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London, Saturday, September 4, 1897.

ANGLICANISM AND ITS OFFSHOOTS.

Bishop Henry B. Whipple, of Minnesota, who was regarded as one of the most prominent representatives of the American Protestant Episcopal Church at the Lambeth Conference, has written, at the request of the Associated Press, his views in regard to the Conference and its results.

As was to be expected, he paints in strong colors the fraternal feelings existing between the American and English Bishops, saying that, in fraternal love and brotherly sympathy, their hearts and those of the colonial Bishops are as one.

It is no matter of surprise that the feeling between the Bishops of the two countries and of the colonies should be friendly, as the Colonial and American Churches are the offspring of the Church of England, and it is but recently that they have become so many distinct organizations, so that as yet the offshoots have scarcely had time to diverge much in doctrine from that they inherited from the parent Church.

Our readers know that the Anglicans of Great Britain are conscious that in the future divergencies must arise if the various offshoots of Anglicanism remain separate organizations, and it was to prevent this that the proposal was brought forward to elect the Archbishop of Canterbury General Patriarch over them all.

Bishop Whipple touches on this subject in his document on the conference; and he says plainly that no such agreement can ever be reached.

"The American Bishops have maintained from the first Lambeth conference that the American Church must always stand upon its rights and maintain its autonomy as a national Church, and their English and Colonial brethren all recognize that this is their position.

SOME PENAL ENACTMENTS STILL LEFT.

A series of questions recently asked in the British House of Commons has brought out the fact that some of the absurd and oppressive penal laws which disgraced the statute books of Great Britain in the early part of the present century are still nominally in force, even though they are not put into operation.

been unknown, that the matter has been under consideration ever since the first Lambeth Conference. Why should the American Bishops have so strongly asserted at that Conference their intention to remain independent, if there had not been some plan on the tapis to take away that independence?

THE BAPTIST RELIGION.

"C" enquires of us some particulars regarding the date and manner of the establishment of the Baptist religion, and where and by whom it was first established.

The Anabaptists of the continent of Europe have a different name from the Baptists of England and America, but the fundamental doctrine of the two sects bearing these names is the same, and therefore some look upon them as really the same religion, though there is no historical connection whatsoever between them.

The name Anabaptist, derived from the Greek, signifies "one who baptizes again." The sect was so called because its adherents declared that those who had been baptized by Catholics, and by most Protestants, is no baptism, and therefore they rebaptized by immersion all whom they succeeded in bringing over to their doctrines.

Menno Simons reconstructed the doctrines of the Anabaptists, and after him the sect took the name of Mennonites, who are now greatly divided into sects, such as John Jacobites, Buttoners, Hook and Evers, and others of bewildering names.

The Baptists were founded as a Church in America by Roger Williams at Providence, Rhode Island, in 1640. There are also numerous subdivisions of the Baptists both in England and America, the chief being Particular and General Baptists, Close and Open Communion, English, Scotch, and Seventh Day Baptists, and others who repudiate all these designations.

The Baptists themselves profess to have existed at all times since the days of the Apostles, but it is certain that they had no connection with any religious body previous to the rise of Anabaptistry in Germany, and though they maintain now that only a person who has been properly baptized by immersion can validly administer baptism to others it is certain that the first Baptists had no other baptism than by effusion or the pouring on of water, except when, as in the case of Roger Williams, they had themselves immersed or dipped by a person who had been baptized by effusion only.

DOCTRINAL DIVERGENCIES IN ANGLICANISM.

A discussion has been going on for some time between two clergymen of the Church of England on the topic "has the Church of England a teaching voice?" The Rev. Mr. Lunn maintains the affirmative, on the ground that Christ established His Church that it might teach all nations all things whatsoever He revealed.

afternoon a Roman Catholic procession had walked through the streets from the Church to the convent at Peckham bearing images and singing hymns; whether the law permits a Catholic procession to appear on the streets, or to walk outside of a Catholic building; and whether the Government intends to institute any legal proceedings against those who took part in the alleged violation of the law.

The Attorney General, in answer to these inquiries, said that the procession to which reference was made was illegal, but he added that the Government are not prepared to take proceedings against the processionists, on the assumption that the statement of the case as presented by Colonel Sandys was correct, but he added that he had no information whether or not the case was as stated.

Religious processions of various kinds are freely permitted in Great Britain. The Salvation Army has such processions many times every week in all parts of the country. The Bishops who took part in the Lambeth Conference had several processions through the streets of London, Canterbury, Ebbwfleet, and other places which they visited as pilgrims, but no objection was raised from any quarter to these proceedings.

It is some mitigation of the intolerance of this old statute that the Government refuses to persecute the offenders against the majesty of the law, but the law itself ought not to be allowed to remain on the statute books. Unwittingly, bigots like Col. Sandys sometimes do a good work, and such a work has been done in the present instance, as his fanaticism has evoked an official declaration from the Government that this miserable relic which still remains of the penal laws is henceforth to be regarded as a dead letter.

WOMEN IN THE PULPIT.

The Southern Presbyterian General Assembly at its last meeting adopted a decree whereby it is prohibited for women to preach in churches. The terms in which this decree is couched are thus given in the Presbyterian Review of August 19:

"Meetings of pious women by themselves for conversation and prayer, whenever they can conveniently be held, we entirely approve. But let not the inspired prohibitions of the great apostle to the Gentiles, as found in his epistles to the Corinthians and to Timothy, be violated. To teach, to exhort, or to lead in prayer, in public or promiscuous assemblies, is clearly forbidden to women, in the holy oracles."

The Review says there have been several misquotations of this deliverance, and remarks further that this resolution "was originally adopted by the General Assembly in 1832, and at the meeting this year it was rescinded and with other resolutions of similar substance reaffirmed as the finding of the Church. It is generally construed as governing prayer-meetings, Young People's Societies, Missionary and other Church organization meetings."

Ecclesia Docens. This is to me a most delightful chaos, but I fear that Catholics view our position with some amusement. For the diocese the Bishop is the Ecclesia Docens; this again is delightful, for in that case the inhabitants of Liverpool are bound to believe exactly the opposite of what the inhabitants in Lincoln are bound to believe. . . . No sir, it will not do. We have no teaching voice in the Church of England, and we are left to teach and believe very much what we like, and I say, as I have said before, that it is for that reason that I am a member of the Church of England."

It is a strange reason which is given here for adhesion to the Church, that it leaves its ministers to teach and its members to believe what they please, yet we have known this reason to be given by ministers of the Church on many occasions. We could imagine that a Voltaire or a Tom Paine would think it a desirable feature in a Church that it teaches nothing in particular, but we should suppose that a Christian clergyman would desire to teach only what Christ Himself commanded His apostles to teach the nations they were commissioned to instruct.

It is not only on this question of Church authority to teach that the Rev. Messrs. Lunn and Fillingham disagree; but they have totally opposite views in regard to many important Christian doctrines. One believes in the efficacy of baptism to make those baptized become children of God, the other believes that this sacrament is no more than a kind of outward profession of faith which has little influence for the saving of souls. One believes that the Communion, or the sacrament of the Lord's supper, is merely a memory of Christ, while the other believes it to be a participation of His flesh and blood whereby we receive real graces from our Lord. Notwithstanding all these divergencies of belief, both clergymen claim to be loyal to the Church of England. This discussion, which is attracting much attention in England, reveals a strange confusion of doctrine in the Anglican Church.

MORGANATIC MARRIAGES.

A decision has been rendered by a special tribunal of the German empire which is likely to put an end to morganatic marriages. The venerable king of Saxony who is dean of the sovereigns of the Empire, is president of this court, which has had under consideration the Lippe-Detmold succession. The judgment of the court, which has force over the whole Empire, is to the effect that morganatic marriages shall be no more a bar against the offspring of such marriages succeeding to the throne or to any noble title belonging to members of the German royal families. This will cause morganatic marriages to be regarded as real marriages in future.

This decision was a necessary one, as seven tenths of the thrones of Germany have passed to their present occupants through a morganatic line, and if any other decision had been reached the succession of all these thrones would have to be regarded as wrongful. It is even said that the Emperor William's own children would have to be regarded as not in the line of succession if morganatic marriages had been pronounced to be unlawful, as far as regards succession to regal rights, for it appears that a not remote ancestor of the present German Emperor married a servant girl, from whom the Emperor descended. Notwithstanding this, the Emperor was opposed to the recognition of such marriages, and argued against them before the court. The belief is that he was either not aware of this fact, or that he expected to be able to set aside the law in the case of his own family.

Morganatic marriages exist only in Germany, and are the product of Lutheranism. The Landgrave, Philip of Hesse, was permitted by Luther, Melancthon, and the other leaders of the Reformation in Germany, to marry a second wife in addition to the one who enjoyed the complete matrimonial rights. This permission was given by a formal document, which is still to be seen in the archives of the Landgraviate, and from it the practice of morganatic marriages arose, and hence it became the recognized law that princes might have wives of low degree whose children would have no right to inherit the status of legitimacy or the right of succession, and the wife so taken did not receive the title or fortune of the husband. This was the morganatic marriage, and the prince was allowed to contract another marriage which conferred on the wife and children all rights to succession and title.

Though this arrangement sprang out of the formal concession made by the first "reformers" to the Landgrave Philip, it is, of course, contrary to the laws of God, and of all Christian countries except Germany. It was the price paid by Luther for the Landgrave's support to the Reformation movement. In the last century, Anthony Ulrich, Duke of Saxe-Meiningen, contracted a morganatic marriage, and desired to secure for his morganatic wife the rank of Duchess, and for their offspring the right of succession, but all the princes of Germany united in deciding that there could be no marriage among German princes without equality of birth, and thus the law regarding morganatic marriages was made more definite.

The ultimate object is to make it appear that private judgment as the supreme judge of religious matters does not lead to the absurdities and dissensions to which Catholics are accustomed to point as its consequences. A principle which leads to absurdities and contradictions is itself absurd.

EDITORIAL NOTES.

BISHOP WHIPPLE, of Wisconsin, and other Bishops of the American Episcopal Church, are claiming great credit for having defeated the project brought forward at the Lambeth conference, to make the Archbishop of Canterbury supreme head of the Anglican Churches of the world—that is, of the world in a very limited sense, as the Anglican Church is an unknown quantity outside of the English-speaking countries, the British Empire, the United States, and a few small missions which have been established recently in one or two heathen countries. The American Bishops seem to wish to conceal the fact that the universal supremacy of the Archbishop of Canterbury was as firmly opposed by the colonial Bishops as by themselves. It was an evident absurdity that a supremacy should be conferred upon an Archbishop over the Church in foreign countries and the colonies, whereas he does not possess such supremacy even in England, where the Prime Minister is the real, though the queen is the nominal, head of the Church.

The statement made some months ago by the New York Independent, and which was copied into some Canadian religious papers, to the effect that the Jesuits in Madagascar have succeeded by coercive means and by threats, in securing numerous converts to the Catholic Church, has been refuted several times, but recently Father Castet, the Superior of the Jesuit missions at Emyrne, gave a very direct contradiction to the calumny. The story bore on its face the stamp of falsehood, but the contradiction by Father Castet proves conclusively that there is no foundation for it. He says:

"The Holy Spirit seems to be working wonders here almost as great as those of the Day of Pentecost. I know well enough that our enemies (may God forgive them for saying so, as we forgive them) utter all kinds of slander about the conversions, attributing them to violence, threats, extortion and tortures and all those iniquitous practices which they call Jesuitical practices. But the truth is that the vast concourse of people come to us in perfect freedom and with the greatest confidence, because they know by instinct that God is with us. Quite recently two Protestant ministers—one an Englishman and the other a Frenchman—presented themselves in a village which had just become converted to Catholicism. The only reply which they got from our numerous adherents was: 'We are Catholics now, and we have become Catholics of our own free will.' It was a hopeless task to try and do anything there, and the two ministers moved away to find fields easier to conquer."

Several other Jesuit Fathers of the Island confirm Father Castet's statements, showing that while it is true the missions are fruitful in good results, this is due to spontaneous conviction on the part of the natives, who are engaged everywhere in building churches so that in the rainy season they may have a shelter within which to worship. This is attested by Fathers Taix and Peyrilhe. During the hot weather Mass is celebrated in the open air.

IT APPEARS that even the Presbyterians of the United States are getting their eyes opened to the disastrous results of secularized or godless education, though that body was one of the most prominent in advocating the original establishment of a school system from which religion was rigidly excluded. They have had a surfeit of their own medicine, as the following extract from the Central Presbyterian of Richmond, Virginia, shows:

"The theological drift of the times is in some American communities alarming, but there is another drift affecting not so much the theory of Christianity as its practical application, and far more portentous to the spiritual life of the Church. We refer to the evident decline of family religion. So far as regular systematic training of children in devout habits by the precept and example of parents is concerned, a distressing conviction is impressed upon us that this foundation of Christian influence is rapidly falling in our own as well as in other churches."

"The degeneracy has already gone so far that our pulpits, press and administrative bodies seem well nigh paralyzed in the presence of its silent energy, which threatens to destroy our inherited type of piety in its very roots."

UNION OF ENGLAND.

Union of England done so much to High Church principles. Ecclesiastical Gazette this new movement is columns said rec the same sort of those who were the Oxford movement. Church party in seven thousand clerics the Church Union factor in the proposals. It remains whether the establishment of a Union in Ireland similar success in High Churchism.

BARELY two or West was in a fur the wonders said by Francis Schlatter at Canton, Ohio. his public career announced, or it him, that he would diseases simply b over the persons find that success in Catholic Mexico are not apt to be fantastical super to Denver, where rounded by thou flocked to him to investigation it there were affected by his claim to be a he was genera ter has remain in obscurity, but called to him by riage to Mrs. M of the late mar Ferris wheel of exposition at C place. Schlatter olic, but he app the Faith, as h Episcopal clergy Probably his m Catholicism bec countenance the fraud. Mrs. F posed to the mar object is to geth and that when abandon her. Ferris does not he has succeed something rese fluence.

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SEPTEMBER 4, 1897.

NOTES.

Union of England, which has done so much toward propagating High Church principles. The Irish Ecclesiastical Gazette somewhat favors this new movement, and a writer in its columns said recently: "We want the same sort of men in Ireland as those who were the pioneers of the Oxford movement."

BARELY two or three years ago the West was in a fury of excitement over the wonders said to have been wrought by Francis Schlatter, recently residing at Canton, Ohio. Schlatter commenced his public career in Mexico, where he announced, or it was announced for him, that he would cure all manner of diseases simply by passing his hands over the persons afflicted. He did not find that success which he had hoped for in Catholic Mexico, where the people are not apt to be led astray by such fantastical superstitions, and he moved to Denver, where he was soon surrounded by thousands of devotees who flocked to him to be healed, though on investigation it was not found that there were any authentic causes effected by him to justify his claim to be a "divine healer," as he was generally termed. Schlatter has remained for some time in obscurity, but attention is now again called to him by the fact that his marriage to Mrs. Margaret Ferris, widow of the late maker of the celebrated Ferris wheel of the great Columbian exposition at Chicago, has just taken place. Schlatter was formerly a Catholic, but he appears to have abandoned the Faith, as he was married by the Episcopal clergyman at Pittsburg, Pa. Probably his mind was soured against Catholicism because Catholics did not countenance the "divine healing" fraud. Mrs. Ferris' relatives were opposed to the marriage, as they think his object is to get her money and diamonds, and that when he secures these he may abandon her. They say also that Mrs. Ferris does not really love him, but that he has succeeded in gaining over her something resembling an hypnotic influence.

Some of her gracious Majesty's subjects resorted to strange devices in their zeal to take part in the jubilee celebrations. An enterprising barrister inserted this advertisement in the Liverpool Courier: "In commemoration of the sixtieth year of the Queen's reign, Mr. — will give his services gratuitously to any person of sixty years of age requiring a divorce."

CATHOLIC PRESS.

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The late Archbishop of Montreal died poor. He gave away all he possessed in charity. Simple and self-denying in life, he requested that his obsequies should be devoid of all funeral pomp. Prayers not flowers, were what he desired. And, accordingly, the touching fact is recorded that, remembering the departed prelate's great charity to others, thousands of his bereaved flock instead of placing wreaths upon his coffin, deposited there an offering for a Mass for his soul's repose. This is a lesson that might be copied with profit to the departed in other lands besides Canada.—Buffalo Catholic Union and Times.

The poorest of the city poor should be colonized in a new country, where their bodies and minds will be purified by fresh air and new conditions and where the star of hope cannot fail to rise above the horizon of their beleaguered lives. The blood of a corrupted and degenerate race can only be revitalized by restoring it to the bosom of Nature. Cities are the grave of families. They devour men, while the country makes them a man and a thing. At the very moment while he is wringing from the soil the means of preserving his own life, he is absorbing the sunlight and the air, and storing up in his brain and brawn the energy which will make his descendants mighty among men.—Church Progress.

A short while ago various Catholic papers were vigorously denouncing an outrage alleged to have taken place at Iron Mountain, Mich. It was reported that a prisoner suspected of murder at that place had been approached by a detective garbed as a priest, who wormed out of the unfortunate a full confession of his crime. The press was very severe on the supposed action of the detective, proving that the principle "the end justifies the means" is an abominable principle to the Jesuits by ignorant or malicious foes, finds no acceptance among those who are associated with the Society of Jesus in promoting the faith. The Catholic pastor at Iron Mountain writes to the Cincinnati Telegraph that there is no truth whatever in the story of the impersonation of a priestly character on the part of the detective.—Catholic Universe.

The Baptists are excited because one of their ministers has declared that the English Baptists practiced sprinkling until 1611. Their spirit of intolerance is up—they will, if possible, have the official head of the man, the Reverend Doctor Whitsett, President of the Southern Baptist Theological Seminary, who has dared to state that probable historical fact. They clamor for his resignation and that not being forthcoming, they call for a boycott against the institution in which he lives. If that he has said he will do no further harm? Let Doctor Whitsett alone. Why should he not enjoy free speech? Concentrate attention on the date that he alleges for the adoption of immersion.—Catholic Review.

Toronto, Canada, is a city that has been, since its foundation, under the domination of Protestantism, the preachers generally having things their own way. One of the amenities of the peculiar civilization enforced there has been that street cars were not allowed to run on Sunday. But an election held recently this ordinance was repealed, and now the clang of the motorman's bell will be heard on the Sabbath, to the great horror of the one-week Christians. Toronto is a remarkable town in many ways. It is ruled by the Orange faction, and the popular musical taste of the locality is contempt with such lofty themes as "Croppies, Lie Down." It bears about the same relative proportion of Catholic to Protestant as is to be universally found in Montreal. In the latter city, so thoroughly tolerant is the Catholic spirit, that alternate mayors are selected from the two religious bodies; but in Toronto, so intolerant is the Orangeism that rules, a Catholic is never selected for that office. Another curious feature of the situation is that the Protestant clergy of Toronto is always in the thick of political campaigns, no matter what the question at issue. Their meddling is never severely criticized. But when the Catholic clergy of Montreal give wholesome advice in reference to their schools it is denounced as clerical intimidation. The inconsistencies of public life are quite instructive.—N. Y. Freeman's Journal.

An "amateur tramp," who is writing his reminiscences for a secular magazine, records that in the course of his wanderings he once accepted temporary employment from a benevolent Protestant minister. When Sunday morning came he suggested to "Sam, a stable boy," that he should go to church; but the suggestion was received with contempt. Sam had been watering the horses, and now had an empty bucket in each hand and some tobacco in his mouth. He stood still for a moment, regarding me intently and shifting the tobacco from one cheek to the other. "I took him for a 'dude,'" I said, "I thought he was gone. 'That way?' asked Sam, with an eye to my gear. 'That's the best that I can do,'" I explained. "Then go, and be fired for a bam!" he replied, moving on toward the pump. The Protestant Churchman, commenting on this, thinks it is the parlor-like appearance of the meeting-house that repels the poor, and adds: "It must be confessed that the poor which greatly attracts the poor is the Roman Catholic. This is true, but it is not the whole truth. We mean nothing untoward when we say that a Protestant congregation is simply the weekly parade of church members; and the poor, who have nothing to parade, simply avoid the procession. There is no good reason why a Protestant layman should go to meeting on Sunday; he can pray, read the bible and sing hymns at home. But Christ lives in the Catholic Church. The poor feel His presence there.—Ave Maria.

The need of special pastoral care and instruction that lads who leave school shortly after their First Communion to face the temptations of their approaching manhood in the midst of an evil world, induces the Reverend Michael P. Heffernan to propose, by means of an article in the Catholic World, the formation of a society for them to be known as Saint Anthony's Militia. He says: "What we want is an organization which shall take hold of every boy in the parish as soon as he has made his First Communion and has left school, and keep him until he is old enough to join the Holy Name Society, or some other organization for young men attached to the church, a society purely spiritual in its first and fundamental principles yet containing in itself such inducements as are likely to attract the boy and keep him deeply interested in it; a society which shall bring him willingly to his duty once a month, and offer the pastor or spiritual director an opportunity to give him, periodically, instruction specially suitable for him. The boys want not only light to see their way—they want strength to push onward; and hence the necessity of monthly Communion and stronger relationship with their natural leaders—the priests. Without the sacraments all our preaching and all our so-called literary societies, amusements and attractions for the young men, are a beautiful bosh and waste of precious time. The meetings of the militia will afford their director the opportunity to tell them some truths plainly and to instruct them in the means to be used to become men of purity, honor and integrity.—Catholic Review.

THESE PRELIMINARIES.

N. Y. Freeman's Journal, Aug. 31. We have received another communication from Dr. McAllister. It is in the nature of a reply to our reply, but came too late for consideration in this issue of the Freeman's Journal. Since we have been in communication with Dr. McAllister—even prior to the discussion of preliminaries—we have been careful to publish in full what he had to say so that it appeared side by side with our comments. While we have been doing this, and while he has reproduced in his paper, the Christian Statesman, some of his letters that first appeared in the Freeman he has never as yet permitted us to make any comment upon them. We have had to say. We have tired no better with the Commercial Gazette, with which he seems to be on familiar terms, and which at first professed a willingness to publish both sides. We can no longer ignore or tolerate this persistent discourtesy, and therefore must decline to give Dr. McAllister full space in the Freeman, at least until a more satisfactory understanding is arrived at. Next week we shall make some comments on statements in his last communication.

In the meantime we insist that a common ground or criterion must be agreed on by which to test and know what are and what are not principles of the Apostolic Church before we can make those principles the measure of all others. He rejects our rule of faith as the criterion, and we reject his. Here we are at a standstill, for it is clear that without a criterion agreed on, without an adequate means to acquire a knowledge of what the Apostolic Church taught we cannot make its teachings the test of the truth of anything. All attempts to evade or skip this necessary preliminary are vain.

There appears to be little likelihood that Dr. McAllister and we can come to any agreement on the preliminaries to a discussion. We have insisted, and still insist, that we must agree on a criterion by which we may know with certainty what are and what are not the principles of the Apostolic Church. The nature of his thesis makes a knowledge of these principles essentially necessary, and this knowledge cannot be obtained without a correct criterion. As long as they are not known with certainty they cannot be made the test of the truth of any other principles or doctrines, Catholic or otherwise. He says certain Catholic doctrines are a departure from Apostolic doctrines, and how are they to be known? In face of this question he appears to have come to the conclusion that we cannot agree as to what they are or as to the way to know them. In consequence of this failure to agree, it is clear that the Apostolic doctrines cannot be a common measure between us to test the truth of Catholic doctrines.

We will now, in compliance with our promise, proceed to examine some statements in Dr. McAllister's last letter. He says: "You take a position the logic of which requires that I should accept the infallible testimony of the Roman Catholic Church to the inspiration of the Scriptures, or else proceed to prove their inspiration independently of the testimony of that infallible authority before going on with the main discussion." Our position is that you must not offer as inspired testimony any books or documents until you have proved their inspiration. You may select that method you please to prove it, but prove it you must, and beyond doubt, for doubt in this matter is fatal. If you wish to prove it by the infallible authority of the Catholic Church we will accept the proof as demonstrative, but as you reject that authority you must have recourse to some other means of proof. Your position requires you to prove the inspiration of the scriptures by your own rule of faith—the bible alone and your private judgment. To attempt to do it any other way is to sacrifice your rule of faith and your Covenantarianism with it. If you fail to prove inspiration by your rule of faith—as you must certainly will—you must reject the scriptures as inspired or fall back on the authority of the Catholic Church. There is no other alternative. That is our position. If you think you can prove the inspiration of the scriptures by your rule of faith, try it, and you will find yourself in the whirlpool of a vicious circle.

The principles of your own dialectics show that you hold an illogical and absurd position when you make the infallible definition of the Roman Catholic Church the proof of its own infallibility. If we did this we would at worst be as well off as you are at best. We would be just as illogical and absurd as you are, because we would be gyrating in the same vicious circle that incloses you.

But the Catholic does not make the Church's affirmation of her infallibility the proof of her infallibility. If he did he would be just as viciously circular as the Covenantarian who attempts to prove the inspiration of certain books by those books themselves. He believes in the infallibility of the Church for reasons distinct from and independent of her affirmation of it, just as he believes in the Divine mission and infallibility of the Apostles, for reasons other than their mere affirmation. The Apostles were logical and they had recourse to testimony to their divine mission other than their own statements. They did not ask or expect their converts to accept Christian belief by an act of intellectual suicide.

Just as the Apostles presented motives of credibility to their hearers before they asked them to recognize their claims or accept their teachings, so does the Catholic Church—the identical, continuous Church of the Apostles—present motives of credibility before she asks faith in her affirmation of infallibility. The motives of credibility she offers are identical with those given by the Apostles, because she herself is identical with the Apostolic Church. She is not only like that divinely instituted organization; she is that organization, which, in its life, cognizable through the centuries, carries with it its original motives of credibility.

It is these motives that convince the Catholic of the divine authority of the Church and prepares him to accept her affirmations as infallible, just as the converts in Apostolic times accepted them and for the same reason. Resting his faith on these motives of credibility, he is prepared to accept as infallible every official pronouncement of the Church on questions of faith and morals. Thus, when she affirms her infallibility he receives it as an unquestionable truth, not because of the affirmation, but for reasons back of it, for motives that have been presented by the Church and accepted by him. This is the Catholic's mental attitude. There is no vicious circle here. He does not prove the infallibility of the Church by the infallibility of the Church, as the Protestant does, and must attempt to prove the inspiration of the Scriptures by the inspiration of the Scriptures. If the Catholic did not believe in the divine authority of the Church before she affirms her infallibility, he could not believe in that infallibility, on her mere affirmation, after she affirms it; for before he believes her to be divinely commissioned she is to him fallible, and her affirmation is to him at best only that of a fallible authority, and as such not competent to induce faith in her claim to infallibility. All this the Catholic understands without a Covenantarian lamp.

The divine commission of the Church once established—as it was in the beginning, by miracles—and the command of Christ to hear the Church once known, infallibility follows as a necessary consequence; for it rests on the infinite justice and veracity of God, who would not command us under threat of condemnation to hear a teacher who is capable of misleading us in things essential to salvation. We might here give the motives of credibility or reasons why the Catholic believes in the divine commission of the Church and, as a consequence, in her infallibility. But to do so would be to anticipate matters that belong to the main issue. This preliminary stage of the discussion is not the proper place for them; and we must not be led away from the preliminaries until they are definitely settled.

We have said enough thus far, we think, to make it clear that the pivotal issue between the Catholic and the Protestant is the identification of the Apostolic Church, which Christ established, and which continues, according to His promise, to exist and to teach, govern and administer His sacraments with all the faculties and authority given in His parting commission previous to His ascension. That Church continues to exist, enlightened by the Holy Ghost and by the directing presence of Christ, or the commission has failed, and with it Christianity. To deny the present existence of this Church is to deny Christianity. Once found, this Church should be the supreme and infallible authority for every one who believes or wants to believe in Jesus Christ as the Son of God and the Redeemer of mankind. This Church once found, there is an end to all haggling and quibbling about particular doctrines. Her decision would forever end them. It is a question of Church or no Church, Christianity or infidelity. But the Protestant is chary of this issue. The modern origin of his sect haunts him. He knows that in the process of identification it would be quickly swept out of consideration for lack of required age. Among the first to go by the board would be Covenantarianism. As the process of elimination went on, every Protestant sect would fade from the field of vision, until the Catholic Church would remain without an adverse claimant.

Dr. McAllister thinks that he has the same logical rights to quote the scriptures to prove the inspiration of the scriptures that the Catholic has to quote a definition of the Church to prove the infallibility of the Church. That is a sad consolation, which is derived from finding somebody else in as bad a fix as ourselves. But the doctor is correct. He has the same right—that is to say, no right at all. For either of us to proceed in that manner is to move in a vicious circle, and no one, while sane and awake, has a right to do that. As we have seen, the Catholic does not rest his belief in the infallibility of the Church on the Church's affirmation of it, but on reasons independent of that affirmation. It is, however, different with the doctor. He is bound by his rule of faith—the bible alone and his private judgment—to prove the inspiration of the scriptures from the scriptures themselves; a process that, so long as he holds to his rule of faith, dooms him to the interior of the vicious circle. There is no escape for him, for the moment he appeals to any authority or evidence other than the bible he sacrifices his rule of faith, and if he confines himself to the Bible, he falls into the circle. He is under the sad necessity of violating his rule of faith or violating his reason. As a

matter of fact, he alternately violates both. When he quotes a text to prove the inspiration of that text he violates reason. When he appeals to the synagogue and to Jewish belief to find a canon or list of inspired books he violates his rule of faith. He must go to the Jew or the Catholic for his canon of Scriptures; for the Scriptures themselves—his rule of faith—give none. And yet a canon is absolutely necessary to him before he can make an act of faith in the Bible, for until he has the canon he cannot know what is or what is not Bible. For this canon or list of books he must appeal to the Jew, the Catholic or the bookbinder. In view of these glaring inconsistencies, it is not surprising that many who think Protestantism the true representative of Christianity, become infidels and scoffers.

Moving, as he does, in the inevitable vicious circle, Dr. McAllister, to prove the inspiration of the Scriptures, quotes II. Timothy, 3:16, "All Scripture is inspired of God, and is profitable for doctrine, reproof," etc. But as this is a part of the Scripture, and as the inspiration of the Scripture is the thing to be proved, the inspiration of the text itself must be proved before it is available testimony as to the inspiration of the whole. But passing that, the quotation does not prove inspiration, for it does not tell us what books constitute Scripture. It gives no indication by which to know what books or documents are referred to. It gives no list of books, nor does the Bible anywhere give a list. Until it is known what books are referred to the inspiration of none is proved. To make the text of any service to him, Dr. McAllister must, as we have before suggested, consult the Jew, the Catholic or the bookbinder. But such appeal sacrifices his rule of faith.

But St. Paul helps us along somewhat in the verse next above that quoted, verse 15, Chapter III. He quotes, "From thy infancy thou (Timothy) hast known the Holy Scriptures." Now, what Scripture was in existence when Timothy was in his infancy? They were not the Scriptures of the New Testament, for few, if any of them, were yet written. Many of them were written when Timothy was a grown man and a Bishop, and he was an old man before St. John's Gospel was written. Reference then is made to the books of the Old Testament, in which Timothy was instructed in his infancy. The text then, when its own inspiration is proved, would go to prove the inspiration of the books of the Old Testament, if it had told Timothy what those books were. Its failure to indicate the books it refers to leaves Dr. McAllister under the necessity of again consulting the Jew, the Catholic or the bookbinder, and throwing aside his rule of faith.

But passing this, the text proves nothing for the New Testament, for it could not testify to the inspiration of books yet unwritten at the time referred to. We were correct, then, when we said there is not a single text in the Bible affirming its inspiration—meaning, of course, the whole Bible.

Dr. McAllister refers to the Berean Jews, and says that our position—that the inspiration must be proved before the Scriptures can be quoted as inspired—would prevent Paul and Silas from quoting the Old Testament to them. It certainly would if the Berean Jews did not already believe in the authority of the Old Testament. St. Paul knew they admitted its authority, and consequently quoted it to them to prove the divine mission of Christ, and he was perfectly logical in doing so. And they very naturally consulted it to see if what St. Paul referred to was there.

Had the Bereans not believed in the authority of the Old Testament as a true record of Jewish doctrine and prophecy St. Paul's appeal to it when preaching to them would have been as illogical as Dr. McAllister's quotations from the bible would be to those who do not believe in its authority or inspiration. The fact that the Bereans consulted the Old Testament is no proof that they believed in its inspiration. It was enough that they believed it to be a correct record, and a record can be correct without being divinely inspired. Had the Bereans not believed in the authority of the Old Testament the apostle could not have discussed the issues between him and them. With that book as a common ground, St. Paul was not that kind of a logician. When he addressed Jews he referred to their recognized scriptures; when he spoke to pagans (as to the Athenians), he took other grounds.

The doctor thinks our position—that their inspiration must be proved before quoting the Scriptures as divine—would prevent the Catholic from quoting them in his efforts to convert Protestants to the Catholic Church. Here he errs. It is perfectly legitimate to quote the Scriptures in their inspiration, as St. Paul quoted the Old Testament to the Bereans who believed in its authority. As long as the Protestant admits the inspiration of the Book, it is valid to quote it to him as evidence, just as it is valid to quote the Book of Mormon to the followers of Joe Smith or the Koran to the Mahomedans. If the Protestant does not believe in the inspiration, it is not valid reasoning to quote the Scriptures to him as inspired. He must be approached as St. Paul approached the Athenians and other pagans.

There are other points in the doctor's letter which we may use as pegs to hang remarks on. In the meantime we hope he will bethink himself about the criterion of Apostolic principles, that we may get down comfortably to serious work.

LEAGUE OF THE SACRED HEART.

General Intention for September.

CLERGY RETREATS. (Named by the Cardinal Protector and blessed by the Pope for all Associates.)

Messenger of the Sacred Heart. The most sacred and exalted the office the greater is the need of grace from on high to fill it worthily.

To him more directly than to others among the chosen ones were addressed the words of the Saviour: "You are the salt of the earth" (Matt. v. 13).

"A priest is ordained an *exercendum perfectionem*—that is, not only to be perfect, but by his own life, and by the action and influence of his life in word and deed on others, to exhibit and to impress on them the perfection of our Divine Lord.

The first means to sacerdotal perseverance and perfection is the sacramental grace of the priesthood. Every sacrament confers sanctifying grace; but as each is ordained for a distinct end, a special grace is given by each for the distinct end of each.

"To exercise perfection is to act according to the rule and spirit of perfection: to act, to speak, to judge, to think as the perfect man would. To exercise perfection is to be and to do what is perfect in the personal and priestly life in piety, humility, charity, self-denial.

The priest, then, is called to show perfection in himself and to exercise it upon others. He is not only saved to save others, but sanctified for their sanctification.

St. Gregory of Nazianzen says: "We must first be purified and then purify others: become light and give light; be near to God and lead others to Him; be sanctified and sanctify; guide others by the hand and counsel them with knowledge." (Orat. ii. Sect. lxxi.)

Will might poor human nature shrink from the weight of such honors, and standing appalled before the awful responsibility of so august a calling, exclaim "Grandis sacerdotis dignitas sed grandis ruina!"

If the responsibility and dangers of the priest be great, the graces vouchsafed him and the helps wherewith he is surrounded are incomparably greater.

Cardinal Manning referring to these words, remarks: "To have been chosen by Him out of all the world is by itself a revelation of His purpose to save us. To call us out of His servants to be His friends; to admit us to the knowledge of His work and will; to make known also to us the communications of the Father; to have chosen us when we thought not of Him, to have made us capable of serving Him—such and all these signs of grace pledge to us that His will is steadfast to save us if we do not betray our-

self-knowledge, for it shows him his own face in a glass by the lives of sinners. It excites contrition within him by the sorrow of penitents, who will not be consoled. It heightens his delicacy of conscience when he hears others accuse themselves of omissions and deviations from the will of God.

But there is one help which a priest cannot do without, and that is his spiritual retreat, wherein he tempers his soul anew, from time to time, in mental prayer, and acquires and strengthens the same habit of mental prayer so essential to his perseverance in fervor.

"The first effect of mental prayer is the realization of the objects of faith—that is, of the world unseen as if it were visible, and of the future as if it were present.

The second (special) help of a priest's life is the Divine Office. Seven times a day the acts of divine worship ascend from the Church throughout the world to the throne of God.

The pastor's office also is in itself a discipline of perfection, and is the third general means to be considered. For, first of all, it is a life of abnegation of self.

The pastor's office, moreover, is the highest discipline of charity; and charity is the perfection of God and man. It was charity that moved him to become a pastor, and charity binds him to give his life for his flock.

So much for the general helps; but what, now, are the special means of advancing in perfection on which the priest may rely? "First, and above all, is his daily Mass. 'When the morning was come, Jesus stood on the shore.' The day begins with the presence of Jesus; the altar is the shore of the Eternal World, and Jesus comes at our word.

We would never end were we to dwell on all the other special helps which abound in the sacerdotal life. We say nothing of the numberless graces the priest derives from his very preaching to others and from the administration of the sacraments—from the confessional in particular.

strengthen a priest. It is an internal light and strength, which he carries with him at all times and in every place, sustaining the sacramental grace of his priesthood; and this is a divine and unfailing help in every peril and need.

The annual retreat is, therefore, an all important means of sanctification for the ministers of God's altar; and it is the universal custom in all dioceses to set apart every year a few days to be devoted exclusively to this holy exercise. More than this, for a number of years past, many dioceses in Europe, and notably in France, have established the custom of a monthly retreat.

O Jesus! through the most pure heart of Mary, I offer thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular that the Holy Ghost may shower down His choicest graces on our holy and devoted clergy. Amen.

Which is worse, imprisonment for life or a life-long disease, like scrofula, for example? The former, certainly, would be preferable were it not that Ayer's Sarsaparilla can always come to the rescue and give the poor sufferer health, strength, and happiness.

"I tried a bottle of Dr. Chase's Syrup of Linseed and Turpentine for a troublesome affection of the throat," writes Manager Thomas Dewson of the Standard Bank, now of 14 Melbourne Avenue, Toronto. "I regard the remedy as simple, cheap and exceedingly good. It has hitherto been my habit to consult a physician on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged."

Keep up hope. There are thousands of cases where recovery from Consumption has been complete. Plenty of fresh air and a well-nourished body will check the progress of the disease.

Creelman Bros. Typewriter Co. 19 Adelaide St. East, TORONTO. J. J. SEITZ, Manager. Factory: Georgetown. Phone 2231.

Beautiful eyes grow dull and dim. As the swift years steal away. Beautiful, willowy forms so slim. Lose fairness with every day. But she still is queen and bath charms to spare. Who wears youth's coronal—beautiful hair.

and you preserve your youth. "A woman is as old as she looks," says the world. No woman looks as old as she is if her hair has preserved its normal beauty.

Preserve Your Hair

Ayer's Hair Vigor. The O'Keefe Brewery Co. of Toronto, Ltd. High-class English and Bavarian Hopped Ales. XXX Porter and Stout.

High-Class Church Windows. Robbs Mfg. Co. London, Ont. ASK FOR DESIGNS

WESTERN ONTARIO'S SUMMER RESORT. "THE FRASER," PORT STANLEY, ONTARIO. (ESTABLISHED 27 YEARS.) WAS built in 1890, and is now open for the season.

DR. WOODRUFF, NO. 185 QUEEN'S AVE. E. Defective vision, impaired hearing, nasal catarrh and troublesome throat. Eyes tested, glasses adjusted. Hours, 12 to 4.

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SEPTEMBER FIVE-MINUTE The Thirteenth CHRISTIAN What shall I do year? To what him? These are that are being as parent during the school-term is they must soon go

Of course it is every good parent thorough education not only be fitted in the race of life his eternal salvation objects must be so that it is worth that does not, either read, write, and not carefully trained to school at all, patronized by a anxious for his these aims are education. Ne other can be ment to the child on the part of the mind must be fit so that the child itself, and also, ticularly, its he virtue, so that it all things. V spontaneously The heart is lik want to let it maturity. It is reap a harvest. the seeds of viri tenderly nurt Only after this expect a harvest in the child's so

This kind of both here and nowadays in the train the child but they over duty the child into the child's of Christian him to be s They teach hi dutiful. The respectability, what is vastly Almighty God heart. "Bless for they shall

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Hence, de your childr honor to yo be good me you wish the which you m step will gro then, to virt let the know thoroughly let their hea the eternal This is best ing them to wise paren then, in d himself who school.

If you v cheerful, f sail you. is another stance to life. Who comes—wh form of d face it. Do keep them less and se referring tion.

in buyin It is econ cause the Hood's Sa Every bott 100 doses, a to directio last but a Ho's efficient. Yes! wi ions and reason the Emulsion, Rich rec Health, T One True Very m cholera a who might dies had b in getting Dysentery falls to get it say it a dues the p PERFECT Hod's Sa rich, heal

FIVE-MINUTE'S SERMON.

The Thirteenth Sunday After Pentecost. CHRISTIAN EDUCATION.

What shall I do with my child next year? To what school shall I send him? These are important questions...

OUR BOYS AND GIRLS.

My dear girls, since your looks count for so much more than it means, you should certainly be extremely careful to look— not your prettiest, but your best.

Well Done is Half Done is a proverb that strikes home to everyone of us, as applying to every action of our lives...

A Hint to Young Women. As a rule grown-up girls have more spare time than is good for them.

Knowing these things well, a good parent cannot long hesitate where to send his child. If he is within reach of a Christian school...

Hence, dear parents, do you wish your children to grow up to be an honor to you?—do you wish them to be good men and good women?

If you would be happy, try to be cheerful, even when misfortunes assail you. You will soon find that there is another aspect to nearly all circumstances...

Practise Economy in buying medicine as in other matters. It is economy to get Hood's Sarsaparilla because there is more medicinal value in Hood's Sarsaparilla than in any other.

With Invalids. Yes! with invalids the appetite is capricious and needs coaxing, that is just the reason they improve so rapidly under Scott's Emulsion...

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used.

PERFECT and permanent are the cures by Hood's Sarsaparilla, because it makes pure, rich, healthy, life and health-giving blood.

CHATS WITH YOUNG MEN.

The Genuine Man. Men, our life's success is not measured by dollars, position or titles, but by real genuine manhood...

How to Rise. In 1850 a young clerk at a small railroad station refused to alter the rates of the company to accommodate a village magnate...

It was in the late Admiral John Rodgers' first action in the Galena that a shell crashed into the turret in which he was seated...

The Passion Flower. The passion flower has long been associated with Easter, and Good Friday also, both in song and story.

All Run Down. This is the condition of thousands. Squanders have they been of sleep, rest and final health...

Deeds of Great Valor. There are so many kinds of courage that to enumerate the variety in detail would fill a number of the Youth's Companion...

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Tired? Oh, No. This soap. SURPRISE. greatly lessens the work. It's pure soap, lathers freely, rubbing easy does the work. The clothes come out sweet and white without injury to the fabrics. SURPRISE is economical, it wears well.

ESTABLISHED 1848. State University 1866. Created a Catholic University by Pope Leo XIII. 1863. TERMS: \$100 PER YEAR. CATHOLIC UNIVERSITY OF OTTAWA, CANADA. Under the Direction of the Oblate Fathers of Mary Immaculate.

WESTERN FAIR. LONDON, SEPTEMBER 9th to 18th, 1897. CANADA'S FAVORITE LIVE STOCK AND AGRICULTURAL EXHIBITION. The most complete Live Stock Buildings in America. SIE HASEN BEN ALL, The Arab Prince.

ALCOHOLISM... The Liquor Habit. A new home treatment, known as the "Dyke Cure," by which every victim of the liquor habit can be permanently cured...

VERY LIBERAL OFFERS. An Opportunity to Possess a Beautiful Family Bible at a Small Outlay. THE HOLY BIBLE. Containing the entire Canonical Scriptures...

THE HOLY BIBLE. (A SMALLER EDITION). Translated from the Latin Vulgate. Neatly bound in cloth. size 10 x 7 x 2, and weighs 3 pounds 6 ounces.

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Advertisement for hair care products. Includes 'Your Hair' and 'Hair Vigor' sections. Mentions 'Brewery Co. of Toronto, Ltd.' and 'Robbs Mfg. Co. London, Ont.'

Advertisement for 'The Holy Bible' featuring various editions and prices. Includes 'The Holy Bible' and 'The Holy Bible' sections.

C. M. B. A.

ARCHBISHOP BRUCHESI.

Address Presented by the C. M. B. A.

The Catholic Mutual Benefit Association of Canada went in force on the evening of the 25th ult. to the Archbishop's palace to present an address to Mgr. Bruchesi...

brother, and published in the CATHOLIC RECORD and The Canadian...

A. O. H.

RESOLUTION OF CONDOLENCE.

Ottawa, August 23, 1897.

The following resolution of condolence was passed at the last regular meeting of this division: Whereas it has pleased Almighty God to remove by the hand of death, the beloved father of our esteemed president, Mr. John Kilgour...

was executed in the style of the most finished artist by the medalist of the year, Miss Marion Chapin.

CATHOLIC CLUB.

During Fair week the Catholic Club extends a cordial invitation to all Catholic visitors to the city to visit the Club quarters, where everything possible to assist in making their stay in the city a pleasure will be done.

OBITUARY.

MR. JOHN KELLY, LOGAN. Kinkora, Aug. 20, 1897. Death has again visited our midst and this time removed by his fell hand one of the oldest and most respected residents of this vicinity...

Resolved, that we, the members of Division No. 1, Ancient Order of Hibernians, sincerely mourn the loss which our esteemed president has been called upon to suffer...

DIocese OF LONDON.

From St. Mary's.

The services in St. Mary's church on Sunday, Aug. 22, were of unusual solemnity and splendor, the occasion being the commencement of the Forty Hours adoration...

Dear Sir and Brother—I regret exceedingly that my absence in the White Mountains will preclude my being with you on the 23rd, when the C. M. B. A. branches of your city will do themselves honor in presenting an address to His Grace...

THE ADDRESS. Ex-Alderman Germain then advanced and read the following address to His Grace: My Lord—Those in your diocese who form part of the Catholic Mutual Benefit Association...

THE TEACHING AT LORETTO ABBEY.

Solid Results.

That our Convent schools, and Young Ladies' schools generally, are a sort of finishing school, or drawing room for a lady-like, or drawing room for a lady-like, or drawing room for a lady-like...

After granting the episcopal blessing, His Grace began his reply. He said he was deeply touched by the sentiments expressed in the address that had just been read...

There is a satisfaction—admittedly a very human satisfaction—in measuring progress by a recognized public standard. It then most gratifying to receive at the hands of the most distinguished of our countrymen...

Resolutions of Condolence. At last regular meeting of Branch 4, London, the following resolutions were unanimously adopted: Resolved, that whereas it has pleased Almighty God to remove by death our esteemed brother, Andrew Hayes...

In vocal music, which is under the direction of Mr. E. W. Schuch, the pupils work in both solo singing and chorus have drawn the most favorable comments not only from the Toronto public, but from such eminent visitors as the Papal Delegate, Mgr. Merry del Val, Mgr. Lauer, Mgr. Taschereau and others.

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Hungarian patents, \$5.00. Manitoba bran at \$12.50 to \$15, and shorts at \$15.50 to \$16 per ton; including bags, 50 lbs. per ton, in bulk, is offered at \$11 per ton...

PORT HURON. Port Huron, Mich. Sept. 2.—Grain.—Wheat, per bush, 85 to 90 cts; oats, per bush, 45 to 50 cts; corn, per bush, 35 to 40 cts...

Produce.—Butter, 10 to 15 cts per lb.; eggs, 11 to 12 cts per dozen; chickens, 10 to 12 cts per lb.; turkeys, 15 to 20 cts per lb...

Latest Live Stock Markets. Toronto, Sept. 2.—In the export cattle market about everything sold at prices ranging from \$3.25 to \$4.50 per head...

EAST BUFFALO. East Buffalo, N. Y., Sept. 2.—Cattle.—The general tone of the market is steady and firm. Hogs—Good to choice Yorkers, 43 to 45 cts per lb...

Saved His Boy. A Plain Statement from Mr. Robt. McLeod, of Galt, His Little Son Was Paralyzed on One Side, and Doctor's Treatment Did Him No Good—Dr. Williams' Pink Pills Were Given and Effected a Through Cure.

From the Galt Reporter. Mr. Robt. McLeod is a gentleman well known in the town of Galt and throughout the district. In conversation with a member of the Reporter staff recently, he consented to make public the facts concerning the illness and restoration to health of his little boy...

Received diplomas in Commercial Class for bookkeeping, typewriting and shorthand for the following list, taken from the town paper: Passed.—Total, 845: Mary Powers, 604; Mabel Burke, 565; Bernadette Murphy, 547; Milla O'Callaghan, 547; Annie Cain, 536; Katie Conlon, 528; Veronica McDonald, 527; Lottie Hallinan, 515; Mary Fitzpatrick, 428.

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Educational.

FOREST CITY BUSINESS & SHORTHAND COLLEGE.

LONDON, ONT. Reopens Sept. 1st. Our course, methods and facilities are unsurpassed. Fine teachers' rooms specially planned for health and convenience. Can accommodate 200 pupils.

Peterboro Business College.

is the satisfaction given those who attend the school. Nowhere can a better knowledge of Education be obtained. The fees are low, and terms of payment easy.

CENTRAL Business College.

OF TORONTO. will pay an invaluable dividend to any bright, intelligent young man or woman who commences studies in this school. The best time to invest will be on September 1st, when the term begins for the young people of this city.

Resolved, that we, the members of Division No. 1, Ancient Order of Hibernians, sincerely mourn the loss which our esteemed president has been called upon to suffer...

TORONTO COLLEGE OF MUSIC.

In Affiliation with... the University of Toronto. Highest Musical Standing in Canada. SCHOOL OF ELOCUTION. Dr. Carlyle, Principal.

GALT BUSINESS COLLEGE.

Up-to-date School Free. FALL TERM—SEPT. 1st. A live, go-ahead school that thoroughly prepares young men and women for business life.

St Joseph's Academy.

Complete Academic, Collegiate and Commercial Courses. In Collegiate Department pupils are prepared for University Honors, and Senior Leaving, Junior Leaving and Primary Certificates.

DIRECT LINES!

Ticket Tourist Freight Forwarding. Established 1858. GENERAL FOREIGN AGENCY 11 MULLINS ST., Montreal.

COLEMAN'S SALT.

DAIRY, HOUSEHOLD AND FARM. PROMPT SHIPMENT GUARANTEED. CANADA SALT ASSOCIATION. CLINTON, ONT.

MARKET REPORTS.

LONDON. London, Sept. 2.—Wheat, 87 to 90c per bushel; oats, 38 to 40c per bushel; barley, 24 to 25c per bushel.

Articles for Sale.

BLOOD PURIFIER—McBRIDE MEDICINE Co. Sarsaparilla. \$ size for 35c. Office 414 Yonge Street, Toronto.

J. E. Bruyer & Co.

Toronto's Leading Fashionable Tailors. 222 QUEEN ST. E. All work guaranteed first-class and up-to-date.

NEALON HOUSE.

197 and 199 King E., TORONTO. J. O'Connor, Proprietor. Latest renovated and furnished throughout.

TEACHER WANTED.

WANTED A QUALIFIED TEACHER. Immediately for the Roman Catholic Separate School No. 22, Gloucester. One that can teach French and English preferred.

HOUSEKEEPER WANTED.

WANTED A COMPETENT PERSON OF some nursing experience, to assist and motherly as mother's help and housekeeper, and to have in charge an invalid lady and her young children of school age.

CANCER!

Tumors and all Blood Diseases. orders conveyed to the nearest agent at home. No knife or plaster. Particulars by mail or at office.

WANTED.

Queen Victoria: Her Life and Reign. has captured the British Empire. Extraordinary testimony from the great men; send for copy free.

MAILED CONTRACT.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa, Ontario, on Friday, 25th October, 1897, for the conveyance of Her Majesty's Mails, on a proposed contract for four years, 7, 13, 19, 25 and 31 times per week between London and Ottawa.

SEALED TENDERS.

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Lock 1621" will be received at this office until sixteen o'clock on the 14th day of September, 1897, for the construction and setting up in working order of sixteen pairs of Lock Gates.

NOTICE TO CONTRACTORS.

Plans and specifications of the work can be seen at and after the 9th day of September, 1897, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, Ontario. Printed forms of tender can also be obtained at the place named.

CURRY, BAKER & Co., Architects.

CHURCHES, HOSPITALS, SCHOOLS, ETC. C. M. B. A.—Stranraer No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond Street, G. Barry, President; E. J. Mack, Vice-President; P. F. Scott, Recording Secretary.

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NEW-PAPERS.

New-papers inserting this advertisement without authority from the Department will not be paid for after the 1st of August, 1897.

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