Church Progress

The first thing that the Catholic young man should be solidly grounded in, is his faith. That implies sound ethical principles and virtuous habits, an indestructible foundation upon which to rear a noble superstructure of character. With deep-seated religious convictions, well-balanced disposition and evenly tempered moral sensibilities as a starting point, any thing is possible in the way of a career worldly usefulness and success. There are some persons foolish enough to imagine that the youth who has had a careful preliminary training in spiritual culture is thereby handicapped in the subsequent race for the material rewards of practical business life. Such persons certainly are afflicted with mental and moral strabis mus. They betray a singular lack of discernment in clinging to a fallacy that is substantially refuted a thou-sand times a day by the records of prominent leaders in

ALL BRANCHES OF HUMAN ACTIVITY among merchants and manufacturers in the professions and in every line of The masters of success in all callings will be found, with rare exceptions, men whose early lives were formed on habits of piety and wholesome moral influence. Many, perhaps the majority in our country, were reared in surroundings divested of all other advantages. But sincerity and a robust reliance on the all powerful Providence afford an ample beginning for the most b. illiant career.

Starting from this point the next requisite is in elligent training in some special line of employment. This is usually of peramount importance in the scheme of success. The bent of the youthful mind and the inclination of tastes are points that should receive the most careful attention, and the parent wto understands his duty, will study them with the view of directing the child in the course best adapted to the development of his special talents, and consequently the one most favor-able to his prospects. Every normally rational mind is endowed with singular aptitude for

A SPECIAL SORT OF WORK.

Perhaps it is a turn for mechanics, or mathematics, or art, or oratory; at any rate, it is for some particular thing just what must be determined by the parent and nurtured accordingly. youth feels himself attracted to a certain branch of artisanship, let us say cabinet making for example, it is manifest folly for the parent to insist upon him reading law or studying physics. And yet this is frequently done, with the result that the professions are over-stocked with mediocre practitioners, who gain a precarious livelihood at best, and usually turn out to be lamentable failures, disappoint ing the hopes of those who were in-strumental in diverting them from the business for which they were best fitted, and embittering their own lives

VAIN AND USELESS REGRETS. The briefless lawyer or the unsuc cessful physician might, and probably would, have become a skillful and pros perous worker in wood. The vanity or pig-headedness of the blundering parent not only burdened the pro-fessional ranks with a superfluous member, but robbed the honorable guild of artificers of an ornament, and to that extent contributed to the pre vailing topsyturvyness of social and industrial conditions. In every large town and city there are men in the d learned pr should have entered them : men po sessing their share of natural ability who, had they been properly guided at that critical time of life when the choice of an occupation must be decided, or been permitted to follow their own inclination, would now in all likelihood be enjoying the full measure of successful utilization of manual deftness or genius rendered barren in the hopeless routine of an uncongenia avocation.

It is clear from this how essential JUDICIOUS EXERCISE OF PARENTAL DIS

CRETION is to the future hopes and happiness o

the young man in his chosen field of effort. And it is obvious what a signal advantage is possessed by the youth who starts in the great race with his best faculties trained for the particular use of which he feels intuitively moved

It may be said in this connection that some of the most notable fortunes made in this country have been a by men who, in the tender vears of childhood, were absolutely de prived of the advantages of parental direction and education. They are the self-made men of whom the nation boasts, and properly. And the per-centage of these among the eminently

SUCCESSFUL MEN IN PUBLIC LIFE, in business and in the professions seems at first glance, truly remarkable A little analytical study of such careers invariably shows that, while premature ly bereft of their natural protectors or precluded by poverty or other circumstances from the opportunities of school-training, there was implanted in the natures of these men the germ of ambition, industry and indomitable perseverance and instincts were nurtured, directly or indirectly, by the powerful influence of sound counsel and good example. They were impelled by a strong and resolute will to remedy the defects inevitably prevent success unless cor-rected. Take the case of any one of the numerous class, and it will be found that almost in infancy they

RECOGNIZED THEIR NEEDS and proceeded at once without help to the mother is my mother and the child dren of color; and I got two of my

supply what was lacking. They were self-taught, often acquiring the simple rudiments of knowledge by the most heroic sacrifices and laborious self-im-posed tasks. It is related of Lincoln that he travelled miles to secure the temporary use of one of the few text-books of grammar that were to be found in his county. But he got it and during the short time the precious volume was in his possession he mac-tered it by assiduous study and application. It was to him as much as a year's academical course is to mos boys, and much more. Spencer Baird, one of most distinguished men of science this country has produced, had a similar experience, and attained to learning and reputation by the same tortuous paths which led Lincoln to the White House and a high niche in the temple of fame. The list could be, ex-tended interminably if need be, but one example typifies all and proves

OBSTACLES ARE CONQUERABLE, if attacked with the weapons which God place at the command of all who care to bee them - steadfast courage and an invincible determination to

that the greatest

The way is plain to each one whether he has received a fair start on the journey through the practical assistance of parental solicitude or is compelled to paddle his own canoe unaided. There is no royal road to success for the young man who does not happen to inherit an abundance of the goods of the world. His lot is to achieve fortune by his own merits and, if properly cultivated, these are amply sufficient.

Thething, then, is to acquire a knowl edge of his particular gifts and to fol low this up by intelligent and inces sant labor until he becomes a master of his business, in all its details. I he is a mechanic it lies within his power to become a superior workman in his line, and this means a huge ad vantage over the great majority of his fellows. If he is a clerk or an accountant he can become an expert by using the means at his hand; and s through the whole list of human occupations, from the lowest to the highest It means work and application, the use and the whole process accelerated by an indomitable determination to get a the top.

AN IMPRESSIVE SERMON.

I little thought that evening that the story I had just heard from the preacher would remain with me all my ife amongst my dearest recollections. Yet, it has been the case; and now as recall many impressive sermons held in hallowed shrines of days of festival. I cannot remember any that has made so great an impression on me as that which contained the story I am going to relate. That year we found our-selves, during Our Lady's sweet month, in one of the great foreign capitals. My mother took us often to the Carmelite church, where the month of Mary was solemnized in a special manner.

One evening the altar was even more elaborately decorated than usual, and all things reminded us that was it the day of the ceremony for the cloture du nois, the solemn ending of the month. That evening a young Dominican friar occupied the pulpit, and preached with great unction on the Scapular of Mount Carmel. Even now I seem to remember his beautiful and earnest face, and the intense love with which he spoke of our Blessed Lady. He told us the wondrous virtues of the Scapular, how it often had been the means of restling souls from Satan, and how our holy Mother valued and appreciated gratefully in her clients fidelity in wearing her own livery. Then he re-

lated the following story : "Some twenty years ago, one Sun-day afternoon, a father and mother were walking with their only child, a boy six years old, on a road made dangerous by a precipice that broke away steeply on one side. The parents were engaged in deep conversa The boy lingered behind. Interested in some passing event, he turned to watch, and, straying unconsciously from the path, fell down the precipice. For some minutes the parents did not notice that the boy was not with them. Perceiving his absence, they turned back to search for him in great alarm. No trace of him was to be found. Then a terrible fear fell on the poor mother's heart. Her child had fallen down the precipice. Making straight for the cliff, she searched with anxious, straining eyes for some sign of her lost darling, whilst the father went to seek for Deep, deep down the mother saw what she thought might be her child. Quickly the helpers lowered the poor father with their ropes, whilst the mother prayed as only mothers know how. It was indeed their lost treasure The mother hardly dared to hope to find him yet alive. Restored to her arms with what thankfulness and joy she found him uninjured, safe and sound! His little scapular and all the worn over it were tern to shreds. Beneath his scapular his inner garments were uninjured. The mother, whose piety had at once per-ceived the hand of God in this wonderful preservation, now recognized the intercession of Our Lady of Mount Carmel. Filled with gratitude, she made a solemn offering of her child to Mary the Beauty of Carmel, and promised that, should God so will, he too should be given in due time to the Order of Mount Carmel. The years which they knew existed, and would passed on, and that boy became a priest, not in the Order to which Mary gave her Scapular, but in that to which

she gave her Rosary. And now,'

my story is a true one, I tell you that

Lady of the Sacred Heart.

A. P. A'S, OF EARLY DAYS.

ome Letters of Bishop England's Re cently Discovered.

In a letter received from Rome by the Citizen, dated June 10, and written by Dr. Zahm the well-known scientist, he says:

[Editor, the Citizen.] "I was talking yesterday with the Rev. Ferdinand Kittell, who as, you knew, is here in the interest of the American Catholic Historical Society, when he told me that he had come across a number of unpublished and unknown letters by Bishop England, some of them bearing on what might be called the precursors of the A. P. A's. Knowing the great attention the Citizen has ever shown the A.P. A's, knowing also the interest the Catholics of the United States have in all Bishop England wrote, I at once thought of the Citizen and asked Father Kittell to give me a few extracts for your paper, and he readily assented to my request. The extracts I send you will show you how much valuable matter pertaining to the history of the Church is still concealed in the archives of Rome, and what good work Father Kittell is doing in lecting this material for the Catholic Historical Society.

of the following extracts taken from letters written by the great Bishop England. They are now for the first time published and throw great light on the A. P. A. doings of other

ber.

Extracts from a letter of Bishop

England to Dr. Cullen: Charleston, S. C., Feb. 23, 1836. In order to understand the position in which this most injudicious proceed ing of my Carlow friends placed me, must advert to the very altered situa-tion of the United States. The great progress made by religion, the vast increase of Catholics by immigration and a few conversions, the erection of churches, convents, seminaries and coileges, together with the publication here of translations of some very injudicious vaporings from letters written by some of our most zealous mission-aries, and published in the periodicals of Europe, roused the concealed big stry

of the virulent sects; and their lead who have been heretofore com paratively moderate in their assaults upon us, now became furiously de-clamatory. With all their pulpits, with one hundred weekly papers called religious, with a large portion of the thousand journals published once, twice, thrice or six times in the week, with almost all the colleges and schools, with Sunday school teachers in all their districts, and with immense subscriptions to aid them, they began a most virulent course of misrepreentation, lying, calumny and denun ciation, so that we could not say that one of our churches or religious houses

was safe. A new and more formidable diffi culty now embarrassed me because of my peculiar situation. No diocese in the world contains so many negro slaves as does that of Charleston. Its population is about two million of souls, nearly half of whom are negro slaves. South Carolina and Georgia are the most determined of any of the slave-holding States against permitting any interference, however remote, with their domestic institutions. I was n some degree a favo because of my having repelled an attack made upom them by O'Connell on account of the existence of slavery in the South.

During some years the most fanatical portion of the Calvinists, especially in the States of New England (diocese of Boston) and New York, have been forming associations to procure, if pos sible, the abolition of slavery the South. The South was asperated, and looked upon this as malicious and outrageous insult; and the Southerners are a high, proud and chivalrous people. The kindness of the Holy Father in my regard is no secret here, but like every thing else has been grossly misrepresented. To render me odious to my own district especially, and to the citizens of the Union generally, Northern sectarians published that the Pope gave me privately a commission to establish the Inquisition in the United States as soon as I could see it possible, and had appointed me his egate to Hayti so as to enable me to establish relations of amity with the negros who had achieved their freedom, and thus facilitate the abolition of slavery of negros in the South. Ridiculous as is the first statement, it was generally published, and is even now extensively believed, though its credit is on the decline.

During the summer the northern fanatics poured great quantities of tracts, calculated to bring odium upon slavery and to excite insurrection among the slaves, into our southern and western states. They had agents for their distribution who traveled as preachers, or peddlers, or doctors, or land speculators.

In Charleston we are not permitted to teach the slaves to spell or to read. The law does not prevent the education of free negros. I found that most of our free negros were drawn from the church by being educated in sectarian schools. Whites only are allowed to be teachers, and the children of negros or mulattoes are not permitted the preacher, "to prove to you that taught in the schools of white children. I established a school for the free chil-

myself-la mere c'est ma mere, et l' students to teach the boys, and two of enfant c'est mor."—Annals of Our the Sisters to have care of the girls. Vote for me. Two days afterwards I On account of the superior instruction numbers of children of the sectarians attended, and their parents began to come to church. As soon as this new excitement concerning the tracts arose the sectarian papers denounced us for our extensive literary education of the blacks. It was all the consequence of the kind feelings of the legate for his Haytian friends, and was the germ of insurrection! Mobs were organized in Charleston, and at night they sur-rounded the post-office and forcibly entered; took out of the mail bags the tracts and pamphlets upon Abolition which had been sent from the office in New York directed not only to this city but to Georgia, Alabama and Florida reserved them to the next night, and then burned them publicly in the equare under the guns of the citadel. Whilst they were at the post-office two or three of my flock, who were mingled in the crowd, and whose religion was not suspected, overheard them arranging that as soon as they concluded at the post-office they would come to the seminary and give me (I lived there) the benefit of Lynch's Law and tear being equal for and against it. down the buildings and the church, etc I was soon called out of my bed by two of my flock, whom I admitted into the formed men in the state, the majority yard and from whom I learned these of the committee favored the petitions particulars. They added that some armed men would join us, as they had sent messengers to warn the Irish form one of the volunteer corps of the militia. These speedily to arrive with their guns and bayonets. The French were also notified, but we had only two of their num-

> orayer in the church, I concluded that if we should be attacked we had better resist than allow the church and the convent of the Ursulines and the seminary and ourselves to be destroyed. I then came out and found a pretty large force assembled and their arriving. I told them that I hoped we should have no contest, but that would use their aid if necessary, pro vided they pledged themselves to obey me and would invest me with the command. To this they assented. I then stationed sentinels, and showed the officers the best points of defence for the whole of our possessions, charging them, if an assault were made, not to have a shot fired until I would give directions. Some of our people then went out into the streets, and the inti mation was soon privately conveyed through the city that we were prepared. We kept guard for two nights, and no attempt was made to molest us. On the second day several of the most respectable citizens of all relig-ions sent to have their names enrolled on our guard; and the city officers said they were ready with their whole force to come to us should we need their assistance. A respectable committee of citizens then called on me to request that I would discontinue the school for negroes. I answered that if they made the same application to those of other religions who had schools, I would comply, though I disapproved of their proceeding. They applied and all the schools were closed. The public authorities convened the citizens, and measures were taken to guard against the efforts of the Abolitionists, and thanks were returned to those who closed the schools. I attended the meeting, and sat with the presiding magistrate in the most conspicuous place, by the courtesy of the

After a short deliberation and

I began my preparations for departing (for Hayti), but as the Legislature met in December I felt it necessary to attend at their session in Columbia to get some acts of incorporation passed for the convents and churches. velled thither in company with the two principal leaders of one of our great political parties and who had been the two late governors of the state Generals Hayne and Hamilton), and with our most eminent jurist (Mr. Pettigrew), who led the opposition to them. were all my most intimate acquaintances, and although Protestants, by no means bigoted, and though we were two and two in politics we were firm friends. We talked freely and confidentially, and they endeavored to impress upon me the great mis-chief that I would do to the Catholic religion not only in my own diocese but through the whole southern country, by going then to Hayti and affording the opponents of our religion so plausible a pretext for creating pre-judices amongst the slave holders against our Church. I merely told them that they ought to know that I was opposed to the Abolitionists, who were most bitter enemies also to the Catholics; and that I was not back-ward to vindicate the South, even against my friend O' Connell; and that, having promised the Holy Father. I did not consider myself free now to hesitate. They gave the Pope credit for the zeal and purity of his motives, assured me that they had all confidence but that the public feeling would, after my departure and when I could not defend myself, be excited against my Church and all its clergy in the South. I still was determined to proceed.

sheriff, who is an Irish Catholic.

I always stood well with the Legis lature in Columbia, and on this occa sion Governor McDuffe, though opposed to me in politics, was exceedingly kind and attentive. It was usual on all previous occasions for the House of Representatives to pay me the compliment of inviting me to preach for them. On this occasion a motion was made to appoint a committee for this purpose. In this House there are 120 members, and not one was a Catholic. About forty voted for inviting me, and the rest against it. It

found, upon going into the hall, a gentleman declaiming vehemently favor of the Catholics, and could not understand his object, until General Hayne came to me and said that he was renewing the motion to have me invited. I immediately left the hall; and after the debate was over I returned and found that the majority against me was greater. also found the petitions for incorporat ing the Catholic institutions delayed the committees; and those Lutherans, Calvinists, Methodists, Baptists, etc., favorably reported. I went to several of the members to urge them to use their influence to get the Catholic petitions passed. I was told confidentially that they had as much respect for me as ever, but that they were prejudiced against convents, etc. and wished to show their disapproba tion of my going to Hayti. some difficulty I got the petitions to pass the Committee of the House of Representatives merely by the casting vote of the chairman: the numbers

and the chairman of the committee brought those who opposed them to speak with me, and I removed their difficulties and procured an unani mous vote of that body. But I was told that upon the report of the com-mittee of the Representatives being made to Senate, a party was organized to vote against the report, and that it would probably be successful. I informed my friends of this, and General Hamilton, who is a Senator, procured from the Senate an invitation for me to preach for them in their hall. The President of the Senate Mr. Deas, a Protestant—in fact there is no Catholic in that body-and some other friends advised me to preach in advocacy of my own bills and to remove prejudices, and said that they would get the greater number of the Representatives to attend.

In the Senate, which consists of

forty of the most wealthy and best in-

Nearly the whole Legislature was in the hall, besides a large body of the literati, etc., who had assembled on business of the colleges and to attend a literary society, which I also joined on the previous day by advice of my friends, though the subscriptions to those societies draw away a large share of my little means. I spoke for two hours, durmeans. I spoke for two hours, dur-ing which I recounted the indignity, njustice and persecution heaped upor the Catholics, and the matter in which he Carolinians had been deceived respecting them. I explained our prin-ciples of Church government, our efforts in the cause of fine arts and sciences, our rights under the Con-stitution of the State, the nature and objects of our religious institutions, and especially of those I to have incorporated; and I besought them, as they valued their good name not to degrade Carolina by placing i by the side of Massachusetts. them in tears, and immovable as so many statues. My friends told me it was one of my happiest efforts. truth, my whole soul and all my ener gy were thrown into it. I was my-self in tears. I left Columbia that night, on my way to Charleston, proceed thence to Havti. My bills all passed without any opposition. †John, Bishop of Charleston.

A Beautiful Person.

A beautiful person is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A sensual disposition defrorms the handsomest features. A cold, selfish heart shrivels and destroys the best looks. A groveling spirit takes all the dignity out of the figure and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness.

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A Fibre Chamois Ad.

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NOTICE.

NOTICE.

TO ALL WHOM IT MAY CONCERN.

When the publication of the Canadian Freeman ceased, a large amount of money was due by subscribers. Up to this time, the publisher did not trouble them with accounts or ask for settlement. The financial circumstances of the undersigned oblige him to appeal to those who were in arrears for the Freeman to pay part, at least, of what they owe. Though the indebtedness of all is long since out-lawed by lapse of time, the undersigned ventures to hope that a large number of his old friends and supporters—or their children—will be led by a conscientious sense of justice and a recollection of the Freeman's usefulness, in trying times, to come to his aid and respond to a call patiently delayed for a quarter of a century.

The books of the Freeman having been lost, the matter of payment is left entirely to the discretion and honesty of the subscribers.

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AUGUST 15. 189

" And who is my neighbo There are two oppos of which almost every less inclined. meddling with other p the second is shirking It is rather the seco the first which is reb

pel of to-day in the

without helping the plain what I mean l own business or dutie ply leaving them un ing that they will ren putting off what one self on to somebody ing somebody else to it is, you see, just meddling, which is t

body else's duty for h

prefer to do it himsel Now, this shirking priest and Levite w do not suppose that describe them as re men, willing to let rather than help him themselves: "Oh! business particularly of other people passing now. I have got a and there will be this way before long. so will not make mue perhaps there is not ter with the man aft his own fault. Ver been drinking. At got no special claim

This is a very nat for a person to get i can see from the cor "Everybody's busi business.'

There are very that really are eve that everybody oug towards at least, great danger of not on account of this which is so commo which are most in those of the kind of of charity toward or ple say to themselve and Levite did: plenty of other peop to this matter a gre easier than I can. be done somehow things always are a feel specially called Well, this might

those people did r

things generously, Of course we can everything. But t too often we find poor man comes to tion is taken for church, they say to St. Vincent de Par out for those thing must have money my duty if I put a poor box now and tions are called for or pestilence they plenty coming in wanted : I can see They can get along me." And so it through. They d body-that is, no without getting a will go to picnics, for a charitable of comes to doing a the love of their I for somebody else.

One of Tin What a curiou

forded by the Ja anti-Irish Englan even twenty five day would come and a Catholic w honors and titles but sit in the se Justice of Engla been applauded for agination, but his ertainly have be he conjured up a Irish Catholic Chie sitting in judgme weak and inoffe emnly sentencing and their noble periods of impr gaols, his conclanded him in a has just been real echo of "Down wake the grave-l hall or a compla press that it is man and a Hom sentence on Eng offense was that Rule-for the Bo brings his reve and this is one are others comin

> The hair, whe for, loses its lu harsh, and dry, with every combi dressi Aver's Hair Vi siky gloss so beauty.