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APOSTOLIC LETTER

#### on the Occasion of the Anniversary of St. Augustine's Landing.

The following letter from the Holy Father to the Primate of England was read at a meeting held in London on September 13 last, under the auspices of the Catholic Truth Society, to celebrate the thirteenth centenary of the landing of St. Augustine :

tion.

To our Beloved Son, Herbert Cardinal Vaughan, by the title of SS. An-drew and Gregory on the Colian

Hill, Cardinal priest of the Holy Roman Church, Archbishop of West-minster : Leo XIII, Pope : Beloved Son, Health and Apostolic Benediction: The letter you sent us

at the beginning of this month filled us with joy, for we saw with what ardor and grateful remembrance you were preparing to celebrate in Eng-land the thirteenth centenary of St. Augustine's coming, and to honor the memory of that apostolic man whose labors amongst you were so notably advantageous to religion and civiliza-We have already approved the intended celebration ; but now our the Bereaus, to prove that the propheheart shares in your gladness, and we wish to join with you in commemorat. ing an event as deserving as any of

our warmest felicitations to you, be loved son, to the other Bishops and or the Mostolic Church, all the Catholice of England. For you with the Berians. all the Catholics of England. For you have shown how truly you esteem the benefit received from above, and how

ascribe all that has been done for you. standar And truly may it be said that the sole tures. cause of Augustine's advent was the foresight and charity of our predecess-

Augustine in his stead, and, together Dr. McAllister, or to the Koran if ad a logician. with Augustine, a chosen band of dressing a Turk. His point was to sacred treasures of Christianity—those treasures which the providence of the Roman Pontiffs had before supplied to the British race, but which had been lost through the invasion of barbarian

to completeness and perfection what Gregory had inaugurated. Therefore, like Gregory himself, he is rightly and justly called the apostle of your nation. The evil days that come upon Fuer The evil days that come upon Fuer back of the laws in the Oid Testament, which the rest of the prophesies in their national records and the truth of these re-cords, without regard to whether they were inspired or not. He re-ferred them to the prophesies in their of the laws in the Oid Testament, which he had praised them for consulting, and insisted on their obedience to the found his references correct. There and insisted on their obedience to the broke away from the centre of unity and thereupon lapsed from the holiness of faith itself. But this mournful de fection from the Mother Church was not invirgend. Some there were in whose hearts the Catholic faith still remained Not still r hearts the Catholic faith still remained Old Testament to be inspired, how imagines that the Jews, like Protestants, intact; yet, although they have again and again been joined by others dur-ing the long space of time that has since elapsed, they are far from equal-ing in number these whe again and disregard its laws? As some of them were converted, it is clear that they did prefer St. Paul's authority or hed them read and interpreted to and did disregard most of the laws in or had them read and interpreted to ing in number those who continue in the Old Testament. Would they have done this if they had believed the book Catholics, however, though ssent. comparatively few in number, can alone claim the privilege of being the was inspired? It was enough for St. Paul's purpose if the Bereans believed Council and the high priest, who were sons and disciples of Augustine ; they the records to be true and that could the supreme judges in matters of faith alone can invoke him as father and be the case without inspiration. In the same chapter of the Acts tures just as the Catholics do-that is, master. They are in union with the be the case without inspiration. centre of unity, which is set in the Roman Pontiff, and it was from the (xvii.) in which the Bereans are subject for its interpretation to the spoken of, there is an account of supreme authority of their Church. Roman Pontiff that Augustine and the certain other Jews of Thessalonica, There were some, however, among the who read their Bible and judged for Jews who disowned the supreme authother apostles of Britain received their office and authority to preach the wis themselves, as Dr. McAllister claims ority of the high priest who sat in the dom of the Gospel. to do. The result was that they stuck to the text and rejected St. Paul and Silas. ject that of the high priest who sits in But while that privilege gives you true cause for joy and for being gratethe text and rejected St. Paul and Shas, jet that of the heat pieces where the set in the piece were the set in the piece of the schismatics and heretics of Jason, and had Jason punished for entertaining them. St. Paul and stand saducees. ful to God, our most bountiful Father in heaven, it should also awaken within you a sense of responsibility and duty, the responsibility and the duty Silas had to leave the town by night. In order to emphasize Dr. McAllisof carefully safeguarding the deposit But this was not all. They even ter's actual position as a Covenanter, followed then to Berea, and excited let us suppose that St. Paul presented of faith and of transmitting it as a rich inheritance to your sons with the same the people against them, and St. Paul himself to the Bereans with Scriptures perfect fullness in which you have had again to leave. These Jews of in hand, as the doctor would do. Let ourselves received it from your Thessalonica stuck to the text of re- us suppose again that they declined to fathers. jected Christianity. They rejected believe his book to be inspired until the inspired and infallible St. Paul's he proved its inspiration. This con-Nor may you be unmindful of those charitable duties which you owe to interpretation of their Scriptures, just duct of the Bereans would be most reayour native land and your fellow-countrymen. Let the solemn comas Dr. McAllister rejects the infallible sonable. What would St. Paul do in Church's interpretation. Like the that case? It is, of course, only a supmemoration of Augustine and of your doctor, they preferred their own private judgement, and, as a result, they persecuted St. Paul and his com-Dr. McAllister do in the case? Now, own introduction to the faith arouse you to make renewed efforts to enrich your country with the blessing of unity panion, who had to seek safety in fight. The Bereans, more noble, believed in him, and accepted his for us, namely, give an account of the little or nothing to the efficacy of the and with all those treasures that accompany unity. By fresh diligence in prayer all these things may indeed be flight. gained ; by a truly Christian life and teaching. tracking.McAllister : It would have required<br/>those noble Jews to attempt the unrea-<br/>sonable preliminary of proving to<br/>Paul and Silas the inspiration of the<br/>and silas the inspiration of theInterceive it.Interceive it.Interceive it.McAllister : This means that none<br/>to of the Apostles could ever have dis-<br/>to the cussed with the Jews of their day the<br/>Cessio Act, or any Act relative to the example they will be secured. There is no one who by persevering prayer, and by showing forth in his life what a Catholic should be, cannot do something to promote the unity which we

merited praise for their constant zeal Freeman : If St. Paul had asked the in carrying out our desires for the Berean Jews the reason of their belief conversion of those who are still alien. in the inspiration of their Scriptures Your strenuous toil has already been largely rewarded by the joy of success, uation Dr. McAllister is in when we but still greater things await us if we follow in Augustine's footsteps and dis-inspiration of his Scriptures. Had St.

ing to God that the brethren who have do this their faith would have been uneen torn away and carried off may at reasonable, just as Dr. McAllister's is length be gathered together in the one until he gives a reason for his belief. true fold and be united to the Supreme When we say a reason we mean a rea-

son, and not a sentimental persuasion. Had St. Paul asked the reason of the Meanwhile, as a pledge of Divine grace and a sign of our paternal love, we grant with great affection in the nothing less than a valid one. And Lord the Apostolic Banediction to you, beloved son, to the Bishops and to all the Catholic clergy and people. In fallible authority, he would have been

twentieth year of our pontificate. Leo XIII., Pope.

# THOSE PRELIMINARIES.

N. Y. Freeman's Journal. Dr. McAllister. — Permit me to carry They would not have followed Dr. Mc N. Y. Freeman's Journal. this common sense logical deduction a Freeman. — Paul and Silas dealt with the Bereans in the proper way. They the important fact that inspiration of the Bereans in the proper way. They quoted books admitted as authority by the Bereans, to prove that the prophe sics recorded therein had been accom-plished in the birth, life and death of Christ. The Berean Jews consulted the records to verify the citations of being marked by public festival and the records to verify the citations of would see that if St. Paul demanded of thanksgiving. Not only is such a SS. Paul and Silas. They did verify the Bereans proof of inspiration he festival most appropriate in itself, but them, and were praised. As a matter it also seasonably invites us to send of fact, St. Paul, being inspired, was

way most effectually against their disdeeply grateful you are towards this Roman See, to which, under God, you forbidding an appeal to the common fore, have appealed to the infallible standard of the old Testament Scrip

Freeman .- But St. Paul's infallibility did not block the way to an appeal or, Gregory the Great. That Pontiff to the books admitted as authority by had himself wished, in his tender love for you, to be your apostle; and when suthority they recognized just as we this wish had been frustrated by his might appeal to the covenanter stand - not have been considered a reason by and or confession of faith in addressing the Apostle. He was not that kind of

tish race, but which had been ough the invasion of barbarian Grateful thanks are none the once convinced of this he made their to Augustine, for he brought pleteness and perfection, what the basis of their obligation between the state of the set of the

Augustine himself will look down in kindness upon that England which is his own, and he will be insistent in pray-son for their belief. If they could not ing to Cod that the brethene make which is his own, and he will be insistent in pray-son for their belief. If they could not ing to Cod that the brethene make which is his own work among the leave of

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

LONDON, ONTARIO, SATURDAY, OCTOBER 23, 1897.

to day

Given at Rome, at St. Peter's on the satisfied with nothing less. The it. Soth day of August, 1897, in the Bereans would have met the require

ment by referring to the teachings of the Sanhedrin and the high priests, who were the supreme and ultimate judges of doctrine and the interpret-

ers of the law, and infallible. They Allister's illogical and inconclusive would have required infallible author-

which had lost its teaching autority with the Berians. Doctor. — It would have blocked the When St. Paul preached to them, the Bereans knew not of the passing of the authority of the Jewish Church. Failing such appeal to one or the other of these authorities, they could not have offered to St. Paul any satisfactory rea son for their belief in the inspiration of their Scriptures. Their mere priv-ate judgment notions about it would

approach him as they would approach over the whole face of the earth and a Gentile or any other non-believer; as St. Paul discussed issues with the Athenians, for instance. If the Apostle could discuss issues only with those who believed in the inspiration of the Carliague and the discussion of the deal and nerven all discussed is the discussed is the discussion of the d the Scriptures, how did they discuss tion called local and personal.

position would thus have done in es are then at hand, information can missionary work among the Jews of be got with expedition and with little apostolic times it must consistently do expense ; the members of a local parin all corresponding missionary work liament can be dismissed and called to

Catholic Record.

done and did do in apostolic times. S. Paul understocd it. He talked Old Testament to the Jew who believed it, and he appealed to other reasons with the Jew or Gentile who did not believe

Freeman: Not at all. If a Jew of this generation believes in the inspirwould have followed the Catholic ation of the Old Testament, we have a logical right to quote it to him as an complished to get a quorum of the com-argumentum ad hominem. If he does mittee to whom the Bill is remitted, not believe in it it would be useless to Allister's illogical and inconclusive int believe in it it would be uselees to method of appealing to the book itself as interpreted by his fallible judgment. This latter method would have been insionary who quotes it to he heathen and sitas from discussing the grave issues between them and the Berean Jews. Freeman. —Paul and Silas dealt with does not believe in the Old Testament we would deal as St. Paul dealt with the Gentiles generally. We would appeal to reasons other than those found in the O.d Testament.

But how would Dr. McAllister discuss issues with a modern Gentile who does not believe in the inspiration of the New Testament or the Old : Would he not have to take grounds en tirely independent of their inspiration? And if he did so, would he not be going back on his rule of faith-the Bible alone and private judgment?

## HOME RULE FOR SCOTLAND.

As early as December, 1838, there appeared in Taits Magazine a notable article on the necessity for a change in the relationship existing between England and Scotland, by providing for Home Rule for Scotland. A compendium of this article, which is subjoined, is thus adverted to by a well known writer of the period, who said : "Coming as the article does, from such a good judge of the wants of his cwn country as Tait-proving, as it does, that Scotland would be better off with a domestic legislature that without one -and thus completely refuting the superficial assertions of those who attempt to argue from the supposed benefits of a Union to Scotland that such a measure should also be beneficcial to Ireland-the importance of the production entitles it to a degree of it should be considered and entitled Tait writes thus :

inspired nor true the Apostles could ing the interests of an empire dispersed

Such legislation is best conducted on the spot, or as near as possible to the spot, which is to be affected. Witness gether with little inconvenience. Freeman: We have just seen what the logic of our position would have done and did do in apostolic times. or a Railway Bill for Scotland is in-

mentary expenses of obtaining the bill. The members of an Imperial Parliament, it. McAllister : It logically forbids, in discussions with Jews of this genera-discussions with Jews of this genera-the failure or success of any such the failure or success of any such measure, can with the utmost difficulty be got to attend, or even to remain in

the house when the matter is under dicusssion; and it is even not easily ac to go through their routine duties Then all matters relative to Scotland are slurred over in the reports of the debates-first because the reporters think a Scotch Bill, hough vitally af fecting Scotland, is of no public im-portance; secondly, because they cannot intelligibly report what they, in general, do not understand ; and third,

because "Scotch" business is gener-ally put off till past midnight, an hour at which, except on extraordinary occasions, the reporters, by a well-organized combination,- Whig, Tory, and Radical reporters, agreeing on this point, - retire from their labor. The consequence is that there is hardly a measure, however important, affecting Scotland, of the grounds for passing which her population are duly informed. All that they see of a long debate, on a subject in which they perhaps take the most intense interest, is a line or two, in which the very title of the bill is probably bungled, and its objects misrepresented. We think it full time that this system should be remodelled. The Imperial Parliament has not time, in this age of speechification and infinite gabble, were it otherwise qualified to do anything like justice, or even to get through with decency the busi-ness before it. The sessions have, of late years, been lengthened more and more and the dely period of sitting more, and the daily period of sitting goes on increasing till not only the faculties of the members are obviously obscured, but their health impaired, and their lives themselves shortened. Besides, the non-residence of the members-the richest and most influential members in society-proves eminently prejudicial not only to Scotland, but to Ireland, and the parts of England itself remote from the metropolis. Hence, all the evils of absenteeism.

We have not, at this moment, out of eighty-nine Scotch nobility, one resiattention far above that generally afNO. 992.

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON. On Sunday, the feast of the Purity of the Blassed Virgin, Rev. Father Coty, of Dun-dalk, formerly of S. Mary's cathedral, sang High Mass at the cathecral. A very in-structive sermon was preached by Mgr. McEvay, on the subject of the feast. In the evening at Vespers the Bishop and Mgr. Evay were present. Fr. Coty preached an elequent sermon on the position of the Catholic Church in society and the great good which would be achieved if the rank, and file of Catholic society, especially if the young Catholic men, would be fully alive and fure to the duties expected of them by the Church. As it was the annual sermon in aid of the St. Vincent de Paul society, the large audience which was generously re-spended to, as a large collection was taken up. Father J. M. Mahonay took Eather Cotaci

spended to, as a large collection was taken up. Father J. M. Mahoney took Father Coty's place in Dundalk for Sunday and conducted all the religious exercises. The Leo Literary Society and the St. Patrick's Literary Society have both re-organized for the winter with a large mem-bership and every prospect of doing a good season's work. Mr. M. J. O'Reiliy, barris-ter, has been re elected chairman of the Leo Literary Society, and Dr. W. T. Griffin has been re-elected chairman of the St. Patrick's Literary association. Mr. Elliot, principal of the Ontario school of Pedagogy, is delivering a course of lec-tures on psychology and the art of teaching to the Hamilton Separate school teachers.

IRELAND.

Confidence in, and Admiration for Hon, Edward Blake,

Hamilton Times. Last evening a meeting of patriotic Irish-men was held in Dr. Burns' office in the Ladies' Colleze. Dr. Burns was in the chair and Rev. Fahrer O'Reilly was appointed Secretary. The following resolutions were adopted unanimously: Besolved, that, as Irishmen and descend-liberty, both civil and religious, that we en-joy in this our highly favored Canada, and we pledge ourselves to use our utmost endeavor to secure for Ireland and her children the same measure of self government that we possess and that has developed in this country such prosperity, loyalty and narmony. Eksolved, that we rolice to see among us for Longford. We have watched his glorious career, have been proud of his transcendent abilities, and have rejoiced in his unswerving patriotism. We hereby de-clare to him our hearty approval of his iourse and our unbounded faith in his in-terity. The bound of the faith of the set of the set of the and our unbounded faith in his in-

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Paul and Silas the inspiration of the cussed with the beau of the law which has been passed within the law the law which has been passed within the law which has been passed within the law the law which has been passed within the law the law the law the law believed in his Scriptures, law which has been passed within the law the l desire, and to receive back our brethren to the embrace of perfect charity. Lastly, we are very glad of this have required the Jews to accept a so- either as true or inspired, the Apostles breasing, we are very glad of this have required the over to the Apostolic could discuss issues with him on the occasion to bestow upon our venerable called infallible decree of the Apostolic could discuss issues with him on the brethren in this episcopate, and after Church without reasons given by the basis of that belief. If the Jew bebrethren in this episcopate, and after Church without reasons given by the basis of that belief. If the Jew be-them upon all the English clergy, well. missionaries seeking their conversion. lieved that the Scriptures were neither of miles from her territory and hav-it.—The Imitation.

#### REPEAL OF THE UNION .- NECESSITY O LOCAL LEGISLATION.

The preceding notice of the legislation affecting Scotland at a most im portant period, shows how little of the time of Parliament is dedicated to our peculiar concerns. Out of a huge folio, there are not more than five Acts not exceeding 20 pages in all, in which the name of old Scotland is to be found or its existence recognized. \* \* \* In the Statute-book of Scotland, the old Scotch Acts-in 3 small octo decimo volumes of 500 or 600 pages each-we find from 40 to 50 public Acts, besides local and personal, passed in a session which lasted a month or six weeks only. And if we look to these Acts, we shall find that they are at least as important in every point of view to

Scotchmen as the modern legislation of the three kingdoms. To take, for example, the first year that turns up to us-1696-when the kingdom was in a state of quiet \* \* \* we find that the Scotch Parliament met at Edinburgh on the 8th September and adjourned on the 12th of October, during which 46 Acts were passed (1). \* \* What is not the least remarkable part of the matter is that the whole 46 Acts are contained in 48 small octo decimo pages. Nearly the whole of those re lating to the law are to this day in faith that is in him before he asks us provisions. \* \* \* And all of them have

Scotland can be as efficiently managed

district, and among themselves, of those fruits which their own industry and labor have created. Of much, if not all, of these evils an Imperial Parliament, sitting for three fourths of the

year in London, is the cause. One of the mischiefs attending the present lengthened sittings in Parliament. which ought not to be overlooked, is that it limits the choice of members, and confines it almost exclusively to the landed interest. No person engaged in any extensive business, except in London, can afford to represent a constituency. Nor is it certain that even the payment of members would extend the choice to eligible men, not in independent circum-stances. Many fit persons would not choose to give up their business and go into Parliament, although assured of £300 or £500 for one year. Were, however, our sessions as short as those of the old Scotch Parliaments, or of the United States, the encroachment upon other pursuits would be so inconsiderable as not to prevent the most able men, and the best men of business in the country, accepting the office of Representative. What is meant by a Repeal of the Union with Ireland, we do not exactly understand ; but if all that is intended is that the Irish should have the management of their own exclusive concerns, we heartily wish them success; and we hope that, when the people of Scotland shall see the necessity of a legislature in Edinburh, the

Irish will assist them in obtaining it.' The detail of several of those acts, though of the highest legal consequence to Scotland, and of other useful measures of commerce, finance, etc., specified by Tait as having been

passed in this native "parliament of four weeks' duration," is left out, as uninteresting to a general reader.

 $5 \ 00 \\ 5 \ 00$  $5 \ 00 \\ 5 \ 00$ Rev. Dr. Burns, L. L. D. Patrick Fallahee... 6 00 6 **0**0 Father O'Reilly. ohn Galvin Charles Farrell. Charles Mooney. Constable J. J. Ford.  $\frac{2}{2} \frac{00}{00}$ 

This list is now open. Subscriptions will be received by the joint Treasurers, Dr. Burns and Rev. Father O'Reilly.

## ST. PATRICK'S LITERARY SOCIETY

Hamilton Spectator, October 15. Hamilton Spectator, October 15. A meeting of St. Patrick's Literary So-ciety was held last evening. President Griffin occupied the chair. There was con-siderable discursion over the selection of a hall for the coming season. It was finally decided to rent the C. M. E. A. hall, where the society will meet in fature every Tuesday evening.

the society will meet in fature every Tuesday evening. The nomination of officers was then pro-ceeded with, the following members being all elected by acclamation : President, W., T. Griffia (re elected); Vice President, James A. Cox (re elected); secretary, Charles Burns; assistant secretary, D. Donovat (re-elected); treasurer, John Lawlor; marshal, Joseph Carroll (re elected).

A Good Work.

Blackville, N. B., Oct. 13, 1897.

Blackville, N. B., Oct. 13, 1897. Ed. CATHOLIC RECORD, London Ont. Sir—The Rev. John H. Cushing, pastor of St. Raphael's church, Blackville, North-umberland Co., N. B., Canada, has opened a beautiful home tor poor, homeless and triend-less missionary priests here, and is untiring in his efforts to assist the poor and the friend-less everywhere. The good work must have the approbation of all right thinking and charitably disposed persons, and is deserving of encouragement

ersons, and is deserving of encouragement com all those who love God in His homeless

children. May God bless and prosper the good Father Cushing is the prayer of all the people of Blackville and the surrounding country. Yours truly, Catholicus.

The Pope's Health.

London, Oct. 15.—A despatch to the Daily News from Rome says: The Pope, when receiving the Irish pilgrims this morning, appeared to be in excellent health, the only difference in his appearance from last year being that he seems rather more bowed. His youse could be heard clearly throughout the Sistine Chapel.

Sistine Chapel. He who knows how to suffer will enjoy much peace.—The Imitation.