

# The Protestant

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no. 81

VOL. I.

AUGUST, 1892.

No. 7.

## The Protestant

IS PUBLISHED MONTHLY.

Yearly Subscriptions	50c.
5 Copies	\$2 00
12 "	4 00

Communications for publication require the signature of the sender, not necessarily for the public, but as a guarantee of good faith.

Address—

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TORONTO, AUGUST, 1892.

WE are sorry to be so late, but there has been a change made in the printing office since our last issue, and it has very much hindered the getting out of this issue, but machinery and all the preparation for rapid execution of work are about completed, so that we hope there will be no delay in the future on that account.

WE are glad to announce that we have arranged with Rev. J. Branston, a minister in good standing in the Methodist Church, U. S. A., to give his entire time to the advancement of our educational work and extending the circulation of **THE PROTESTANT**. He will be glad to render assistance to any of the Protestant ministers in the localities where he may be for the time being, by preaching on the Sabbath, or at any meetings being held. He has occupied several of the pulpits with great acceptability in this city. Any brother need not hesitate to give Bro. Branston the right hand of fellowship or to ask him to take his pulpit, as we would not certainly recommend him to the confidence of the Canadian public without knowing his standing. We bespeak for him a hearty welcome, as he is heart and soul in earnest in helping to rescue Protestant girls from the snare and deception of convent schools. We hope by this arrangement to have more time for editorial work on our paper. We do want the Protestant public generally to take our monthly, pay for it, and read it. Do not say you take so many papers now that you cannot increase the number, try it one year, only fifty cents. It is an investment that will pay. If you read it carefully for one year and pay for it and say you have not received value for your money, we will send it the second year gratis. Show that your Protestant principles are worth at least fifty cents by becoming a subscriber and by doing so promptly and cheerfully.

Some have spoken as though we were saying too much about our Toronto school in our paper; that it is used as an advertising medium for its interest. We did not know that it was a secret to anyone that our publishing **THE PROTESTANT** was really to give important information on the question of Romish aggression in Convent schools. We were not aware how little

this subject was understood by the public till we commenced our Toronto work. In the great activity of our day, when so much energy and so much application must be made in almost every branch of human industry to give success to the struggling masses, there is but little time for general reading. We live in an age of organizations in the Church and out of it. If we are religiously inclined we have plenty of demand on our spare moments there. If more secular in our habits, then other associations are usually sought, so that, as a rule, in city, town or country, we are too busy to give attention to the influences that are either building up or destroying the moral strength of our land, only as we are instructed by the churches that we are interested in.

We do not see the more secret operations of a system that is seeking to supplant the free institutions of this country and overthrow our educational system, that has accomplished so much in lifting the people of this western continent from an illiterate condition to stand equal to any of the countries of Europe, although with such a limited history.

Romanism, if it had the power, would wipe out at one stroke all these fountains of knowledge, and in its stead would lead the people back to the dark ages, commanding and compelling the acceptance of the lying dogmas of the church, which is full of marvels and miracles that have never happened but which must be accepted as Gospel truth, and bow down to the shrines and images that are placed before them. That mind which is destined by God to look up to the infinite, is brought down to grovel in the depths of ignorance and superstition. Is this language too strong? then we appeal to history to prove the influence of Romanism on the race where she can carry out her ambitions. It is no secret that where this church holds sway there is no liberty of thought or action, but all matters must be directed by the authorities of this soul debasing system.

These are the would-be educators of Protestant's daughters, in fact are the educators of large numbers. We write this to the disgrace of those who will, in this enlightened day and age, still hand over those that God has given into their care to such dangerous influences. Parents may not abuse their children by unreasonable severity. If they do the law steps in and punishes any cruelty practised on children, even of their own parents, and very properly so, but the higher interests, the spiritual, may be sacrificed and no one apparently seeks to prevent the destiny of these young souls that are eternal from being destroyed on account of the cupidity or indifference of the parents. We have come to a time when every Protestant should read and know the extent of these associations in our land. Our heart sickens at the almost constant recital of cases that have come under our notice of persons who are willing, on account of the assurances of the sisters that they would not seek to change the religious convictions of those placed in their care, but have commenced and continued their effort to lead them to Romanism as soon as given over to them, notwithstanding all their pledges to the contrary. As a very natural result, very large numbers of these young girls embrace the Roman Catholic faith and then the parents commence their bitter experience of knowing what it is when too late, to have their children estranged from them in their religious conviction.

tions. If some who are so easily duped into this criminal course against the interest of their children could listen as we have done to the heartbroken lamentations of Protestants over their past folly, it might wake up those whose sentimentalism is too strong for their judgment. We hardly know what argument can be used that is sufficient to arouse those whose ears are closed to the truth. Who are in too deep a slumber to be aroused to consciousness by any effort that can be made to save their offspring from drifting into the miasmatic pool of Romanism.

#### ENTERING THE SISTERHOOD.

THE chapel of Loretto Abbey was thronged very recently when the ceremony of the reception of the religious habit by six young ladies was conducted by Rev. Father Rooney, V. G., assisted by Rev. Father Gilroy of Stratford. Mass was celebrated by Rev. Father Campbell, and among those in the chancel were Fathers Cassidy, Walsh and Coyne of Toronto and O'Sullivan of Montpelier, Vermont. Rev. Father Ryan preached an eloquent and touching sermon.

The young ladies were Miss Annie McDermott of Orillia, in religion Sister Mary Thecla; Miss Agness Mitchell of Toronto, Sister Mary Xatoria; Miss Kate Donnelly of Orillia, Sister Mary Bernard; Miss Mamie McKenna of New York, Sister Mary Ethelrida; Miss Teresa O'Gorman of Eganville, Sister Mary Radagona, and Miss Ellen Connolly of Hamilton, Sister Mary Delecta.

It is with sadness that we read the above, and realize that six young lives given by God for Christian activity and usefulness have gone into exile. It is true no doubt it was given voluntary on their part, but none the less sad, that owing to the associations that surrounded them with the show of sincerity and a form of religious ceremony without knowing the import and consequences of the step they have taken, have consented to consign themselves to a monastic life. If it was a place of pure influences and Christian character building, there would be some compensation for such a sacrifice, but to believe that in their new relations having lost not only their family and given names, but their actual personal control over their own lives and persons and are entirely subject to the authorities of a church, some of whose bishops and priests are known from reliable authority to be notoriously immoral men. Whose history in dealing with those under their power in the past is a record of the darkest deeds that any history records, to believe that without any fear of the public knowledge and gaze to restrain them from carrying out their depraved desires, (for their is nothing more clear than that they know nothing of the love of a suffering Christ) with no one to relieve them in their hour of peril, shut in from all protection of those whose hearts are saddened but cannot follow them through the barred doors to their prisoned homes from whence there is no escape. The felon only has to serve out his allotted time to the satisfaction of justice, and then he enjoys freedom again, nor may he suffer unduly during that period, but these deluded young girls without a stain upon their character; may be lured into the monastery by the craft and cunning of the Roman Catholic Sisters for their money or the servitude of their persons. And, because of this almost resistless influence exerted on them and consent being obtained, they must ever after sigh for the liberty lost and with years of bitter regret and weeping endure untold agony without one ray of hope to cheer their monastic cell. That our Protestant press should lend countenance to such a barbarous custom seems terrible. That the law of a professedly Protestant land should allow such a cruel system to exist in our midst seems too painful to be true. If our prisons must be open to inspection so that the murderer who escapes the gallows and any other criminal who enters our penal institutions may not be unkindly treated, is there no voice to be uplifted, no arm to be stretched out to

save the poor deluded girls, many of them born to Protestantism but because of the lack of knowledge and judgment of their parents or guardians are lured from them into these death traps, that Romanism is permitted to build under the very shadow of our churches in this bible land. Do we not hear the cry of these helpless ones. If not, we may heed the voice of an angry God, arousing us to the consequences of indifference if we are not moved by their sufferings.

There is one who will we believe avenge their wrongs. We suppose some of our readers will think us too severe possibly in what we have written. We do not want to be. But let the doors be open of these establishments, and inspection be had, and those who wish let them have their liberty. We are glad to know that recently petitions were rolled into the House of Commons in England, by the hundreds of thousands praying for the unbarring of the monastic prison doors. That light and hope may come though even late to those blighted young lives, that they may breathe once more free air and enjoy the liberty for which they have sighed. It is hard indeed, that for the one mistake of listening to the deceptive and alluring ones to whom they have been committed by foolish parent or guardians to wear the shackles that are more galling than ever the bondage of the African slave. That cost the lives of hundreds of thousands of the neighboring republic to liberate, before they would listen to the cry of the helpless and break the chains that bound them to their life of servitude.

We called a day or two ago by request of a friend to see a lady who has her daughters in a convent for over two years, professedly a Protestant, and is aware of the existence of our school. We take them as low as the convents do, and do not limit the instructions to Roman Catholic books, but give them a thorough course on the public school lines, and as a proof of what we say, a number of our students passed successfully examinations admitting them into the Collegiate Institute. With our extended room and excellent opportunities, our school should increase rapidly. We give a general invitation to all interested in this work to visit our Academy and judge for themselves.

If this work of rescuing the bright young minds that are to influence succeeding generations would take as strong a hold on the public sympathy generally, or even on the religious people of this country, as the act of two men that have been blessed with an unusually strong physique, without even the excuse of a quarrel or grudge against each other, commence the work of pounding and defacing each other, then this mighty rescue work would not have to languish for want of interest or financial assistance. It would not be left to over-burden one or two heads to carry it on, and whilst the fight between the pugilists could command over three columns of a daily, the lifting up of these little ones into the light from the gloomy path of worse than heathen idol worship (Romanism) can only get the space, as a rule, that would be paid for as an advertisement. We greatly regret to see the willingness of our secular press to educate public sentiment so readily on a subject that was far more suitable for the sixteenth than the nineteenth century. We do not forget the many good things that the secular press is doing, still there is a very much higher and nobler work, to our mind, for those whose intelligence gives them the opportunity of moulding public sentiment. Fighting dogs and fighting men should, in our judgment, be imprisoned for the safety, (in more ways than one,) of the general public.

#### TO THE READERS OF THE PROTESTANT:—

WILL you please try and secure one subscriber for our paper. Do so this week if possible. You will make it a better paper if you help us in this matter.

WILL the readers of THE PROTESTANT kindly tell their friends of the change of our location and address, as so many seem not to have heard of the change made, but when they visit us are delighted to know that we have secured such desirable premises, so fully adapted to our requirements in carrying on this grand work of rescue from Romanism, of those young girls who otherwise are almost sure to be destroyed by this false system.

Our Academy at 106 Yorkville Ave, Toronto, has opened for the third year with a fair attendance, but could be greatly increased if Protestants would only feel the interest that they ought, our premises would be altogether too small to accommodate those that would apply. Wake up my Protestant brother and Protestant sister and lend an active hand to extend our work, and save those who are being taken from us.

#### FRENCH SERVICE AT WAUBAUSHENE

(From *The Orillia Packet*, July 29th, 1892.)

EDITOR OF *The Packet*, SIR,—As my last note in your valuable paper has considerably moved the Protestant population of these parts, it encourages me to keep before the public a case which strikes me more and more as one having no parallel in the history of missions. For what purpose all these preachings about missions and French evangelization, and those earnest appeals for funds towards that great end, since apparently there is no real desire in the hearts of Protestants in this part of our land of having the good news proclaimed to our nearest neighbors, our French Roman Catholic brethren? Shall we say that it is not mockery to speak of missionary enterprise when we consider how Mr. Savignac, a French pastor among us, has been treated since he came in our midst? Having a pretty accurate knowledge of his reception at Penetanguishene I can say that he was actually denied the Protestant pulpit there. Then thinking that he might yet find Protestants who would give him admittance in the house of God to make known to his fellow-countrymen in their own language the infinite love of the Lord Jesus Christ for them, he resorted to Waubaushe. And there he meets the same difficulty, and that is the weakness on the part of Christians in considering first their worldly interests and that of their master next. The great cry of to-day is the same as of old, "this our craft is in danger to be set at naught. Great is Diana of the Ephesians." Alas, it seems to me that the disciples of Calvin, John Knox, Wycliffe and Wesley in this part of Ontario have buried their courage in the ashes of the heroes who have so nobly died for the faith. Shall we Christians of the nineteenth century, we Protestants of to-day—shall we cower before the enemy? Shall we in this Christian province fear the Roman Catholic hierarchy? Mr. Editor, I must refrain from expressing all my thoughts, but this much I say, that though sad to see so many of us worshipping self-interest there are still those who would gladly take up Christ's banner and show their colors. Many Protestants in Waubaushe are grieved at the stand that Mr. Dodge has taken with regard to the French services there, which I myself bitterly deplore. I was thinking that Mr. Dodge had been spitefully deceived by wicked misrepresentations of Mr. Savignac's mission among his people and that he would as early as possible after his arrival have interviewed him to ascertain the measures he would adopt in the pursuit of his work, and with that information satisfy himself that he had no other motive than to enlighten his cruelly deceived friends of French origin on religious matters. This, however, has not yet taken place. Although many Catholics do not care to hear the word of God preached through fear of the priests, there are others who are thirsting for the truth, and the proof of this is to be found in the progress that has been made by Protestant preachers among them in the last fifty years. According to the latest statistics there are no less than 35,000 French-Canadian Protestants in Canada and in the United States. They are an intelligent and industrious people and numbers of them to-day are getting dissatisfied with the Roman system, which is getting more and more burdensome, and are becoming anxious to hear a voice crying in the wilderness that will prepare another way before them. We search in vain the pages of history to find a people so devoid of ambition not to try and improve their condition whether materially or spiritually. It seems to me that since many of them are thirsting for religious truths which they seek in vain in the Roman Church, it seems to me I say that if we are true to our principles, to our history, to the glorious heritage that has been left us by our ancestors, which is the religious liberty we enjoy and for which they split their blood, we must not stand still and let our enemies, the enemies of the Gospel, rob us of such a prize. Mr. Editor, I want to

be tolerant, I respect the convictions of other men, but fearing that French missionaries will shake the dust off their feet against us we must not fail to demonstrate our principle, our nationality and our banner while they are yet among us. Money and worldly comforts are very desirable, but I think I am right when I say that they should be considered secondary objects. "Seek he first the kingdom of God and His righteousness, and all these things shall be added unto you." Matthew 6th chapter, 33rd verse. I still hope that Mr. Dodge will as usual courteously respond to the wishes of the Protestant population of Waubaushe and thus encourage the spread of the Gospel.

I am, yours very respectfully,

AN ELDER OF THE CHURCH.

Midland, 20th July, 1892.

#### INSTRUCTIONS TO ALL TRUE CATHOLICS.

(Continued from July number.)

7. We call upon all lay Catholics having the means, education and acquaintance to become candidates for legislative offices, to sit in city councils or boards of aldermen, in State legislatures, Congress or the Senate. It is in these places that you do the most good for our holy cause, to reclaim this continent which was discovered by a Catholic for the true church. In these places you can do good work by securing offices for our faithful subjects, which is especially grateful to us, their salaries being fixed and known to us we know just how much money to demand of them for getting them the places and caring for their souls. In addition to this valuable aid, as members of law-making bodies, they can do great good by impeding or frustrating such legislation not approved by the holy church, and securing the larger appropriations for schools under the supervision of our worthy brothers and sisters, also by having young priests appointed as chaplains in the army and navy. The opportunities of serving our holy church in legislative bodies are numerous, hence this is urged upon you as worthy of serious consideration.

8. We have learned with regret and sorrow that there are some Catholics who are possessed with the insane idea that their children can get a better education in the Godless public schools than in the church schools. These insane apostates must be taught by their confessors that they cannot disobey the holy church with impunity. It is such Catholics who fancy they must join one of the dominant political parties, and vote with them, thus disobeying the bishop, who may have made arrangements for his vote to be cast for some friend of our church. In all such cases the confessor of such Catholics must deny to them the sacraments, and decree a severe penance, with liberal alms for the poor, which must be given to the confessor to be distributed as he may deem best.

With these general instructions, we give to our dear children of the United States this platform, in the hope that it may, in the words of the very Reverend Archbishop Ireland, at Baltimore, when he made his final appeal to that body of devoted subjects of our holy Father, gathered from all parts of this nation, arouse you to united and persistent action. He said:

"Go to your homes with the enthusiasm that you have shown here; spread it in every State in the Union, and say there is a new departure among Catholics in the United States. Tell them there is a new mission open for laymen. The long expected day has come when Catholic bishops, priests and laymen rise up and say, *Henceforth we will act as one man*, in accordance with our religion."

Animated by such sentiments, implicitly obeying the orders of your bishops, considering only in your political action the interests of our holy church, with undivided allegiance only to the holy father, a determination to die, if necessary, for our holy church and its supremacy, you can claim to be a true Catholic, worthy of a place in Heaven, when you die, with the vast host of saints and martyrs, who have gone before.

If we are successful in this movement, you will be numbered among those who aided in tearing this grand nation from the heretical government that had usurped it, and returning it again to the holy father, who will leave Rome and take up his residence here, in a land which God designed before the birth of mankind especially for the final home of our holy church, and to be ruled by him who fills the chair of St. Peter.

(TO BE CONTINUED.)

How long shall the work of kidnapping or luring young girls from Protestant homes go on in this city and country by the authorities of Romanism? And those who profess the love of Christ and active members of Protestant churches, fold their arms without even raising a cry much less giving their most determined effort to stop this wholesale work of purloining souls who would otherwise be instructed in the teachings of Christ.

### WHY DO NOT PROTESTANT MINISTERS PREACH AGAINST ROMISH THEOLOGY.

(BY REV. J. G. WHITE.)

SOME ministers preach and write controversial sermons on baptism, perseverance, apostacy, and other portions of speculative theology—often to the detriment of true piety among protestants—while they pass in profound silence, or with an occasional remark, the God-dishonoring and soul-damning dogmas of the Roman sect. Why do they not "Contend earnestly for the faith once delivered unto the saints?" Why do they not lift a warning voice against the abhorrent doctrines of auricular confession, transubstantiation, indulgences, purgatory, image worship, and kindred subjects? Why do they not warn parents of the folly and danger of sending their daughters to convents, when protestant schools are far superior to them? Why do they not expose the corruption and intolerance of the papacy? Why do they not warn Americans of the danger to civil and religious liberty from the influence of jesuits in our midst? Why do they not inform the people of the deep-laid, far-reaching plans of papists to subvert the institutions of this country? Why do they not expose the drunkenness, licentiousness, Sabbath desecration, and profanity, which are inseparably connected with the establishment of Romanism in every community? Why do they not impress more deeply upon the minds of the people the necessity for sustaining the system of American free schools with the Bible in them? Why do they not show from prophecy, history, and Providence, that the "signs of the times" indicate a great intellectual and moral conflict between truth and error, light and darkness, liberty and despotism, Christ and anti-Christ? When they see the sword coming, why do they not give the people warning? Do they know the facts, or, knowing them, are they indifferent as to the consequences.

WE must take part in the elections. Move in solid masses in every state against the party pledged to sustain the integrity of the public schools.—*Cardinal McCloskey.*

"The catechism alone is essential for the education of the people."—*Cardinal Antonelli.*

### THAT EXECRABLE BILL.

THE miscalled freedom of worship bill now devolves upon Gov. Flower the duty to decide whether the guarantee of freedom of worship, so carefully embodied in the Constitution shall be trampled out by a law in violation of its provisions, framed with an ingenuity peculiar to the most deadly and vindictive enemies of liberty of conscience that the state has known.

The first constitution of the state, adopted in 1777, contained the reasons for adopting the guarantee which has been preserved in successive constitutions.

"And whereas we are required by the benevolent principles of rational liberty, not only to expel civil tyranny, but also to guard against that spirit of oppression and intolerance which with the bigotry and ambition of weak and wicked priests and princes have scourged mankind; this convention further, in the name and by the authority of the good people of this state, do determine and declare that 'the free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever hereafter be allowed within this state to all mankind.'"

It would be idle to attempt to ignore the stain which the enactment of the Jesuit bill would fix upon the people of the state of New York in betraying, after a hundred and fifteen years, the right so secretly guarded and transmitted to us by our forefathers. The moral effect of such an act must extend

to the nation at large, whether it be attributed simply to mental or moral imbecility, or directly to fear or favor, or treachery and cowardice combined.

"Rights," says Mulford, "are slowly and only with toil and endeavor, enacted in laws and moulded in institutions. It is only with care and steadiness and tenacity of purpose that these qualities are forged, which are the security of freedom, and they are to be clinched and riveted to be strong for defense and against assault.

The state of New York is strictly bound by duty and honor to guard its infant wards during their detention in its charge from all attempts at proselytism and propagandism, so that on their enlargement having been taught no denominational dogmas, but simply the broad truths recognized by all christians, and by the christianity which is a part of the common law, they might exercise for themselves a free religious choice.

The governor, in considering the bill, will have time to remember some things which the legislature seems to have forgotten. He will not forget the syllabus (proposition 15) denounces as a false and monstrous error that every man is free to embrace and profess the religion he shall believe true; or that it is possible for men who have embraced any other than the Roman religion to find and obtain eternal salvation.

Let the various denominations imitate the Methodists in appointing representatives to be heard by the governor in opposition to the bill; let all citizens co-operate in such opposition with the National League for the Protection of American Institutions, of which Hon. Jno. Jay is chairman, having their office in the Morse Building, corner of Nassau and Beekman streets.—*New York Mail and Express.*

### EX-MONK PERCIVAL RELEASED.

Ex-Monk Percival, who was arrested a little over two weeks ago and sent to jail upon short notice for an alleged indecent offence without being defended or permitted to produce witnesses, was released a week ago upon a writ of habeas corpus procured by Attorney Shellenburg of this city. Rev. W. H. Stifer, pastor of the Eighteenth Street Baptist Church, and another gentleman became bondsmen for Percival's appearance at the recorder's court in the sum of \$500. The accused will probably be placed on trial early in September. When he first left the Detroit House of Correction he was a mental wreck owing to the worry he had sustained at being separated from his wife who is within a few weeks of becoming a mother; since his liberation, however, he has recovered himself to a great extent, although the constant threats levelled at him by his neighbors—most of whom are Romanists—of tarring and feathering both the man and his wife, still continue to give him anxiety.

Mr. Percival is preparing a statement of his life in the Franciscan monastery, his reasons for leaving it and his subsequent persecution. This statement will shortly appear in these columns.—*Patriotic American.*

### PATRIOTIC AND NON-PARTISAN.

A SPLENDID and patriotic movement is embodied in the American Patriotic League, recently organized in this city and chartered under the laws of congress. Its aim is to educate the youth of both sexes into earnest, intelligent and patriotic citizens.

The society is non-sectarian and non-partisan. It will sow the seeds of patriotism by a three years' course of reading and study, to be pursued after the Chautauqua plan by individuals and circles. A contribution of \$100 will constitute the contributor a life member. Among those interested in this patriotic work are Edward Everett Hale, of Boston, John Jay and Dorman B. Eaton, of this city; while such eminent

citizens as Bishop Coxe, of Western New York; Hon. Andrew D. White, Dr. Parkhurst and Dr. Josiah Strong have given it words of heartiest encouragement. An increase of patriotism in this country is needed. Partisanship is too rapidly usurping its place.—*New York Mail and Express.*

To rescue these little ones out of the grasp of that monster (the public school), of that popular idol, is our work.—*Bishop John Hennessy.*

"I FRANKLY confess that the catholics stand before the country as the enemies of the public schools."—*Father Phelan.*

"A RIPE knowledge of the catechism, minus Massachusetts education, is preferable to her education, minus the catechism."—*Cardinal Antonelli.*

A WRITER in one of our religious exchanges in speaking of the liquor traffic starts these pertinent questions

"Is it not true that the present mighty influence for evil of the traffic has been attained by legal prerogative? Is it not a legalized business? Are not our law makers placed and retained in position by the voice of a majority of our people? Do not God's people have equal voice with others, and is not their number sufficient if brought to bear on this question equal to turn the tide right against this wrong?" An affirmative answer is the only one that can properly be given to the above, and consequently the imperative duty of every Christian man to use all the influence within his power to uproot and annihilate the deadly curse.—*Buffalo Christian Advocate.*

THE Rev. Dr. James Stalker, the brilliant Scotch preacher and writer says in a recent sermon: "It is intolerable to think that our own noble Scottish population should forever lie sodden and stupefied, as it now does, beneath a curse like drunkenness; and events are rapidly maturing for a great change. The heathen world is opening everywhere to the influences of the gospel. And perhaps the most significant of all the signs of the times is the conviction which is spreading in many different sections of the community, that the average of Christian living is miserably below the standard of the New Testament, and that a far broader, manlier, more courageous and open eyed style of Christianity is both possible and necessary.

The drink evil, in its various phases, is the most blighting stupefying force that to-day dominates society. It has crept into the sacred precincts of the church of God and exerts a mighty influence in intimidating men in their political action, causing them to yield to the pressure of public opinion, regardless of the question of right or wrong. But as Dr. Stalker says, "Events are rapidly maturing for a great change." The demand for applied Christianity, in the truest, broadest sense, is unqualified. The day of compromises on moral issues is drawing to a close. Mr. Facing-both-ways is in his dotage and can no longer be entrusted with any great interest. His popularity is on the wane. Men of nerve and pluck and moral transparency and who will stand by principle though the heavens fall are the characters called for by our divine Leader.—*Buffalo Christian Advocate.*

THE Romanists of Manitoba want to be annexed to the United States because the wicked protestants of the former place won't consent to pay for teachers to inculcate the principles of treason in the breasts of British subjects. We don't want them, we have enough of that clique to put up with already. Send John Ireland to them and smooth them over with a "tolerari potest."

THE Irish Rome-rulers threaten that unless Gladstone attends to their measure first pop they will jump the track—the labor party swears by all that's holy that unless W. E. G. pushes their wants on top they'll snow him under. The Welshmen are raising post-mortem sulphur reservoir to get disestablishment considered while the canny Scot has two or three little personal matters that need immediate attention. Between the five stools the g. o. m. is booked for an early tumble that will invalidate him politically for the remainder of his life.

FARINI, one of the most accurate of historians, speaking of Rome under the rule of Pius VII said: There was no care for the cultivation of the people, no anxiety for public prosperity. Rome was a cess-pool of corruption, of exemptions, and of privileges; a clergy made up of fools and knaves; in power, the laity slaves; the treasury plundered by gangs of tax farmers and spies; all the business of the government consisted in prying into and punishing the notions, the expectations, and the imprudences of the liberals.

If Farini were alive and in Washington or New York just now he would probably make the same statement with stronger adjectives.

#### ABOVE THE LAW.

DUBLIN, Aug. 15.—Rev. Fr. Humphrey and others accused of riot at Tipperary during the recent elections, failed to appear before the magistrates to-day in answer to the summonses served upon them, and warrants were issued for their arrest.

We have had several editions of Mr. Humphreys in the United States and our judges have frequently not possessed sand enough to administer even a rebuke. This Irish priest who obeys no order but that of his master, the pope, will find a different state of affairs under the inflexible laws of Great Britain and Ireland.—*Patriotic American.*

#### THE CHURCH IN THE CITY.

A FEW days ago the Chicago *Times* contained an exhaustive article on the growth of the Christian churches of this city compared with that of the saloons and other demoralizing institutions. It is a startling exhibit. According to the *Times* figures all forms of badness is growing with alarming rapidity, while the churches are moving forward at a snail-like pace. No Christian can contemplate the fact without dismay. Indeed, no good citizen can remain indifferent. The city is the Gibraltar of our civilization. It is the centre of activity and influence. From it flow the currents which affect for good or ill the whole land. A moral city means a moral country. A bad city means demoralization throughout the villages and rural regions. There are hundreds of earnest, consecrated Christians in our city churches who are giving time and energy and dollars to help save the sin-cursed multitude. But there are other hundreds who are living in selfish indifference. With them religion consists in driving to church, sitting in a luxurious pew, and listening to operatic music and a moral essay on Sunday morning. They have no concern for the crowds which surge past the doors of the half-filled church. They know nothing of self-forgetting, self-sacrificing, hand to hand work for Christ.

We are glad that there is a decided awakening to the importance of maintaining churches in the down-town section of the great cities. The removal to fashionable up-town regions is little short of madness. The devil must not be permitted to monopolize the vicinities where the multitudes congregate. He must not be allowed to offer all the attractions. He must be antagonized where he lives.—*Epworth Herald.*

## AN ALMOST CHRISTIAN.

YOUR moral conduct is worthy of commendation. It is better to be honest than knavish, better to be chaste than impure, better to be honest than stingy, better to attend God's house than to squander your Sabbath in utter neglect of all religion. It is better to be near to the kingdom of Christ than to be in the "far country" of open and reckless sin. The fewer stains on your soul to be washed out, and the fewer bad habits to be given up, the better for you. Your religion is good as far as it goes, but it does not go far enough to save your soul. Fifteen fathoms of cable will not answer in twenty fathoms of water; that anchor does not touch bottom, and therefore cannot save the vessel. That superb ship "Windermere," that went ashore the other day in a storm on the Deal beach, had sailed prosperously for hundreds of miles; all that went for nothing as long as she did not reach her port, which was but a few miles away. An *almost Christian* in this world may be an utterly *lost sinner* in the next world! Except a man be born again, he cannot see the kingdom of God. Christ tells you that. Christ offers you full salvation on the simple conditions that you trust him, obey him, and follow him. You will doubtless acknowledge that you have never taken these decisive steps. Then my friend, if your Bible is true, what hope have you that you will be saved? If you are not in the ark, you are out in the deluge when it comes.—*Dr. Cuyler.*

DEMILL RESIDENTIAL ACADEMY, located at 106 Yorkville Ave, Toronto, Ont. Call and see us, tell your friends to come. We will be glad to see them.

## LOOK UP, LIFT UP.

Don't dwell much, to yourself or to others, on your misfortunes.

It shows that you are looking rather to second causes than to the one First Great Cause.

It is a selfish thing to do; for others, into whose ears you are pouring your doubts and lamentations, have misfortunes as well as you.

Perhaps your misfortunes are your own fault, even after you have had repeated and mortifying and bitter experiences; in which case your mind should turn not to your misfortunes, but to your own thoughtlessness, idleness, waywardness, wilfulness, foolishness, and sin; but even that is almost wasted time; for if your repentance is sincere, if your purposes are good, you had better turn at once to God for pardon and purity and comfort and help and salvation.

Try to diminish the sorrows of the world. Try to lighten the burdens of the Church. Try to send as little gloom and as much sunshine as possible through the home. If all seems hopeless and dark and drear outside, draw closer together within, and keep as good cheer as you can. If you are not dead yet; if you can have a roof and clothing and health; if you are not utterly destitute of friends, seeing you have God for your friend, keep up faith and hope and love.

Anyhow, heaven is just ahead. Join with Job: Though he slay me, yet will I trust in him. Tears will soon be wiped from off all faces. The sorrows of life will be overpast.

'Twill all be over soon. What a change from a hovel to heaven! The lowest down here may go highest there. No more rickety stairs to climb! No more haggard faces! No more staring hungry eyes! No more bare bodies, scantily covered with rags! No more scanty larder!

Take Christ's sweet words to your heart and home. "Your heavenly Father knoweth that ye have need of all these things." He is always present in your family circle. He prefers those who do not suffer his heavenly Father's will to his own mother

and brethren and sisters. You are partakers in his sufferings now; you shall share his glory hereafter.—*Christian Standard.*

Do you ask where the Residential Academy is? You will find it at 106 Yorkville Ave, Toronto, Ont. You will see what a fine building we have, as well as the beautiful and extensive grounds connected with it.

## A GIFT OF POWER WITHIN THE REACH OF ALL.

BULWER says, "It is not study alone that produces a writer, it is *intensity*." The same principle holds good in every sphere in life especially in that of religious activity. The most successful workers for Christ are not those who have the most comprehensive or complete knowledge of Christian truth but those whose convictions of duty are *intense*, whose love for Christ is supreme and all-absorbing, and whose devotion is enthusiastic. It is the man of warm, strong impulses, intelligently directed, with a well defined object in view, who makes an impression on his fellows and wins them to his side. The converted heathen understood intuitively the philosophy of impression when he wrote home to the missionary society to send them *men of hot hearts*. Those are the kind of men in demand today at home and abroad, men of warm sympathetic hearts, of stalwart faith, and a profound, inwrought conviction of obligation to God.

It is not knowledge alone that produces a successful soul-winner; it is intensity and fulness of soul life.—*Buffalo Christian Advocate.*

## CHARMING GIRLS.

The most charming woman in Queen Victoria's court, a few years ago, was one whose features were homely, and whose eyes were crossed. The secret of her attraction lay in certain perpetual bright freshness, in her dress, the turn of her mind, and her temper.

Jane Welsh Carlyle, when an old, sickly, ugly woman, could so charm men, that a stranger meeting her in a stage-coach followed her for miles, post haste, to return a parasol which she had dropped. The charm lay in her bright vacacity of manner, and the sympathy which shone through her keen features.

Margaret Fuller also possessed this magnetic sympathy, in spite of her enormous egotism. Men and women, the poor and rich, felt themselves drawn to open their hearts and pour their troubles to her. Yet Margaret was an exceptionally homely woman.

The popular belief among young girls is, that it is only a pretty face that will bring to them the admiration and love which they naturally crave.

No books, it is said, have a larger sale than those written that give rules for beauty, recipes to destroy fat or freckles, and to improve the skin or figure.

Now, no recipe will change the shape of a nose or the color of an eye. But any girl, by daily baths and wholesome food, and by breathing pure air, can render her complexion clear and soft. Her hair, nails, and teeth can be daintily kept. Her clothes, however cheap, can be fresh and becoming in color.

She can train her mind, even if of ordinary capacity, to be alert and earnest; and if she adds to these a sincere, kindly, sunny temper, she will win friends and love as surely as if all the fairies had brought her gifts at her birth. But it is of no use for a woman whose person is soiled and untidy, and whose temper is selfish and irritable at home, to hope to cheat anybody by putting on fine clothes and a smile for company. The thick, muddy skin, and a sour expression, will betray her.

"John," said an artist the other day to a Chinaman, who

was unwillingly acting as a model, "smile. If you don't look pleasant I'll not pay you."

"No use," grumbled the washerman. "If Chinaman feelee ugly all the time, he lookee ugly," which is as true of every other man and woman in the world as John Chinaman.

Hawthorne's weird fancy, that our secret weakness or sin should hang like a black veil over our faces between us and other men, is true in fact.—*Onward.*

#### THE GOOD TIME THAT MIGHT COME.

THE toiling farmer, though richly blessed with fertile soil, genial clime and abundant crops, work and worry and fret because they seem to make no progress to get anything ahead. The wage-earning millions work, worry and fret, because in the face of steady effort and fair pay they do not prosper, and these classes wonder why. Let the farmers and the laboring men seek the suppression of the liquor traffic, and a new and prosperous era will dawn upon them.

It is not low prices or high production that is bankrupting the farmers so much; it is the overflowing drain which the liquor traffic imposes.

It is not the low tariff or the high tariff that is oppressing the mechanic or burdening the laboring man. It is the saloon that steals the bread from the wife and children, and the saloon evils that lay such heavy taxes upon toiling citizens. If the millions of dollars spent upon rum were turned into the channels of legitimate trade to buy food and clothing for women and children, it would not only bless the home of the drinker's family, but save the family of many an honest business man from bankruptcy and want, and furnish remunerative work for the many millions of unemployed.

The money spent in one year for liquor in the United States is sufficient to buy a home with all needed home comforts for every American family; is sufficient to build a school-house in every township and educate every child white and black, rich and poor; is sufficient to enable every American laborer to live in comfort, without even an excuse to strike for higher wages or sue for shorter time.

Pity it is that men do not see this.—*Boston Daily Traveller.*

#### MAKE A BEGINNING.

A GOOD woman in Philadelphia twenty odd years ago asked two or three of her friends to join her in renting a little room where they could meet occasionally to drink a cup of tea and consult together how to help other women whose lot in the world was harder than their own.

Out of that little room has grown the stately New Century club, with its collateral guilds, classes and clubs of working women, which have helped and strengthened many thousands.

Many readers who live in inland towns are bewildered when they visit the cities by the great libraries, hospitals, associations for charity, education or mutual aid, and wish hopelessly they had the same helps to broader and higher life in their own homes.

Let them begin with a little effort, and persist in their good work. Some good will come from every attempt of this kind. The most firmly grounded institutions are those which grew out of poverty slowly, and were not built to order.—*Youth's Companion.*

#### A MOTHER'S ARGUMENT.

"THE most-to-be regretted act of my life," says a lieutenant-commander in the navy, "was a letter which I wrote home to my mother when about seventeen years of age. She always addressed her letters to me as 'My dear boy.' I felt at that

time I was a man, or very near it, and wrote saying that her constant addressing me as a 'boy' made me feel displeased.

"I received in reply a letter full of reproaches and tears. Among other things she said: 'You might grow to be as big as Goliath, as strong as Samson and as wise as Solomon: you might become ruler of a nation, or emperor of many nations, and the world might revere you and fear you; but to your devoted mother you would always appear, in memory, in your innocent, unpretentious, unself-conceited, unpampered babyhood. In those days when I washed and dressed and kissed and worshipped you, you were my idol. Now-a-days you are becoming a part of a gross world, by contact with it, and I cannot bow down to you and worship you. But if there is manhood and maternal love transmitted to you, you will understand that the highest compliment that mother love can pay you is to call you 'my dear boy.'"

We shall be thankful to those sending their names as subscribers, if they will write their names and Post-office address as plainly as possible, that there may be no mistake in sending the paper to them.

#### A PINCH OF SALT.

BY ANNA BREATH.

A PINCH of salt seems of very small consequence, yet, like many other things of apparently no account, it has a most important place in the world.

Animals, cows especially, have been known to die for the want of it, and if it is denied to sheep the quality of the wool is affected by the lack. Some farmers are in the habit of keeping salt in a safe nook within reach of their cattle, for they will not eat more than is good for them.

Perhaps you think you could dispense with it on the table. Try some oatmeal cooked without it or neglect to add it to your eggs, and remember ham, bacon and corned beef would be dropped from our bills of fare, and there would be no nice brown codfish balls for Sunday morning breakfast.

No fish balls and no salt herring means distress and want to hundreds of families all over. If there were no salt to preserve the catch, there would be no employment for all the hardy fishermen who earn a support from the waves for their wives and little children, for the small quantity of fresh fish consumed would busy very few.

Salt is so necessary to our health and comfort, even to our very existence, that the world is well supplied with it, and the mining and purifying it occupies many people.

This strange old ball of matter on which we live, age after age swinging on its way through space, furnishes directly or indirectly all that her children need, but salt she gives like coal; it is to be had for the labor of getting it. There are two ways in which it is coaxed from kind old Mother Nature's hoard, from the earth and from the sea. Rock salt is in solid masses, but mixed with impurities; sometimes it is white or gray, and occasionally red, violet or striped. There is a hill of it in Spain about five hundred feet high, and a whole island in the Persian gulf is formed of it.

That great river, the Indus, which waters the Punjab district in the north-western part of Hindustan, forces its way through hills of salt which forms overhanging cliffs a hundred feet high, and in Poland there are great mines, some of the workings of which are seven hundred and forty feet deep, the salt at the greatest depth being the purest. Here alone fourteen hundred men are employed, and often they have to blast out the salt with gunpowder. For hundreds of years this mine has been worked, and may be worked for hundreds more. Salt is so plentiful in Arabia that they can build houses from the slabs. In this country, on a damp day, when General Humidity has command, I fear we should find our salt houses

melting down over our heads, but the climate of Arabia is so dry there is no trouble on that score. There is a town in England called Saline in the time of the old Romans, now known as Norwich, which is famous for its salt.

In the centre of the place flowing from a depth of two hundred feet, are brine springs which yield 115,000 tons every year. This sounds like an enormous quantity, but we must remember that fifty pounds is the average amount consumed by each person in the United States every year: that is, the immense quantities used in every way throughout the country allows fifty pounds to each person.

These brine wells are supposed to be formed from water courses underground overflowing the beds of rock salt. The liquid is pumped of into reservoirs and then into pans; if we may call by that name big basins sixty five feet long and twenty-five broad, larger than the ground floor of a large city house. In these places the brine is heated and the water passes off in moisture while the salt crystals are left behind. In some parts of the world around the equator where the sun beats down with pitiless heat, the sea water is evaporated in pits dug on the shore for the purpose. Old Sol sucks up the water and leaves behind the glistening crystals, and in New England the same method is familiar and successful. In cold countries, which the sun only touches with its slanting beams, Jack Frost is called upon instead. In Sweden and Russia the sea water is frozen in large reservoirs, the ice which forms is nearly pure, and after it is removed the remaining water is frozen again, and after continuing this process the very salty water remaining is boiled down to make fine salt.

In addition to the uses made of this mineral already mentioned, tons of it are made into soda in different forms. In the city of Glasgow alone five hundred tons are weekly decomposed for this purpose, and all over the world by chemical change this alkali is produced from salt, and it enters largely into the manufacture of glass.—*Observer.*

#### DISCIPLINE.

A RUSSIAN officer in command of a company of athletes, numbering sixty seven men, ordered them to swim across the Volga in a place where the river is over one and a half versts wide, with two officers at the head and one in the rear. The whole company acquitted themselves creditably. The feat was performed toward the evening. When the swimmers had made a third of the distance a steamer was noticed coming on them at full speed. The officer at the head of the company ordered, "halt with faces upward!" and was obeyed as promptly as if on the parade grounds. The company waited till the steamer passed, and then proceeded till they reached the opposite shore. Their swim back was performed without interruption.—*Ex.*

#### HOW THE APOSTLES DIED.

Simon was crucified.

John died a natural death.

Matthew was killed by a halbert.

Thaddeus was cruelly put to death.

Paul was beheaded by order of Nimon.

Judas Iscariot fell and his bowels gushed out.

Phillip, was bound and hanged against a pillar.

James the Great was beheaded by order of Herod, of Jerusalem.

Bartholemew was flayed to death by order of a barbarous king.

Peter was crucified at Rome, and at his own request with his head downward.

James the less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.

Thomas, while at prayer, was shot by a shower of lances, and afterwards run through the body with a lance.

The manner of Matthias death is uncertain. One says he was stoned, then beheaded; another says he was crucified.

Andrew was crucified by being bound to a cross with cords, on which he hung two days, exhorting the people until he expired.

## Demill Residential Academy,

106 YORKVILLE AVE., TORONTO, ONT., CANADA.

A home and school for girls from 5 to 15 years of age under Protestant Christian influences, commodious premises, healthy locality, and efficient staff of teachers.

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REV. A. B. DEMILL,

106 Yorkville Avenue, Toronto, Ont. Canada.

P. S.—Students admitted at any time during the school term.

THE TORONTO PUBLIC SCHOOL BOARD.

INSPECTOR'S DEPARTMENT.

TORONTO, May 20th, 1892.

DEAR MR. DEMILL,

I am very much pleased with the last issue of your paper. It is thoroughly sound in its principles, and I hope you may receive the support you deserve, not only in the publication of your admirable paper, but in the noble work you are doing for Protestantism and your country in conducting, at so great a sacrifice, your school for young girls whose parents wish for them a Christian home, careful teaching, and thorough training in the accomplishments and virtues of true womanhood. I am sure that the public would co-operate with you, financially and otherwise if they were acquainted with your work.

Yours cordially,

JAMES L. HUGHES,

Inspector.

We clip from the Toronto Daily Empire, of June 14th, a notice of the resolution passed by the Toronto Methodist Conference endorsing and recommending our Toronto Protestant Academy. The Bay of Quinte Conference also gave expression of interest in the work in a similar way.

#### Wanted—A Protestant Home.

Rev. A. B. Demill, of the Beverley Street Protestant Academy, was introduced to the conference, and addressed the ministers on the importance of such an institution as that which he presided over. He said that there was no place where a child could be placed and educated in Protestant doctrines. There were 13 convents in Toronto, and he had heard it stated that out of the 200 pupils at one of these convents only 18 were Roman Catholics. The institutions were great recruiting grounds for the Roman Catholic church, and it was high time Methodists were awaking to the fact.

This resolution on the subject was carried: "That, having heard the statements made by the Rev. A. B. Demill regarding the school established for the education and guardianship of young girls of Protestant parentage who are in danger of being placed in convents and other Romish schools and thus lost to Protestantism, we desire, as a conference, to express our deepest sympathy with his work and our recognition of its great importance, and shall have pleasure in commending and furthering his efforts as opportunity is given."

DONATIONS kindly requested to help us extend our room for students.

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