## Cbe Catholit Marord.

## VOLUME XXIX.

LONDON, ONTARIO SATURDAY, SEPTEMBER 7. 1907

Cbe Catbolic ̉iecory London, Satcubiar, Serit. 7, 1007 . $\frac{\text { London, satckdar, ELTT. }}{\text { WEARY WATIING. }}$ Some time ago we were informed that
prominent laymen were elaborating rominent laymen were elaborating
cheme for the Foderation of the Cath wa socioties of Canada. We have
waited, and have from time to time
rged them to give us the resolt ot arged them to give us the resplet of
artheir labors. Bit no scheme sppeass,
thei the enthusiasm of the laymen seems to have disappeared. These gentlemen
may bave other weighty matterst ocon-
sider - or posibly may be frightened by
the dificulties and 800 by serilit
imaginations.
It were a m tend to bind us together and to concen.
trate and direco to worthy ends the
tery




 CATHOLIC NOTES.

Uiversity of Paris has written to the
ope thanking him for preserving the the
ourch from than or or oro by
oublishing the recent syllabus.
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Sowith synagoga
Sistor Mary Joos
tho
To, Ino.anter wat ..... 

"My JEWELS AGAI



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THE CATHOLIC RECORD．

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 London，Satcknay，Spri．7，


 paper as its editor，he has by his er
dititon enlightened the many $b y$









 many triends then wor repeat -1
bless jon $1 \Delta d M$ Iltos $A$ nnos



 will no more move away from tho
centre of truth than the stcie trom
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 should forbid．How do they expeet
their children to attend Mass regularly
when these children saw such laxity during vacation？We are not com
missioned to teach and have no antho
 we cannot trifle with it as if it were a
mere penal lawwor set it aside habit．
nally as inconvenient and intertering
with our please with our pleasure．If we do not obe
it，we are if inuring our own sools and
scandalizing our children．Mass is to
sacred a trast not to be treasared，to
precious a gitt to be bexchanged for any PROTESTANTISM AND
OPEMENT．
DEVEL We malntain that $\overline{\text { Catholic truth has }}$
not doveloped．We．maintain it for the
reason that the Syllabus condemns the opposite view，and also because devel
opment of religions trath seemm to ns
contrary to reason．Let us turn over
the page，and ank whether Protestant－
ism has undergone any development．
This is a difer
the blood is one thing，the practice
based upon it is another．The law of
gravitation is anotherbe sooght where Mass can
attended．Worldiness is not in
where Mass is conerned．Weay as well make up our minds to it．
We cannot be like other people，for our religion is not ilike the religion of
ther．Others may spend sunday otherr．Others may spend Sunday
where they wibs．It matters not
they miss a sermon or a few hyms．
The Mass is lar beyond the word oo The Mass is lar beyond the word of
man or the masic of the man or the masic of the human voice
It is the word of God＇s word and the sprinking of the Blood of the Lamb，
the eong of the Ancient of days．It in
the mystery of taith，whote glorion praise and thankagiving，whose eit
impetration and atonement，are Leaven and earth the golden ladder
mercy and love．We seek with anxiona care the hesilth of body：how otten are
we careless about the stream of grace
trom the mountain of God．Parent take a most serious responsibility
hemponelves in this matter．Their chil
hat ren are practicaslly exempted fron
hass during a great part of vacation hese parents know bettor．They ar
yno means the ignorant members no means the ignorant members of
e community．Their means enable
hem to do what their conscience man intellect employs in the acquire ment of knowledge，differs tremen
dously from intellectual intuition b
which the pure intelligent creatare learn anything．Step by step must th
hill of knowledge be climbed．N royal road has ever been surveesed
its rocky heights along which th thail and labor．The journey，hard
though it may．be，is varied and plea
sant：its advance is marred by new scenes and broader views．These，how－
ever gratifining they are，must not be
mistaken for developpent．EEvery con．
clasion may be a new promise for the
mind，as stepping－stone by which we



can rise to higher things ；a statement
quite diferent from the idea that the
orainer truth has developed into the
otter．The circolation of the blood
was a truth as old as man himsell，but
not proved or tanght till a few gener－
正
 Oharch．Luther had long before his
abandonment denounced the Charcch as
anfaithful to her trust almost from the
beginn beginning．There was nothing，acocore－
lig to Cavivi，to distinguish her asem－
blies from those of the Tarks．Beza ing infuence apon his every thought
whihe it ordered and apon his destiny
which it elevated．Yet to apply de．
velopment to the Incarnation would velopment to the Incarnation would
contradiot its essential character．The
Word Word was made Flesh and dwelt
amongst us．There was a fullness in
the mystery which we can never com．
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| vary her form or Her truths may be |
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These explanations have frequently
been oceasioned by the denial either of
the particalar dogma itself or a diriect
inference from it．So through the
schools questions may be started and
agitated for generations without any
line of action or the taking of sides on
the part of the teaching Church．
the part of the teaching Church．And
when the dotetrie is more celearly de．
fined，it is not that any development of

 place that the truth has expanded or
that any new truth has been erolved
out of the old．No new truth has been 룸뭉뭉룽
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SEPTEMBER 7， 1907.


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