

FATHER ELLIOTT TALKS.

His Missionary Tour Among Non-Catholics Was a Success.

"America will be converted and made a Catholic country. It may take generations to do it, but those who are right are going to succeed."

Thus, in a voice thrilling with the strength of his conviction, spoke the Rev. Father Walter Elliott, of the Paulist Fathers, who has just returned from a three months' missionary tour of certain districts of the West.

In the course of his mission Father Elliott directed his energies chiefly upon those localities of the diocese of Detroit in which the Church is weakest. He devoted a great deal of time to such cities as Ypsilanti, Ann Arbor, St. Joseph, Benton Harbor and a large number of smaller places.

Father Elliott's mode of procedure in his work is original, and he never fails to produce a lasting impression wherever he appears. He is a man of gigantic stature, with a full, round voice, the graces of an orator and the acuteness of a trained lawyer. As soon as he arrived in a place he hired the best public hall obtainable and advertised free lectures on religious subjects, such as "The Bible," "Eternal Punishment," "Authority of Conscience," "Necessity of Church Membership," "Why I Am a Catholic," "Drunkennes," "Total Abstinence" and "The Confessional."

He said yesterday that in almost every place visited his lectures were largely attended by both Catholics and Protestants, and that the result of his labors had been extremely gratifying.

DISPELLING PREJUDICE.

"I did not indulge in controversy," said Father Elliott, in describing his work; "that has never been my habit, I expounded the Christian religion from a Catholic point of view, and I chose places where Catholicity is weak. Did I undertake to convert Protestants? Well, that was my remote object. My immediate object was to dispel prejudice. I chose the places I have mentioned because in them the Catholic religion is least known."

"I had great success in attracting non-Catholic audiences. The best and most religious elements of the population of the places I visited came and filled my halls. My hearers, I wish to say, were church members and adherents of churches. The world's people did not give me so much attention. I invited my audiences to question me freely upon all points concerning which they were in doubt or obscurity. I did not encourage argument, but I never discouraged free criticism."

"The questions asked covered most of the peculiar doctrines of Catholicity. Thus my hearers inundated me with inquiries concerning the confessional, the sacraments, the communion, the power of the priesthood, the danger to the civil authority of the Papacy, purgatory and the intercession of the saints."

"Purgatory appeared to be a difficult point with many of them."

"Why," I was often asked, "should a man who has lived justly suffer in purgatory?" and "why," I replied, "would you have a man unfitted to enjoy the bliss of paradise through the accumulation of worldly impurities transported thither without a period of preparation?"

QUESTIONED BY MASONS.

"In some localities the adherents of the A. P. A. movement wanted to know why we were arming and what fault we had to find with the American public."

"I delivered from four to six lectures in each place visited. I found, I am happy to say, that in the masses of the people agnosticism and religious doubt had made little headway; that Christ in God is the actual deity; that the Scriptures were God's book, and that men need Christ as a Saviour is the active or latent faith of the whole people as a body, but in this classification I do not include the big cities."

"I found that the people were dissatisfied with personal and denominational relations. They were very anxious to have their doubts about us resolved. They wanted to know why we were not unreasonable, unscriptural, tyrannical, overhuman, and too external in our religion."

"I had several encounters with the Masons during my tour. The representatives of the order were anxious to earn the position of the Church toward

them. I told them plainly that the objection of the Church rested upon two grounds. One was that Masonry was adapted to be a religion, and was very commonly made so, while for the Catholic there is but one religion. The other objection I told them was specific and related to some of their oaths, especially that concerning the death penalty, which no private organization has any right to threaten.

"Another argument used was that American Masonry, though made up of good enough men, is more or less officially identified with European and South American Masonry, which is not only anti-Catholic, but anti-Christian."

BOUND TO SUCCEED.

"There is no doubt that the Catholic Church can have a hearing all over the country, and that in proportion as the clergy becomes sufficiently numerous for the most urgent needs of the faithful themselves, the missionary side of the Church will be fully and actively developed. America will be converted and made a Catholic country! It may take generations to do it, but those who are right are going to succeed."

"The best mode of achieving practical results is the choice of secular priests by the bishops for diocesan missions to non-Catholics. This will make the work a regular and permanent department of the Catholic Church."

"I may say here that a man must be an outright and aggressive total abstainer to succeed in his work. Those among whom I have labored are lovely, virtuous and attractive. They combine the best elements of our national character. They are not the inhabitants of the large cities, but of the smaller settlements, where a strong religious feeling seems to be inherent."

Father Elliott starts immediately upon another missionary tour, which will last until Easter. He will confine himself to the same localities, with a view of securing a secular priest to continue his work in the Diocese of Detroit.—New York Correspondent in Catholic Times.

STORY OF A BELL.

How the Church of Grosslaswitz Secured It.

In the church tower of the little town of Grosslaswitz, in the north of Germany, hangs a bell, and on it is engraved its history, surmounted by a bas relief, representing a six-eared stalk of corn, and the date October 15, 1729. This is the story of the bell: At the beginning of the last century the only church bell at Grosslaswitz was so small that its tones were not sufficient to penetrate to the ends of the village. A second bell was badly wanted, but the village was poor, and where was the money to come from?

Every one offered to give what he could, but the united offerings did not amount to nearly enough for the purpose. One Sunday when the schoolmaster, Gottfried Hayn, was going to church, he noticed growing out of the churchyard wall a flourishing green stalk of corn, the seed of which must have been dropped there by a passing bird. The idea suddenly struck him that perhaps this one stalk of corn could be made the means of producing the second bell they wanted so much. He waited till the corn was ripe, and then he plucked the six ears on it and sowed them in his own garden.

The next year he gathered the little crop thus produced and sowed it again, till at last he had not enough room in his garden for the crop, and so he divided it among a certain number of farmers, who went on sowing the ears until, in the eighth year, the crop was so large that when it was put together and sold they found that they had enough money to buy a beautiful bell, with its story and its birthday engraved upon it and a cast of the corn stalk to which it owed its existence.—London Globe.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections; also, a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 82½ Powers' Black, Rochester, N. Y.

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Testimony of Dr. D. Marsolais, Lavaltrie.

I have used several bottles of Robson's Hair Restorer, and I cannot do otherwise than highly praise the merits of this excellent preparation. Owing to its use, the hair preserves its original color and in addition acquires an incomparable pliancy and lustre. What pleases me most in this Restorer is a smooth, oleaginous substance, eminently calculated to impart nourishment to the hair, preserve its vigor, and stimulate its growth, a substance which replaces the water used by the manufacturers of the greater part of the Restorers of the day from an economical point of view. This is a proof that the manufacturer of Robson's Restorer is above all anxious to produce an article of real value, regardless of the expense necessary to attain this end. It is with pleasure that I recommend Robson's Restorer in preference to all other preparations of that nature.

D. MARSOLAIS, M. D.
 Lavaltrie, December 20th, 1895.

Testimony of Dr. G. Desrosiers, St. Félix de Valois.

I know several persons who have for some years used Robson's Hair Restorer and are very well satisfied with this preparation, which preserves the original color of the hair, as it was in youth, makes it surpassingly soft and glossy, and stimulates at the same time its growth. Knowing the principle ingredients of Robson's Restorer, I understand perfectly why this preparation is so superior to other similar preparations. In fact the substance to which I allude is known to exercise in a high degree an emollient and softening influence on the hair. It is also highly nutritive for the hair, adapted to promote its growth, and to greatly prolong its vitality. I therefore confidently recommend the use of Robson's Hair Restorer to those persons whose hair is prematurely gray and who wish to remove this sign of approaching old age.

G. DESROSIERS, M. D.
 St-Félix de Valois, January, 16th 1895.

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