### Father Joe.

- Gliding mid the poor and lowly
  With his voice so sad and low,
  On a mission pure and holy
  Goes contented Father Joe.
  When the sunbeams glid the river,
  When the clouds are black with rain,
  Sits he by the couch of fever—
  By the sinners bed of pain.
- Though the life ebbs fast and faster,
  Though the Reaper, Death, is nigh,
  still he whispers of his Master
  Eyer watching in the sky;
  And the erown that waits in Heaven
  When repentance comes not late,
  And the sinner stands forgiven.
  At God's bright eternal gate.
- I have listened to him preaching
  fill his winning voice would fail;
  fill hold easons he was teaching
  Though his cheek was sad and pale.
  When he spoke of "Dives" dining,
  Clad in purple and in gold,
  When poor "Leazura" was pining
  With the hunger and the cold.
- "What avails the rich man's treasure? He has hoarded it in vain; Lezarus knows endless pleasure Dives feels eternal pain. God shall rise the meek in spirit, And the haughty shall bring low; Thus the poor rich joys inherit,' Preaches loving Father Joe.
- There are those who never practice
  What they eloquently preach,
  And whose every look and act is
  The reverse of what they teach;
  Let them gather in their Talents,
  Let them look to their amount.
  When the base, unfaithful steward
  Shall be called to his account.
- Though the autum leaves are falling,
  Though the flowers will surely die,
  There are voices ever calling
  To a home beyond the sky;
  Where the flowers never wither,
  Where the cold winds never blow,
  May thy soul be wafted thither
  When God calls thee, Father Joe.
- I have met him; tired, returning
  Through the mud-bedra gled street,
  I have met him in the morning
  When the thick snow clogged his feet;
  And God grant that where the fountains
  Of His mercy ever flow,
  Far beyond the distant mountains,
  I may meet with Father Joe.

### CARDINAL MASNING ON THE IM-PRISONMENT OF THE POPE.

London Universe, Oct. 9. On Sunday morning there was a large congregation at the Pro-Cathedral, Kencongregation at the Pro-Cathedral, Ken-sington, at the High Mass, at which the Cardinal Archbishop of Westminster assis-ted, and also preached. Selecting as his text the words, "Little children, it is the last hour, and as you know that Antichrist cometh, even so are there many Anti christs, whereby we know that it is the last hour," His Eminence said: it is the last hour," His Eminence said:
By the command of our Holy Father, Leo
XIII., the whole of this month will be
devoted to prayer that through the intercession of the Immaculate Mother, the
Mother of God, we may obtain peace for
the Church, peace for the world, and liberty for the Vicar of Jesus Christ. Our
Holy Father has said that the condition of
the world and of the Church was deplay. the world and of the Church was deplorable. Let us try to understand his meaning. St. Ino told the Christians of his day that it was the last hour. That the last times of grace were given to the world, that our Divine Master would come again, and when He would come that hour of grace would be over. We have again and again the prophecies of our Lord, and the prophecies of St. Paul of the Anti-christ. That Anti-christ, without doubt, will be a person, not a mere spirit, not, as some men would have it, a state of a multitude

SETTING THEMSELVES AGAINST GOD AND His Church.

I do not pretend to teach you anything that I have not first learned of the Church, and as the Church has not by any authoritative declaration taught us what Antichrist will be, or who Anti-christ will be, It do not undertake to tell you. But this, I think, is clear to all who have reason illuminated by faith—If they look upon the state of the Christian world, they will see that already there are many Anti-christs. There are three points which I world. The second is the dethronement of the Head of the Christian world, and the third, and the last, will be the warfare against the Christian faith itself. Now, as for the first, bear in mind the impass-able distinction between the Christian able distinction between the Christian World and the Christian Church. The Christian Church is the body of Jesus Christ, and its Divine head sits at the right hand of His Father, and the life of that Church is the Holy Ghost. The body of that Church is indissoluble, its unity is supernatural, its mind is illuminated with the whole of the day of Pantecoat, its voice. whole of the day of Pentecost, its voice is infallible in every age. Against the Church the gates of hell shall not prevail, and therefore when wespeak of the Christian world we are not speaking of the Christian Church. From the beginning

of mer, but a person who will lead and head that multitude of men who are

Christian Church. From the beginning there were always
THOSE WHO FELL AWAY FROM THE FAITH, but there was a time when the nations that were gathered into the unity of the faith were all of them within the unity of the one fold. How is it now? Three-fourths of the nations that once were within the unity of the faith have now departed from it. They and their governments, and their princes, and their laws are outside the unity of the one fold of Jesus Christ. Our Lord foretold that because historic was a serious to the country of the one fold of Jesus Christ. because iniquity abounds the love of many should grow cold. Let us apply that to the state of the Christian world. Well, it never would have committed schism it it had the love of God reigning in it, for the unity of the Church is the outward and visible sign of the inward Divine charity, and schism is a mortal sin, because it is a sin against the charity of because it is a ein against the charity of God and our neighbor. Next, there God and our neighbor. Next, there are controversies against every article of the faith. These things could not be if the love of God reigned in the heart, because the truth would make men to be of one mine. Thirdly, there are ains against justice everywhere, and sins against justice there could not be if the love of God reigned in the hearts and consciences of reigned in the hearts and consciences of men. I will not speak of wars nor of outrage and violence; I will speak of

THOSE THINGS WHICH COME HOME TO OUR I will take only the sins of the torque

find, think you, faith on the earth?" If He were to come now what would He find? He would find a monster which even the other would never had—atheism. The heather world never had—atheism. The heathen world was so pervaded with a belief in the existence of God that it saw God in everything. It deified all the works of God's hands; it multiplied gods; works of God's hands; it multiplied gods; so far from not believing in Him, it cannot believe enough in the presence of God, it invested with divinity the works that God made. And when a more cultured intellect rejected the grosser forms of idolary men became pantheists; they believed that God was the soul of all things, so that every particle of the earth and every mote in the sunbeam was a manifestation of the presence of God. In the Christian world there are now men who in the cold intellect of their nature, in the perverseness intellect of their nature, in the perverseness

of their will. TELL US THAT THERE IS NO GOD. Lastly, you remember those words—"We will not have this King to reign over us." will not have this King to reign over us."

Is it not true that men are trying to
drive the recognition of God out of science
as if science could not be pure unless it were
absolutely independent of God? Are not
men driving God out of His own creation?
believing that all things are either eternal
or had come into existence without a or had come into existence without a creator. Is it not true that men are striving to drive the authority of God cut of politics, that States are beginning to refuse to recognize God as the Supreme Lawgiver; that men refuse to accept the oath as any longer binding in His name; that laws are made by the will of man, and without the sanction of the law of God? Is not God exiled from society? Who ever mentions His name? The maxims, the traditions of society—were Who ever mentions His name? The maxims, the traditions of society—were God and His will and His law and His commands recognized in these? It comes to this: There was a time when the Christian society of the world was higher than the individuals that composed it. Individuals might become unchristian in their lives or even scentical; nevertheless. Christians of the composed it. lives, or even sceptical; nevertheless, Chris lives, or even sceptical; neverthetess, Christian society sustained them and held them up. Its spirit, its maxims, its influence sustained them. Now, individuals are Christian and Catholic; but society is not, and society pulls down the individual. Men have to swim against the torrent to keep up their Christian life and their Catholic fifth. I think the words that I have an faith. I think the words that I have ap plied to the condition of nations are not too strong; and I am sorry to say that they have a very large application, even to our own land. Tois anti-Christian spirit, after spreading all over the East in Mahometanism and all over the West and North in what is called the Reformation, this spirit whereby the sanctuaries of the East, where our Divine Lord in the Biessed Sacrament always dwelt, were rendered desolate, and which after spreading to the North of Europe, and even to our own land, where those sanctuaries in which our Divine Master always dwelt day and night

ARE NOW LIKE THE TOMB where He once lay and where He no longer is—this spirit after spreading from nation to nation, at last entering into Catholic nations, took the form of a great Catholic nations, took the form of a great revolution, and that revolution having desolated Catholic France has peneurated into Catholic Italy, and the head of the Christian world— as even those who are not Catholic will not deny—the first pastor and the first Bishop of the Christian world, the Vicar of Jesus Christ, as we believe and know, is shut up under his own roof, and so far as the hand and will of man can, he is dethroned. When faith of man can, he is dethroned. When faith reigned in the world the head of the Christian Church was believed to be the Christian Church was carried as having a civil princedom and a temporal power, because the Vicar of Jesus Christican be subject to no human sovereignty; he is the one person in the world over whom no king or prince can, without sacrilege, claim jurisdiction; he was therefore sovereign himself, and what he possessed was protected by the universal recognition of justice amongst men, but seems bent on getting walk. It is said that the young priests of the city are not particularly glad when the cardinal invites them out for a stroll, for, however enjoyable the walk may be and it was guarded by the salutary fear of christs. There are three points which I wish to brirg before you to day. The first is the declension of the Caristian world. The second is the dethronement of the Head of the Christian world, and to say, have ceased to believe that the Pope is the Vicar of Jesus Christ. They deny his right to these patrimonies who

A CATHOLIC NATION HAD SEIZED on the last remaining pairimony which God had given to the Vicar of His Son on earth. Well, this I take has been another sign of the declension of the Catholic world. But be not alarmed; five-andforty Popes have either never set foot in Rome, or have been driven out of it. The line of Pontiffs, who represent the supreme power and authority of the Son of God cannot be broken: it will never be broken until our Divine Master, to whom will be given up the keys that Peter received at the Sea of Tiberius. Lastly, there is warfare against the Christian faith. There is only one alternative before the reason of men. We must either receive our faith as disciples from a Divine teacher, or we must take that faith as critics by the formation of our own religious opin-ions. There is no intermediate path There is no other alternative before the There is no other afternative before the reason of man but one of these—he must be either a disciple of a Divine teacher, or a critic using the documents of Christianity and ultimately forming his own religious opinions. The Catholic Church being ever guided by the Holy Ghost, the Solvit of Truth, cannot awarve from the Spirit of Truth, cannot swerve from the discipleable of Jesus Christ, and our teachers cannot swerve from the faith of the Church. That great revolt which came

Church. That great revolt which came some three HUNDRED YMARS AGO desolated Germany and the north of Europe, and, alas! I must add, our own land. Men now say that there is no infallibility, no infallible teacher. Men form their own religious opinions; they have no certainty of what they believe. And what is core their oningua are not definno certainty of what they believe. And what is more, their opinions are not defin-ite, and these indefinite religious opin-ions are the beginning of scepticism. The Christian world has striven to undermine the Divine certainty of faith, to dethrone its head, and is it not true that the condition of the Christian world and the Church living in the world is deplorable?

And if the Vicar of our Lord is, so far as and the sins of the heart, for the sins of the thand of man can dethrone him, withthe tongue are also the sins of the heart.
What do we find? Evil speaking, mutual
accusations, detraction, active and passive.
Look at the whole state of Christian
Holy Father? Preserve your faith accusations, detraction, active and passive.

Look at the whole state of Christian society. Is it not true that there are violations of charity in this one point on every side? Once more our Lord asked, "When the Son of Man cometh shall He continual prayer for the intentions of the more for amusement, however, as he is decidedly averse to going among crowds. The fact is that his health of the faith and con file them to those who is that his physicians predicted a break down

chick the sake of posterity. If our forefathers the did not suffer even death we should not be Catholics; if your fidelity I sil now, posterity will have just cause to rice up to condemn us for our infidelity. Let us persevere, then, and let us during this holy month at least pray for the intentions of the Holy Father, for the peace of the world, and for the Church, and for the liberty of the Sovereign Pontiff.

IN HIS CHICK.

## IN HIS OWN HOUSE.

HOW CARDINAL GIBBONS APPEARS TO A VISITOR.

Since the clamour preceding and attending the cardinalate investiture has attending the cardinalate investiture has passed away, Cardinal Gibbons has resumed his quiet mode of living, and great is the contrast indeed between his public and private life. While presiding at ceremonies in the cathedral he is a typical prince of the Charab writes a Baltimore correspondent Church, writes a Baltimore corresponden of the Pittsburg Dispatch, diguified, pompous and careful that all the ceremonies should be performed with a splen mal receptions. In fact, anything like form outside of the cathedral is hateful to form outside of the cathedral is hateful to him. He has a warm shake of the hand for everybody, and one of the most winning smiles in the world. His parlor is furnished with notable simplicity, being devoid of anything like ornament beyond the pictures of a few Catholic prelates and some seepes in Roma. The cardinal's some scenes in Rome. The cardinal's favorite position, when conversing with visitors, is leaning back in an easy chair with feet crossed and arms folded. He te with feet crossed and arms loided. He is an excellent converser, having the happy talent of saying the right thing to the right person, and not overwhelming people with the learned church talk that some prelates like to indulge in on all occasions. To visitors he appears to be a benevolent,

RETIRING LITTLE MAN, with a disposition to take things easy. The priests who live in the same house with him, however, say that he is anything but an easy liver. He is as ascetic, they de-clare, as the late Cardinal Guibert of Paris. While genial and all smiles to callers, he observes in private all the little penance of asceticism. His bedroom is the poorest furnished room in the house. The floor is of polished oak, and it is covered in the centre with a rug that is much the worse for wear. A common wash stand, a bureau with a very small glass and two cane seat, straight backed chairs, complete the list of straight backed chairs, complete the list of the articles of furniture in the room. The cardinal believes in the maxim, "Early to bed," etc. He celebrates mass every morning at 6 o'clock, sometimes at the central alter in the cathedal and sometimes of an alternative central alter in the cathedal and sometimes of an historian is revealed, central altar in the cathedral, and somecentral altar in the cathedrai, and some times at his own private altar. His days are passed in the recitation of his brevi-ary, in studies, in receiving visitors and in recreation, of which he takes a great deal. He is an indefatigable walker. His

daily office is performed while WALKING UP AND DOWN the brick pavement in the rear of the archiepiscopal residence, and he is frequently seen poing over some theological work while tramping in the library. Moreover, he takes a daily walk through the streets with one of his priests. This walk is taken about 6 o'clock in the even to the prelate, it is tedious to his compan-ion. The cardinal always selects a young man as his associate in tramping. As in the case of the Confederate general J. E. B. Stuart, who used to take one of his young officers along on his wildcat excursions into the enemy's lines as a special mark of favor, so the cardinal means it to be a distinction for the young priest whom he asks to trudge along with him for

During these walks he frequently makes calls on his flock. He does not stand on ceremony. Sometimes he walks into a house and finds the ladies of the house altogether unprepared for such a distin-guished visit. Still he smiles benignly, guished visit. Still he smiles benignly, unconscious of the havor that he has played with the ladies' sense of propriety. While he was bishop of Richmond the members of his flock were kept in a constant state of apprehension about his inopportune calls, for, somehow or other, it seemed to the good housewives that he always selected washing day for visiting. The cardinal is one of the fastest walkers in Baltimore. Though he is a small man his steps are astonishingly long, and he never seems to get tired. He is always dressed, while in the street, in a black Prince Albert suit, generally ill-fitting as to the coat, and wears a hat which is never quite as well brushed as it might to the coat, and wears a nat which is never quite as well brushed as it might be. His extra broad shoes show that he goes in for comfort rather than elegance. Generally the cardinal so manages his walks as to stop at St. Mary's Seminary at North Paca street. He has a great love

and for the professors who trained him for the priesthood. During the summer months he gets a rest by occasional visits to St. Charles' College, sixteen miles from the city, where he received his early education. The Sulpitian fathers control both these institutions, and are very proud of these visits of the prince of the church, whom they once had under their charge. His affection for them is shown in many ways. He gives to them places of honor at all ceremonies at the cathedral, and, it is said, will exert all his influence to place them in charge of the pro-THE OLD INSTITUTION ence to place them in charge of the pro-posed Catholic University. This summer he departed so far from his custom of summering at St. Charles' as to go for a week or two to Cape May. He did not

"Word's are mighty, Words are loving, Serpents with their venom stings, All bright angels crowding round us, With Heaven's light upon their wings. Every word has its own spirit, true or fals But does not die. Every word man's lips have uttered Echoes in God's skies."

Wheh God created the animals, who were to inhabit the earth, He gave to each a peculiar gift of communicating its feelings to one another, every bird that flies in the air and every insect that crawls upon this earth, possesses this power in some degree, from the largest to the smallest.

han was created last of all and to him was given the gift of speech, which is the glory of man. To a thoughtful and learned man, nothing is grander than the origin, construction, and significance the origin, construction, and significance of language. Speech is morning to the mind, by this gift man declares the glory and goodness of his Maker, and the beauties of the universe. It has been said that "Language, and thoughts are inseparable," and Pope tells us that "Syllables govern the world." Nothing is more astonishing than the variation of language it is constantly undergoing of language, it is constantly undergoing some change, this change is more derful when we consider the present state of its perfection, and look back centuries ago at the old manuscripts written by the master of the time. The crowing of the cock is the same to day as it was on the day that it reminded the erring Peter of his fall.

reminded the erring Peter of his fall.

The bark of the dog is the same to day as it was at the creation, yet consider the alone is man distinguished from other animals. A person's character is shown in his words.

The expression of a man's face tells of expression seems suited to the subject upon which the thoughts are bent, then the tongue gives utterances for "talking the tongue gives utterances for "talking is thinking aloud." When a clock is out of order, when it sustains any irregulari-ties within, the bell hammer and hands

the language of an historian is exhibited in his productions, and shows us plainly where his experience and perfections lie.
If a man is clear headed he uses sensible,
thoughtful language, best suited to senti
ments he feels, and containing just what
he wishes to impart. Then the religious man who goes liberally to the church man who goes interact to the entremand always contributes most liberally to every charity; one who, in fact, is constantly opening his purse to the needy; yet, in his language there can be discovered an immense amount of worldliness.

man's speech always tells just what he is, as we can plainly see from the example of Peter in the house of the other's country. How very strange does the German's "Getz," or "How goes t," sound to us. The French, who ever anxious of a fine appearance and elegant walk, enquire "How do you elegant walk, enquire "How do you carry yourself?" Then the Arab in his turn will tell you, "If God wills it you are well." Next the Swede will very politely ask the channel in which your thoughts run, by the words "How do you think?" The Egyptian, in whose country it is considered most healthy to perspire, will say, "How do you per-

The Roman's "Salve" or Be Well, fully shows his idea of happiness and life which he wishes his brethren. Then the Turk will say in his peculiar way, "May your shadow never grow less."
The good natured Irish will wish you heartily: "Long life to your honor."
"May you make your bed in glory."
Then our own salutation, "How do you

lo?" In these four little words much is contained, and yet how seldom do people stop to consider the real meaning of the four little words. Thus we see how words characterize nations, and the effects, climate, manners, customs, etc., have on the language of the people. "Words are powerful," they have eyes to look at one in sweetness and in anger, in kindness, and in cruelty. In this age of steam cars and telegraph how many expressions are employed that

age of steam cars and telegraph now many expressions are employed that were unknown a century ago. And how many words are used in a wrong mean-ing. We may take the word "Steal" for example. The author of Dickens re-lates an instance showing the misuse of this word, "When a poor fellow steals a this word, "When a poor fellow steals a plece of stuff from a store he is said to be a thief, but if a rich lady does the ame thing she is said to be a "Klepto maniac," see the distinction. In latin the word thief is "Fur" meaning the man of three letters. Another word which is greatly abused is "Gentleman;" in the present day a gentleman is applied to every man providing he possesses a nice address, great wealth, position, etc., in olden times this word was only applied to a man in whose veins ran the blood of nobility. In refined England, the porter is called "the gentleman at the door," the valet in his turn is termed, "the gentleman," sentlemen," sentlemen," to do the the door, the valet in his turn is termed, the gentleman's gentleman," to day the acutest lexicographers would be puzzled to tell the real meaning of the word Gentleman. Our words should always be well chosen never applying wrong words to wrong things, how often

does the air ring with the word toil, and by whom uttered? by idlers who have never known what it was to experi-ence toil, but for a real meaning of this word cast a glance at the pale faced seam-stress as she wipes the tear from her sad eye, less by its fall the silk on which she sews be spoiled-pity the weary hod-carrier as he mounts the long steps under a broiling July sun, then compare these to the ungrateful complaining, lucky people, who should lift their hearts to God, and declare themselves insensible to His good deciare themselves insensible to His good-ness. The Athenians were noted for coining line names for the vilest crimes. Their parish was styled, "The House," taxes were called "Coutributions," Crime and criminal, belong to all languages, but sin and sinner to the Christian alone. In French there is no such word as listener; every Frenchman talks for the mere pleas

were to inhabit the earth, He gave to leave to a peculiar gift of communicating the feelings to one another, every bird that flies in the air and every insect that grawls upon this earth, possesses this power in some degree, from the largest to the smallest.

Man was created last of all and to him the largest that we have the city of exceed which is they of their words. The Corruptor of language is an assain, he stake the very very large to the computer of language is an assain, he stake the very very large to the control of the computer of language is an assain, he stake the very very large to the computer of their words. they of their words. The Corruptor of language is an assassin, he stabs the very heart of his country, he is the author of all the wrong resulting from his deed. It has been observed, that wherever the language derived from Ancient Rome prevails there also is the religion of the "Eternal City." It is not hard for a reasonable person to understand why thought should govern words. The Greek, that most perfect of European Tongues is entirely controlled by thought. A person's thoughts, no matter how they sway, they will always be bent upon the subject they will always be bent upon the subject which is uppermost in the mind. Even great masters, who are supposed to have the greatest knowledge, (often ensuare) of the import of words are often answered

by the smallest words.

Words are excellent servants, but tyran nical masters, we must always remember that, "The tongue is an unruly evil," God has given it to us for our good, but we often make it the ins rument of much wicked-ness. Bad language runs into bad deeds and those who speak badly will regard their actions accordingly. Who can estimate the amount of evil done in society by idle words, by words of calumny and slander. Cannon balls piled up together are harmless things as are words arranged to the control of the c many alterations in Language. We see what a marvelous gift this is, by speech alone is man distinguished from other animals. A person's character is shown mate the amount of evil done in society the irregularities within, and Ben Johnson has said without reason, "That no
glass renders a man so true as his
glass renders a man so true as his
son by the words and send them to the
glass renders a man so true as his
son by the words and send them to the
glass renders a man so true as his
son by the words and send them to the
glass renders a man so true as his
son by physiciacy alone, one would sappose that to be a science in which sound
logic would be in constant demand. For,
find these words and send them to the
glass renders a man so true as his
son by the words are words arranged
by the words are words a the irregularities within, and Ben John—
son has said without reason, "That no
glass renders a man so true as his
speech." This is certainly true, as
anyone can testify, who has
carefully obserzed this particular fact,
we ask advice of the aged, those who
have learned much by experience,
have learned much by experience,
things would take care of themselves.

Carefully their faces change, and the

Carefully Father the Pope is very amiable

Carefully Father the Pope is very amiable

Carefully Father the Pope is very amiable and his conversations are most interesting but every little while he stops before he speaks for he is well aware of his position and he knows that his words will be repeated, as the words of the Pope. George Weshington was known for his great care receive life, by being spoken they startle, annoy, frighten us, how often are evil words pronounced by the idle gossip who never considers the lasting impression

words may make. How startling a truth when we remember that the air is one vast library where in every word man utters is preserved, be that word good or bad. Scripture tells us that we will have to render an account o that we will have to render an account of every idle word, oh! holy butterrib'e truth! How the curse of the blasphemer, the scoff of the atheist, the jeers of the profane will appear on the last day in the "Book of Remembrance," woe to them. Not only is every word registered in that sacred

May 13, 1886.

## The Poor of Ireland.

A Dublin Letter in the Indianop l's Journal, says; "I have learned to respect the Roman Catholic Church more than ever before since my visit to this country. Everywhere I find the convents filled with the children of the poorer classes, being given an industrial education—children who would grow up in ignorance and vice.
At the Convent of Keamare I found nearly five hundred children received as day pupils. Many of these children came from five or eight miles, in the country, so poor that a breakfast was necessarily given 200 of them upon their arriva', and a piece of dry bread before they started for their homes at evening. The magnificent buildings of the convent were the donations of one man who is buried beside the altar in a cathedral adjoining. Lace making is taught here, and I was shown the bed spread ordered by Queen Victoria, which was being skilfully wrought by the nimble fingers of the misses in these schools. Said the gracious sister: "Maybe you can mention our laces to the Ameri you can mention our laces to the Americans, that they can order of us, for we support ourselves entirely through the generosity of those who love and see the necessity of our work, for our people are very poor. In the over-crowded work houses I saw these gentle-mannered, sweet faced sisters ministering in sickness and death. In this district I find the percentage of crime very low; theft is almost unknown, notwithstanding their poverty; woman are virtuous to an eminent degree. I believe this to be owing to the strict surveillance of the Roman Catholic religion upon the conscience of these people. They live more for the reward of eternity than they do for the pleasure of the present. So long as English landlordism reigos in Ireland let the Roman Catholic priest alone, that the latter may exercise a polite power that keeps the soul from degradation that besets the body through poverty or sore poverty; woman are virtuous to an eminbesets the body through poverty or sore physical distress.

Idleness is the mother of mischief, but industry is a sure sign of prosperity.

### REMEMBER.

The mother sat still with snow-white hair,
So feeble and thin and pale;
The son at her side, in manhood's pride,
Was ruddy and tall and pale;
So ready of hand, so fiet of foot,
So haughly in his might,
That he of foot the tender care
That was still in his moth r's right;

That the careless wrong and the cruel word Were easy to do and say;
Till sorely wounded, with flushing cheeks.
She answered him thus one day;
"If only the past could speak, my son,
If thou wouldst remember right,
How I carried thee in these trembing arms,
And toiled for thee day and night;

Loving and guiding, and watching thee.
Till the years have made thee strong;
If only thou wouldst remember this.
Thou never worldst do me wrong,
For now I am east upon thy love.
I am frail and old and gray;
Oh! son, that I nursed long years ago,
Remember my jove to-day."

He dropped by her knee, as in olden times,
Her pardon and love to seek;
Her grey heat bowed to his young brown
head,
And her tears were on his cheek;
And ever since in his heart she trusts,
In his strong young arms has rest.
For he never forgets that once he lay
An infant upon her breast.

O men in your strength and hope and joy O maids in your youthful charms! Remember that wailing infants once You lay in your mother's arms! Remember she then was fair and strong; That you will grow old and gray; That the wrong or the right you do to her Will come back to your hearts some day!

# Medical Colleges as Schools of Infidelity.

Catholic Review.

Some one has said that the telescope is the best antidote to the miscroscope. It is a curious fact that the study of the minutes of nature by one who has had no previous philosophical training and no sound religious instruction is apt to lead into a hard, narrow materialism. But the and far-reaching views of the universe afforded by the telescope. Of course a sound scholar can discern the wonderful works of God through the microscope as well as through the telescope. But, unfortunately for a number of tenses the

us take a text-book of physiology written by an American as an example. It is not held in as high repute as some other textspeaks for he is well aware of his position and he knows that his words will be repeated, as the words of the Pope. George Washington was known for his great care in speaking, he possessed the virtue of knowing how to be silent and it has been said that "he guarded well his tongue" His words controlled his opinions. How terrible are evil thoughts, but when they receive life, by hing spoken they startle. sort of doctrine that is taught to American youths desiring to become physicians. The work is by Dr. Austin Flint, Jr., of New York, and is entitled, "A Text Book of Physiology; designed for the use of practitioners and students of medicine." It is published by the Appletons, and has been more than ten years in print.

been more than ten years in print.

Now, it must be remembered that the Now, it must be remembered that the great mass of students in our American colleges of medicine have "little Latin and less Greek," to begin their medical studies with, and few, very few of them in proportion to the whole number yearly graduated, have bad the advantage of any preliminary intelligence. preliminary intellectual training whatever. Their powers of observation may Peter was a follower of the Galilean, "for thy speech betrays thee," and this is only one example of a man's speech betraying him; if an American in travelling through any foreign country meets one of the inhabitants, instantly, either can tell from the salutation given, of the after it has once come into possession of a certain number of more or less connected

But it would be hardly fair to blame

very severely the c low young graduates of our medical colleges who are yearly being recruited for the great army of in-fidelity, wh n it is remembered that their masters in medical science are, many of them at least, as much given as them-Here is & selves to illogical dogmatism. te tence f om Flint's Physiology The brain is not, strictly speaking, the organ of the mind, for this statement would imply that the mind exists as a force independently of the brain; but the mind is produced by the brain substance; and intellectual force, if we may term the and intellectual force, if we may term the intellect a force, can be produced only by the transmutation of a certain amount of matter." Tais is not the place to discuss a question of physiology, but it is an excellent place to call attention to the in fidel propaganda that is, though partly covered up by an affectation of indeffer ence, carried on in our medical colleges. Does Dr. Flint, any where in his work, offer a proof of this bold assertion that there is no mind (or soul) distinct from the matter of the brain or the nervous system? Not a pricle. The young student is expected to take Dr. Flints word, or the word of some other microscopical physiologist, that he is, after all, merely a brute with more delicate and complicated functions than other brutes. complicated functions than other brutes. It is a subject worthy of attention by

the right parties, and, meantime, it is apparent that for the sake of Christianity, firuth, of the young men themselve young men before being confided to thes teachers for a knowledge of medical science, ought to have been unusually well in-tracted in their religion and in well in-tructed in their religion and in the principles of Caristian philosophy.

A Radical Change.

Daniel Sallivan, of Molcolm, Daniel Sallivan, of Macolin, Oat., takes pleasure in recommending Burdock Blood Bitters for dyspepsia. It cured him after years of suffaing From being a sceptic he is now a confirmed believer in sceptic he is no that medicine.

A Wide Range.

The golden beams of truth and the silken cords of love, twisted together, will draw men on with a sweet violence, whether they will or not.

A Wide Rauge
A wide rauge of patient of the met with Higyard's Yellow Ol. James M. Lawson, of Woodville, Ont., speaks of this high terms for the unatism. Is no head. it in high terms for theumatism, lame back, spraise and many painful complaints to numerous to mention. It is used internally or ext 'La'ly.