FRIDAY, DEC. 5

nagh, and Islandeady, AGITATOR ll's visit to America is and of this month, in ors of a general elec-

ARY CHARACTER.

IIAN APPRENTICE BOY* OF MR. JOHN REA, F - LAW, KILLEN'S 'ENDER.

t many eccentric men n Rea, the Belfast at-to call himself "the rentice boy," is decided-tric man "within the rentice boy, is decided-tric man "within the Emerald Isle. He has pes than any man who n sod, and he is never pt he has somebody to n committed for con-many times that when-ase it is always expected, rse. that the Judge is to rse, that the Judge is to s den" and that John is emoved from court by where the place of all others kick up a row is before committee, and a few ked London by a charthe bar of the House of which he had to be care and confined till they ing him—for John never ince got into a row with fast, and failing to obtain fast, he appealed to a Dublin for the Mayor's a heated argument, the omply, he was denounced manner on the very m. On another occasion, ried for libel, he defended ried for noe, he defended r what the papers called ry" speech, he wound up tlemen of a well-packed if you can. I defy your eport states that the scene as indescribable. Juries, ly let him off easy. ileged character, and has it of fyling bills of excepult in endless litagation. eccentricity John Rea is one of the ablest attorneys as an immense knowledge a graduate of Trinity and a man of extensive n of independent means, from sheer love of it and of his countrymen once n't keep doing nothing." in religion, he has always oopular side, and in 1848 adherent of John Mitchel. tionalist, he can always g from the Orangemen as e Catholics, and once told a of Ulstermen that they had of the three kingdoms in ng descended from the men at Clontarf, Bannockburn, urt and the Yellow s, Covenanters, Cavaliers ls. He will give a peculiar trials of the land agitators.

LE RAILROAD RACE.

n, who was one of the oldest his country, was recently comotive explosion on **a** He was on the engine child playing on the track ahead. He ran out to the hing over, caught the child o one side of the track. He e, however, and fell in front otive and was crushed to

FRIDAY, DEC 5.]

The First St. Martin's Summer. EMMAE. BROWN IN "WIDE AWAKE."

"Twas a bleak, bitter day in November; The sheep huddled close in the fold, But houseless and friendless, a beggar Crouched down in the rain and the cold By the great brazen gate of the clty As Martin, the soldler, came by— Brave Martin, whose marvelous weapons Nor demon, nor man, durst defy !

Yet tender his heart as a woman's And seeing the begar, he cited to a woman's, "Poor brother! no gold can 1 give thee, But look, I will giadly divide better My cloak, for the half would be better Than none on this pittless day?" And setzing his sabre, he cut it In twain-so the legends say-

And wrapping the half of the mantle About the poor shivering form, The beggar forgot he was hungry, Forgot the bleak wind and the storm, For down on the rain sodden-pavement Where only the dead leaves had been, And over the mist-shrouded mountains There came a strange glory just then.

The summer, retracing her footsteps, Touched all things, below and above Till the whole gloomy world was trans Because of that one deed of love, And now, when in dreary November There comes a warm, sumehing day. "here comes a warm, sunshiny day "here comes a warm, sunshiny day e Normandy peasants will tell you 'St. Martin is passing this way !"

FOLLOW CHRIST?

ELOQUENT DISCOURSE AT ST. VIN-CENT FERRER'S CHURCH.

THE CROSS AND THE CROWN.

FATHER DINAHAN O, P., PORTRAYS THE BEAUTY OF "FOLLOWING CHRIS'T.'

The New York Catholic Herald of last week prints an admirable portrait of Rev. Father Dinahan, O.P., accompanied by the following beautiful discourse recently delivered by him in that city. We are sure that his numerous friends in this city, where he was born, and where he spent the younger years of his life, will be pleased to witness his great success as a pulpit crater:—

O. P., whose portrait we present to our readers to-day, in connection with an elo-quent discourse delivered by the reverend gentleman at St. Vincent Ferrer's last

THE CATHOLIG RECORD.

they read.

trembled lest he should become a repro-bate. He, therefore, chastised his body in order to bring it under subjection. We, too, must chastise our body and bring it under subjection. 'inclinations will get the better of us. We must wage continual war with that force which is in our members. We must bring ourselves in direct union with God, and we must correspond with His grace if we really expect to be saved. This moral doctrine ever did clash with the doctrine not expect to enter but by the same pas-sage. Through suffering and tribulation we are to enter the Kingdom of Heaven. doctrine ever did clash with the doctrine of the world, and does clash with it to this day. When this doctrine of self-denial was preached, the world langhed at it. Jesus Christ fearlessly and unflinchingly avowed it, and, following His example and by His command, we also persistently preach the same. No sectarian dare tell his hearers that they must mortify the flesh, and practice self-abnegation, for then his right to preach would be extinet, for the plain reason that he would soon have no listeners and no support what-ever. But we—what do we care for the

in the city.

WHAT CHILDREN READ. HOW THE LITTLE ONES OF AMERICA ARE

CONDEMNATION OF THE WORLD? Why, we grow stronger under the taunt and jeers and jibes of this mocking world. If we could convince ourselves that this dim spot in the vast universe of God's creation called earth were to last forever - then, indeed, might there be some sense in following the way of the world as re-gards self-denial. But truth to be

--then, indeed, might there be some sense in following the way of the world as re-gards self-denial. But truth tells us that earth and the things of earth shall vanish away and be consumed, when our spirits shall dwell with the immortals. The inevitable boy was shall dwell with the immortals. The inevitable boy was the appendix of the sky, where it teaches us that our reward with the blessed in Haavan eikell he avectly in the sky the sense in the start of the sense the rural districts of old Connecticut, it the occurred to us to keep an eye open upon were dropping in and out of the cars at the way stations. The inevitable boy was cheap and bedding newspapers, novels, cheap and bund, lozenges and pop-corn. shall devel with the infinite star. First, wings our souls beyond the sky, where it teaches us that our reward with the blessed in Heaven shall be exactly in pro-portion to the amount of the self-denial we practice while here on earth. If we

teaches us that our reward with the blessed in Heaven shall be exactly in pro-portion to the amount of the self-denial we practice while here on earth. If we indulge our passions in this world, those passions will seal the immortal spirit's to secure our eternal welfare, we must deny ourselves. Now, to the second clause.

Father Dinahan, O.P., accompanied by the following beautiful discourse recently delivered by him in that city. We are sure that his numerous friends in this city, where he was born, and where he spent the younger years of his life, will be pleased to witness his great success as a rubpit orator—
The Church of St. Vincent Ferrer, Sixty tysixth street and Lexington avenue, has been the scene of many memorable sermons; it was from its pulpit that the growing Irish eloquence which soon afterward electrified Irish and contineent. The church is in charge of the Dominican Fathers. The 'Order of Preachers' numbers many divines of exceptional eloquence, especially in its missionary bands. One of these devoted mission aries, whose holy labors have been felt for the advancement of the case in many parishes in this city and throughout the country, is the Rev. Father Dinahan, O. P., whose portrait we present to our more discover to country, is the Rev. Father Dinahan, O. P., whose portrait we present to our or other to the country, is the Rev. Father Dinahan, O. P., whose portrait we present to our more the sends us the Cross; that we may any divines of exceptional eloquence to country, is the Rev. Father Dinahan, O. P., whose portrait we present to our more the sends us the Cross; that we may any divines of exceptional eloquence to country, is the Rev. Father Dinahan, O. P., whose portrait we present to our more the sends us the Cross; that we may any divines of exceptional eloquence to country is the Rev. Father Dinahan, O. P., whose portrait we present to our more the sends us the Cross; that we may and throughout the country, is the Rev. Father Dinahan, O. P., whose portrait we present to our more the sends us the Cross; that we may on the advancement of the cause in many it? Should the Master wear a cross of thors, and we a crown of roses? Oh this the may count of the advancement to may the output the country is the Rev. Father Dinahan, O. P., whose portrait we present to our more the sends us the Cro

in the newsrooms, peddled on the cars, or hawked about the streets of all the cities and large villages in the country, can easily find out what thousands of young and see if we cannot make Him some return. Where is our generosity? Where is our gratitude? He suffered so much returns to the provide a structure of the state of the st

obey its laws and practice the doctrines taught by our Lord. Remember, then, for the future to be not only mere fol-lowers in word, but also in deed. Take up the law, and observe it vigorously. Heaven is worth a struggle. Suffering, we are told by a great saint, is the gate to the temple of sanctity. Jesus Christ passed through this gate to Heaven, and we can not expect to enter but by the same pas-sage. Through suffering and tribulation we are to enter the Kingdom of Heaven. priestess of purity and love to her scholars Rev. Father Dinahan has a clear, ring-ing voice, his manner is extremely im-pressive, and always carries conviction. He is certainly one of the best preachers in the siture.

PUBLIC SCHOOL INFLUENCE.

AN ACTUAL OCCURRENCE.

Some two or three years ago a friend, whose veracity is beyond all question, related to the editor of the *Standard* the following occurrence. We felt bound not to use it at the time because it might then have furnished a clue to the personality of the parties. Lapse of time has removed that objection, and we now publish it. It shows very clearly how subtle is the influence of the secular sys-tem of education for evil, and how it deteriorates the moral and spiritual char-acter of those who imagine that the Public Schools do them no harm. We Function Schools do them no harm. We remember the language of the conversa-tion related quite distinctly, from the deep impression it made upon us at the time, and from frequently recalling it

since; and we now give it substantially in the very words that were employed. Our friend was sitting in a room much frequented by Catholics, when an elderly gentleman near him asked a younger

"How so?" "Well, the Archbishop addressed uvery earnestly on the subject of Cathol education, and a collection for the Cathol dral Parechial Schools was taken up." "Oh, then, I am glad I was not there. I am not enthusiastic over Cathole schools. I think too much fuss is made about this subject of Catholic education. The fact is, in my opinion, the Arch-bishop and the Clergy are extremists on the subject." "I am utterly surprised at you. What

"Well, I mean this. I don't believe in the opposition made to Catholics send-ing their children to the Public Schools. I was a pupil in them and am a graduate of the High School. I am a Catholic, and I don't feel that the Public Schools ever did me any harm. Besides I don't ever did me any harm. Besides, I don't like Catholic schools. There is too much religion in them." "I have always regarded you as a Catholic, though not a very strict one"

BETTER THOUGHTS.

A useless life is a life-long death. A good example is the best sermon. He that won't be counselled can't be elped. By bestowing blessings upon others we water."

kept in a box of gold. cautious of reporting it.

greater exploits than force.

Patience is a virtue which some people thinks every one needs but themselves. it; and whosoever deserves punishment The soul that is in earnest will not stop to count the cost. It is the same way with

a hen

A little girl was asked, "What is faith?" She replied, "Doing God's will and asking no questions."

Many a sweetly fashioned mouth has been disfigured and made hideous by the fiery tongue within it.

Piety ought to be lovable, because it ought to be virtue adorned, and there is nothing so lovely as virtue.

As the body cannot live without food, so the soul cannot preserve the grace of God, its life, without prayer.

Wherever you can find a man who stands by God, God will stand by him; if you honor Him, He will honor you. It is little troubles that wear the heart

out. It is easier to throw a bomb-shell a mile than a feather—even with artil-

gentleman: "Were you at the Cathedral at the late Mass last Sunday?" "No," said the gentleman accosted. "You should have been there," was the reply; "you missed something." "How so?" "Were you at the Cathedral at the at the refinement must be made to feel; the man entirely refined desires to reflect. When the tongue is silent and dares not speak, there may be a look, a gesture, an inuendo that stabs like the stilletto, and is

ceased kindred.

The ambitious man is never satisfied; the wealthy man never says it is enough; nor the man of pleasure,—I am content.

An inordinate sensibility, and an irrit-ab e frame of mind are the evidences of pride and selfishness in the possessor, and require the restraining influence of reli-gion to govern and subdue them.

Have enough regard for yourself to treat your greatest enemy with quiet politeness. All petty spites are mere meannesses and hurt yourself more than any one sets

what father takes." The answer reached his father's ear, and instantly the full responsibility of his position flashed upor him. In a moment his decision was made: and in tones tremulous with emotion, and, to the astonishment of those who knew him, he said, "Waiter, I'll take

By bestowing blessings upon others we obtain them ourselves. Beauty witbout honesty is like poison kept in a box of gold. Be cautious of believing ill and more cautious of reporting it. Counsel and wisdom achieve more and greater exploits than force. Patience is a virtue which some people thinks every one needs but themselves. When we dread punishment we suffer it; and whosoever deserves punishment dreads it. The soul that is in earnest will not stop whose effusion we could not postish, of printed a too lengthy report, we seemed to hear the sweet child voice saying, "Be a good man, papa."—*Exchange*. Belief in the Real Presence is the soul

Belief in the Real Presence is the soul and centre of all life and motion in the Church. It is to her what the soul of man is to the body; it is her life, her breath, her all. It inspires genius, it exalts aims and purposes, and gives a spur to the aspirations of man by placing before him objects worthy of his endeav-ors. The sublimest works of art, the noblest achievements of mind, the master-pieces of human skill—all owe their in-spiration and existence to the belief in spiration and existence to the belief in this soul-stirring dogma. Take it away and life goes out of the world with it. Faith would be dead, charity would be dead, the entire body would be dead.

There is one social dishonor about which no one thinks it worth while to say much in reprobation, but which dose most harm than any other known to us-we mean the dishonor of repeating conversations. The rude man is contented if he sees but something going on; the man of more refinement must be made to feel; the man entirely refined desires te reflect. When the tongue is silent and dares not speak, there may be a look, a gesture, an intuedo that stabs like the stilletto, and is more fatal than poison of the asp. Jesus Christ suffered for our sins:-We rejoice in them. He died in agomes that He might atone for them, we live only to commit them. Behold the contrast ! One of the surest indications of a living faith in a congregation is the care shown by the members in having Masses cele-brated for the repose of the souls of de-ceased kindred.

CATHOLIC NOTES.

Cardinal Hugues de St. Cher made the first Concordance of the Scriptures.

As early as 1252, Arnaud de Tontolon, Bishop of Baxas, gave his approval to a festival in honor of the Immaculate Con-ception, instituted by Adon, Abbot of La Reole. It was the first official recognition of the festival in France.

Frank Backland has been visiting Ab botsford, and finds Scott's study left pre-cisely as it was in his time. The place now belongs to Sir Walter's great grand-daughter, who is a Roman Catholic, and married to Mr. Maxwell, son of Lord

Heat and animosity, contest and con-flict, may sharpen the wits, although they The Grand Duke of Baden has conferred the Grand Cross of the Order of rarely do; they never strengthen the un ferred the Grand Cross of the Order of the Lion of Zahrigen upon Mgr. Raess, Bishop of Strasburg. During his recent visit to Strasburg the Grand Duke ac-cepted the Bishop's hospitality and oc-signia of the Order were presented to the Bishop by the Grand Duke in person. derstanding, clear the perspicacity, guide the judgment, or improve the heart. Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy man never, so that, as Poor Richard says, a life of leisure, and a life of laziness are two different things. The ex-Queen of Naples lies in an al-Genius that succumbs to misfortune that allows itself to be blotted with the slime of slander, and other serpents that infest society, is so much the less genius, or neglect is but the flat to an undying most hopeless condition at Vienta. It is considered by her physicians improbable that she will recover. Her Majesty has long been known to suffer from con-sumption, and with the present fall of If our weak, puny hands could reach up and rend the sun from his throne to-day, then were the same but a little thing to do. It's the Far-off, the great Unattainable, that feeds the passion we leaves her condition has assumed such an alarming character as to leave no hope whatever. A letter from Signor Blanchi, of the A letter from Signor blanch, of the Milanese Commercial Expedition, states that King John of Abyssinia has detained as prisoner the Catholic Vicar-Apostolic in the Gallas country, Monsignor Mas-saia, whom King Menelek had sent to Liberty is a great word; but so is duty. We must not forget, or allow others t forget, how much of life's happines him on some mission. Signor Blanchi had not been allowed to see the prisoner, who, however, is not in danger of any-thing worse than expulsion. sweetness and usefulness is secured bending to our duties, and being ired by Him who came not to be ministered unto. Another London journal has at last been educated sufficiently up to the mark to find outonly that for the Catholic Church Love, like the opening of the heaven to the saints, shows for a moment, even to the dullest man, the possibilities of the human race. He has faith, hope and charity for another being, perhaps but a creation of his imagination; still, it is a great advance for a man to be profoundly lowing acoust in his imagination. the knowledge of the present day would be in a sadly backward condition. A London newspaper has positively said that England's debt of graditude to the Benedictines ought to be very deep, inasmuch as they preserved, in writen integrity, the Latin tongue long after it ceased to be a loving even in his imaginations Within us our unruly passions are ever on the eve of a commotion; without, the clashing and warring elements of discord living language during the centuries when all but a few Churchmen were plunged in and dissension are always dashing foam and spray around us, blinding us alike to the deformity of sin and to the beauty of ignorance, and when printing and Pro-testantism had not yet been invented. The leaders of public thought in England are of late displaying a large amount of enlightenment. Almost time. God is Christians are but too apt to forget the importance that is to be attached to the performance of trivial duties. This inpraised. performance of trivial duties. This in-difference leads eventually to the neglect of those of graver import. If we fail in overcoming in little matters, how can we expect to be faithful when great ones ob-struct our path lBe ever ready to extend a helping hand to the erring. Many a weary heart has been relieved of its weight of sin by a trivial act of kindness that cost the giver nothing. Besides, consider what a glorious offset it will be to your own delinquencies to have it to say that you restored a soul to God. " Charity covereth a multitude AT THE URSULINES .- The festival of St. difference leads eventually to the neglect of those of graver import. If we fail in overcoming in little matters, how can we expect to be faithful when great ones oblington, VL, who was very service of the very service of the and the Cathedral of New York by Mgr. Bedini, the Papal Envoy, together with the late Archbishop Bayley and Bishop Longhlin of Brooklyn. He goes to pay his canonical visit *adianiaa*, which he expects to make about December 8, when Rome and the Church will be celebrating the jubilee of the definition of the Immaculate Conception. The very service of the interval of the interval of the interval of the Immaculate Conception. The very service of the replied: "Pil take interval of the Immaculate Conception. The very service of the replied: "Pil take interval of the Immaculate Conception. The very service of the replied: "Pil take interval of the Immaculate Conception. The very service of the replication of the termine of t

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otive and was

eath recalls an incident of though it occurred ten year ered as one of the most iences that have ever been the history of railroading. then an engineer on the and Pittsburgh Railroad, and Putsburgh Ramburgh nding a grade of eighty feet between Maysville Summit unction on the Lake Shore tance being fourteen miles, nense sweeping curve. In e was one box car, six loaded e was one box car, six loaded wo passenger cars, the latter rear of the train. He had daway, when, seeing that one rs was on fire, he whistled , cut loose the passanger lisconnected the box car from

er then pulled on down the at of the reash of the sarring to save the locomotive a, in which were two valua es and their keepers on that and. The brakeman neglected oil cars, they followed down continually gaining headway, blaze came dashing into the e rear of the engine.

pened the throttle, and there need a race for life between d the flaming cars under no lough he went faster than e went before, the burn-were close in the rear, orses screamed with fright, heat was intense. The the thousands of gallons of was more than sixty feet in l lighted up the woods and rooked road for miles. The ens were illuminated, and from he sight of the great conflagraough the air, flying thi rently n for a second by a cut or a ods, and then leaping out again ards the sky like a huge foune, is described as having been

s grandeur. as he approached Brockton, or an open switch, which, being , was promptly obeyed, and the ransferred to the Lake Shore re the track being ascending, s soon came to a stand-still. ued to burn for three hours. een miles from the summit had mplished in twelve minutes. nd his fireman both fainted when r was over. The horses were lames Keenan, the fireman on ion, was killed.

----rets in after life the fallies of ath; and drinks as leisure the itterness filled in haste when derstand

THE MEANING OF SELF DENIAL. THE MEANING OF SELF DENIAL. What is the meaning of self-denial *l*. It means mortification of the senses and evil inelinations: it means the subjuga-tion of the passions. After the Fall, the minimum teacome extent because quiest tion of the passions. After the Fall, the spiritual, to some extent, became subject to the carnal. Hence our tendency to evil. God created us that we might tend towards Him. But we lost that privilege in the Fall. However, Christ paid the ransom for the forfeited privilege. To effect the restoration of our higher powers, the thing are measured. Codi's grace effect the restoration of our higher powers, two things are necessary. God's grace and our co-operation. We are in posses-sion of God's grace, but co-operation with that grace is necessary. Co-operation with God's grace means a strict alliance with grace, forcing nature, raging under the sensual fury of the passions. Our rogress in virtue is commensurate with the degree in which we imitate

OUR LORD'S LIFE. Self-denial was manifest first and last in the life of Jesus Christ. He taught us in practice this grand principle of self-denial. His entire life was an illustration of it. There are two kinds of self-denial, internal and external. Internal self-denial curbs the passions that riot in the interior. Private judgment and self-will are the most powerful enemies we have to wage war against. They constitute the source of all our disorders. Private judgment always tends to rebel against God from the day that Adam fell up to the present: it has become misty and cloudy, frail, fickle and changeable, but pride, never-theless, makes us sometimes rely alto-gether on it. Self-will is our second greatest enemy. It always looks for selfsatisfaction, corrupting our noble works, our noblest purposes. St. Basil once said, "Take away self-will, and we will have no "Take away self-will, and we will have no hell." Grace grows stronger in us in pro-portion to the degree in which we fight against self will by denying ourselves and mortifying our evil inclinations. Our natural inclinations are not in harmony with grace ever since the Fall of Adam. We must converse out with grace and make We must correspond with grace and make our evil inclinations and our private judg-ment submit to the decrees of eternal wisdom. We must submit to the will of God, and make our own will one with His. To accomplish this, self-denial is necessary; that is to say, we must deny ourselves every sinful gratification, every

sinful passion, every WICKED PLEASURE. Pleasure is the most powerful enemy that

for Christ he secures spiritual treasures beyond number; but when prosperity comes and he ceases to suffer for Him, then it is be loses these hidden treasures and forest executive count himself and forgets everything except himself and his sinful gratifications. God knows, and his sinful gratifications. God knows, then, that in prosperity we fall away from grace, and that is why He tries as in the furnace of tribulation, that we may come out purified, like gold tried in the fire. God is, therefore, for our good. You cannot forget that all the followers of Christ, from the Blessed Virgin to the last spotless saint that passed the portals of Paradise, every one of them had a cross to bear, and they bore it heroically. The cross is the distinctive mark of the followers of Christ. If any

man come after Me, let him deny him-self and take up his cross and follow Me," "Follow me, that is to say, he must walk in the way I point out; he must walk in my law, observe my commandments, and in this manner reach my eternal Kingdon, where I wait to receive in heaven all who faithfully followed in my foo'steps while on earth." Here is the whole Christian religion in a nut-shell. The man who observes it will be secure on the last day. The man who does not observe it will find himself very insecure, inserve it will find himself very insecure, in-deed, and thereby expose himself to the awful perils of being lost forever. Now let us bring the matter home to ourselves. Do we realize our position? Do we prove by our lives that we are in real earnest the followers of Christ? It is very, very doubtfal. And if we are not followers of loubtful. And if we are not followers of

doubtful. And if we are not followers of Christ, then, WHOSE FOLLOWERS ARE WE ? Our Lord has said, "He who is not with me is against me, and he who gathereth not with me scattereth." Are you then arrayed with the enemies of Christ. Are you against Him ? Look to it. "He who is not with me is against me !" "If any man will be my disciple let him deny himself, take up his cross and follow me." Now, people who ignore the two first clauses, that is, to deny themselves and take up their cross, such people make no attempt at following Christ. Is this your If it is, I tell you that you are not case ?

practical Christians, and your religion, in-stead of serving you, will but condemn you on the last day if you do not reduce it to practice. So I wish you to-day to examine yourselves on this most import-

or it will cause us to torget God. A news-paper organ in this city, a few days ago, alluding to a certain political party, re-marked that its greatest enemy was pros-perity. This is true Christian philosophy, as applied to the individual. In suffering public indignation who should admit a hundred school children to his court room to hear the disgusting details of evidence in the average suit for divorce. But the next morning the vile disclosure, -- especially if containing letters stuffed with plums of piquant lewdness,—is spread upon the breakfast table and greedily gorged by the children and servants, who make up the majority of the household. We know the argument by which this publication is justified,—"Vice must be xposed, the more completely the better. But a pure man only need look toward the lower hells to be inspired with a righteous horror and indignation. AN IMPURE MAN WALLOWS UP TO HIS NECK

in this whole style of literature, often more stimulating than the rankest pub-lished obscenity. And the great waver ing mass of children and youth; the operatives in our mills; the young workngmen and women, who are coming up to such a power, even in old Connecticut and Massachusetts, are caught between dry land and water in this moral marsh, and inless saved by the grace of poisoned down to the roots of their soul. If our teachers would employ a little of their leisure in visiting the newsrooms, scanning the journels, and finding out what their older boys and girls are actually reading in their off-hours, they might be-come missionaries of purity and humanity in a way they hardly conceive. They would understand better the secret source of a great deal that worries and disgus them in the character and deportment of their pupils, if they could know on what yile meat they feed in their hours of

leisure. We might, in the same way, gain a little light on the tragedies that so often appal the good people in the quiet country homes of East and West. In every village there would seem to be one rotten plank in the sidewalk, through which, every now and then, some lovely girl vanishes into the black abyss that yawns beneath our choicest social life. If the history of the drunkenness, lewdness, violence, and general depravity sprouted in American youth by this vile

LITERATURE OF CORRUPTION

could once be written, we fancy no man with a reputation to lose would fail to demand the uttermost power of the law for its suppression. But while our slow and Pleasure is the most powerful enemy that exercises control over us. Pleasure is the spring that moves our every act. Before the Fall pleasure found its pure enjoy-ment in God. Since the Fall it consists of sinful gratifications and riotous ex-cesses. The Apostle of the Gentiles tells us that he found in his members a law warring with the law of God, and he

"Oh, no, I don't mean that." "Well, then," exclaimed his friend, (still somewhat excited), "what do you mean? You know that I am, and for years have been intimate in your father's house; and I know that your sister is a model daughter, and you ought to regard her as a model sister. She relieves her mother of a great part of the cares of the household, is industrious at home; and in society is universally admired as a true society is universally admired as a true lady; intelligent and accomplished—more so than yourself, for that matter." "That's rather plain talk," said the other somewhet without

other, somewhat nettled. "It's plain, but it's true," was the re-joinder. "Pardon my bluntness; but I joinder. "Pardon my bluntness; but take the liberty of an old friend, and a friend of your father's. I was his friend have future. when you were a mere boy, and have been your and his friend from then till But what fault on earth have you

to find with your sister and her religion "Well, just this: My sister is too re bave for a star. gious or conscientious, whatever you choose to call it. She won't go with me to amusements which the clergy deounce; refuses to dance some of the most fashionable dances; she won't stay away from church on Suudays and holydays on but to minister. any account; observes all the fasts though her very life depended on it; regular times for saying her beads and prayers and—and in fact her strict regard for the rules and routine of what she calls her duty annoys and vexes me. I am a Catholic, but I don't believe in being so

strict about religion." The rejoinder to this we cannot give, inasmuch as our friend, who narrated it, unable any longer to express his feelling, got up and left the room to avoid indig-nantly calling this LIBERAL Catholic (with whom he had no personal acquaintance) What we have related, however-and

virtue. it actually occurred between persons well known here in Philadelphia—is quite ufficient to show how the Public Schools sufficient to show how the Public Schools sap the very foundations of faith and obedience; and how persons attending them may still cling to the *name* of Catholic, though owing to the periodous influence of those schools, they have lost the very life and scale of two deterion and

life and soul of true devotion and religion.—Philadelphia Catholic Standard.

Among the passengers to Europe last week was Bishop de Goesbriand of Bur-lington, Vt., who was consecrated twenty years ago in the Cathedral of New York by Mgr. Bedini, the Papal Envoy teacher in the cathedral of New York to have it to say that you metalinguencies