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### FATHER ELLIOT IN CANADA.

Orange lodges are, indeed, numerous in Catario, but it is only in particular localities that they are venomous, being used mostly for social purposes. Such was the estimate we received from few non-Catholics attended at the church, though the whole town was province, and on testing the matter by non-Catholic missions we have found them right, writes the Rev. Walter Elliot in the Catholic World Magazine for November.

Our desire to experiment in this interesting part of the missionary field found an opportunity in the presidential canvas this year, the excitement of which will long be remembered. We were glad to serve the zeal of Canadian priests who invited us into their parishes, fearing that our efforts in "the States" (those at least now ready for the Apostolate) would be hurt by the fiery struggles of the political campaign. Allow me, however, to confess a sincere regret at not being present during this ever-memorable contest, and at being deprived of the pleasure of voting. One of the hard-ships of the missionary is that he can seldom be at home on election day.

But the compensation, if wholly spiritual, was generous and ample. audiences at Thorold, Oatario, were half non Catholics, and sometimes more than half, the hall seating not quite four hundred persons, and it was filled every night but one.

We got good help from the local paper, both before and after the mis Some days before we opened the editor called and asked an interview, which was gladly given. It filled a column and a half of the next issue, and gave us and our cause a good intro duction to several hundred of these serious-minded people, telling what our object was and how we felt towards our object was and now we let towards our
separated brethren. The very friendly terms on which the pastor, Father
T. J. Sullivan, always kept with the
editor was thus a practical aid to the mission. We also secured a good re-port of our closing lecture. Sometimes we lament the errors of the press, and rightly; but an interview and a report and a "puff" and a personal commun ication are all modern means of impart ing the grace of faith to non-Catholics

and infidels.

Another aid was the social equality of the Catholics and Protestants in this town. This is sometimes a hurt to religion, as when the true faith is weak, but an apostolic aid when Catholicity is sturdy, as is the case in Thorold Our people made positive efforts to bring their friends to the meetings, and succeeded, because they were on terms of equality with that intelligent class which alone takes an interest in a fair argument on religious questions. The natural relation between truth and error is that truth is on the ag gressive and error on the defensive much rather is this the supernatural relation Every help to a good life is present in this town, and therefore every help to a successful apostolatea beautiful church, a fine house and school, and a flourishing state of practical virtue in priest and people.

All this was put to use in getting a good attendance in this staid old town. We found ourselves among a non Catholic people who, though church-goers, are not positively curious about religion. In Canada, furthermore, religious sentiment is stiffer than in the States, and yields less easily to curios light are mainly Methodist, Baptist, Presby light are mainly Methodist are mainly M people are not exactly slower than on our side of the line, once they begin to move; but this is not so soon as with move; but this is not so soon as with Americans. The English speaking palianism must be strongly national, Canadian is a graver character than his cousin, takes more for granted in his own favor, and is averse to impulse in religion solidly bigoted. So that we were glad of a good attendance of them, and knew that our Catholic people had done their duty to secure it. It is like carrying the war into Africa to give non-Catholic missions in

Ontario, the nursery of the A. P. Aism across the border. Orangeism is strong and of course squarely anti-Catholic, and in some places aggressive. But so is consistent Protestant. ism anywhere, as the name implies.

And as Protestantism is seldom consist.

The Senators of Sherbourne (rule of ent, so is Orangeism in the Dominion faith), The Gospel Door of Mercy (sac seldom as venomous against the Church as it ought to be, considering its avowed objects. Among our auditors we nightly had some Orangemen. "I consider the Dead of Father Searle's new book, "Plain Facts for Fair Minds," counted," said a young and zealous catholic to us, "twenty-four men at one meeting who are known to be bigger and the said that bigots, and they seemed entertained and pleased." In fact personal invitation to a free lecture is hard to refuse when it is town. fuse when it comes from a respectable source. Now, for instance, a prominent business man, a zealous Catholic, kept a supply of books (Father Searle's

warlike mood we have no means of knowing; but the Protestant ministers of the town totally ignored us. And not nearly enough of women were present, more than three-fifths of the non-Catholics being men, and they mostly young. All the better for them; but we would have been glad to see

more Protestant women present. But following question is evidence of dark and necessary profession of secrecy An Account of his Missionary Work in the Toronto Diocese.

Orangeism has given our Canadian cousins a bad name. As a matter of fact the mass of Canadian Protestants are fair minded people, and will give a Catholic lecturer a fair hearing.
Orange lodges are, indeed, numerous

orange lodges are, indeed, numerous

orange lodges are, indeed, numerous

more Protestant women present. But they are wery commonly afraid of becoming unsettled in religious belief, more our separated brethren. I answered that I was a poor man, but I would traise \$1,000 and give it to the questioner if he could find his quotation in any Catholic catechism.

What women did come to the lectures what women did come to the lectures a fair hearing.

Orange lodges are, indeed, numerous

orange lodges are, indeed, numerous Catholic one our ground would have been well cleared for us. But only a edified at the attendance at the 5 o'clock Mass. Would it have been better to begin with the public hall lectures in said some true and good things about tions against Freemasonry as an antistead of the Catholic mission? Perhaps | Father Hecker and his associates. so. Yet the Catholic mission gave our | These missions to non Catholic

> These last were greatly enjoyed by the Catholics, upon whom a permanent effect was produced, especially a more energetic interest in the salvation of their separated brethren. We are apt to forget that it is necessary to bring the Catholic Church out into the open for the sake of its own members, for it is a public claimant for universal spiritual allegiance, and must be exhibited as such at certain intervals or suffer in all its influence. The faithful themelves profit greatly by this development of the missionary vocation of the Church. This parish is well equipped, materially and personally, for the forward move which its pastor has thus started. It was a privilege to co oper-

ate with him.

The lectures occasioned much talk. Protestants admitted to Catholic friends that they had held wrong views about us, and that they now could study the Church from an altogether different standpoint. They were much surprised that we did not attack them, because, as we think, they were conscious of de serving attack. But after all, Canadian Protestants are substantially the same as American ones-kindly disposed at bottom, but wofully deceived about Catholic matters. Was it not kindly in our Protestant quartette to sing for us? and those hard headed church members to attend our meetings nightly? This class came even the night of the town's annual fair, when our numbers were lowest, thus showing a strong desire to understand Catholi city. What more inviting field can Bishops, priests, and people have? Doubtless these brethren of ours are very far from us; they are still set in the cold and hungry religion. But yet they can be made to listen to us, and we confidently look for some con-versions from this mission. Was it not an encouragement that two priests who sat on the platform during several of the lectures were converts, as well as the organist who conducted the singing? and some other converts, men and women of character, were with us every evening.

whatever kind of non Catholics will library was provided to assist its deconsent to listen to us; but when we liberations, embodies the conclusions know the admirable natural qualities as to the fundamental doctrines of know the admirable natural qualities of these people we should be glad even to spend our whole lives in removing obstacles to the faith. Let us cut are the religious doctrines by which are the religious doctrines by which away the tangled underbrush and drain Freemasonry has been inspired?" the the swamp that a future generation may plough and plant a fruitful field. By drawing off from these honest souls the prejudices and delusions which overspread them and hinder the truth of Christ from reaching them, we shall forming in Christian ages the kernel of

non universal, since it so instinctively localizes itself, even keeping its Eng lish localism of name and nature in so lish localism of name and nature in so independent a nation as this. A curi ous name—The Church of England of the power that exists in nature, with its various operations." But this creed, developed into various blasphem--a solid race of men and women, and independent a nation as this. A curithe Dominion of Canada!

Our lectures were on the Divinity of Christ, the Authenticity and Inspiration of Scripture, Intemperance, Confession, the Real Presence, the Intercession of the Saints, Purgatory, and "Why I Am a Catholic" — the last-named lecture, and that on the Bible, giving opportunity to explain the Church's right to teach. Our leaflets

The question box, as usual, was a Plain Facts) on his effice table, and offered them to Protestant callers and offered them to Protestant callers and Plain Facts) on his office table, and offered them to Protestant callers and talked up the lectures very freely. It is no unusual thing for zealous Protestants to do this during their revivals, and this a new which is protected that but a single question out the Divinity of the name Archimately and this a new which is protected that but a single question out the Divinity of the name Archimately and this a new which is protected that but a single question out the Divinity of the name Archimately and the protection of the question of the question in the protection of the question in the protection of the question of the question is protected that but a single question out the protection of the question is protected to be provided that but a single question out the protection of the question is protected to be provided to the protection of the question of the question in the protection of the question is protected to be provided to the protected to the prote ants to do this during their revivals, and it is a way which is pretty sure to gather an audience.

Every lecture, without exception, was was attended by a young student for the Methodist ministry, accompanied by his brother—whether in peaceful or warlike mood we have no means of knowing: but the Protestant ministers the state of the universe, the word "architect of the Universe, the word "architect" in place to the Universe, the word "architect of the Universe, the word "architect of the Universe, the word "architect of th

them managed to let us know. If we lies are not bound to keep faith with could have got them to the Catholic mission which went before the non-that passage of Ephesians iv. 25: claimed in the principle attributed to that passage of Ephesians iv. 25: claimed in the principle attributed to 'Wherefore put away lying, speak every man truth with his neighbor; for we are members one of another?' 'I factor in human society, in the phrases for we are members one of another?"

These missions to non Catholics in own people a decided increase of zeal for souls, and in that respect (a very leartily approved by Archbishop least a quarter of a century, they have important matter in this place) aided Walsh, whose affection for our separ-the meetings in the hall. Walsh, whose affection for our separ-ated brethren and whose zeal for their conversion are well known in all Can-

## FREEM & SONRY.

gress of Trent — An Aggiamoration of Impious and Blasphemous Rites.

The anti-Masonic Congress of Trent has closed after a series of most suc-cessful meetings. On Sunday, Oct. 4. a splendid procession was made any doubts as to the authenticity of through the city of Trent. It was other statements formulated by its acposed of all the clerical and lay members of the congress, and by many of the clergy and of the lay Catholics of Trent. The streets were filled by people who showed the greatest filled by

gress was sung in the cathedral.

The serious conclusions of the antiany real existence, whether she is not one, but two individuals, whether if there be such a person, her conversion be a reality or a sham, and whether her present occultation be due to conreply is that they are those of nature-worship, the cult practised in ancient

founded Freemasonry with its actual symbolism, in order to perpetuate their The principle venerated by them is defined by the English Lodge, the parent of all those since founded, as "The ability of nature, the intellious and impious dogmas, is not imparted to all the initiated of the sect, and the congress had also to consider the question whether "the doctrines professed at least apparently, by Free masons, have a general connecting link, and, if so, what it is." To this query the unanimous reply was that the various beliefs publicly professed by them under different names may be summed up as "Monism" or the "Great All in all," of idealistic Pantheism, and of Materialism under the name of Positive Science, or Positiv-ism. The further propositions were formulated that these doctrines, in the universal symbolical language of

Freemasons, are called by them ostensible Masonry for the profane, that they have all a closely connecting link in the identification of the universe with God, that they are all derived from Masonry, the school and seminary of atheism, and the non-Catholic mission was less than that the nexus between them consists in the substitution of the idea of a generating God of the universe, for the Christian idea of God, the Creator of

The Horse—noblest of the brute creation—when suffering from a cut, abrasion, or sore, derives as much benefit as its master in a like predicament, from the healing, soothing action of Dr. THOMAS' ECLECTRIC OIL. Lameness, sweeling of the neck, stiffness of the joints, throat and lungs, are relieved by it.

One question pleased us greatly:

Of "struggle for existence," "perWho tounded the order of Paulists?"
n answering we did not brag, but we
progress." Although these accusa Christian organization are not new since they have been the topic of Cath least a quarter of a century, they have not, since the publication of the Encyclical "Humanum Genus," been promulgated with such auth-ority, and as the result of such serious deliberation. It will, for the future, be impossible for Catholics to stek to minimize the evil tendencies As Viewed by the anti-Masonic Con- of Freemasonry, or to represent the imaginings or pious exaggeration Masonic records themselves have fur nished the materials on which the con gress has based its conclusions, and these are in no degree invalidated by people who showed the greatest too.
ence as the procession wended its way through the crowds. The solemn 'Te herited from the cidest and most degraded worships of the East. That at graded worships of the triple inquiry least a strong case for further inquiry has been made out, might well be con Masonic Congress should not be allowed to share the discredit of the unproved well-meaning though deluded Freeallegations on the same subject as to masons, who, regarding the brother credibility of which a controversy is at hood as a harmless benevolent socipresent raging in the press. The congress, says the London Tablet, in arriving at its decisions, put aside the eign countries the most active of the The ety, are at once its dupes and decontroverted writings alike of "Leo anti-religious forces, and the camp and Taxil" and of the Abbe Margiotta, while refraining from passing any fact so obvious as scarcely to require judgment on the enigmatical and disjudgment of the enigmatical and disjudgment on the enigmatical and disjudgment of the enigmatical and disjudgment of the enigmatical and disjudgment of the brought to the forefront of sensational literary discussion. Earlier and mo e sober revelations on the subject, preher present occultation be due to concealment as a precaution against assassination, or to her abandomment of a part which she was only playing for a purpose, are mysteries which the general body of the congress have left to be elucidated by a special committee organized for the purpose. Its work, thus disengaged from the investigation of these burning questions, was based entirely on the books and official acts or these burning questions, was based entirely on the books and official acts of the Masonic body itself. The report of the congress, founded on these authentic documents, of which a small whatever kind of non-Catholics will liberary was provided to assist itself. Masonic body called Palladic Masonry In conclusion the Tablet says the discussion of this nefarious branch of Masonry in journals and periodicals has given it a degree of publicity that eems to call for investigation on the part of the more respectable Free-masons themselves. On them lies the masons themselves. On them lies the onus of clearing the society to which they belong of the foulest of charges, and of dissociating themselves from the infamy attaching to them. To let judgment go by default where the action of the society of th cusations made have attained such clamorous notoriety is equivalent to pleading guilty to them before the

## He Never Regretted the Step.

ounal of public opinion.

When the late Cardinal Manning was on the eve of becoming a Catholic, he wrote: "In tru:h my heart is almost broken. All human love, all that makes life precious to me, except one thing, is passing or is passed away. To add sharpness to this sorrow, I seem others to be base, false, and a coward n the day of trial. I cannot seem otherwise. And what have I to otherwise. And what have I to answer? I cannot resist the conviction which forces itself upon me, like light, on every side, that the Church of Eugand is in a position at variance with he will of God; and that to uphold it n that position is to fight against God. When the thought, even the sight, of my home, flock, and church come over my nome, nock, and church come over me my heart breaks, and no human solace so much as touches me. The only one thing left is a conscience clear and at peace." And from the day of his full conversion to the moment of his death, never was a doubt entertained by his mind that he had not come into the City Beautiful. --Catholic Columbian.

Catholic Columbian.

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Besides, it screens you from vainglory, it shows you your weakness, it drives you to the Lord in search of strength and refuge.

Don't be discouraged. Resist and resist and resist. Every victory is a new jewel. Pray, call for help, invoke the aid of Jesus, God and man, entreat the Blessed Virgin to send her angels to drive the evil spirits away, implore the other saints and the angels to intercede for you, and avoid the occasions of sin. Do nothing to bring on unnecessary temptation, especially in opposition to holy purity. But no matter what the temptation, keep up heart-resist, and resist, and resist.

The devil will ultimately get tired of helping you to lay up treasures for yourself in Heaven.—Catholic Colum-

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