cans—the first possible moment, and return the clipping if you can't use it.

The fact that some few ministers have spoken "easy" words about Infidel Ingersoll's death, is only another startling development of "The Signs of the Times" showing how rapidly the "Falling Away" is progressing even in the Church. (See 2 Thees. 23.) All clergymen who speak "easy" of the notorious Infidel are either unconverted men, themselves, unbelievers, backsliders, or semi sgnostic tools of the Devil. (See Rev. 3:15, 16.)

Mark my words, and don't forget it either.

the notorious Infidel are either unconverted men, the melves, unbelievers, backsliders, or semi agnostic tools of the Devil. (See Rev. 3:15, 16.)

Mark my words, and don't forget it either, nor hide it from the public!

Surely we have come to a nice pass, when the New England clergymen apologize in "pretty talk" for the diabolical outrages of ravishing demon men upon helpless women; and when the newspapers would apparently fain applaud and sympathize with them, and also have nothing but praise and apology, for a most notorious, blatant and blasphemous Infidel.

"O Tempora! O Mores!"

All true ambassadors for Christ Almighty, and theologians of the whole "Word of God," and who are also faithful and constant communicants in the true Church of God, positively know, and will tell you that the proper description and spiritual photograph of Ingersoll, is given in God's Infallible and Inspired Words, "And no marvel, for Satan himself is transformed into an angel of light," (2 Cor. 11:14.)

All his natural goodness, and pleasantness in his family and home, you will see in any well regulated barn yard! Where behold the cow licking her calf, and the mare foundling her colt, the sow feeding her little pigs, the hen gathering her little pigs, and from the Hand of God; but it is only natural goodness, and natural affection, which all created things possess, both animal and human; and it may be called barn yard goodness and barn yard affection. All very good, so far as it goes! But to save the immortal soul of man, (and "It is written,"—" the spirit of the beast goeth downward "Ecc. 3:21)—a human being must indeed have and possess in abundance, something more than harn yard goodness, and natural affection! They must have something more than harn yard goodness, and harn yard affection! They must have something more than harn yard goodness, and harn yard affection and hard harn faith. Amen. And because Ingersoll gave exhibi

and trail, like the glistening sine of a great snake!

And all so called ministers of Christ's one and only Gospel, who fail to say Amen, to the above, are the self-confessed followers of this notorious and blasphemous Infidel; or unbelievers in "The Word of God," or semi agnostics, or sycophantic hypocrites, who have no call nor business, in any true Christian pulpit' Amen.

For how can any man preach the Gospel, who does not believe in the inspiration and infallibility of the Holy Bible, which is the Word of God; now in the Divinity of Christ Almighty?

Word of God; now in the Divinity of Christ Almighty?

And that there are these miserable men, calling themselves ministers of the Gospel, and yet denying "The Word of God," and fraternizing and hob-nobbing with a notorious and blasphemous Infidel: and then eulogizing him after death with all such error and buncombe, is by no means, as you write, "a gratifying evidence "of anything at all; that is good or desirable; but it is the most sure, fearful, and lamentable sign that the prophecy or Scrip'ure, is being certainly fulfilled, with unerring precision: in that the prophesied "Falling Away" (2, Thess. 2 3.) has been making, and is making the most rapid and awful strides toward the culmination and revelation of Antichrist, as foretold in the Divine Words in 1. John, 2:18., and also in 2 Thess. 2 8 as follows: "And then shall that wicked be revealed; whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming!" (2, Thess. 2:3) And all these apologists for the Infidel In-

with the spirit of his mouth, and the spirit of the brightness of his coming [" (2, Thess. 2:3)]

And all these apologists for the Infidel Ingersoll, and all these ministers who take sides with him, and who "speak easy" about his blasphemous infidelity, are both types of this self-same AntiChrist, and also forerunners and foretellers of his speedy adventing direct and absolute accordance with the divine prophecies of "The Word of God." For we wrestle not against flesh and blood, but against principalities, against powers.

in direct and absolute accordance with the divine prophecies of "The Word of God."

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Eph. 6:12.)

Mark well the words,—"spiritual wickedness in high places." And in this connection put, and think of, sli these unbelieving ministers, and others, who take sides.with, and apologize for, this late unfortunate man, and notorious infield in question, in the same place as the above described. "spiritual wickedness in high places."

I tremble at the thought of the indescribably learful Biblical fate and prophesied doom of this deceased infiel! Just think of thousands of homes and families, wherein he wrought unutterable spiritual devastation, and eternal death, and that which is worse! Even the "Second Death," and all that it means. (See, Rev. 2:11., Rev. 20: 14, 15., Rav. 21; 8.)

Think of the many hundreds of poor, weak, and sin distressed, and devil-ridden mortals, he hurried into everlasting doom, by the act of suicide, as the result of his blasphemous lecture on this fearful subject.

It can be proven by the whole "Word of God," that there is no hope for a suicide! O' Miserabile dictu!"

And the New York papers frequently reported the significant and dreafful fact, that in the pockets of many suicides, were found copies of Ingersoll's lecture upon this subject! The inference is self evident!

Now, it is not only indicative of awful unbelief, for any one to say, that no one knows what the future of this blasphemous and soul destroying infidel is, and will be? But it is also positively wicked for any one to say so, in the horrible light of the infidel life and infidel work, of this poor devil deceived, and devil-used man! Because the Holy Bible which is "The Word of God" (Rev. 19 3), as surely as that Christ Almighty is Jehovah, distinctly, clearly, and unmistakably points out, warns, and prophesies what, the end, future, judgment, and

pent, and call thus upon the Lord, then the above test from Revela-tion, as well as many others, clearly, dis-tinctly, and certainly define and pronounce

tion, as well as many others, clearly, distinctly, and certainly define and pronounce his irrevocable dom!

Then, too, there is a probability, that in all his blasphemy, public and private, he may have committed the "unpardonable sin," which is blasphemy against the Holy Ghost. (See Matt. 12:31. Mark 3:28. Luke 12:10. etc.)

The very most that can possibly be truthfully said of this unhappy infidel is, that if in the last moments of conscious life, he did in his heart truly repent, and call unon the Lord for mercy, forgiveness and salvation, that in such case, God heard and answered him, as He did the dying thief: but that, otherwise, his soul is as surely lest foreverwith all the indescribably fearful meaning of the word Lost! as revealed in "The Word of God"— as that the Holy Bible is indeed God's inspired and Infallible Word! And all else to the contrary notwithstanding! Amen.

And it is both the business and bounden duty of all faithful ministers of the Gospel, to tell and warn all men of these Biblical and divine facts; because we owe it to God to rebuke sin, and to lay bare, and make nasked the deceiving masks and machinarions of satan, whereby he would tempt and allure other unstable souls, to follow this bad man's footsteps!

And as to whether he did really repent, or

the deceiving masks and machinations of satan, wherely he would tempt and allure other unstable souls, to follow this bad man's footsteps!

And as to whether he did really repent, or not, we have only the slightest shadow of a hope, which is to be found from the reported change in his views, about the manner of his taking off.

The papers report, that he formerly wished for a slow death, and that he might have prolonged consciousness, so as to tell his friends how he felt; but that latterly he expressed the change, of desiring a quick and painless death.

So, as "drowning men catch at a straw," we may perhaps, entertain the shadow of a forlorn hope, that in the few fleeting momen's of his last and passing consciousness, he changed his mind toward God, and that he did truly repent, and call upon the Lord for mercy and salvation! But to tell the solemn truth, and to give the necessary admonition to all unbelievers and sinners, the probability and possibility of this change of mind toward God, and that he did thus repent, is very slim and slight indeed. We have no proof nor evidence of it.

And we owe a greater debt of duty and responsibility to the living than to the dead. Finally, Mr. Editor, I would give you, and all Editors of secular papers, a word of advice, which is expressed in the old saying;: "Let the Editors of secular newspapers stick strictly to their own professional business of editing a secular paper; and not venture upon writing theological disquisitions at all; remembering that "fools rush in, where angels lear to tread;" and that if you do want such matter in your paper, which is desirable in all papers, "then call upon some true and faithful minister of the Gospel, or ambassador for Christ, to prepare and write such theological treatise for you.

And in this connection, I ask you again to be edeavor to print the last article I sent you, "pro bono publice;" and in accordance to the conditions expressed in my previous letter.

My soul trembles, and my heart aches for the fate and doom of Ingersol

"pro bono publico;" and in accordance to the conditions expressed in my previous letter.

My soul trembles, and my heart aches for the fate and doom of Ingersoll; for my prayers and works for his conversion and salvation have been mingled with those of undoubtedly many thousands who have prayed and labored for him, for years; and I shave always hoped that if perchance he had not sinned away the day of grace, nor committed the "unpardonable sin," he might at last repent, return, and come to Jesus, and be absolved, from all sin, and saved in and by His precious and atoning Blood!

May the Lord Jesus have mercy upon his poor wite and children: comfort, sustain, and support them, in this unutterable and indescribable woe and spiritual agony; and make it the means of bringing them all, unto true repentance unto life, conversion, and salvation: and may He bring them into His Church, if it be possible, and in accordance to His will, to become and remain constant and faithful communicants therein, unto lifes end. And may He make this death a salu tary and effective warning, to all other unbelievers, agnostics, and sinners generally, bringing them also to repentance, and be lief in the glorious Gospel of our blessed God. May He grant all this, and far more also—yea more abundantly, than we can think or ask, for His Name's Sake, Amen.

I am, yours faithfully.

Fiske Hotel, Old Orchard, Maine.

July 24, 1899.

P. S.—Calvary, with its three Crosses, is the Divine Illustration, and Beacon Light to the whole world, of "the glorious gospel of our blessed God." and of the condition and future of all poor sinners, in accordance as all men use and improve their gift of Free

future of all poor sinners, in accordance as all men use and improve their gift of Free

all men use and improve their git of Free Agency!

For as there two thieves crucified with Jesus, and one of them Believed, and called upon The Name of The Lord, and was saved! while the other one continued in unbelief, and died mocking and scoffing and is consequently lost forever; exactly so to day, some men disbelieve and will be lost; while others will Believe, and be saved! So this, leaves no uncertainty about the future.

Amen.

## E. B. A.

E. B. A.

The Toronto Branches of the Emerald Beneficial Association held their annual excursion on O'Contell's Anniversary, in the town of Oakville, and were met here by the members and their friends from Henrich when a grand picnic was held in the Park. A very keenly contested base from the Henrich was held in the Park. A very keenly contested base for pronto and Hamilton, Hamilton being the victors. Many games were contested and valuable prizes given. A first-class quadrille band was in attendance, and great the contested and valuable prizes given. A first-class quadrille band was in attendance, and in dending platform, and for the amusement of others the O'Connell Band gave selections in a manner that left nothing to be desired. The Rev. Father Burke and his able staff of assistants were kept busy attending to the wants of the excursionists in the interests of the church fund. The excursion was the largest and most successful that has been held for several years. A very pleasing feature of the day was the presentation to D. A. Carey, the returning Grand President, of a first-class gold watch, locket and guard, with a very handsomely illuminated address by W. Markle, Toronto, by the members of the association, in recognition of his great ability as an officer and advocate for the organization. On the platform at the presentation, were the Rav. Father Burke; W. H. Jamieson, Grand President; W. Lane, Grand Secretary; P. J. Ball, D. Shea and J. J. McCarthy, Organizers; P. J. Crotty and other prominent Emeralds. After a few introductory remarks, W. Lane, Grand Secretary, Card the following address, W. H. Jamieson, Grand President, presenting the watch, etc. ADDRESS.

ably points out, warns, and prophesies what, the end, future, judgment, and eternal punishment and everlasting doom of such a life and character and blasphemer, shall be, and shall undoubtedly meet, and suffar? So, "let God be true, and every man a liar;" as "it is written "by St. Paul.

"Unbelief" is the great sin of sins; since from it springs all manner and kind of iniquity. And the following verse from Revelation proclaims the future state and doom of the "unbelieving," "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." (Rev. 21:8.) Let him triffs with, and deny "The Word of God," who dare! Far better for that man had he never been born! And mark well the word,—"unbelieving,"

Therefore, it is plain as daylight, from the teaching of "The Word of God," the word,—"unbelieving, "And the wash of the second to Jesus; "Lord remember me when thou salvation, as did the dying thief, who cried to Jesus; "Lord remember me when thou Jesus replied; "Today shalt thou be with me in Paradise." (Luke 23:2.43.) I repeat that unless he did truly re-peat that unless he di

In reply to the address, D. A. Carey thanked the members for their unexpected gift, for the little he had been able to do for the association. He dwelt upon the advantage it had been to him heing a member of the E. B. A. etc. His remarks were unusually short, it being evident that he was too much affected by the proceedings to make a lengthy address.

Short speeches were made by the Rev. Father Burke, W. H. Jamieson, W. Lane and P. J. Crotty, and so brought the proceedings to a close.

The Tenente paper called attention to a dis-

Crotty, and so brought the proceedings to a close.

W. Lane, Sec. Treas,
The Toronto paper called attention to a disgraceful affray that took place in Oakville upon the evening of the excursion connecting the association therewith. They afterwards published the following:

"Mr. W. Lane, Grand Secretary of the Emerald Beneficial Association, has received the following letter from Mayor Urquhart and Constable Gross of Oakville regarding the regrettable affair at that place on Monday last:

"Mayor's Offise, Oakville, Aug. 9.1899. Doar Sir—It is, I can assure you, unfortunate the Emerald Society of the city of Toronto should be blamed for causing the acts of rowdyism in Oakville on Toronto s Civic Holiday: also that such reports should be distributed far and near by the daily papers. I can certify that it was a gang of young men outside the pale of the society who caused all the trouble, who evidently came here deliberately for the purpose of causing a row. The cause was too much drink, which made the men who took part act like wild animals. J. Urquhart, Mayor.'

"Oakville, Ang, 9.—Dear Sir—I would like to

like wild animale.

"Oakville, Aug, 9.—Dear Sir—I would like to refute the statements conveyed to the general public by the daily papers concerning the Emerald Society of the city of Toronto in the case of Toronto's Civic Holiday, which reported that they were the cause of the acts of rowdyism and fighting in the town of Oakville. It was caused by followers of the excursion, a gang of roughs, who came for the purpose of raising a row, and they were quite successful in accomplishing the object in view.

A. E. Gross, Constable.

## OBITUARY.

MARGUERITA HELEN DIGNAN, PARKHILL

MARGUERITA HELEN DIGNAN, PARKHILL.
On Saturday, the 12th inst., Marguerita, youngest daughter of Mr. and Mrs. Thos. Dignan, Parkhill, died at the early age of twelve years. Although deceased was in ill health for several weeks the physicians did not consider her condition critical, and she expired with but a few moment's warning.
She was truly a child whom God had designed to take at an early age from a sinful world having many beautiful qualities and her young companions will greatly miss Marguerita who was a general favorite among her playmates.
The funeral, which was one of the largest ever witnessed in Parkhill, evinced the general regret and sympathy for the bereaved family, took place on Monday morning to West William's Church, where Rev. Father McRae celebrated a Mass of Requiem before interment in the family plot at Bornish cemetery.
The pall-bearers were: Jno. Leonard. Jno. Dignan, Jno Leyond, Jno. Downey, Geo. Henry, and Angus McIntyre.

MRS. JAMES COFFEY, WARMINSTER AIRS. JAMES COFFEY, WARMINSTER.
The funeral of the late Mrs. James Coffey,
Warminster, who died on the 2nd inst., took
place from the Church of the Angels' Guar
dian, Orillia, on the 4th inst. Mass was celebrated by the pastor, Rev. M. Moyna, after
which the funeral proceeded to the cemetery,
followed by a large concourse of friends and
neighbors.

followed by a large concourse of friends and neighbors.

The following were the pall-bearers: John J. Coffey, Barrie; Thaddeus Coffey, Orillia township; Denis Coffey, Orillia township; Denis Coffey, Orillia township; Denis Coffey, Orillia township; Daniel Coffey (her son), and Timothy Leahy (her son-in-law), also of Orillia township. Mrs. Coffey was born in county Kerry, Ireland, about fifty years ago, came to Canadain 1853, and was married in Whitby in 1869. After a short time Mr. and Mrs. Coffey removed to Warminster, in the county of Simcoe, where they have resided for about twenty-three years.

moved to Warminster, in cooper where they have resided for about twenty-three years.

Mrs. Coffey is survived by her husband, two sons and three daughters, to whom we express our condoience in their great loss. R. I. P.

Augus: 11, 1899.

MR. JAMES MCBRIDE, BARRIE.

Mr. James McBride, Barrie.

On Sunday afternoon death removes one of Barrie's oldest residents, Mr. James McBride, who lived on his farm in the suburbs on the road leading to Little Lake.

He was born in county Tyrone, Ireland, seven'ty-eight years ago, and came to Canada in 1822, living for eight years with his father on concession 9, Vespra. He then purchased the farm on which he died, having, during his nearly fifty years residence there, transformed a wilderness into a well improved and comfortable farm. He enjoyed good health until about three years ago when he was stricken with paralysis for the first time. Subsequently he had several light attacks, and the tone on Sunday afternoon, the symptoms of which began at 2 o'clock in the morning, ended fatally.

of which began at 2 o'clock in the morning, ended fatally. He was married twice, and by his first wife leaves the following family:—Mrs. Jas. Cavanagh, Midhurst: Mrs. Jas. Quinian, Crown Hill; Charles McBride, Northwest; James McBride, who lives on the farm adjoining the homestead; with him lives his sister Alice and brother Joseph. The second wife survives with a daughter, Kate.

The decensed was industrious and kindhearted. His cheerful disposition attracted to him the friendship of all; he was a special friend of children.

nim the friendship of all; he was a special friend of children. The funeral took place on Tuesday morning to St. Mary's church where Dean Egan in the course of a sermon paid a high tribute to the worthy life of the deceased. The pall-bearers were: Messrs. P. Cavanagh, J. Oliver, W. Haight, E. Blain, Jas. Kerr and M. Scully. The large funeral was an eloquent testimony of respect to the deceased. As an additional token of respect to an old townsman, the dust was laid from the church to the cemetery hill by the town sprinkler. Three sisters survive the deceased; they are Mrs. John McKernan, Grenfe!; Mrs. A. Byrnes, Cleveland, Ohio; Mrs. Nicholas Narey, San Francisco.—Northern Advance, Aug. 10.

George W. Baby, Windson.

Thursday, Friday and part of Saturday during last week the flag of Windsor city hall hung at half mast to honor the memory of an ex-alderman, the late Geo. W. Baby, who, after eight weeks of serious illness, departed this life at midnight on Wednesday, Aug. 9, at his family residence, 189 Ouellette avenue.

Mr. Baby was born in Windsor, forty-five years ago and lived in the town and city all his life, On the one hand he inherited the fine features and handsome face of his well-remembered, refined, Celtic mother, (nee Miss Curran); on the other hand, he inherited a noble patrimony, but also the traditional bon vivint disposition of the late Alfred Baby, son of Francois Baby, whose name in the early days of the ccuntry was known from Quebec to Detroit. Francois Baby was a successful trader with the natives and the Indians. However, the word of Windsor stands running many arpents wide from channel bank of the Detroit, back to the concession. It was on this farm, in the Baby orchard, the Battle of Windsor was fought in 1838. On the site of the old orchard some weeks ago four skeletons were exposed to light. They were said to be the remains of four "patriots" shot and buried where they fell, by order of Col. Prince, after the historic battle.

orchard some weeks ago four skeletons were exposed to light. They were said to be the comains of four "patriots" shot and buried where they fell by order of Col. Prince, after the historic battle.

The funeral obsequies of Mr. George W. Baby were held at St. Alphonsus's church, at 9 o'clock, Saturday morning. Solemn Requiem Mass was sung—Father Brady, celebrant; Father Montrieuil, C. S. B., deacon; Father Scanlan, sub-deacon, Mr. Alex. Pepin presided at the organ. The choir was supplemented by Detroit talent. Mrs. Fenick and her sister, Miss Verlyn, both of Windsor, were the leading lady singers. At the offertory of the Mass. Mr. Thos Condon, of Detroit, sang "Lead Kindly Light." After Mass "Nearer My God to Thee" was rendered by the choir,

The interment took place at St. Alphonsus's cemetry. Father Scanlan gave the final benediction at the grave. The pall-bearers were: Judge McHugh, Messrs, George Bartlet, W. J. McKee, M. L. A', Dr. R. H. Casgrain, E. I., Scully and Dr. J. O. Rheaume.

Mr. Baby was a member of Branch No. 1, C. M. B. A., also of Court No. 242, C. O. F. These Associations sent handsome floral embiems, and were also represented by delegates at the funeral. Mr. Baby was married in 1875 to Miss Hanrahan, who with three children, Miss Gertie, Joseph and Willie, survive. To them we offer our condolence.

At Mr. Baby's funeral was used, for the first time in Canada, a unique and modern device to lower the remains into the final resting-place. The spectators were so much impressed with the beautiful object lesson of this—let me coin a name—cemetry automobile, that I will presume on the privilege of describing it as I saw it:

sawit:
A metal frame in white and gold, perhaps a
foot in height; in length and breadth corresponding with the grave. Upon this frame the
pall-bearers deposited the casket. As they
stepped backward a fringed canopy, the length
of the casket, was raised automatically. The
prayers were read, the priest retired. Unnoticed a button was touched; it controlled two
friction brakes noiselessly. Before the bereaved

mourners could realize the work being done the easket slowly receded into the grave. The closing scene at the grave left an enduring memory, not of harrowing noise and gruesom surroundings, but the quiet peacefulness of long last sleep.
Mr. Blake, of Detroit, assisted by Mr. O'Dell, of Windsor, "an old boy of London," were the

## Mindsor, Aug. 13, 1899.

TEACHERS' INSTITUTE. Sisters of St. Joseph, Lindsay, Aug. 1st 2nd and 3rd. Tuesday, Aug. 1st., 1899.

Tuesday, Aug. 18t., 1859.

303a. m. — Chairman's Address

10 a. m. — Introductory Address

Rt. Rev. Mgr. Laurent

11 a. m.—Psychology applied to Method.....

W. H. Elliott, Vice-Principal Toronto Norms

School.

2 p. m.—Self Questioning T. Porter, Esq., Toronto Model School. 3. p. m.—School Government. Vice-Principal Elliott.

Wednesday, Aug. 2nd. 9 p. m.—Spelling and Composition M. O'Brien 10 a. m.—Grammar (Theory and Practice)... Mr. Elliott. 11 a. m.—Mathematical Geography..... Mr. T. Porter.

2 p. m.—School Government, second lecture... Mr. Elliott. 3 p. m.—Reading, specially primary...... Mr. Elliott. Thursday, Aug. 3rd. 9 a. m.—Numbers..... Mr. Elliott.

OTHER GUESTS AT OUR BISHOP'S

In our account in last week's issue of the CATHOLIC RECORD, of the consecration of our new Bishop, Right Rev. Dr. McEvay, the names of His Lordship's two aunts—Mrs. J. LeHane of Rochester, and Mrs. Corkery of Lindsay; Mr. and Mrs. LeHane of Toronto, (his cousins)—and Rev. P. Corcoran, P. P., of La Salette, were inadvertently omitted.

## A RATTLING SPEECH AT CORK BY ARCHBISHOP IRELAND.

The following striking and brillians address was delivered by Archbishop Ireland at the request of a committee of representative citizens of the city of Cork on the night of July 20, 1899 in the opera house. As our readers will note it is repeatedly punctuated with applause. We give the more salient passages:
"I thank you for this very cordial

welcome "-(Voices: 'You're worthy of it,')-" a welcome which goes to my heart, for it comes, I know, from your hearts, (hear, hear.) I have travelled during the past six months over many and stood before many aud lands. ences, but nowhere did the welcome l have received please me as the welcome I have received on the soil of Ireland. (Applause.) It is now twelve years since I had the pleasure of passing through your city and of speaking to the citizens of Cork from this platform. I have often since re-called with deepest satisfaction my visit to your city, and it is with re newed joy that I find myself to light again among you. I have come back to Cork, the city where Father Mathew began his labors (applause); I have come back to pay reverence to the shrines where ministered the apostle of total abstinence (applause). I have stood to-day with reverence and devo-tion near his statue on Patrick street (applause). Owing no doubt, as I am willing to believe, to the works now put on your streets for the laying of modern improvements the immediate spot around the statue of Father Mathew was not wonderfully remarkable for neatness (hear, hear,) and the basins through which it was intended the purest and healthiest water would flow vere filled with what might be the liquid of your historic Blackpool. people from all parts of the world frequently turn, is no indication of the condition among you of the great cause for which Father Mathew labored hear, hear) I am certain his memory ives not only in word but in sentiment. I am convinced you are ready to repeat every day the words inscribed on his statue, "From a grateful people" (hear, hear) Father Mathew has honored Cork; he has honored Ireland; he has honored the Irish race throughout the world; he has honored the Church of which he was a child and a priest (hear, hear, and applause) Father Mathew was indeed one of the greatest benefactors of the Irish race hear, hear, and applause) All that is needed to place the Irish race upon the high pedestal of prosperity, honor and glory is that they carry out loyally and continuously the injunctions of Fathew Mathew (hear, hear, and loud applause).

IRELAND SOBER IS IRELAND FREE.
"There is the word that tells emphatically the vital condition which must attend all other efforts towards social elevation; there is the word which tells what must be done if you would succeed in any measure for the betterment of the people, and the word -oh! I pronounce it with love and reverence-O God! grant that we all hail it with the devotion it deservesthe word is Sobriety (applause). The gospel, then, that I preach this eve-The gospel, that the gospel of sobriety: the gospel which I would fain hear re-echoed through every vale and every mountain top of holy Ireland (applause). A great patriot—A. M. Sul-livan (applause)—said a few years ago, 'Ireland sober is Ireland free ' (applause). Ireland sober is Ireland happy and contented ; Ireland sober is Ireland so strong that no power of op pression can keep her down, or prevent her people from leading in all the works of civilization, intelligence, and social advancement (applause) I may claim, I think, some right to speak o the Irish people (hear, hear). Irish people are not only in Irelandthey are throughout the whole Englishspeaking world, and they are in millions beneath the Stars and Stripes plause)
(applause). For nearly forty years I Mr. Maurice Healy, M. P., in sec-

have worked among and for them, as priest and Bishop. I know their vir-tues and I know their faults, and because I love them with every fibre of my heart I am prepared to speak to them wherever they are—in Ireland or in America—with absolute frankness. I am prepared to tell them of the one obstacle in their path to great-ness and happiness, in the firm hope that something may be done to remove that obstacle and place them upon the heights where God intended them to live (applause)

THE KEY OF THE SITUATION. "In many of our great cities where you would expect to find in places of you would expect to find in places of opulence and distinction names telling of Ireland, you find those names few and far between (hear, hear) In many of the cities you find too many of our people who are miserable, and you find them-O God! why should ever the sous of Erin be in such places? you find them in too large numbers in asylums and poor houses in the land of plenty, in the land of fullest opportunity. I will tell you why this happens. I have studied their career from the Atlantic to the Pacific. I have asked

the cause of their misfortunes, and everywhere it was said to me, there is but one cause-drink. I have gone to eleemosynary institutions where children of Ireland were found, and I questioned them one by one, and only one cause led them there-drink. "I say it with the deepest conviction

after a ministry of nearly forty years spent in America, that if Irish emigrants coming to us had brought with them the pledge of Father Mathew, and had adhered to it, there would be low in America no element of the population so powerful, so wealthy, so re spected as the Irish-American people (applause).

SOME STATISTICS.

What the Irish people have been and are at home you know better than I do. But yet I know something, for I follow with the deepest interest the whole social life of Ireland. I know that there are to day in Ireland 19,000 public houses - that is, one public louse for every 236 souls, men, and children included.

I know that in your city of Corkand I take Cork to be no worse than any other city of Ireland-there are 576 licensed houses; that is, one licensed house for every 126 souls in

your population.
"Of these 576 licensed houses, 417 are what you call tied houses,—set up by the wholesale trade. I know that ast year in Ireland, not including the amount of foreign spirits and foreign wines, there were consumed in Ire-land, not merely made in Ireland but retained for home consumption, spirits to the value of £11,826,888 sterling.

"We know the Irish people, and after forty years of ministry among them I have come to this conclusion that as priest I have but one sermon to preach to them ; that I am, as it were osing my time when I am speaking on any other subject : that one sermon is in denunciation of drink and drunken ness.

SOME SPICY HITS AT CORK "I have passed from north to south of your country, and I have looked right and left for signs of improvement, and I found signs that cheered my heart ; but I found also, towering above every other edifice, covering whole squares, breweries and distil leries in numbers to affright me. walked down the quays of your city I deed, until I came in view of thousands am sure the condition of the statue of Father Mathew, towards which the yearnings of hundreds of thousands of your railroads, I found in quantity be (applause)

It was sufficient for and in prominence, as in no other country in the world, flaming posters, 'Whisky,' 'Stout,' 'Ale' (laughter)
In no other country in the world, I challenge denial, is whisky advertised as it is in your own (hear, hear) It would seem as if the demon of drink were afraid that some poor fellow would not know where to find him laughter), and he takes best care to obtrude himseif everywhere before the eye of adult or child. Some years ago there was a World's fair in Chicago, and people of every nation thronged the halls to see the products of their own countries. Irishmen asked in anxiety where is Ireland represented? they went thither, and what was there? A tower some twenty or

thirty feet high built up from base to summit with whisky bottle from (loud laughter). The poor Irish-Americans turned away in disgust, and men of other nationalities asked Is that all that Ireland has to exhibit of the industries of the country? Those distilleries and those breweries are, as I understand, companies, the shares of which are held by men and women high and low, so that it has been worked to this, that the great number of your people are interested in the success of breweries and distil-leries, and in the drunkenness of Irishmen (loud cheers and a voice—' That is the whole evil') And then these breweries and distilleries take, each one, hundreds of houses for the retail sale of their products, and then control your politics, so that men putting themselves forth for election are afraid to fight the liquor traffic.

(Here the audience cheered loud and continuously, the demonstration lasting for some seconds, at the conclusion of which-

A VOTE OF THANKS.

The city high sheriff proposed a vote of thanks to His Grace, and said that the large audience had given unmistakable test'mony of their affection, esteem, and high admiration for him (applause) He paid a tribute to the eloquent address of His Grace and hoped that he would long be spared to labor in the cause of temperance (ap-

onding the vote of thanks, expres the pleasure it gave him as one of the representatives of the city to take the humblest part in the great treat which He was not going to enter upon any elaborate eulogium of the character or intellect of the man who had addressed them. He would not praise his eloquence, his intellect, and would not tell them of his many years of work for Ireland and for religion. He would please Archbishop Ireland more, he thought, by telling him that the words that he had uttered would ring not merely throughout the city of Cork, but from end to end of Ireland (hear, hear) He was atraid that the war-cry which proclaimed that it was the duty of the American Catholic to keep out of the drink trade could not yet be preached throughout the length and breadth of the land : but he, for one, and he spoke only for himself, would gladly welcome the day when it would be possible for Irish Catholics to proclaim the same saving doctrine.

THE DUTY OF THE HOUR.
"Well, now, what must you do? Do something, in God's name. ireland rise up as one man and say, from the highest authorities, temporal and spiritual, down to the poorest of the poor : We shall put down intemperance, in the name of God and in the name of country. Then you will present before the nations of the world a spectacle that will gain for you their esteem and love, and that will merit for you the enjoyment of your rights, the enjoyment of the fullest liberty, and the world will say the Irish people are worthy of all that can be given to them (applause).

"Somebody, no doubt, will say, How impertinent of that foreigner to come here and speak to the Irish people in this manner! Well, I am accustomed to answer: What care I about what people say of me? What I care for is the social elevation of Ireland. I care for is the welfare of Ireland, and as one loving her, as one ready to bow down in deepest sacrifice before Ire-land, as one who has but one object in life, to work for God and for souls. I bid Ireland, in God's name, to renew the work of Father Matthew. I bid her to have organizations. I bid her to form soldiers of the cause. I appeal from the depths of my heart to those whose office gives them influence and power, to those whose words are ever hearkened to by the Irish people—the priests of Ireland. I appeal to them to renew the spirit, the work of Father Mathew (loud applause) Ireland sober is Ireland free. O God! what a vision worthy of the smiles of angels! Ireland redeemed; what a triumph for religion throughout the world! OSt. Patrick! O all the sainted sons and martyrs of Ireland! pray for us! Pray that we may rise up to the full sense of our duty, the full realization of our mission; that the work of Father Mathew may be again renewed in holy Ireland. (Loud and prolonged ap-plause, during which His Grace, who had spoken for an hour and fifty min-

utes resumed his seat )
He thought he would please the Most Rev. lecturer also if he told him that, though they could not claim that public opinion in the country was so decisive y on the side of temperance as it should oe, notwithstanding it would be an exaggeration of our evil acts if we were to let it go forth that public opinion in the country was on the side of intemper-ance. The worst that can be said of Ireland was that public opinion was not as actively on the side of temperhim to say-and he thought in saying it he was voicing the feelings of every man and woman in the audience-that it would be an evil day indeed for Ireland, and Ireland would deserve to be spoken of in terms which he hoped would never be applicable to her, if it were possible to speak of Archbishop Ireland in the terms in which he referred to himself as a foreigner among them (hear, hear). He was bone of their bone and flesh of their flesh (loud applause). He had not forgotten that he was an Irishman, and his name and fame were dear to Ireland and dear to them in the city of Cork (loud applause)

The mayor, in putting the vote of thanks, took the liberty to remind Archbishop Ireland that the two sitting members for the city in parliament were total abstainers, and that the high sheriff was also a total abstainer. Voice-What about the mayor? A Voice—What about the mayor?
The Mayor—He never drank in his

life (laughter and applause).

The motion was carried with accla-

WOMEN GET RICH AS WELL AS MEN. How One Women Makes \$18.00 to \$40.00 a Week.

Many women say it is hard to get along in the world because they do not have the chance to make money that men do. I disagree with them, for I am men do. I disagree with them, for I am perfectly independent since starting in busines a few months ago, and never make less than \$18.00 a week, and often as much as \$40.00. I am selling Baird's Non-Alcoholic Flavoring Powders, which are much superior and cheaper than the liquid extracts sold in stores. Before starting I wrote to W. H. Baird & Co., 266. Telephone Bldg., Pittsburg, Pa., and obtained samples which we tried in cakes, candies, custards and ice cream at cakes, candies, custards and ice cream at our church social. Everything was so delicious that I wrote for the agency at once, and had no trouble in establishing a regular trade with my neighbors, which only occupies the time I can spare from household duties. The manufacturers say they will employ any earnest person, man or woman, who can spare all or part of their time, and I can say I never heard of such an easy way to make money.

MRS. M. L. B.