Qur Weekly Sermon. **************

SORROW. By Pather Van han

A congregation of close on 3000 people assembled to listen to the cloquent Jenuit, who is very popular in Clasgow.

Proceeding from the first. Worping, and the state of the close of the c

THE CURSE OF SORROW

THE CURSE OF SORROW

Whence came sorrow? When he ame to look leisurely into the face of sorrow were among to look leisurely into the face of sorrow he came to recognise him as twin-brother of death, and the harrow and death were accompanying, and following death. Sorrow and death were "to eventures of God. Tacy were to twin offspring of sin. When sin asmo to cast the blight apon the world there was sorro than sin-sorrow, death. While this was a siti-stained world sorrow would remain here, and death would be busy here.

"Death is here and death is there, And death is busy overywhere."

"Dotah is here and Jeath is there, And doath is busy overywhere."

He would come when least expected. He would come 't the form of a microbe, and he would frighten the city and frighten the outpire by leaving who token of a plague. He this preacher, had told them that no merely husan being, no body of human combination, no corporate institution was powerful congis—may, if all the world were entered in harmony togother in the one great association to destroy sorrow they could not achieve their sourcer sorrow from being a curse land. Even the great God of Heaven could not destroy sorrow they could not achieve their courter sorrow from being a curse land a bleesing, from being a penalty may be sorrow from the great cast and so believe the sorrow from the great cast and so bleesing, from being a penalty may be sorrow from the great cast and so believe the sorrow from the great cast. He which sorrow present to this installed which sorrow present to the ingent that the convorted sorrow. He Christians—od sorrow, and sorrow since then had given them a hand and helped them cast lie road onward, was this not struct? Till sorrow had touched their least to what sorrow, like the Man of Surrows, and sorrow solly when they had been under some great trial, when they had been under some great trial when they had been under some great trial when they had been under the Krather Yaugnsan white them to look sorrow in the face, and to remember that when sorrow can lt a mo with a message from dod, and to caus with a blossing from dod, and to caus with a blossing from dod, and to rau with a blossing from dod, and they had been the trial when the present the trial who is the present that the loss had present that the loss had present to the trial trial who is the present that the loss had present to the trial when the present the trial who is not the present that whe tace, and to remember that when sor row came to amo with a message from God, and it came with a blessing from God, and it came with a blessing from God. If there was anyone present who had over felt that sorrow ought so to try his or her hoart, if there was one who felt tempted when sorrow came to come at the wrong glane, and the grown of the word of the grown of the grown and sorrow always seemed to come at the wrong always seemed to come at one needed seemed to the wrong always seemed to come at the wrong without vivine principalson. Some might say to Him; "Father, I can understand our having to most servor, became acquainted with sorrow, became and the convert sorrow. But they saight say, why must the woman of all their race, the sweet, the blessed Mother of God, why must the benefit one, why must the sorrow. The sorrow was the had an potentially of sin, which is he had no potally of sin, which is say of the sorrow? Sine was without sin, and she was no redoem sin. Wry did she sorrow? Sine was without sin, and she was no redoem sin. Wry did she sorrow? Sine was without sin, and she was no redoem sin. Wry did she sorrow? Sine was without sin, and she was no redoem sin. Wry did she sorrow? Sine was without sin, and she sorrowd for she with their sorrow. If we was sorrowed for them, and she sorrowd for she was she had sorrowed, sin would

come acquire test with sorrow that six should weep, and weep, and weep and weep to the sorrow has been all the protect he with the first weep and the protect he retail the case whom it sted upon the Cross He made her the mother of all the brothers and staters in sorrow, and how could she fulfil the office of mother if she could not sympathies with them in their ship states with the children? How could she sympathies with them in their daily struggles, in their daily trials, in their daily trials, how could she know how to comfort them when they were under a cloud, where they were pussing tarrough the waters of tribulation, if she child and passed before through those. She was acquainted with their infimities, and she was the mother to delp, next of all, the child that files to be first for comfort. My broth row, concluded Fether Vengban invested the fact that sorrow had reserve them there is not been con-creed by Jesus Christ, that sorrow had possed upon the heart of He had put before them that for the beautiful a curse, but that sorrow had possed upon the heart of He had put before them that the beautiful a curse, but that sorrow had possed upon the heart of Jesus and the heart of He had pulpored been all, like Jesus and he imported them all, like Jesus and he imported them all, like Jesus and help and support to all under trial, and to make examined to make examined to the territy in their serrows, and he indirect in their completions.

FATHER OLEARY

The Ros. F. M. O Leary, now better known to an appreciative world as Father O Leary, the herole and devoted Roman Citholic chaplain of the Royal Canadian Regiment in South Africa, is a product of the Ancient Capital. Needless towal, he is of Irish descent. From both the paternal and maternal sides, the purest Ceithe blood flows in his volue. He is one of the three surviving some of one of Quebce's most respected former citizons, too late Mr. Maurice O'Leary. In the lifetime, one of the city assessors, and one of the founders of St. Patrick's church, Quebec, of which he was also for many years treasurer, as well as one of the trustees of St. Patrick's church, Quebec, of which he was also for many years treasurer, as well as one of the trustees of St. Patrick's harding the many particles of the Chapters, and the protection of the Chapters, and the Chapters, and the Chapters, and the Chapters of the Chapters of the Chapters of the Gardington of the Chapters, and at the Calvery was long in the Chapter of the Gardington of the Chapters, and at the College Seminary, where on the completion of the collegate course he studied theology, and was ordained to the priesthood in 1870, by the then Archibshop of Quebec, the late Cardinal Taxehereau. Shortly afforwards he was named as vicaire or aesistant to the late Father Drolet, partial prior to Sillory, and made thinwell of the protection of that taprism of the cause of a partial of his own at Laval, in the county of Montmoroncy, his departure was viewed with the deepest regret to hand french, took part. After some years aprice at Laval, as parish priest he was promoted in the same capacity to the more important partsh of St. Catherine, in the county of Fortunia, where he did great deal to promote the cause of education, and where the height had been a capacity to the more important partsh of St. Catherine, in the county of Fortunia and the part of the Carding to the county of Fortunia and the part of the Cardina to the first condition of the county of Fortunia and the coun sessor of an almost inextensible fund of Irlish wite, good inmor and good nature. Though poor in this world's goods, his hig Irlish heart beats responsive to every appeal of human want or suffering, while his joxial, sympathetic nature renders him one of the most delightful of Irliends and companions. With his broad, tolerant, Christian spirit, the whole world is acquainted.

FATHER AND SON.

TATHER AND SON.

The Roy. Mr. Frederick Kolbo, of South Africa, died recently. He was the father of Father Kolbo, missionary and editor of the South African Cathiolic Magazino. The two roverend gentlemen, father and son, for many years presented the unique spectacie of laboring as Protostant and Catholic Magazino. The the same field. In the well known magazino, Father Kilobo be describes the goutle and plous life pursued by his father, for Htty-six years a member of the Renish Missionary Society in Africa, and a student whose researches in the African dialects have been cordinally praised by Max Multer and Prof. Sayee. Among the thirty will be shonery Society in Africa, and a student whose researches in the African dather; "No greature proof of his pather than the life that his library contained in the sufficient of the sufficie

was no argument at all-nerely a far theorie warning that san should be very sare or ner step, before moong, and nover a word after that. To the sulgar forms of abuse of Cathon 1 fe he was an absolute stranger. He was

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Enormous Outlay in New York.

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THE DIVORCE EVIL.

THE DIVORCE EVIL.

"The [carful seriousness of the divorce cancer," says The Cathiolic Telegraph," is again omphasised by the publication of the report of the fitness and the control of the report of the state of Ohio. According to this report there was filed, during the jear ending June 30, 1900, 8,457 suits for divorce, as against 746, in the previous year—an increase of 1,012. Of these applications 8,878 were granular of divorce as against 3,217 during the previous year—an increase of 661; 1,060 applications were refused, and on July 1, 1,000, 8,510 applications were still pending. Reports from Chicago show that during the first six months of the current year there were liked 1,912 suits for divorce—about one divorce to five marriages! Tases are terrible conditions.

BIGOTRY PERSONIFIED.

THE CATHOLIC LAYMAN.

One of the distinguishing traits of this ago is the tendency to higher education, says a writer in the New World. Whatever difference of opinion may exist as to the desirability of long-continued education for the masses, there cannot be two opinions on the advantage of collegate and university training for people of leisure and manuary.

an aggregate but not

school veight in monthing public option. The titholic hymnus is still to make come if fait. It most come to the front. But he will not nor example come to but from another in a matter his intellectual training nakes him in over, way the peer of his non-Catholic fellow-citizen. And to take this position the Oxtholic must have received a liberal education, and by Catholic I municepedally our Catsolic men. As for our women they are advancing rapidly, but our men are backward.

Hower, sally, as we need trained.

ors and where are we to get men of this callbre? From the non-tatholic high school, accusing or university?

this callbre? From the non-txtholic high school, accomp or university? Never
To Catholic boys and young men of twitax, who are dwelling in halfs of herew or stiting in the doc-located-ling class room will come out tainteed with infection, or, at lones, they will be at best but weaking specimens of accession of circulations of the propose of Circulationity they will be useless, if not pestitively morent.
Catholic pyrents, then, who have menus, should send their sons to Catholic academics, colleges and universities, if they would have done become honorist.
They would have done become bone of the day would have some the control of the control of

RECENT CONVERTS IN JAPAN. Rev. J. M. Gleason in Donahoe's.

Rev. J. M. Glerson in Donahoe's.

The Jupanese are an imitative and impressional people. The recent and impressional people. The recent are also people of the people of t Catholics since 1809. These are but a few of many who here in Japan have embraced the true fatth and their ox-ample means a great deal toward-leading to serious thought on this matter numbers who otherwise would never deign to notice Catholicity.

THE VATICAN MAIL.

THE VATICAN MIL.

As I was lowing the Vatican the other day, writes the Rome correspondent of the London Daily Telegraph. I met a postman at the bronze doors, who granded as he walked, while the perspiration redied from his face. To my sympathole inquires he growled out that he wished the Vatican had coarry their own lotters.

In fact about twenty thousand newspapers and lotters arrive there daily, all of which have to be sorted, opened and classified, and for this purpose a special staff is kept at the opened to upon and read all communication addressed "Sanctitati Suna Looil Papea Mill., feliciter regannity to a state would be impossible, even but as that would be impossible, even his direction, whomitting to the Pope the most important and pressing communications. However there are some documents the opening of which by any other than the Pontiff is punished by ercommunication. Tress are addressed "To Ilis Hollines the Pope, Prefect of the Holy Roman and Universal inquisition."

Also those which go through the hands of the Otherch.

Of newspapers Leo XIII., each day glances through about seven or eight

to the Vatican are rend by the Head of the Church.
Of newspapers Lee XIII., each day glances through about seven or eight Italian and French, also many translated extracts from English. German and even Russian once, which have been specially prepared for him. It has caused surprise in many quarters that Lee XIII. Is so well informed about outside matters, as he is, as of course it would be supposed that when extracts are made from papers only what the reader desires comes before him. But the Pontill Is very shrewd, and reads the French and Isalian journals so thoroughly that he has a very good idea when over anything is kept away from him, and insists—and has his way—on having full reports.

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