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so great has it become, that it is no bread and wine, which is contrary to longer possible in England to even propriety and the Church's laws. I also know that the laudable practise of record the principal names. Many the 'Churching of Women,' though are the reasons given by these converts enjoined by the prayer book, has been for their change of faith, for "all allowed to become largely unobserved. roads lead to Rome," but we apprehend We have, in fact, dropped these and many other good ancient Christian that not a few of them have been set arules and have, I fear, lost the art of thinking very seriously by the condiscipline." siderations mentioned in the following

I had asked my pastor for bread, and account written for us by a Canadian econvert from Anglicanism to the One migh discouraged. I could not under-stand how the contents of our stand how the contents of our

Be ready always to give a reason called useless, and even wrong. for the hope that is in you." (I Peter iii, 15.) That was the burden of the Nor could I comprehend the ignorance of much of its contents displayed by sermon preached one fine Sunday one who had vowed to explain and demorning some few years ago by my fend it. Worse still, I was assured that the Church had "lost the art " of Anglican rector. He was an earnest, godly man, according to his lights. The sermon was not eloquent, but it was forceful, and made an impression I had a who e sheaf of dostrines yet to upon my mind. Why was I an Angli-can ? I asked myself. Could I give an propose, but concluded I would take them to another clergyman of my enquirer a precise idea of what my Church's doctrines were? And yet the question seemed absurd. Had not Church for solution, hoping for better luck.

This time I encountered one who called himself "an old fashioned High-Churchman," which is much the same I listened diligently to at least six sermons per month ever since I could remember, and until I was over thirty years of age? Had I not been a Churchman-one who held "modermember, and until I was over thirty years of age? Had I not been a Sunday school student, and, later, a teacher, for many a year? And yet there was I asking myself "what does the Church of England teach?" On what grounds does she spurn the "dis senters" and persistently combat the Catholic Church?" The more I senters' and persistently combat the Catholic Church?" The more I themselves no doubt ; but I got little real information. The main things, thought of it the more I saw the necessity, nay the duty, of complying with the apostolic injunction to be able to creeds, the historic episcopate, and peace in the Cnurch at almost any give a reason for the faith that was in I went to my pastor, and by his inreasonable price, based on com

structions I set to work to master the principles of the Book of Common promise. All this was very plausible, but i Prayer. How I did marvel at some of the contents of that book, especially at the Calendar, Precepts of the Church, stated that the very first rubrical directions in the prayer book (known as the "Ornaments Rubric") were Rubrics, Occasional Services, and the nad certainly never noticed many of these things before, nor had my atten tion ever been directed to them either at home, in Sunday school, or from the pulpit! So surprised was I at what I read that I asked prominent lawment if too "extreme"—that is to say "point. He admitted that the book sanctioned auricular confession but deprecated its not adopted it with his flock, nor did he intend to. In fact his own Bishop read that I asked prominent laymen if they had ever noticed, or could ex plain, them. None of them could give he intend to. In fact his own Bishop John 3 10.) me any assistance worth mentioning, had a horror of it as well as of all reand most of them stared at my ques tioning in mild amazement. In one sense I felt relieved. After all, I was not the only one who knew not the centrevivals of the cremonial of the pretend to be a priest himself though the prayer book gave him that tile, centrevivals of the cremonial of the pretend to be a priest himself though the prayer book gave him that tile, centrevivals of the characteristic contracteristic contracteristic centrevivals of the cremonial of the centrevivals of t

doctrines at their fingers' ends. I nowadays paid little respect to the would begin at the beginning of the thirty-nine articles of religion, and doctrines at their fingers' ends. only assented to them at ordination rebook, note down every doctrine, pracluctantly, and as a matter of form, tice, rubric, and expression which which could not well be avoided. Besides, they only bound the clergy, needed explanation, or seemed obscure, take this list to my pastor-who, by the way, was a Low Churchman-and and I as a layman need not believe them unless I chose to do so ! ask for information. His replies were I was getting completely bewildered by this time. It was becoming very plain that I would have to look elsesubstantially as follows : " The prayer book calls the Virgin Mary 'Our Lady,' but this is a relic of where for a clear connected exposition Popery. The same may be said of the term 'matins' for morning prayer. But no loyal churchman should now of what I was called upon to believe and uphold for my soul's welfare. However, I ventured one or two more tolerate the revival of these Roman references to the prayer book, and he izing expressions. Few, if any, of the replied as follows : saints and matyrs mentioned in our Calendar were Anglicans. A number No them, indeed, were Popes. Creed of St. Athanasius on some fourdoubt, however, some of them were good people in their way, and others may never have existed. It is not teen chief holydays of the year, but half our congregations would bolt if we tried that. It is too Catholic, and customary now, or useful, to keep up especially some of its clauses too dam. of the old festivals, such natory " to suit the present temper of our people. Nor could even the Bis-hops enforce this rule. Some of them, as the Annunciation, the Purification, the Conception, and such like. The people would not attend such services anyway. I have no idea indeed, dislike it, and others dare not what the words 'O saplentia' set down press the point, nor, in short, many press the point, nor, in short, many other of the Church's laws." for 16th Dec. refer to, nor am 1 clear for 16th Dec. refer to, nor an 1 clear as to what 'Invention of the Cross' has to do with May 3rd, or 'Holy Cross Day' with 14th Sept.; nor yet why there should be 'Feasts of the why there should be 'Jeasts of the Ritualistic clergyman. He' held forth '' Ritualistic clergyman. He' held forth '' to me on Apostolic succession and the John Baptist and none similar for Paul or Peter. I doubt if one clergyto); to my intense amszement charman in a dozen in our Corch knows the raison d'etre of these things or Luther, Knox, Cranmer, acterized Henry VIII., and other leaders of the Ays any attention to them. "There is also a 'Table of vigils, sts, and days of abstinence to be ob-wrved in the year.' Perhaps it might b well to obey this, but I cannot say When the Church of England." I used. "Wait," he said, "bide your time, test further, probe deeper, make very sure, pray yet again for light and grace. Hely Church does not need you, nor even any whole nation or race, but pays any attention to them. fasts, and days of abstinence to be ob-served in the year.' Perhaps it might keep either a vigil or a fast; and I do He assured me the Church had always quite certain that nothing more retaught the doctrine of prayers for the anywhere what to 'abstain' from dead, and when I told him that was the humility of heart are become as pure particularly. You must use your own first I had heard of it-in fact had and child-like as possible, she will judgment. Public prayers in the always heard it condemned, he cited lovingly clasp you to her maternal daily, and the Litany on Wednesdays and Fridays, but we have some-how given that good custom said the Church upheld the doctrine of every day, and eventually had the the following words from the Litany :

Book of Common Prayer could be trines to oust the true in His Church,

sion I could come to was that the

FROM ANGLICANISM TO CATHO-
LICISM.up. The banns of marriage also
should be called, but the people gen-
erally won't let us obey this direction
any more. Outsiders who are known
the Anglican body the number of con-
verts to the Catholic Church is yearly
increasing by leaps and bounds. The
annual ratio is ever expanding, and
so great has it become, that it is no
longer possible in England to evenup. The banns of marriage also
the Real Presence of Christ's Body and
blocd in the sacrament of the Lord's
Supper, and tried to explain away the
"black letter" rubric which plainted to
hose c." by saying that it was there
annual ratio is ever expanding, and
so great has it become, that it is no
longer possible in England to evenup. The banns of marriage also
should be called, but the people gen-
erally won't let us obey this direction
any more. Outsiders who are known
tized, are often nowadays admitted to
holy Communion, which I must confess
is a little lax; and I am aware that
to popriety and the Church's laws. IIthe Real Presence of Christ's Body and
the sacrament of the Lord's
Supper, and tried to explain away the
"black letter" rubric which plainted to
teach it, but he timidly acknowledged
teach it, but he timidly acknowledged
times right and scriptural, yeth edaiegreat happiness of entering safely the
serve had one single doubt, because I
never had one single doubt. Boat and wine, which is contrary to
to yourself with a Pitts-
burg secular paper. We have eig-
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to consume and even otherwisemake away
with what remains of the consecrated
propriety and the Church's laws. IIgreat happines

Catholic Record.

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

LONDON, ONTARIO, SATURDAY, OCTOBER 30, 1897.

Freeman.-The Protestant whom we would convert believes in the inspira-

tion of the Scriptures or he does not. If he so believes we may legitimately appeal to those Scriptures as to an authority which he admits. If he does not so believe we would approach him any ever conducted ? as we would approach any gentile or heathen. We would not attempt to convince him of the inspiration of the position and teachings of his Church. There were others. But this position could not satisfy. After my surprise had somewhat abated, I determined to investigate the half is Bishop at their ordina-the superstitious and ungody; "to which the superstitious and ungody; "to which to shake off indifference. They may clergymen least, would have their Prayer Book to shake off indifference. to shake off indifferenc them is not a rational belief but irrainspiration, for the Church and her authority must be proved before inspiration can be proved ; just as the existence of this Republic must be presumption that you may draw from proved before we can prove the vitality and force of the constitution. There is an analogy between the relation of the republic to the constitu-For delivered in tones of thunder rom Mount Sinai! What was I to do now? I could the fundamental law of the re-public and the republic, inter. In believing in fallibility, we are wrong in believing in inspiration, for "Kindly Light," and He did in His mercy lead me. With many qualms the fundamental law of the Church, our belief in it rests solely on that in the fundamental law of the Church, and the Church, by divine commisfallibility. If we are right in believ-ing in infallibility, your whole theory ion, interprets and maintains it. of the new dispensation is wrong, The constitution, to be a living law, utterly fallacious and misleading. requires an interpreter. The re you imagine that we apprehend unpublic, through its supreme court, is the interpreter. It is not left to favorable results to Catholic doctrine from an appeal to the Scriptures, you private judgment, because civil and should take advantage of our fear and should take advantage of our strings by compel an appeal to those writings by why political chaos would be the result. The man who would insist on his proving to us their inspiration. private interpretation of the constitudo you not do it and be done with it? tion as binding on all would be con-In view of the fact that valid proofs of teachings in Di Brouno's "Catholic Belief," sold by D & J. Sadlier & Co., heretic and revolutionist. Revelation, inspiration would compel us to accept your appeal to the Scriptures, your strange reluctance to submit them justifies a "fair presumption" that to be a living law, requires an inter-The Church, through her preter. supreme head or General Council, is

<text>

tion, or abandon your rule of faith. Is it because you are unwilling to do any of these that you have thus far declined to give the Protestant argument, which you tell us is as conclusive as

McAllister.—Is it not a fair presumption from your unwillingness to permit an appeal to writings in the inspiration of which we both believe, that you apprehend no favorable re-sult from such an appeal ac-far as the dis-tinctive principles of Romanism are con-cerned?

DIOCESE OF LONDON.

Funeral of the Late Rev. Father Mc-Grath.

Sunday, the 24th inst, was a bright warm autumn day in Windsor. It was a memor-able day in the annals of the parish church, with a trinity of important events — first Communion, confirmation, and commence-ment of the annual devotion of the Forty Hours.

Hours. His Lordship Bishop O'Connor celebrated the children's Mass at 9 a.; m. and gave first Communion to a class of about sixty children who occupied reserved seats in the aisles, and in personal appearance compared favorably with that of any class of a previous year. The prompt attention and good order of the little ones reflected the admirable training of the teachers of St. Alphonsus and St. Francis schools. After Mass the Bishop advanced to the

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anch No 4. London, nd and 4th Trursday (8 o'clock, at their hal amond Street, G. Barry Uray, 1st Vice-Pres.deni ding Secretary. and substantial reason why he rested from work on, and kept holy, the first day of the week instead of the seventh day, as Christ and the apostles invariably did. Surely it is important, and an "essential" that we should know why we constantly break and ignore one of the ten solemn commandments of God delivered in tones of thunder

from Mount Sinai ! of prejudice and very great reluctance, I resolved to probe into the doctrines

"You are correct in saying that we and practices of the great Catholic are commanded to recite publicly the Church. With fcolish timidity I kept away from all Catholics of every des-cription, and confined myself to books picked up here and there. By chance I ran across a pamphiet called "Claims of Anglicanism," by Rev. Father Davis of Madoc, Ont. I also found a very complete exposition of Catholic Toronto. These and other authorized books of the Church were examined carefully, and great was the surprise of a certain good priest when, after testing Catholic doctrines and practices by Scripture, history, reason, and common sense, and finding to me on Apostolic succession and the them to my surprise and Ornaments Rubric (already alluded delight to be one beautiful, harmonious whole, I presented myself for recep-tion. To my great chagrin, I was re-

and time, test further, probe deeper, make I asked him a few questions also. all men need her, and when you are mains to be said, and your faith and

private judgment, because religious chaos would be the result. History proves that this is the result where private judgment sets itself up against the divinely appointed court of inter-

tation-the Church. McAllister. — Your refusal to publish in your journal my last letter gives me little en-couragement to write you another letter. kind. It is a sweet, loving, holy ex-ercise; and it is one that is fruitful of untold consolations and joys. Listen kind. It is a sweet, loving, holy ex-Freeman .- At the beginning we to the poet priest as he speaks of his

published several of your letters, with replies, in the same number of the Freeman's Journal. We found on My weary fings For many and many a time, in grief, My weary ingers wandered round Thy circled chain, and always found In some Hail Mary sweet relief. reading your paper, the Christian Statesman, that while you reproduced

How many a story you might tell Of inner life to all unknown; I trusted you and you alone, But ah! ye keep my secrets well. your letters, which we had published. you never in a single instance republished our replies to them. We toler-ated this unfair treatment for some

Ye are the only chain I wear— A sign that I am bat a slave, In life, in death, beyond the grave, Of Jesus and His Mother fair.

twenty-one years.

tional credulity, and more superstition than faith. You are welcome to any presumption that you may draw from this attitude of ours. Our belief in the inspiration of the Scriptures rests en-tirely on the infallibility of the Caurch. In denying this infallibility you rob us and every one else of the only valid

After Mass the Bishop carried the Blessed

After Mass the Bishop carried the Blessed Sacrament in procession around the church, and placed It upon the throne of exposition, there to remain until after the Benediction in the evening. The Forty Hours will continue during the Monday and Tuesday and will close with the usual solemn ceremonies after High Mass on Wednesday. The Frayer for Forty Hours, together before the Blessed sacrament, in memory of the forty was in the sepalchre, began in Milan about the year 1541. There it spread into other cities in first Smody in every month by the Archeon-traternity of Our Lady of Prayer, 1537. The Frayer of the Most Holy Trinity, and for the thrid Sunday in the month by the Archeon-traternity of Our Lady of Prayer, 1537. The prayer of the Forty Hours, often used simes of the year, out of devolon, was estab-lished forever by Pope Clement VIII. for the shole course of the year in regular preserbid continuous succession from one church in Rome to another, commending on the first Sun-agy of Advent. In this order Bishoo O'Conou-catabilabed the devolution in the docese of Lon-dom. M. C. K. If

Windsor, Oct. 24, 1807.

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON. His Lordship preached a very instructive from at St. Mary's cathedral at High Mass at Sunday. He took for his text the words of the soldier whose servant was healed "Domine non sum dignus," etc. In the afternoon he went to St. Lawrence church hare the following Catholic societies had assembled: St. Vincent de Paul society, C. M. B. A., A. O. H., E. B. A., I. C. B. U., toos for over an hour, on the editacy of prayer and the duties of the Catholic man of the present day. The Bishop's eloquant and ingressive words were well received by his harge adience. He then gave Benediction of the Blassad Storament. He was assisted mathematications. Bather J. M. Mahony, who has been suffer-ins duties. — Tather J. M. Mahony, who has been suffer-ins duties. — The Convent, Ost. 19, arier sevenal months Illness. The decaused Sister was a daughter of oar respected and much estoen ed under the operation of the obituary notice will appear next week.

you suspect their invalidity. They the interpreter. It is not left to would not stand the test of criticism. This beautiful devotion in honor of the Mother of God, to which this month is specially consecrated, has been the means of unmeasured graces for man