

MARCH 15, 1890.

A PUPIL OF FULTON'S

WHO HAD SOMETHING THE MATTER WITH HIM.

From the Holyoke Daily Democrat of Feb. 22.

Seldom has this city been stirred up as it is today. During Magpie Sheppard's famous onslaught on the Catholic Church in this city, about a year ago, the city was stirred up pretty well over the abuse that Magpie heaped on the Catholics. The uproar then is only a little ripple compared with the excitement that Dr. Lortimer stirred up by his anti-Catholic lecture at the Opera House last night. He was engaged by the Y. M. C. A. to fill in their fourth in the course, but it is only justice to the Y. M. C. A. to say that every body in authority connected with that organization repudiated any sympathy with the lecturer's conduct. They are indignant that Dr. Lortimer should have used their platform as he did as a means to vilify the religion of the majority of the population of this city.

But this is not all. It is claimed by some, and in fact by the doctor himself, that he was dragged either on the train between Hartford and this city, or at the Massillon. On the other hand, most of those who attended the lecture say that the lecturer acted dazed when he came on the stage, although he is an avowed temperance man, and is considered a leading orator by the prohibitionists in several states of the Union. Again it is hinted that the lecturer is an opium-eater, and that he was suffering from an overdose when he reached this city last night.

From the very beginning of his discourse the speaker heaped insults upon the Catholic religion. Nearly every word he uttered was directed at the priests and the power of Rome. In the first place he explained how great were the benefits that his audience gained from the over-throw of the influence of the priest over the people during the French revolution. Up to this point the lecturer had been speaking only a few minutes, but it was evident to all that there "was a sore loss somewhere." He repeated several times, and were it not that the vast audience were looking for something startling right along the address would certainly not himself.

As the lecturer proceeded he became more and more sensational. Then as he warmed into his subject he ranted and tore and kicked and scowled and jumped. One time he would draw back on the stage and with features languid and distorted would strike a tragic attitude, while he emphasized the enormity of Catholic crime. Then advancing to the front of the stage he would stealthily advance one foot beyond another, lean forward and with distorted face, fiery eyes and outstretched, twitching fingers tell the audience that he hated the Roman Catholic religion. As he stood there the audience forgot that they were listening to a lecturer on the French Revolution and thought it was a presentation of the "Strangers of Paris" they were witnessing, with the lecturer personating "Jargon," the leader of the stragglers. Dr. Lortimer looked more like Jargon than anybody that ever went on that stage. As he clutched and grasped with his fingers and

some his hair and shrieked with a hateful yell, he looked like the original Jargon.

"Yes, I hate the Roman Catholic religion," said the speaker. "I detest it with all that is in me. From my roots and branches I abhor it. You know that I am a Scotchman, and was educated in America. Therefore, it is natural for me to detest the Catholic religion. Oh, I detest and I hate that schism—schism—schism!"

It was evident that the speaker wasn't himself. There was something wrong. He was nervous and excited and didn't act at all like a sober man.

At this point the audience began to manifest their displeasure. Protestants, as well as Catholics, were disgusted, and many well-known Protestants walked out in disgust.

The speaker continued with renewed vehemence: "With its roots back in Rome surrounded by Papal worms, Catholicism sends its branches out to poison and to curse the world. Oh—oh—how I hate it!"

It would be difficult to describe the manifestations of the lecturer at this point. He strode back and forth on the stage, wrung his hands, tore his hair, and otherwise acted like a lunatic. As he advanced to the front of the stage and exclaimed with boiling hate in his every feature "I hate it," he was the impersonation of Richard III in the impersonation of Richard III he stealthily crawled up to the side of the discarded Margaret and whisped into her ear with spiteful emphasis "I hate you. I despise you."

Then the audience began to clear out. In twos and in fours and in sizes they left their seats and walked up the middle aisle in disgust. Still the lecturer kept on. He continued. "But we must admit there are some good people in the Catholic Church. Although they worship devils and virgins and statues, some of our Catholic servant girls are good. They have taken good care of me, and although they do worship these devils, I think a good deal of them. Oh, but that schism! that schism! that schism! I hate it" and he staggered on back on the stage.

More than half the audience had left at this point, and but few remained to hear the speaker through to the end. He continued in the same strain to the end.

Among those who either walked out or audibly protested against the lecture were Joseph and Miss Kittie Skinner, W. S. Loomis, Mr. and Mrs. William Prentiss, R. B. Johnson. "This is unallowable and unbearable," said Mr. Loomis. "We were promised a lecture on the French revolution, but instead we were subjected to an invective against the Catholic religion."

I wish I had authority to throw that fellow off the stage. A prominent member of the Y. M. C. A. The opinions of all seemed to be in line with these remarks, and the members of the Y. M. C. A. were loud in their denunciation of the speaker's conduct.

Come to Toronto, Doctor. There you will meet kindred spirits in the persons

of Rev. Dr. Wild, Jas. L. Hughes, the pupils of the Baptist College, etc, who will not speak unkindly about you as did those Protestants of Holyoke.

THE CHURCH IN MODERN SOCIETY.

"The Church in Modern Society" is the title of a little volume of much interest recently published in Boston. The author, Mr. Julius H. Ward, while insisting upon the fact that the Church should take its place in the regeneration of society along with the two other great permanent institutions, the State and the Family, conveys to his readers but a faint idea of what he means by "the Church." The fact that the word can have but a vague meaning to those who do not know the true Church of Christ, and Mr. Ward's ideal of "the Church" proves at the end to be the rather ludicrous notion of "the United Churches of America."

While theories are discussing the influence on society of some ideal Church in the future, it is interesting to note how the real Church of the past, as well as of the future, is actually dealing with the social and moral problems of the present. It is needless to recall the influence that Leo XIII. has exerted over the politics and international relations of Europe, and it is equally unnecessary to mention an incident as fresh in every one's memory as Cardinal Manning's devoted and successful interference in the great strike of London. In fact, the venerable Cardinal is still working heart and soul, to avert further ruptures between the capital and labor of the metropolis.

There are other facts, however, less generally known perhaps, but not less significant of the Church's influence in modern society. A recent strike of the colliers in Whitchurch, England, after lasting several weeks and causing much distress, was happily ended by the prudent intervention of Father Murphy. This worthy imitator of Cardinal Manning enjoys a high reputation among all the classes of the town, and he was readily accepted as a mediator by both parties and easily succeeded in putting an end to the trouble. Another sign that the Church's influence is active in society is the conduct of Mr. Freppel, Bishop of Angers, in France. This zealous prelate is about to succeed in his laudable design of having the criminal practice of duelling, now so common in France, prohibited by law. To accomplish his purpose, he has not hesitated to join issues with a most unlikely associate—none other than the athlete, but at the same time influential, ultra-revolutionist, M. Cluseret. Such instances might easily be multiplied, but these will suffice to show that the only power capable of dealing effectively with the practical problems of modern society is the Church—not the chimerical ideal of "the United Churches of America," but that venerable and divine institution which is universally known as "The Church."

PRESENTATION TO REV. FATHER ALLAIN.

St. Catharines Journal, March 3.

At a meeting of the congregation of St. Patrick's Church, of Merrittville, held on Friday evening, February 27th, in St. Joseph's Hall, Merrittville, for the purpose of presenting Rev. Father Allain with a series of addresses on the eve of his departure from Merrittville as parish priest, the following address was read by Mr. James Cogan, on behalf of the congregation:

Rev. Father Allain:—REV. AND DEAR FATHER—It was with mingled feelings of surprise and deep sorrow that the announcement was made to us on last Sunday that you were about to leave our spiritual father, His Grace the Archbishop, you are about to sever your connection with this parish, over which you have so acceptably presided for the last three years, and we beg to assure you that in the eyes of our departing congregation you are as surely remembered as if the many good works which by both precept and example you have performed in our midst. You have been the faithful shepherd over the flock and the old and young alike, and especially the young who are assailed with so many temptations and require even greater vigilance on the part of their pastor than those of more mature years, and we trust in God that both old and young amongst your late parishioners, Merrittville may long remember your fatherly care and solicitude for both soul and body, and that it may bring forth in us fruit a hundred fold. You will remember, Reverend Father, that on your return from your European tour that we expressed the hope in it would be our good fortune to have you amongst us for many years to come, and that you might be enabled to complete the good work in our parish which you had so acceptably begun, but our fond dreams in this respect were destined to a sad and awakening end, more than ever convinced of the wisdom of the maxim that although man may propose it is God who disposes of it, and we are glad to say that we understand that the immediate cause of your removal was the unexpected death of the Rev. Mr. Lagary, late parish priest of St. Mary's, Great Western Hill, to which also the village of Port Dalrymple is attached, and that His Grace the Archbishop, well knowing your aptitude for larger fields, has permitted this small parish afforded saw fit to promote you to that important charge, and although your personal preference would be to remain amongst us, yet you placed yourself unreservedly in the hands of your spiritual superior, and in the words of your great Model and Master exclaimed: "Not I, will but Thine be done."

In conclusion, dear Father, it is a source of gratification to us that although our spiritual relations were tenderly severed, they yet remain to us the opportunity of social intercourse, as your new place of abode is within easy reach, and I trust that our meetings will not be like angelic visits, few and far between.

signed on behalf of the congregation, JAMES COGAN, OWEN MULLANEY, PATRICK DONNELLY, W. J. O'REILLY, JOHN J. GIBLIN, JOHN MOLAN, HENRY HENRY.

Mrs. W. Flaherty then read the following address on behalf of the ladies of the Sodality of the Blessed Virgin Mary:

To our beloved pastor, Rev. Father Allain:—DEAR FATHER—It is with deep sorrow that we have learned you are about to take your departure from amongst us and relinquish your claim upon us as our parish priest. We do not permit this sorrowful parting to take place without saying to you the love and esteem in which we have held you for a few short weeks ago we assembled to bid you come from the European tour, little thinking that the occasion would be turned into weeping and sorrowfulness so soon, but the will of God will be done.

Dearest Father, since you have established our society, you have had aim as been in spiritual and moral welfare. When we look back to the time of our advent amongst you, and see the many changes our fatherly advice have made in our midst, we cannot but feel your sorrow at your departure. We would most respectfully ask you that

accept the accompanying memento, not for its intrinsic value, but that it may serve to turn your thoughts occasionally back to me. In conclusion, believe me, your kindly prayer for our blessing, and hope and pray that your new field of labor may be as pleasing to you as your previous in the parish has been to us.

signed on behalf of the Sodality of the Blessed Virgin Mary, SARAH FLAWN, BRIDGET DUBER, WINNIE O'LEARY, WINNIE FLAHERTY.

Dated, Merrittville, Feb. 27th, 1890.

Mr. John G. Brantley, on behalf of the ladies of the Society of St. Ann, read the following address:

To Rev. Father Allain, Parish Priest of St. Patrick's Church, Merrittville:—REV. FATHER—We have assembled this evening to take a final farewell of you as our beloved pastor.

We feel as though we cannot allow the sad occasion to pass without expressing to you our sincere love and affection, and among you we have laid the foundation for the establishment of the Sodality of the Blessed Virgin Mary, and we trust that your many kind words and instructions have always been for the advancement of the membership in devotion, piety and the good of our souls.

Dear Father, in saying farewell we ask of you to accept the accompanying memento, not for its value, but as a slight token of our love and devotion to you as our pastor and spiritual father.

In conclusion, we ask of you that you may occasionally remember us in your prayers. signed on behalf of the Sodality of the Blessed Virgin Mary, MRS. JOHN BRANTLEY, MRS. W. O'REILLY, MRS. JOHN BRANTLEY, MRS. JOHN BRANTLEY.

Mrs. Thos. H. Sulist, on behalf of Parson's Branch, No. 15, E. B. A., read the following address:

To Rev. L. A. H. Allain:—REVEREND AND DEAR FATHER—On the last occasion we met in this hall it was with great pleasure that we were able to bid you welcome from your European tour. The occasion of this meeting is to take a final farewell from you as our beloved pastor and spiritual father.

Dear Father, when we review the many acts of kindness shown by you since your coming among us, we cannot let this occasion of separation pass without acknowledging to you the many blessings which you have bestowed upon us. It is not our place to say that you shall remain among us as our pastor and spiritual father, but we do say that we shall always remember you with affection and gratitude.

In conclusion, we ask of you that you may occasionally remember us in your prayers. signed on behalf of the Sodality of the Blessed Virgin Mary, MRS. JOHN BRANTLEY, MRS. W. O'REILLY, MRS. JOHN BRANTLEY, MRS. JOHN BRANTLEY.

THE REVEREND GENTLEMAN in replying felt deeply impressed by the tokens of good will and affection shown to him by his congregation. He made feeling allusions to the cordial and happy relations that existed between him and his parishioners of Merrittville during his stay among them. He referred to the notable progress, both spiritual and temporal, particularly in the case of the school and the church, which he felt satisfied, was second to none in a parish of equal resources in Ontario, and from the evidence of what has been done in so short a time, he anticipated that with the co-operation of the people of Merrittville and his successor, the future of the parish of Merrittville would excel that of any other parish in the diocese.

In conclusion, he expressed most pleasingly to the good qualities of his successor as a zealous priest, and counselled them to always extend to him (his successor) the same co-operation and assistance in carrying out his wishes as they had done in the past.

CONFESSIO AND COMMUNIO. CONSOLING EFFECTS OF THE ONE—THE OTHER THE LIFE OF THE SOUL.

How many are the souls in distress, anxiety or in pain whose one need is to find a being to whom they can pour out their feelings unheeded by the world. Tell them out they must. They can not tell them out to those to whom they see every hour; they want to tell them out, yet be as if they are not told; they wish to tell them out to one who is strong enough to hear them, yet not too strong to despise them; they wish to tell them out to one who can advise and sympathize with them; they wish to relieve themselves of a load to gain a solace; to receive the assurance that there is one who thinks of them, and one to whom in thought they can recur; to whom they can betake themselves, if necessary, from time to time, while they are in the world; how many a Protestant's heart would leap at the news of such a benediction, putting aside all ideas of sacramental ordinance or of a grant of pardon, and of the conveyance of grace! If there is a heavenly idea in the Catholic Church—looking at it simply as an idea—surely, next after the Blessed Sacrament, comes this. And such it is over the world; the very act of kneeling, the low, contrite voice, the sign of the cross, hugging, so to say, over the head bowed and the words of peace and blessing. O, what a soothing charm is there which this world can neither give nor take away! O, what piercing heart-subduing tranquillity, provoking tears of joy is poured down! And such it is over the world; the soul—the oil of gladness, as Scripture calls it—when the penitent at length cries, his God reconciled to him, he is rolled away forever! This consolation is in fact, as those bear witness to it, who know it by experience.—Cardinal Newman

Running sores Healed. I had a pain in my left side, which broke out in running sores. Burdock Blood Bitters was the only medicine which gave me relief, although I tried many others. My side is healed up now, and I am able to go around after being in bed for over a year without relief. I also use Burdock Pills, and find them the best I have ever taken. Mrs. B. MADDOX, Mount Pleasant, Ont.

All in a Heap Malarial fever left me with my blood in a terrible state, with boils breaking out on my head and face. I was too weak to work or even walk, but after taking a quarter of a bottle of Burdock Blood Bitters I was able to work. The boils all went from a heap, as it were, and my strength fully returned before the bottle was done. FRED W. HAYNES, Windsor, Ont.

Corps cadent intolerable pain. Holloway's Corn Cure removes the trouble. Try it and see what an amount of pain is saved. Minard's Liniment Lumberman's Friend.

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An unhealthy woman is rarely, if ever, beautiful. The peculiar diseases to which so many of the fairer sex are prone, cause of pale yellow faces, blotched with unsightly pimples, chill, listless eyes and emaciated forms. Women so afflicted can be permanently cured by using Dr. Pierce's Favorite Prescription, and the restoration of health comes that beauty which, combined with good qualities of head and heart, makes angels of mortals.

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