The Catholic Mecord Published Weekly at 486 Richmond London, Ontario. REV. JOHN F. COFFEY, Editor. THOS. COFFEY, Publisher & Propr

Ottawa Agency : P. J. Coffey, Gen'l Agent, 74 George St. RATES PER ANNUM.—One Copy, \$2.00 hree Copies, \$5.25; Five Copies, \$7.50; Ter opies, \$12.50 Payable in every case in Advertising rates made known on appli Auton.

Approved by the Bishop of London, and recommended by the Bishops of Ottawa, Kingston, and Peterboro, and leading Catholic Clergymen throughout the Dominion. All correspondence addressed to the Publisher will receive prompt attention.

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## Catholic Record

LONDON, SATURDAY, JULY 26, 1884.

OFFICIAL.

We are authorized to announce the following ecclesiastical appointments in the diocese of London :

Rev. Father Molphy, late pastor Maidstone, to be pastor of Ingersoll. Rev. Father O'Connor, P.P., Wawanosh to replace Father Molphy in the pastorate of Maidstone

Rev. Father West, late pastor of Raleigh and Ridgetown, to succeed Father O'Connor as pastor of Wawanosh.

Rev. Father Hodgkinson, late of Maidstone, to be pastor of Raleigh and Ridge

THE JESUITS.

On Thursday last our city contemporary, the Advertiser, published a series of interviews with the clergymen of the various Protestant denominations of this city on the subject of the Salvation Army.

Among the interviewed was the Rev. Canon Innes, rector of St. Paul's Auglican Cathedral of this city. The rev. gentleman, in reply to the courteous representative of the Advertiser, favored him with a written document of great length, lofty pretensions, and, we are sorry to say, little erudition, though intense narrowness. The Canon, who was interviewed concerning the Salvation Army, devoted much of the space taken by him in the Advertiser to air his views on the Jesuits. He says:

"The rules which the Word of God lays down for the guidance of Christians are so clear and definite that nothing but ignorance could misinterpret them. Romans, 13; Matt. 26.52; the whole of the First Epistle of Peter (especially the second chapter). These were written concerning laws passed by heathen mag-istrates, and have the twofold force of obligation when pressed upon professably Christian people in a professably Christian land. But my chief cause of regret is because these people are under obligation to act as the mere tools of others, who are in no way affected by any punishment that may fall upon them. In other words, they are not what every Christian man and woman ought to be, independent actors and thinkers. They are parts of a mere machine. greened by the rules that have been laid down by an ambitions, unscrupulous, self constitu ter commander; rules that are most evigently compiled from two books, neither of which will commend themselves to men of independent thought or Christian principles, namely the rules of Ignatius Loyola for the government of the Jesuits, and those of Joseph Smith for the guid-ance of the Mormons; the principles of these works underlie the whole of "General" Booth's guide book for the discip-line of the Salvation Army. I should justly be condemned for making such an assertion as this had I not the most in-disputable testimony of the work in question now before me on my table.

God in mercy deliver us from a reli gion that feeds its followers upon noise, confusion and excitement; that would, if it could, close all the churches where there is order and decency of worship that instils into its people the Jesuitical principles illustrated in the above quotations; that takes away from them the highest glory of manhood—the right to think, judge and act for themselves, and that boldly and unblushingly so limits the reading of its instructors as to pre-clude the possibility of their teaching being anything but the babbling of ignor-Mr. Editor, I was at first strongly disposed to favor this movement. I have carefully studied it, and now unhesitatingly I condemn it. Let me conclude by giving a copy of the following letter, pub lished with the consent of the writer The Earl of Shaftesbury is well-known al the world over as a godly, earnest, devoted and whole-hearted Christian man, whose life has been given to the romotion of the spiritual welfare of his of this movement called "the Salvation Army," he says: "It seems to me the work of the devil, who, having long tried to make Christianity odious, has changed culous. The great and only strength of the party lies in their attack upon beer-thops and gin palaces; and, like true Jesuits, they justify the means by the end. Even when assuming for argument's sake there is a species of good produced, it is at the sacrifice of all reverence for religious things. Worship has become grotesque and gymnastic. All these unprecedented manifestations of the wildest actions, the wildest thoughts, and the most satanic purposes, indicate that some mighty changes are at hand. God in His mercy grant it may be the 'second advent' of our blessed Lord. SHAFTESBURY." Yours truly,

The publication of statements so inacno little attention. It was on all sides stances so unjustifiable, attack a body of tius of Loyola.

men eminent for learning, sanctity and zeal. It was asked why a gentleman professing) to be a Christian minister should, without any provocation whatever, take occasion to offend a large body of his neighbors and fellow-citizens. And it was generally felt that such a course of action was calculated to disturb the harmony and extinguish the good-will happily subsisting between all classes of the citizens of London and that it called for a rejoinder. As a result of these convictions and feelings, the following letters appeared in the columns of our city contemporary : TO THE EDITOR:—In your issue of this day I find that the Rev. Canon Innes is

reported in his statement of views on the Salvation Army as saying that "their tules are most evidently compiled from two books, neither of which will com-mend themselves to men of independent thought or Christian principle, namely, the rules of Ignatius Loyola for the gov-ernment of the Jesuits, and those of ernment of the Jesuits, and those of Joseph Smith for the government of the Mormons." Now, sir, since the worthy Canon proclaims that he has made a careful study of this matter, I beg as one of your readers to ask whether it was of the Salvation Army, or of the Jesuits, or of the Mormons, or of all three, that your courteous representative sought. of the Mormons, or of all three, that your courteous representative sought information from the Canon? This gentleman I know not, but judging from the malevolence of his ill-connected, though pompous production in your issue of today, I would say that, Canon though he be, he might learn Christianity from even General Booth or Joseph Smith. He will not find anywhere, even in their rules, that which he clearly practices, viz, injustice to his neighbor. Injustice to his neighbor. Yes, sir, this Christian minister, this dignitary of a church professing peace and charity a church professing peace and charty to all men, tells us, in your issue of to-day, that no man of independent thought or Christian principle can approve the rules of Ignatius Loyola. He makes the assertion, but advances no proof. I ask him, sir, as one of your readers to give us his proof and I will readers, to give us his proof, and I will be prepared to meet him in a fair dis-cussion of the subject. I may tell him, that in my estimation the rules of Ignatius Loyola have produced Chris-tians of whose heroism he knows nothon rich preferments or fat salaries. As far as Joseph Smith and the Mormons are concerned, the good but loose-talk-ing Canon might well have left him and them alone. Does or does not Canon Innes believe in the right of private judgment? If he does, then what fault can he find with Joseph Smith for exercising that right? Does not the church of which Canon Innis is a dignitary permit divorce with the right of remarrying? Then what, my good Canon, is divorce as thus understood but successive poly-

gamy, while Mormonism is simultaneous polygamy? And are the deleterious effects of the latter greater than those of the former? These are a few questions which, in his leisure, the worthy gentleman might, sir, discuss with some profit to himself and with interest to the print, let him disrobe himself of prejudice and seek to put on the armor of truth, however ill fitting he may find it.

London, July 17. INQUIRER.
To THE EDITOR:—In your issue of Saturday last I read the following para-'For some time past we have given the public the use of our columns to discuss the Salvation Army, and we have printed the letters pro. and con. impartially This impartial attitude we intend to maintain, though we cannot help feeling that a good many of our correspondents manage to steer clear of the real point at issue. Hereafter we must request correspondents to attach, for publication, their names to their letters on this particular subject. There may be some point in the controversy not yet touched upon, but we doubt it. The city clergy have not hesitated to allow their nam to be used in the expression of their

views. There is no reason why anyone else should object to doing so." I quite concur in the justice of your claim to impartiality in regard of the discussion on the Salvation Army, You have, indeed, extended to all your cor-respondents the widest latitude com-patible with prudence of discussion and the dignity of journalism. The reading of the above cited paragraph, however, reminded me that I, sir, have been a trespasser on your kindness in procuring the insertion over a nom de of my letter in reply to Canon Innes' statements in regard to the Jesuits. To remove all misconception as to the authorship of the letter signed "Inquirer," which appeared in your issue of Friday last, I beg to state that I assume responsibility for its preparation and publication. That letter was written i protest against unfounded and unwarrant-able charges against an illustrious body of men-men whose exalted services in the cause of civilization are acknowledged by the unprejudiced and enlightened amongst non-Catholics. It was written, sir, in protest against the course taken by Canon Innes in going out of his way to offend the Catholic body, and in condemnation of an uncalled-for attempt to disturb the harmony happily subsisting amongst the citizens of London of all classes and creeds. Of that letter I have not one word to withdraw. I may, how-ever, be permitted to add to its statements that judging from his produc-tion of Thursday last, ordinance of heavier calibre than Canon Innes' will be required to demolish the Society of

I am, sir, very respectfully yours. John F. Coffey, Priest, London, July 21.

manner so offensive and under circum- and the ignorant against the sons of Igna-

THAT SENATORSHIP.

he Senate, created by the death of the sit as a legislator? Has he not been the late Senator Skead, of Ottawa. The leader of the most insulting demonstranumber of aspirants for the position is, of tions of Orange and Young Briton savcourse, large, but the friends of two of the agery that have ever disgraced the capiandidates are particularly busy in urging heir respective claims. These two candidates are Dr. Grant, at one time M. P. for Russell, and Mr. F. Clemow, Orange County Master of Carleton. Believing that the former gentleman has no chance whatever of appointment, we desire again to refer to Mr. Clemow's claims to fill the seat vacated by the death of the Hon. James Skead. We will take for text the following paragraph which appeared in the Ottawa Free Press of the 12th inst :

"That much of the animosity existing between the Orange and Green elements of Canadian political life, as assumed for the purposes of the poli-ticians, is illustrated by the fact that a pro-minent gentleman in this city who is a Roman Catholic, is hawking etition, asking in the name of the undersigned Roman Catholics that an Orange-man be made Senator. The gentleman in charge of the petition, however, has not in charge of the petition, nowed. Those undertaken a pure labor of love. Those who are behind the scenes know that he, as the Catholic, and the person named in the petition as an Orangeman, have struck as the Catholic, and the person named in the petition as an Orangeman, have struck up a partnership. They have divided two important positions between them without even asking the Premier's "By your leave." The Orangeman, in return for assistance granted, in obtaining him the Senatorship, will aid in getting for the Catholic the Postmastership. Two Catholics, however, have refused to sign the petition in favor of making the Orangeman a senator, as they decline to Orangeman a senator, as they decline to be party to the transaction. Private conferences between members of the govern ment and the two candidates are going on ment and the two candidates are going on; and wires are being pulled more vigorously than ever so that the prizes may speedily fall. As a Liberal organ, under a system of 'to the victors belong the spoils,' it is useless suggesting the proper appointments to be made; but, nevertheless, we cannot refrain from being amused at the trickery and duplicity being practiced to force the Premier's hand."

We are not, we must confess, surprised

at the intelligence conveyed by our con-

temporary that there is a Catholic in Ottawa hawking around a petition asking, in the name of those Catholics who may sign it, the appointment of an Orangeman (Mr. Clemow) to the Senate. We are not at all surprised by this statement, for we know that there are individuals at Ottawa. as at every seat of government, ready to traffic in anything, no matter how sacred to gain their own small ends. We know of several so-called Catholics in Ottawa who have trafficked in their profession of Catholicity; in its practice they had little to barter. But not one of these persons can be termed prominent Catholics-some in fact, hardly deserve to be termed Catholies at all. A prominent Catholic is, to our mind, a gentleman of mark in the social, political or business life of the nation, who distinguishes himself by a strict adherence to the rules of the church and by a generous support of its good works. But loud-mouthed professions do not make a prominent Catholic, nor mere wealth, nor brazen ignorance, nor relentless self-seeking. Any man claiming to be a Catholic who would sign such a requisition as that spoken of by the Free Press, either is ignorant of Mr. Clemow's career, in which case he is to be adjudged a very fool for commending a man he letter: knows with that career, in which case he is to be considered devoid of every sense of shame and self-respect. We know not the names of any of the subscribers to this document of hamiliation, but whoever its subscribers and promoters may be, we fearlessly tell them that as Catholics they can command neither influence nor respect by the course they pursue in this regard. We may remind Mr. Clemow's Catholic friends, the candidate for the postmastership included, that a senator represents not a portion of, but the whole of a province. If by an impossibility Mr. Clemow were recommended by the half, or even whole, of the Catholics of Ottawa, we should still condemn his appointment to the Senate of Canada. Too often have appointments been made to that body which neither regard for the public interests, nor respect for the dignity of Parliament, could justify. The Senate now requires all the strength that the highest qualifications in its individual members can confer. Its very existence, not to speak of its usefullargely on the character of the selections made to fill up vacancies from time to people be selected the senate is irreparably we direct attention to the letter of secured by cajolery and fraud indeed their place, but Scripture, with-Father Anderledy, General of the Jesuits, to the Catholic body. He has too often proved version, can never be accepted which appears in another column. It will transgressed all rules of decency in his as a source of Catholic instruction. convey to our readers an exact idea of the public utterances in regard of the Church curate, nay, so utterly baseless, excited real purposes and scope of the Society of and of its most cherished practices and Jesus. It is, in fact, a complete answer to highest articles of belief. That which all asked why Canon Innes should, in a the calumnies uttered by the malevolent men should respect he has openly con- presented several of the priests of the temued, the conscientious rights of his

used language of hatred and menace in regard of his Catholic fellow-citizens, for There is at this moment a vacancy in whom it is now proposed that he should tal? Has he not, in language of fiercest emphasis, proclaimed himself the deadly foe of the religion of nearly one-half the people of Canada? Could Catholics then expect justice at his hands in the legislation of the country. It was the vote of the late Senator Skead which secured Catholic Schools for the North-West. What if Mr. Clemow had then been in the Upper Chamber? Sir John A. Macdonald owes it to his sense of public duty to refuse to make any such appointment as that of Mr. Francis Clemew to the Senate of Canada. The French Canadian minority of Ontario is entitled to the senatorship made vacant by Mr. Skead's demise. The Premier, if not through any other motive, at least through a sense of gratitude to the French Canadians of Ontario, who have enabled his party to win and hold so many constituencies in this Province, should now honor some one of the many French gentlemen in Ontario fitted for the position with a call to the Senate. From amongst the French minority of the Province he can easily make a selection acceptable to the general public and of benefit to the legislature. The interests of a great and growing portion of the community are in this matter at stake, interests that the government of Canada cannot afford to disregard by refus-

A VOICE FROM THE EAST.

ing to them a voice in the Senate.

"The London CATHOLIC RECORD says we did it an injustice in our comments, a few weeks ago. We would make amends if we knew in what the injustice con isted. It also says that we showed mis apprehension of the question at issue— by insisting that for Catholics the Bible is a rule of faith and morals."

If the Aurora had read our article on the Bible in schools with any great care it must have perceived that we spoke of the Protestant version of the Bible, which is not a rule of faith and morals for Catholics. In fact, no version of the Bible, when not approved and interpreted by the church, can be termed a rule of faith and morals even in the most restricted sense. The church is the Catholic rule of faith and morals. The Aurora showed a total misapprehension of the question at issue in various ways, notably in speaking of a Bible history for the use of our schools, when no one in this Province ever heard mention of any such proposal. The question with us is ust this, whether or not the reading of the Protestant version of the Bible is to be made obligatory in the public schools. We hope our friend now at last under stands the issue.

THE BIBLE IN SCHOOLS.

We publish with pleasure a letter from the Bishop of Erie, on the subject of bible reading in schools. This letter, addressed to a respected Catholic contemporary, fully endorses our position on this important subject. Here is the

ERIE, June 30, 1884.

Editor Lake Shore Visitor.

DEAR SIR—Within the last two or three months I have been asked repeatedly: In schools where the Protestant Bible is read, Protestant prayers are recited, and Protestant hymns sung, can Catholics allow their children to take part in, or be present at these exercises? Can Catholic teachers employed in such schools, conduct, be present at, or take part in such exercises

These questions I answered then and (as the matter concerns all) do so now by a decided negative. Such custom, wherever it prevails, is inconsistent with the faith which a Catholic professes, and without which he cannot be saved Besides, in my opinion, were the question tested, it would be decided by the tate Superintendent, and the Courts, that such custom is unconstitutional, i not (as it must appear to any impartial citizen) a plain violation of the rights of

Bishop of Erie. When our article on this subject ap peared, we were told by one of our Catholic exchanges that our line of argument would lead to the belief that Catholics were afraid of the Bible. There was not a single line in our whole production on ness as a legislative body, depends very the subject that could lead to such a belief. We held, as we hold now, that to force Catholic children attending the time arising in its ranks. If men offen. public schools in this Province to read sive to large and respectable classes of the a Protestant version of Scripture were to invade their conscientious rights, and injured and its usefulness gravely im- that as bible reading is an act of Protest tion Army in a city like London, or a paired. We repeat in the strongest terms our tant worship, Catholics cannot therein statement that Mr. Clemow's appointment participate. We further held that the would be an outrage on decency and an | bible is for Protestants their rule of faith unqualified insult to the Catholics of the and practice, while for Catholics it is the Province. We desire the Premier to Church alone that is such rule and guide. understand that no number of names In Church teaching the Scriptures have the young people of both sexes for the

- We are unavoidably compelled to hold over till next week the addresses diocese of London on the occasion of fellow-men. Has he not time and again their removal to new fields of labor.

THE SALVATION ARMY.

where stated, taken measures to collect the various opinions of the city ministers of various Protestant churches on the subject of the Salvation Army. These opinions are, as may well be supposed, very diverse in character and purport. We do not propose to inflict on our readers a detailed statement of these views. We have, however, for their interest, not to say entertainment, made a selection of some of these ministerial expressions of opinion. For the benefit of those not resident in Loudon, we may premise by stating that the Salvation Army had, in the eyes of a large number of our fellowcitizens, become a veritable nuisance by its daily demonstrations in the shape of processions, with flags flying and drums eating. Persons especially living in the neighborhood of the "Barracks' were very seriously inconvenien-ced by the noises made by the Army. Public opinion grew more and more decided on the subject, till at length the City Council passed a bylaw prohibiting the beating of drums, singing of hymns, and such like displays on the public streets. No one living outside of London can form an idea of the extent of the obstruction on the principal thoroughfares caused by the processions of the Salvation Army. Large crowds collected at the various street corners to see the soldiers pass, doorways and the entrances to shops and offices were blockaded; besides, life and property were, from time to time, exposed to danger and loss by the sudden fright caused to horses by the drums and cymbals and fifes, and the glare of the huge red flags wherewith men were invited to salvation. The passing of the bylaw gave satisfaction to large body of citizens, but a large number sympathized with the armyespecially when some of the soldiers, male and female, had been for its infraction consigned to prison. A mass meeting was held and resolutions adopted condemnatory of the action of the City Council in passing the bylaw and a deputation appointed to wait on the council to request its repeal. Meantime the army persisted in its displays and actually set the bylaw at defiance. The deputation which waited on the City Council presented a proposition from the Army, which was read by Mr. E. T. Essery. Its main points were:

1. That we will not beat drums or cymbals while passing any house where there is sickness.

2. That we will not annoy or disturb

the members of any church or Sunday school by beating our drums, etc., while assing said churches or schools.

3. That we will not beat drums or cymbals or make any unnecessary noise

within the barracks.

4. That we will not beat the drums on cymbals when passing the houses in the immediate neighborhood of the bar-

racks.
5. That we will not parade Dundas or Richmond streets on Saturday nights. 6. That we will exercise extra precau tion against accidents, by appointing officers whose duty it shall be to look out for restive horses, Sunday schools,

churches, etc., etc. Other speakers followed Mr. Essery to the press. The Advertiser, as before stated, conceived the idea of obtaining the views of the Protestant city clergy on the subject and gave its readers on Thursday, the 11th inst., a compendium

of their opinions : Rev. T. S. Johnston said : the mode of procedure adopted by the salvation Army. Their movements have been injurious in a greater or lesser degree to my congregation by the beating of drums, not only during Sunday services and Sabbath school, but like-wise on prayer-meeting nights. If they would confine the drum-beating and marching to week days, however, I would

The Rev. L. W. Wickett thought otherwise. He said:

not complain.

I am glad I have an opportunity of contradicting the report that I am an enemy to the army. Such is not the case. I to the army. Such is not the case. I say, let them do their work as they think proper, provided they do not conflict with the rights of other congregations with the rights of other congregations.
While I may have my doubts as to the propriety of the methods they adopt, yet I will not say nay, as long as they do not disturb my congregation.

Rev. J. A. Murray pronounced himself strongly in favor of the civic by-law. and the Rev. R. W. Williams believed the army capable of a great deal of mischief. He was of opinion that a Salvatown like London East, and operating as they have been, is calculated to do a vast amount of injury to the young people. First, by disturbing the Sabbath schools, and drawing after them purpose of spending a pleasant Sabbath afternoon. Secondly, by inculcating a want of reverence in the minds of the young by Sabbath school children continually listening to the Almighty being addressed in song, prayers, and fre quently in exhortation in a serio-comic and flippant manner.

Rev. T. O'Connell was of the very decided opinion that the army was do- in doing so I think we are obeying the

ing more harm than good. The Salvationists should submit to the by-law be cause the bible said : "Render unto The London Advertiser has, as else Cae sar the things that are Caesar's and unto God the things that are God's."

Rev. E. Middleton had sympathy for the boys and girls in jail, but he thought the by-law should be obeyed. Rev. Mr. Grant looked on the salvation parades, with their racket and display, as seriously interfering with the quiet and sacredness of the Sabbath. He was against Sunday parades of all kinds. Bishop Baldwin thought it was not consistent that a person should be drummed into becoming a Christian, or that it was necessary such playing and demonstration should be used at all in winning souls to Christ. The methods of the army were not endorsed by the Church of England, and he was assured that the church performed its spiritual work quite as well without having recourse to such excitable methods. He did not like to say anything against them at opportunity of observing the effect of their work, and knew little of his personal knowledge about the inward working of the movement and its results.

Rev. J. B. Richardson is evidently in hearty sympathy with the salvation people. He replied to the reporter in these terms:

"I have scrupulously refrained from any words of condemnation on the Salva-tion Army. Many of their methods and principles I could not approve of, but in the main their object seems to be good, and I believe they seek to exalt Christ and point sinners to him. Remember-ing the manifold and numerous influing the manifold and numerous influ ing the manifold and numerous innu-ences around us for evil, every true servant of God must welcome any instru-mentality, however imperfect, which God employs for the pulling down of the strongholds of Stan and the building up of His own blessed Kingdom am

He, however, advocated submission to the by-law.

Rev. E. B. Ryckman : "The army have in two ways made themselves a nuisance. First, by dis-turbing the congregations of churches and Sunday schools in drum-beating past and near the buildings on Sundays, which was the means of drawing away many younger scholars from attending Sunday school. They had not disturbed the church or Sunday school of which he was pastor, but as chairman of the dis-trict, he had been consulted by pastors of other Methodist Churches in the city, who complained of the disturbance created by the army's playing. In the second place, their playing is a nuisance, because they have not respected the rights of others, but opposed their claims and openly defied the ordinances of the

These are, in brief, the views of many of the Protestant clergymen of this city on the subject of the salvation army. It will be seen that even underlying the professions of sympathy made by many for the army there is a feeling of bitter ness against its methods and influence The fact is, the army has in many quarters superseded the churches, and the ministers have to preach to empty benches. Inds lachrymae. We have no sympathy whatever with the army, but must look on it as we would any other Protestant urge the repeal of the by-law, but the movement. It is the misfortune of Procouncil, by a vote of 6 to 4, refused to take this step. Since that time the discussion of the subject has proceeded in spirit of fanaticism that bring religion into ridicule and contempt, and lead to the gravest social disorders. The army, in our estimation, stands religiously on a principle quite as sound as that of any of the other heretical sects. The Salvation Army is the outcome of the exercise of the Protestant right of private judg-It is certainly not my way of doing the | ment. The bible is with the army, like Lord's work. I have no sympathy with with all other Protestant sects, the rule of faith. In the Guide Book of the army we find the following :

"What authority-has the Bible with The Army?

"While we hold that God does, by His Spirit, speak as directly to His people in this age as in any other, still The Army does solemnly and most emphatically regard the Bible as the divinely authorized standard by which all other professed revelations are to be tried, and, if any professed revelations speak, and square not according to that stand-ard, such revelations are to be rejected as having no truth in them. Whatever s contrary to the teaching of this book must be considered talse and thrown overboard.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah viii. 20."

During the trial of the members of the Army for infraction of the city by-law the evidence given by the Salvationists prove that they, like all other Protestant bodies, look on the bible as their rule and guide. We find one, for instance, testifying:

"Tessie Hall-Am a member of the Salvation Army and hold the rank of Captain ; have been a member for three ears and stationed in various parts of the world; it is part of our worship to assemble on the market squares, and march through the streets and this is done all over the world and permitted ; I am responsible for the drum beating; I directed it and none of the others were responsible or consented to or authorized it; the singing and beating of drums is not a ance but a pleasure to me, and I do not think it can be a nuisance to any one else; the beating of drums and singing on the streets is part of our service and

mence again. And parades were carr "Bartholomew ( of the Coffee Hou city, and a mem Army; have been Army; have been months probably through the world forms of worship, worship to assemb pray and sing; ew have done this doing this my desand tell what Go believe it is God was my sale motify. was my sole motive morning; we had the market square join the Army un that was nearly a

JULY 26, 188

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