

# The Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, AUGUST 11, 1894.

NO. 825.

## MY STRUGGLE TOWARD THE LIGHT.

An Ex-Episcopal Rector of Buffalo Tells of His Conversion to the True Faith.

By HENRY AUSTIN ADAMS.  
August Catholic World.

My own conversion toward the Catholic Faith began some twenty years ago, when, at the age of twelve, Almighty God became an actuality to me, and vague, unutterable yearnings filled my soul. But it was not until July of last year that, having at one swift stroke cut myself loose from the associations of my whole previous life, I addressed myself to the practical question of seeking admission to the Church of God. Surely it will be surmised, the barriers to belief must in my case have well-nigh insurmountable; there must have been some very obdurate form of prejudice, or circumstances, of peculiarly impenetrable Protestantism. Not at all.

My mother—may her soul rest in Christ—was a Catholic. My baptism was in the venerable Catholic cathedral of Santiago de Cuba. My earliest associations, while almost at once becoming Protestant (through unavoidable circumstances), were never such as to create or foster any prejudice in my child mind against my mother's religion. On the contrary, I have distinct recollection of rosaries, medals, and holy pictures in our home—especially of the many splendid Madonnas which hung in the room adjoining my mother's which was where whatever child was ailing always slept. In addition to these purely external facts was that, of course, infinitely more important one of my own natural tendency to dwell (sometimes abnormally) upon the supernatural, the sacramental, the mystical, the old.

At twelve or thirteen years of age I would have certainly become a Catholic—perhaps eventually a priest—had not the influence of those who lovingly were caring for me tended so strongly in the opposite direction. My parents had both died. I was at school in Baltimore. It was that critical and most pathetic hour with me when a boy waxes to find himself a mystery set in the midst of mystery. At that hour, then, God rose like a morning into my conscious life. How well I remember the instinctive way in which immediately I turned to the as yet indefinite, but none the less unspeakably alluring, explanation of life which the Catholic Church seemed to promise me.

I used to steal into the great dim churches clandestinely. The tabernacle with its awful Presence was my home, my refuge. The old cathedral; the quaint old palace of the Archbishop; the high-walled gardens of the Sulzberger Seminary, into whose quiet shades I used to peer so furtively through a little postern-gate—all this comes back to me to-day, and I am sure that, like the child in Wordsworth's greatest sonnet, I lay

God being with me, though I knew it not.

And yet twenty long years were destined to intervene between that boy's first surreptitious, longing looks through the little gate and his final admission into the peace within, by one of the good Fathers in the great Oratory at Brompton far away. Obstacles here, God knows—immense, subtle, unclassifiable, peculiar to each soul—which must be dealt with *de novo*, specially. But at the same time it is entirely possible to study, possibly to formulate, the general question of the reception and rejection of the truth by men.

How to present this truth to those who hold it not rapidly becoming the Church's vital problem. The Apostle has very recently begun the simplest sort of work in this direction, by nothing more nor less than doing what any one must do who would dispose of anything worth having—namely, by simply going about from place to place where men and women live, and telling them about it. And then, there is on every hand a widespread interest springing up, quite frequently absurd enough and nothing more than the result of mere newspaper "scare" but however brought about, so it is *interest*; it must result in the diffusion of some knowledge. In view of these conditions, it is entirely natural to find the writers from the Church's viewpoint studying the underlying question of the existing obstacles (not the theoretical ones which "should exist") to the acceptance by our fifty million fellow-citizens of the old truth.

As a humble contribution to this study I gladly accede to the request of the reverend editor of the *Catholic World*, that I write what I deem to be a few of the true obstacles which have barred the way to light in my own case and which I know to be effectual for evil in the lives of others. First of all, then, I venture to deny that to any very numerous class of minds a chief, or even an appreciable barrier lies in the large demand which the Catholic religion makes upon faith regarded as an elemental function or factor of the soul. On the contrary, I

believe that to-day the mightiest influence of the Church is just her sublime uplift into the supernatural; precisely as the manifest weakness which threatens the Protestant doctrinal systems with disintegration is that spirit of "rationalism" which would reduce revelation to a deduction from material data, and find in chemistry a quite sufficient explanation for the whole emotional and intellectual phenomena of the human soul.

But, while the critics are expounding one after another the sublime explanations and profound solaces afforded by the revealed truth, men go on loving, and suffering, and hoping, and sinning, and striving, and will stretch eager hands as of old for the faith, so it be preached as of old. Not many are kept out of the Church by reason of the number of the duties which they would be required to believe. Again, one who has had to deal with the spiritual problems of earnest men and women cannot fully agree with some Catholic writers who hold that the doctrinal systems of our friends in the various denominations operate against the acceptance of the Church's dogmas. Quite the reverse. In the first place, not one layman in a thousand among them knows or cares about those original departures from Catholic theology which crystallized into the several Protestant systems, and for which their stout old forefathers fought tooth and nail in the good old times when your very costermonger was ready to prove

... his doctrine orthodox  
By apostolic blows and knocks!"

In these days the average man carries not enough doctrine of any sort about him to make much difference one way or the other. Indeed, where there is a specific doctrinal disturbance among the denominations it now generally transpires that the "movement" of whatever kind, has resulted in some distinct advance—or is it retreat?—in a Catholic direction!

No reference intended here to the "Oxford movement" among the Anglicans, which, of course, is essentially and explicitly Catholic. I mean here to point out such evidences of a retrograde tendency which the very "rationalizing" movements in the Presbyterian and other churches afford. The movements resemble riots, it is true; but when the smoke and dust clear away it takes no very keen eye to discover that the very "arch-heretic" of the moment has unearthed before his bewildered co-religionists some jewel of the old and buried faith. Not to dwell too long at this point, look merely at the Catholic doctrines of "prayers for the dead," and of a purgatorial preparation of the soul after death, which truths have become widely known and generally accepted since the recent turmoil caused by the "new-fangled" teachings of a well-known Presbyterian divine.

It would seem, therefore, that Catholic truth is not now confronted, in the minds of average American laymen, by any inimical formulation of contrary doctrines. The gist of the matter may be put into the brief question which is implied in the common attitude of men around us, namely: "Why should I become a Catholic?" It will be observed that this carries the question over from a negative philosophy (as was Protestantism originally) to a positive; and that it throws the burden of proof upon the shoulders of the Catholic missionary—where it was in the beginning and is likely to remain while he continues to be a missionary. A moment's reflection will show the immense meaning of this change of front on the part of the enemy—our friends. Who, indeed, can measure all that is implied in the fact that, for the first time in history—and this, too, in a field like America—the Church finds herself more the object of indifference than of organized and bitter opposition? The steps from ignorant indifference to receptivity, and from receptivity to inquiry, and from inquiry to acceptance, are indeed long ones and perhaps still in the distant future; but who will deny that the longest step, namely, that from prejudice, has been taken?

Outside of discredited organizations like the hysterical A. P. A., it is not easy to find people who indulge in the old "Know-nothing" phrases. No; beyond the implied question, "Why should I?" your average American of to-day would have no very radical objection to entering the Church himself. To the Catholic, of course, such a flippant and naive question seems to verge upon blasphemy; it grates as did the question of the Jews: "Is not this the carpenter?" "Have any of the rulers believed on him?" "Let us hear: what does this fellow say?" But it was upon the answer which the Apostles had to give to just such questions that, let us remember, their success rested, humanly considered.

Here, in the midst of our American life, so commercial, so animal, so sensible, so strong, and so lovable, withal, is a society—one of a dozen or more—calling itself the Church. It is apparently largely made up of foreigners. It is called bad names by the pulp and the (fossil remains found in the press. Historians?—but still called the "standard" prove this society to have worked all manner of evil. The magazine oracles say that it is behind the times, un-American,

opposed to science and freedom, that it forbids the reading of Holy Scripture, encourages false, sneaking, underhand ways; has funny, mysterious services, which nobody understands; and glories generally in mumery, medievalism, and dirt! If that is the conception which our fellow-citizen has in mind, in fact, it is just that which he means when he asks, "Why should I be a Catholic?"—then it would seem the part of wisdom, no less than that of that divine prudence which should characterize our effort, to face the facts without any the least touch of "touch-iness"—provided always that what we really are after is to overcome the *real specific* obstacles which lie before this actual man, here and now.

I am emphatic. I have reason to be. More than one very serious effort was made to remove from my return and objections that were not there—objections, in fact, which I had never heard of until told of them by my zealous Catholic friends! One little treatise sent me is a complete catena of objections raised against the truth by the keenest of all the non-Catholic writers. The treatise, of course, demolishes everyone of them, but incidentally it supplies the would-be convert with such a string of sophistical objections as must, if not prevented, hinder the human heart in its adroit and faithless. The simplest telling of the fact that Jesus Christ is tabernacled among us will suffice. He, being lifted up, will draw men to Himself. My experience as an Episcopalian Ritualist "priest" leads me to the positive conviction that souls may remain in a condition of unrest (and this, moreover, with strong Catholic devotion) without one thought of the Catholic Church as a possible refuge.

The "Greek Church," of which Anglicans talk so much and know so little, notwithstanding its distance from us, its orientalism, and its unadaptability, does sometimes fit across the mind as a possible refuge (in theory) from the Episcopal Babel; but to the glorious Western Church of Rome, with all her superb healthfulness of growth, and her American success and practicality, thousands of minds never turn. They are absolutely in ignorance of the Church—an ignorance which the good parish priest who has no time to be more than look after his people, and who never did any seeking out, has no right to call "invincible."

To a layman it does seem that the times are ripe for the ministrations of "preaching friars," who, not being absorbed by the business of building churches and schools, and not being taken up with looking after the Catholics who come pouring into our ports, shall go out into "the market place" (which in plain "American" means Cooper Union, or any kind of place that is not a church) and preach. But within the number of our friends, the Episcopalians, there is a very small number of intelligent students of ecclesiastical history, well versed in Catholic dogma, and withal devout and earnest—men who do what is far better than merely imitate Catholic ritual, and that is, lead lives of self-sacrifice in the maintenance and propagation of the principles of Catholic living.

It must remain among my own inestimable privileges that for so many years I was thrown among men, lay and cleric, who, for the faith that was in them, manfully opposed the irreverence, the Erastianism, the coldness of Protestant Episcopalianism, restoring Catholic practices, Catholic zeal, Catholic self-denial—not infrequently in the face of every dictate of selfish prudence, and at the risk of earthly loss and contumely. To these men "Rome" is neither the *terra incognita* nor the "Scarlet Woman" which she is to the vulgar and ignorant Protestant. No; secretly, and sometimes openly, Rome is a source of comfort and of reassurance to these good men at moments of unusual uneasiness, as when some blatant heretic is made a Bishop, or when some wealthy senior warden browbeats a Bishop into suppressing a zealous priest.

Appointed in their place; orthodox bishops, unjustly deprived of their sees, were re-instated; heretics were excommunicated and those who had abjured their errors were restored to communion, while irregular and unauthorized synods were decidedly condemned and their proceedings rendered null and void.

A large number of letters, appeals, official documents and historical accounts are extant from which we learn, without the slightest possibility of doubt, that even before the seventh century the position of the Pope of Rome was not merely that of an Archbishop with, perhaps some exceptional distinction on account of the Metropolitan position and influence of the city of Rome, but because he was the successor of Saint Peter who was made by our Lord the Rock of the Church, by our Lord the Keys, the centre of the Unity and the supreme teacher and governor of the Church. The letters and decrees of those days are full of allusions and quotations of Scripture bearing on this point, all going to prove conclusively that the very taken of those texts by the early Fathers of the Church was essentially the same as that which is held by Catholics in later and more modern times.

One hears the Ritualists are the last

people to become converts; but nine out of ten converts from Episcopalianism were Ritualists. And what more natural? They know more about the truth, the time comes when the absurd inconsistency of their position dawns upon them; their quibble of "Catholic, not Roman Catholic," shrivels up under the burning rays of divine truth; and like a child coming home, they slip into their place in the Eternal Father's Family.

In conclusion it may be said, therefore, that two conditions confront the Church: 1. A widespread ignorance that is not only not "invincible," but that is not even sufficiently interested to "fight back" at all; 2. An ever-deepening knowledge of Catholic Truth deterred by the flimsiest theories from confessing its own inconsistency and a return to the Mother. It is not for us to even indicate the remedy. To this as to all questions, the Church, "mighty as an army with banners," will address herself. God is in the midst of her, and God shall help her, and that right early.

## THE LIVING CHURCH ON THE PAPAL SUPREMACY.

Our esteemed contemporary, the *Living Church*, in a late issue, has the following:

It is well known that in the early English Church, cases occurred where the selection of Bishops to fill vacant sees was referred to the Bishop of Rome. This fact is sometimes used by Retrovitalists as a proof that the Papal supremacy was recognized in the seventh century with all that is claimed for it in modern times. It throws a flood of light upon the subject to observe that the same practice is not unusual in the relations between the colonial Churches and See of Canterbury at the present time.

And it goes on to give as an instance the diocese of Wellington, in New Zealand, which has delegated the selection of its Bishop to the Archbishop of York, and in further remarks:

No one dreams that such a method of filling a vacancy in an outlying Church involves anything more than an attitude of filial trust towards the authorities of the Church at home. But it is not impossible that in the course of centuries such precedents may be cited for a purpose akin to that which makes the case of Archbishop Theodore useful to the Roman writers of the present day.

The inference intended to be drawn from this statement is plain. It is, first, that the Papal supremacy was not recognized in the seventh century, but that the appointment of Bishops in outlying churches involved nothing more than a "filial trust toward the authorities of the Church at home. Second, that in the progress of centuries these precedents furnished grounds for the Roman claims for the Papacy in modern times.

Now, that any one thoroughly acquainted with ecclesiastical history could in good faith make such a declaration really surpasses belief. The fact is that the authority of the Bishop of Rome, as the successor of Saint Peter, was organized from the earliest period and the only reason, apparently in good faith, representing the contrary is that instead of appealing to original sources they content themselves with following the lead of those prejudiced writers who in times of great bitterness and hostility to the Church misrepresented the facts of history in order to justify their schism, and thus created a traditional "conspiracy against truth."

Nothing, perhaps, more conclusively demonstrates the supreme authority of the Holy See from a very early period than the appeals which were made to it from distant portions of the Church. The writings of the early Fathers are full of accounts of the frequent applications to the authority of the Holy See to settle disputes, and there are numerous cases related where through the exercise of that authority unworthy and schismatical bishops were deposed and others appointed in their place; orthodox bishops, unjustly deprived of their sees, were re-instated; heretics were excommunicated and those who had abjured their errors were restored to communion, while irregular and unauthorized synods were decidedly condemned and their proceedings rendered null and void.

One hears the Ritualists are the last

It would be impossible, in the compass of an ordinary article to give even a brief account of the various cases in point which occurred even before the seventh century the date at which the *Living Church* states that retrovitalists claim supremacy for the Pope. Indeed, we are surprised that our esteemed contemporary should have fixed so late a date since even Saint Cyprian is suspected of partiality to the Church, in his "Middle Ages," says: "The opinion of the Roman See's supremacy seems to have prevailed very much in the fourth century," and he adds, "Floury brings remarkable proofs of this for the writings of Socrates, Sozomen, Ammianus, Marcellinus and Optatus."

Barrow, also, one of the most learned, but at the same time most disingenuous writers of the English Reformation, in speaking of the testimony of Saint Cyprian in the third century admits that Cyprian claimed a primacy of order for Peter which he called a "womanish privilege." "Saint Cyprian," he says, "had a reason somewhat more subtle and mystical, supposing our Lord conferred upon him a preference to his brethren that he might intimate and recommend unity to us;" and he adds "the other African doctors, Optatus and Saint Anselm do commonly harp upon the same notion;" and he acknowledges that the Fathers generally countenance the primacy, "a womanish privilege" indeed to be appointed by our Lord Head of the College of the Apostles! Learned Fathers, "Commonly harp upon the same notion!" What a dignified, impressive way of disposing of the testimony of learned Fathers and Doctors of the Church! But what else could he do with testimony so flat against him that he could not deny it? That of Saint Cyprian alone, spite of all the glosses, garbled extracts and disingenuous comment, is enough to settle the whole question. That famous letter of his on the "Unity of the Church" is particularly applicable because it was written against Novation, the first anti-Pope, who sought to usurp the place of Saint Cornelius, the lawful Pope. In that essay Saint Cyprian quotes the ordinary Scriptural texts in support of the supremacy of Peter, admits that the other Apostles after the Resurrection were endowed with the same power of binding and loosing, and then adds:

"Yet that He might manifest unity, He established one chair, and He disposed by His authority the origin of the same unity which begins from one." Does he who does not hold this unity of the Church believe that he holds the faith? Does he who strives against and resists the Church, who deserts the Chair of Peter on which the Church is founded, trust that he is in the Church?

How could there be a plainer or more emphatic declaration of the necessity of union with the Chair of Peter in order to be in the communion of the Church? Yet this is only one of a hundred or more passages from the Fathers, some before Cyprian, a multitude often, embracing all the leading and most distinguished of the Fathers and Doctors, all, without exception, bearing the strongest testimony, all speaking the same language—repeating each other as it were—but increasing in clearness of view and distinctness of utterance as time goes on and as occasion requires.

Everywhere, always and by all, the great truth is recognized and insisted upon that the Chair of Peter inherited all the special prerogatives which our Lord conferred upon Peter in the beginning; that the Chair was the Rock of the Church, the centre of unity, the tribunal of final resort in questions not only of faith and morals but also of discipline.

The whole history of the Church illustrates the divine wisdom of the institution of the Papacy, and the experience of the last three hundred years proves conclusively that without that divine tribunal there can be no unity or harmony, either in doctrine or discipline but endless controversy, division and disintegration.—Catholic Review.

## An American Minister Converted

The appeal made in the letter to Protestants has been listened and followed up in one case, at least, in Rome. It was announced last night that the pastor Fisher, of the American Methodist Church at Rome, has recently made his solemn abjuration, and has received baptism and the other sacraments of the Church. This pastor has entered into the fold of the Church in consequence of the recent appeal made to Protestants by His Holiness Leo XIII., in the late Encyclical beginning with the word *Praeclara*. This conversion, says a Catholic journal of Rome, is an encouragement for Catholics; they should continue their prayers for the conversion of all who are separated from the Church. It is evident that the cause of such separation is want of thought and examination of the Church's claims; when an American Methodist, who has come to Rome for the purpose of converting the Catholics of that city to Methodism, has the grace given him to become a Catholic, there is certainly no reason to despair of the conversion of any class or number of Protestants.—Roman Letter of Boston Pilot, July 14.

## THE DEADLY ENEMY OF BRITISH AND IRISH DEMOCRACY.

Michael Davitt's Severe Arraignment of the House of Lords.

Michael Davitt, in the course of a speech recently delivered in Leeds, Eng., made this severe arraignment of the House of Lords:—  
The boldest recital of the crimes committed against the Irish people by this assembly of plutocrats, Bishops and bigots, would take up more time than I am allowed to occupy in my speech. Suffice it to say, there is not a right or a privilege, religious, national, educational, municipal, which we enjoy in Ireland to-day, that has not had to be won in the teeth and the bigoted opposition of the House of Lords. There is not a troubled chapter in the checkered history of our country, and not a stain of blood upon its page, but can be laid at the doors of the House of Lords, through the malign influence it has exercised upon legislation from the days of Charles James Fox to those of William Ewart Gladstone.

But let me be just even to so hoary-headed a sinner as the House of Lords. All the members of that assembly are not British. The evil that has been done by the House of Lords must be shared by the Irish as well as the English and Scotch Peers. Ireland contributes her share to that assembly, not by the method of election, but through the action of the Peers themselves. One thing you must place to our credit. We send no Bishops there. No episcopal disciples go there from Ireland to show how narrow, how unjust, and how uncharitable they can be when they exercise their privilege of making laws for their fellow Christians.

Lecky tells you that in the eighteenth century the majority of Irish titles are historically connected with memories, not of honor, but of shame. The descendants of men who sold their country, or sold their principles, or did something equally disgraceful, are privileged to join the country by the British citizens, British out to you, British citizens, British workmen, how many rights you shall enjoy, and how much protection you shall have under a Legislature supposed to be popular and democratic. Gentlemen, this Westminster wing of the Carlton Club, this House of Irish and British landlords, is the deadly enemy alike of British and Irish democracy, and the time has come when you and we must throw down—the gage of battle, and we must pursue it to the bitter end.

What is the plain issue put before the country by the Conference of to-day? It resolves itself into this question: whether the House of Commons or the House of Lords shall rule the political destinies of forty millions of British and Irish subjects. At present five hundred titled individuals, representing no interest but their own, elected by no constituency, arrogate to themselves the right to say what shall not be done in this world to-day, enjoying constitutional governing where this principle of hereditary legislation is allowed. Your colonies where your countrymen and mine have formed governments and drafted constitutions have allowed no place in such constitutions for hereditary peers or titled bishops; and the time has come when we here in Great Britain and Ireland must follow the splendid example set to us by our countrymen throughout your Empire.

Ladies and gentlemen, there is no situation to-day, which you and I have got to assault and storm, and I predict that before this great movement comes to an end, this power, now wielded by this insolent representative of the hereditary Chamber, will be swept away for ever.

## A Smelling Committee.

The following plank is found in the platform of the A. P. A. of Williamsport, Pa.:

"We are in favor of a law requiring all parochial schools, houses of the Good Shepherds, nunneries, convents and monasteries, to be open for public inspection, the same as Protestant institutions."

We are not aware that Protestant institutions are any more open to public inspection than Catholic institutions are, or that there is any law other than that of courtesy in reference to the matter. If such a law exists, it should not discriminate. If the A. P. A. insist on a law of the kind indicated we would respectfully offer an amendment to it to the effect that the A. P. A. and other secret societies should also be open to public inspection the same as Catholic and Protestant institutions and that they be required to reveal their secret oaths, sign, and passwords. If a law must be enacted authorizing a smelling committee, we insist that it be required to go where its members will be under the necessity of holding their noses.—Catholic Times.

St. Genevieve was only a poor peasant girl, but Christ dwelt in her heart. She was agonized with the Spirit and with power she went about doing good and God was with her.

### Pale Faces

Show Depleted Blood, poor nourishment, everything bad. They are signs of Anemia.



### Scott's Emulsion

the Cream of Cod-Liver Oil, with hypophosphites, enriches the blood, purifies the skin, cures Anemia, builds up the system. Physicians, the world over, endorse it.

Do not be deceived by Substitutes!



### The Danger of Milk.

Are you giving your baby cow's milk or any food requiring cow's milk in preparation? Any doctor will tell you that the worst forms of tubercular disease are conveyed through the medium of cow's milk. In this connection

### Nestlé's Food

is invaluable, as with the addition of water only it is a safe and entire diet for infants.

A large sample and our book "The Baby" sent on application.

Thos. Laming & Co., 25 St. Peter St. Montreal.

C. M. B. A.

Resolutions of Condolence, etc., engrossed for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. COLLINS, Box 356, Guelph, Ont.

## TEACHERS WANTED.

WANTED TEACHER FOR SCHOOL, Township of Mars, Male or female, holding second or third class certificate. Apply to committee at COLLEGE ST. EAST, Sec. Treas. Rathbun P. O., Ont. 24-2.

## C. M. B. A. DELEGATES' BADGES

Which create one previous to the St. John Convention. Orders already being received from over 40 Branches. Furnished in a handsome Satin-lined Leatherette Case. Price \$1.00. Apply to committee at COLLEGE ST. EAST, Montreal, P. Q.

## TEACHERS WANTED.

FEMALE TEACHER FOR THE THIRD Department Catholic Separate School, Allmont. Applications received up to 15th of August. Duties to commence Sept. 1st. No holidays. Applicants to state salary wanted. Apply to JOHN O'REILLY, Secretary. 22-3.

## BY POSTING A CARD TO

Robinson & Johnson, Ontario Business College, Belleville, Ont.

## YOU WILL RECEIVE

The 28th Annual Catalogue, 169 pages, handsomely illustrated and other interesting matter.

## Irish Benevolent Society ANNUAL PICNIC AT PORT STANLEY

TUESDAY, AUG. 7.

Sports, games and dancing for which cash prizes will be given.

By permission of the officers, the 7th Fusiliers Band and String Band will be in attendance.

Fare (the extra charge being in aid of the benefit fund of the society) 35 cents.

The 7th Fusiliers Band will go out on steamer "Joe Milton." Pleasure boats can be hired at the boat house opposite the station.

Committee: T. H. Smallman, D. Regan, J. W. Little, John Lehart, J. W. Poock, W. J. Reid, S. Meredith, G. G. H. Sippi, A. Rivard, S. P. Graydon, A. J. O'Meara, John Lewis, Dr. G. Davis, M. F. O'Meara, J. Collins, A. D. Huff, J. McGeer, Q. C. W. H. Brastle, P. Cook, J. Denny, W. H. Brophy, W. C. Fitzgerald, R. M. C. Toth.

Trains leave London, 9, 10, 10:30 a. m., 1:30, 2:30, 3:30 p. m. Leave St. Thomas, 9:25, 10:25 a. m., 1:35, 2:35, 3:35 p. m. Returning leave Port Stanley at 1:30, 6, 7:30, 8:30, 9:30 and 10 p. m. Trains will stop at all stations on the L. E. & D. R. R. A cordial invitation is extended to all along the line.

The public cordially invited.

J. W. MITCHELL, M. D., JOHN M. DALY, President. Secretary.