our own littleness, wax denunciatory when an episcopal mandate strikes at a custom sanctioned by the world. The sensible Catholic, however, salutes his captain, keeps in step with the army and moves on.

GOOD BOOKS

As for our boys and young men, says Bishop Hedley, it will be always a hard task to make them read anything beyond the sporting, betting and exciting columns of the newspaper. But it is certain that if we desire to bring up a generation of well-informed intelligent Catholics there is hardly any better way of doing so than to interest them in the Lives of the Saints. Priests who try to create and spread this kind of taste by clubs, societies, lectures, instructions or libraries, are certainly wise and will most likely see the fruit of their labors. Earnest and God-fearing fathers and mothers who read themselves, and do their best to keep their children out of the streets, and to teach them also to read, will find in the Lives of the Saints the most effectual competition with the attractions which all of us regret and deplore so deeply.

STORY TELLING

Story-telling has become the present day fad in teaching, and a very good fad it is. It was not needed a generation ago when there was more real home life, and stories were told round the fireside. Let us hope, however, that the stories of the teacher will mean as much for real education as did the old-fashioned ones. Much is said of stories from nature. Wonderful tales are told of animals. Most of them are quite fictitious, and, above all, have a

wrong significance in the principles they imply, and no one draws wider conclusions from things heard than do children; and the early impressions of childhood endure until maturity and then form the background of adult thinking. Many modern stories of animals would make them thinking beings. We should not forget what Professor Wundt said when they asked him, after he had finished his text-book in human and animal psychology, "Don't you think that animals reason?" He replied: "Why goodness gracious (only he used stronger words in German than those) the men and women that you and I know reason so little what is the use of animals reasoning?"

If we are to have animal stories for children they must be told without the usual assumption that animals reason or can be taught. Animals are wonderful things. They work in clay, they are tailors, they are modellers of all kinds, they can produce substances that we cannot imitate. But they do not do these things by reason but by instinct. It was evidently intended by a wise Creator to help them in existence. Animal stories, to be true, must be told with this ever in view.

LEST WE FORGET

There are certain facts that Catholics, faithful and generous though they be, are apt to forget. First, that the prosperity we enjoy to-day is the fruit of missionary zeal on the part of Europeans. From the day when the fearless Jesuits ventured among the Indians, down to a comparatively modern date, hundreds of heroic priests gave of their best to make the Church here what it is, just as their brethren to-day are giving of their best in far-off lands and the remote places of the earth. This is a debt of honor we ought to pay. Among the non-Catholic denominations there is no dearth of workers or money for foreign missions. Their enterprises are aided, advertised and made popular in every way that a wide-awake age can suggest. These workers are not all drones by any means, nor are they all inspired by mercenary motives. The one thing that handicaps them is the lack of true doctrine; their energy and zeal are admirable. What interest do we take in these matters? Yet there is a great work to be done, a responsibility which as Catholics we cannot shake off, and it is time for us in thanksgiving to do something for these people of other lands who linger in darkness.

THE BEST WAY

Some one has said that, in this present age, the milk of human kindness should be allowed to stand overnight, in order to prove its quality. The pleasant beverage seems to have been completely dried up by the average man's ambition to accumulate the things upon which this world sets its highest value. The goods of this world are the gifts of God, and God grants them to us that we may use them for our needs. It is not wrong to possess and desire them as necessities of life, but God does condemn the inordinate love for these worldly goods, which makes us seek after them with too great a passion, if we are deprived of them, and leads us to attach ourselves too much to them if we already possess them. The gospel gives us a good idea of what a covetous man is in the person of Dives. He possessed everything in abundance, yet he would not permit the unfortunate Lazarus, who lay at his door dying of hunger, to gather up the crumbs that fell from his table. This vice is found in all conditions of life, and is not, as many think, common simply to the rich. It may frequently be found in unrestrained excess under the rags of the pauper and beggar. It is, too, the sin of the miser, because he loves money for itself, and deprives himself of the necessities of life in order to hoard it. We should endeavor to become generous, large-hearted Catholics, and if fortunate enough to possess wealth make an effort to contribute fully and freely to charitable causes. Only those who strive to detach themselves, as far as possible, from the things of this life can enjoy true peace of soul. "Blessed are the poor in spirit," said the Lord, "for their's is the kingdom of Heaven."

CHURCH OF THE AGES

PROTESTANT TRIBUTE TO CATHOLIC CHURCH IN UNITED STATES

The time was and not so long ago, when the Catholic Church was considered by some people to be the one dark cloud in an otherwise clear Christian sky. That non-Catholics have been converted to a better way of thinking is evidenced by the following letter recently published in the New York Sun:

"Is it any wonder that disbelieving Protestant ministers preach to empty benches, and that thousands of Protestant churches have been closed in this Christian land the last few years, as reported by the different Protestant denominations? And is it any wonder the Catholic Church has been increasing so rapidly in America, since that great Church does not stand on a shifting and uncertain foundation?"

"While yearly reports show many of the Protestant clergy groping about in the dark, feeling for some solid biblical foundation-stone upon which to build their religious belief, the old Church stands firm, as it has done for ages; it has never repudiated the great foundation truths of the Christian religion, the Virgin Birth and Resurrection of Jesus Christ."

"Though I am a member of a Protestant Church in this city, and do not believe in much of the teaching and practice of the Catholic Church, yet I admire this great religious body for being able to withstand the fierce assaults of agnosticism, infidelity, and so-called new thought, and to be to-day a lasting defense of the fundamental truths of the gospel of Christ."

BISHOP BYRNE'S CONDEMNATION

NASHVILLE PRELATE BARS FROM THE SACRAMENTS THOSE WHO PARTICIPATE IN INDECENT DANCES

Because of the fact that so many garbled reports have been printed, and circulated, and following out the policy of this publication to represent the interest of our Church in its true light, we have requested our Right Reverend Bishop to permit us to reprint this only authorized interview on the subject of indecent dances:

You ask me concerning the announcement made from the pulpit of every Catholic Church in Tennessee to the effect that those who persist in indulging in dances known as the "Tango," the "Turkey Trot," and others of similar character, cannot be absolved in the tribunal of the sacrament of penance.

The reason of this warning, while it is clear enough to Catholics, may not be so to others. It is a principle of Catholic morals, as related to the sacrament of penance, that no penitent who is not sincerely contrite for his sins can be absolved. Should a priest attempt to absolve such a penitent the absolution would be worthless, since his action would not be ratified by our Lord, who said: "Receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven, and whose sin ye shall retain, they are retained."

In the sacrament of penance the priest holds our Lord's place and acts in His name, in a way analogous to a judge who acts in the name of the State in condemning or acquitting a prisoner according as he may think the accused guilty or innocent.

Sincere contrition for sin means that the penitent is here and now sorry for all past sins, and resolves not to commit grievous sin in the future. Such sorrow a penitent must have to be worthy of absolution in the tribunal of penance, otherwise his confession is worthless. This sorrow goes still further.

Since to expose one's self to what is called proximate occasion of sin or to become the proximate occasion of sin to others, is in itself sinful, the sin taking on the character of the occasion to act, it follows that a penitent who knowingly and voluntarily exposes himself to the danger of committing grievous sin, or is the occasion of others committing it, is not contrite, and hence cannot receive absolution in the tribunal of penance.

The application of these principles is obvious. If these indecent dances are an occasion of sin to those who indulge in them, or if by indulging in them they themselves become an occasion of sin to others, and if in the tribunal of penance they refuse to cease indulging in them, it follows that they are not sincerely sorry for their sins, and hence cannot receive absolution. By well-instructed Catholics these principles are clearly understood, as they are also by the children in our schools, and I only felt it necessary to request the priests of the diocese to call the attention of the people to them in reference to these vile dances, and to warn both young and old that, if they indulge in them, it would be useless for them to go to confession in the hope of obtaining absolution. Should a priest attempt to absolve a penitent in these dispositions, the absolution would be worthless, and

the confession would bring a curse rather than a blessing.

I had long been convinced that these dances were working sad havoc among young men and women, and I had long felt that it was my duty to speak out, but I had no reliable information on which to base a condemnation. Fortunately, this was supplied by a society of Catholic gentlemen in Memphis, namely, the Knights of Columbus, who, in their corporate capacity, published a circular condemning these dances. They further publicly avowed their purpose to expel any member who should attend any entertainment at which such dances were indulged in, or who, entering a place of amusement should not at once leave, on learning that these dances were to be a part of the program of evening. They further called upon Catholic parents to ostracize and exclude from their homes all young men and women who engage in these dances, and warned them to shield their sons and daughters from the slimy touch of such moral lepers. They called them infamous dances, the spawn of the red light district, and the prolific means of securing from the homes of purity and virtue recruits for the bawdy house.

These are strong words, used by gentlemen who seemingly know what they are talking about, and they amply justify me in admonishing Catholics that they who do such things are not of Christ, and cannot hope to receive His pardon, peace and blessing.—The Chronicle, Nashville, Tenn.

"WE LONG FOR GOD"

MOVING SCENES MARK THE RESTORATION OF THE CRUCIFIXES IN THE COURTS OF BRAZIL

Some time ago, says America, the anti-clerical of Brazil, in imitation of their cogners in Europe, succeeded in having all the Crucifixes removed from the courts. Now there is a universal protest against the outrage, and Sao Paulo has already brought back the sacred emblem. So also has San Salvador. The Archbishop and the Governor took part in the solemn ceremony which marked the restoration in San Salvador, but Petropolis, the old residential city of the Emperor, went further still in its manifestations of piety. On the first Sunday of the month a magnificent Crucifix was blessed in the Cathedral, and then nearly every one in the city, besides throngs from the country, who were given free transportation that day, children, students, members of societies, the clergy and the religious orders, with every band of music that could be requisitioned, started in procession enthusiastically singing, "We long for God."

The new Crucifix was put in place in presence of His Eminence, Cardinal Arcovoverde de Albuquerque Cavalcanti, the Archbishop of Rio de Janeiro; his suffragan, Bishop Bennessi; the Governor of the district and the Supreme Justice of the court. Discourses were delivered, and the throng dispersed singing as when they began their triumphant procession. Other cities are expected to follow the example thus set for them. It was a good method of observing the Constantinian festivities.

CHURCH UNITY

"Et Caetera" in the Tablet

Mgr. Bonomelli, the renowned Bishop of Cremona, whose words are always the more welcome because they will be repeated in many tongues and awaken wide echoes, has put upon paper a few thoughts about the unity of Christendom, which the Constructive Quarterly does well to print. "It is very consoling," he says "to see how our Protestant brothers are striving for this end with evident sincerity and thorough goodwill. Yes, we must all re-unite under one banner: in union is the only means of obviating religious pulverization, and preventing the crumbling of faith under the constant gnawing of individual reason and criticism that is independent of every consideration of tradition and authority." The difficulties are grave, and the Bishop does not minimize them—"The Roman Church, with its definitions, with the affirmations repeated a thousand times of its divine character, and with all the acts of its government, has cut down and is cutting down every bridge behind it. It can well allow itself to be joined by the dissident Churches with unconditional submission; but it cannot turn back, review its own decisions, modify its dogmas, change its hierarchy, lessen its authority."

All the same, the Bishop hopes against hope that "there must still be some point of contact, some territory where it is possible to meet one another and clasp hands," and comforts himself that "the mere consciousness of the need, and wishing for it, is in itself a great step. For the present," he adds, "the best plan is to unite ourselves in charity. This most exalted thing is what is implied by Christ in the sublime prayer, the Pater Noster, which is par excellence the universal prayer, which prescinds from all dogmatic

divergence and from every form of authority, and which asks no other faith but the faith in the common Father who is in heaven. Charity, the teacher of patience, of tolerance, of prudence, of kindness, permits the fusing together of the most discordant elements, and knows how to find the hidden ways of concord. We can love each other, then, and pray to God that He may smooth out the difficulties which appear to us insuperable; pray to Him that a way out may there be found where our powers are insufficient." Moreover, we must study the occasions which have produced the lamentable division in the Church; we must reduce doctrines within their just limits, and place them in their true light; we must separate what is essential and irrefragable from what can be modified; we must endeavor to cut down distances as much as possible; but after this we must again make the common, fervent prayer to our Father and await from Him that spirit the consummation of which is perfect unity. May it please God that this be not long in coming!"

Having written so much, and then having read over the lines, in which he had desired "to pour out his whole soul into the breasts of his brothers who are outside of our Church, and to draw them to us at the cost of my blood," he felt the need of adding one word more, even if it were only in recapitulation of the unchanging witness of the Church—"How can we, as it were, put in doubt what has been declared undoubted and undoubted? The more I think of it, the more I feel my heart wrung, as I see the impossibility of finding a way out of so terrible a difficulty. We Catholics cannot suffer that to come in question which we have declared to be the truth. We should be traitors to our faith. But you, my ever dear brothers, especially you English, you have not the insuperable difficulty which exists for us, because you have not, strictly speaking, adopted any dogmatic definition since your separation. We have the definition behind us, we have the impassable abyss, you have it not. Come over the gulf to us: we will forthwith throw our arms around our neck. What joy! What an event for the Church of Christ. There will be neither winners nor losers; neither humbled nor those who humble; we shall all be brothers. Meanwhile, let us be united, if not in the same faith, in the same charity, and prostrate before our common Saviour, Jesus Christ. Let us pray that His will be done—His will that all be saved."

CULT OF ENGLISH MARTYRS

The cult of the English Martyrs is going to be one of the prominent features of Catholic life in England in the near future. At a church which is nearing completion in Wandsworth a statue is to be erected to Father John Griffiths, a former Rector of the parish, who suffered for his faith in 1539 in company with his assistant priest, a refugee from the Franciscan Friary at Richmond. At Tyburn Court, near the actual site of the gallows, the beautiful Oratory of the Martyrs is now completed. Beneath the Triple Tree stands an altar of delicately carved English oak, executed at the Benedictine Abbey of Maredsous, the retables of which contains figures of six of the martyrs, each personally well differentiated and represented with surroundings appropriate to the circumstances of his martyrdom.

PROTESTANT JUSTICE

PAYS A HIGH TRIBUTE TO A CATHOLIC ARCHBISHOP

Allusion has been made in these columns to the celebration of the silver jubilee of the consecration of Most Rev. Dr. O'Reilly, Archbishop of Adelaide, South Australia. A notable tribute was paid on the occasion to the great Irish-born prelate by the Governor of the State. Still more notable were the words spoken of him by Sir Samuel Way, the Protestant Chief Justice, who said:

"At this moment, to whatever Church we belong, we are united in doing honor to a great ecclesiastic and a loyal and patriotic citizen; a man of saintly character and devoted life, whom we all reverence and love. Those of us who are not of the Roman obedience insist that, such as the Roman Catholics love their Archbishop, they cannot monopolize him entirely. Whether we Protestants are included in the true conception of the Church Catholic or not, we claim the Archbishop as a member of the great household of faith and of the brotherhood of good and holy men. It is impossible to know the Archbishop without admiring his varied and brilliant gifts, his learning, his literary ability. We do not forget how nobly the Archbishop's efforts have been seconded by the Catholic people of South Australia. They have set other denominations an inspiring example, which can never be forgotten in the history of this State. May I conclude with one characteristic which has endeared the Archbishop to his fellow-colonists, Catholic and Protestant alike—I mean his warm-hearted human sympathy? It is not confined to the pale of his own Church."

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow-Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES

Previously acknowledged.....	\$1,875 25
Rev. Lake O'Reilly, South Africa.....	4 80
A Friend, St. Thomas.....	5 00
S. Kress, Durham.....	1 00
Admirer, Devlin.....	2 00
Wm. M. Cronan, Halifax.....	2 00
E. A. Byrne, Perth.....	1 00

REMITTANCES TO FATHER FRASER

By cheque April 25, 1913.....	\$780 00
May 15, 1913.....	5 00
(Special).....	5 00
July 11, 1913.....	736 70

THE REAL MEXICO

The editor of Church Progress quotes Mr. Stanley E. Bowdye, a non-Catholic correspondent and publicist, writing of a visit to Mexico City, as follows:

"I attended Mass there Easter morning. At least three thousand Mexicans were kneeling in the Cathedral—an impressive sight anywhere, but in this setting of majesty and solemnity, and historic association, a picture of touching eloquence. And they knelt through the services for Mexican Churches are without seats."

"I stood in the shade of a pillar, to render my Protestantism less conspicuous. . . . There was no rustle of skirts; no vain studied stride, no looking about to see the milliner's creation worn by neighbors. There were no unctious ushers to escort thoroughly belated parishites to high seats. It was one tremendous democracy of Mexican sinners—the rich, the poor,—kneeling side by side, each class oblivious to the other's presence, and each showing an intensity of purpose that seemed to say: "Lord, be merciful to me sinner!" The thousand Masses they had attended had brought no callousness. Time had but intensified the august mystery of the Mass. To them it was a veritable Mount of Transfiguration for they seemed to see no one save Jesus."

"I left the Church with this Pentecostal crowd, over whose faces a happy change had come because of the deposit of their sins with the sleepless saints. The morning chill had gone, and the capital of the Montezumas was again bathed in dazzling sunlight. The power of the Cross impelled us as we turned for a last look—the grandest Cathedral of the Western Hemisphere standing on the ruins of the most terrible temple of paganism."

There is a distinct satisfaction in quoting these extracts, because, as a rule, the prejudice of Protestants seems to become intensified in Mexico. With the exception of Spain, no country in the world has been more malignly by non-Catholics, chiefly ministers, than Mexico.—The Missionary.

CONVERTED BY A BOOK

James M. Lomery, lawyer and former chief of police of Denver, died recently at St. Anthony's Hospital, Denver. He had been secretary and treasurer of the Denver Bar Association almost continuously since the association was organized in 1892. Mr. Lomery was born in Jacksonville, Fla., June 10, 1842. At the beginning of the Civil War, Lomery enlisted in Company G, Second Regiment of Louisiana, and served throughout the war in the army of Virginia under General Lee. Mr. Lomery was a convert to the Catholic faith, having been baptized by Rev. Father Donnelly, pastor of St. Francis de Sales Church, Denver. The story of his conversion is quite interesting. While walking along the streets of New York he happened to see the book entitled "Pope and McGuire," which was written at the time of the famous controversy between the Protestant minister, Pope, and Father McGuire, in Ireland. He bought the book and read it and through that was converted to the Catholic faith. He later converted his wife.

CATHOLIC NOTES

The Duke of Norfolk has become a founder of Tyburn. The founders give a sum of \$525 in honor of the 105 martyrs who shed their blood for Christ and His Vicar at Tyburn.

In the town of Malton, England, instead of in the church, a Catholic mission was preached in the market place, with remarkable results, the whole congregation, headed by pastor, going there in procession.

On Sunday, August 10, Mr. and Mrs. B. F. Meek and their four children, ranging in age from one to ten years, and one of the most prominent families of Beville, Tex., were received into the Church.

In a recent pastoral letter the Most Rev. Archbishop Whitehead of Liverpool, England, stated that the Catholics in the whole diocese have increased in ten years from 334,000 to about 372,000. This increase includes nearly 10,000 converts.

Evangelization is no new thing in the Philippines. A printing press created by the missionaries has existed for three hundred years, and it was they who made possible a study of the native languages by the publication of grammars and dictionaries.

The twenty-fifth Eucharistic congress will be held in Lourdes. It will probably take place in September, 1914. This is the first time since the French laws were passed against the religious orders and religious processions that the Eucharistic congress has been assembled on French soil.

The Royal Irish Academy has obtained \$5,000 bequeathed by a Protestant clergyman, the late Rev. Maxwell Close, for the publication of a dictionary of the Irish language. Before the time limit imposed by the testator expired the first volume of the dictionary had been placed on sale in Dublin and a copy delivered.

By the will of Bishop Janssen, which was written in his own hand, April 21, 1910, all property held in trust by him, is conveyed to the next Bishop of the Diocese. The estate is valued at \$4,000,000, including churches, hospitals and asylums. Archbishop Quigley is in charge of the estate, until the appointment of a new Bishop.

The Bishop of Nottingham England, recently laid the foundation stone of the new Catholic Church at Ashby-de-la-Zouch, costing 13,000 pounds. The church is being erected from the proceeds of jewels which were left to be sold for the purpose by the first wife of the Duke of Norfolk, who before her marriage was a Protestant. The Duke and Duchess of Norfolk were present.

William H. Thompson, aged seventy-nine, a life-long resident of Edinburgh, Indiana, and one of its leading merchants, died on Aug. 28. He became a Catholic about a week before his death, being received into the Church by Rev. Joseph B. Delaney, of Columbus. Mr. Thompson's father founded the town in 1820, naming it in honor of the capital of his native land.

In the Commonwealth of Australia there are to-day about 1,000,000 Catholics; in New Zealand, about 130,000; in Austria-Hungary there are 38,195,000 Catholics; in France, 38,467,000; in Germany, 22,094,000; in Italy, 33,750,000; in Spain, 19,280,000; in Russia, 13,450,000; in Great Britain and Ireland, 5,786,000; in Portugal, 5,438,000; in Belgium, 7,350,000; in Switzerland, 1,463,000; in Holland, 2,045,000, and in Turkey, 280,000.

The practice of holding retreats for workers is commending itself to the Methodists, says the English Catholic Times. Sir H. Lunn, after studying the work of Father Plater, S. J., "Retreats for the People," suggested that his fellow-Methodists should take up the practice and discovered, to his satisfaction, that they had already done so. He joined some of them in a retreat which was held last September at Swanwick, and subsequently attended a retreat given by the Community of the Resurrection, at Milfield, and conducted one himself for Methodist undergraduates at Horndon-on-the-Hill, in Essex. To the objection that he is imitating Catholics, he answers that if this were an obstacle he would have to give up even the Our Father.

A correspondent of the Catholic Standard and Times of Philadelphia, writing of his recent visit to New York's East side says: One thing attracted my notice—the amazing number of institutions that were erected for proselytizing amongst Houston Catholics. As I turned up Houston street to get back to Broadway I found myself opposite St. Augustine's Chapel, one of the chapels of old Trinity. On the door was a notice in Italian which stated that Mass would be celebrated every Sunday at 9:15. When I got home I found by the clergy list of the Episcopal church that one of the assistants at the church was named Rev. D. Casetta. Whether he is an expert or not I cannot say. I cannot tell you how surprised I was to find that dignified "Old Trinity" was in the "business."