************* Our Weekly Sermon. ********

A SUNNY DISPOSITION.

of those rarer qualities that bless and brighten life, none can compare with an even temper. Like a river that rolls its unchanging current between changing rooks and vordant plaints, under darkling clouds or smiling skles, it never loses its placidity no matter what was the the character of its surroundings. It brings serenity to the brow and sunshine to the heart, and is as trar-quil in the hour of adversity and trial as it is bright and happy when fortune smiler. The man who is blest with an even temper is never enddened except by the tears and misery of others, for a good temper and sympathic heart go hand in hand. He is also unselfish for he sets too small ators on his own sorrows and sufferings to allow them to absorb his feelings to preventing him from doing a granous deed or attering a kindword when trouble has befallen a friend. And oven temper ensures cheerfulness, and he who possesses it is neither onest down by the gloom of disaster, nor disappointed by the fall-ure of hope. Nor grieved by the loss of fortune. His life is consequently an unbroken ray in whose cheery light bright fancies and pleasant thoughts over leap and dance. In his solitary rambles the scene on which hog result through which he moves and stroughed with a rarer grace and advance because of the light that shines and the warmth that glows in his heart. When he finds himself in the company of others, his light-heartedness, and the gasety of his disposition, infect those around him, and spread the merry contagion of their jocound sway on all sides. The past brings him or ergrets for, if he has committed mistakes in his life, he ass also made reparation for them, for the sake of that peace of mind which stonement for an error brings with it. And thus it is that recollections of his past brighten the present, finging over it the softened beams of a light that time has mellowed and subdued.

The future, too, rejoices in its vir tues for an even temper and a sunny mind project themselves ahead of time thus verifying those lines of the poet. Oh! blest with temper whose unclouded

ray Can make to morrow cheerful as to day.'

Such sevenness of temper is the child of philosophy and the fruit of ripened thought, for it is the chief dolight of the true philosopher to enlarge the sphere of his own happiness as it is insincian to point out to others the shining road that leads to happiness. But nothing ean surpass a blithesome frame of mind, a sunny and joyous disposition, a temper that knows mether the asperity of ornicism, in mercasing the sam total of human happiness. An unroffled temper gains for us not only the exemption from worry and freedom from imaginery and freedom from imaginery and freedom from imaginery troubles, but enables us to diffuse its manifold virtues all round, to create an amorphere of light and contentment wherein others may breathe some cheeful air as outselves, and the voucheafing which to them they will hold us in lasting benediction. The man who cultivates an even temper adds length as well as happiness to his days. It is a well-established fact that no condition conduces to longevity so much as an even temper, a disposition that looks askance at trouble and hasten not to meet it half way. Bosiness troubles, when taken to much to heart, corrode the soul, lower the tone of the nervous system, and prey upon the vitals of the body. Look at those farrowed ohecks, that knitted how, that tack loatre eye and anxious countenance, and ask yourself whether the bloom and vigour of health can thrive in such uncongenial soil. No, it is only he, whose temper is sunny and serene, who can expect the lengthening shadows that advancing years cast before them, who can hope for a hale and happy evening of life, and can asy with the blessed Simeon. "Nune dimittis, Domine."

And not only is it well, from a mere worldly point of view, to foster a cheerful disposition, an imperturbable temper, but it is even the duty of the Christian to do so.

per, out it is even the duty of the Ohristian to do so.

The pealmist tells us to "seek peace and pursue it," and surely the peace that comes from a temper that is proof against the daily flings and arrows of fortune, is the peace that surpasseth understanding, it is the peace that the Lord assures to His sistiful followers in this life. For this reason the saints of God have always been chearful, seems and lighthearted. One thing alone could lie heavy on their souls, and that was sin. This they avoided, and so won the guerdon of happiness, even on earth, and enjoyed a foretaste of that sernity and contentment which awaited them beyond the grave where "justice and peace have kissed"—Catholic Review.

Rev. Richard F. Clarke, S.J.

SUDDEN DEATH AT TORE.

A great measure of encere regret has been evoked by the death of the Rev. Roberd Frederick Clarke, S. J., M. A., Principal of Campion Hall, Oxford, and one of best quipped educationalists in connection with the Catholic Ohuvoh in England. The manner and occasion of his domice were such as to impress deeply upon one's mind the value of the lesson which he, like all his brother teachers of Catholic truth, university proclaimed the lesson of the value of preparedness for death. The summons came cuddenly whits the was engaged in conducting a retreat at Micklegate Bar Convent. York, one of the oldest convents in England.

Failer Charke was born in 1253 normal and coved in the University eight against Camordge in 1559, on which occasion the bat was swamped. He was a Fellow tutor of St. John's College, United, and nexaminer of the University before he became a convert to Catholicity in 1869. Two years factor he became a member of the Stoicty of Jesus. As a matter of course, he had to resign his Fellewehip of St. John's, when he severed his connection with the Church of England.

His literary tastes qualified him for the post he held from 1881 to 1894 as

everted his connection with the Church of Eogland.

His literary testes qualified him for the post he held from 1881 to 1891 as edutor of the minute of the held from 1881 to 1891 as edutor of the "Month." the well known Catholio periodical. To him was entrested the care of the new foundation of the Jesuits at Wimbledon in 1895, and as head master of the college there he justified his selection. From Wimbledon Father Clarke was sent to Oxford about three passes ago, and opened the new hall there for Jesuit students who intend to pass through the ordinary degrees of the University. This institution, of which Father Clarke was principal until his death, beers the name of Campion Hall, in honour of the Blessed Edmund Campion, S.J.—R.I.P.

A Cuban Opiulon of American

A Cubau Opinion of American Religion.

The following extract from a letter by Fernandez Solases, one of the Guban teachors, published in the Diartion de la Marina of Guba, gives a very fair idea of the general impression made on the party by the cordial reception received at Boston:

"Here (Boston), as in New York and througnout the States, Oatholiety is in a marvellous condition of growth and progress. The director in the Church of St. Paul, Cambridge, a fellow student of President Elliott at the university, assured us that in his time

now student of restouch should as the university, assured us that in his time Catholicity was searcely know; to day, in Cambridge, the Caurch counts 40,000 members out of a population of 90,000, while at Beston we number 200,000; and what is more, these members are representatives of their faith. Tolerance and charity permit the freest practice of reigr on, and the least of obligation are observed most rigorously. Here we have in evidence a proof of all the resources that Gathleity contains within itself for the uplifting of mankind, and of its superiority over Protestantism.

"Here Catholicism triumphs; Protestantism, on the contrary, 18 in a miversity, assured us that in his time

ority over Protestantism.

Here Catholicism triumphs; Protestantism, on the contrary, is in a state of continual disintegration and decay. In a land unrivaled in civilization and progress, in a land which cocupies the front rank among nations for culture and liberty, Catholicism is ever advancing.

"Borry to say, at this moment in Outs, a country all imbued with the Oatholic faith, there are men who, without pausing to consider the direful consequence of their acts, have raised the banner of revolt, have proclaimed a religion of their own repugnant to common sense. They seem to ignore the fact that American Catholics are our closest friends, willing and ready to give us a helping hand whonever their aid is solicited, for the sake of God and in the name of our common Faith.

"The promulgators of religious

God and in the name of our common Faith.

"The promulgators of religious apathy and indefference ignore the fact that it is exactly our faith which gains for us affection and wide-spread sympathy and friendship, by banquets and receptions organized in our honor. Here religion is a vital question; in difference on this point inspires contempt. The American people is eminently religious, and this accounts for the wonderful unity and solidarity which reigns among these true Catholics."

reigns among these true Oatholies."

A REMARABLE INCIDENT.—According to the Gaulois the truth of the following remarkable incident may be relied on: Three gentlemen were waiking and chatting along the Bois do Boulogne, when suddenly one of them. overcome by a mysterious influence, stopped short and cassed talking. Over his senses a cloud decoended. The scene of the Bois went from before his eyes, the sounds of his friend's voices from his ears. Only was he conscious of being in the midstream of a wast and barren plain, upon which there slowly appeared a coffin in which lay his sister, dead. The vision faded from his mind, and on recovering himself he found his friends starring at him in atarm, while he was chaking as You need not cough all nicht and disturb your friends: there is no occasion for you running the risk of contracting inflammation of the lungear consemption, while you can get Bickle's Anti-f occumptive Syrup. This medicine corres coughs, colds, inflammation of the lungear is all threat and chest troubles. It premotes a free and easy expecipation, which immediately relieves the threat and inner from viscia phingm.

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Catholic Monuments in

the City of Chester. 1.0 - 5.5 वर्ग विद्यालया । १५८ स्ट्रा स्ट्रा स्ट्रा स्ट्रा स्ट्रा स्ट्रा स्ट्रा स्ट्रा By J. C. Dalton,

By J. C. Datton.

That sool must be low and mean indeed which is insombile to all feeling of pride in the noble edifices of its country. Love of country, that variety of feelings which all together consists of the country which all together consists in particular that the state of the country that particular consists in particular that the state of the s

TRULY AND PELSIADENTLY ORBAI.

Go into any county and survey, oco at this day, the rains of its perhaps twenty abboys and priories, and then ask year solf "What have we in exchange for these?" Go to the site of some once opilont convent. Look at the cloister, now become, in the hands of the rack-ceptor, the receptacle for dung, fodder, and fagget wood; see the hall, where for ages the widow, the orphan, the aged, and the stranger, found a table ready spread; see a bit of its walls now helping to make a cattle-shed, the rost having been handed away to build a work-house; recognise in the side of a harn a part of the once magnificant drapol; and it, claimed to the spot by your musings, you be admonished of the approach of night by the voice of the serect ow its same hour resounded with

THE VESTERS OF THE MONK, and which have for seven hundred years been assalled by storms and tempests in vaic—if thus a imonisced of the necessity of seeking food, shelter, and a bed, lift your cycs and look at the whitewashed and dry rotten held on the hill, called the "gorillana"s house," and apprised of the "board wages" and the "spring guns," suddonly turn your head, jog away from the secue of devestation and meditate on "old English heapitality." Such, genilemen, is a Protestat writer's estimate of the glorious works of our Catholic ancestors. But we must remomber that this claim which we make on behalf of our Catholic au costors, that they were the builders of the vocarbol a stimulous ouncerated above, is disputed. Those whom we find above, is disputed. These whom we find a possession of the spoils of the Catholic Church in England have

THE STRONGEST POSSIBLE MOTIVE

Church in England have

THE STRONGEST POSSIBLE MOTIVE
for causing the people of England to be
brought up in the belief that the Remain
catholic rollyion is a foreign inpertation,
or, as they style it, "an Italian Mission."
At Auglician Parson, addressing a meeilar of his flock a chort time age, said:
"Before the year 1598 there were no
Roman Catholice, but no R. man Catholice.
We are the true Catholice, and lare in full
continuity with the old Church of England."
History, however, proves that
Rome founded the churches in this
island, that kings, bishops, clery, and
aity lired, a union with Kame for more
than a thousand years and that for the
the six keeps and the country of the
with Rome out Independent Syriac
testimony as the Libber Post thealis'
with Rome out The Church, as undeathous
clastice and Gregory founded the brists
Orley, the Prove that Poter and Elentheries found
clatice and Gregory founded the Frish
or English. Bithal rovereme for the
Pope, the B tons frequent communicatious with Lan, the very existence of a
Roman Cardinal in Wales in the early
part of the evenuth century, prove
by ond question Welsh union with Rome.
Faith in the divisor by bistint a primacy
and supremany of Peter, and on successors, the acknowledgment of Rome's
Brillop as the "Hond" of Christondou,
and the bolief that separation from
the Church of thome meant separation from
the Church of the committed for the committed for

EXCLUSION FROM THE KINDDOM OF GOD. From the Council of Sard'ea, A.D. 847, to the metrydom of Blussen! John Fisher and Thomas Moore, bishops, saints, synods, universities, sovereigns thomselves, the law of the land answer without a dissentient voice. This is the life-principle of the Wolsh and English union with Rome. We, thon, may safely conclude that the majestic and vonerable odditions spread over this land were erected by our Catholic and R. man forse fathers, who acknowledged the supremacy of the Pope of Rome, and who knew mothing whatever of Angleanism, with its branches and its "Continuity" delinions. Cortain writers have capressed the opinion that Chester stands along amongst all the anclest cities and towns of Great Dritain, and is EXCLUSION FROM THE KINGDOM OF GOD

amongst all the ancient citios and towns of Great Sritain, and is

UNIQUE IN ITS HISTORY,

liaposition, and architectural character. Certainty we have no town which has retained so many important monuments of its original founder, and which presents so many ovidences of its moditional character. The camp, the walls, the Roman cate, the inscriptions, the pates, the Temple of Apollo, the ancient Roman emains, tell us of the Roman accupation; while the churches, the Roman emains, tell us of the Roman monasteries, the clothers, the abbey gates, the Lady-chapel, the conventual buildings, the saints to whom the churches were dedicated, the mention of the Black Firars, Grey Frars, and White Frars, all clusters and the Roman Catholic occupation. One would have liked to be able to give description of the Standard Standa

THE MONASTERY OF ST. WERBURGH was not the first ecolosissical structure occupying the site ou which the existing building stands, but during the later and Christian ported of the Roman occupation of Chester the site of the momastery was occupied by a church dedicated to St. Poter and St. Paul, which during the Angle-Saxon period was rededicated os St. Worburgh and St. Oawald. It is recorded that King Athelstan and several of his tucceasors made pligrimsqos to St. Worburgh's church St. Werburgh's church St. Worburgh's church St. Worburgh's church was St. Emoulde The following description of the consecration of St. Werburgh is taken from Alban Butler "Wullfore, King of the Morchiane attended in great state by his whole court, conducted his daughter, Werburgh, to Ely. He was mut at the gate of the monastery by

daughter, Werburgh, to Elv. He was most at the gate of the monastery by THE BOLAL ADDILSS ALDRIN, with the whole of the religious community, in procession, singing, hely bymne to God. Werburgh, falling on hier knees, begged to be admitted in the justify of pontent. She obtained her request, and the Te Donm was sung." After pointing out the giving up by Wortungto the rich econoct, sikes and gold, and the receiving in roturn a poor voil and a coarse habit. Butler relates her instory, how she founded Troutham, Haabury and Wedon, coming up to the announcement that King Etholrad founded the Collegiate Church of St John, Chester. Verther church of St John, Chester. Verther church was creeded to the monasteries. (The writer then gives a description of the Cathedral and proceeds.) At the termination of the sign of the south side is a spot which has a particular interest for Catholics. It is

particular intorest for Catholics. It is

THE SHRINE OF ST. WERBURGH,
which was, during the ages of faith, one
of the most popular places of pilgrimage in England. At the Devastation,
known amongst the the Devastation,
known amongst the transmission of the same and
saw 'the reformation,' this sacred shrine
was destroyed by a Protestant rabbin,
whose orlines will be oxecrated by the
good and the wise to the end of time.
The conventual buildings, the chapterhouse and refactory, charm the most
casual alghisser by their extreme beauty
and trave distinction. The cloisters are
of very great importance to the architectural student. Interesting ancient stones
commomentative of some of the early
abbots who were buried in the es-ten
part of the south cloister (including, the
first who presided over the monastery
of St Worburgh), may still be seen in
their proper places. The tiles with
which the cloisters were criginally pave
were of the most claborate and beantiful design. The chapter-house, the
abbey square and gateway, are full of
interest, especially to us of the household of the Faith. If, as a great thinker
interest, especially to us of the household of the Faith. If, as a great thinker
interest, especially to us of the household of the Faith. If, as a great thinker
of the most cloid of the sevenable
fance as THE SHRINE OF ST. WERBURGH,

THE WERY INCARNATION OF GENIUS.

Only to the heart and brain, fired with the inspiration of the divinity of the Catholic Faith, could such work to possible. Oh, Catholic Genius! What has it not done to beautity this world of ours! What has it not done to lift up humanity to its Creator! Glorious indeed are the records of Catholic Genius.

Otto! Every Park and Steppin

DG ATC SIDE CECORDS OF CAMEDID GERM Oxforf, Isologue, Paris and Salerno, Cambridge and Alcala, whe'er you turn, Praguo and Vianna, Indulatati and Louvain, Leipsig and Basis, from Germany to Spain. From Thuros to Tarent, and back again, Silli here some Pope hath raised a college, it Some Council set a Urese or Hebraw chair

Still here some tope hath raised a college, there some Council act a treet or lichem char. They come crowding on, these noble sone of a noble methor, in glorious procession, and show forth to the world the glory of his mother, the spotless Church of Christ cur God. She has produced architects the like of which the world had never known. Fontana, Julio Romano, Bramante, Michael Angolo, and Bermini. Painters and sculpters unvivalled—Loonardo da Vincil, Tittan, the two Caracci, Domenichino, Paul Veroneos, Raphael, and Angelo. Who has anything to vie with St. Peter's Church at Rume? Has the world over heard anything so beautitud or so noble as the melody of the sublime Catholic much thrills the souls of mou at all times, but most of all when ongaged in solemn wor.mip before the altar of God? Let us, then, revere

solema wor...iip bofore the altar of God?
Let us, then. revere

THE MEMORY OF OUR PATHERS.
Let us keep and guard, as the apple of our eye, the priceless gem of faith which is ours by the grace of God. Let us be over ready to protect the interests of our holy faith, to sacrifice ourselves in the old cause, to spread the light of the Catholic Faith, which Christianized humanized, and civilized the various European nations which now occupy the first place in civilization. There is pleuty of work for us all in this England of ourself of the theory of the control of the the catholic faith is not known, it is not understood, it is not maligned. It is mon of the stamp of the faithful member of the Young Men's Society that are wanted to carry the blessing of the Catholic Faith to the people of this land. Let us, then, take heart of grace, and

Irish Politics.

Trish Politics.

The Reishmen of Losdon will give aid to the Irish parlimentary party in the general cottons in Great Britain, forming as a means to that end a branch of the United Irish League, the organization adopted by the National covention in Dublin in June, and will take whatever other action may be necessary for the raising of funds. A meeting or prominent Irishmen was held yesterday afterneou, at which seal for a general meeting next Monday was drafted.

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