It is not amiss for Protestants, in Catholic countries or elsewhere, to make Catholic countries or elsewhere, to make as good a showing for themselves in point of numbers as possible, by counting in all inhabitants of prevailingly Protestant countries who are not avowedly Roman Catholics, after deducting Jews, Mormons, and a few other aderents of non Christian or anti Chris tian systems. It is true, this includes great numbers of unbelievers. Yet as there seems at present no other way on either side, it appears to keep the relative proportions.

What are we to think, however, of a

statement which I have seen put out by a confederation of Protestant misnaries of several denominations in Spanish America (no Congregationalists or Episcopalians among them) claiming as Protestants all the 84,000, 000 members of the Greek Church, and the 4,000,000 or 5,000,000 Armenians, Nestorians, Copts and Syrians, not to speak of the Abyssinians and Old Cath-olics?

If the object of this were simply to show the people of Spanish America that the overwhelming predominance of Roman Catholicism among them does not apply to the Christian world at large, but that nearly half of this is detached from the papal sovereignity, the statement, of course, would be legitimate. But the emphasis laid throughout on the word "Protestant" shows that the meaning to persuade the people that the religious system which these missionaries preach is acceptable, in substance, by nearly half Christendom. This, of course, is a gross falsehood. Three fourths of the Christian world stands on the foundaon of the ancient Catholic Church, in doctrine, worship and episcopal suc As the Review has lately remarked, although the Armenians and rians have refused to acknowledge certain synods as ecumenical, yet they have never meant to cut themselves off from the Catholic creed or system. eminent Catholic writers regard their heresies as more a matter of misunderstanding than of substance.
As to the Greek Church, whatever
flings theologians may have thrown
out, we know that the Holy See has never called her heretical, but only schismatical. Doctor Dollinger remarks that the Roman Inquisition has never dealt with the Greek as heretics. Should Spanish America suddenly lapse from the communion of Rome to that of Constantinople, these ministers would not regard it as any less an object of propagandism. They would still find the Mass, invocation of saints, veneration of images (and this now treated not as optional, but as obligatory), prayers for the dead, hyperdulia of the Virgin,sacerdotalabsolution, the seven sacraments, and essentially the Roman Catholic doctrine of justification. Then how can they undertake to per suade the people that the 90,000,000 Orientals are virtually Protestants? This sounds very much like a pious

It is still worse when the mission aries address themselves to the ques as Protestants, to do with antiquity, anyhow? The Reformation claims to be a repristination of primitive doctrine, after ages of relative oblivion So far as it is not this, it is a novelty That all through the Roman and Middle Ages Catholicism (waiving all question of episcopal authority) was overwhelmingly preponderant in the East and the West, is simple matter of history. An attempt to prove such an outward continuousness for Protestantism, even in nooks and corners, is showing itself fantastic. The effort is bloody ferocity. Church is State and contrary to its principle, and seriously urged would be fatal to itself. I am not now discussing Anglicanism, but Protestantism proper. The Baptist historian Jones could only bring historian Jones about a vague approximation to such a continuousness by deducing it through the Paulicians and Albigenses, who were Manichaean Dualists, denying Creation, Incarnation, Redemption, and, in short, the whole substance of historical Christianity. As for the perpetually renewed attempts to trace a continuous succession for the Waldenses, the distinguished Waldensian writer, Doctor Emil Comba, declares that such state ments are not worth the paper they are written on. He expresses his amused vexation that Englishmen and Americans are so infatuated in pursuing such an illusion. These stories of the apostles as preaching in the Alpine valleys, and establishing there churches which kept themselves free of the contagion of universal Christendom (universal Christendom meaning the Church of the martyrs) -these stories are a pure invention o fancy. Antiquity knows nothing of them, and probability is all against them. The apostles sought out the cities to preach in, and from these the Gospel slowly (more slowly than we often imagine) diffused itself among the Pagani, that is the "back coun-The term Paganism is a speaking witness to this process of slow extension. That the apostles should have gone into the back counthere established churches so secluded that their city brethren, above all the great and munificent Roman Church, ever heard of their existence, is one of the wildest of fables.

Doctor Comba shows how these stories came about. The farther back we go, he says, the less we hear of icles of seven hundred years back, and compare them with the Waldensian understand, it only aims at promoting Hoop's.

POPULAR PROTESTANT CONTROVERSY.

XVI.

It is not amiss for Protestants, in Waldo of Lyons. They were therefore. Waldo of Lyons. They were, therefore, also called the Poor Men of Lyons. Notwithstanding their collision with the Pope, and ultimate divergence from established doctrine, they always regarded themselves as standing on the ground of Catholic tradition. They were less heterodox than the ex-treme Franciscan Fratricelli, and were treme Franciscan Fratricelli, and were less severely persecuted. Yet even these Fratricelli did not lose a general consciousness of belonging to Catholic Christendom. Many points, we must remember, were less strictly defined than afterwards. The Waldenses denied sacerdotal absolution, but advered to transputantiation. Their hered to transubstantiation. heterodoxy about penance they appear to have sheltered behind ambiguous phrases and occasional compliance. They not uncommonly received bap-tism and the communion in the churches. They had elders and con-gregations of their own, but rather, I should judge, as a succedaneum to the priesthood, although there were all varieties of opinion and practice among them, and all degrees of alienation from the prevailing religion.
One branch of them even obtained the episcopal succession at the Council of Basel, and transmitted it to the Mora-

A good while after the Reformation Calvinists at last persuaded the Waldenses to give up their floating semi Catholicism, and to join this stricter wing of Protestantism. Desiring to come to their powerful allies with a gift in their hand, they began, says Doctor Comba, to invent these fantastic stories of their immemora antiquity. The Calvinists, however, to their credit, do not seem to have paid very much attention to these stories, and certainly have never laid much stress on them as a means of legitimating their own system.

Such agencies of Protestant propagandism, therefore, in Spanish America, are highly reprehensible. They contradict history, play fast and loose with the settled meaning of terms, work against that very Protestantish which they are meant to promote, and eem to show us a knot of men whose eager zeal for proselytism (apparently ot requited by much success) has plunged them into a recklessne historical assertions which could have only one issue, namely, to make out Protestantism is an offshoot of Manichaeism. As such a demonstration would be fatal to themselves, and, moreover would be grossly untrue, I think their societies would do well to recall them, and to suspend their enterprise of proselytism until they can find men who know what they are setting out to prove before they begin to prove it.

In almost all Roman Catholic countries, we know, there have been of late years many serious collisions between the civil and the ecclesiastical author ities. Such shocks of conflict, how-ever, are no new thing. They fill the Middle Ages, and, as is remarked by an English clergyman of the strong Protestant school, were then the very life of Christian history, keeping all the powers of men, both spiritual and secular, in a fruitful and noble tension. The processes were rude, but the fruits were magnificent. This clergyman contrasts all this varied and strenuous life with the dull monotonousness of Mohammedanism. In Islam there can be no conflict between State and Church, because Church and State are one. The same man is Pope and emperor, and his two functions collapse in s flabby indeterminateness, except where they coalesce in an outbreak of

either is both and both are neither. to be desired certainly that the Catholic Church should yield to all reasonable expectations of the civil authority, but it is no less to be desired that she should not be too promptly obsequious, for this would be equally harmful to herself and to the State As the Spectator well says, the Ultramontanes need not be greatly disquieted to be taxed with disloyalty, for while disloyalty may mean factious-ness, it may mean also that men have a controlling sense of deeper than po litical interests. Our Protestantism in my view, has many illustrious merits, and I do not in the least believe that it is in articulo mortis. Yet as suredly, as that great representative of the most pronounced Protestantism Richard Rothe, justly says, its strength by no means lies in its ecclesiastical formations. Our Protestant denomin ations, speaking generally, have no much more power of resisting civil pressure, for good or evil, than so many boned turkeys. For this func-tion we must still depend on the Roman Catholic Church. The officious eagerness, therefore, of some of our Protestant ministers in Spanish America to air their obsequious devotion to the State (or shall I say to the lodge? is honorable neither to their breadt of view nor to their sense of propriety.

Why do Protestant agents go into Catholic countries? In the hope of Protestantizing them? Not if they are men of sense. Protestantism is try of the back (country itself, and not Christianity, but a particular form of Christianity, sprung out of the genius of a particular race. The atempt to substitute Martin Luther as the head of mankind for Jesus Christ would be an attempt to convert the Reformation into pure anti-Christianity. The American Board, with moderation and good sense expressly dethem. The more closely, he says, we clares that it expects the Roman Catholic chron-olic countries into which it sends its

a simpler type of religion, with aiming at overturning the present fabric of dectrine, worship, or organ-ization. The simplification of Catholic ization. The simplification of Catholic worship is something which a Pope might attempt, as witness the wishes expressed in the preface to the reformed Roman Breviary of the sixteenth century. The overthrow of Catholic worship is something which American Congregationalism is too broad-minded and too religious to countenance. Imagine the Congregationalist or the Vermont Chronicle suddenly possessed by such an iconoclastic frenzy! Yet it can not be imagined that the most amiable form of agined that the most amiable form of Protestantism will ever be accepted by the Catholic Church as a coadjutor of the Pope. I am strongly inclined to think that the American Board, as it entered reluctantly on this indefinable enterprise, will withdraw from it not unwillingly. It is a tertium quid, hard to explain, and harder to execute When the editor of the Christian Mirror, the Congregational organ of Maine. my valued friend, the late Doctor Israel Putman Warren, writing from Paris, described in his columns the religious edification experienced by himself and his son in worshipping God, as he says, "in spirit and in truth," in the rites of the Sunday morning High Mass at the church of the Madeleine, he assuredly would never have countenance that conspiracy of the unbelieving wing of the French Protestants and of the unbelieving wing of the French Jews, to impose on the nation a policy alien to all her traditions, and having not obscurely in view, as that believ-ing French Protestant de Pressense declares, the ultimate extinction of French religion in every form. A certain fluctuation of numbers between the confessions is one thing, but Catholicism can only be extinguished from France by extinguishing Christianity Read what Stoddard Dewey has writ ten in the Independent. He writes calmly, and, being himself apparently a Protestant unbeliever, he does not

With such conspiracies the simple and earnestly religious McAll Mission has no manner of connection. Charles C. Starbuck.

vrite from prejudice.

Andover, Mass. PARENTS AND CHILDREN.

The Catholic Sun.

Some parents should never have been blessed with children. They do not know how to treat them. It cer-tainly is not edifying to hear a father or mother say when calling a child Come here or I'll brain you.

Be courteous to your children. A kind manner and a gentle tone usually have the desired effect, however obdurate the case, and children are born imitators. As in water, "face answereth face," so the reflection of our own lives in those of our children. Make home the most attractive place in the world to them, give them space to play, even if carpets and furniture suffer a little. Certainly order and leanliness should be a law in every household, but take heed lest your children fear a stain upon clothes or carpet more than one upon their con-

Keep near to your children. Do not let them grow away from you. Keep them close in your confidence and affection, so they will confide in and not be afraid of you. We know a lad who takes pleasure in giving his mother an account of his doings during the day, whether they be pleasant or otherwise. She laughs with him if they are funny, and gently chides where he is wrong, but in a way that does not make him afraid of her. He will not relate a single instance to his father, because before the story is for doing so and so. It is plainly in all besides. seen which can have the most influence with him.

Give your commands in the form of requests whenever it is possible. When a commanding tone seems neces sary, speak without betraying any excitement, in a low voice, but decidedly and use as few words as possible Much talk will only perplex and in the end utterly defeat your purpose.

The White Man.

"Many years ago," says the P. E. Bishop Whipple, when testifying to the honesty of the red Indian, "I was holding a service near an Indian village camp. My things were scattered about in a lodge, and when I was going out I asked the chief if it was safe to leave them there while I went to the village to hold a service.

"'Yes,' he said, 'perfectly safe.
There is not a white man within a
hundred miles.'"—Cleveland Uni-

One cross can sanctify a soul; Late saints and ancient seers Were what they were because they mused Upon the eternal years.

Who practices all virtue well,

Of the eternal years. -Father Faber.

How Thin You Look Do you like to hear it? If not, take Scott's Emulsion. 'Twill fill out your sunken eyes, hollow cheeks, and thin hands. Why not have a plump figure? Don't let disease steal a march on you.

a march on you.

So rapidly does lung irritation spread and deepen, that often in a a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Con in delay, get a bottle of Bickle's Anti-Con-sumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from severa herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases

Take Only the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic. Get medicine. Hood's Sarsaparına is the blood purifier, nerve and stomach tonic,

QUEEN'S JUBILEE.

Bacred Heart Review.

The Thursday following this four-teenth Sunday after Pentecost is Our Lady's birthday. We can fancy how on earth her dear Son Jesus used to come to her, that day, with tenderest greetings, lavishing upon her that unimaginable filial love of a Son Who was God, and Who was none other than Love itself. Then, their lot was one of poverty and obscurity, but angels must have thronged their humble dwelling, and our own loving in-stinct tells us that they sang birthday songs that her holy ears could hear. Perhaps all her spiritual senses, un-trammeled by stain of sin, received de-lights, that day, that all earth's wealth could never buy. In the Holy Family was perfectly exemplified Our Lord's own saying (He having Himself ex-perienced theirruth of what He taught), "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." They might have cried out to us, as one of their most ardent fellowers, a true lover of the cross, cried later:

"Oh, that spiritual men knew how they are losing the blessings and fulness of the Spirit, merely because they will not raise up their desires above trifles; and how they might have the sweetness of all things in the pure food of the Spirit-of which the manna was a figure - if they would only abstain

from tasting other food."

The simple joys of nature and of were theirs, even though they knew the trials of exile and arduou journeying, footsore and weary and hungry, in alien lands. Everywhere they had God with them, their all in all ; everywhere they were in the world He fashioned, under the sky He made We who love all things which our dear ones touch should comprehend some thing of what nature's beauty meant to those great and holy hearts, that saw in nature everywhere the handiwork of their best beloved One.

Perhaps the Child Jesus used to bring o His Immaculate Mother on her birth day the rose of Sharon and the lily of the valley twined in fragrant nosegays or a bunch of large grapes from the vineyard and a yellow handful of the graceful wheat. We can imagine how He gave them, smiling with divinest gladness, while prophecies, that she needed no words to interpret, were written in the yearning rapture of His marvelous eyes. Those eyes saw ever the vision of heaven, and of all men's souls and sins, and the price they cost.

The use is inestimable of the devotion to the Infant Jesus, to the Holy Child o Bethlehem and Nazareth. It serves to keep the Christian's faith strong in the doctrine that the Word was made flesh and dwelt among us. It helps to keep our naturally proud hearts humble and gentle, and brimful of love to God and man. From the time of Mary and Joseph to St. Francis of Assisi, from him onward to St. Francis of Sales and from him to his latest poet follower in a kindred faith, this simplicity of heart is seen in those who kneel around the manger and the home of the Lamb Child.

"When Christ the Lamb was born, Full many a little lamb Upon the wintry hill forlorn Was nestled near its dam.

" And, waking or asleep,"
Upon His mother's breast,
For love of her, each mother sheep
And baby lamb Heblessed."

For love of her He celebrates with His angel hosts in heaven, now, His mother's birthday, and His true Church keeps it likewise here on earth Up there, faith sees her throned beside the true Solomon whose glories surpas all that the Queen of Sheba ever saw, and Who, in heaven, honors His mother, being the perfect pattern to half through he will begin to scold him His creatures in this commandment as

We see heaven's choirs in radian procession pass before her, singing, "Salve, Regina! Salve, Regina!" to the queen of that eternal kingdom where Christ, her Son, is King. hear the cohorts of the martyrs proclaim her queen of martyrs, whose sufferings surpassed all other martyrdoms when she stood beneath the cross bearing in her mother heart the slow torture of her only Son's long anguish when He died. They lay at her feet heaven's red roses and the victor's laurel and the triumphant palm, for their birthday offerings.

The virgin souls who follow the Lamb whither He goeth bring to the virgin Mother, virgin of virgins, ever immeculate and untainted the whitest. fairest lilies that grow beside the crys

Then the little innocent children, with baptismal dew in eternal light upon their happy faces, gather up those birthday garlands in their sin. less fingers. (If their mothers could less fingers. but see them, they would never weep for them again.) They lay them in their heavenly mother's lap, and crown her hair, and fill her hands, and laugh for joy to see her smile of love, this Mother of all mothers, who, in the midst of her joy, remembers with most avail-ing pity their earthly mother's woe. Meanwhile, the divinest voice i

heard, as though the true sang His own surpassing Canticle of Canticles, tuned to a key where all that is harmonious in earth and heaven combine :-

"Thou art all fair, My beloved, and there is not a spot in thee. Arise,



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in quality—the most economical for every use. That Surprise way of washing - gives the sweetest, whitest, cleanest clothes

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heaven's singing, and the Church on earth takes up the anthem, and echoes it in her divine office of this queen's

1027-10

"I will greatly rejoice in the Lord, and my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, and with the robe of justice hath He covered me, as a bride adorned with her jewels. extrol Thee, O Lord, for Thou hast lifted me up, and hast not made my foes to rejoice over men.'

make haste, My love, My dove, My beautiful one, and come."

Then, hand in hand, as they often walked on earth, this second Adam and Eve go onward in a grand jubilee procession of all heaven's glorious hosts, the first Adam and Eve following closely their greater Son. Under the tree of life, and beside the river of endless life, they pass to the music of the first Adam and nature are driven from the body.

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Dr. Chase's Kidney Liver Pills help tired to be a healthy man or woman.

Colic and Kidney Difficulty.—Mr. J W. Wilder, J. P., Latargeville, N. Y., writes in the procession of all heaven's glorious afford me great relief, while all other remedies have failed. They are the best medients to cleanse and purify, that diseases of almost every name and nature are driven from the body. Those Tired Kidneys

Sunshine.

Learn to laugh. A good laugh is etter than medicine. tell a story. A good story is as welcome as a sunbeam in a sick-room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to meet your friends with a smile. The good humored man or woman is always welcome.

If you have been sick you will find Hood's Sarsaparilla the best medicine you can take to give you appetite and strength.



LEAGUE OF THE SACRED HEAD For all that Labor

AUGUST 27, 1808

GENERAL INTENTION FOR SEPT. 18 Recommended to our Prayers by . Holiness, Leo XIII.

American Messenger of the Sacred Hear Labor day has been calendared one of our national holidays, and ma who toil the year round keep it w more or less festivity. Some welco tasks, and some strive to make i done to lighten the burdens and maintain the rights of the work classes; some few, perhaps most those who first suggested such a h day, seize upon it as the best opport ity to give to the world their messa of discontent, and to propound the theories of socialism and anarchy. It may seem to be a strange in

that an age which willing gives up the days set apart by Lord of labor for the laborer's rest well as for His own worship, sho choose a day of its own to o Yet it is not strange, but stri in keeping with the principles men who deny God's right to me services, who scoff at the fact labor, in man's present condition, punishment, and who find in the h ship and unequal division of labor reason either for denying God's e ence entirely, or for blaspheming by imputing to Him the blame of justice and cruelty. The Lord heaven and earth rested from His land. of creation, and to man, His creat He appointed the same rest, even He had inflicted labor upon him penalty. In God's generous v every Sunday is not too often to from toil, and the only rest that really benefit men, is that which le the soul free to reflect on the ob-tion, dignity and rights of labo conceive and renew the proper m for sustaining its burdens, to humbly to His decree imposing it punishment, and to beg of Hin courage and strength to endur The divinely appointed day of abolished, whether willingly for by the workman or ignored by master, it is but natural that days be substituted in its stead, similarly when the religious vie labor is forgotten, the purly hu view must take its place. It is easy to designate a porti

human beings as the working of but it is not easy to determine wh and who are not of that class. right, all who eat their bread i sweat of their brow belong to it foremost amongst these are all support themselves by manual l en there is the vast number of and women, of boys and girls, though not living by the work of hands, must serve employers masters in various capacities, matters not whether head or ha exercised, they eat their bread sweat of their brow, if not literal least equivalently, dependent a are upon their weekly salaries subject to all the anxiety, and in cases, to the humiliation which dependence means for them. B the actual toilers, all who in tu pend upon them, their families tions and others, all belong t working class, as they all cont in some measure to the toil itsel live on the wages earned by it. ally, there is the vast army of t employed, the thousands every who are willing to work, but w either unable to obtain employ or unable, for one reason or to accomplish work allotted to and who feel their enforced in more keenly than they would f fatigue of labor itself.

It is in this vast portion of the race that a host of advisers, n less sincerely, manifests interest they do not know their grievand the readiest remedies, it is I want of gratuitous advice.

They are the subject of speculation and theory; their ences are told in the sensations of the day; they form the the lectures addressed to them fr platforms of political parties, lent societies, labor organi socialist propaganda and un extension; the pulpit does no look their needs, and the pre advocate their cause as it valu patronage. Clubs are formed for notels are built for their spec fort, parks are made, music fur and various forms of recreativided for their special benefit legislatures of the land can al to laws which check the tyrs masters, impose fines on emplo exposing their employees to or of life, and determ wages for an honest day's work every protection against huma ice, and with divine justice m turning the penalty of labo blessing when it is accepted che one would imagine that the li working classes generally is able paradise, and that not needed to fill the measure of h they can reasonably look for

A great deal has been don the past quarter of a century the lot of all who labor less op humiliating and painful. legislators, political agitators, ists, and philanthropists have their attention to the welfa working classes, they have part organized themselves thand effectively, so as to premasters from oppressing the painfully, if they could not them to give them total rel