

The 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, JULY 31, 1897.

NO. 989.

"O Life, O Beyond!"

Strange—strange, O mortal life,
The perverse life that came to me from you!
From childhood I have wanted all good things;
You gave me few.

You gave me faith in One
Divine—above your own imperious might,
O mortal life, while I but wanted you
And your delight.

I wanted dancing feet,
And dainty, grassy paths by laughing
streams;
You gave me loitering steps, and eyes all
blurred,
With tears and dreams.

I wanted love—and, lo!
In mockery you gave me loss,
O burdened soul, I wanted rest; you gave
The heavier cross.

I wanted one poor hut
For mine own home, to creep away into;
You gave me only lonelier desert lands
To journey through.

Now, at the last vast verge
Of barren age, I stumble, rest, and fling
Me down, with strength all spent and heart
atirish,
And fainting.

Yes, now life, deal me death—
Your worst—your vaunted worst!
Across my breast
With numb and fumbling hands I find me for
The best.

—James Whitcomb Riley in The Arena.

TRUE AND FALSE CONDESCENSION.

"Saul stood in the midst of the people, and he was higher than any of the people from the shoulder and upward."

However little he may realize it, every Catholic is, in a certain sense, a marked man in the mixed society in which we are living nowadays. Every one of us has to associate, not only in olden times, with members of the same great household of faith, but with men and women holding every conceivable view of religion, and with many who scout entirely everything religious, even the very existence of God. It is clear that in such a condition of affairs a Catholic's responsibility is quite different from what it was in the ages of faith.

Do Catholics, as a rule, acknowledge the danger of their environment? Do they not rather accept it as a necessity over which they have no control, and for which they have no responsibility? Do they not, in consequence, live in a quite unguarded state, not forewarned although they have reason enough to be forewarned?

To know the enemy and his strength is a necessary factor in winning a victory. The knowledge need not necessarily alarm to such an extent as to dishearten and discourage, but only to arouse one to do one's best, to be on one's guard, to act with caution, and to dispose one's forces to the best advantage. For every Christian knows that greater is He that is with him than all that can be against him. Only he must make sure that God is with him, and that he is not acting irrespectively of God, and, perhaps, even contrary to His will. For in that case God is not his ally, and he has to contend alone with a most powerful and dangerous and subtle enemy.

The attitude of a Catholic, then, should be that of Saul, higher than the people from the shoulder and upward. Not a superiority which engenders pride in this, but one which is tempered with humility, because of the consciousness that the superiority is not of him that willeth nor of him that runneth, but of God, who giveth it. It comes only from the free gift of God—grace. And with this gift comes the responsibility to the recipient. The Catholic has a higher standard to attain in consequence of it, and a stricter account to give of his stewardship.

It is well to bear this in mind, for the tendency of the age is for Catholics to try to accommodate themselves to their surroundings, in the sense that they should not hold themselves above other people differing from them in the faith. Is not the motive of such action a misapprehension of what the faith is, and of its incomparable value? Is not a mistaken idea of charity at the bottom of admitting that there can be only one true religion; and, consequently, only one true Church? God, who is charity, has revealed to us the fact of the unity of the faith and has made known His will that all should agree in that unity. That cannot be declared will of God, and which declares that it does not much matter what a man believes, if he thinks he is right, and acts accordingly. Just as if it were immaterial whether a man believed truth or error, and that the verities revealed by our Lord were to be accepted or rejected according as they did or did not commend themselves to the taste of those supposed to be disciples of Christ. For their acceptance or rejection we are not responsible, except so far as, by our conduct, we have given them reason to conclude that we thought their religion as good as our own, whereas had we led them by our words and example to see the superiority of the Catholic faith and the duty of examining its credentials, we might have had the happiness of witnessing the light of faith illumining these souls, either in utter supernatural darkness, or, at best, in a glimmering half-light.

How countless are the occasions which occur for a Catholic to show his unflinching staunchness when principle is concerned. In matters of business how frequently he has the chance

to be, not exactly honest, which means, to say the least, sharp practice. His enlightened conscience pricks him, but he silences it by the suggestion that everybody does it. What of that, if it is wrong? The number of those who do wrong does not make the wrong right.

In conversation, thoughts and their expression are indulged in, which his religious training warns him to be unbecoming, even if not sinful. Again he palliates the indulgence by saying: such are the ordinary topics and language of people of the world; we cannot help doing what everybody else does.

In amusements, he goes pretty much to the same places of entertainment as the veriest working; although, for instance, the play is known to be decidedly of color. But then, he says, everybody goes, and evil to him that evil thinks. The trouble is that the evil is the prominent feature of the play, and does not depend upon the merely evil mind of the spectator. The evil is objective and is precisely what draws the sightseer. At all events, what possible good could come to a pure mind from witnessing unseemly things?

In companionship he selects or accepts the company of men and women who differ from him in matters of religion, consequently in many cognate matters which involve principle. For example, Sunday observance, for the majority of non-Catholics, is a question of convenience, not of obligation. For a trifling reason they will exempt themselves from church service. Sunday is a day of rest, they will worship God in Nature; in other words they will amuse themselves in whatever manner it best suits them. They will go fishing and start at daylight, making church going an impossibility. They will go sailing, and, of course, they will go sailing in the early morning. They will go on an excursion from Saturday to Monday; of course the place is far from a church, too far to attend divine service, although not too far for a delightful long walk were it a week day, and were a picnic the end in view. Or suppose the Catholic church is too distant, but some denominational one is near. Their companions are chiefly of the nonsectarian religious class. "Let us attend the same church," he is proposed. Shall the Catholic be singular and stay at home? Is not such conduct bigoted, and more in accord with the narrow views of the dark ages than our own broad, liberal and enlightened times? Why not go just to show people that we are in touch with the times? Perhaps if we go with them, they will return the compliment some time and go with us? Perhaps they will! If they do, then to one, they will not understand what Mass is, and ten to one they will be broad minded Catholics in question will be unable to give an intelligible explanation of it. No good is effected and great harm done, for these same people will condemn a staunch Catholic, who firmly but gently refuses to attend any services in a meeting house, as a narrow minded bigot. Later on the question of marriage will arise. Naturally, a man must be attracted by those with whom he associates. He gives his heart to a non-Catholic. He has foolishly yielded his invitations to go to church with his lady love; when the final question of the wedding comes, how can he, with any sort of consistency, tell her that he cannot be married in her church? Has he not been there with her on various occasions? To hear the music, or some distinguished preacher or simply to oblige was the motive he alleged.

"Well, then," she says, "go once more to please me, you have done it before, now I insist." What a false position he is in! True, but no number of aggregated wrongs make one right. If he yields this point, just to oblige, how about the consue of the Church, for to be married by a Protestant minister is a reserved case; how about the consequences? He has no safeguard for the faith of the children God may give him, no assurance that a wife's powerful influence will not be brought against his own faith, no reasonable hope that she will ever embrace the faith he has made so light of.

We have been describing what some Catholics nowadays are inclined to consider as a necessary condescension to the weakness of their separated brethren. It would seem evident that it is a mistaken and unprofitable yielding, not to the advantage of the weak, whose weakness is rather confirmed by whose weakness is rather confirmed by it and certainly not to the advantage of the one who thus condescends and is false to principles of vital importance.

There is, indeed, a true condescension becoming all Catholics, because taught and practised by the Divine Master. It was described by Saint Augustine in three words—*descendit ut levaret*. God came down from Heaven and took upon Himself our nature that He might elevate that nature and make us partakers of His divine nature. He came down to man's level, yes, but still remained God. He took upon Himself all the ills that man took upon—sin only excepted—in order that He might experience those very ills, and yet rise above them. He put Himself in the place of the poor, the suffering, the persecuted, the calumniated, without ever losing His superiority. He submitted, even to heathen authority, when principle was not involved. So affable, approachable, gentle, loving, charitable was He that the very outcasts from society, publicans and sinners, recognized in Him their friend. All this, however, without any compromising, without any minimizing, without any yielding when there was question of the truth or law of God. When occasion required, He could, and did, denounce in clear and unmistakable terms, those who were hypocrites, sham religionists, falsifiers of God's Word, wrong interpreters of God's law, upholders of men traditions, and misleaders of the people. He could and did cry woe to those who made a religion of religion, gave aims with the sound of the trumpet, and posed before men when they prayed. He could and did condescend to human weakness, but not to human pride. He seemed to come down to man's level, but only in order that He might raise up man to His level.

The Apostles and Saints in all ages have imitated this divine Model. Saint Paul made himself all to all that he might gain all. True, but never at the expense of faith and morals. Saint Francis Xavier is often quoted as an example of condescension, and justly so, but neither did he ever yield in anything which involved principle. Never did any true follower of Christ condescend in the sense of "doing evil that good might come of it," although Saint Paul complained that this false and pernicious maxim was attributed to him as if practised by him. The accusation has been lodged in every generation against Catholics, but with no better show of truth than it was against the Apostles and the Gentiles. On the contrary, it could justly be put at the door of those whom we have described as yielding in essential matters to the weakness of their associates, with the delusive hope that they might gain in this way their separated brethren. No, the only true condescension for a Catholic is that of which Christ set us an example. *Descendit ut levaret*. He came down from heaven that He might raise man up to heaven. A Catholic, then, may come down to the level of those around him in all things in which there is no yielding of principle, but he must ever have the motive of making himself all to all, even in these non-essential things, that he may gain all. By the example of his virtuous life he must win others to virtue. By his courage in refusing tempting invitations to places and entertainments that might be occasions of temptation, if not of sin, he must inspire a respect for his religious convictions.

By declining to read books and pamphlets which treat of subjects dangerous to his faith, he must teach the truth that matters poisonous to the soul are as much to be shunned as those poisonous to the body. By allowing opportunities to enrich himself at the expense of honesty to escape him, he must show that he believes himself to be one who is accountable to a Judge who cannot be deceived, and who will demand a strict account.

In a word, a Catholic should be a Saul, towering above those who have not the same regard for the compliment that it expects more of him than of others less favored. A yielding, compromising man may be a hail fellow-well-met to his associates, but he will never command their respect, he will never exert an influence for good over them, he can never rebuke their vices nor exhort them to virtue, without being liable justly to the retort that he had better practise what he preaches and that too before preaching. Be all things to all men, by adapting yourself to circumstances, by sympathizing with their troubles of mind and body, by patiently putting up with their petty foibles, by taking interest in what interests them, by encouraging them in all that is good, by winning their confidence, by counselling them when in perplexity; to sum it all up, by being charitable in the sense in which Saint Paul describes charity, which is invincible in the possessor and gains all who come within the sphere of its influence.—Reverend H. Van Rensselaer, S. J., in The Messenger of the Sacred Heart.

The Ecclesiastics and the Jubilee Procession.

It is remarkable, says the Liverpool *Catholic Times*, that in this Protestant country the only ecclesiastic who took part in the Jubilee procession was Mgr. Sambucetti, the representative of the Holy Father. Accidental though the arrangement probably was, by that strange irony of circumstances which so often rules and over rules temporal events, the Catholic Church was the only Church represented in the memorable Jubilee procession. The Anglican dignitaries were present officially at the ceremony in St. Paul's Cathedral; the Greek Schismatics were there, represented by Archbishop Antonius; the Nonconformists, by Dr. Berry, and others. The Catholic clergy, of course, could not attend that religious service, but the procession was an act in which all creeds could and did join, and it is noteworthy that the single official representative of religion was the Envoy of the Head of the Catholic Church.

LEO'S DEMOCRACY.

What His Latest Communication to France Indicates.

"Fra Teofilo," the usually reliable Rome correspondent of the Liverpool *Catholic Times*, writes: The *communiqué* on ecclesiastical policy in France which Leo XIII. has had inserted in the *Osservatore Romano*, indicates an act of the first importance. It shows the persevering inflexibility of His Holiness in the leading ideas of his pontificate. We also see from it what are the hopes he bases on the new democratic and social line of action which the Holy See is pursuing, for the course adopted by Leo XIII. is not a personal policy; it forms an integral part of the moral and universal heritage of the Papacy and the Church have reached a critical period, and as in the days of Gregory VII., Innocent III., Pius V. and Sixtus V., he wishes to bring all the vital powers of the Papacy into correspondence with the changes and transformations now actively progressing throughout the world. In a word, the *communiqué* is a reply at once emphatic, effective and unmistakable in the intrigues and pressure which exerted on the Vatican for the purpose of weakening, minimizing and arresting the course of the pontifical directions and the "rally" that followed.

The opposition thus offered has been varied and complex in character. First, there was that which came from the French monarchists, who, on the eve of the elections, endeavored to influence the Pope, so that they might be able to conduct the electoral campaign on the old lines of the *Union Conservatrice*. The Royalists of France have been aided in these "combinations" by the court of Vienna. The Duc of Orleans' young wife is an intelligent woman, enamored of power. On the day of her marriage she vowed to place the crown on her graceful head, after the example of Anne of Austria, Marie Antoinette and the Empress Louise. To the youthful counselors of "the King" she said: "Count upon me; if the King should forget his duties, you will always have me to aid you." The court of Vienna since that marriage, has naturally lent its influence to further the ambitions of "the King" and the young "Queen." And it is not difficult to imagine what is the influence of the house of Austria in Vatican circles, where so much depends on its suggestions and its action. This coalition, supported by Italian and German political groups, adroitly drew around the Pope a girdle of manifold influences with the view of inducing him to preserve silence and leave to the French the direction of their affairs, notably during the period of the elections. The effects of the pontifical directions: leave the "rally" policy in suspense; let the idea of adhesion to the republic be thus forgotten, and the old monarchical and conservative programme be resumed. But Leo XIII., it is needless to say, could not respond to these desires. It would mean the collapse of his policy. Even from the electoral point of view, the revival of the old "Union Conservatrice" would be one more misfortune.

The history of the French elections is the history of the constant rebellion of the country against the monarchical and purely conservative idea. At a moment when the last roots of that political growth are perishing and melting away it would be a disaster and an irreparable mistake to resume Catholic action on a theatre where defeat is certain. Hence the *communiqué* in the *Osservatore*.

A second source of opposition has exerted an influence somewhat wise and sometimes holier than in his last article in the *Revue des Deux Mondes*.

The Duc de Broglie made himself the interpreter of these tendencies. His notion, as well as that of certain Bishops and Catholic groups, was the re-establishment of the union of Conservatives, Royalists and Catholics of all shades. It is under another form MM. Keller and Chesnelong's "Union de la France Catholique," the dissolution of which was brought about in 1892 by Leo XIII. through Cardinal Rampolla's famous despatch. This party, as well as the representatives in Rome of absolutist royalty and of the triple alliance, try periodically to place Cardinal Rampolla in opposition to the Holy Father; and with a two fold design; first to make it appear that the Secretary of State goes beyond the Pope's instructions, and secondly in order to persuade Leo XIII. that to disavow the acts of the Cardinal or to dismiss the enemies of his government. The Cardinal rises above these wretched schemes, and regards the attacks with the serenity of a holy man. He would be grateful to the Holy Father and to his opponents if he were allowed to enjoy freedom from his office. Austere in his habits, humble and given to scientific researches, he discharges the task of a diplomatist from a sense of duty. He resembles those good monks of the middle ages who to the love of God united that of higher culture. But Leo XIII. placed the Cardinal in his

present post as the man of his choice. Under his pontificate his Eminence has ascended all the degrees of the hierarchical dignity. An indefatigable worker, incorruptible, passionately attached to the Holy See and the Pope, whose disinterested and chivalrous servant he is, the Cardinal has been, through all the vicissitudes of his glorious career, the Father Joseph and at the same time

THE DUMONT OF LEO XIII.
His Holiness loves him as a son. The more eager the Cardinal is to return to his books the more earnestly does the Pope rive him to his work. The Pontiff knows that he has in him an ideal minister. At the beginning of his reign the Pope was his own Secretary of State, but since 1887 he has by means of his Secretary of State relieved himself of the *ennui* of current affairs, knowing that his Eminence understands and reflects his thoughts. Here lies Cardinal Rampolla's strength. It is true the Cardinal is ardently in favor of the pontifical directions in France, for his programme embraces three great principles—the necessity of close collaboration between Rome and France; an alliance of the Church and the people; and broad-minded and energetic public action on the part of all Catholics. From this arises the indissoluble union between the leader and him who serves. Both are animated by the convictions which are produced by a knowledge of the strength of the Papacy and of the currents of contemporary history. The opposition to the Cardinal will, therefore, only increase his prestige and the confidence his chief feels in him.

Finally, the *communiqué* is a categorical reply to those who wished to subordinate the republican programme at the approaching elections to the purely denominational programme. The ideas of the Holy Father in this respect are well known. In order to succeed in breaking down the power of sectarian Jacobinism and in making the republic liberal and wholly acceptable

LEO XIII. HAS DECIDED that not only must the Catholics frankly recognize the actual regime, but that they must combine with the government republicans so as to put an end to the preponderance of intolerant Radicalism. The Royalists and "refractories" are opposed to this policy because the triumph of pacification and political unity would indicate a two fold advance: it would mean the installation of a strong and stable government in the country and the gradual increase of the country's prestige abroad. Royalists and rivals of France have a particular interest in preventing this fusion and concentration, because it would be the end of Royalist illusions and of the policy with regard to France which Prince Bismarck inaugurated, with the object of preventing it from taking up its old position as a nation.

Now Leo XIII. directs the policy to one end—to secure good results at the elections, for in this way alone can his ideas be realized and peace secured. He desires that the Catholics should act with M. Lamy, to whom he has entrusted the work of organizing the forces in view of the elections.

M. LAMY'S PROGRAMME has been studied in Rome by a special Congregation. Leo XIII. and this Congregation have honored him by unreservedly sanctioning and approving of his aims. How, then, would it be possible to return to the methods of the past in obedience to the evil counsels of reactionaries, who, if they were masters, would inflict more serious damage on their country and their Church as they have damaged them for a time? The leaders of the Opposition to Cardinal Rampolla have stated and repeated that for the purpose of having the democratic forces on his side at the conclusion he has become the protector of Archbishop Ireland, but this scheme has failed like others; it has been forgotten that if the Cardinal esteems, supports and loves Archbishop Ireland, Leo XIII. deems that prelate a great popular power whose ascendancy serves the cause of God, the people and the Papacy.

All these ideas are associated with the *communiqué* of the *Osservatore*. It is an announcement to the world that Rome holds the present policy as inviolable and permanent.

A FAMILY CONVERTED.

Archbishop Kain officiated at the interesting event in St. Louis. In St. Louis two weeks ago Mrs. D. L. Parrish, her sister, Miss Sallie Cooper, and her daughters, Misses Wilkie, Louise and Isabel Parrish, were received into the Church in the Convent of Saint de Chantal, on Washington boulevard, near Sarah Street. Archbishop Kain officiated, and was assisted by a number of prominent clergymen. The ceremonies lasted fully an hour and were concluded with the singing of the "Ave Maria." Only a few of Mrs. Parrish's intimate friends were present, as the reception was not public. This was necessary on account of the size of the chapel. The baptism took place at 4 p. m. At that hour the five applicants entered the little chapel, accompanied by their

sponsors, and knelt at the chancel railing. They were all dressed in white robes, with flowing veils of tulle. A number of questions were put to them by the Archbishop. They were answered in low and firm tones. The ceremonies were continued the following day. Father Sullivan, of the St. Louis University, said Mass at 7 o'clock, at which the converts received their first holy Communion. At the close of this party breakfasted in the cloister, a special privilege granted by the Archbishop. Confirmation was administered at 9 a. m. by Archbishop Kain at St. Paul's Church. Mrs. Parrish's family and relatives were Presbyterians, and her father was a minister of the Christian Church. Mrs. Parrish, however, was never affiliated with any Church. She, as well as her sister, were much impressed with the Catholic religion from reports brought by the children, who have all their life attended a convent.

THE MOST REV. DR. WALSH, ARCHBISHOP OF TORONTO.

Arrival at Queenstown.

From the *Cork Examiner* of July 16, 1897, we copy the following reference to His Grace the Archbishop of Toronto: The Most Rev. John Walsh, Archbishop of Toronto, arrived at Queenstown this morning by the White Star ss. *Germanic* from New York. He is accompanied by the Rev. Fathers E. J. Kiernan and Gearin. The venerable prelate, although now fairly well advanced in years, is in excellent health. Our Queenstown correspondent was favored by His Grace with a short interview at the Queen's hotel, this morning, in the course of which His Grace stated that he had come to Ireland for a rest and change. It was possible he might go to Scotland also.

Asked if he cared to express himself on Irish politics, His Grace smiled and said having come for a rest, he had no intention of saying anything on the political situation. Turning to other subjects, His Grace said he would visit Dr. Croke and the Archbishop of Dublin prior to his return which would not be for about six weeks. He will also spend some time in Kilkenny, which is his native place.

Replying to the cordial trade, he said things were in a very unsettled state in America. In Canada trade and business were in a fairly good state. Asked as to how the Irish got on in Canada, His Grace replied, "Very well, indeed. Irishmen in Canada are as a rule prosperous, and in many instances are men of influence and position."

The Archbishop's attention having been called to a statement made by a prominent Canadian a few days ago, that Canada was the place for emigrants to make for, His Grace replying said, "Ah, well, I'm afraid that the great syndicates now taking large tracts of land in Canada materially injure the prospects of private enterprise," and while not actually saying that he discontinued emigration from Ireland to Canada the inference which was deduced from His Grace's observations was that at present, at all events, Canada was not the most advisable place to go to.

With reference to the Canadian schools question which has agitated Canada, to such an extent, His Grace said that he noticed on a New York paper before leaving America that nothing further was to be heard of the matter until the Holy Father spoke, his Holiness having appointed a special Delegate who had fully reported to him.

Readers will remember that it was His Grace who suggested the holding of the Irish National Convention of the Irish at home and abroad. His Grace on being asked whether he cared to say anything on its work or otherwise declined to discuss the subject for the reason, as he said, that it was for rest and nothing else he came over. Previous to leaving Queenstown the distinguished prelate, who continues to take a deep interest in his native land, its churches and people, paid a visit to Saint Colman's cathedral, Queenstown, and it was with pleasure he noticed the vast improvement effected within the noble pile since he saw it last. He also called on the Right Rev. Dr. Browne, Bishop of Cloyne, at his residence here, and left by the 12-15 for Cork, where he will stay at the Imperial Hotel for a short time.

Bigotry.

From the Pittsburgh *Catholic*. When the term *bigot* is used among us it is usually attributed towards our dissenting brethren. Does it ever enter into some heads that we have in our communion bigots? Bigotry is a mark of ignorance and vulgarity. It infers the lowest type of the man and at the same time the most ignorant. That which we so despise in others should have no part with us.

Why?

From the Congregationalist. Why cannot Protestants devise some way by which the rich and the poor, the high and the low, can worship and pray together as they do in the Roman (Catholic) Church?

JULY 24, 1897.
Separate School.
The names of the pupils in the school, Walkerville, who school Entrance examine a number of marks. The pupils' names are given as follows:
An, 56; Cora Campen, 18; Roy Graveline, 17; Ernest Lyman, 16; Josephine, 15; Mary Dardale, 14.
Excellent showing, and the school, under whose charge of Walkerville is congratulated on the splendid results.
Club: Picnic STANLEY JULY 27th, 1897. of sports. Largest prize Musical Society String excursion. Everbody
LUNCH SOCIETY—AN. names and dancing for children. For which cash prizes were given. All match, London vs. St. other special attractions. Hull, of poor. P. M. M. H. Secy. 0502
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TARIOS SUMMER RESORT. FRASER, ANLEY ONTARIO. 1870, and is now open for the people who have heretofore been denied the benefits of long and beautiful lakes. The resorts are gradually awakening to the fact that the only resort where they can obtain all the advantages of a lovely climate, bathing, fishing, and boating, without the disadvantages of a hot sun, and a long walk, is a lovely hill overlooking a height of 150 feet, and commanding a beautiful view of the lake on every side.
The "Fraser" is a first class hotel, with a bar room, and other conveniences. It is situated on the Detroit River Railway, and is only a few minutes' ride from the city.
WM. FRASER, Proprietor.
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had made to follow. Its evidence in the matter of education, the time has come when the people of Toronto should be made aware of the fact that the only place where they can obtain all the advantages of a lovely climate, bathing, fishing, and boating, without the disadvantages of a hot sun, and a long walk, is a lovely hill overlooking a height of 150 feet, and commanding a beautiful view of the lake on every side.
The "Fraser" is a first class hotel, with a bar room, and other conveniences. It is situated on the Detroit River Railway, and is only a few minutes' ride from the city.
WM. FRASER, Proprietor.
AGENTS.
"Queen Victoria" exhausted. Best history of the 19th Era published. The only one accepted by Her Majesty. It is a masterpiece of the art of the invader's scooping in money. It is a masterpiece of the art of the weekly salary after trial trip. GABRIELSON CO., Limited.
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WOMAN COMPETENT TO TAKE of Catholic choir. Long experience in choir and first class pipe band. Apply at once to the RECORD OFFICE, London, Ontario, 977 S.
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TEACHER HOLDING A 2nd professional. Salary \$800.00. Apply at once to the RECORD OFFICE, London, Ontario, 977 S.
R JUNIOR AND INTERMEDIATE of North Bay Separate School. Duties to begin Sept. 1st. Apply at once to the RECORD OFFICE, London, Ontario, 977 S.
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DOYLE, the proprietor, has a city, and by personal attention made this his best of one of the best in London.
TERM—SEPT. 1st.
NORTH COLLEGE BRATFORD, ONT.
A head school that thoroughly teaches men and women for business. This year double the number of students, and that of our students, and that of the best.
W. J. ELLIOTT, Principal.