Catholic Record.

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

VOLUME XXIII.

1901.

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CHRIST.

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laid, per dozen sto 21c; butter, est crocks, 18 to : butter, cream-wholesale, 10 to it to 14c; honey, er pound, whole-retail, 10 to 11c, ir, 75c, to \$1.00; 55 to 70c; live per 1b, 7 to 8c.; , per 1b, 9 to 10c, 25 to \$500; beet, trcase, \$6 to \$7; \$5.50; iamb, by uarter, 8 to 9c.

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in — Oats, 314c, ex-eight; peas at 69c. No. 2, at 40 to 49c. o 48c; buck wheat, ed and white, 67c; Manicobs patents (to 5 to \$4.2c; and 8x45; in 0-gs \$1.00 65 to \$3.95. Mani-horts 315; Ontatio shorts, \$17,500 \$18 irm; dressed hogs, to 14c; hams. 12 hort cut mees pork, lian lard, 10§ to 11/6; i, 7je, to 8c per ib.

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cowt., \$4.25 to \$5.(0) 00 to \$1.25; butchet, 3.75; butcher, inferior, 178, per cwt., \$215 wt., \$3.25 to \$4.25. cp, per cwt., \$3.00 to cwt. \$4.25 to \$4.75; \$2.75, ows, each, \$20 to \$40;

ck Markets

RTS

LONDON, ONTARIO, SATURDAY, JANUARY 26, 1901.

The Catholic Record.

London, Saturday, January 26, 1901.

TO OUR YOUNG MEN.

should like to say otherwise, but the

number of those who are mere acci-

dental appendages to the body politic

lad emerges from the ranks of the

toilers, but the majority are satisfied to

quick witted lads who are simply frit-

tering away their lives in trifles, in

individual who makes his way to-

tury, but we think the palm should be given to the one devised by a gentleman who lectured in New York recently. This gentleman, to start with, has That some of our young men lack a name that one must pronounce in sec ambition is unquestionable. We

tions, and much worldly wisdom, as evidenced by his unloading his system on the humbug ridden Anglo-Saxon. We are keen and energetic and cannot be overlooked. Occasionally a adorned, as say our panegyrists, with many virtues-and we are also in point of gullibility superior to vote and work after the fashion of all peoples. And so the gentleman their fathers. It is undoubtedly a will receive the coin of an enlightened blessed thing-contentment- a rare generation for telling it that the religquality indeed in our days of unrest ious needs of the century can be satis and aimless strivings, but one cannot fied by "tuning the molecules of the with any show of reason apply it to a brain cells to harmonize with the vibcondition of mind produced by apathy rations of the cosmic mind." This is be this. We have brilliant dreams of a very beautiful doctrine, and may have in its mysterious folds many a germ of and enormous crimes, the wickednesses, own hands is it not an awful thought greatness. Parhaps the author is of the astounding follies, which the Bible making the very best of our lives, and work ourselves betimes into a transient that opinion. At all events he may be fever of enthusiasm. But we tire quite sure that in the race for notoriety easily, are discouraged by the slightest he is-well-a considerable distance in obstacle-in short, we have no grit and front of all competitors. no persistence. Many of us know

> FAILURE OF PROTESTANT MIS. SIONARY EFFORT.

biliards, in dawdling in club rooms, in The Bible Society is a great institu. talking endless shop. What they tion-for the missionary. It employs do not seem to understand is that the many estimable men and women and day must devote his every effort develops much literary ability, especi ally in the manufacture of reports for to his particular business. That is the home consumption. Reading some of only way to get a grip on life. The the reports now to hand, one is at a young man who knows how to plod, loss to account for the exultant strain and to keep on plodding despite opthat pervades them. That they have position and difficulties, will have many distributed Bibles is quite evident, but a moment of weariness, but will also that the said distribution has had any enjoy the happiness that springs from influence upon the heathen is not so the doing of whole-souled work. And we do not ask you to work for a comclear. We confess that our separated brethren have some adherents in OUR CHILDREN AND THE petency merely-but because it is the Coina and in India, but that their sucbest tonic for mind and body, and because it tends to bring out in you the cess is at all commensurate with the labor and money expended yearly for Divine Image, and to make you a bet missionary purposes will scarcely be ter citizen and a more efficient Catholic. claimed by their most ardent admirers. Again, what we should realize is that We have no intention of belitting

the Catholics now prominent in varithe work of earnest laborers, but that ous communities are not immortal. they, after such signal failure, should Every year shows a gap in the ranks, and the time cannot be very far dis still hold to the scheme of propagating Cornstianity by distributing copies of tant when they who are now carrying our banner in social and political and the Bible is proof they have eyes and see not. Does not its failure mercantile circles will go the way of all flesh. Who shall take their places ? prove its want of Divine sanction ? And when we consider that prominent To our mind it is a very serious ques divines are not so sure as to what con

tion, and one not easily answered. sti utes the Bible : that Protestants, de-If to-day we complain of our meagre share of patronage, what shall we say prived of the support of authority are when the men who are now carrying a pray to doubt and indifference, vain us on their shoulders, and shielding us theories and hypothetical systems, superstitions and absurdities : that acby their influence from still more unjust discrimination, have gone to their | cording to one of its exponents, Protestantism is but ecclasiastical anarchy

Oze thing, however, is certain, that -without doctrine and without conwith ambitionless young men, and sistence: that some preachers in order with parents plunging their children to fill the pews are obliged to suppleat an early age into the vortex of life, ment their Bible with attractions of a vaudeville character-it is surely a we are certain to lose in prestige and power. We may deplore it, but can brave man who undertakes the task of the conversion of a nation by reading we justly complain ? Without purpose and without education, what else can the Bible alone.

sage is the same forever. Her office is faith, standing at the centre of truth ion. sage is the same forever. Her office is faith, standing at the centre of truth as revealed by God Himself, sees all things in harmonious unity, center-what was afterwards written in a book, ing in God Who is our Creator, our Ascension. schemes to meet the needs of the cen

Ascension. Ascension. It is proof positive of the potent power of prejudice that our brethren Gospel. Observe, the aposite says: cannot view this matter aright. In "the word of the cross is foolishness to business they act reasonably; they de them that perish, but to them that are business they act reasonably; they de pend on tribunals for authoritative in terpretation of law, but in matters above the reach of reason they rely upon themselves and view with another and eternal state of existence, complacency the men and women in foreign fields foisting upon bewildered natiges contradictory and grotesone natives contradictory and grotesque as if this fleeting, transitory and, after conceptions of Christianity, all founded on the Bible. No wonder Froude, who hated Catholicism as furiously as the Methodist Goodsell, felt constrained to admit that, considering all the heresies put our happiness or misery in our the astounding follies, which the Bible that it is possible for us to us to that in the accomplishment of the great end of our being? That by carelessness, by want of reflection and due consideration, and by supreme devotion to the grati indeed the sword which our Lord said fication of the desires and propensities

implement more potent to fill the hated which the highest wisdom declares is world with lies and blood and fury, I think certainly that to send hawkers over the world with copies of this hook seaturing it in all related by what the world esteems as

over the world with copies of the dalized by what the world esteems as credible that Biols Christians with foolishness; thrice biesed they whose faith in Christ as all powerful can re-among all persons, not teaching them eyes have been opened to see the fuse to accept His words when He to understand it; not standing like beauty, the wiedom and the blessed to see the fuse to accept His words when He wiedom and the blessed to see the fuse to accept His words when He said, "This is My body," not "This is an emblem." To believe that Christians with foolishness is thrice biesed they whose the fuse to accept His words when He said, "This is My body," not "This is an emblem." To believe that Christians with the who, by humility, and an earnest con gave His disciples but an emblem and them, but cramming it into their tinuance in well doing, are seeking to own hands as God's book, which He secure a title to that inheritance, the wrote and they are to read, each for blessedness of which eye hath not seen, himself, is the most culpable folly of nor ear heard, nor bath it entered which it is impossible for man to be which God hath prepared for those that guilty. love Him.

STAGE.

Entertainments for, charitable objects are sometimes necessary. But what we do not deem necessary is the spectacle of children on the stage. Their performance' may be pretty and pleasing to foolish parents, but they can be productive of no good to the little ones. It tends to make them too precoclous, vain, and, to use an ugly $\begin{array}{c} \text{oetfishment} & \text{of a Bapilst church} \\ \textbf{Raphael's masterpiece is a surprising} \\ \text{word, too smart.} We have enough of novelty. Whether it was a desire to$ prematurely old people without raising substitute the Sunday previous for the Catholic festival of Christmas er a new crop.

FEL vs. THE WISDOM OF THE

WORLD. The foolishness of the Gospal? That is strange language. We thought the Gospal was the highest the S-cood Baptist Church located on Seventh street, below Girard avenue, and having for its pastor Rev. John Gordon, D D. The published an-Gordon, D D. The published an-the ministers, Rev. W Dayton Roberts, formerly of Temple Church, and Rev S to us, it is the power of God." Again he says : "It pleased God by The foolishness of the Gospal? Note: The foolishness of the Gospal? the announcement of the Protestant the scood Baptist Church located on Seventh street, below Girard avenue, and having for its pastor Rev. John Gordon, D D. The published an-munement of his text was. "Woman. Behold Thy Son" Two Presbyterian ministers, Rev. W Dayton Roberts, formerly of Temple Church, and Rev S the foolishness of the gospal of the street was and the start was and having for its pastor Rev. John Margin he says : "It pleased God by on previous occasions, as reported in Again he says: "It pleased God by on previous occasions, as reported in the foolishness of our preaching to save them that believe." "The precating the prevailing sighting at-Jews," he continues, "require a sign titude of Protestants towards the and the Greeks seek after wisdom, but Blessed Virgin, and, with a desire to and the Greeks seek after wisdom, but we preach Christ crucified; unto the Jews, indeed, a stumbling block and unto the Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and Greeks, Christ the power of God and the wisdom of God." galiery, and has a large seating ca-The world is divided into two great pacity, though only one hundred an thirty five persons all told were pre classes, - the faithful and the world sent, including an excellent choir, lings-the one representing the wisdom with nine boys' voices and seventeer of God, and the other the wisdom of the adults, counting the organist. This world, which is foolishness. These two number omits not two ministers, four ushers and the reporter Over the are pitted against each other. The faithful know that the wisdom of the aptistery was a picture of the Sistine world is foolishness, simply because it Madonna, the central figure of the is opposed to the spirit and require Christmas decorations, and over its ments of the Gospel, which is of divine revelation. The worldling esteems the frame was twined the evergreen which festoor ed the pulpit. Gospel foolishness simply because it is One pathetic figure among the early opposed to his spirit, his desires and his way of thinking. He is attracted way of thinking is attracted in deep his way of thinking. He is attracted arrivels way a woman married mourning. No v and again her grief by the riches, the grandeur and the glory of the world He lives for this world, for personal enjoyment and personal aggrandizement; therefore and yet she had not recourse to Oar by the riches, the grandeur and the glory of the world He lives for this personal aggrandizement; therefore Mother of Sorrows, nor was she vouch safed the consolation of praying for the humility, the charity, the self for getfuiness and self-abnegation of the Gospel are distasteful, are an offence to her dear one's soul. O hers came and met others whom they grasped by the him. In his view Christ, instead being born in a stable and cradled in hand and showed that sociability which a manger, should have come with pomp and circumstance befitting the manifest towards each other in other dignity of His character. He does not places as they should. There were like His humbling Himself and mingl those, too, who came in and knelt, or rather half knelt, with head in hands ing so much with the poor - the com mon people-to set us an example of and prayed, and had some zeaious members of the Women's Foreign Mishumility, charity and self abnegation. But the man of faith thanks God that and her existence is the evidence of the Gospel is addressed principally to her origin. She speaks, and her claims the masses-to the poor and the de ionary Society caught them in this attitude in front of a picture of the Madonna, it might result in a hurried withdrawal of forces from Mexico for spised of every name and condition, for He brings to them just what they need. missionary" labor at Seventh and The worldling indulges in a thousand Girard avenue. But there is not a theories and speculations to satisfy his member of that congregation whose conscience and his cravings, but they devotion to Christ was lessened by He reasons high on all the deep things the world and the mysteries of Provi deace, "but finds no end in wander." light the attitude of the old Mother lieve. They exist among bankrupt

higher things. There are all sorts of contemporary of all ages. Her mes- ing mazes lost ;" while the man of Church in the matter of art and relig- millionaire Hocley's garg (Hooligans) the London street ruffians W. F. P. S.

Rev Dr. Cathcart, a venerable clergyman, offered a prayer that was a prayer. It was not a speech devoted to everyday affairs, sensational and

political, and with aspersions on the original Church of Christ. It was evidently sincere and it was fervid. The music included Marzo's "Hark ! What Mean Those Holy Voices " and Gounod's "Sanctus," the latter incomplete and in English, thus losing the musical sweetness of the Latin words. Rev Dr. Gordon announced that, owing to the Christmas season, he had decided to drop the series of sermons on "The Saven Last Words on the Cross and to take the text, Luke xix., 10. He dwelt on the significance of the title, "The Son of Man," so frequently applied by Christ to Himself, con demned the heresy of the present age which makes a good life sufficient without faith and spoke of the worldly and oftimes sinful observance of Christmas by professed believers in Christ.

At the Communion, which was given to all present who would partake, the deacons passing both bread and wine to all in the congregation, Dr. Gordon offered a prayer of thanksgiving before each distribution and at the second spoke of "this cup which is an emblem of Thy blood." The hush and quiet at indeed the sword which our Lord said indentified of the desires and properties of the book of the which is all endeed in the term of our lower nature, we may lose the of Thy blood." The hush and quiet at devil himself could have invented an mercy of God offers us, and to attain congregation when the Biessed Sacrament is exposed, and one could not but regret that such a devout people should not be receiving Christ Him elf and not an emblem. It seems almost in-credible that Bible Christians with would give no excuse for some of them murmuring. "This is a hard saying ' (John vi., 60); nor for those who re fused to believe to walk "no more with Him" (John vi, 66) The reverential hush of the Second Bap ist congrega tion at the time of the Communion would indicate that it would not be THE MADONNA IN A BAPTIST bard for them to believe with the A Sunday Service Which was at Once delphia Standard and Times.

CATHOLICISM AND HAPPINESS

Some Protestant Judgments,

renerally sympathetic bok (Hurst, New York)-quotes as to Galway fish er foik:

" It must be refreshing to a Christian of any sect, who has seen much of the despir-ing infidelity and brutalizing wretchedness of some parts of England, to witness even the superstitions of this simple, patient and joyous people. They believe in the actual presence of God among thom, and do every thing in His name. [Surely not one of their superstitions]. It is worthy of remark that they me er by any chance salute or speak to each other without the Name of God. I almost regretted to learn that the prises are almost regretted to learn that the prissts a discontinuing their old amiable supers tion. [But not certainly the greetings the Name of God]"

THE CONSECRATION OF THE CATHOLIC KINGS OF ENGLAND. From Cardinal Manning's "The Four Great Evils of the day," p. 87, iii. 'The Revolt of So-ciety from God.'

NO. 1.162.

"In order that we may better understand what, in those ages of faith, was the belief of men as to the civil power, let us look at the ceremony of

the consecration of a king. "Nowadays we hear of coronations, but we hear no more of the consecration of Kings. But a coronation, even in the tradition of England, takes place in the old Abbey of Westminster, and with certain rites which remain, mutilated indeed, but taken chiefly from the ancient Catholic ritual. I will shortly describe what the ancient rit-ual was. The prince who was to be consecrated, for three days before, fasted as a preparation. On the day of his consecration he came to the sanctuary of the church, where the metropolitan and his suffragans re-ceived him. He then, first upon his knees before the altar, made solamn oath to Almighty God to ob erve, and cause to be observed, according to his knowledge and his power, for the sake of the Church and of his pe ple, law, justice and peace, according to the laws of the land and the canons of the Church. He then isy prostrate before

the altar, like a Bishop when he is consecrated ; the litanies were chanted, the same litanies which are sung in our solemn ordinations Then, kneel. ing before the altar, he received the unction. He was anointed on the right arm, which is the arm of strength and on the shoulder, typical of royal power ; as in the prophecy, 'The Government is upon his should-er.' He then received the sword with this admonition, 'Remember that the saints conquered kingdoms, not by the sword, but by faith ' After this, the crown was put upon his head, with the prayer that he might wear it in mercy and in justice; and the sceptre was then placed in his hands, in token of the authority of law. After that, the Holy Mass was celebrated ; and in that Mass he received the Holy Communion of the precious Body and Blood of Jesus Christ, from the hands of the consecrating Bishop. These solemn acts in themselves portrayed what were the relations of Christian law and fidelity between the chief rulers of nations and

of kingdoms, and the sovereignty of Jesus Christ And those kings did not take oaths of abominable blasphemy, and abuse of the religion of most Christians.

SLAVES OF THE BODY.

With large numbers of men the body is the master, not the servant To feed it well, to clothe it well, to give it all possible luxuries is their great busi ness in life. They care more for physical enjoyment than for literature or for art, or for morality, or for God. Everything is made to give way to the grat fication of the flash-the corrupt ibla fish, that without its skeleton of bones, would fall into a shapeless heap;

Pleasing and Saddening to a Cath-oile. The Sistine Madonna is fast bebellishment of a Baptist church

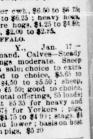
whether a secular paper's attack a few days previous on what it termed "yel

Sacred Heart Review, THE FOOLISHNESS OF THE GOS-there was an almost unanimous choice of topics relating to Christmas among the announcement of the Protestant

CHURCH.

Apostles and with the Apostolic Church that Christ is truly present in the Blessed Sacrament as consecrated by Hit duly ordsined ministers, and to return to the fold and to say again with Peter, "Lord, to whom shall we go? Thou hast the words of eternal life."-Phila-

" Ireland Illustrated "-a cheap and



account.

we hope for than to be hewers of wood ?

to addresses anent our progress, but

certainly be below the salt.

We may accord a respectful hearing

ALMANAC OF FOR 1901.

of His Excellency the io, Apostolic Delegate, hbishops and Bishops of

noisnops and histops di ed throughout with pic-lege Leo XIII. the bly Family; Hermitage able Mother Marie de prmer and the present eart commemoralive of of the Sacred Heart. Io-ting sketch of its founda-Mother Esther Wheel-Jesus (portrait)-Her-brew. A true story Quebec. criety of St. Vincent de the founders in different

e Sacred Heart, London, chapel, the grouto the zeno and the study hall, of the order by a former stablishment of the Mis-ie (illustrated). Ontario

Murphy (with photo.) which she is engaged the

BY THE DOZEN. \$2. ey, Catholic Record Office,

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EDIATELY MALE OR r for R C Separate school. nelg. Applications, statist nee, to be addressed to J.S. Pemnas, Ont. 151

THE CHURCH'S MISSION EVER THE SAME.

they are merely the flowering of the We wonder how the barbarians imaginations of the good people who, who destroyed the Cæsars became living in a fool's paradise, will not see Christians? Did they, in order to come that in various sections of Canada to the knowledge of Christ, read the our power is waning, our influence Bible : or were they, in the words of St. becoming every day more shadowy. Augustine, held by the consent of Instead of having trained and inteliipeoples and nations by that authority gent Catholics in every walk of life we are burdened with immaturity and which began in miracles, was nourished ignorance, and what is worse-with a in hope, was incressed by charity, and made steadfast by age ; by that succhildish disregard for the future. cession of priests from the chair of the

But the world will take us at our Apostle Peter, to whose feeding the own valuation. Let us, then, play and Lord, after His Resurrection, comdrival over euchre parties, and neg mended His sheep, even to the present lect the priceless advantages held out episcopate ; lastly, by the very title of to us by our colleges, and our place at Catholic, which, not without cause, the table of national prosperity will hath this Church alone, amid so many heresies, obtained in such sort that whereas all heretics wish to be called

TWENTIETH CENTURY PRO-Catholics, nevertheless to any stranger PHETS. who asked where to find the Catholic The religious needs of the twentieth

Church, none of them would dare to make reply by pointing to his own century is a subject that just now affords occupation to a vast number of hasilica or home.

The Catholic does not need the Scrip lecturers, clergymen and even scientures to know that the Church is tists, that is, the individuals whose divine. There she stands, says the dis-"science is a jumbled heap of odds and ends, and whose first principles are tinguished convert, James Kent S:one, certain cant phrases which they hold mechanically and not in any vital re are her credentials. She acts, and her lation with the world of thought," are work is her vindication. She points indulging in speculation, prophecy to the past, and her history is her irre. and vapid sentimentalities. They who futable argument. She was in the walk circumspectly in worldly atworld before the first Christian pen fairs and are not, in mundane calculations, beyond blundering, have man had begun his sacred task. She never a doubt as to their knowledge of was then what she is now. She is the deace, "but finds no end in wander. The apologetic writer continues :

"I may be exceed for these allusions to the religion of this race; for certainly the thoughts and feelings of men form the most interesting phase of human study; and it might be a question with the social reformer whether these poole in their ignorance [? illiteracy] and poverty are not happier than the rich, in whom the emotional element is comparatively dull, and who feel less acutely the joys and sorrows of the battle of life." [Page 146].

And Cobbett writing in 1826 in his letters on the sixteenth century changes in religion :

changes in religion : "The thing called the Reformation was engendered in beastly lust, brought forth in hypoerisy and perfidy, and cherished and fed by plunder, devastation, and by rivers of innocent English and Irish blood; and as to its more remote consequences, they are, some of them, now before us, in that misery that beggary, that nakedness, that hunger, that everlasting wrangling and spite, which now stare us in the face and stirs our ears at every turn, and which the 'Reformation' has given us in exchange for the ease and happinees and harmony and Christian chaity, enjyed so abundantly, and for so many ages, by our Catholic forefathers." St B-de's biographical note to Ec-

St Bede's biographical note to Ecclestastical History of England :

St B-de's oligitaphical motion to the clestastical History of England: "I have spent the whole of my life within the monastery, devoting all my energy to the study of the Scriptures; and amid the observance of monastic discipline and the daily charge of singing in the church it has ever b-en my delight to learn or to teach or to write From the time of my or-dination to the priesthood until my present fify-unith year I have endeacored, for my own use and that of my brethren, to make brief notes upon Holy Scripture out of the works of ancient fathers, or to add something in conformity with their meaning and inter-pretation.... This is practically all we know and can know about this half century of daily work. It is all conveyed in the office of the Saint semper legit semper scrip sit, semper docuit semper oravit. He was ever readug, writing, teaching or praying."

NO COLLEGE HAZING IN GREAT BBITAIN AND IRELAND.

Sir-I think one may say that the United States and Canada are alone notorious for whatever college abominations of the bullying, caddishly incolent, and brutally foolish sort they have had or still have.

Such things as you note at McGill vil. page 366

into maggots and effiavia and foul gasses. To pamper that body is their delight. They eat too much, they drink too much, they sleep drink too much, they sleep too much, they yield to impurity in their youth and they indulge to excess in even what properly is lawful, after marriage. They steadily become sensual, heavy, coarse, passionate, ir-ritable, moody and sad. You can see the progress of their degradation. Their will grows weak. They can deny their body nothing. They would deny their body hotning. They would not think for a moment to put it in pain to conquer it. They will not fast in Lent. They will not take hard ex-ercise. They would not use a discip-line on themselves for anything They in the take for any thing They hate to go to confession. The light of faith grows dim within them. Gradually the body is fully surrendered to the sway of its passions. Peace departs from their conscience, hope aban-dons their heart, joy leaves their soul. They are like animals given up to beastly instincts. Their spirit is dead. Their body is their master.

TRUE PATRIOIS.

"How often has public calamity been arrested on the very brink of ruin by the seasonable energy of a single man ! I am as sure as I am of my being that one vigorous mind (at a time when the want of such a thing is felt), I say one such mind, confiting in the aid of God, and full of just reliance in his own fortitude, enterprise and perseverance, would first draw to him some few like himself, and then that multitudes, hardly thought to be in existence, would appear and troop

about him. "Why should not a Maccabeus and his brethren arise to assert the honor of the ancient law, and to defend the temple of their forefathers, with as ardent a spirit as can in pire any in. novator to destroy the menuments, the piety, and the glory of the ancient ages." Burk's Latter to Elilot, vol.

Every duty we omit obscures some truth ve should have known.-Ruskin,