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ested in the Catholic revival, has come up from the lowest depths of Protestantism to a full realization of the blessedness of Catholic doctrine and ritual, he feels that it would be selfish to deny a helping hand to those still groping in that darkness out of which, by God's grace, he has happily been lifted."

At page 7 the like bitter antagonism to Protestantism again appears: "*The Church of England is Catholic, and in no way is entitled to the opprobrious epithet of 'Protestant.'*"

It is to be observed that these men, no longer satisfied with the Oxford name of "Anglican," desire nothing less than to be called "Catholics."

"The battle has widened out on to a larger field,—the real struggle has a larger scope,—we have to come out of mere Anglicanism to the higher standard of Catholicism. *As Protestantism is mere incipient Rationalism, the first duty of Catholicism is to throttle it*; we must clear the field first, that the grand, the only real struggle, may be set between Catholicity and Rationalism itself."

The writer proceeds to hope that the time will come when "*men shall loathe as now they love the name of Protestant.*"

He next proceeds to attack boldly the foundation of our religion, and to put in its place the Romish teaching which appears so dear to him.

"Instead of the immoral gloss of Justification by Faith, or the wretched figment of private judgment, She must make the belief in the real objective presence of Christ in the Sacrament of the Altar the *Articulus Ecclesie Stantis vel Cadentis*."

"Looking from our stand-point as laymen, we must confess that the Evangelical party will have a very difficult task if they think they can crush out Catholic teaching from the Church."

"Doubtless the Catholic party is small, but it is in earnest; and is a compact body, with a more powerful bond of sympathy than a creedless, indifferent, worldly opposition, or an ignorant fanaticism can boast of. *The great reason of this is, that as a*