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## Why I Became a Catholic.

Dr. F. E. J. Lloyd, whose conversion we noted a few weeks ago, has just issued a statement telling how he sought the "living church." A year and a half ago Dr. Lloyd was elected coadjutor bishop of the diocese of Oregon and he declined that honor, which at the time was a great mystery to his fellow-churchmen. Dr. Lloyd is at present with the Paulist Fathers at Chicago. He is a native of England and a graduate of Oxford University and is 47 years of age. His father is an Anglican clergyman, and is at present rector of an Episcopal Church at Dunbar, Penn. Until his resignation three weeks ago, Dr. Lloyd was rector of St. Peter's Church, Uniontown, Pa. He was formally received into the Catholic Church at St. Mary's Church, Chicago, by Rev. Father O'Callaghan, who has been his intimate friend for many years. His wife, who was baptized in the Presbyterian Church and educated in a Catholic convent, was received with him. They have seven children, the oldest fourteen years of age, who will be accepted into the Catholic Church without further baptism, their father having baptized each of them.

### WHY HE BECAME A CATHOLIC.

The following is Dr. Lloyd's official statement of why he became a Catholic:

I have always believed in Jesus Christ as He is represented by the New Testament; that He is the Way, the Truth and the Life; that He is founded and speaks in a Living Church, the perpetuation of His incarnation. I read that the same obedience is demanded by Him to the voice of the Living Church as to Himself. This Divine Master declares that if anyone will not hear that Church he becomes as a heathen and a publican. It is the search of this Living Church that has brought me where I am to-day.

Early in life an intense desire to save my soul took possession of me. No less intense was the ever-increasing conviction that God had made provision to that end in the world, and such that the honest seeker might surely find it. Honest seeking always finds, for God helps the seeker. It has been so in my own case.

### INFLUENCE OF A CATHOLIC

My face was first turned towards Christ as Master at the blessed knees of a Catholic-minded mother, and though as far as I know now, she did not teach it me, it must have been due to no other than that maternal influence that in my early years I learned to say a Catholic prayer, which for so long has been the song of my exile. In the later seventies, while working as a lay reader and organist in an Episcopal parish on the west coast of Scotland, I was helped homeward by the violent hatred of the Catholic Church of a North of Ireland Protestant Minister, from whom I was forced to separate on the simple and only ground of accepting an introduction to a Catholic priest. "We shall be hated of all men for My Name's sake" rang in my ears, and for the first time there sprang into my life a deep love for the Catholic Church.

### SOUGHT HELP FROM NEWMAN.

In the spring of 1879, while present at a gathering of Anglicans, rector and people, and still under the stress of a growing and deepening conviction, for the first time the question of the validity of Anglican Orders came to me, and while looking at the lovely face of the Anglican rector, I found myself face to face with the awful thought that perhaps, after all, Mr. B. was not truly a priest. The meeting over, I hurried to my room and wrote to John Henry, Cardinal Newman. I

told him of my new-found dread and craved his guidance. He directed me to a Catholic priest. I obeyed him. I was duly prepared to be received, my eyes being set on the priesthood, when on submitting the whole matter to my father, I drew back in obedience to his wishes.

From that time hence to within a few months, I can truthfully state I tried with all my heart to be loyal to Anglicanism. I went into the Anglican ministry with the determination to be true. When doubts came I consoled myself with the reflection that at all events I was preaching Catholic doctrine, at least in part. Ritualist I never was, since in my opinion Ritualism was not worth fighting for. It also seemed to me that it was as often prompted by Protestant motives as Catholic. I deemed it my highest duty as an Anglican to preach and teach the Catholic faith as I understood it, not Ritualism. It was easy to see that there was no authoritative statement from the beginning of the Ritualistic movement and its existence to this very day is in defiance to whatever semblance of authority there is. When attempts are made to justify it, appeal is made to a Church that extends beyond Anglicanism, and it is therefore, of course, defiant of the one authority its officials recognize.

### A HEADLESS CHURCH.

A Living Church must have a means of expressing itself, an authority that may be exercised and appealed to at any time. Who has the right to speak for the Anglican Church? When challenged, its appeal is always made to the unattainable, the impossible, something which Anglicanism is utterly unable to bring into being. A headless church has no more authority than any chance combination of individuals. The dream of a future corporate reunion of Christianity can never displace the personal consciousness of a present responsibility to Jesus Christ. It is not for us to know or to say what the spirit of God is going to do, much less to dictate and anticipate His sacred plans in sanctifying the world and bringing mankind into the unity of the faith. That honest, though mistaken, men may be the instruments of God, for the upbuilding of His kingdom, no man can question; but that one who knows a larger truth can be loyal to himself or to God by remaining an official of a religion he knows to be false is wicked beyond all question. To believe with Father Francis Paul that God requires him to stay with those he believes to be in schism until he can bring them back together to the fold of Christ is like a man maintaining it to be his duty to break the commandments because by beginning to keep them he would lose influence with the rest of the family when he desires to sanctify them all together. "He that is not with Me," declares our Blessed Lord, "is against Me; and he that gathereth not with Me scattereth." However wise we may be in our own conceits, God's way of working demands constant and unqualified allegiance of each individual conscience. The end, however good it may be, cannot justify a means which demands the violation of conscience in the smallest degree. We must leave to God and His over-ruling Providence the destinies of His Church. Sufficient for evermore if he be faithful to the Light that enlighteneth every man that cometh into the world. The wisdom of man is folly unto God.

### ANGLICAN ORDERS.

Much has been made of the question of Anglican Orders. It seems to me to be utterly impertinent to the greater question of one's individual duty to Christ and His Church. One who is truly a bishop or truly a priest can be false to Christ. Was

not an apostle a betrayer? The Catholic Church, as I learned before, and know with certainty now, could wish that Anglican orders were valid; it would remove one of the great difficulties in the way of reconciliation. There is no desire on the part of the Catholic Church to deny any fact; it is only that she is bound to recognize and state facts. The Greek Church agrees with the Roman Church in its opinion of Anglican orders, as is proved by the recent ordination in New York of a former Anglican clergyman. It is plain that however complimentary Greek bishops may be, they refuse to jeopardize their own orders by admitting into communion with them an Anglican without reordination.

But if Anglican orders were valid, my duty would be the same. Oriental heresies, as a rule, had genuine bishops and priests; but their crime of dividing the body of Christ was not less heinous because of that, but more. The vital question is one of obedience to the Living Church. Where is that Church? How can it speak to me? He that heareth her heareth Christ, and he that despiseth her despiseth Christ. In Peter's ship there is truth, there is safety; thus the Blessed Master preached to the multitude on the sea shore; thus He preaches ever; where Peter is, there is the Church.

### LOSS OF REVERENCE FOR THE BIBLE.

Again, every Christian body, save the Catholic Church, is losing or has lost its reverence for the Bible, and those who made of the Bible a fetish, awakening now to the falsity of their understanding of it, have gone to the extreme of repudiation. The Church maintains her original position, holds it in profound reverence as of old and uses it more extensively than ever before.

The Catholic Church has never denied her Lord, nor has her faith in the truth and perpetuity of the Gospel of Jesus Christ failed because she has based that faith not on chance opinions of men, but on Christ, the Divine Teacher. The crowning absurdity of Protestantism is revealed by the recent assertion of President Eliot, of Harvard, that religion can be nothing better than a mere working hypothesis, and, like science, be forever shifting its teachings according to the discoveries of the day. Such religion is not religion; it hardly deserves to be called ethics, for ethics claims to reach down to the fundamental laws of life.

Finally, the conceit that the Anglican Church can be brought back to the fold of Christ by individuals that see the light and try to hold it back rather than follow it is founded on an over-appreciation of the part the individual must play in the divine economy of his Church. Christ could, if He chose, raise up the very stones to be sons of Abraham and He does not demand that any man should be more than what the Spirit of God shows him that he ought to be. Christ is competent to take care of His Church and has promised that the gates of hell shall not prevail against it.

### A VAIN HOPE.

The dreams of broad churchmen that Anglicanism will be the rallying point of so-called liberals, the dream of the so-called Anglo-Catholics that it will be the rallying point of a distracted Christendom are equally founded on an unwillingness to face facts as they are, and to recognize the natural consequences of tendencies as inexorable as laws that make for death. The hope that has for so many years buoyed so large a number of Anglicans and made them ally persistent doubt has grown more vain and fleeting. The Rev. Dr. Huntington, rector of Grace Church, New York, the greatest product of Episcopalianism in the United States, has recognized this truth, and with honesty confessed it in a letter to a young Episcopal clergyman, recently published in the Living Church, of Milwaukee, and the Church Standard, of Philadelphia. He says: "I have labored for peace; and now in the very communion which some of us have fondly hoped might prove the rallying centre, there come these ominous tokens of a possible disruption such as would make my dream that iridescent thing the critics have always insisted that it was."

It Retains Old and Makes New Friends.—Time was when Dr. Thomas' Electric Oil had but a small field of distribution, but now its territory is widespread. Those who first recognized its curative qualities still value it as a specific, and while it retains its old friends it is ever making new. It is certain that whoever once uses it will not be without it.

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Flour—Manitoba spring wheat patents, \$4.40 to \$4.60; strong bakers, \$4 to \$4.10; winter wheat patents, \$4 to \$4.20; and straight rollers \$3.75 to \$3.85 in wood; in bags, \$1.65 to \$1.75; extra, in bags, \$1.50 to \$1.60.  
Rolled Oats—\$2.15 to \$2.20 in bags of 90 lbs.  
Oats—No. 2, 43 1-2c per bushel; No. 3, 42 1-2c; No. 4, 41 1-2c.  
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Millfeed—Ontario bran, in bags, \$21 to \$22; shorts, in bags, \$22 50 to \$23; Manitoba bran in bags, \$21 to \$22; shorts, \$22.  
Beans—Prime pea beans, in car load lots, \$1.25 to \$1.30 per bushel.  
Potatoes—65c to 80c per bag of 90 lbs., in carload lots.  
Peas—Boiling, in broken lots, \$1.10 to \$1.15 per bushel; in car lots, \$1.05.  
Hay—No. 1, \$13.50 to \$14 per ton on track; No. 2, \$12.50 to \$13; clover, \$11 to \$11.50; clover, mixed, \$11.50 to \$12.  
Honey—White clover in comb, 13c to 14c; dark, 9 1-2c to 10c per lb. section; white extract, 10c to 10 1-2c and buckwheat, 6 1-2c to 7c per pound.  
Provisions—Barrels, short cut mess \$22 to \$23.50; 1-2 brls. \$11.75 to \$12.50; clear fat back, \$24 to \$24.50; long cut heavy mess, \$20.50 to \$22; 1-2 brls do., \$10.75 to \$11.50; dry salt long clear bacon, 12c to 12 1-2c; barrels plate beef, \$11 to \$12.50; half brls. do. \$6.25 to \$6.75; barrels heavy mess beef, \$8.50; 1-2 barrels do., \$4.75; compound lard, 8 3-4c to 10 1-2c; pure lard, 11 3-4c to 13c; kettle rendered, 13c to 13 1-2c; hams, 13c to 14 1-2c according to size; breakfast bacon, 15c to 16c; Windsor bacon, 15 1-2c to 16 1-2c; fresh killed abattoir dressed hogs, \$10 to \$10 25; alive, \$7.35 to \$7.50.  
Eggs—New laid, 32c to 33c; select, 26c to 27c; No. 1 candled, 21c to 22c.  
Cheese—October made, white, 13 3-4c; colored, 14c nominal.  
Butter—Choicest creamery, 25 1-4c to 25 1-2c; medium grades, 23 1-2c to 24 1-2c.  
Ashes—First pots, \$5.75 to \$5.85; seconds, \$5 to \$5.10; pearls, \$6.50 to \$7.50 per 100 pounds.

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SAID ALL THE DOCT  
Half a dozen of the best p  
told Mr. Baker that he had  
Rheumatism, and would ha  
long as he lived. One day M  
read in a paper of a man w  
Rheumatism, just like him—  
been told by doctors that h  
hopeless—and who had been c  
cured by GIN PILLS.  
The two cases were so mu  
that Mr. Baker decided he wou  
see in a box of GIN PILLS a  
them a trial.  
It was the best investment  
made. Before the first box wa  
he felt better all over, so  
another. He took that and t  
third, getting better all the time  
Hillsville, May  
I have been greatly benefited by  
GIN PILLS, and all who have used the  
neighborhood speak very highly of th  
One of my neighbors, Mr. X., who  
for years with Rheumatism and who  
received the slightest benefit, was cu  
by two boxes of GIN PILLS. He is p  
his virtues from the "household."  
Yours truly, D. L.  
We don't even ask you to  
PILLS—but to try them at our  
Write me, mentioning this pay  
we will gladly send you a free s  
these wonderful Kidney Pills to  
Rheumatism. The Sole De  
Winnipeg, Man.  
Sold by all dealers—50c. a  
boxes for \$4.50—or sent on ex  
price.

AD UN

"Big, tall, white man,  
He. 'I think he want to s  
books—'I think so, an' sen'  
But he gib me his card,  
fo' 'yo', honey."  
And Paul Joseph held  
of white pasteboard to F  
was washing the dishes a  
cheon.  
"The Honorable E. Ran  
bury," read Pollie. The  
to her cheeks, and she ga  
gasp of bewilderment. "Y  
boy, Paul Joseph! It is  
agent, it is Mr. Ted Stan  
ther. Go and ask him to  
at once, say I will be  
moment."

Paul Joseph disappeared  
with a chuckle, and Poll  
her hands hurriedly, to  
apron, straightened out he  
belt, and followed him.  
bury's father! What ever  
come for? Her heart w  
furiously as she paused  
looking-glass in the hall t  
en her hair. Paul Jose  
up on tip-toe to whisper f  
"Ole white lady along  
Dey're in de parlor, missy.  
Who could the 'ole wh  
be? Probably Ted's mot  
in the world had they rea  
western prairie so soon?  
that they were visiting th  
States—Ted had told her—  
had not known that they  
near her own home. It w  
of them to come like this  
warning, when she had no  
help her except Paul Jose  
least Ted might have com  
them. What must they hav  
of the black boy's greetin  
Joseph was not famed for  
ligence. She pushed back  
boon portieres and entered  
that her manner was self  
and that her nervousness  
trayed itself in her flushed  
"How do you do?" She  
her hand to the tall, hand  
who stood by the open win  
"How d'ye do?" Mrs. St  
turned the greeting frigidly  
veying to Pollie the idea t  
had committed a fatal br  
manners in offering her ha  
ever, she pretended not to  
ticed the snub, and turned  
other visitor, to receive a  
grip which somehow remin  
Ted.

"How are you? Unexp  
tored, Mrs. Stanbury and I  
arrived from England last  
Pollie murmured somethin  
"being delighted," and dre  
ward a comfortable cushion  
for Mrs. Stanbury. "You  
some tea," she said. "I'l  
the boy about it, if you v  
cuse me," wondering, mean  
her brother Charlie had le  
cake in the pantry, and if  
been put on the butter.  
Stanbury's measured tones  
her.

"Please do not trouble on  
count, Miss—" she appeared  
some difficulty in remember  
name—"Miss—or—Palmer."  
Pollie made a protest bu  
overruled; they did not war  
in fact, were only going to  
few minutes. She again fo  
she had been reproved, and  
ed what she had done wro  
this occasion.  
"How did you like Ameri

"You Will Suffer al  
Life."

SAID ALL THE DOCT  
Half a dozen of the best p  
told Mr. Baker that he had  
Rheumatism, and would ha  
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cured by GIN PILLS.  
The two cases were so mu  
that Mr. Baker decided he wou  
see in a box of GIN PILLS a  
them a trial.  
It was the best investment  
made. Before the first box wa  
he felt better all over, so  
another. He took that and t  
third, getting better all the time  
Hillsville, May  
I have been greatly benefited by  
GIN PILLS, and all who have used the  
neighborhood speak very highly of th  
One of my neighbors, Mr. X., who  
for years with Rheumatism and who  
received the slightest benefit, was cu  
by two boxes of GIN PILLS. He is p  
his virtues from the "household."  
Yours truly, D. L.  
We don't even ask you to  
PILLS—but to try them at our  
Write me, mentioning this pay  
we will gladly send you a free s  
these wonderful Kidney Pills to  
Rheumatism. The Sole De  
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boxes for \$4.50—or sent on ex  
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The two cases were so mu  
that Mr. Baker decided he wou  
see in a box of GIN PILLS a  
them a trial.  
It was the best investment  
made. Before the first box wa  
he felt better all over, so  
another. He took that and t  
third, getting better all the time  
Hillsville, May  
I have been greatly benefited by  
GIN PILLS, and all who have used the  
neighborhood speak very highly of th  
One of my neighbors, Mr. X., who  
for years with Rheumatism and who  
received the slightest benefit, was cu  
by two boxes of GIN PILLS. He is p  
his virtues from the "household."  
Yours truly, D. L.  
We don't even ask you to  
PILLS—but to try them at our  
Write me, mentioning this pay  
we will gladly send you a free s  
these wonderful Kidney Pills to  
Rheumatism. The Sole De  
Winnipeg, Man.  
Sold by all dealers—50c. a  
boxes for \$4.50—or sent on ex  
price.

SAID ALL THE DOCT  
Half a dozen of the best p  
told Mr. Baker that he had  
Rheumatism, and would ha  
long as he lived. One day M  
read in a paper of a man w  
Rheumatism, just like him—  
been told by doctors that h  
hopeless—and who had been c  
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