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LETTERS OF RECOMMENDATION, Apostolic Delegation. Ottawa, June 13th, 1905.

Appetente Delegation.

Obtawa, June 13:h, 1905.

To the Editor of the Catholic Record,
London Ont.

My Dear Sirt.—Since coming to Canada I have
been a reader of your paper. I have noted
with satisfaction that it is direct. I with intelligence and ability, and, above all, that it is inbused with a strong Catholic spirit. It is remuously defends Catholic principles and rights
and stands firmly by the teachings and authority of the Church, at the same time promoting
the best interests of the country.

Following these lines it has done a great deal
of good for the welfare of religion and coun
try, and it will do more and more, and its
wholesome influence reaches more Catholic
boomes

I therefore cannestly recommend it to Catho-

therefore, earnestly recommend it to Cath

hamilies.

the my blessing on your work, and best
test for its continued success.

Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus.

Apostolic Delegate.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th. 1960.

To the Editor of THE CATHOLIC RECORD,
London. Ont:
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
guity Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
the faithful.
Blessing you and wishing you present

Ing you and we to remain.

Believe me to remain.

Yours faithfully in Jesus Christ
† D Falconio, Arca, of Larissa,
Apost. Deleg. LONDON, SATURDAY, OCT. 21, 1905.

BON VOYAGE.

The beloved Archbishop of Kingston, Most Rev. Dr. Gauthier, and the beloved Bishop of London, Right Rev. Dr. McEvay, will sail from New York on the 28th inst. to pay their first visit to the saintly head of the Universal Church, Pius X. In leaving their respective fields of labor they take with them the gratitude of their people-a gratitude as sincere as it is deservedand a heartfelt appreciation of their devotion and self-sacrifice. The many tokens of love from priests and people, as well as the religious communities, of which they have been from time to time the recipients, are reminders that their unwearied zeal in the cause of education, and the learning and practical judgment, of which we have had so many object lessons, are not unnoticed. And these greetings should tell the prelates that their kindness to all, irrespective of creed, their commis seration of the sick and suffering and loving care of the poor, say more to their people than any speech, however eloquent. We think the words of the prayer which the Church offered for them, before she admitted them into the ranks of the Episcopate, express their careers: They have cherished humility and truth; overcome neither by flattery nor fear; lovingly severe, giving jadgment without wrath, softening the minds of their hearers whilst fostering virtues, not neglecting strictness of discipline through love of tranquility.

Despite the peril and labor and difficulty of the Episcopal office, they have done their work as the Heavenly Commander enjoins.

Not only have they been a power for good, but they have also left the impress of their personal character upon the hearts and minds of those with whom they have come in contact. How this influence, which we call personality, has been fashioned and developed, we can but conjecture. But we know that by prayer and meditation, by personal love for Christ, in solitude and through trial and sorrow-for a Bishop, like his Master, has betimes occasion to weep-it has become-this personality -a potent influence for good. It touches hearts and makes us feel that our souls-sye, our pursuits, our households, are the objects of the Bishon's solicitude. It is dignified, but not so as to affright the lowliest among us. Humble and devoted, it receives the love and fidelity of their flocks. Ard greater testimony is the affection and lovalty of the priests.

Certain it is that the Archbishop of Kingston and the Bishop of London possess the hearts of their priests. In all things the priests are intensely loyal, and are ready at a word for any work for the good of souls. They are obedient, indeed, but they are also proud of their Bishops, jealous of their fame and anxious not to tarnish it. In a word, they love their superiors, for to give expression to our esteem to-

they know that under the purple beats the heart of a friend and father. That love helps them in their trials and labors; and to the men who have called it into being, it must be a perennial source of joy and thankfulness.

When the Archbishop of Kingston and the Bishop of London are in the presence of the world's greatest demccrat. Pius X., they will tell him, doubtless, the works they have accomplished. Statistics will bear evidence of our progress. But the declaration they can make that they rule over priests and people whose generosity is matchless, and whose love is theirs, will assure the Holy Father that Kingston and London are singularly blessed in their Bishops.

The Archbishop of Kingston will be accompanied by the Rev. John T. Hogan, of Perth, and the Bishop of London by Rev. J. T. Aylward, rector of the Cathedral. Both rev. gentle. men have, by their arduous labors and faithful discharge of duties, earned a goodly vacation. May they enjoy it to the atmost and return to their respec tive charges renewed in strength to pursue their holy work.

TESTIMONIAL TO BISHOP McEVAY.

Last Wednesday was a notable day in the history of the Diocese of London, for on that day was given a practical demonstration by the priests of the diocese of the love they bore their chief pastor. They were all present in the cathedral city. The esteem in which their Bishop is held is not confined to a portion. All without exception have learned to hold him in the highest regard, because his warm heart is at all times with them in their work, sustaining them and encouraging them by kindly word and deed and by noble example. They place their trust in him because he is worthy of their trust. They love him because he is worthy of their love. He is to them in season and out of season the loving chief pastor who lightens their burden and brightens their pathway as they labor in the vineyard of the Saviour.

At the Sacred Heart Convent on the day named the priests assembled for the purpose of bidding adieu to Bishop McEvay on the occasion of his departure for Rome. A very interesting entertainment was given by the pupils of the convent. The children were prepared in a manner which reflected the very highest credit on the commun-

After the entertainment a sumptuous dinner was served, at the close of which Vicar General Meunier read the following address to His Lordship. It was beautifully illuminated by a Religious of the Ursuline Academy, Chatham. The address was accompanied by a purse containing over \$2,000. The purse was presented by Rev. T. West, P. P., St. Thomas:

To the Right Reverend Fergus Patrick McEvay, D. D., Bishop of London,

May it please Your Lordship - You are about to depart on a long journey—you are going to Rome, to the tomb and at his glorious tomb you will pray the Prince of the Apostles to quicken in us all, both pasters and flock, the fire of that apostolic charity which inflames men with the desire to live and

You are going to Rome-to the chair of Peter, there to give evidence of your faith, as it is from that Chair of truth and life that we await the lights that nelp us to dissipate that infernal dark ness and the shadows of death that veigh so heavily upon the world at the Present day.
You are going to Rome — to the suc-

cessor of Peter—to give an account of your Episcopal labors. It is with joy that the Holy Father will learn that the day of the "restoring of all things in Christ" is already dawning in this fair portion of Christ's kingdom; the t day on which, as he wrote in his first encyclical, in each city and in each town the law of the Lord is carefully kept and holy things surrounded with respect: the sacraments frequented: in a word, all that goes to make the

Our prayers and good wishes accom-any you on this long and important pany you on this long and important journey, and these good wishes are most ardent because we hold you in high We esteem you, and we take advan-

tage of this opportunity to tell you so because you have made yourself both the apostle and the champion of the Catholic school, and we may be permitted to use in your regard the words of congratulation which you addressed to the venerable Archbishop of Ottawa in eighteen hundred and ninety nine. He had availed himself, you said, to the fullest extent of both religious and secular education by establishing Christian schools wherein the heart as well as the head of the child might be trained and all the faculties of the man receive due attention. And I may be permitted to illustrate this by some facts: While giving due crelit to your zealous predecessors in the see of London, we at the same time realize how the building of 17 new churches, the establishing of 40 Separate schools, the starting of 6 new parishes, the increased room for the infirm, the old people, the orphans and many other good works, have appealed to you for help and not in vain. We esteem you,

in flue, for your personal generosity.
We are happy, therefore, to be able

day, and to wish that for a long time to come we may be enlightened by your excounsels and influenced by your ex ample, and with all our hearts we wish you a happy and successful voyage.

Our fervent prayer is that as you go you return. "In viam pacis et pros so you return. peritatis dirigat te Omnipotens et Mis ericors Deus. . . . ut cum pace el gaudio revertaris ad propria." (Itiner

Accept, my Lord, this faint proof of our affection. Since you are undertak-ing this long and arduous journey for happiness and for the the diocese, it is fitting that our grateful love should offer the traveller's viaticum.

Before you depart, my Lord, we would ask you to bless us — bless the good will of your priests to render it still more fruitful; bless us all so that during your absence your spirit of faith and pastoral zeal may dwell with us and that the Church of your diocese may on your return be as beautiful and flourishing as it is on your departure.

Signed on behalf of the priests of the diocese, VERY REV. J. E. MEUNIER, REV. P. BRENNAN, REV. T. WEST, REV. C. MCGEE.

His Lordship Bishop McEvay replied

as follows: Very Rev. and Rev. Fathers—I thank you most sincerely for your beautiful and artistic address and for your ex ceedingly generous gift, and I prize the good will which prompted both as a treasure beyond any price. The slender resources of most of you, and the many demands made upon you, are known to me, and hence I can appreciate all the more your generosity. Besides this is not the first time I have experienced your kindness. Since the day of my consecration when I came to you as stranger to the present I have received stranger to the present I have received, on every occasion, the greatest consideration and courtesy in every part of the diocese, and it has always been a real pleasure for me to visit you in your parishes and to see the good work were doing in the interests of Divine Master. In a young and free and prosperous country like the one in which we live the multiplying of churches, schools and parishes becomes necessity and imposes much work and anxiety on the clergy. They must exect to bear the burden and the heat of the day, for the way to our true home is steep and narrow.

Now I am delighted to be able to re port to the Holy Father that you as a body of priests have acted in a spirit of faith and loyalty and obedience generosity, and that I could always rely on you and trust you in every emergency. In God's Church there should be union and order and charity and hence we require the faithful and devoted laity to act in harmony with the clergy, the clergy with the Bishop, and the Bishop with the Holy Father the successor of St. Peter and Vicar of Christ on earth. Here is a bond that no power can break. As you have done your part and I include with you the good priests who have gone to their reward—so it is proper that I should do mine. One of my duties is to go to the eternal city to make the diocesan re-port to the Holy See. Your co operation and good-will make the duty and pleasant. You even supply super abundantly the expenses, and you prayers will continue on my behalf. can only express to you my gratitude and promise to pray for you at the tombs of the Apostles and the holy shrines, and I will ask a special benediction for my good and faithful priests and people from the Holy Father. The Vicar-General will act as Admin-

istrator during my absence, and I know you will give him the same loyal support you have ever given me. May God bless you all.

CREED REVISION

The efforts of the clergy of the various sects to show the consistency of their belief are always strenuous, but there is necessarily a humorous side to these efforts when there is an attempt to show that a constantly varying body of doctrine is really the original truth as God revealed it.

At the Knox Alamni conference, which met in Toronto on the 5th inst. this was painfully apparent. The Rev. Hugh Matheson, L. L. B., read a paper on "The Ethics of Subscription," by which title we are given to understand that the learned gentleman intended to prove that it is quite the correct thing for Presbyterian ministers to sign the Westminster Confession of Faith, notwithstanding that it is a well-known fact that there are parts thereof which are now admitted to be erroneous, absurd, and injurious to Almighty God, inasmuch as they misrepresent His essential attributes of justice and mercy.

The Rev. Mr. Matheson maintains though in designedly obscure language that the Church has changed her doctrines in the course of time.

Thus :

"The creeds had been arrived at by the development of truth in the Church's own consciousness, and our fait to-day had come from a Christian experience of many centuries."

" The Church had moved and is still low must die. Having authority to state her faith, the Church has author-ity to restate it." moving, and the part that does not fol

And this sentiment was received with applause! It is very true that the Church of Christ has authority to state her faith, and to restate the same faith even in other words-but not to change the "faith once delivered to the saints." This is, however, not the Rev. Mr. Matheson's meaning. He evidently means to justify what the Presbyterians have been doing of late years in Scotland, England, and the United

States, and what is being proposed in Canada, that the faith as given in the Westminster Confession may and must be changed to suit the opinions of the present day; and it is clear that his words were so understood by his audience, for, if his meaning were otherwise, the announcement would have been too tame to call for the applause which was given it.

The truth of the matter is that it was the speaker's intention to give approval to the change of the Westminster Confession which would reject from it the now exploded doctrine of preterition-that God has so passed over certain of mankind in the distribution of His graces, that they have not the ability to fulfil and obey His law, and they must therefore be numbered among the reprobate, who are foreordained to damnation.

There are certain other doctrines qually obnoxious with this which we need not here enumerace, as it is not our present purpose to debate them, but merely to show that it is a present theory with Presbyterians that the Church may change its creed as it deems proper, and this has been done by the Free Presbyterian Churches of England, Scotland, and the United States. Our readers have not forgotten the fact that it was because of this departure from the old Westminster Confession that the Judicial committee of the British House of Lords awarded the property of the Free Kirk of Scotland, which changed its belief in 1900, to the remnant which remained faithful to the doctrine of the Confession of Faith, and who are now generally known as the "Wee Frees." We admit that the Rev. Mr. Mathe

son declares that " he does not mean that the Church may change its belief, but only its statement." This language is well understood. It is what the United States Presbyterian Church declared when it completed the Revision of the Confession. The same doctrine to which we refer was really rejected by the General Assembly, not by erasing it from the Confession, but by a new "statement" whereby a meaning was attached to the words which they never had be fore, and which they have not now except by the novel interpretation given them. Rev. Mr. Matheson makes his meaning sufficiently clear by the whole tenor of his reasoning, which aims at showing that the Church permits disagreement 'in matters of minor importance which the Church acknowledges are not of the essence." It is somewhat flippant to call what God has revealed "a matter of minor importance."

The Rev. Dr. McNair speaks plainly enough on this matter, so as not to be misunderstood. He said, just after the reading of Rev. Mr. Matheson's essay:

"I am in perfect agreement with the Church of the present age, and with the historical Church, though I had a difficulty in subscribing to the standards. I finally determined to do so, but not literally, and I believe others have done the same. The Church does not require a literal interpretation."

This makes more plain the Rev. Mr. Matheson's meaning, for the two gentlemen are clearly in accord. Dr. McNair concludes that "a declarative standard is required." This is to the ancients (who were the priests, being same purpose as the words of Rev. Mr. Matheson's essay, that the Church should restate her faith, not by changing her belief, but merely by change of statement."

But how does this right of the Church to change her belief, by merely changing the manner of statement of that belief, accord with the teaching of Scripture on the immutability of faith? To answer this we need only quote a

few passages of holy writ. Christ's commission to His Apostles

"Teach all nations . serve all things whatsoever I have com-manded you." (St. Matt., xxviii.,

19 20.) Christ's commands do not change according to the whims of individuals or congregations, and therefore the truths to be taught by His apostles and their successors should be the same for

"But though we or an angel from heaven preach a gospel to you beside that which we have preached to you, let him be anathema." (Gal. i. 8.)

This is repeated in verse 9, and there is therefore no authority on earth which can change this doctrine of the Gospel by one lota.

"The Church of the living God (is) the pillar and ground of truth." Tim. iii. 15) Truth is unchangeable : therefore, so must be the teaching of the Church.

" But the Paraclete, the Holy Ghest, and bring all things to your mind what soever I have said to you." (St. Jno

The teaching of Christ's Church must therefore, be unchanging, and not subject to revision, and the teachers or pastors of the Church who subscribe to its doctrines with a reservation are those who "turn the truth of to fables." (2 Tim, iv. 4.)

From the evident longing

prominent Canadian Presbyterians to follow the example of their American brethren, in revising the Westminster Creed, we may safely infer that a similar revision in Canada is not far off. A union is also much talked of with other denominations, but no such union can be effected under the present creed, which is unpopular with most other denominations. It may be presumed, therefore, that such a revision will take place before negotiations for such union will be seriously entered

THE SABBATH AND THE LORD'S DAY.

"Sabat," of Guelph, Ontario, writes "Members of a sect calling themselves Seventh Day Baptists and Second Adventists have been very busy in this neighborhood of late in trying to gain converts to their belief, which seems to be chiefly directed towards the observ ance of the seventh day of the week, or Saturday, as the Christian day of rest They circulate many tracts here, the object of which is to show that all other Christians have gone wrong on this point by following the teaching of the Roman Catholic Church, which in the the teaching of the reign of Constantine the Great ap instead of the Saturday, which is the day meant in the commandment given in Exodus xx. 8: 'Remember that thou keep holy the Sabbath day . . . for in six days the Lerd made heaven and earth, and the sea, and all things that are in them, and rested on the seventh Therefore the Lord blessed the seventh day and sanctified it.

"On what authority was this change that the weekly Christian day of rest should be kept on the Sunday? I take the liberty of asking you on this matter, as I do not find in the Catholic books within reach any very satisfactory explanation of it.

THE ANSWER ! 1. In the first place, we

would point out to our esteemed correspondent that the Saventh Day Bap tists and Second Adventists do not constitute the Church of God, which was established by Christ and which the Holy Scripture designates "the pillar and ground of truth." (1. Tim. iii, 15.) These sects have therefore no authority to make laws for the government of Christ's Church on earth, nor have they received any commission from Christ to teach all nations, such as Christ gave to His Apostles, promising to remain with them to the end of time. (St. Matthew xxviii., 20.) They are, therefore, under the condemnation expressed by the Apostle St. Paul:

"But though we or an angel from heaven preach a gospel to you beside that which we have preached to you, let him be anathema." (Gal. i. 8 9.)

The Second Adventists and Seventh Day Baptists are sects of the eighteenth century, and are therefore by so much too recent to be the authorized teachers of the original Christian faith which Christ taught and His Apostles preached.

2. The authority of the Catholic Church, appointing the first day of the week or Sunday to be kept holy, is sufficient justification for the change which has been made. It will be seen from Acts xv. that when a dissension arose in the Church on the question of circumcision, which some of the Pharisee converts declared should be observed by all who became members of the Church of Christ, the Apostles and in the Greek original presbuteroi, together to consider matter." The conclusion was, according to verses 28, 29, that the burden of circumcision should not be laid upon the Gentile Christians, though it was commanded under the old law given by God to Moses, and even earlier to the patriarchs.

Sts. Peter and Paul also gave ample directions for the duties which the converts were to fulfil, as : " Let all hings be done decently and according to order;" and, "as I have given order to the churches of Galatia, so do you also." (1 Cor. xvi. 40; xvi. 1.)

The Church of Christ had, therefore, authority to make all proper arrangements for the discipline of the Church and divine worship. The same author ity must necessarily be exercised by the successors of the Apostles, who are the prelates of the Catholic Church. and especially the Pope, who is St. Peter's successor and supreme head of the Church. We need look no further, therefore, than to the usage of the Catholic Church for the authority to keep the Sunday or Lord's day holy.

3. It is not correct to say that the Sunday was made the weekly festival of the Church by Constantine the Great. That day was observed by the Church even from the days of the Apostlescenturies before the time of Constantine-and though we do not find an absolute command in the New Testament that it should be kept holy, we do find irrefutable allusions to it as a day of special prayer on which the Apostles assembled for the purpose of adoring Almighty God, celebrating the Holy Eucharistic sacrifice by the breaking of bread, and thanking God for His mercies. The first allusion to this is in St. Jno. xx. 26, where we find that on the eighth day after Christ's many Resurrection "His disciples were Apostle St. John. Constantine's de-

again within, and Thomas with them." This was the first Sunday after Christ's Resurrection, as the Jews reckoned tine by including both the first and last days of the period, just as the day of Pentecost was reckoned as the

fiftieth day after Easter or the Pasch, though it was really seven weeks or forty nine full days. On the occasion of the assembling of the Apostles on the first Lord's Day after the Resurrection, Christ manifested Himself to them, and received the profession of faith of Thomas, who not till then gave credit to what he had been told of the Lord's Resurrection; but when told to put his finger into our divine Redeemer's wounds, he professed his full belief in Him, saying: " My Lord and My God."

4. In Acts xx. 6 we read that St. Paul on one of his journeys stayed at Troas seven days. There is no reference here to any observance of the Sabbath or seventh day; but the Christians assembled on the first day of the week to break bread, and to listen to the discourse of the great Apostle. St. Chrysostom and other early Fathers of the Church infer from this that the weekly Christian day of worship was even then kept on the Sunday and not on the Sabbath.

In 1 Cor. xvi. 2 we find the Apostle of Chris; ordering that certain collections for the poor Christians of Jerusalem should be taken up on the first day of the week, so that they should be ready on the occasion of his visit to them, that he might send their bounty to Jerusalem by trustworthy messengers, or carry it with him should he go there in person. It is clear from this that the faithful were wont to assemble on the first day of the week for prayer and the celebration of the Holy Eucharist or the Lord's Supper, as described in 1 Cor. xi.

It was on the Lord's day or Sunday that St. John, being in spirit, that is, being engaged in prayer and meditation, received from Christ the glorious Apocalyptic vision which made known many of the details of the history of Christ's Church on earth, its future trials and triumphs, and the final reward of the saints in heaven. (Apoc. or Rev. i. 10.)

From all these circumstances combined we have evidence that the institution of the Lord's day comes from the Apostles themselves, who seem to have been instructed by our Blessed Lord to observe that day in honor of His Resurrection. But, however this may be, the day was kept at least by order of the Apostles and from their time.

In the earliest days of the Church the Christians, in their fervor, devoted much time to prayer, "continuing daily with one accord in the temple and breaking bread from house to house . . and the Lord added daily to their Society (the Church) such as should be saved. (Acts ii. 46.) But it is clear from the meeting of the Apostles at Jerusalem, as referred to above, and whereby it was decreed that circumcision was not obligatory under the New Law, that the ceremonial laws of the Jews were no longer of obligation to be kept. This is also indicated decisively by the passage Col. ii. 16, 17, where the Sabbath is specially spoken of:

"Let no man, therefore, judge you in neat or in drink, or in respect of a festival day, or of the new moon, or o the Sabbaths, which are things to come; but the body is of Christ."

5. During the several centuries which preceded the time of Constantine the Great, the Sabbath was kept to some extent as a memorial day of the creation of the world, and not because it was the Jewish festival; but the Lord's Day was regarded as more holy, because the greatest mystery of the Christian religion is the Resurrection of Jesus, whereby the Redemption of mankind was fully accomplished, and because this mystery is the basis on which Christian faith is founded; for St. Paul says : " And if Christ be not risen again, then is our preaching vain, and your faith is also vain."

In the year 170 there was a treatise extant by Melito, Bishop of Sardis, on the Lord's Day as universally observed by Christians; and Justin Martyr, who lived and wrote in A. D. 150, declares that the Christians assembled for worship on the day of the Sun, or Sunday, on which darkness was dispelled through the resurrection of Jesus.

Dionysius of Corinth in a passage quoted by Eusebius says that the Lord's day must be kept holy. This was written about the year 170.

Ignatius the Martyr, who was put to death in 107, declares that "we (Christians) do not sabbatize, but observe the Lord's Day on which we rise through Him."

Thus we see that the observance of the Lord's Day began long before Constantine's reign, and goes back to the Apostolic days. In fact St. Ignatius, whom we have quoted above, was a contemporary and a disciple of the Day should be carefu all, but made no clair as a new festival. ST. FRANCIS'

cree was to the effect

PREACH

OCTOBER 21,

Rev. Leo L. Dubois, S. St. Francis was a r he put all his heart i rather exhortations. ing of the methodic composition of the ser He spoke what the he There were oofs to establish do believed, but a sim hearts and to the wi It was this which ma hearers, a learned doc often remembered wh those of Brother Fr heard them. Even had remained in my find any more the charmed me." Fran his hearers to remen composed discourse: remember only the l inculcated, and to callives. To attain the

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(Written for The C Fimes by Rev. J. F. R Obligation of Hearing Juadalupe," "Month of and unbelief" etc. THE PAR

do the rest.

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