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# AGENTS.

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# Catholic Record.

Christianus mihi nomen est, Catholicus vero Cognomen."--(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, AUGUST 7, 1897.

My Playmates.

The wind comes whispering to me of the country green and cool.

Of iedwing blackbirds chattering beside a ready pool;

It brings me soothing fancies of the homestead on the hill.

And I hear the thrush's evening song and the robin's morning trill;

So I fall to thinking tenderly of those I used to know where the sassafras and snakeroot and check-er-berries grow.

what has become of Ezra Marsh, who lived on Baker's hill?

And what's become of Noble Pratt, whose father kept the mill?

And what's become of Lizzle Crum and Anastasis Shell.

And of Roxie Root, who 'tended school in Boston for a spell?

They were the bays and they the girls who shared my youthful play:
They do not answerto my call? My playmates, where are they?

O cottage 'neath the maples, have you seen those girls and boys That but a little while ago made, O! such pleas-ant noise? O trees and hills and brooks and lanes and meadows, do you know Where I shall find my little friends of forty Where I shall and my years ago? You see I'm old and weary, and I've traveled long and far:

I am looking for my playmates, I wonder where they are!

#### LEAGUE OF THE SACRED HEART,

General Intention For August.

THE APOSTLESHIP OF GOOD EXAMPLE.

Messenger of the Sacred Heart. A companion of St. Francis Xavier was one day preaching in the streets of a city in Japan when an enraged

pagan drew near him and spat in his face. Without losing his temper, and without showing any signs of resentment, the good apostle calmly wiped his besmeared cheek and continued his discourse. Instantly a heathen broke from the crowd of listeners, and addressing the preacher said: "Your discourse is indeed admirable; but it alone would not have convinced me, neither would it have determined me to take the decisive step. Your behaviour under insult is far more

that they are not called upon to in-struct others. Are they, on this account, to be debarred from every form of apostleship? Surely they are not they can, as has often been explained in the pages of the Messenger, wield by prayer an effective weapon on every field of missionary struggle, even the remotest, and by good example an irresistible one in the more restricted

sphere in which they move. Such, indeed, is emphatically the bounded duty of every zealous member of the League of Prayer in union with the Sagnad Heart of League. with the Sacred Heart of Jesus. But even outside their ranks, there is not a Christian who can claim exemption from the common law of charity obliging them to give good example to their When St. Paul laid down this great maxim which he gave to the Christians of Rome for their guidance : "Unusquisque vestrum proximo suo placeat in bonum ad adificationem."
("Let every one of you please his neighbor for his good, unto edification.") tion,")(Rom. xv, 2,) it is very certain he spoke in general, and made no exception with regard either to condi-

tion, rank, or person.

A few general reflections will not be out of place in a matter of such importance for every one of our Associates.
The individual man, enjoying his lease of life, is not living for himself alone ; he must, over and above, spend himself for the good of society of which he forms a part. Were we to live for ourselves only society would be im-possible, and the cravings and needs we experience would be as much devoid of aim as frustrated in their fruition. Now, since we have to live for others, it must needs be by our works and our good example. All men are moved to action by two great levers, word and example. The former, as it is sometimes insincere, is often dis-Example, on the contrary, can not deceive, and this is why its

What has become of Noble Prait, whose large of the Noble Prait, whose and what she become of Noble Prait, whose and what she have the burse of the b

our actions, observable by our neighbor, which may be classed as indifferent. They are all, without exception,

application. In consequence of the different spheres members of society may occupy, and of the varied relactions they have constituted by the sphere of the characteristics they have constituted by the content of the section of the tions they bear one to the other, it good works, and glority your Father follows that some are more strictly who is in heaven.") (Matth. v., 16.) bound to conform to this law of good

example. to give good edification to his children: and brothers and sisters, of more matity of their lives, according to the derived from the praise of

living win them effectually to God's service. The very least that is expected of them is that they be not a

Our duty, in this respect, towards our neighbor is not less imperative than that towards Mother Church. As a member of the Communion of Saints we owe this to him, that we help him to work out his eternal salvation:
"Sanguinem autem ejus de manu tua requiram." ("I will require his blood sincere adorers our example has drawn by a few who called or believed them." requiram." ("I will require his blood at thy hand;") (Ezech, iii, 18); "Mandavit unicuique de proximo such "And He gave to every one of them commandment concerning his neighbor.") (Eccli, xvii, 12) But good example is the most efficacious means we have at our disposal to help him to attain this end. Hence we must ever disconversion among men, tain this end. Hence we must ever the work of conversion among men, bear in mind, that there is not one of for this kind of apostleship will always

ent. They are all, without exception, a source either of edification or of scandal in a greater or lesser degree. As for good example, it attracts attention and challenges emulation, so as to become what might be styled "happily contagious." For, it captivates and hurries others away in its wake. It lords it over reason itself. Its influence is immense: its effects incalculation or of sample and in hand, for good example disconcerts vice and brings shame and confusion on its votaries. There is nothing that a libertine dreads so much as the presence of a virtuous man. And while good example disconcerts vice and brings shame and confusion on its votaries. There is nothing that a libertine approach as the presence of a virtuous man. And while good example disconcerts vice and brings shame and confusion on its votaries. There is nothing that a libertine approach is a virtuous man. And while good example, it attracts attention and challenges emulation, so as to become what might be styled "happily contagious." For, it captivates and hurries others away in its wake. It lords it over reason itself. Its influence is immense: its effects incalculation of the presence of a virtuous man. And while good example disconcerts vice and brings have a libertine approach to the presence of a virtuous man. And while good example disconcerts vice and brings have a libertine in the presence of a virtuous man. And while good example disconcerts vice and brings have a libertine in the presence of a virtuous man. And while good example disconcerts vice and brings have a libertine in the presence of a virtuous man. And while good example holds vice in characteristics are also a virtuous man. And while good example holds vice in characteristics are also a virtuous man. And while good example holds vice in characteristics are also a virtuous man. And while good example holds vice in characteristics are also a virtuous man. And while good example holds vice in characteristics are also a virtuous man. And while good example holds vice in ch ence is immense; its effects incalculable for all time present and future, for the generation around us and for

haviour under insult is far more elequent. Receive me as one of your followers."

Elequence is necessary for the apostle; but practice and example are necessary in a still higher digree. There is no very great difficulty in dilating elequently on virtue: the real difficulty lies in its practice. People admire what is sublime and difficult of attainment, and in turn feel impelled to imitate what commands their admiration.

It is not given to all the faithful to be apostles. Elequence itself is a gift which God witholds from the many; while the unlettered and the lowly feel that they are not called upon to incommend the results of the receiver of the virtue of the receiver when the service of virtue. Nevertheless we may not pretent to be true Christians, nor to love our fellowmen, if we have on this accordance of the virtue of the virtue of the virtuous bear down opposition more effectually than miracles.

It may very naturally be asked "In what particular works does God expect us more especially to set agood example to the world around us?" The answer may be short but it is very comprehensive into and the half of the precise the half of the precise and actually shames the cowardly into doing good. There is nothing true richard, strengthens the weak and actually shames the cowardly into doing good. There is nothing true richard, which actually shames the cowardly into doing good. There is nothing true richard with the half of the precise will be may see your good works." (Matth. v. 16.) We might all ask ourselves if we are fully convinced of these truths, if we mutually edify each other, and if we were apposite to the virtuous bear down opposition more effectually than miracles.

It may very naturally be asked "In what particular works does God expect us more especially to set agood example to the virtuous bear down opposition more effectually shames the cowardly into doing good. There is nothing true richard, strengthen, the half-half the prevented, strengthen, the witch of the wire underly shames the cowardly i Besides the common law of charity, domestic life. If you are a practical their virtues. Amen. Besides the common law of chartry, domestic nic. In the common law of chartry, domestic nic. In the common law of chartry, domestic nic. In the chartry, down and the char

lost sight of, and which modify it in its nature not to escape the observation of

Nor is there any conflict between the above quoted words of our Lord Thus, in the order of nature, a par and those recorded in the following ent, because he is a parent, is required chapter of St. Matthew (ver. 6): "But thou, when thou shalt pray, enter into thy chamber, and having shut the ture age, to the younger members of door, pray to thy Father in secret: the family. So, in the order of Provi ture age, to the younger members of the family. So, in the order of Providence, a master, or whoever is placed in authority, should by his conduct and irreproachable morality, edify those who are subject to him. So also, in the order of grace, priests and ministers of the altar should, by the sanctions of the altar should, by the sanctions of the altar should, by the sanctions of the sanctions isters of the altar should, by the sance motive He reproves is vainglory to be "When thou doest an alms deed,"

words of St. Peter, be a fiving exemplar for the flock of Jesus Christ: tells them, "sound not a trumpet be Forma facti gregis ex anino." ("Being made a pattern of the flock.") (I. Pet. v. 3.) Nor should it be otherwise with they may be honored by men. Amen those who by profession devote their lives to God's service. In the performance of good works, they should be ever mindful of what is expected of right hand doeth: that thy alms may them. They, beyond all others, should be in secret, and thy Father, who seeth show themselves singularly sincere in their piety, and, to the full extent of what is possible, be absolutely without hypocrites, who love to pray standing represents of the secret, and thy rather, who seem show themselves, and the rather who seems and the representation of the secret, and thy rather, who seems the secret, and thy rather, who seems and the representation of the secret, and thy rather, who seems the secret, and the secret, and thy rather, who seems the secret, and thy rather, who seems the secret, and the secret, a reproach, so as to give no occasion of in the synagogues and at the corner fault finding to the scoffers of religion; of the streets, that they may be seen but rather by their exemplary way of by men: Amen I say to you, they

cause of scandal and thus turn aside mon, every day works of religion and others from the ways which lead to charity, in the attendance at the pubperfection and to God. It was in this lic offices of the Church, in the persense that St. Paul exhorted even the formance of the ordinary duties simple faithful of his time: "And posed on all Christians, there is little this I pray, that your charity may more of ostentation to be feared. In works and more abound in knowledge, and of supererogation, or such as suppose object lessons carry such weight with them and are so irresistibly convincing.

Among the several motives which should determine us always to set our neighbor a good example the first to be a such as suppose a higher sanctity, a more perfect self-denial, there may be a lurking danger to be guarded against, and it is here unto the day of Christ, replenished that the rule laid down in the imitative many be sincere and without office. should determine us always to set our unto the day of Child, representation in the initial you. Dut, before entering into the last three number of years sure to set in from this wound. The should determine us always to set our unto the day of Child, representation in the initial you. Dut, before entering into the last three number of years sure to set in from this wound. The contral physician was right in his diagnosis. neighbor a good example the first to be with the fruit of justice, through Jesus tion may perhaps be applied: "Those examination it is important that we does not bear you out. The contral physician was right in his diagnosis.

selves Catholics has been sufficient to stifle the faith in more than one soul. The sin of those who blush for Jesus Christ is very despicable, but the sin of those who force Jesus Christ to blush for His followers, who profess to be the standard bearers of the Catholic faith,

before God, put these two questions to himself:

Have I been a true apostle in giving good example-in other words, have I conscientiously fulfilled all the duties of my state of life?

Have I not, at least occasionally, contributed to the spread of evil by setting an example but little in keeping with my faith as a Catholic?

PRAYER. O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in

#### PRELIMINARY TO A PROPOSED CONTROVERSY,

N. Y. Freeman's Journal. Allegheny, Pa., July 17, 1897.

The Rev. L. A. Lambert, LL. D. :

Allegheny, Pa., July 17, 1897.

The Rev. L. A. Lambert, LL. D.:

Dear Sir: Though not "hunting a discussion," I believe that a careful examination of questions at issue, if conducted with such a scholar and thinker as yourself, could not fail to be of interest and value to the public. Of greatest interest and value would be an oral discussion. In case you decide positively against this, a discussion "in cold type" may be made, in many respects, as serviceable to the truth, if not as interesting to the public.

Inasmuch as this whole discussion was occasioned by a number of the Paulist Fathers coming to Pittsburg and challenging discussion, it seems eminently fitting that the discussion "in cold type" should be conducted in a Pittsburg paper. The Commercial Gazette, a leading daily, offers its columns every Monday morning. This will bring the examination of the questions at issue before the community that has been interested from the first. A comprehensive form of question might be stated as follows: "Resolved, That the essential and distinctive principles of Roman Catholicism are a departure from the principles of the Apostolic Church." This would simply put you on the defensive. If you prefer it, let the statement be changed to read: "Resolved, That the essential and distinctive principles of the Roman Catholic Church are identical (or, in harmony) with the principles of the Apostolic Church, "Should you prefer a discussion of more limited and specific range, I would suggest the following: "Resolved, That the essential and distinctive principles of Roman Catholicism are unfriendly to civil and religious Should you prefer a discussion of more limited and specific range, I would suggest the following: "Resolved, That the essential and distinctive principles of Roman Catholicism are unfriendly to civil and religious Should you prefer a discussion in the Pitts.

olicism are unfriendly to civil and the liberty."

Should you intimate your willingnes to go forward with any such discussion in the Pittsburg Gazette, I shall begin at once by an article of about two columns, which I understand to be the space they would be willing to have each writer occupy each time.

With high regard for your eminent abilities and services on behalf of truth, I await your reply, Very truly yours,

David M'Allister.

# REPLY.

Rev. Dear Sir: I agree with you that a careful examination of questions at issue may be of interest, and perhaps of value, to the public. I am therefore willing to examine them with | ment.

considered is that we are members of the Church of Christ upon earth.

It is an honor and a priceless grace to belong to the Church which our Saviour came into this world to establish. As members of this Mystical Bedy of Christ, we all have a twofold essential duty to accomplish: we are bound not to dishonor her by a scandalous life, and we are under a further obligations.

To to dishonor her by a scandalous life, and we are under a further obligation of contributing to her glory, her expansion and her holiness. By leading an exemplary life we fully acquit our seleves of both these obligations.

For. with regard to the Church.

Christ, unto the glory and praise of the Church are common ought not to be done in public; for what is private is more safely practised in secret. [S. I. Ch. 19] However, lest there mean the members of God's true (B. I. Ch. 19) However, lest there were satisally necessary to every intelligent discussion. To go forward without such preliminary understanding about certain principles and conditions that are essentially necessary to every intelligent discussion. To go forward without should be some self-seeking, when we singular or not, our safest course will be to consult our spiritual adviser. It has been said of the child that it is quicker to imitate than to learn, and the unlettered. As a consequence, one of the weightlest duties and the unlettered. As a consequence, one of the weightlest duties of fathers and mothers is to set a god of fathers and mothers is to set a god of argument. This is an elective in principles and conditions that are estion more safely practiced in secret. [B. I. Ch. 19] However, lest there does done in public; for what is private is more safely practiced in secret. [B. I. Ch. 19] However, lest there does done in public; for what is private is more safely practiced in secret. [B. I. Ch. 19] However, lest there does done in public; for what is private is more safely practiced in secret. [B. I. Ch. 19] However, lest there does done in public; for what is private i

ism are a departure from the principles articles in your paper, the Christian of the Apostolic Church." It is Statesman, and I will republish them ism are a departure from the principles articles in your paper, the Christian of the Apostolic Church." It is evident that we cannot go to work on this proposition without first having a common understanding of what the your paper. And as the discussion common understanding of what the principles of Catholicism are and what the principles of the Apostolic Church.

We cannot compare these principles so desires may have the right to rethe principles of the Apostolic Church.
We cannot compare these principles
without knowing what they are, and
without knowing what they are, and

of that branch of Presbyterianism to which you belong are identical. If you did not so believe you would not belong to that branch; you would join some other Church whose principles sought for a Church that could teach you believed were identical.

As long as we differ so widely on the terms of your thesis, it is evident that a discussion of it could lead to no result. You would be talking about one thing and I about another. would have no common ground, no and bespatter that banner with the mire of their vices, is perhaps of all things the most deplorable.

Standard bespatter to the Catholic lattin, common exterior by which to compare the principles under consideration.

You, with your idea of the principles of the Apostolic Church, The Apostleship of Good Example, as we have seen, is most powerful, but the contagion of bad example, especially when given by those who should be the patterns of every virtue to their inferiors, is all but irresistible. Let every member of the League, humbly ion, nor am I bound to accept yours. before God, put these two questions to In this state of the case the discussion would necessarily turn on whose idea of the principles of the Apostolic Church is correct. This would have to

This being the case, you will see the necessity of a common understanding; the necessity of a definition of Catholic principle and of the principles of the Apostolic Church that would bind us both. This once had, we can proceed in order to the discussion of your first thesis. I may here say that a discus sion of your other proposed theses stands in a like need of definitions or a mutual agreement as to the meaning of their terms.

particular that all Catholics avoid scandalizing their brethren and become true apostles by the example of Catholic support of the come true apostles by the example of Catholic support of the come to this definition of common agreement on the truth, Mr. Ramm found that the only terms of your first proposition? As to the come true apostles by the example of Catholic support of the come to this definition of the truth, Mr. Ramm found that the only terms of your first proposition? As to the come to this definition of the common agreement on the truth, Mr. Ramm found that the only truth, Mr. Ramm found that the only truth, Mr. Ramm found that the only truth is the come to this definition of the common agreement on the truth, Mr. Ramm found that the only truth is the complex of the common agreement on the common agreement of the common agreement on the common agreement of the common agreement of the common agr Catholic principles, there is no difficulty whatever. They are found in Apostles, was the Catholic Church. To the doctrinal definitions of the Church, and there alone. These decisions bind me, and you can always hold me to them and to them alone.

But when we come to a definition of we meet a difficulty that involves the whole issue between Catholicity and Protestantism ; for a correct definition will force one or the other of the adverse claimants to go to the wall.

Your opinion of what the principles of the Apostolic Church were is not logically binding on me until demonstrated to be correct. I would be always free to summarily dismiss as false any conclusion you might draw from such opinion, because deduced from data that I do not and am not bound to admit. I would always be free to say that your conclusion cannot be stronger than your opinion on which it is based; and, as I do not accept your opinion of what the principles of the Apostolic Church were, I cannot accept any conclusion you may draw from that opinion.

In the same way, you would be free, logically, to reject any deduction of mine drawn from my opinion of what those principles of the Apostolic Church were. Each of us being thus free, by reason of the absence of a common ground or definition, to reject the conclusions of the other, it is clear that there could be no real, serious argument-such as would be worthy of

grown people.
You see how precipitate it would have been for us to have entered blindly into a discussion of your proposed thesis without having a common understanding as to what were the principles of the Apostolic Church, which you propose as the criterion by which to judge Catholic principles.

I think I hear you say that the Bible tells us what were the principles of the we have a common ground of agree But the experiment of Protestyou. But, before entering into the antism for the last three hundred years

dictory creeds of the many hundred wrangling sects of Protestantism, es professing to give the principles of the Apostolic Church, prove to a demontration that the Bible, as read by the flickering lamp of private judgment,

NO. 981.

does not tell us what were the prin-ciples of the Apostolic Church.

Instead of being, then, a common ground of agreement the Bible has been, under the Protestant theory of interpretation, the most prolific ground

of disagreement and dissension Let us strive to come to an understanding as to what were the principles mentary principle of logic.

To illustrate this I will take the first proceed without further loss of time to

discuss your first thesis.

As to the medium of publication, I would suggest that you publish your they reproduce both sides in their regular order.

in the Commercial Gazette, I reques that you have my reply to it published rinciples of the Apostolic Church are. According to my idea the principles may know how we stand at present.

As you published your letter to me

Very truly yours, L. A. Lambert.

#### A Church That Cannot Err.

A convert in California, the Rev. C. A. Ramm, lately gave a lecture in San Francisco, under the auspices of the Young Men's Institute, on "Why am I a Catholic?" He said that he consistently, unerringly, and infallib-

"Look in the Scripture," he said, "and you see my line of reasoning verified. In the Old Dispensation, God the Father spoke by the Prophets, would have no common ground, no who, speaking in His name, were common criterion by which to compare therefore infallible. Then God the Son spoke in His own Person to the Apostles again infallibly. Are we who are in a fuller, more perfect dispensation than were Jews of old, bereft of God's living voice and unerring teaching? No; when our Blessed Lord assented on bless to the second of t Lord ascended on high to His Father He sent down to His Church the Holy Ghost, the Third Person of the Most Blessed Trinity, to preserve the Revelation which He had made to men, and to perpetuate the mission which He had inaugurated. 'I will ask the Church is correct. This would have to be settled before we could approach your thesis with any hope of a definite result either way.

This helps the asso you will see the because it seeth Him not or knoweth Him; but you shall know Him because He shall abide with you and shall be in you.' (John. 14, 16, 17.) 'The Paraclete the Holy Ghost whom the Father will send in My Name, He will teach you all things and bring all things to your mind whatsoever I shall have said to you.' (v. 26

Relying, therefore, on the word of Christ that He would abide with His Church always to the end of time and But how will we come to this definithat the Holy Ghost should teach it all hat came down from Christ and the he submitted himself. teaches he accepts. It was established by God to teach him. Christ said: "Hear the Church." Having found that Church, no further search was needed. Christ abides with it and the But when we come to a control needed. Christ and the heart the Principles of the Apostolic Church Holy Ghost teaches it all truth—Catholic Columbian.

# A Contrast.

When a Catholic is dying, his or her friends direct the dying person's attention wholly to God, and away from the things of this world, by making an act of contrition for sins done during life, and pronouncing the adorable name of Jesus!

But many of our separated bretaren seem to think that it is of little consequence how they appear before their Creator and their Judge. A few years ago, the great show man, P. T. Barnum, lay on his death bed, and near the end, the physician in attendance is said to have whispered in the dying man's ear, "The Republicans have won!" "I'm glad!" murmured Mr. Barnum. These were his last words, according to the reports in the daily papers. What Catholic would like to be ushered into sternity after the manner of poor Mr. Barnum?—Sacred Heart Review

# Poisoned by Beer.

Life insurance companies are constantly refusing applications from habitual beer drinkers, as statistics have proved that such risks are especially undesirable. Not long ago a man was out shooting in the North-West, and by the accidental discharge of his gun received a slight flesh wound. A skilled physician was called in shortly after, and immediately gove his verdict that the man could not live. Surprised, and doubting, the friends asked how such a slight wound could cause death. Said Apostolic Church, and that in the Bible the physician: "The man has been an habitual beer drinker, and his blood is in such condition that blood poison is sure to set in from this wound." The