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Che Catholic Record. Fublished Weekly at 184 and 486 Richmond street. London. Ontario. Price of Succeription - S2 00 per annum.

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Author of " Mistakes of Modern Lafidels." THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey

Mosers. Luke King, P. J. Neven a.d M's. Sarah Huniey are fully authorized to cectre subscriptions and transact all other biziness for THE CATHOLIC RECORD. Agout for Newfoundland, Mr. James Power of Ba Lobe

Again for Newfoundland, Mr. James Power of Bs. John Rates of Advortising — Ten cents per line each insertion, agate measurement. Approved and recommended by the Arch-bishops of T.ronto, Kingston Ottawa and St. Bonifsee, the Bichops of London, Hamilton, Peterborough, and Og'ensburg, N. Y., and the elergy throughout the Dominion. Orrresp indence intended for publication, as well as that having reference, to administ Correspondence intended for publication, as Well as that having reference to basinces, thould be directed to the preprietor and must reach London not later than Monday morning When subacribers change their residence it is important that the old as well as the new

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paper. Agents or collectors have no authority t stop your paper unless the amount due is paid. Matter intended for publication should be masted in time to reach London not harr than Monday morning. Please do not send us poetry. Oblivary and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

LETTERS OF RECOMMENDATION, Apostolic Delegation. Ottawa, June 13th, 1905. To the Editor of the CATHOLIC RECORD, London Out.

London Ont. My Dear Sit:-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that is iddirected with intelli-gence and ability. and, above sall that its lam-bued with a strong Catholic spirit. It strenu-ously defends Catholic spirit. It strenu-ously defends Catholic spirit. It strenu-ously defends that the same time promoting the best interrsis of the county. Following these lines it has done a great deal of good for the welfare of religion and coun try, and it will do more and more, as its homes I the particular provide the county.

therefore, earnestly recommend it to Cath-

Wishes for its continued success, Wishes for its continued success, Yours very sincerely in Christ, DONATUS, Archbishop of Eonesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA Ottawa, Canada, March 7th. 1900. To the Editor of THE CATHOLIC RECORD, London, Ont: Dear Sir: For some time past I have read your estimable paper. THE CATHOLIC RECORD, and congratulate you upon the manner in which it is nublished.

your estimable paper, the wanner in and congratulate you upon the manner in which it is published its matter and form are both good; and a truty Catholic spirit pervadesitie whole. Therefore, with pleasure, I can recommend its othe failhful. Bleesing you and wishing you success, Belly we me to remain. Yours faithfully in Jesus Christ t D FALCONIO. Arch. of Latissa, Apost. Deleg.

LONDON, SATURDAY, OCT. 28, 1905.

#### " GOOD-BYE."

The congregation that assembled in St. Peter's Cathedral on last Sunday evening at Vespers was in many respects a notable one, the sacred edifice being filled in every part. In addition to assisting at the beautiful Vesper service, they were there to listen to their good Bishop for the last time pre vious to his departure for Rome It was quite evident his heart prompted the words his lips uttered. His fondness for his flock is very great indeed. But what shall we say of the people ? Their affections go out to him-affec tions warm, constant, loving-because he has always been to them their trusty counsellor-whose prudence is one of his chief characteristics-their loving friend when friend was needed, and their considerate and warm-hearted chief pastor at all times. They came to say from their heart of hearts, "Good bye and God bless you, and may our Blessed Mother watch over you until you come back to us again.'

toba, and his territorial Council; but probability sigh for the peace and quiet these gentlemen were officials of the of the old homestead. The truth is Dominion and not of Manitoba. that the cities are overstocked with We are further told by the Weekly both physical and mental ability. The that the permission given by Parliapositions of importance are not given ment to minorities in Alberta and to the stranger. Mercantile success is Saskatchewan to have schools in which not achieved, as a rule, by young men religion shall be taught where the without capital. Work of some kind parents so desire, is a tyranny upon the the Canadian may get over the border.

majority, and a departure from demo-We say " may," for statiscians assure cratic principles. It is, on the conas that in crowded centres not only is trary, an extension of liberty to the the number of the unemployed great, greater number of people, while it does but that thousands of men are always not take from the majority any liberty on the edge of starvation. And which they might otherwise enjoy, many of them are not in this plight though it does restrain the majority through their own fault. They had from imposing their will upon the minvisions of the top; but, labor as they ority where the latter are just as much might, the level stretched out before entitled to liberty as the former. As

a matter of fact, of all the Separate It is in the squalid quarters of the schools now existing in the two new poor, says Bishop Spalding, that we territories, nearly one-half are Protestshould study the results of the city ant schools, showing that Protestants upon home-life. There the home is not value the privileges accorded by the owned : it cannot be transmitted : it Autonomy Bill equally with the Cathhas no privacy : it has no mystery : it olics of the new provinces. has no charm. It is a rented room in

The two articles referred to might be some promiscuous tenement : it is a expected to appear in such papers as shanty in some filthy street or alley. the Orange Sentinel or the Toronto The good and the bad are huddled together ; and the poisoned air does no World, but the like of them were totally unexpected by us to appear in sooner take the bloom from the cheek a weekly which we had thought to be of childhood than the presence of sin and misery withers the freshness of the heart. The children edited by liberal minded gentlemen.

A GOOD SIGN.

stifling air into the street, and the We are always pleased to chronicle gutters are their playgrounds. The incidents which denote the coming o sounds that greet their ears are the the time when that unreasoning preid yells of the hawkers of wares and the dice which has taken possession of many blasphemous and obscene oaths of the of our non-Catholic neighbors against rabble. Through all the changing year the Catholic Church and its institutions they see only the dirty street and the will be a thing of the past. Ignorance is one of the prime causes of this un-Which, then, is the better thing to do

lovely condition of affairs. As our -to risk becoming a nonentity among Protestant neighbors are given opporthe aliens-to be chained to labor in a tunities from time to time of becoming factory-to herd in reeking tenements, better acquainted with us their opin or to be a Canadian anxious to make a ions will be materially changed. We home for himself under his own flag and pity the individuals who, from in to avail himself of opportunities which herited prejudice or through the read now are his for the asking. The Northing of anti-Catholic literature, will West and New Ontario beckon to the look askance at our Bishops, priests Canadian. There he can be a freeman, and nuns and entertain a feeling of no man's hired servant, and sit beside dread lost something might happen his own hearthstone. There is the them if they venture on a close reward that awaits those who have red acquaintance. At this moment we blood in their veins. So get a stake in have in mind one reverend gentleman this country, young man. Heed not the to whom we desire to extend a meed of tales of the pelf and preferment across praise for having spoken out in a manly the line. Tell a story of your own fashion regarding St. Joseph's Hos making that shall be read by those who pital. London. This is the Rev. Dr. like to think that the grit and tenacity McMullen, pastor of Knox Church, of the pioneer are our heritage. But be Woodstock. In a sermon preached in his church a few days ago he spoke of the death of the Rev. J. S. Scott, a THE SCHOOL QUESTION IN OUR Presbyterian minister of Sarnia, and NORTHWESTERN PROVINCES. paid a high tribute to the Catholic hospital in this city conducted by the Collier's Weekly of October 7th, Sisters of St. Joseph. The report says which is circulated extensively among he wished to pay a tribute to this in-Catholics, has a couple of despicably stitution because of the manner in abusive editorials in which Sir Wilfrid which the Rev. Mr. Scott had been Laurier is rated for his supposed educatreated. This tribute, he said, he tional policy in regard to Manitoba and would desire to have spread over the his actual policy in regard to the new whole of the Dominion with a view to provinces of Alberta and Saskatchewan. counteract the racial strife which he In regard to Manitoba, the editor of laid at the door of a portion of the the Weekly says that " Manitoba has press. This racial strife was, he added, earned the territorial extension she has femented by the newspapars for want asked, but so long as Sir Wilfrd Laurier of better subjects. With much regret demands a mediaval educational policy, we admit that the reverend gentle-Manitoba must submit to her present man's words are only too true. The

lamentable limitations." And again : dare devil utterances of some untrained " Over thirty years ago the territory newspaper writers, who glory in being placed under

is a High Churchman; but Higha looseness of belief in both churches, Churchism is not the doctrine of either and a new born readiness of sects to the Anglican or the American Episoverlook their divergencies and to ccm. copal Church. High-Churchism apbine with each other under a delusive pretence of unity of faith, in order to give themselves an appearance of unity which may deceive the public into the helief that their diversity of sects are really the universal Church of Christ. The new organization which it is proposed to inaugurate in New Hampshire will follow the lines of an organization existing in England which is called the Eastern Church Association " and whose purpose is similar to that proposed by the New Hampshire society.

There have been certain interchanges of courtesy during the last half a dozen years between Bishops and priests of the Russian Church and those of the Anglican Church who claim the same status. But these intercharges have been purely individual civilities, and are no indication that these Churches are in any way united in a common

cause, though a Detroit paper tells us that a few days ago the Rev. John Mockridge of St. Andrew's church said in an interview :

"In England there is a very strong association for the furtherance of a union of the Anglican and Greek churches, between which there is al ready intercommunion. There is very difference in the formal doctrine littl of the two bodies. Both accept the Nicene Creed, but the Greek Church rejects what is known as the 'flique clause,' because it was not in the original. As we recite this creed, in speaking of the Holy Spirit, we say : which proceedeth from the Father and the Son.' The Greeks leave out would be much more easily accomplished than one between Protestants and either the clause 'from the Son' which was not in the original. This is the only of the two last named churches. difference in our doctrines."

In continuation the Rev. Mr. Mockto union with the Catholic Church: ridge said that there is "already a that is, that the Oriental churches are very close relationship between the completely servants of the State, which churches," in proof of which he as the Catholic Church cannot be. This serted that Bishop Grafton, the P. is the only advantage possessed by the Episcopal Bishop of Fond du Lac, Wis. Anglicans in any efforts they may appeared" recently in some Russian churches. Any one who chooses may appear in a church merely by going thereto of his own accord, so there is not much significance in such a fact. Perhaps, however, the Bishop was allowed to appear in his Episcopal dress in the Russian sanctuaries, but as this was certainly not done under the auth ority of the Church the fact would only prove that some individual Russian clergy are willing to fraternize with Anglicans or American Episcopalians. But it is a well authenticated fact that the Russian and other East officials. ern Churches have never officially recognized Anglicanism or Western Protestantism in any form, though it is true that Anglicans have made some efforts to obtain some such recognition. The Rev. Mr. Mockridge concludes his interview by saying:

"I do not believe, however, that governmental union of Churches is union as already exists between the imed at. We believe that each state Church of England and the American should have its own ecclesiastical body. The relationship is to be similar to that which exists between the Ameriat all ; but that it will not contribute can and English Anglican Churches. Dr. Faber of St. John's Church is reported as having said :

"There never has been a disunion considerably from the unity of faith by so there is no need of union. The Greek Church is simply a sister body eliminating from its prayer book all with which we have communion, and by the English standard of belief for this fact was accentuated when the issian peace commissioners

# OCTOBER 28, 1905.

## SCRIPTURE AND THE CHURCH OF CHRIST.

Baptist conventions were held last week in London, Ont., and Jackson, peared in the Church of England only Mich., for the settlement of all matters about sixty years ago, since which time which come under the control of the it has become strong, embracing a very ruling assemblage of that denomination, large and powerful section of the ad and while the London Convention herents of the Church, but the tradipassed off without any expressions of tions of that body are extremely Low dissent from the general creed of non. Church. For the whole period from Catholic Christians it will be learned the issuance of the Book of Common with some surprise, and we think not Prayer till High Churchism became without feelings of alarm among orthostrong, the Sacrifice of the Mass, the dox or so called Evangelical Christians, real Presence of Christ in the Sacrathat in the supreme body of the ment of the Eacharist, Prayers for the Baptists which met at Jackson, opinions in regard to the authority of Holy Scripture, which a few years ago would have been indignantly repudiated by any convention of the Baptist Church, were on this occasion uttered not only without protest, but apparently with approbation in presence of old clergymen who have been supposed to be rigid in their adhesion to Scripture as the undoub ed word of God.

It was expected that the Rev. Professor Franklin Johnson, of the Chicago Baptist University, the Rev. J. A. Herrick of Bay City, Rev. J. H. Randall of Grand Rapids, and the Rev. Dr. Spenser H. H. Meeser of Woodward venue Baptist church, Detroit, would be the speakers at the Convention, and it is stated that, with the exception of Professor Johnson, these are all what are considered to be leaders of the extreme radical type of the Baptist ministers of America.

There was a good deal of dissatis. faction among the more conservative members of the convention at this selection of essayists, and it was under-There is, indeed, a serious obstacle stood that the essay of Rev. Mr. Herrick would be specially obnoxious to ministers of the Church who still adhere to the Bible as an inspired work, and it is generally understood that it was on this account that Rev. Mr. Herrick's essay was not read. The Detroit dailmake to bring about a union with ies, which had reporters on the spot, say them. But it will be remarked that it was commonly stated by delethat this chief resemblance between gates to the convention that the views Anglicans and Ociental schismatics has of Dr. Herrick were too strenuous to be no sanction in Holy Scripture, which read so publicly, as the reading would describes the Church as one throughout inevitably have given rise to an emthe world, under the government of bittered controversy between the conpastors and teachers who have derived servative and radical schools of thought. their mission from the Apostles, and, and that Mr. Herrick was therefore rethrough them, from Christ, St. Peter quested not to deliver his address. At being the chief who was commissioned all events it was determined that it to feed the whole flock, the lambs and should not be delivered at the present the sheep. The pastors of Christ's convention, but the chairman of the Church are not, therefore, mere civic meeting merely stated, as the reason for its non-delivery, that the address, the The Rev. Mr. Mockridge thinks it title of which was "The Bible, its Inwill be a decisive advantage in the Angspiration and Authority," would not be lican negotiations looking toward a given owing to lack of time. He added union, that under the Anglican theory that of independent national churches each

"It has been just finished and has country may have a faith to suit its in not been looked over by Dr. Herrick. clinations. That may be an inducement The doctor may speak later, but not on that subject." to the Russians to form such a delusive

The two reasons adduced do not appear to be identical, and this leads to a very reasonable belief that the actual reason has been kept in the background ; and it is stated that, as a matter of fact, the intending speakers were given to understand that too much strenu usness "would not be wise, as many clergymen who have in references to important powers claimed the past contended for the verbal inspiration of the Bible are resolutely opposed to the views which the

## OCTOBER 28, I90

history, its infallible aut appear, and what remain Biblical critics will authority, equally with against which the strong have been constructed forward.

We cannot otherwise Dr. Meeser's words whi as we have here indicate

"If the ministers re 'bibliology' a scien so credibly and logically eredibly and logically facts, carnestly seeking realities and to distingt of its literature, the suthority of the book w universities which will effective centres of bibl and spiritual life, and the minister will become exhorter. And I call even now the inspiration ority for many is conachools

Very considerately th 88y8,

"He does not contend should accept all the d reconstructionists, but h fairness and literary h that one accept the well of this reconstruction.

"Painfully evident i the old method of nurt their illusions of religio ing high moral characte defenceless creed, must before the Bible can ha gher place such as it Illusions may have a mi o long as neither pread are aware of that illusi about in our hearts a sacred illusion is not rel people's faith steady h ignorant of the reaso that faith, only increa-ity of disastrous loss of

We may here remark Catholic, the troubles Ray. Dr. Meeser do no the Old Law the high the Jewish Church acceptance of the law a and Christ, by quoting of the Old Scriptures God, gave a doctrinal cannot be evaded. quoted by Christ as th must be accepted as dently of any Biblical which examines into authorship of any of th ture. For those book in the Canon of the Je of the Catholic Chur cepted as final in deci part of the revealed and that same au what is canonical S the New Law, instituted the C New Law as the supre truths revealed by the Spirit of Truth, Whom and the Son sent to te to abide with His ( forever, and the Chur is the Church of the pillar and ground of t

The Rev. S. Her Grand Rapids utte similar to those of ] and the latter gentle absurd and impossibl to bring either him: Randall to account because there is no Cl has authority to take

Dead, five of the sacraments out of seven, the invocation and veneration of saints and angels, the honor due to the Blessed Virgin Mary, priestly absolution, Baptismal regeneration, etc. were all rejected by the Church of England, whereas the Oriental churches have always adhered and still adhere to these doctrines. But the Greek Church has been several times approached by Protestants to obtain their sympathy and co operation, but without success. A Greek Synod held at Jerusalem in 1672 pronounced unmistakably the belief of the Oriental churches in all these doctrines, which are rejected by Western Protestants, almost with one accord and this was the Oriental answer to the overtures of Lutherans and other sects. Maltzin, a Russian theologian, asserts that from a doctrinal point of view, a union between the Catholic Church and the Orthodox (Russian and Greek)

### GET A STAKE IN THE COUNTRY.

There is always room at the top. So say the inspirers of ambition. But from the level to the top is a far cry. Toil unceasing and the talent not to be daunted by difficulties are paid by him who reaches the top. Then he may be too tired to enjoy his elbow room or he may be glad that he is out of the sweltering, pushing crowd at the bot-

But, however beautiful the spacious top may seem to us, it can be won only by having every faculty on the alert, and by an expenditure of energy and self denial. Even then we may fail if we seek our fortune in the city.

Our readers are acquainted, doubt less, with profession 1 gentlemen who get nowhere. With talent and work they just manage to eke out an existence Perhaps they are round men in square holes. The fact remains, however, that to many physicians and lawyers the top is not visible. Again, our young people who seem to have no faith in their own country turn Stateswards with the expectation of catching Opportunity and persuading her to show them the way to Success. But to the many opportunity does not come. Opportunity in the shape of a Good Samaritan searching for brawn and brain lives in fiction, but not outside it. In novels the boy from the farm finds reluge in the kindly heart of the stranger : in real life he is ap) to fall 1 ito the hands of the bunco steerer. The young man who, mistaking te cackle of his native burg for the roise of fame, will discover when he moves to larger areas that laur | branches are not so common as in his own town. He will find that he is but one of the many who have flocked to the city to make their way-one of

ewatin iurisdiction of Manitoba. Now it has been taken away and placed under the protectorate of Saskatchewan for obvi ous reasons. This is the price which Manitoba pays for her integrity, candor, and fearless declaration public money to Public schools. for

ro laggard in beginning the tale.

The public money of which the Weekly speaks is the money of the whole population, having been collected from Catholics as well as Protestants, and yet the Weekly wishes that the schools which are to be main tained therefrom and which should alone participate therein are the schools to

which Protestants alone send their children. The Catholics want Catholic schools.

or at least schools in which Catholic children shall be taught the principles of their religion and Christian morals. and they will have such schools in spite of the tyranny of legislators who endeavor to deprive them of these advantages. What Collier's Weekly demands is that Catholics shall be cbliged to educate the Protestant children, after paying for the education of their own : that is, Protestants are to be pauperized at the expense of Catholics. for : " What right have they to be Catholics?"

This tyranny of the Protestant majority in Manitoba is what the Weekly calls " Manitoba's integrity, candor." etc.

But the Weekly's rhodomontade revives by implication the exploded falsehood that Sir Wilfrid and the Pope's Delegate, Mgr. Sbaretti, plotted to curtail Manitoba's claims for territorial extension.

Further, it is not true that Manitoba has governed Keewatin, or that Keewatin has been under Manitoba's maternal care. Keewatin had its own gov-

ernment under the Dominion. It was those who have exchanged a certainty governed by the same honorable gentle-

for the moment the gods of the unthinking mob, have done much to promote and perpetuate a feeling of rancor between men in this province who would otherwise be kindly neighbors. The happenings of the past twalve months have to such an extent shown these men in their true characters that but little attention is now paid to their utterances, either through the newspaper press or on the platform. We hope to be able to chronicle the utter ances of other men like the Rev. Mr. McMullen. He is a true Canadianfor a Canadian worthy the name is one who will strive to promote harmony among all classes of the people.

## A DREAM OF UNION.

Since the signing of the treaty of peace between Russia and Japan, the hopes of the ministers of the Protestant Episcopal Church of the United States churches. In the diocese of New Hampshire especially, free expression has been given to these hopes, and some steps are said to have been taken to further this proposal by the forma-

tion of an association which shall have such a union for its object.

After the signing of the treaty an

agreement was made between the Russian plenipotentiaries and the authorities of Christ church, the principal Protestant Episcopal church of Portsmouth, to have a thanksgiving service at which the Russian priests and Episcopal ministers should officiate

jointly, and this was done accordingly, the Russian plenipotentiaries assisting thereat.

This, of course, does not show any unity of belief between Anglicanism ludicrous for serious refutation. and the Oriental schism, which are

Christ Church in Portsmouth."

Our readers are well acquainted with the fact that in all doctrinal matters except in the acknowledgment of the Pope's suprems authority, and the very metaphysical question of the procession of the Holy Ghost from God the Son as well as from the Father, the belief of the Greeks, or rather the Oriental schismatics, is identical with that of the Catholic Church. In the year 1274 the Prelates of the East submitted formally to the Pope and re-

turned to the bosom of the Catholic faith at the Council of Lyons, but owing to political and religious dissensions in the West, together with the triumphs of Mohammedanism in the East and the capture of Constantinople

by the Tarks, disunion had again set in by the early years of the fifteenth century. But on Jane 3rd, 1139, the unity of the Eastern and Western appear to have been raised to the effect churches was again proclaimed at the that a union may be brought about Council of Florence. But political in between the Anglican and Greek trigues and troubles once more set in, leading to another separation, and in 1453 the Turks succeeded in capturing Constantinople and destroying the Empire of the East. The Eastern churches soon afterward seceded again. It will now be understood how Rev. Mr. Mockridge may assert that there was no separation between the Anglican and Opiental churches. The

Anglican Church did not exist till almost a century after these events. and of course it was neither united with nor disubited from them. But when it did come into existence it was a distinct body which certainly would not claim to be one with either the Catholic or the Eastern schismatical churches. The claim that there has ever been unity between the two is too

From what Rev. Mr. Mockridge said for an uncertainty, and who will in all man who was Lieut Governor of Mani- radically different, but it does indicate in his interview we must judge that he

be Anglican clergy. Assuredly the Catholic Church will not entertain for a moment the thought of unity on such terms.

Episcopal churches, which is no union

towards any real unity of faith is evi-

dent from the single fact that the

American Church has already departed

The Rev. Mr. Mockridge lays stress on another point which we should not overlook. He states that Russian Bishops and priests have been allowed to assist at Protestant Episcopal services in the United States, and that they appeared in the pulpit and sanctuary with their occlesiastical vestments. We are not surprised at anything which may be done by so elastic a Church, which in Massachusetts ostentatiously several times allowed the Rev. Dr. Hall, a Unitarian min ister, to receive the communion. Perhaps this betokens a near union between Unitarianism and Episcopalianism, which is about as likely an event as the union with the schismatics of the east.

THE REV. Anthony J. Maas, S. J., after completing his twenty-fifth year in the Jesuit house of Higher Studies at Woodstock, Md., has been appointed a member of the Messenger staff, and hereafter will reside in New York Scripture for fifteen years, during which time he wrote the " Life of Christ," " A Day in the Tenple,' " Christ in Type and Prophecy," besides writing numerous articles on scriptural subjects for the reviews, especially the Ecclesiastical Review. He will continue his researches and studies in Sacred Scriptures while assisting the yond the truth.

editors of the Messenger. He been succeeded in Woodstock by the Rev. Timothy J. Brosnahan, S. J., as Prefect of Studies ; by the Rev. John Corbett, S. J., as Librarian ; by the Rev. George A. that if once any human authority is to Chester, S. J., as pastor of St. Alphon- be allowed to erase portions of the Bille sus' Church, Woodstock.

speakers intended to utter as the It is surely a stra strong meat of modern research, or claims to have be Higher Criticism, so-styled." This Christ to preach H clearly means that whole Books of the no authority to impo Bible would be unhesitatingly repudiat. pretended believers. ed as being inspired by God, as the accepting "the faith Higher Critics generally reject them. the saints." The It is further stated as a fact that it which alone claims t was foreseen that a more advanced this, must be the onl Liberalism would be the keynote of the Church to which the whole discussion than has ever this authority must vet been in evidence at arv Baptist possesses it. The Convention hitherto held, and in conof the Baptist Conve sequence of this, it was a foregone conof itself sufficient e clusion that the stockholders of the is no true Christia Michigan Baptist organ, the Christian Catholic Church w Herald, had determined to give a very nion with the succ limited space to the excerpts selected who was authorize for publication in that paper, the probrethren in the fai prietors being of the opinion that Luk. xxii.) the ministers of the denomination are leading their flocks rapidly down the current which loses itself in the abyss

of rationalism and unbelief in the ancient doctrines of Christianity.

But in defiance of all efforts to suppress the so called Liberal views of the most aggressive section in the Church, the quiet flow of the waters was greatly city. He was professor of Sacred disturbed by some of the speakers, and one of the most emphatic of these was the Rev. Dr. Meeser of Detroit, who boldly attacked the generally received belief that where it is historic the Bible is strictly truthful and reliable. He speaks in so guarded and general a manner as not to specify details where he believes that the Bible has gone be-

> Yet there is no concealing the fact has that he means to say that the Bible should be reconstructed, before being any longer regarded as the infallible Word of God. It is needless to say as being in conflict with reason and

A PRESS DESPATCH Ont., dated the 20t Judge Horn had al about eighty Walker desired that their be used to support school in that town were attending. final settlement o difference between Catholics of Walke question. We trus to that section o neighbors who, eith prejudice, or both, adopt one code of and another for will come to find o sooner, we hope --the dupes of such who conducts the a certain few pread in the ungodly wor where peace and

Vail.