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HOLY FEAR.

'Tis well to hope for mercy and to trust, but yet to fear, since God is also just. We all should fear and tremble for our sins. Since wisdom true in holy fear begins: Nothing so much this holy fear inspires As meditating on eternal fires. If sinners thought this awful subject o'er, They'd soon amend their lives and sin no more, And cease to travel on the beaten road That leads to hell, the devil's dread abode. All, all, should fear, but drunkards most of all; If others sin they can for mercy call, And if sincere and sorry for their sin, May, with their latest breath, salvation win. As they can pray, implore and be contrite: Not so the dying drunkard-awful sight! He dies in sin as senseless as a clod, And in this state appears before his God!

TO THE PRECIOUS BLOOD.

BY FLORENCE BAIN NEWCOMB.

O Precious Blood of Jesus, For me so freely shed, In crimson torrents flowing From hands, and feet, and head, From Sacred Heart still throbbing With wounded love and pain; That Blood, such anguish telling, For many flows in vain! Within that Fount of Mercy Sink deep my griefs, my fears; And mingling with its cleansing flood Are my repentant tears. O Precious Blood of Jesus, Upon my soul to-day Fall, with Thy purifying grace, And wash all stains away.

CAN'T BUDGE THEM.

Science is Eighty Nine times in a Hundred -Medical Science says that Pills and Powders will not Dissolve the Solid Secretions which cause Kidney Disease. It has Proven that a Liquid Kidney Specific will do so, and Thousands have Testified that South American Kidney Cure, a Liquid Specific for Kidney Disease, has done so. The secret of the success of South American Kidney Cure is the fact that it is solely a kidney specific. It dissolves the uric acid which is really the base of all kidney diseases. And it is only when these solid matters and secretions have been dissolved and eradicated from the system that a cure can be hoped for. Pills and Powders from a medical science standpoint, or from the standpoint of common sense, can hardly be expected to do what this liquid remedy has done. This people are learning it. Mrs. Norman E. Cook, of Delhi, Ont., says: "I tried no end of remedies—pills, powders and porous plasters, and all were used in vain. Five bottles of South American Kidney Cure completely restored me to health. Sold by GEO. E. HUGHES."

The Conference of Charities.

The papers that have been read and the discussions that have taken place during the past week at the American National Conference of Charities and Correction, assembled in this city, have claimed a large share of public attention. Very many of the delegates being officially connected with state reformatories in all parts of the neighboring republic, only the most practical sort of views were expected. There were among the visitors undoubtedly persons of great experience, persons who might naturally be looked for to a fair expression of the best of modern dispositions towards less miserables. As these officials are supposed to know the public pulse, it is an excellent arrangement that they should assemble together annually to tell those who provide the maintenance for themselves and for the institutions in their charge what return the money expended is yielding. Inevitably perhaps their reports must incline to the optimistic side, as the speakers are in a way accounting for their own personal value as paid servants of the state. The most interesting topic discussed was the "Reform" of children. It is an unhappy word this "Reform," conveying to the average believer in ever-fresh human nature a suggestion of cruel uncharity. Here is an instance—not imaginary, but one of the actual cases cited—of the method and character of this so-called "Reform." A boy who had been convicted of stealing a pair of boots was sent to a reformatory. There he was well fed, well clad and kept pretty well occupied. When released after a number of years a situation was found for him, and the Reformatory superintendent kept track of him, at first by personal visitation, and afterwards by correspondence. The boy did not steal any more shoes, he succeeded by honest effort and eventually became mayor of a western town. Do this and similar cases prove that "child reform" by the state does truly reform? At least such is the view of the superintendent

of the Reformatories. That boy when friendly committed a petty theft at the dictate of necessity. A similar necessity never afterwards presented itself in his career, and his first theft was his last. Perhaps he was fortunate to have fallen into the hands of the state, educated, provided for and started in life. Had he not been caught and convicted for his first offence he might have committed a second and contracted criminal habits that would have been hard to break. But all this does not take away from the uncharity of supposing the boy a criminal by nature because he had stolen a pair of boots, the uncharity of watching him for years like a suspected lunatic for signs of a relapse. Systematic correction it may have been, but not charity. Those who followed closely the discussions of the Charities and Correction Conference can hardly have failed to notice that the theory of a hereditary taint of crime ran away with the majority of the contributors to its literature. Let us suppose that this boy, instead of becoming Mayor of a Western town, had fallen back into poverty and had been caught stealing again. That would have proved one failure in the work of his "Reformation." And should be, being still more unfortunate, have gone from had to worse, the President of the Conference declares that the state should then say to him: We have tried to reform you, our failure establishes the fact that you are incapable of doing better, it is now our duty to support you for the remainder of your life; but we must protect posterity against your hereditary depravity. The state in its boundless charity first decides that the child is a criminal, and would cast the man below the level of his kind among the brutes. Not only would the state correct nature, but it would blaspheme God, still calling its work charity. Catholic priests and laymen are connected with the American National Conference of Charities and Correction. It is well they are; and it is well that wherever this Conference meets its members should have presented to them that Catholic Christian charity is everywhere alive in the world, always proclaiming the blessed motto of the Saviour: "What you do unto the least of Mine you do unto Me." In Toronto a number of the visiting reformatory officials were invited by Catholic members of the local reception committee to visit the House of Providence and Sunnyside Orphanage, and were furnished with information regarding the work of Catholic charity in the city and province. In Ontario houses of providence, under the direction of Catholic religious women, shelter nearly 2500 inmates, our orphan asylums give Christian education and protection to some 1500 children, our hospitals in charge of religious women contain nearly 6000 patients. In all this work credit and colour are unknown. In addition our St. Vincent de Paul Society and its Children's Aid Auxiliary are doing good that cannot be represented by statistics. Some of the visitors expressed their surprise at what they saw; but the greatest lesson they could learn is this, that the charity which adheres strictly to the teaching of the Teacher of all Charity accomplishes the most good.

The Treating Habit.

(Catholic Review.)

Far be it from us to say a word against a generous disposition; where it exists happiness is more likely to be widespread; for generosity presupposes unselfishness, and unselfishness is of the very essence of happiness. We cannot be happy alone, and mingling with others, our thoughts must be mostly for them if we would make ourselves agreeable to them and secure their being agreeable to us. In the case of those who are said to leave the world, but few instances, comparatively, are found of perfect isolation from fellow creatures, and even in these instances the hermit in his isolated cell thinks and prays not only for himself, but also for others. Nor does he wrap himself up within himself. He walks in spirit continually with God and His angels, and studies to render himself more and more pleasing in their sight. Indeed a generous disposition shines out most conspicuously in the saints—they are ready always to make sacrifice of self for the sake of their fellow men; they devote their lives in making up for the thoughtlessness and waywardness of worldlings by their closer intimacy with spiritual things; their wills are kept continuously submissive to the will of God. Of old it was said of Christians: "See how these Christians love one another." And why? Because they thought for one another, served one another, were careful to set one another good example and avoided scandalizing the least among them; in a word they were truly generous. But generosity does not suppose doing wrong that good may come of it. It is a fallacy, a fatal error to suppose that good can ever come of wrong doing. Whoever would serve his fellow creatures must keep strictly within the limits of right. He may not yield an iota in the wrong direction. There is plenty of room within the limits of right, and in fact there is no true enjoyment outside these limits. The treating habit is generally understood is outside the limits of true generosity; for, as practiced, it induces to excess, and excess invariably does harm. We wish therefore that the treating habit was abolished. But it will not be abolished until what is called "public spirit" opposes it. The majority must first resolve that an end shall be put to it and they must act upon that resolve. How often have not liquor dealers been heard to say that they would be glad to keep closed on Sundays if all liquor stores were kept closed? Each one awaits a general edict that will be conscientiously carried out before beginning this needed reformation on his own account. So with the treating habit. Until it becomes the fashion to avoid it, no one man, or few men, will undertake to stop it. Or, if perchance, an effort be made, it will soon be abandoned. Several such attempts have been made with no result; but they failed to accomplish the desired effect. We poor mortals are so weak in presence of the criticism and the jeers of companions. A very strong incentive to treating which existed for many years but which happily, is gradually being eliminated was the notion that in order to do business we should be half-fellow-well-met; we should treat and be treated. Ah, how far have men gone to make money out of their fellow-men's weakness! The costliness of this way of doing business and the new idea of paying salesmen commissions only have well nigh abolished this practice, and it is now found that treating is no longer necessary to make a sale. Indeed the buyer nowadays suspects the quality of the goods offered by the man who treats and very wisely concludes that the seller is better able to provide good wares at reasonable prices when needless expenses in bringing them to his attention and gaining his favorable consideration are avoided. In social and business intercourse, however, the treating habit still remains. We do not refer to an occasional drink with a friend; but the feeling that this kindness must be returned and immediately; and still worse, that every member of a party must "treat the crowd." We would prefer to see no drinking, unless a little for the stomach's sake if necessary, during the day. On a social call in the evening, or on some special occasion on dining out, the wine cup might be passed around, if not too often without doing injury, and even beneficially; for wine rightly used lifts the heart and drives dull care away. In fact in all well ordered lives, we find that all God's gifts to man may be freely made use of, and that it is only when we become the slaves of these creatures of God over which we were intended to be masters that they become injurious. They were intended for blessings to us—we make them as it were curses.

Dare You.

Concerning the depravity into which certain secular journals have fallen, we can safely say that, excepting by a direct intervention of Providence, there is but one quick way of remedying it. Let all in favor of the needed change stop taking the depraved sheets. Reader, if you take such papers, our headline is addressed to you—dare you stop taking them?

You say you are independent in your intercourse with men in general; that your children do not rule you, or their mother; nor does she rule you. But, all the same, these papers get into your home, even if you do not bring them there yourself. Alas, often, but for the head of the house himself, these papers would never darken the light of his children's eyes or fluster the heart of his wife. Yes, paternalism, you may rely at home; but you are the varied slave abroad. Others by these papers, so must you, coward that you are!

Now suppose a considerable number were to stop taking these papers, what would be the result? Any one can tell you. The proprietors want your patronage and will change their methods. They will scrub their type and their presses and give clean sheets. Or, less figuratively speaking, they will see to it, thereafter, that only pure news and pure articles will be published in their columns.

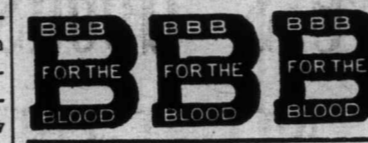
But how many have grit enough to stop taking these vile sheets? How many will dare to do so, in view of the possible ridicule of their companions, the complaints of their families, the interrogative smiles of their friends?

The fact is that a depraved press has created a depraved taste, or should we rather say that a depraved taste demanded and was given a depraved press? Be this as it may, we have both with us, and, if instant measures be not taken to defeat them, their influence will continue to spread until it will become extremely difficult to tell who is really good, who is really bad at heart. We must have the courage of our convictions if we would be instrumental for good. Stopping a bad paper, however, is not all that is to be done. We must altogether encourage good publications. We must renew a right spirit within the circle of our acquaintances by spreading the influence of rightly conducted journals and peri-

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Medicals. We must not only abolish the bad, but we must also replace them by the good. In this way appreciation of the truly beautiful, of the really bright and entertaining, of selected and needed information, will be acquired and virtue fostered. Give the mind proper food and it will soon learn to love it, to banker after it.

Those who hold the first places in society should take the lead in this noble crusade. If they do, the masses will cheerfully follow them and we shall soon be able to tell the sheep from the goats. And soon, too, we shall hold a procession of repentant prodigal sons and daughters leaving the huns and humbly seeking to be admitted to the tables of the just.—Catholic Review.

The Mass Was the First Religious Service in Virginia.

It was recently stated that the first religious services in the United States were conducted by an Episcopalian in Jamestown, in 1607. Of course the statement was unfounded. Since then the New York Sun writes that mass was celebrated there eighty-one years before. The Sun says: It has long been the habit of historians to treat the colonization of Jamestown in 1607 as not only the first settlement in the United States north of St. Augustine, but as the first tentative settlement except the three ill-fated colonies of Sir Walter Raleigh at Roanoke Island in 1585-87. But besides the permanent settlement of the Spaniards at Santa Fe in what is now New Mexico in 1574 and the abortive settlement of the French at Aux Carolines and the Spanish colony at Port Royal in South Carolina, there was another attempted settlement of the Spaniards on the very site of Jamestown itself eighty-one years before. John Smith ventured upon the historic scene; indeed, years before his adventurous spirit had visited this mundane sphere. Comparatively recent discoveries in the Royal Library at Simancas in Spain establish the fact, though it was unknown to Bancroft, and indeed only one historian has even noted it in any manner whatever. The expedition, too, was more pretentious and far better supplied with men and material than the subsequent English expedition, whose memory is connected with John Smith and Pocahontas.

As early as 1520 Lucas Vazquez de Ayllon, one of the auditors of the Island of St. Domingo, though possessed of wealth, honors and domestic felicity, aspired to the glory of discovering some new land and making it the seat of a prosperous colony. This was the year that Cortez invaded Mexico, and more than forty years before Menendez made his settlement at Saint Augustine. Having procured the necessary authority, De Ayllon dispatched a caravel in 1521 under Francisco Gordillo to explore the North American coast. He fell in with another Spanish caravel under Quezoes, whom he persuaded to join him, and they finally landed at a point on the coast which, by their calculation was about in North Carolina. They sent men ashore and formally took possession of the country in the name of the King of Spain. Friendly relations with the natives, they seized some seventy Indians to carry off to sell as slaves and made no attempt at colonization. On their return the act was condemned by a commission presided over by Diego Columbus, and the Indians were declared free and conveyed to their native land.—Western Watchman.

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