The Catholic Record

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only.

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J. Hagariy and Miss Sara Hanley are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD. Agent for Newboundland, Mr. James Power of St. John. Agent for district of Nipissing Mrs. M. Reynolds, New Liskeard

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

My Dear Sir.—Since coming to Canada I has been a reader of your paper. I have noted with satisfaction that it is directed with intelligence an ability, and, above all, that it is imbured with Sation Catholic spirit. It strenuously defends principles and rights, and stands firmly by the teachings and authority of the Church, at the promoting the best interests of the country. Follow principles and rights, and stands in the same tirings and authority of the Church, at the same tirings and authority of the country. Following these lines at has done a great deal of good the welfare of religion and country, and it will more and more, as its wholesome influence reachings agreed to the country of the cou the welfare of religion wholesome influence had more and more, as its wholesome influence had more. Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on mend it to Catholic families. With my blessing on work, and best wishes for its continued success your work, and best wishes for its continued success. Yours very succerely in Christ.

DONATUS, Archibshop of Ephesus, Apostolic Delegate.

University of ottawa. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coney

Dear Sir: For some time past I have read you
estimable paper, the CATHOLIC RECORD, and congritulate you upon the manner in which it is publishe
tils manner and form are both good; and a tru
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neasure. I can recommend it to the faithful. Bles namer and object the whole some spirit pervades the whole spirit pervades the whole some it can recommend it to the faithful. But sure, I can recommend it to the faithful. But sure, I can recommend it to the faithful.

Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Lar Apost. Deleg.

LONDON, SATURDAY, JUNE 5, 1909.

NOTES.

seeing a complimentary notice of Joseph Hocking's latest story "The Sword of the Lord." We referred not long ago to this book, which deserves neither the title of romance nor the epithet of story. It lacks the moral purpose of a novel. If it has any aim it is to falsify history and perpetuate discord. Historical novels cannot distort facts. Yet this author displays a dangerous talent of mendacity and calumny which should be condemned rather than praised.

The Orange bugle has given out its first note. Premier Asquith of England should take warning. These objectionable features of the coronation oath, and also the disabilities of the Catholics of England, must remain. So proclaims Dr. Sproule-so howl his pack of wolves. Why the motion was brought forward in the House of Commons without first asking permission from the Orangemen of Canada is incomprehensible. It was John Redmond's fault. He presented the bill. These Orangemen will talk a great deal about it. Their stand is always a threat-their loud-mouthed speeches are always directed against a minority who leave them alone with a treatment which as Orangemen they never deserve.

How is the Lord s Day Alliance feeling? Sick. They petitioned the governor-general not to attend the Woodbine races at Toronto. In answer His Excellency goes in state-and is inst as enthusiastic about the sport as any one. Well done, your Excellency ! By what clause in the Decalogue is a self-constituted association undertaking to outline a governor general's moral conduct? If gentlemen of high standing did not read these Judaizing Sabbatarians a lesson now and again life would hardly be worth living. The Alliance had boldness to approach His Excellency. If the members have any self-respect they will mind their own business.

A JOURNAL WITH A JOB.

Some one has sent us a journal entitled "Christian Standard." The name is high enough and the purpose away up in the air. Its aim is to restore primitive Christianity, its doctrine, its principles and its fruit. No one could find fault with such a desire. As a starting point, it by no means commends itself, however, to our judgment. Christianity cannot be distorted, or else Christ's promise fails. The Church was so strongly constituted by its divine Founder that it could not err. Its teaching power was ever to be preserved in undiminished brightness. Its governing power was never to weaken; nor were any combined forces ever to prevail against it. No one country was to be its only home. All the nations were to hear the sound of its voice. They might listen or they might not: they might hear the voice obey it for a time, then turn disloyally away. The wilderness which once blossomed as the rose might again become a barren waste. Not so the Church. Once started upon its universal mission of teaching all nations, once established upon the Rock, it would never cease its work or crumble by lapse of time. It must be the living. immortal Church or all is vain, and of professors throughout the country. primitive Christianity is not worth re- A professor in the University of Kansas

storing. This task of restoration is her- | holds that the " standards of right perculean. Coming from a non-Catholic the work is impossible. Restoration and reformation must be always going on within the Church. Here the possibility is secured; for the teaching body knows and has never strayed from the primitive truth. People may err and become depraved. Christ's mystical spouse must keep unpolluted the fountains of His truth and sanctification. The Christian Standard should throw up the job. It is going at it in a very awkward way. The best plan is to enter the Catholic Church, where alone will be found the doctrine, the principles and the fruits of primitive Christianity. The contents of the Christian Standard are hardly so laudable as its aim. They lack many important and desirable qualities. First comes an article attacking the federation scheme amongst the sects. This is followed by a personal sketch wherein the subject draws a line of distinction between the Anglican Church and what he calls Christ's Church. The young man left the former to join the latter, because he loved liberty and hated display of ceremony. humble as one of Dickens' characters, he need not have had his picture in the Christian Standard. We are next treated to "Studies in Roman Catholic Newspapers." As studies, they are neither profound nor scientific. They consist of extracts from many Catholic papers in the United States upon the Public school system. The writer thinks these attacks are fearful; and that the one determined will of the Catholic press is: the little red school must go. Not quite, Christian Standard. Bad as the public school system is proving itself, Catholics are too fair to sweep them entirely away. All that Catholics in the United States complain of is that these schools are not good-Amongst the reviews of books in the that Catholic children should not attend Globe of May 22 we were taken back at them-and that Catholics should not pay a double school tax. Beyond this article there was no use venturing. Theology, criticism, missions and various other topics were discussed. Many of the articles were marked for our special benefit with red and blue. Life is too short to thresh it all for a single grain which might possibly be found in the whole load of straw. This is the age of newspapers. It would, we think, soon pass away, if the Christian Standard were the only type of the journalistic

ATHEISTIC TEACHING. The tree is bent as the twig is inclined. Let primary education start with the dangerous and cursed exclusion of religion, the evil will sooner or later manifest its more unsound tendency in institutions of a higher grade. What was not so clear in the child, surrounded as it was by the mother's influence, stands out in bolder relief when these saving helps are withdrawn. It is not the individual who alone is the victim. The very spring in the mountain is poisoned. As it flows down and receives tributaries the danger and harm are vastly increased. What was bad enough in the village school becomes a menace in a university. Religion omitted from the child's training leaves a weakling exposed to the storms of morality. Without a definite creed, but ever preserving the natural curiosity of his mind, the young man has the gravest questions before him, with no guide to direct his enquiry, no teacher to solve his problem. Principles were not laid in his soul as foundation stones. There is nothing whereon to build. His studies lead him farther into the mines of nvestigation and the paths of criticism. He is face to face with the underlying principles which have carved the history of the world and built the framework of civilization. He has left home in more senses than one. His new surroundings are most unlike the old. His work, his teachers, his companions, drag down what rectitude of faith and religion he had before. The academical line of thought, so full of novelty, so eager to criticize, so fruitful of doubt, is that along which he must walk henceforth. Nothing is spared or held up as sacred. The Bible which he had been taught by his mother to revere is placed upon his laboratory table to be analyzed by vanity. Its institutions are portrayed as evolutionary growth. Its books, with their authors, are classified with legends of paganism. The same analysis that cuts up the passages of Homer is applied to prophecy and psalm and gospel. This is all taking place in the universities of America-United States and Canada. As writer in the Cosmopolitan Magazine lately put it : "The colleges of the United States are blasting at the Rock of Ages." One professor says that "it is not right to set up a technical, legal relationship as morally superior to the spontaneous preference of a man and woman." Worse quotations upon the same subject are given as the teachings

petually change in social life." Another unblushingly states that " it is unscientific and absurd to imagine that God ever turned stonemason and chisseled commandments on a rock." 'In hundreds of class-rooms," this writer maintains, "it is being taught daily that the Decalogue is no more sacred than a syllabus: that the home as an institution is doomed; that there are no absolute evils; that conceptions of right and wrong are as unstable as the style of dress; and that there can be and are holier alliances without the marriage bond than within it." With such teaching society is in the gravest danger. The academy, wherever it has wrought its work and carried its lessons to the young, has inculcated doubt and induced corruption. This is the history of that early academy started by Plato and afterwards revived in the cities of Antioch and Alexandria. It is the evil character of the sophistical and critical teaching of the present timethe outcome and application of private judgment to the pillars of society and the foundations of religion. The storm Our thought was that, being almost as is only beginning. It will yet be a hurricane. Once the protecting walls of faith are swept away by the tidal wave of doubt and irreligious laxity of morals, it will be but a short time before the deluge of destruction will have completed its work. No religion in the primary school is the zephyr-the rising wind indicative of the coming storm. The social question in the hands of irresponsible professors, more eager for originality and a name than for truth and religion, is the raging storm. One wise mother - prudent and lovinghurries her children into the ark to save at least the willing, dutiful portion of the family. It is the Catholic Church.

> THE CENTENARY OF ST. AN-SELM.

This, being the eighth centenary of the great Doctor, St. Anselm, Archbishop of Canterbury and Primate of England, has been the happy occasion of another of the great encyclicals of our Holy Father, Pius X. We publish a portion of it, and will continue it to the end, in order that its profound lessons of truth and history may be learned direct. Our purpose here is to call attention to some of its most salient points. One reason which animated the Sovereign Pontiff to fix his special attention upon St. Anselm is hat "there is a closer similarity with our own days in the nature of the conflicts borne by him, in the kind of pastoral activity and in the method of teaching applied and largely promoted by him." Anselm entered the monastic state at Bec in Normandy in 1960. He was then twenty-seven years of age. Within three years he was made Prior of Bec. His youth became the ground of considerable irritation, which was overcome by the Saint's virtue and talent. He was esteemed far beyond his monastery walls by kings, princes and supreme pontiffs. While he was still abbott the powerful Gregory VII. wrote to him with esteem and affection soliciting prayers for himself and the Church. Modest and humble, he proved his fortitude by unconquerable constancy and forgiving meekness amidst doubt and the corruption of unformed the severest troubles. "Simplicity and says the Encyclical, mility and magnanimity, strength and gentleness, knowledge and piety existed in him in wonderful harmony" so that throughout the whole course of his religious life he was singularly esteemed by all as a model of sanctity and learning. He lived in fierce times. England had just changed masters. William the Conqueror had taken possession of the island and established the Norman laws and customs. After him came his son William Rufus in 1087. The saintly Lanfrance, Archbishop of Canterbury, died two years later. The rapacious king usurped the revenues of vacant benefices; and when Canterbury became vacant he refused to fill the see. All eyes had been turned upon Anselm, whose visits to Lanfrance had brought him into the notice of the English. It was only at the end of the year 1093 that the king, who had been seized with serious sickness, agreed to name Anselm. To leave the quiet of the cloister and face a monarch of this kind was a hard task. To none could it have been more disagreeable than to our Saint, whose love of prayer and study led him far from the turmoil and quarrels forced by political changes and a cruel master. He took the cross and bore it. His courage and prudence won for him the praise of Pope Paschal II., who wrote to him: "Thanks be to God that in you the authority of the Bishop ever prevails, and that although set in the midst of barbarians, you are not deterred from announcing the truth either by the violence of tyrants or the favors of the powerful." This luminary of doctrine and holiness, says Pius X., rose in Italy, shone for over thirty years upon France, for more than fifteen years over

the evils of the present time, when "efforts of all kinds are being made to supplant the kingdom of God by a reign of license under the lying name of liberty." The religious Orders, always the strong shield and ornament of the Church, the promoters of learning and civilization, the laborers in all lines of Christian beneficence, have been expelled from Catholic countries. This is all done in the name of liberty and progress, "whereas the plain truth is that it is mainly from Christ through the Church that the progress of real liberty and the purest civilization has been derived. Bad as this war from outside may be, a worse one threatens the Church from within. It is all the more danger ous because it is all the more hidden. Unnatural children, lurking in the bosom of the Church, are trying to poison the springs of Christian life and teaching. They despise all authority and put a new form on the Church. Their system is a figment of shallow philosophy and fallacious erudition. Having rejected good conscience they have made shipwreck concerning the faith. Some are tossed about on the waves of doubt, whilst others, wasting time in the investigation of abstruse trifling, grow estranged from the study of divine things. This is Modernism, which, although denounced several times and unmasked by the very excesses of its adepts, continues to be a most grave and deep evil. Against these foes, external and internal, the weapons of St. Anselm must be used with zeal and prudence. Similar abuses were deplored by Lanfrance, Anselm's master, and by Anselm himself. For the Church and the Apostolic See he feared neither-exile nor torments nor death." In order to combat the errors and evils of the time the Holy Father wr testhat it is for the pastors and leaders of the Christian people to resist with all their strength this most fatal tendency of modern society to lull itself in a shameful indolence while war is being waged against religion. For unswerving faith in and devotion to the Apostolic See this great doctor was most remarkable. His earnest desire was to put all his acts at the disposition of the Papal authority in order that this same authority might direct, and when necessary correct them. To the fierceness of unjust princes the saint opposed gentleness. To the ignorant and false principles of his age he opposed learning and sound philosophy. Anselm, says the Encyclical, has the distinction of having opened the road to speculation, of removing the doubts of the timid, the dangers of the incautious and the injuries done by the quarrelsome and the sophistical, "the heretical dialecticians" as he calls them, in whom reason was the slave of the imagination and vanity. The Holy Father admirably shows how St. Anselm defined clearly the functions of reason in matters of revelation. He avails himself of the opportunity of inculcating once more the lessons of Christian wisdom first taught by the Doctor of Aosta and afterwards developed by St. Thomas of Aquin. His Holiness concludes by deploring the continued obstinacy of many Modernists and urges the Bishops to still greater vigilance.

CLERICAL EDUCATION OUTSIDE THE CHURCH.

Toronto is wonderfully active in religious matters just now. We have no outvieing its predecessor in its search reference whatever to things within the for originality. What Mr. Blake com Church. We refer altogether to out- plains of is true enough. He ought to siders. Gipsy Smith has been filling the largest hall for a fortnight with vast

crowds, whose views were most divergent and whose sentiment seemed carried away by the home-spun expressions of the speaker. Beyond Massey Hall zeal was kindling itself into a flame. The well known lay theologian of Toronto, the Hon. S. H. Blake, has of late been imitating Pope Pius X. in his war upon higher critics. If he would be candid he would acknowledge once at least that he sides with the Holy Father in his condemnation of modernism. He may in his heart regret that he has none of the papal power. All he can do is to bewail and complain that higher critics in high institutions are tearing the Bible to pieces, without the Index or the Inquisition to stop the flood. Nor does Mr. Blake limit his action to the Anglican Church. His latest pamphlet is addressed to Chancellor Burwash, the head of the Methodist Victoria College. This pamphlet is "No. 4" As might be expected, it is replete with sarcasm; for its author has more than his share of this dangerous gift. The subject of the pamphlet is the education of the clergymen either in the Anglican or the Presbyterian or the Methodist Church. The education of our clergymen," says Mr. Blake, "in most of our theological colleges, has been unsound for thirty

one school is contradicted in another. As a principle private judgment has the double disalvantage of being false and inadequate. It is false in theology, or revelation has never spoken. It is inadequate, for it has no standard for its truths beyond the changeable opinion of men. The fruit of this tree is fast ripening. However reverent a few may be toward's God's Word-and we respect them for it-they cannot stem the tide or stay the storm. The saintly Danish King showed his courtiers how powerless he was over the incoming waters. The same weakness is inherent in private judgment, made more and more manifest, and will yet prove more clearly that the only power it possesses is destructive. Private judgment puts the Bible into every one's hands-learned and unlearned, religious and irreligious There is none to direct or control the critic or the scholar who in his pretended illumination thinks he finds flaws and contradictions. No authority is near to call the rationalist to account who strives to explain the whole Bible, Christian religion and all, upon purely natural principles. We think that here Mr. Blake weakens his case by sarcastically observing that this country has only second class scholars as compared with Hegel, Strauss, Bauer and Hæckel Whether first or second or even third class, the tendency is to be equally condemned. Private judgment cannot classify its scholars or condemn these critics. If they carried the principle farther than others why was the weapon ever given them or even forged in the workshop of error? Coming down to the real point in the formation of the ministry, there is a much more essential need than the character or extent of learning. It is the power. No one should assume honor unless he be sent. Education is necessary. It is not the primary want. When it is taken as the only need, as it is amongst the sects, it will surely lead in days of scientific criticism to dangerous shoals of novel theor. ies destructive of faith. Sacerdotalism with its legitimate jurisdiction, is the safeguard of truth, the cultivation of wisdom and the sowing of salvation's harvest. Knowledge puffeth up. Charity does not fail. And charity alone holds sway where the priesthood is bestowed and governed by the continued authority of Christ. There is no use in Mr. Blake telling the Methodist leaders that the candidates for the ministry are taught in false doctrines, or that, for the sake of numbers in their colleges, they are temporizing with Biblical truth and slurring over the unsoundness in their professor. It may all be so. Many an onlooker may have wondered how the Jackson episode so quickly closed. Many more might question the high rectitude of the ready reception of one who had been publicly called to account by the General Superintendent. We can scarcely see that this is an Anglican's business any more than it is ours. Where there is no authority there can be no compulsion, no protection: opinion will be divided and the temporizing tide of compromise rush in to undermine the pillars built in the sands of private judgment. If candidates are to be duly educated there must be a priestly power to confer, priestly duties to perform and sacerdotal discipline to enforce All that private judgment can do is to form generations of unsystematic critics obtain true sorrow for our sins and the eager for novelties — each generation Indulgences attached to this pious exerrecognize the sore need the sects all have of a real priesthood and a strong congregation of the Index and the In-

BY CIVIL COURTS. The Court of King's Bench in England has lately shown the pretended sweep of its power. A man had married his deceased wife's sister in Montreal, They went to England, where they took up their residence. Belonging to the Anglican Church, they attended religious services, and presented themselves on one occasion to receive communion. The minister refused. Litigation followed, the parties applying for protection to the courts. A decree was issued by the Court of Arches that Canon Thompson cease denying the sacrament to the defendants. Against this decision the officiating clergyman appealed The King's Bench found his refusal illegal. The ground taken by this last court was that the minister's action was a breach of a law recently passed by which marriage with a deceased wife's sister is rendered legal. On the other hand it was argued that the Church refused the sacrament on the ground that the marriage was immoral. Neither position is logical. But then the logic years." We do not see why he stopped of Anglicanism is to be illogical. The at thirty years. He should have put it first chapter of its history chiefly concerns a deceased brother's wife. Its three hundred years. No sound theo. logical education can possibly be evolved foundations are laid upon the theory from private judgment or based upon it. that such a marriage is invalid, and A man might as well build his house therefore immoral. We all know how upon shifting sand. What was held that pure minded "defender of the yesterday is doubted to-day and will be faith," becoming scrupulous-weary, whole church. His Holiness turns to denied to-morrow. An opinion held in more correctly speaking, with virtue

enamoured with pride and passion, put away his lawful wife and queen. Today the Anglican Church contradicts its whole history. It accepts the power of parliament to render valid or proclaim invalid what it itself pretends to be a sacrament. Servile it is, enchained by the civil power and controlled by popular clamor and prejudice. Its ministers have no voice in deciding who are worthy and who are unworthy to receive the rites of their Church. It cannot be otherwise. Their power is earthly. They have no jurisdiction from above, Parliament and its laws control them.

WELCOME BACK.

The CATHOLIC RECORD joins with the many friends of the Right Rev. Mgr. McCann, Vicar-General of Toronto, in welcoming him back home. He returns with the well-deserved honor of Domestic Prelate conferred upon him by His Holiness the Pope. We congratulate him, and hope he will live many years to enjoy his distinction and continue in his native diocese the good work with the same modest success which has ever characterized him. He is a most worthy priest. For forty-two years he has labored in his divine Master's vineyard. ascending in honor and responsibility as time advanced. Gentle and refined, he makes friends wherever he goes, Eloquent and dignified, he maintains the highest place amongst our pulpit orators, displaying in his sermons theological erudition with a marked touch of poetic diction. He has throughout these years been chiefly associated with the city of Toronto. Vicar-general under three Archbishops, he is intimately conversant with the growth and administration of the archdiocese. The honor conferred upon Mgr. McCann was very gracefully bestowed at the suggestion of Archbishop McEvay, who so arranged it that the needed vacation should be doubly pleasant by freedom from work and by Mgr. McCann receiving the honor at Rome. All who know the Vicar-and their number is legionrejoice with him upon the glad occasion of his return and also of the dignity he

has received. We also welcome Rev. Father Hand, He had gone with Mgr. McCann upon an extended trip to Italy, the Holy Land and back to Europe through France and England. Our pleasure at the zealous pastor of St. Paul's return is as sincere as that we bear Mgr. Mc-Cann. It is most gratifying to learn that Father Hand's health is completely restored. We cordially welcome both from over sea.

ROSARY OF SEVEN DOLORS. A correspondent has asked us what is the correct way to say the beads of the Seven Dolors. The leaflet which our friend enclosed gives an excellent way, It corresponds with the account of the devotion as given in the standard authors upon Indulgences. The Raccolta contains appropriate prayers and thoughts suitable for the recitation of these beads. They have direct reference to each Dolor, and are substantial statements of the seven sorrows. They open with an act of contrition; and they close with the recitation of three Hail Marys in honor of the tears which the Blessed Virgin shed in her sorrows, to cise. Care should be taken that the beads be blessed by a priest who has authority for blessing the Seven Dolors beads, as this faculty properly belongs to the members of the Order of Servites.

FROM HALIFAX comes the sad intelligence of the death of the Hon. Wm. ANGLICAN CHURCH CONTROLLED | Chisholm, member of the Legislative Council. The deceased ranked amongst the most prominent citizens of that city. He was native of Antigonish, and of Scotch descent, being a son of John Chisholm. At the date of his death he had attained the age of seventy-seven years. During his whole life time he had been a most ardent Catholic and was generous in his contributions to the Church. What made this more estimable was the fact that his benefactions were ever bestowed without ostentation and many splendid works of charity, unknown in this world, have been put to his credit in the world to come. The CATHOLIC RECORD sends its sincere sympathy to the surviving relatives of he deceased.

> WHAT A RICH FUND for thought may be found in some of the sayings of the saints! These words of St. Basil should be committed to memory by those who are given abundant share of this world's

> "Unhappy ones that you are! What answer will you make the great Judge? You cover with tapestry the bareness of your walls and do not clothe the nakedness of men. You adorn your steeds with costly trappings, and despise your brother who is in rags. You allow corn in your granaries to rot or be eaten up by vermin, and you deign not to cast a glance on those who have no bread. You hoard your wealth, and do not deign to look upon those who are oppressed by necessity. But if each one took only what is necessary for his

subsistence and ga digent, there would EVERY DAY BR

JUNE 5, 19

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