est Live Stock Markets.

est Live Stock Markets.

May 9.—In butchers' cattle there titly weaker feeling, chiefly the relaxy offerings. The best figure is \$4.80 per cett, paid of sand befers. Prices or a bunch of sand befers. Prices or a bunch of sand befers. Prices or essert to of about 22 per head a bout the retouched was 36 per ib. Lachort to be saverage, which sold of 50 bs average, which sold of 50 bs average, which sold of the cars, sold to day for from 90 per cwt. Thick hogs brought 45c ores, 45 to 5c per lb. In sheep and e was no change; the feeling was eaker for anything but really choice yearlings. They sold at from 5c to. In calves offerings were fairly the demand is quiet. Choice veals 50 by per head once or twice, with comg down to \$1.50 to \$2 per head.

falo, May 9.—Receipts of cattle were for these there was a poor market; is is unfavorable for all but good, after the same of the

and Lambs.—Receipts were liberal lay, all of fifty cars; the market was say for sheep, but about steady for p wethers brought \$4.50 to \$4.60; fair lixed sheep, \$4.15 to \$4.75; common to 0 to \$3.25; culls, \$2 to \$2.75; fancy blue, \$5.25 to \$4.50. \$4.50 spring lambs, \$3.50 to \$4.50.

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ished 1882.] MONTREAL, QUE. An authentic copy of the Ritual of the P. P. A. will be spin to any address on receipt of 6c. in stamps. By dozen, c. By hundred, 3c. Address Thos. Coffey, The Catholic Record, London, Out.

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LE TEACHER AS PRINCIPAL OF Roman Catholic Separate school of Boman Catholic Separate school of m, Ontarlo — to commence duties on or September 1, 1895. Applicants must hold 2 and class certificate and state salary ed. Applications are to be in not later Vednesday, July 87d next. Communica-be addressed to the undersigned Secre-the R. C. S. S. B. of Chatham, Ont. P. 834-tf

TED A QUALIFIED TEACHER or Catholic Separate school No. 22, hip of Gloucester. Duties to begin May pply, stating salary, to MICHAEI C. Secretary, Orleans, P. O., Ont. 852-3

ICATIONS FOR POSITION OF the teacher, second class, first depart-R. C. S. school, Almonte, for balance teachol term, at least, received till Satlith inst., (inclusive). Duties commitmediately thereafter. State salery, muce, etc. WM. BOWES, Sec. 864-1.

Catholic Record.

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, MAY 18, 1895.

NO. 865.

PROTESTANT HEARERS.

How They Received Father Elliot in ing d
Cleveland, — His Missionary Experiences. — The Noted Paulist Writes
on the Good Results Achieved
Among Non-Catholics. — Curious
hund

In the current unmber of the Cath-In the current unmoer of the Cath-olic World, Father Elliot tells of his missionary experiences among Pro-nissionary experiences among Promissionary experiences among Pro-testants in Toledo. The mission was given in a public hall to non-Catholic given in a public hall to non-Catholic audiences and was one of a series given in that State. Toledo, however, was the largest city visited and is a place P. A. spirit. largest city visited and is a place which has suffered much from Apaism. Father Elliot writes as follows:

Is there any city of one hundred thousand inhabitants in Protestant Germany or in Scandinavia in which doctrine, results in : Catholic priests could draw many hundreds of Protestants to listen to Catholic doctrines? — attentive, respectful audiences full of interest in Are you infallible. Father, Kress? religious questions. But this it to be noted: Toledo was well prepared for us, as the A. P. A. movement is strong there, and the result is that the more thoughtful portion of the non-Catholic public, not crediting the incredible, are anxious to hear the truth about the Church. Their curiosity has been aroused, their inquiring attention fixed, thanks to the anti-Catholic agita-

enemies, and therefore we willingly say of the A. P. A.'s, God bless you but this sentiment of pity is mingled with one of gratitude, for if they have

We followed Ingersoll, the agnostic scoffer, and General Booth, the great Chinese in their Confucian veneration Salvationist, in the use of big Memor-Salvationist, in the use of dig memor.

ial Hall; and this pleased us well, for tinued existence somewhere and in it placed Catholicity where it belongs, some manner. The people of India, in it placed Catholicity where it belongs, in the regular round of claimants for the public ear. Webb, the Yankee Mahometan, and Wright, the Theothe wave of sympathy which his stup-endous movement has aroused, drew

give the Protestants a chance was no easy task. But it was successfully be accounted for except on the hypotheasy task. But it was successfully accomplished. There are thirty thousand Catholics in the city, two-thirds of them English speaking, and many hundreds of these were turned away or ightly. The hall can accommodate a maximum of three thousand, and were existing fact it must be accounted for except on the hypothesis that there is an objective reality that gives rise to it? Whatever may be thought of the right or wrong, truth or fallacy, of beliefs, the fact itself of belief cannot be questioned; and as an existing fact it must be accounted for

forward and reached up to the platform like denying the existence of horses and grasped my hand. "I want to and human heads, because some one in thank you for your address this even ing," he said, with other very friendly ly combined. words-a curious thing, for the subject

And whether I read it or dreamed it, ah, well, it matters not, well it is said that in heaven, at twilight, great bell softly swings.

And this very thing was of great help to us, for there is a most venomous and lying anti-Catholic minister here wonderful music that rings.

If he pats from his heart's inner chamber all the patseon, pain and strife, Heartache and weary longing that throb in the pulses of life—

Heartache and weary longing that throb in the thest from his soul all hatred, all the trust from his soul all hatred, all fee throughts of wicked things, He can hear in the holy twilight how the bell of the angels rings.

And I think there lies in this legend, if we open our eyes to see.

And this very thing was of great help to us, for there is a most venomous the fact of Spiritualism; she condemns and their and the fact of Spiritualism; she condemns the fact of Spiritualism; she condemns the fact of Spiritualism; she condemns and the fact

And I think there lies in this legend, it we open our eyes to see.

Somewhat of an inner meaning, my friend, to you and to me.

Let us look in our hearts and question, can pure thoughts enter in

To a soul if it be already the dwelling of thoughts of sin?

So, then, let us ponder a little—let us look in our hearts and see

If the twilight bell of the angels could ring for us—you and me.

though we now and then affirmed our essential and fatal disagreement with though we now and then affirmed our desential and fatal disagreement with though we now and then affirmed our desential and fatal disagreement with though we now and then affirmed our desential and fatal disagreement with though we now and then affirmed our desential and fatal disagreement with allowance for good faith.

THE CITY PRESS treated us fairly and even kindly. All the papers, both morning and evening, gave full reports every day, ranging from one column to three, and sometimes added favorable editorial

The nightly harvest of questions ing the larger shares. They occupied less the whole time. Many of the difficulties were trivial, especially the

The following are odd specimens of what the Protestant rule of faith acting jointly with ignorance of Catholic Will a person that live a Protestant

SOME CURIOUS QUESTIONS.

Are you infallible, Father Kress? Don't the Bible teach what we shall judge no man? How can you priest judge a man in the confession, which

you say you do? Christ says, in Rev. 22, 23: "I am Alpha and Omega, the beginning and the end, the first and the last." Then why do Catholics call the Pope " Lord God the Pope?"

We are commanded to love our SPIRITISM AND SPIRITUALISM.

Spiritualism, or, more properly, spiritism, as a phenomenon, a fact of ex-perience, can be traced as far back as turned the stupid for a moment against us, they have helped the intelligent to understand us, and have already caused many conversions to the Catholic faith. Would that it were as easy to pray for all our enemies as for the A. P. A.'s!

THE SITUATION IN TOUR THE INTERIOR TO THE STRUCTURE TO T tinued existence of intelligences that once animated human bodies. The of their ancestors recognize their con-

sophist, had also their say in a smaller Indians, in placing food and implements of the hunt in the grave, and Catholics.

To keep out the tide of Catholics that swelled into the hall entrance and to swelled into the hall entrance. maximum of three thousand, and was packed at every meeting long before

existing fact it must be accounted for Belief, true or false, is impossible with we opened with our "Please rise for the reading of the Scripture." Estimates vary as to the composition of the audience. We certainly averaged a delusion may believe he has a horse above a thousand Protestants each with a human head, but if a horse or night, and some meetings had as high a human head never existed, it would as fifteen hundred, hundreds of others be impossible for him to have that bethe hall, requiring the Catholics to go or even the delusion is at all possible Being under a delusion, his mind is As usual with our audiences, the somewhat awry, and, like a mirror without several Protestant ministers, false relations to each other. To deny and many well-known infidels were the existence of realities because some

an abnormal state sees them grotesque-We repeat, then, that belief of any was "Why I am a Catholic," and the appeal was directly for the Church's proximate or remote, in reality, and no proof that a man will be livlivine mission. Perhaps (at least I conclude that the belief, universal in flatter myself) my method of viewing time and space, that non-corporeal inthe religion in this lecture was calcutelligences exist and come in relation lated to attract him, for, after dwelling with us while in this phase of existonly in passing on the claims of the Church to our membership as a di-Church to our membership as a vinely founded society, I developed the ning recognized this conclusion as a tality. interior life of the Catholic, and under- truth. The Catholic Church-concrete took to show that inner union with God which is our privilege and is ours alone.

Christianity — in her prayers to the saints and in her exorcisms recognize the fact as tertainly as she recognizes

and man, and that as such their office is to teach man a new revelation and a new moral code. Thus presented Spiritism is a new religion and must be dealt with as such by the Church. When two religions come face to face each must condemn the other; for teaching contrary doctrines, the truth of afterwards cellected and published in a pamphlet several thousand copies being distributed gratis among Positions and divinely associated and divinely associated to be the true and divinely associated to be the tr pretensions of all adverse claimants. It must reason as did the Mohammewas very great, averaging nearly a hundred. We divided them between us, Fathers Kress and Nuhlenbeck takandrian library. He said: If the library contains more than the Koran it contains too much, if less it is not enough, if the same it is not necessary let it, therefore, be destroyed. If the Caliph's premises be granted there is no avoiding his conclusion. Christianity, in relation to Spiritism as a religion, is in precisely the same situation the logical Caliph. It cannot doubt its premises; that is, its claim to a divine institution and mission; to do so would be to annihilate itself or confess itself a fraud from the beginning, a usurper. It must therefore say of Spiritist religion: "If it teaches more than Christianity teaches it teaches too much, if less it teaches not enough, if the contrary it is false; if the same it is not necessary." Christianity teaches that itself is the perfect and ultimate dispensation; that its mission to teach extends from Christ's first coming as a mediator to His second coming as the Judge, and that a religion teaching anything contrary to this is false.

Second-While the Church recog nizes the existences of purely spiritual Almighty God. intelligences as well as those associated which to distinguish the evil from the good spirit he is constantly in danger of being deceived and misled. He should avoid such a danger. The history of modern Spiritism affords unquestionable evidence that there are lying, evil-disposed, malignant spirits, ready to assume any name or guise. Besides this their is so much fraud and trickery by mediums, such transparent cheating and deception that those who practice the cult are by common consent considered as somewhat "off."

Third-The practices of Spiritists, their seances, their mediums, their masculine, short-haired women and their feminine, long-haired meu, their preference for the dark - all these have a demoralizing tendency, both physically, intellectually and morally. Their mediums are nothing more nor the wave of sympathy which his stupendous movement has aroused, drew better audiences than we did, and of the Hereafter, bear witness to often we had as many Protestants as Catholics.

In all times and places this be
tended that the pythons of old, one less than the pythons lowing: "And it came to pass as we went to prayer, a certain girl, having a pythonical spirit, met us, who ought to her masters much gain by divining." She followed St. Paul for some days about the streets of Philippi, until he grew tired of it, when he turned and said to the spirit : I command thee in the name of Jesus Christ to go out of her. And he went out the same hour. But her masters seeing that the hope of their gain was gone. apprehending Paul and Silas, brought them into the market-place to the rul-For silencing this profitable medium Paul and Silas were scourged and put in prison. The Church for-bids her children to have anything to coming too late to gain entrance. The ushers reserved for our outside breth of his belief must have an external ren the greater portion of the floor of reality of some kind before the belief in the insane asylums, and many more are outside.

But some one may ask, Does not the fact of Spiritualism prove the immortality QUALITY OF OUR NON-CATHOLIC with an uneven surface, distorts the of the soul? No, it does not. It adds hearers was the best. We were never objects reflected, or throws them into nothing to the evidence on that point. To put it short, let us grant that A. B or C. who died ten years ago, comes with us at each meeting. At the end minds may see them through a defect-of the closing lecture a minister came ive medium or incongruous relation is forward and reached up to the platform like denving the existence of horses fact that he has continued up to date gives him no mortgage on the future. His persistence in the past is no proof of future persistence. Because he lives and is in good health to day is ing to morrow. If immortality canbe proven independently of the facts of Spiritualism, it not be proven at all. So spiritualism How, then, is immorality

proved? Well, it is not, and by its very nature never can be, proved by human experience. To prove a thing by experience the existence of human beings on it must be experienced; the experience

There has come to my mind a legend, a thing I had half forget,
And whether I read it or dreamed it, ah. latter we rigidly abstained from attack.

There has come to my mind a legend, a grasp of the case between Catholicity tians generally condemn modern Spirally condemn tent power that created it. But that should be essential to salvation he did Power will not annihilate it, because not seem to know. He should like to

stration. trail of the serpent, and, like a serpent, it should be avoided. We are not criticising its advocates; the great majority of them are wofully deceived victims of its delusive promises.-N. Y. Freeman's Journal.

IS ONE RELIGION AS GOOD AS was not essential to salvation. If it ANOTHER ?

How Indifferentism Leads to Paganism.-Sermon by Rev. Father Coupe,

Preaching at St. Francis Xavier's, Liverpool, on Sunday evening, Rev. Father Coupe, S. J., delivered an eloquent discourse on the evil of indifferentism. Taking for his text the words from St. John's Gospel, "There shall be one fold and one shepherd," he said that at the outset Protestantism in England, although deeply in error was also deeply in earnest; the error remained, but the earnestness where This earnestness had dewas it? parted, that fiery fanaticism had now burned out, and from the dead embers there had sprung up a new spirit, a spirit of indifferentism, a spirit of tolerance, a spirit that was tolerant pre-cisely because it was indifferent. From those dead embers of departed Puritanism there had sprung up a spirit of philosophism that was filling men's hearts not with a deeper respect for religion, but with a patronage of

PROTESTANTISM WAS TOLERANT NOW with bodies, she also recognizes the it persecuted no longer; it forced no fact that there are good and wicked in man's conscience—and why? Because both those orders. She holds that as it held that one religion was just as the individual has no reliable test by good as another. Modern enlightenment was even willing to allow that Almighty God ought to be adored, but whether that adoration was to take this form or that form was a matter which it was wholly for the worshipper himself to decide, and Almighty God ought to be and indeed must be very well satisfied to be adored at all without imposing on man the particular form n which that adoration ought to be clothed. The modern spirit looked upon definite dogmatic belief as a fossil, ancient history, a relic of the dead past. An Englishman claimed the right to choose his own creed as he chose his clothes, and he claimed the privilege to change his faith just as freely as he changed his fashions. He claims the right for a man to form his opinions in religion as he would form them in æsthetics. The spirit of

spectable in your outer life, sin not in public, and do not shock your neigh-

we came to recognize the same faces earth; the Greek and Russian schistill they grew familiar. A very large proportion of our non-Catholic auditory made the mission "from beginning" to ask, if the fact of Spiritism be as "made the mission" from beginning the existence of intumal beings of it must be experienced; the experienced it must be finished, completed. But a finished, completed experience of an entire the present state of modern enlightenment, they were satisfied with the assection of the experienced in the present state of modern enlightenment, they were satisfied with the assection of the experience of an entire the existence of and Russian schisting the experience of an entire the present state of modern enlightenment, they were satisfied with the assection of the experience of an entire the existence of the experienced; the experienced; the experienced; the experienced; the experienced is the present state of modern enlightenment, they were satisfied with the assection of the experience of the experienced is the present state of modern enlightenment. The existence of the experienced is the present state of modern enlightenment. The existence of the experienced is the experienced; the experienced is the experienced; the experienced is the present state of modern enlightenment. The existence of the experience is the present state of modern enlightenment. The existence of the experience is the present state of modern enlightenment. The existence of the experience is the present state of modern enlightenment. The existence of the experience is the experience of the experience of the existence of the existence of the experience of the existence of the exi

just as good as another. But in their enjoined unity in religion. teaching provided he does not reject written, "there shall be one fold and the whole, or that he could apply his private judgment to pick and choose being many, are

He has declared that it shall live for-ever. That asseveration is a demon-believe in Our Lord as God, or only as man, for if he meant belief in the Modern Spiritualism has about it the divinity of Christ, then all Christian religions could not possibly be equal, and so indifferentism was proved at once to be a false theory. For example, Unitarians denied the divinity of Jesus Christ, and yet he supposed they were a Christian sect. Was then, Unitarianism as good as any other religion? If it were, then belief in Christ as God were not, then it was untrue to say that any one Christian religion was as good as any other Christian religion. The indifferentist under stress of argument was driven to admit that be lief in God as man was enough for salvation, and he must then widen his theory and make it include those non-Christian religions that believed in include Mahommedans, who believed in Christ as man Was then Mahom medanism as good as any other religion? If it were, then he should withdraw the limitation with which he started, and should confess that according to his theory, if one religion is as good as another, then

IT WAS AS GOOD TO BE A NON-CHRISTIAN AS A CHRISTIAN,

it was as good, for example, to be a Mo-hammedan as a Methodist; and if this be true he was driven again to ask the question why were the British people so generous in subscribing and sending missionaries for the conversion of the Mohammedan? Not only did this new fangled theory degrade Christianity and lead to paganism, but it also de graded the idea of the Almighty God, and led to atheism. For if there were one fact in connection with Almighty God that plain reasoning made more evident than another, it was that God was truthfullness and loved the truth. They had Our Lord's own words for it: "Ego sum veritas,"—I am the Truth and to say that one religion was as pleasing to Almighty God as another, was tantamount to this, to say that God was equally pleased with truth and with error. The proof was very and with error. The proof was very easy. Those different religions con tradicted one another; now of all con both be true ; to demonstrate truth of one was by the very fact to demonstrate falsehood of the other. Consequently if two religions contradicted one an other, one of the two must of necessity from the very nature of the case be TEACHING AND PROPAGATING ERROR. For example, one religion asserted the existence of hell fire, in which the sinner who died in mortal sin was punished eternally; another religion denied the existence of hell fire; one religion believed that faith alone without good works was enough for salvation, another religion denied that faith

the present state of modern enlighten- ure of a religion for himself. Continthe present state of modern enlighten-ment, they were satisfied with the as-sertion that one Christian religion was

ure of a religion for himself. Contin-we ought to read devout and simple books as willingly as those that are high and pro-found.—The Imitation.

theory why was belief in Christ essential? Would anyone tell him that a man might reject any part of Our Lord's teaching provided he does not reject written, "there shall be one fold and

ONE BODY IN CHRIST, and Our Lord speaking to His Apostles had said, "Go forth and teach you all nations, teaching them to observe all things whatsoever that I have commanded, and he who believeth those things and is baptised, shall be saved, and he who believeth not those things I have revealed, shall be condemned. In conclusion he asked them to pray for that England of theirs, which indifferentism was turning into a Pagan land, which Liberalism in religion was filling with hopelessness and deep unrest. They should pray that England might come once again to recog-nize that love giving Mother, that royal Mother in whose crown England was once the fairest jewel. The Catholic Church alone was the city of the Great King; the Catholic Church alone was the House of the living God; the Catholic Church alone was the one infallible guide, whose voice faltered not, whose hand trembled not, whose foot stumbled not; the Catholic Church alone was the one fold and the one shepherd; the Catholic Church alone was the house against which nineteen centuries of opposition had spent themselves, and it had fallen not, because it was built upon a rock; the Christ as man. For example, he should Catholic Church alone was ever the same, vesterday, to day, and for ever, ever the same, unchanged, and un-changing, and unchangeable; the Catholic Church alone was the pillar and the ground of truth. - London

The Late Hon, T. D. McGee.

In connection with a recent reference to some of Mr. McGee's speeches and lectures, I think I mentioned some months ago that it was purposed to bring out a new edition of his public utterances. As there have been enquiries on the subject, it may be well to repeat what I know of the matter.

Of the friends and admirers of McGee there is not one who has cherished his memory with greater devotion than Mr. Justice MacMahon, of Toronto. Every scrap of the great orator's speeches and addresses that he has preserved or that he falls in with is regarded by Judge MacMahon with a veneration due to what genius and patriotism have hallowed. Some time ago by himself and a few other Irish Canadian gentlemen of kindred sympathies a committee was formed for the purpose of publishing a selection from the speeches and lectures. The only volume of McGee's speeches before the public is the now tradicted one another; now of all contradictory propositions one was true and the other was false—they could not Morgan, of Ottawa, and entitled Speeches and Addresses Chiefly on the Subject of British American Union." I believe that Mr. Morgan has been asked to edit this new volume also. I know that for some years he has been collecting Mr. McGee's addresses and has amussed a large quantity of material not elsewhere found together. The appearance of such a work will be awaited with very real interest.-John Reade in the Montreal Gazette.

PILGRIMAGE TO ST. ANNE DE BEAUPRE.

The popular religion was: be respectable in your outer life, sin me spectable in your outer life, sin me the spectable in your outer life, sin me the spectable in your outer life, sin me the popular and the popular and the popular of all may be seen the spectable in the popular of the spectable in the spectable in the spectable in the spectable in poular of the spectable in the spectable in poular of the spectable in the s