THE CATHOLIC RECORD
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## VOLUME XX.

©lfe Cutholit kizcoro. London, Saturday, Julv 16, 1898. he voter's List. We have noticed that some of our oung men have not their names on he voting lists. It is a shame cuntry not to exercise the franchlse. Th only way to obtain what belongs to us
is by the ballot. We are not aggress. is by the ballot. We are not aggreess
ve but progreselve. The young ive but progressile. laze yor ig
man who through sheer lazinesi or in
diference falls to have his name ifference falls to have his nam joy the air of freedom.
The C CATHOLIC TRUTH SOCI ETY.
We have more than once referred the noble work of the Catholic Trut
Soclety of Canada, and we have mor than once learned that it has led man
 ie should give the eociety his streme
ous co operation. If there was ever ime when we had need of the layme able to give an exposition of their fail be left unchallenged and a dental from man is oftimes more opportun than when made by a priest. Th pamphectety furnishes, by means the common objections can be met. FRENCH "E VANGELIZATION The Rev, M. F. Boudreau
livered a very original address "French Evangelization." When any
one who knows anything of Frenct Canadians and of their deep attac ment to their faith says that a lar and increasing number of them
hankering after the delights of Pr mental dellrium. If the writer w dilates on the brilliancy of the m sionaries' talent points out as proo at " which every polititcal election in that little argument should be writ down in letters of gold and sent to lege.

## ANGLICANISM.

The English papers convey to us
glicians have had a Corpus Christi $p$
cession this year, and conducted according to the ritual of the Cath ther godly gentlemen who undert the work of Church purification $m$ progeny. The Rev. Dyson Hague doubtless enter a strong protest as he
distinctly averse to such "Romanizin endencies. Bat this fact, althoug may indicate the changed attitude ertain section towards the Cath the shadow of a creed. It will

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 SOME VAGARIES OF

The correspondence columns of Iontreal Witness has had for
time past a number of letters comp ng that there is not in that grea
place of worship where God is ad $\begin{aligned} & \text { simply, as He requires, "in spiri } \\ & \text { truth." }\end{aligned}$ The complatet comes from thor going Protestants who have
taught from infancy that no forn divin worship hoold be allowed $w$
dre not clearly hald down in Scrip are not clearly lald down in Scrip
and the chief fobjection is to " made psalms and hymns,", and
use of all instrumental, and some to incluc $\underset{\substack{\text { music } \\ \text { Mon }}}{ }$
and its scores of thousands of $P$ ants afford us allost every sha
belife from primitive and Calvinism, Anglicanism a formed Anglicanism to the Se
Day Baptits, Second Adventist Mormons, but these fastidious s
after "spirit and truth" can su th by any of these. sturdy Scotch Kirk man who,

