

**BISHOP FOLEY**

**On the Devotion of the Forty Hours' Adoration.**

In a pastoral addressed by his Lordship the Rt. Rev. Dr. Foley, Bishop of Kildare and Leighlin, to his flock, and read in all the churches throughout the diocese, on the Feast of the Annunciation, his Lordship commends the practice of the Forty Hours' Adoration, which, in accordance with permission received in a rescript of the Sacred Congregation of the Propaganda, dated last September, is being introduced into the united diocese. In the course of his pastoral his Lordship says:

It has been observed, and not without some truth, that, although the Irish people, speaking generally, are admirable Catholics, although they are distinguished, perhaps, beyond all others, for the wonderful tenacity with which in most trying circumstances they have clung to the vital truths of Christianity; there are certain other aspects under which they do not compare so favorably with other peoples, and amongst these a prominent place has been assigned to their general treatment of the Blessed Sacrament. It has not been maintained that our people yield to any other in their unquestioning faith in the Real Presence, in the feelings of profound reverence with which they look towards the Tabernacle, or in the sentiments of deepest and tenderest devotion with which they receive the God-Man within their breasts. Moreover, there is no nation in the whole world which has given, or still gives, such sterling testimony of its appreciation of the great Eucharistic Sacrifice. What, then, you will say, needs to be done or desired? or how can it be said that there is anything of importance still wanting in the conduct of our people towards the great Sacrament of Sacraments? The drawback to which we refer, we hasten to say, is due not so much to ourselves, as to our circumstances, and to the past shadows of the penal days have been dispelled, but only by slow degrees. The blight of persecution which fell withering force upon our forefathers has been completely obliterated in its fountain-head, but its effects have not yet been entirely removed. We have been vouchsafed the light of liberty—the dark clouds have lifted—the scales have fallen from our eyes; but our vision of things religious has not yet recovered itself so as to enable us to see them in their just proportions and mutual relations. The full light of God we have yet to be fitted for. We have not yet sufficiently assured ourselves of the ground under our feet.

We are surely not slowly awakening from a condition which was very high unto death. We are quite free, indeed, to believe and to profess the whole circle of Catholic truths; but our religious practices even within the walls of our own churches, where we can give offence to no man, are still largely confined to bare essentials. The very atmosphere we breathe is not one calculated to force the finest specimens of full grown Catholicity. The heritage which came to us from our forefathers is a relic of the past—a sort of hardy annual which bore the brunt of many a storm and the bite of many a killing frost. We can never thank God too much that it came to us bearing within it the germs of life at all. It has grown and flourished in its new surroundings; but it still requires time and opportunity before it can be expected to burst forth into all the beauty and perfection of the full grown flower. It is no wonder that we still experience a natural hesitance—it can hardly be called a reluctance—to give full and free expression to the homage which we know well ought to be given to Our Divine Lord in the Holy Eucharist. Because we are not yet quite free to give the same expression to our sentiments towards the Blessed Sacrament as is allowable elsewhere—because it may not be prudent to have public processions through the streets of our towns and cities—are we to forgo every attempt to convey, in some striking manner, to Our Divine Master, the loving homage of our hearts? It is only within the past decade or so that we have all become familiar with the beautiful Benedictine service, and with few exceptions, we are still strangers to anything in the nature of processions or lengthened exposition of the Holy Sacrament. No doubt these devotions are not necessary to our very existence as Catholics—nor do they date back to the days of primitive Christianity; but if reason recommends the gorgeous pageants wherewith we want to greet the presence of earthly princes, how can it remain silent when there is question of the King of kings and the Lord of lords? What a field have not we all for reparation to the Sacred Heart of Jesus! What a means in this devotion of appeasing the justice of God outraged by man's heartless conduct! We exhort you, therefore, dearly beloved in Jesus Christ, to prepare yourselves carefully for a full share in the priceless graces and blessings which this beautiful devotion of the Forty Hours' Prayer will confer upon all who assist at it with the requisite dispositions. We desire, too, dearly beloved, to exhort you against the terrible vice of intemperance which, although gradually diminishing, shows no signs of disappearing from amongst us. The amount of alcoholic drink consumed in the country is still out of all proportion to our means, and considering our steadily shrinking population, we fear our improvement as a people, is much more apparent than real. It is no great comfort to us to reflect that

in this respect we are no worse than our neighbors beyond the Channel. It is a base calumny to designate us a drunken race, but all the same the demon of drink has a terrible hold on individuals, and even upon sections of our people, and no greater curse can fall on an Irish household than that of a drunken member. We wish to here renew the solemn warnings of our predecessors against the prolific source of misery to our people, and we direct the attention of the clergy in an especial manner to the children who are accustomed to take the pledge at Confirmation. It is here, we are convinced, that the evil can be met with the greatest hope of ultimate success.

It is eminently desirable that these children should be forced into temperance societies wherever they may be convenient to do so, and whether this be done or not we wish that at the beginning of Lent and Advent every year they be specially addressed on the terrible evils of excessive drinking, and that they be encouraged and exhorted to strictly adhere to the resolution which they solemnly made on the day of Confirmation.

**THE FILIAL BONDAGE OF ANTIQUITY.**

Discourse by Very Rev. Father Andrew, C. P.

The Rector of St. Joseph's Retreat, Higgle, continued his discourses on Sunday evening, before a large gathering. He based his discourse on the words contained in Matthew x, 14th verse: "Suffer little children to come unto Me, for of such is the Kingdom of Heaven." He said the state of the child in the Pagan family underwent a radical change under the influence of Christianity. Prior to the Christian era the child was the domestic household slave of antiquity. The father had sole ownership of the child; the civil law could not interfere with his power; hence the father out of mere caprice could cast his child into prison, and he had the power of life or death over it. But as soon as the Son of God was born in the weakness of His infancy, as soon as He appeared in His Mother's arms, from that hour the life of the children underwent a radical change. From that hour Christ wrested the child from the tyranny of the Pagan Father. God would not permit the chains of slavery to remain on the neck of the son. He would not allow the child to be a social leper. In order to emphasize this, Our Lord during the whole of His life manifested the love He bore towards children. Did not the words of that evening's text bear testimony to Christ's affection for the child? On the previous Sunday he (the preacher) had reminded them that it was their Saviour who had taken woman by the hand and led her out of the slavery and into the light of Christianity. Pagan antiquity had never recognized her as the equal of man, as he had previously pointed out in the words of Plato, but Christ, through the instrumentality of Christianity, terminated the slavery of woman and lifted her up to her present noble vocation in the Christian household. He had also shown them how the child for the first two or three years absolutely depended on its mother for the requisite sustenance for its natural and supernatural life. Thus the Christian mother, in her capacity as such, created that atmosphere which caused the germs of virtue to develop in her child the same way as the un-Christian mother planted the seeds of wickedness which took root and expanded in her offspring. Thus the life of the child hereafter depended on the mother. In order that evening to take an intellectual view of the subject before them, they should examine analytically the progress of the child. They must consider the position of the child in the Pagan world. During the golden age of Greece and Rome the child was literally the slave of the house. When a child was born it was taken before the father, who, if he took it into his arms, recognised it, and consented that it should live. If he let it lie at his feet, it was understood that he looked upon it as an outcast, and it would be carried away and thrown into some thoroughfare, and there left to die of want or starvation. Sometimes the passing beggar would take it up and mutilate it, in order to obtain control over the child. And this absolute power was admitted in the Pagan age save by, perhaps, a few philosophers, whose voices had no weight in the matter. This repulsive condition of things in the family circle in those days created a flood of immorality that washed out completely the happiness of family life, because the father had absolute power over it. But no sooner did Christianity appear in the skies of the Pagan world than the chains which bound the child's neck were rent asunder. As the infant Jesus appeared, the chains were cast away and lost for ever in the ruins of Pagan antiquity, through His benign influence and shedding of blood. He (the preacher) had said our Saviour manifested His sympathy and love for children in the words of the text. There were also other memorable occasions when He exhibited His fondness for children. At one time He took a little child and placed it among His apostles, and said, "Unless ye become like unto these little ones, ye shall not enter into the kingdom of heaven." And on another occasion Christ said, "He that receives this little one receives Me." In the emancipation of the child, in the lifting up of its position in the family circle, there appeared a halo of glory around its head, the halo of the waters of bap-

atism. Every child born was cursed with the stain of original sin, but after the holy water of baptism its regeneration was complete. Thus the child was no longer to be trodden under the heel of a despotic father; in it was reproduced the beauty and majesty of the infant Jesus; all obstacles were thrown out of its way; the angels guarded its path. Christianity, then, lifted up the child and placed it in its grand position and present dignity in the family circle through the regenerating waters of baptism. Happy were they who could bask in the light of Christianity! The heat and light of Christianity was as a hedge to protect their souls, and through its instrumentality prepared them for the life hereafter. In the present day, as well as in the age of Paganism, if the spirit of Christianity became the guiding light, then the child would be regarded as the visible angel of the house, and cherished as such. But if the Divine truths of Christianity were only in theory in their souls, and trampled on in practice, then the spirit of Pagan times was resurrected again in the life of the child. The child in the latter case was either ruled by an iron hand or treated as a pampered fool.

In conclusion, the preacher trusted that religion would be guiding star of their family life. It would shield them from everything which could come between God and themselves until they were united with joy and happiness in heaven.—London Monitor.

**MIXED MARRIAGES.**

Some of the Evil Effects of These Ill-Assorted Unions.

The ideal marriage is where both parties are congenial in tastes, having perfect confidence and trust in each other, and never clashing in opinions and convictions. Of course, the ideal marriage involves devoted and unselfish love between husband and wife. In proportion as any union lacks these essential elements of harmony it will result in failure, so far as superinducible perfect and unalloyed domestic bliss is a matter how much a husband may love his wife, or a wife her husband, there will be a void in their happiness if there is any serious conflict of views or opinions between them. Perhaps, it may be tacitly agreed between them, that the subject upon which they disagree shall be tabooed, and in this way avert any open antagonism, but there will always be in their minds a lingering regret that there should be a stumbling-block to their perfect happiness.

One of the most serious causes of disagreement that can come between husband and wife is a difference in religion. Men and women who have vain pretensions to being good Christians ought to have the most positive conviction on the subject of their religion, and ought to be willing to make any sacrifices for its sake. Particularly is this the case with Catholics, who not only have opinions in regard to the matter, but have the most firm and unshaken belief that theirs is the true religion, divinely instituted by our Lord. The Catholic can bear of no compromise of a single jot or tittle of his faith, for his religion is part and parcel of his spiritual being. How, then, can a Catholic, who knows by experience what comfort his faith is to him, and how it twines itself around every tendril of his heart, ever consent to wed a person of another faith, who looks with contempt, if not with hate, on the practices commanded by the laws of the Church? Knowing the intimate union of soul with soul which should exist in every marriage, and without which there can be no perfect marriage, how can the Catholic hope to secure domestic bliss in a relation with one who is hostile to his religion, and whose soul revolts at comingling in his hopes of Heaven or joining his footsteps in treading the pathway which leads to that blessed consummation?

If the Catholic who weds a Protestant, for instance, is devout, it must be a constant source of pain to him to think that every time he kneels to say his prayers he must do so alone, his partner looking upon his invocations to the Blessed Virgin and the saints, especially, as gross superstition. When he appears at his own table he is perhaps restrained from offering grace before and after meals, for fear that his wife may remain away from the table until after he will have satisfied his devotion in that respect. On fast days or on days of abstinence, the difference in creed is made very apparent, much to the discomfort and annoyance, though secretly nursed, of the Catholic party. When Sunday comes the Catholic has the mortification of seeing his life partner take an opposite direction to church. On his return from church, he is alone, and unaccompanied by the one who ought to be at his side.

The bed-room of a Catholic couple should have a little oratory connected with it, or, at least, a crucifix and statue of the Blessed Virgin in the apartment in order that the last object to fall upon the sight when retiring to rest, and the first on arising in the morning, shall be the sweet and consoling images of our Lord and His Holy Mother. In a mixed marriage how can this little act of devotion be discharged, especially as the non-Catholic party regards as idolatrous the veneration of holy images? Constant friction attends the couple in a mixed marriage, on the score of a difference of religion, and this friction is only the more acute in the last illness of the Catholic party. When the priest is called upon to administer the last sac-

raments, there is no sympathetic hand to prepare the room, and objects necessary for the administration of the sacraments, or to becomingly receive the priest of the Most High. The dying Catholic makes the last recommendations of his soul, and invokes the Blessed Virgin and the saints to bear up his spirit to the realms above, but no amen is heard from his non-Catholic spouse to these outpourings of his heart and faith. He is doomed, at the last moment, to die as he had lived in the married state, without any spiritual help and consolation from his non-Catholic partner.

One of the sweetest consolations a Catholic can have, in his dying moments, is that the interests of his soul will not, after death, be neglected, but that by Masses, Communion, Mass of the Cross, prayers and good works his stay in Purgatory will be shortened. The non-Catholic survivor does not believe in the efficacy of prayers for the dead, and hence the Catholic husband who dies without Catholic relatives, who may attend to his soul's interests, after death may bitterly realize that nothing will be done to prepare it for entrance into heaven.—T. A. B., in Church Progress.

**Time and Eternity.**

Now what is time to men is not time to God. As we have but threescore and ten or fourscore of years to live, and ten we have much to do, and as what we accomplish must be crowded into those years, we are in a hurry; but God dwells in Eternity! He has time enough, He never needs to hurry; and that which, because we are in physical conditions, seems to us delay, is not delay to the Divine mind. In the vast scheme according to which He works, a million years, or ten million years, do not seem long to Him: nor will they seem long to us when we are on the other side. The trouble with us is that we are bringing time measures and flesh measures to bear on things which only spirit measures are adapted to. It matters not if the race have been here twenty or thirty thousand years, provided they are going forward on a system which will in the end bring all things in heaven and on earth into one in Christ Jesus. This thought takes out of human life that bitter element which otherwise carries poison through it from end to end. The sense of divine universal justice, confidence in God, the feeling which enables one to say, "Wait, Lord, as long as that will: if a thousand years in Thy sight are but as yesterday when it is gone, and as a watch in the night, then let a thousand years measure the period of human ascendancy; only, in the far future, when the world that has grown and travelled in pain so long shall have forgotten the cries of sorrow and sighing, and learned the note of gladness and joy, and at last the ransomed of the Lord shall have returned and come to Zion with songs and everlasting joy upon their heads, then let every sentient creature, in heaven on earth and under the earth join the shouting crowd, and lift up his voice, and help to swell the triumphant chorus that shall fill the infinite space of heaven!" That confidence illumines, for me, the mystery of the slow and long delayed operations of this mortal life.

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**THE MOTHER WHO DRINKS.**

It is sad when a man becomes a victim of liquor, but when a woman gets drunk, and that woman a mother, the case is pitiful enough to make the angels weep.

For, consider her state—she not only darkens her own soul and ruins the health of her body, but she also scandalizes her children and sets them an example of intemperance.

The Bible declares that the drunkard shall not be admitted into Heaven. The woman who drinks usually begins with beer and ends with whiskey. She at first imbibes with moderation, but she increases the amount of her potations, for one drink only starts a craving for another one, until she drinks like a reprobate tippler. She is led by her weakness from sin to sin, for to hide her drunkenness she tells lies to account for her indisposition. But, however cunning a mother who drinks may be to conceal her fondness for liquor, she is sure to be found out. The walls have not only ears but eyes. The fact that she gets drunk is certain to leak out. She may confine herself to her room while she is on a spree, she may tell her neighbors and relatives that she is ill, she may endeavor to deceive her sons and daughters, but the truth will out—her face betrays her; the marks of her sin are in her eyes for all the world to see.

If she stays away from the sacraments, she gets weaker and weaker in grace and in will to resist the desire for stimulants; if she goes to confession and does not state the exact truth of the number of times and the extent of her over-indulgence in liquor, she adds the fearful sin of sacrilege to the deadly sin of gluttony.

Her children become ashamed of her. They know that she gets drunk and that she tells falsehoods to them about her drinking. They lose respect for her. They grieve in silent and secret wretchedness over her double incontinency. Their home life is unhappy. They are afraid to invite friends to the house, lest these should come in to find the mother in a drunken stupor on the floor.

What is the mother who drinks to do in order to reform?

1. Let her sit down quietly by herself and look at the case squarely and honestly. Then she will see that unless she conquers the habit, the habit will conquer her. Unless she quits drinking, the chances are that she will fill a drunkard's grave. If she is willing to go to hell in order to gratify her taste for liquor, let her keep on; but if she has a hope of Heaven, let her make up her mind that she is done with intoxication.
2. Let her break the bottle. To avoid the occasions of sin is the only safe way. Keep no liquor in the house.
3. Go to Communion once a month. Our Lord is our strength. With Him, reform is possible.
4. When the craving for liquor is felt, and the hands tremble, and the throat is parched, and the will is ready to surrender, then, first, pray; second, get at some busy work; third, seek the society of a friend or of a child, for the devil of intemperance among women loves darkness and solitude, and the mother who drinks will draw courage to resist from the presence of some one who sympathizes with her struggle for sobriety; fourth, take a big drink of water, take plenty of it, fill the stomach with it, and the craving for the alcohol will disappear.

Oh you mother who drinks, for your own immortal soul's eternity's sake, as well as for your children's sake, resolve this very day that never again shall a drop of strong drink pass your lips. Take this article as a warning from Heaven. In honor of the saint of Christ on the Cross, be sober from now on to your death—Catholic Columbian.



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