were is not to develop but to destroy what is noblest in his nature. There must be physical exercise for the health-

ing and running—mental gymnastics too. I notice this false system of physical education only to illustrate a

still more serious error held by the lead

ing apostles of modern mental culture. As man is composed of body and soul, to exercise the body only is not to educate

the man, but to form a kind of moral monster. But the soul itself is one and

monster. But the soul itself is one and manifold; one in its nature and three in

its powers or faculties. To cultivate one of these faculties only and neglect

the other two is to develop a mental monstrosity. The faculties of the soul are memory intellect and will. As man is not all muscle, so neither is he only memory and imagination. Yet the professors of 'modern culture' would treat him to it has not all.

or the seed of modern culture, and fact

and fancy have to do only with the

roam round the world in search of foo

The scientist searches the heavens an

the earth with a courage and persever ance which is sometimes appalling. He brings down the stars with his telescope

breaks them to pieces with his spectrescope, takes them up and examines the

up in a sort of celestial soup! He does with the earth what he does with the

heavens, and the inhabitants of earth

have to pass under telescope and micro scope, too. We may say of the scien-

Turns them to shapes and gives to airy noth-

"We have here a picture of the man of fact and the man of fancy, who gather

A local habitation and a name!

the intellect and starves it;

down to the earth and buries it in the

surface of things, while it hungers and longs to feed on the substance. This

modern culture is of German growth. Kant prepared the soil; Hegel sowed

the seed: Mr. Arnold is now floating

down the stream of tendency in sweetness and light, gathering as

A Smart Woman.

An insurance agent applied to a woman

in Austin to induce her to get her hus-

"Will I be sure to get the money if he

"But will you give me any assurance that he will die right off?"

"No madam, we cannot do that."
"Well, then, what good will it be to me
to get his life insured if be doesn't die? I

band's life insured.

"Certainly, madam."

dies right off ?"

s them up in the dress of fancy

the facts: literature cooks those

him as if he were such a compound.

A GLIMPSE UP THE AGES.

ARCHBISHOP O'BRIEN, OF HALIFAX, MOR-ALIZES ON HISTORICAL CHRISTMAS

Chivalry has long been dead; enthusiasm is fast dying, and mirth is only a sickly shadow of its former unaffected joyousness. Men may be wiser than in by-gone days, but they are less happy. They are severely practical and solemnly grave. Yet, it is not the gravity which is born of a reverent thoughtfulness of God's abiding presence; it is rather the outcome of a refined selfishness which stands aloof, lest it should be rudely jostled by the surging crowd. The hearty that server in the standard of games of past generations are unplayed; the beautiful simplicity of patriarchial manners are derided; and even the charms of nature are deliberately sacrificed to some trivial gain. We do not hold a brief against our own day; we are not going to panegyrize the past; we simply note a fact which is evident to all who reflect. We are, it must be admitted, dreadfully human. Realism has killed

UTILITY HAS DESTROYED THE ROMANCE

OF MOSSY DELLS and purling streams; a mechanical sys-tem of culture has filled the world with tem of culture has fined the world with intellectual automatons who can grind off verses, or treatrises, on any given subject, with lugubrious sameness. No wonder we are grave. And worst of all, a plodding criticism in literature, which may be beneficial in some departments, is destroying one by one, the myths and legends which made our boyhood happy.
The Knights of the Round Table—the Lilliputians who annoyed the veracious Sinbad—Robinson Crusoe's Man, Friday aye, even poor Jack of the Bean Stalk, all, all are called in doubt, or denied. We suppose that children of the future with electric batteries instead of tops, and will fly baloons instead of kites; mythical tales will be banished from juvenile libraries and dissertations on genetic protoplasm, or the homogeny of occult casations, will take their place. We are rather glad that we are a child of the past, and cut our teeth on rubber rings, not on balls of condensed electricity, as will the unfortunate babe of the future. Yes; science has given us much, although it has produced its full quota of idiots; but it has destroyed many of our harmless illusions, and taken the poetic element out of many graceful legends. But WITH ALL THE COLD MATERIALISM OF

OUR MODERN WORLD,
with all its skeptical scholarship, there
is one annual season of joy which it has
not been able to kill. Christmas is still not been able to kill. Christmas is still a word of power; it is still a name of hope; it is still a symbol of peace and good will. The story of which Christmas is an epitome is the most wonderful of all; love is its keynote, but it is the eternal love of a God. All the great and heroic deeds narrated in legend and story are here eclipsed. Love stoops to conquer for the Eternal Word leaves the conquer for the Eternal Word leaves the bosom of the Father, and through trials and the bitterness of death, sets free a captive world, and opens up an ever-lasting kingdom to his followers. At-tempts, indeed, have been made to prove that we rejoice without reason at Christmas, but the glorious festival is too firmly imbedded in the love and affections of innumerable generations to be disturbed. Material as our age undoubt edly is, this one pure joy must remain, as the prized heirloom of eighteen centuries. Back in the middle ages, civil laws in many places exempted debtors from arrest during Christmas week, call ing it the "Week of Remission." It was

and, therefore, no one was to lose his liberty. In 1216, Pope Honorius III. decreed that when Christmas fell on Friday, the usual abstinence should be Farther back still, in the ninth century, Nicholas I., in a reply to a consultation from the Bulgarians, grants a similar dispensation. Christmas social intercourse. of the year 800 witnessed a great event. Europe was just then recovering from the confusion consequent on the fall of the Roman Empire, and the incursion of Northern barbarians. A brave Christian warrior had overthrown his enemies, and consolidated his kingdom. The old pagan empire of Rome had fallen, never to rise; but a new Roman empire was to take its place. Charlemagne was to be its first emperor. On Christmas day the old Basilica of St. Peter, in Rome,—the one which now forms the crypt of the present magnificent structure—was aglow with lights, and redolent of sweet flowers and burning frankincense. The solemn chant of holy prayers and psalms floated peacefully upward, dying away in the fretted vault, and carved pillar caps. The din of war had ceased; Christmas had come, and "Peace on earth to mer of good will" had been proclaimed. The pagan empire of Rome had been born of war; the new Roman empire was to be created in peace. In that old Basilica, 800, Leo III., after solemn Mass, crowned Charlemagne its first Emperor. The day was chosen because it was the birthday of the King of Kings, and Lord of Lords And further back

ON A CHRISTMAS DAY, THREE CENTURIE BEFORE CHARLEMAGNE,

another historical event happened. was Christmas Eve, in the old town of Rheims, France. Remigius, or Remy, the faithful bishop who labored much for France, was preparing to celebrate with all pomp the day of joy, at its hour, midnight. All are on the road to the house of God. Through the silence of the night which is broken only by the tolling from the belfry, they wend their, way thinking of the crib at Bethlehem and its infant God. The thunders of Sinai are no longer heard, its lightnings no longer terrify, for the mysterious approach of a God is now symbolized by a rude crib, not by fierce storm clouds. The glinting stars sparkle in the heavens, but the star of Bethlehem shines on their souls. Like the Magi of old they are going to adore the new-born Saviour Slowly the venerable Remy walks with his spiritual children to the church, which is lit up with innumerable waxen lights. Humbly by his side comes the

hearing the solemn anthems which now

nearing the solemn anthems which now break on their ears, trem lingly asks:
"My Father, is this the stingdom you have promised me?" St. Remy sweetly smiles and replies: "No, my soo, this is but the beginning of the road that leads to it." They enter, and great joy fills the hearts of all on that far off Christens day in Phoims. fills the hearts of all on that far off Christmas day in Rheims. And years before that event Leo I., he who alone confronted and turned back Attila from the pillage of Rome, thus spoke to his people on Christmas day:
"Our Saviour, dear brethren, is born

to-day. Let us rejoice. There is no room for sadness on the birthday of life. There is one common reason of or all. * * * Let the holy one rejoice because he nears his crown; let the sinner rejoice because he is called to repentance; let the nations have courage

repentance; let the nations have courage because they are called to life." Some years previously, at Constantin-ople, the great Christian orator, St. John Chrysostom, spoke of THE GLORIES AND JOYS 'OF CHRISTMAS,

and showed how natural it was that this festival should be kept on its right day by the Western church, since the documents connected with the enrollment ments connected with the enrollment made by Augustus were preserved at Rome. In Africa; too, a few years earlier than Chrysostom's time, Christmas brought joy to the dusky inhabitants of Hippo. Its great Bishop, Augustine, on that day addressed his bearers thus hearers thus:
"Let us rejoice, my brethren, for this

is a sacred day; not on account of the visible sun, but on account of the birth of the invisible Creator of the sun. The

This is a beautiful idea, and one re ferred to by many early writers. Back still further in the ages in the third century, Christmas brought joy to the century, Christmas blought by to their Bishop, thus spoke:

"O! man, know that under the things

thou seest, there are revealed hidden mysteries. Night, as thou knowest had reached its longest limits and all at once it stopped. Think of the fatal night of sin brought to the densest darkness by a union of all guilty artifices; to day it course is checked. From to-day it i reduced, and it will soon be annihilated. THUS UP THROUGH THE AGES THE JOY OF

CHRISTMAS SHINES CN, and beautifies the world. Crimes there ever have been; human tears have flowed and human hearts have ached; but there was always one season sacred but there was always one season sather to spiritual exultation. How could it be otherwise, for the light that shone on the first Christmas in far off Bethlehem, was to cast a ray down all the centuries, and the echo of the angel's song of joy

was to resound to the angel's song of joy was to resound to the end of time.
"Glory to God in the highest, and on earth peace to men of good will." Happy Christmas day! May we never hear with indifference your name of love. You remind us that there is something more noble than earth; that above all material things there is the invisible God who watches with greatest care over thoughtless children. You remind us of the example of divine love shown us in the crib at Bethlehem, and thus teach us to open our hearts to the wants and necessities of our suffering neighbors. You tell us of peace, and invite us to lay aside all animosity, all envy, all the paltry and ignoble bickerings born of human pride, and human frailty. In the glorious light and numan ranty. In the globustiphic of Christmas, how mean and sordid do many of our actions seem; how vain appears everything except "to love God, and to serve Him alone." It through all the ages since Christ the season of Christmass. mas gladdened hearts in every clime, may it gladden still more the souls of the citizens of America, and put the seal of peace and good will over our

ANOTHER FAILURE.

Brooklyn Examiner.

It would seem that the work started by Bishop Riley, the head of the so-called "Church of Jesus" of Mexico, is not pros-

pering as that reverend gentleman had hoped it would.

Bishop Riley started out with the very laudable intention of driving the last vestige of Romanism out of Mexico. He proposed to woo and win the ignorant and deluded inhabitants of that country from the contaminating influence of the Scarlet Woman of Babylon, and to crush out the ignorance and superstition which Catholic priests are laboring to foster in the minds of the people. But, alas! the best laid plans of men

oft-times fail to produce the desired results, and Bishop Riley's project has met with a more than ordinarily dismal failure, notwithstanding his herculean labors.

We are informed by the Christian a

Work, which, being a Protestant paper, is in a position to know whereof it speaks, that Bishop Riley's church is overloaded with debt; that it is about to be sold; and, unkindest cut of all, that the Jesuits are about to purchase it. We are told, also, that Bishop Riley's boasted orphanage, in which Roman Catholic children were to be gathered and taught to look on the Pope with scorn and contempt, instead of en-tertaining 300 children (Bishop Riley's figures,) includes just 18; and that the income of the bishop's great enterprise, instead of being \$500 per month (also Bishop Riley's figures) is \$60 per month. So has another great scheme failed. We should think our Protestant friends would grow a little tired of their efforts to convert Romanists in Italy and Mexico, for to use a not over classical expression, they do not "pan out."

Money Makers

don't let golden opportunities pass un-improved; there are times in the lives of once fierce Clovis, who, on to night is to be regenerated by the waters of baptism, and thus will become

THE FIRST CHRISTIAN KING OF FRANCE.
As they near the church, Clovis the rude

CC., Fortiand, Maine, who will send you, free, full particulars about work that you can do, and live at home, at a profit of at least from \$5 to \$25 daily. Some have made over \$50 in a single day. All is new. You are started free. Capital As they near the church, Clovis the rude is new. You are started free. C Sicamber, seeing the glory of lights, and not required. Either sex; all ages.

Reported for The Catholic Mirror. CULTURE AND CATHOLICITY.

FATHER RYAN'S ABLE ADDRESS ON THE PRINCIPLES OF LIBERAL EDUCA-TION.

The second lecture of the winter course at Loyola College was delivered last Monday night. The college hall has been tastefully decorated and refitted, and is now one of the prettiest in the city. The lectures treat of the latest researches in science and literature, and any one who desires to spend an evening of real literary enjoyment will find it to his advantage to attend these lectures.

Father Ryan spoke on the very interesting subject of culture. "There are two sorts of subjects," he said, "difficult to treat—those that are known too little and those that are known too well. Two great authorities on the art of oratory— Cicero and St. Augustine—tell us that a speaker should interest and instruct his audience. It is difficult to interest when the subject is entirely unknown; and it is not easy to instruct when the audience knows as much about the subject as the speaker himself. I am sure you have all read and heard a great many things about culture. It is emphatically the subject of the day, and every one who pretends to possess acquaintance with subjects agitating the world of thought is supposed to know something about cul-ture. Perhaps many of you know all about is one of the reasons why I intend to tell you only a little. little will not be new. I am very much afraid of new things. Goldsmith said of a friend that he was 'too fond of the invisible Creator of the sun. The son of God chose this day on which he was born. ** * For this day on which the light begins to increase was a fitting symbol of the work of Christ, who, by grace, continually renews the inner was 'too fond new fashions and new railways, but we must have even new thought, and, in consequence, new culture. 'Modern consequence, new culture, 'Modern thought' and 'modern culture,' they call these new inventions. Now, thought is as old as truth, and truth is as old as God; and culture, if not as old as the earth, is at least as old as Adam. I am earup, is at least as old as Adam. I am going to tell you an old truth about culture, and it is quite possible you may find this old truth new. Truth is eternalit is always old and ever new. "I will tell you only two things about

culture-what it is and why we call it catholic. We shall understand more clearly what culture is if we first consider what it is not. There are three classes of persons who think or talk or write about culture. The first class would make culture everything good, at least in the moral order; with them virtue and honor, and ight and justice morality and religion are all contained in one word—culture. The second class goes to the other extreme, and holds that if culture is not all bad, and always bad, it is at least always dangerous. It is an enemy to virtue and religion, they say, and Christians and Catholics had better beware of it. The third class comes in between the two extremes, and says, in this, as in most other things where opinions are opposite, in medio tutissimus ibis -a middle course is safest and best. We are of the third class. We say cul-ture is not virtue nor religion; ture is not virtue nor religion; neither is it necessarily infidelity or vice. Again, culture is not learning, nor science, nor art. It may use all these; in a certain sense it supposes them all but culture itself is not all nor any of them. Art and science and learning may and do, lead to culture. Culture should lead to God. Culture is not education, much in the same way as education is not instruction; and the difference bebetween culture and education, and this last difference will tell us what culture precisely is. Instruction means a putting or pouring in; education, an educing or drawing out; a developing in. may be instructed without being edu- are the food nay be instructed without being educated. This process of instructing, good the food of the heart. But think mithout really educating, is so well under stood in our schools that we have coined feed the heart while you starve the mind. stood in our schools that we have coined word, and a very good word, to express The beauty you offer is a hollow sham it a word, and a very good word, to express it; we call the process 'cramming.' Instead of helping to educate, to develop, 'cramming' stunts and destroys intellectual growth, which it is the purpose of real education to promote and perfect. But education is the act by which this moral development is attained. Culture is the result of the educating act, and power and protoplasm;' nor with Renan and Arnold, that the soul of man must be satisfied with basking in 'sweetis the result of the educating act, and culture, like education, is a Latin word; it is applied in its primary sense to the cultivation of the earth. If we apply the two words to the same thing we should say, education is the ploughing and planting; culture, the smiling harvest—the ripe and mellow fruit.

"The culture that is the object and aim of these lectures is not culture; it is memory in collecting the materials."

aim of these lectures is not culture in general, or any kind of culture—it is emphatically catholic culture; and here of thought; but we shall also cultivate that the source of ture is. It may be well to say here that I do not use the word catholic in its merely religious sense. I do not exclude its religious meaning; but I use the word primarily and principally in culture is catholic. We will work tothe word primarily and principally in its literary and philosophical sense, for I speak to literary and philosophical earnestly, and all co-operating unto minds, as well to Christian Catholic hearts. Culture is Latin and catholic hearts. Catholic means universal.

"The Trivale God is catholic. But we have at present only to do with God's image—man. We are principally con-cerned with the mind of man, with his mental culture; and we wish to see why such culture should be catholic. I say it should be catholic, because of the subject, the object, and the end at which mental culture aims. The subject to be cultivated is the mind of man; and the mind of man is one and manifold. There are those who would cultivate only the bodily powers of man. Physical culture they call it, They would give us good walkers, or runners, or rowers. They would treat man as if he were all and only muscle. They cultivate the body and neglect the mind. The men when more money can be made wate the body and neglect the mind. The rapidly and easily, than otherwise can be earned by years of labor. Write Hallett & Co., Portland, Maine, who will send numerous to form a school and formulate the conformal tendence. numerous to form a school and formulate a creed, and their creed is known as 'Muscular Christianity.' The only thing we have to say here to this kind of cul-It may be good as far as it goes, but it is imperfect and incomplete. Man is not action.

all muscle, and to treat him as if he LAND?

Boston Pilot.

ful development of the body; but there must be menta, exercise, too, for the healthful development of the soul. We do not object to walking, running and rowing and general gymnastics, but we say there should be intellectual walking, and remarks the sould be seen as the same and History, not opinion, gives the answer. The following shocking announcement from London, following the malignant pronouncement of the Orange Society in Ireland, compels the consideration of both the Irish and English people:— London, Dec. 24.—The Times, in an editorial, suggests that the Irish difficulty

could be solved in three months by the exclusion of the Parnellites from the House of Commons and the proclamation of martial law in Ireland.

From Strongbow in the 12th century to Cromwell in the 17th, England tried martial law in Ireland, and failed in all

directions except in the harvest of re-In 1649, Oliver Cromwell wrote to the English Parliament from Drogheda, where he had massacred the inhabitants, (Letter

16th Dec. 1649):—
"It hath pleased God to bless our endeavors at Tredah.* * * I believe we put to the sword the whole number of defendants. I do not think thirty of the whole number escaped with their lives. Those that did, are in safe custody for the

you analyze that thing called 'modern thought' you will find it made up of fact and fancy. Modern thought is the food Barbadoes."
Sixty thousand Irish children were, in the two years 1649-50, sold to the tobacco-planters in the Barbadoes. Cromwell swept the island with fire and sword, he memory and the imagination. Science and literature seem to join hands and dispossessed the entire Catholic popula-tion and gave their land to his disbanded for the craving appetites of the children He made "peace and silence in

For 140 years after Cromwell, martial law, or no law but the will of drunken Orange savages called English magistrates ruled Ireland; and all the time Ireland struck back with deadly defiance, however weak the hand.

Then came the Grattan Parliament of with his microscope, and then hands them over to the man of fancy (who may be himself) to cook them and serve them 1782, and twenty years of peace and pros-

perity.

Then the Union, the Rebellions of '98 and 1803 (Emmett's rebellion), and martial law till another generation was in its grave. Since the Union, over thirty coercion acts, with martial law; and God knows how many rebellions.

We are here in 1886, and Ireland

scope, too. We may say of the scientist what Shakespeare says of the poet: stronger and more determined than ever, demands justice; and the London Times The searcher's eye, in a fine frenzy rolling, Doth glance from heaven to earth, from Doth glance from heaven to earth, from earth to heaven, And, as imagination bodies forth The forms of things unknown, the poet's has nothing to advise but distranchisement and martial law.

There are classes in Eugland that re-

member nothing and learn nothing. But the bloody experiment of Cromwell, which failed, must never be tried again. Forty millions of men solemnly declare that it—must—not—be—tried—again.

food for the memory and the imagination of the reading public. Of course, we Ireland has won by England's own laws; and now if England trample on her admit that the memory and the imagination are to be cultivated, but not these own laws, and outrage Ireland with vio-lence and lawlessness, she is a revolution-ist and a criminal, to be treated by the only, if our culture is to be catholic and true. Shakespeare says that those people who gather and give us airy and earthly Irish as a pirate and robber on land and nothings are 'of imagination all compact Cromwell had to deal with less than

made up.' They are all imagination and no mind, no intellect. The imaginfour million Irishmen, who were all in Ireland. Gladstone has to deal with five ation catches at the forms of things. The intellect takes hold of the substance. nillions in Ireland, five millions in Great The imagination says 'things are what they seem.' The intellect, like Hamlet, Britain, and thirty millions elsewhere, Let martial law be proclaimed in Ire

land, and at once the Irish in America, Canada and Australia are a solid body in 'knows, not seems,' for it sees what is its object is universal; it is the central its object is universal; it is the central power of the soul, the power that makes the soul catholic—the most God like faculty of man, Modern culture neglects the intellect and starves it; bends it retaliation. Their vast organizations would merge into one tremendous will, to

boycott everything Eoglish.

No Irish American would patronize
English steamers, nor buy English goods,
nor deal with those who did. Every English interest and investment in America would be exposed to be boycotted. And this would not be all: England's tyranny would appeal to all that is rash and radical among I ishmen. The peace makers would be superseded by a world-wide

order of avengers.

If to martial law and disenfranchisement be added imprisonment and murder of the people in Ireland, England will precisely is. Instruction means a putting or pouring in; education, an educing or drawing out; a developing in struction helps to education, is more or less necessary to education; but a man less necessary to education; but a man with instruction helps to education; but a man less necessary to education is necessary to education. travellers, for they shall be in danger on every sea. Her aristocrats will have to stay at home, or risk reprisals on their treasured lives for the slaughter of humble

people in Ireland.

Men who are conservative and lawabiding, who love peace, and desire good will between Ireland and England, will be compelled to agree with those who are sure to urge the policy of desperation and despair.
In a word, England will wantonly and

stupidly and criminally create a condition of things which cannot possibly be for her good, and which will ensure the endless detestation of Ireland. Martial law will not settle the Irish

question, and no wise Englishman would ad vise it.

"The Irish question is mainly an Irish-American question," says the London Times, speeringly. And is it not all the more significant? The Irish in America our memory in collecting the materials of thought; but we shall also cultivate send millions on millions of dollars a year to pay the rents and feed their suffering kindred in Ireland. This is reason enough, without the natural desire for freedom.

If England dream that the Irish in culture is catholic. We will work to-gether, each doing his part honestly and

America can be tired out she makes a woful mistake. For every thousand dollars sent to-day, we can send Ireland a million for the next ten years if she need it.

The Irish demand for Home Rule must be recorded by the proposed and if the recorded and if the recorded

be granted. If it be refused, and if the London Times dictate the English policy, the evil doer will suffer more than the victim. And in the end, Ireland will have Home Rule.

Deafness.

The proprietors of Hagyard's Yellow Oil have bona fide certificates of some most Oil have bona fide certificates of some most remarkable cures of Deafness, by that magical remedy for pain. Yellow Oil also cures Rheumatism, Sprains, Bruises, Sore Throat, and all inflammatory knew there was some catch about this insurance business."—Texas Siftings.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your

The unhappy and distressing condition called nervousness arises from debility, Orpha M. Hodge, Battle Creek, Mich., irritation, poor circulation and blood of low vitality. Re-organize the system by Burdock Blood Bitters, which gives per-manent strength by invigorating the blood and toning all the organs to perfect writes: I upset a tea kettle of boiling hot water on my hand. I at once applied Dr. Thomas' Eclectric Oil, and the effect was to immediately allay the pain, was cured in three days.

WILL MARTIAL LAW SETTLE IRE. THE TRUE CHURCH AND THE SECTS.

CATHOLICITY INCREASES OVER TWO HUN-DRED PER CENT. IN THIS COUNTRY SINCE

1860. The rise and fall of religious creeds in the country is very interesting as showing the tendency of things with us. Since 1860 the Methodists have kept pace with the growth of population. Twenty-four years ago they numbered 8,600,000. To day they have about 15,000,000 adherents. The Baptists have increased from 8,000,000 to about 12,000,000 which shows an increase about 12,000,000 which shows an increase of about 50 per cent, as to numbers, but a decrease of 25 per. cent, compared to the growth of population. The Pres-byterians now number 5,500,000 against 3,600,000 in 1860 about 53 per cent, increase The Lutherans have cent. increase The Lutherans have increased 60 per cent. The Congregationalists now number about 1,800,000 an increase of only 27 per cent. while the population has increased 75 per cent. The Episcopalians number 1,200,000 an increase of 33 per cent. in 24 years. The Hebrews number about 700 000, an increase of 100 per cent in 24 year. The Friends of Quakers show a falling of of 60 per cent., and now number only 150,

000 persons.

But the most startling figures of all are those that relate to the Roman Catholics. In 1860, they numbered 3,309,000. That church to day claims 9,500,000 adherents a gain of 200 per cent. In fifteen years, should the same ratio of increase continue, there will be 25,000,000 Catholics in this

country. No figures are given as to the skeptics or non-believers, but undoubtedly their numbers have been very much swollen in the last quarter of a century. It is a noted fact that Calvinists, Unitarians, and Quakers, as well as the sects with definite creeds, are rapidly losing ground, while the Ritualistic churches such as Catholics and Episcopalians, and what may be called the emotional sects, where A what heads and Bartists are alternished. what may be called the emotional sects, such as Methodists and Baptists, are either holding their own or gaining ground. These changes in what may be called the spiritual attitude of the nation will in time show itself in the very structure of our institutions.—Demerests Monthly.

Skating Rinks.

Keep out of the skating rinks, I could mention a number of cities—four at least—where I have labored, and found the same sad lamentation from the lips of mothers and fathers, who would say to me: "I wish you would talk to my boys. I have said all that I can to keep them from going to such places, but they will go."

I have heard from the lips of three

physicians the statement that a large proportion of the girls from twelve to sixteen years old who attend these rinks have, as a result, blasted lives before them. Manya heart-broken mother would give all she possessed could she place her daughters and her sons where they were before they attended the rink. People may call skating rinks places of innecent amusement, and perhaps they might be made so, but they are not. I consider them, next the greatest curse of our land to the

young.
I was at a home for the fallen the other day, and the matron told me that the skating rinks were the greatest curse to the city and to the young, and that the majority of young girls under her charge were girls who were once pure and good, but had been allowed to attend the rinks and now see their folly when it is too late. The following from the Minneapolis Tribuns will give some idea of what men in authority think of these things:

"The rapidly shortening days are bringing us nearer the season when an effort will be made to revive the skating rink craze; and in view of that fact, the following statement made by the Chief of Police of Coney Island, N. Y., is worth noticing: 'My private books,' so says Cantain McKane, 'will substantiate the every parcel of property she pos-Her ships will be avoided by all fact that nine out of ten of the girls between the ages of fourteen and sixt arrested by my officers on the island late at night during the past summer, have, upon private questioning by me, dated their fall from the time when they com-menced to frequent skating rinks. This is no expansion, here is no exaggeration,' he continues. 'I used to think, when I read of clergymen denouncing the rinks for the immorality that was bred there, that the rinks were harmless, and that those gentlemen were inclined to sensationalism. Now, from the stories told me by these young girls right here in my private office, I can appreciate the truth of their remarks, and realize the danger that surrounds the young female in such resorts. I esteem this fact of such importance that I think it ought to be known." Keep out of these death traps,-New

Why he Didn't Pass the Plate.

The following is told of John B. Ran dall, the editor of the Augusta (Ga) Chronicle: He attended one day a colored church in the country, and had in his pocket a silver half-dollar, just the fire back to Augusta. At the conclusion of his sermon the minister ordered a collection for his own benefit. "Of course, said he, "I s'pects every pussen to give somethin'; but I'se told dat Mr. Thomas up de land yonder, had some turkeys store Friday night. I don't want any man who had a han' in stealin' dem turkeys to put any money in de plate." When the plate reached Mr. Randolph not a mon had refused to contribute, and the preacher's eyes were upon him. His half dollar, accordingly, went into the

A lady from Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dys-peptic Cure, I suffered from a complaint very prevalent with our sex. I was un able to walk any distance or stand on my feet for more than a few minutes at a time without feeling exhausted, but now I am thankful to say I can walk two miles without feeling the least inconvenience." For Female Complaints it has no equal. Sold by Harkness & Co, Druggists, Dandas St

WORMS often cause serious illness. The cure is Dr. Low's Worm Syrup, destroys and expels Worms effectually.