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OTTAWA NOTES

(By our own Correspondent.)

Rev. Father Campeau, of Archbishop's Palace, has left on a visit to Rigaud, Que.

Rev. Father J. Hebert, of Montebello, Que., is at present spending a vacation in this city.

Rev. Father Boucher of Shawinigan Falls, who was a delegate at the recent convention of the Union St. Joseph Society in this city, was a guest at the Archbishop's Palace.

The annual collection, in all the local churches, in aid of the Northwest schools, and which was ordered by Archbishop Duhamel, was taken up last Sunday and met with a generous response.

The annual Kermesse in aid of St. Jean Baptiste Church, this year proved a decided success, and the amount realized was quite satisfactory to those in charge, which included Rev. Fathers Jacques, Granger and Barriere, of the Dominican Monastery.

A new convent, at an estimated cost of \$50,000, is being erected in this city by the Sisters of Wisdom Community, the headquarters of which will be located in this city in future. There are about fifty members of this community here and about 300 in Canada and United States.

A retreat of the Oblate Order was conducted last week in Ottawa. University at which nearly one hundred priests of that Order were in attendance. The sermons throughout the week were delivered by Rev. Father Duhaute, of Notre Dame De Grace church, Hull.

The sixth biennial convention of the Union St. Joseph Society has been concluded. On the second day His Grace, Archbishop Duhamel, extended an official welcome to the many delegates, which included a number of priests. On Sunday an extensive church parade was held to the Basilica, where Rev. Father S. J. Carbell delivered an eloquent sermon on the text "Give us this day our daily bread." Mr. Ronthier, V.G., who is chaplain of the Society, officiated at the Mass, at which His Grace presided. Among the clergy present were Rev. Father Lalonde, Rev. Father Boucher, Shawinigan Falls; Rev. Father Bazinet and Rev. Father Chatelet of Thurso. The opening of the convention marked the ceremony of blessing the new building of the Society, at which Archbishop Duhamel presided. A civic welcome was extended to the delegates by Acting Mayor Hopewell. The organization now embraces nearly 600 branches with a total membership of 24,000, and is the only French-Canadian Society with government authority to transact business in the State of Michigan.

In memory of Rev. Father O'Connell, who for over forty-five years was pastor of Richmond church, a handsome marble monument in the form of a Celtic cross, was unveiled last week in the Richmond cemetery. A solemn High Mass for the repose of the souls of all the clergy, who had ministered in that parish since 1830, was celebrated on the occasion by Rev. Father Brownrigg, the present pastor, while an eloquent sermon was delivered by Very Rev. Canon Sloan of St. Bridget's church, city. Among the clergy present were: Rev. Fathers J. Foley, Fallowfield, W. Cavanagh, Huntley, Harkin, Almonte, and Fay of March.

Rev. Father O'Connell was born in Ireland and educated in and ordained in Montreal, where he labored among the parishioners of St. Patrick's church for about three years. In 1845 he was appointed to Richmond, where he ministered until 1890. During that time his labors were distributed throughout nearly fifty miles radius and the monument is a mark of the appreciation in which his sterling efforts of a lengthy period are held, not only by Richmond parishioners, but by Catholics throughout a wide district.

The Archbishop of Cashel, speaking at Golden a few days ago, said that Ireland, owing to its climate, its picturesque scenery, and the social qualities of its people, was the best country to live in, and from a religious point of view the best country to die in.

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LONDON'S CATHOLICITY

London, August 13, 1908.

Two interesting events of some importance have taken place in England this week—the annual meeting of the Catholic Young Men's Society, and the Conference of Catholic Trades Unions.

The first was held this year at Coventry, a city once famous for its nunneries and abbeys, whose Prior was a Peer of the realm with a seat in Parliament. Branches of the Society, which is established all over Great Britain, and is doing an excellent work amongst our Catholic young men, sent delegates to the number of 130, whose deliberations lasted for three days. In the absence of the Bishop of Birmingham through ill health, the Conference was presided over by the Bishop of Northampton, and a pleasing feature of the proceedings was the hearty welcome accorded the Society by the Mayor and Corporation, who are not of our Holy Faith. Amongst the interesting papers, which were all very much to the point and dealt with laudable practicality, with many burning questions of the day, Dr. T. Colvin, J.P., of Glasgow, gave a very valuable contribution on "Darwinism and the theory of evolution." With an appreciation of the limitations of his lay audience which is not always found amongst scientific lecturers, Dr. Colvin took his hearers step by step from the discovery of Darwin's theory and its triumphant proclamation, to its complete refutation by the researches of Gregor Johann Mendel, an Augustinian Friar, who in the commencement of the 19th century made exhaustive experiments in his Monastery garden at Brunn, in which he used upwards of 10,000 plants, and finally came to deduce certain laws which prove Darwin's theory to be a false one. Mendel's principles have been confirmed by many professors since his day, some of whom took the trouble to re-discover the knowledge which the quiet monk had possessed himself of many years before. Dr. Colvin's concluding words of warning are well worth quoting. He says "Mendel's discovery... emphasizes once more that there is no finality in science, for what is orthodox science to-day may be heterodox to-morrow, on account of some fresh discovery. This has always seemed to me to be the root of the misconception in some minds that there is an antagonism between science and religion. Those minds do not seem to grasp the fact that a true religion must be final in what it teaches for the clearest mark of its truth and the very quintessence of its truth must be the unchangeableness of its doctrine, whereas science must be ever changing and full of countless theories, which are either confirmed or rejected by new discoveries. Hence a Catholic should be extremely careful in accepting as true any scientific theory which for the time being may seem to be opposed

to his faith, for, as Bishop Hedley puts it, 'If the theories of modern science seem to contradict the science of Christian dogma, then it is the former that must and will be altered by fresh research and not the latter.'

The second event, which requires some reference, was the Trades Union Conference of Catholic members, in Manchester. In these days of Labor demonstration, and the displays of the Union, it is well to find that Catholic men have neither lost their heads nor their liberty, and are entering a strong and emphatic protest against the inclusion of secular education in the programme of the Trades Unions as a whole, under the auspices of the Labor Party. It was with no uncertain voice that the assembled delegates demanded the withdrawal of this item, on the grounds of its illegality under the constitutions of the Party, being a controversial subject in the highest degree, and never having been proposed to the various branches for discussion. The Conference concluded with the passing of a resolution that a deputation should wait upon the Parliamentary Committee of the Trades Union Congress, and also with an expression of the Catholic members' loyal sentiments of filial affection to the Holy Father.

An interesting marriage was that which took place last Saturday in the beautiful Church of the Jesuits at Oxford, by which another great English house becomes connected by marriage with the Berties, who are Catholics, and are already allied by marriage to several old and illustrious families. The bride was the eldest daughter of the Earl of Abingdon, Lady Gwendolen Therese Mary Bertie, and she married Mr. John Spencer Churchill, second son of Mrs. George Cornwallis West, who, it will be remembered, was the brilliant Canadian beauty who became the wife of that Parliamentary meteor, Lord Randolph Churchill. Naturally the sacred rite was shrouded in much of its beauty and solemnity as Mr. Churchill is not a Catholic. After the ceremony the wedding party motored back of Lord Abingdon's fine seat, Wytham Abbey, where the reception was held.

The 243 Anglican Bishops forming what is known as the Lambeth Conference, who have been met in solemn conclave since the conclusion of the Pan Anglican Congress, have just published the result of their weighty deliberations on faith and morals, and they have done so in the form of an "encyclical" letter from the Archbishop of Canterbury to "the Faithful."

From this interesting document we learn that the Church of England is still facing both ways, as usual, and swaying like a pendulum between High Church and Low Church, fearful of losing her grasp on either, yet satisfying neither the one nor the other. Several earnest Protestants have been eagerly waiting the Bishops' decision on the Deceased Wife's Sister's Bill question. Such are informed that "We are aware that upon some of the questions which have been raised on the subject of marriage we are speaking with less decision than may be expected and that there are questions with regard to which we fail altogether to give such guidance as in some parts of our communion is gravely needed. These questions must be dealt with separately in the several churches."

Similarly with the question of anointing the sick we are told: "The anointing of the sick is neither sanctioned nor prohibited if the sick person so desires it." "The priest should ask the Bishop's advice." "Kensittes will see Jesus influence in the declaration regarding ritualistic practices!" "The growing experience of the Anglican Communion among different races has pointed to the necessity for the adaptation and enrichment of forms of service and worship which have come down to us from other times. Such adaptations and enrichments are essential."

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Notice to Creditors

In the Surrogate Court of the County of York.

In the Matter of the Estate of Ann Ferguson, late of the City of Toronto, in the County of York, married woman, deceased.

NOTICE is hereby given pursuant to Section 38, Chapter 129, R.S.O., 1897, that all persons having claims or demands against the estate of the said Ann Ferguson, deceased, who died on or about the 18th day of June, 1908, are required to send by post paid or to deliver to Edward Zeagman, 47 Stafford street, Toronto, the executor of the estate of the said Ann Ferguson on or before the first day of October, 1908, their Christian names, surnames and addresses and full particulars in writing of their claims and a statement of their accounts and the nature of the securities, if any, held by them, duly verified by statutory declaration.

AND TAKE NOTICE that after the said first day of October, 1908, the executor of the said estate will proceed to distribute the assets of the said deceased among the parties entitled thereto, having regard only to the claims of which he shall then have had notice, and the said executor will not be liable for the said assets or any part thereof to any person or persons of whose claim notice shall not have been received by him at the time of such distribution.

DATED at Toronto this 21st day of August, A.D., 1908.

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Executor.

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(Episcopal Authorisation)
Dear Father Gray:
You have duly accounted for the alms which you have received, and you have placed them securely in the names of Diocesan Trustees. Your efforts have gone far towards providing what is necessary for the establishment of a permanent Mission at Fakenham. I authorise you to continue to solicit alms for this object until, in my judgment, it has been fully attained.
Yours faithfully in Christ,
F. W. KEATING,
Bishop of Northampton.

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I am most grateful to those who have helped us, and trust they will continue their charity.

To those who have not helped I would say—"For the sake of the Cause give something, if only a little". It is easier and more pleasant to give than to beg. Speed the glad hour when I need no longer plead for a permanent Home for the Blessed Sacrament.

Address—
FATHER H. W. GRAY,
Catholic Mission, Fakenham, Norfolk, England.
P. S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgment a beautiful picture of the Sacred Heart and St. Anthony.