

sects to their converts among the savages. Such, however, is not the case, evidently, for according to a report of "Bishop" Tucker's they are made the means of traffic. Leave it to an Englishman to get all his ends. The report says: Bishop Tucker has sent a detailed statement of the book sales in the Uganda Mission for 1899. The total number of books sold was 90,888. The cowrie shells received for the same numbered 7,369,300, or "as many as 808 men could carry at 70 lbs. each." These shells realized £1,026. In the previous year £1,163 was received for books, the shells numbering 8,000,000. The Bishop says: "You will notice that while the amount in sterling is less than the previous year, the amount in shells is considerably larger. The fact is shells have suffered a great depreciation in value."

The following letter received from a gentleman this week brings out strongly our contention of some weeks ago that Protestants are ignorant of Catholicism and Catholic beliefs to a degree that looks on the wonderful. He says: "In reading your issue of the 29th inst. your comments on the peculiar notions of Protestants in regard to Catholicism reminds me of an incident that occurred in Montreal a few years ago."

It was on Ash-Wednesday I was in the city with a Protestant gentleman, and while engaged in sight seeing dropped into the beautiful Jesuit Church. The usual Ash-Wednesday service had just commenced when we took seats in a pew off the Centre Aisle. When the time came for the distribution of the Ashes I joined in the procession towards the Communion rail to receive the reminder of what I was one day to come to. My friend, Yes I still call him my friend although he is a staunch and earnest supporter of the Methodist Church—looked on in amazement and when we left the church he gently rebuked me for what he supposed to be gross hypocrisy and inconsistency on my part. I cannot understand, he said, your conduct in taking part in a Jesuit Ceremony and you a Roman Catholic? I had some difficulty in making him understand that the Jesuits also were Catholics, and not bad ones either. Here was a gentleman high up in the social and business world totally ignorant on this point? Is it any wonder, therefore, that the low element of the P. P. A. brand should be so befogged so far as the Catholic Church is concerned.

#### Some Recent Converts.

The Rev. O. R. Vassall, O. S. S. R., of London, England, recently received into the Church Rev. Dr. Hentley, grandson of the late Dr. Hentley and perpetual curate of St. Mark's Yarrow; the Rev. T. Gorman, curate of St. Clement's, City Road, London, and Mr. Malcolm Dunlop, late chairman of the English Church Union.

Baroness D'Anethan, wife of the Belgian Minister at Tokyo, Japan, has embraced the true faith. The Baroness is sister to Rider Haggard, the novelist.

The great sensation of the month among the fashionable world of the German capital is, it seems, the conversion to the Catholic Church of the leader in Austria and Germany of the women's emancipation movement, Frau Elizabeth Gnanek Kuhnle. Her abjuration of the Protestant faith is, after God, due to the zeal of the Redeemptorist, Father Kneiser.

Paul Schaffel, the young convert from Judaism, who has been studying for the priesthood at St. Francis' Seminary, Milwaukee, will go to Rome early in the fall to complete his studies in the American College. Mr. Schaffel was an orthodox Jew who came to this country from Poland. While attending school in Milwaukee he was converted about four years ago and entered St. Francis' Seminary to study for the priesthood.

At St. Joachim's Church, Old Mines, Mo., recently before Mass. Mrs. Charles Pinson, with her entire family of six children, was solemnly baptized and received into the Church by Rev. E. T. Gallagher. Mr. Charles Pinson, the husband and father was received into the Church on the 10th of January last.

The conversion of the Rev. J. H. Filmer, the popular and hard-working curate of St. Martin's Anglican Church, Roch, England, has created a greater interest in that town, as Mr. Filmer is a preacher of quite uncommon power. He has long been studying the question "Did Christ institute an infallible teaching authority in His Church, with Peter for its millennium?"

#### THE CHURCH IN EQUADOR.

##### Free Masonry Active in South America.

(Correspondence of the Catholic Standard and Times.)  
QUITO, EQUADOR.  
Your readers will, I am sure, welcome a letter from this distant South American city explaining the status quo, the trials and the persecutions of the Catholic Church in the republic of Ecuador. Nor will the reading of this letter be merely a pleasant pastime. It will, I trust, open the eyes of some of the Catholics of the United States to the real nature, hostile attitude and pernicious effects of Freemasonry. If, as we are taught, Freemasons are the same the world over, then readers may well understand from the present communication why the Church has condemned this worldly and secret organization.

In the year 1896 there was published in this country the "Voz de Vinos" under the direction of the Rev. Dr. Metalli. After a protracted existence of two years the paper was suppressed and the editor was imprisoned in Guayaquil. In 1898 there appeared the Catholic journal "La Voluntad Nacional de Guayaquil," but the powers that be, anxious to prevent free speech when there is a question of religion, soon suppressed the paper, expelled the editor to Panama, and the above-named Dr. Metalli, who, in addition to his duties as rector added those of the co-editor, was banished to the city of Esmeraldas.

In this city of Quito not long since the type used in setting up the two Catholic papers, "La Verdad" and "El Industrial," was cast into the fire, and so to-day, under our Free Masonic regime, there does not exist a Catholic paper in the republic of Ecuador. You can easily conceive how hampered you are in this part of the world in spreading God's truth in a country where the Catholic press has been completely destroyed.

#### BISHOPS IN EXILE

At present we have the deplorable spectacle of seeing almost all the bishops in exile, and the few who yet remain in their own dioceses deprived of their support because they are unable to conscientiously swear fidelity to the constitution and to the law of patronage imposed upon them by the present government in defiance of the Roman Pontiff. The reverend canons and parish priests repeat in their own homes on a smaller scale the same unhappy condition of affairs. In the cathedral the solemn functions have been suspended, and the seminaries have been obliged to reduce the number of students to limit the course of studies almost to the very elements of moral and dogmatic theology, and not seldom the curates of the small parishes find themselves in abject misery. The Rev. Antonio Metalli has recently been named parish priest of Esmeraldas and vicar-general of the province. Behold a vicar without priests, a pastor without a church and destitute of proper vestments wherewith to celebrate the Holy Sacrifice of the Mass; alone he bears upon his shoulders the awful responsibility of sixteen thousand souls and a few Indian tribes scattered throughout the province.

#### FREE MASONRY RAMPANT.

The Roman Apostolic Catholic Church is the official religion according to the constitution of the Republic of Ecuador, but this paragraph of our constitution is truly a dead letter, because the Church is persecuted by the Government which is sworn to respect and uphold it, whilst diabolical societies enjoy full liberty and protection. There are all kinds of guarantees for Spiritualists, Free Masons and Protestants, the door of the unhappy Republic is always open to ministers of Protestants, to rabbis, and to violent Freemasonic agents, but they are closed to their own Catholic Bishops and to the religious communities who are anxious to feed the souls of her starving peoples with the bread of life.

It would be difficult for your readers to form an idea of the havoc played with the Church in this country, the land once adorned by the virtuous, splendid type of Garcia Moreno—a havoc extending all over the Republic and permeating the moral and religious life of the people, a havoc entirely due to Freemasonry. Later on, when time permits, I will make it my duty to send you a complete list of those bishops, priests and newspaper editors who have left the Freemasonic lair in the discharge of their respective duties. Such a list of persons murdered, banished, fined during the past more years would reveal the diabolical hatred which animates the secret society lodges. The query might naturally arise in the minds of some of your readers why the loyal Catholic forces in a Catholic country should not be able to successfully oppose their "versaries." The answer is, perhaps, to be found in the fact that since the days of Garcia Moreno our forces are not united and organized as are those of our opponents by means of their Freemasonic constitution.

#### THE PRESENT GOVERNMENT.

When your readers note the personnel of the present government they will readily understand how well-founded are the accusations which we make against the Freemasonic Society.

The President to-day of the Republic of Ecuador is Senor Bloy Alaraz, grand master of one of the leading Freemasonic lodges of the country; Minister of the Interior, A. Monroa, an ex-Jesuit, a member of the assassin who ended the life of Garcia Moreno, the noble patriot that Ecuador has yet beheld; Minister of Public Justice, J. Peralto, grand Freemason of the thirty-third degree, Minister of War, J. Arrellano, a poor farmer at present, seventy years of age, first general in the army, M. Franco, grand patriarch of the Freemasonic sect. When your priests and bishops in the United States, under the direction of the Holy Father, counselled and warned your people against Masonry and kindred sects, and when some unexpecting person protests that these societies are not to be as they are painted, tell him to glance at the Ecuador of Garcia Moreno, and at the country as Masonry has made it to day.

#### The Douay Bible.

The "Douay Bible" is the name commonly given to the translation of the Holy Scriptures current among English-speaking Catholics. The name is misleading, for the Bible was not translated into English at Douay, and only a part of it was published there, while the version now in use has been so seriously altered that it can scarcely be considered identical with that which first went by the name of the Douay Bible.

After the ascension of Queen Elizabeth, William Allen, a member of an old Lancashire family, canon of York, and doctor in Theology at Oxford; subsequently a cardinal and archbishop of Mechlin, passed over to Louvain, where he formed a friendship with one Vandeville, a professor in the University. The idea struck Allen of erecting a college in foreign parts for English ecclesiastics, and in 1602, Vandeville was summoned to Douay as professor of canon and civil law in the newly-erected university. Allen took up his residence there as professor of theology. Here it was that O'Connell studied as a boy, and Alban Butler, wrote his "Lives of the Saints," by which his name will be for ever known.

Owing to political troubles its members, a few years after its foundation, took refuge at Rheims. There they set to work at an English version of the Bible made from the Vulgate, but with diligent comparison of the Hebrew and Greek texts. The divines chiefly concerned in the translation of the New Testament were: Cardinal Allen (mentioned above), Dr. Gregory Martin, Dr. Richard Bristow, and John Reynolds, all of them bred at the University of Oxford. The publication was delayed by lack of means, but in 1608 the New Testament was published at Rheims, the Old, in 1609-10, at Douay.

The first Douay Bibles were procured by English law. Booksellers and others found having it for sale were banned. Cardinal Wiseman said that no English Catholic could enter Douay without tears. The desecrated college and chapel recall the hundreds of martyrs who perished in England. No Catholic can look on the original Douay Bible without respect and awe. Every copy is linked with sufferings, perhaps with death, under the terrible penal laws of England, Ireland, and Scotland.

HUMBERT AND THE CHURCH.—As a result of the outcry against the declaration of the Observator Romano, says the Rome correspondent of the Daily Express, "that the late King Humbert had meditated giving up Rome to the hierarchy, the clerical papers have been instructed to publish a statement, giving confirmation and details." According to this account, King Humbert some months before his death wrote to Cardinal Giuseppe Frisio, Archbishop of Naples, requesting that a trustworthy priest be sent to hear his confession. A priest was sent, but absolute refusal was refused unless Humbert would agree to abdicate and give up Rome. The King asked time to consider, as he was anxious to receive the sacrament. According to the clerical version, "it was this communication to the priest that induced the Holy See to grant Christian burial."

King Humbert's letter to Cardinal Frisio will be published.

SET FIRE TO A CHURCH.—Nothing has yet been discovered as to the perpetrator of the attempt to burn down Hoshelaga Church, on Desery street, Montreal early this morning. A policeman saw smoke issuing from the vestry, and he at once gave the alarm. The fire brigade was prompt, and they succeeded in subduing the flames. A strong smell of coal oil was perceived, and it was discovered that traces of oil were in three different places, and evidently used to destroy the vestry and the church adjoining. It was also found that one of the poor boxes had been forced open, but nothing was stolen, as the contents had been removed during the day. The vestry was badly damaged, including most of the church ornaments. The loss will reach several hundred dollars. The police think that it was a deliberate attempt to destroy the structure, as suspicious looking characters were seen around the premises during the day.

#### THE LABOR QUESTION

(BY THE REV. WILLIAM MONROE, PASTOR OF ST. PETER'S CHURCH, ST. LOUIS, MO.)

It is evident that labor troubles are widespread and persistent. They emphasize the fact that there is friction and over warfare between employers and employees. When such controversies become life and ripen into open battles, it must be evident that the social machinery is badly disordered or entirely out of gear. As the cabin and the storage passengers on an ocean liner are equally interested during their voyage in all that concerns their mutual welfare, so should all classes in the community be equally interested in all that concerns the peace and prosperity of its members.

It takes two to make a quarrel. The contending parties may be honest in their indignation and each look savagely on the other as the actual aggressor. In such a state of things there is apt to be no surrender except to force. A surrender to force is a surrender to ruin.

#### MIGHT NOT PREVAIL.

Might, more might, can not be a permanent standard for right. Men often forget justice and its requirements, and are blinded to the fact that rights and duties intertwine and that they menaffect each other. One man's right is another man's duty. If A owes B \$5, A's duty and B's right are evident. If A denies B's claim, B must prove his claim. He would not want to have A, the interested party, the judge of the evidence. The State recognizes the principle that no man is to be a judge in his own case. An equitable case and disinterested men to weigh between the conflicting claims of the litigants. The matter at issue may be trivial or it may be grave, yet the legal tribunal is not dispensed with.

How lame and impotent is the sovereign State when classes contend! It exercises its powers to prevent or punish assault and battery, but it has no tribunal to pass legally upon the cause of the contention, or to give a decision that will speak with authority and settle class trouble. Why should labor troubles, the fruitful cause of extravagance, of loss, of disturbance, of injustice and of crime, have no recognition in the jurisdiction of the State? Self-preservation is the first law of nature.

#### THE STATE INACTIVE.

When the body is sick we need a remedy for the disease. We do not fold our hands and patiently and listlessly wait for the undertaker. Yet the State appears to do so. All who read might know very well that the prevailing and multiplying labor troubles cannot continue to spread without danger to the existence of the State as now constituted. Were men to strictly observe the golden rule, there would be little necessity for legal enactments; but most moral teachings are ignored and men demand compensation for injuries inflicted by him who speaks on the mount, there must be some legal and enforced enactments to save society from being dragged to the precipice of destruction.

No single interest stands absolutely alone. No class or group ignores their relationship to the body of society or ignores the duties they owe to each other. When God made man he made society. From man comes the family, from the family comes the people, and from the people comes the State, but we can not have the State or society without the family, the obedience and mutual justice. These principles remain, no matter what may be the varied, the accidental and the providential inequalities among the members of society.

Adam Smith says that the property rights which man has in his own labor are most sacred and inviolable. He has a right to control it and to set a just price upon it. Labor is capital in the truest sense of the term. It is a capital which must be considered as passive capital. To the productive man must be united. They must ride on the same horse, and "when two men ride on a horse, one must ride behind."

#### FAIR WAGES RESOLUTION.

The House of Commons in 1891 passed the "fair wages resolution." It recognizes the principle of "standard" or "current" wages to prevent the abuse of competition.

There is in Birmingham, England, a "new" trade union movement. This movement seeks to harmonize the interests of employers and employees by bringing about joint commissions of masters and men to settle disputes and to do away with what is designated as the "barbarous method of a strike." This movement has done much good, and seeks to make monopolistic "play fair." It insists as a principle that some profit must be made on every article manufactured, and that "under-selling is criminal." Men cannot get living wages unless employers get living profit.

#### THE NEW ZEALAND LAW.

As I find this article lengthening, I must be brief in treating of the New Zealand labor law. Our legislators could gain wisdom by perusing that law: our workmen would like it for its results. It has done away with strikes since its enactment in 1894, and has raised wages in almost all cases and increased the prosperity of the manufacturing.

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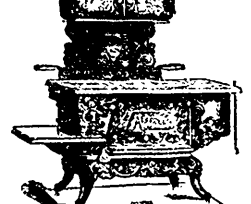
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