Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.

Let me no wrong or idle word Unthinking say: Set Thou a seal upon my Just for to-day

Let me in season, Lord, be grave. In season gay, Let me be fattbfut to Thy grace Just for to-day.

And if my tide of life Shou d ebb away, Give me Thy love divine, Sweet Lord, to day.

Lord, for to-morro w and its needs I do not pray; But guide me, guard me keep me, Lord, Just for to-day.

Keep my heart pure, O Christ, Clean swept for Thee; Help me to conquer thought Just for to-day.

Help me to bend my pride,
Help me to say,
Let others be preferred to all.
Just for to-day, Help me to give up all Flowers by the way. And with thy thorn-crown be content Just for to-day.

Let Thy love conquer doubt, Cast fear away; Let me be firm in faith, Just for to-day.

Lord, let me not complain, Nor Thy will gainsay; Help me to bear my cross Just for to-day.

OUR OWN LOVED LAND.

By His Grace Archbishop O'Brien.

A SONNET.

(By His Grace the Archbishop of Halifax).

O, Mother-land, though stern thy rock-girt O, Mother-tand, though stern thy fock-girt zone
where wild Atlantic breaks in baffled might;
Yet soft as purple seen in Azure light
Thy lovely face with beauties all thine own;
Deep bays, fair valleys haunted by the moan
of tribes forgot: vast lakes that to the sight
Seem endless seas of moving hyaite,
And great St. Lawrence aft-set proud, alone.
Sweet Mother-land for foes alone thy frown,
Thy children see thy bright perennial smile;
Their fond proud love shall be thy fairest
crown.

Thy ready arms thy shield from foeman's wile; By justice, Mother, put all factions down, From Vancouver to fair Prince Edward Isla

In Roman mythology the god Janus was held in the highest estimation. He was usually depicted with two faces looking in opposite directions. He scanned the past, and gave a forecast of the future. Hence the month of January was appro-priately named after this bi-faced deity for at its commencement we should reflect on the years that are flown, and look forward with hope and manly resolution to those that are to come. The ancient Romans who loved and were proud of The ancient

may be, by our civic virtues and labors. engrave our names on imperishable monu-ments of our country's greatness! This is surely a laudable ambition, and should be a powerful incentive to the generation just entering public life. To that generation I address my words; it will be for them to rise to heights of their grand

CANADA GREATER THAN BOTH ENGLAND AND FRANCE. Let us first thoroughly realize that we

have a heritage marvellous in potentiality. All the natural sources of wealth abound. Minerals of all kinds, forests of unknown extent, incalculable acres of grain growing and vegetable producing land, illimitable pastures, and fisheries boundless as the two oceans that lave our shores. Add to these a healthy climate, innumerable ports along our seaboard, a chain of inland seas and mighty rivers, one of which is larger than the combined rivers of Europe, and civil liberty the most perfect and best ordered in the world, and you have some idea of Canada. But not a complete one. Both in physique, and intellectual devel-opment, the descendants of the four chief races who inhabit this country, are super-ior to those races in their native land. England made up of three of those races has long been a mighty nation; France with one of them has been the same. We need not stop to prove that both these nations combined bave not one half of the natural resources of ours.

Whence then, their national greatness From the ungruding devotion of their children. This is a point of reflection for us. If we have realized the latent wealth of our possessions, its superiority to that of kindred nations, we must surely recog nize that if we be true to our duties the

long past manners and customs were more simple, although fully as pure, and much more sociable. Public men, too, while not free from vices, were more disinterested. They did think of their country, they did work for its future, although, perhaps, not forgetful of themselves. There is an interesting historic connection between national greatness and public

It may be thought that owing to the diversity of interests in the various provinces of the Dominion, our national career can scarcely be harmonious or successful. We do not share this opinion : it will not stand the test of enlightened investigation. The interests of our different provinces are not more varied than those in a single city. But just as a prudent civic administration guards and promotes each without detriment to the other, and directs all to the common good, was cured in three days.

the clashing of rival interests in a nation.

In fact a multiplicity of interests and enterprises is the best pledge of success and prosperity in a community if wisely ruled. This, of course, requires prudence, honesty and patriotism in our public mem. But it is for these we plead with the generation of to day.

A PLEA FOR MARITIME UNION.

Whilst we maintain that a diversity of

Whilst we maintain that a diversity of interests, under a judicious executive, is beneficial rather than hurtful to a country; beneficial rather than hurtful to a country; still since man is man, and politicians, generally are emphatically men, not however in the best sense of the word, it behooves those who have a community of interests to form a united party in the politics of the country. Not that they should seek to injure the legitimate prosecution of different industries, but that they may safeguard their own. Now it is evident that the industrial and commercial interests of the maritime provinces are, broadly speaking, identical, and that they differ materially from those of the other provinces. Ontario and Quebec are quite able to look out for themselves; and they both unite in caring for the Northwest and British Columbia. A member from Quebec or Ontario, be he a supporter or opponent of the government, when advoopponent of the government, when advo-cating some interest of his province, is sure of being supported by the members sure of being supported by the members of that province. This gives him a weight and importance that cannot be ignored by the cabinet. On the other hand, not only representatives of these maritime provinces, but frequently the members for each province are divided on questions of primary importance to that province. The consequences is that politicians, being only men, take advantage of this, and we will be a whole when the country before What we want is country before party, and a unity of action on the part of the representatives of our seaboard pro-vinces. We can scarcely hope that persons grown gray in party shackles will be equal grown gray in party shackles will be equal to the effort of bursting the badges of their slavery. But we write for young Canada; especially for the young Canadian that has breathed from infancy the bracing ozone of the sea breezes. If they be true to themselves, and mindful of the noble mission that is theirs, they will eventually shape the policy, and guide the destinies of our great Dominion. There is no argument against facts; and facts are bristling on every page of history proclaiming that on every page of history proclaiming that love of freedom, success of adventures, and power of ruling are the peculiar preroga-AN INTER-PROVINCIAL SENTIMENT.

We should, then, foster an inter-provin cial sentiment, so that our future representative may speak as one man in advo-cacy of our rights. Inter-communication is a means to this end, as well as a source of immediate profit. Hence construction of a subway be construction of a subway b New Brunswick and P. E. New Brunswick and P. E. Island should engage the early and earnest attention of our public men. The faith of the Dominion is pledged to provide continous steam communication for the Island. Did that pledge exist to some outlandish mountain hamlet in Ontario, or to a marshy village in the Northwest, their country, and who believed in its undying fame, looked to its past with pride, and to its future with hope, and thus Janus was to them an object of veneration and a symbol of patriousm. We have a country more vast in extent, more varied in resources, possessing more fully the elements of imperial greatness, than the Roman empire in its proudest day. Shall we not, then, lock forward with hope and pride to its future,—strive to lay its foundations firmly and well in justice and mutual good will,—and, if so it may be here. their ciedit. Out of that sum, which was their own, they paid off the owners of estates purchased by the government, and abolished landlordism on the island. The editors of Illustrated Canada should take a

> regarding this point, in their-well, from its pledge the Dominion, as a matter of justice, should supply this necessary mode of communication. In advocating mode of communication. In advocating this subway these provinces should be a unit. It is for the common good of all in the present, and will serve to unite more closely those who have identical interests

note of this, and correct the false assertion

THE GLORIOUS DESTINY OF YOUNG CANADA We desire that our young men should realize the glorious destiny that may be theirs. It is idle to read of, and to grow enthusiastic over the deeds of those who built up former empires, if one does not strive to emulate their every praiseworthy action, and to profit by their mistakes. None of those whose achievements are the proud boast of nations in the past had the opportunities that await the young men of to day in this Dominion. None of them had a country with the possibilities of ours. Let this be taught in every school of our land; proclaimed from every platform and announced in every newspaper of our provinces. High resolves and well rea-soned patriotism will be the result, in

those whose souls look upward. The facility of communication is fast teaching one lesson—it is that our own provinces are as desirable a place of restdence as any part of this continent. Let the same patient, unremitting care be bestowed on our lands, or our mines, or our fisheries, as is given elsewhere and we will

future of the world is ours.

We labor, however, under one disadvantage, and it is a serious one; still its tax with ourselves. In ages care to look back. There is a recent foul stain on our page which a partisan press, and interested cabinet ministers are vainly endeavoring to make indelible. In vain ; the sword that twice in three lustrums stayed the march of land-robbers and secured legal recognition of the rights of a people threatened with extermination, will never be called accursed. † C. O'BRIEN.

Horsford's Acid Phosphate

VALUABLE IN INDIGESTION. DR. DANIEL T. NELSON, Chicago, says "I find it a pleasant and valuable rem in indigestion, particularly in overworked men.

Orpha M. Hodge, Battle Creek, Mich. writes: I upset a tea-kettle of boiling hot water on my hand. I at once applied

THE GOOD CATHOLIC.

DISCOURSE BY FATHER ANDERDON, S. J.

London Universe.

In the Church of the Holy Name, Marchester, on Sunday, Dec. 20, Father Adderdon, S. J., concluded his course of Advent sermons by presenting to his hearter. "The Good Catholic." The test was taken from the Ephelte to the Ephesians "Now therefore you are no more strangers and foreigners, but fellow discourse the extra with the saints, and of the household of God." They had, he said, faulty of picture in their preceding ones had in the nam who was blind as to ctrans truths, because he had put out his eye; they had seen another man, not blind, but missing his light, and a third whose sight was so dim that he saw "men strees walking." Now they came to the man, the happy man, gifted with the clear vision of fisth, and a third whose sight was so dim that he saw "men strees walking." Now they came to the man, the happy man, gifted with the clear vision of fisth, and a third whose sight was so dim that he saw "men strees walking." Now they came to the man, the happy man, gifted with the clear vision of fisth, and a third whose sight was so dim that he saw "men strees walking." Now they came to the man, the happy man, gifted with the clear vision of fisth, and a third whose sight was so dim that he saw "men strees walking." Now they came to the man, the happy man, gifted with the clear vision of fisth, and a third whose the fourth of these great virtues, that of all the fourth of these great virtues, that of all the fourth of these great virtues, that of any the fourth of the served the contribution of this truth. He had inherited the faith from the very first by the include the faith of the clear vision of fisth, and walking according to his light. This was he to whom almost the fourth of these great virtues, that of the fourth of these great virtues, that of the man who was blind as to extend the fourth of these great virtues, that of the proper shall be contributed to the same that the proper shall be contributed to the sake area of the windle learned it at his mother's knee; or by a marvellous mercy which had singled him out, whilst others had remained beyond out, whilst others had remained beyond the pale, he had been brought into the full inheritance of perfect truth. Once a stranger and a foreigner, in the language of the epistle, he was now no more without, but had been made a fellow-citizen with the saints and was of the household of God; the poorest, and the most observe of that perhaps, and the most obscure of that great family, but still a near blood rela-tion of all the great friends and courtiers around the throne of the eternal kingdom.
This was the man who belonged both to
the body and the soul of the Church; he around the throne of the eternal kingdom. This was the man who belonged both to the body and the soul of the Church; he could say in truth, not in mere theory, "I believe in the communion of saints. Others professed it Sunday by Sunday, when they recited the Creed, but with them it was a general term, or a practical idea, with no practical result or conclusion or comfort. The true communion of saints implied the interchange of an affectionate reverence on the one side, of true charity, sympathy, and assistance on the other. It meant the intercession of the saints, and the invocation of the saints, and the invocation of the saints, and the invocation of the way in which he had to turn to God. aints ; it meant a constant intercommunsaints; it meant a constant intercommun-ion passing between heaven and earth, and this was blessedly realized day by day by him whom he called the good Catho-lic, because he jealously preserved him-self in the grace which had been given to him. In the days of pagan Rome it was ONE OF THE GREATEST COULD BE PUT UPON A MAN.

to make him a citizen of that imperial city. What was it, then, to have become a fellow citizen with the saints? "The olic, as they had seen before, with all his personal offences against the God of Holiness, had not yet sent away his faith, if be held clearly and distinctly, without doubt-ing, the very faith that would condemn him at the last unless he repented, how him at the last unless he repented, how much more must it be said of the good Catholic that the full revelation of God lay out before him in all its extent and fulness and beauty. He held in his hand said through the darkest passage of the lay out before him in all its extent and fulness and beauty. He held in his hand a cine through the darkest passage of the labyrinth of this life, and his faith cheered him as "a light shining in the dark places" possibilities, and partake of the undying life of their country's history, or by vice and idleness to mark an epoch of disaster in its annals.

The Island, then, has cost the Dominion nothing for railreads, except for the construction of a few miles and nothing for in its annals.

The Island, then, has cost the Dominion nothing for railreads, except for the construction of a few miles and nothing for abolishing landlordism. Apart therefore the construction of a few miles and nothing for abolishing landlordism. Apart therefore the construction of a few miles and nothing for abolishing landlordism. Apart therefore the construction of a few miles and nothing for abolishing landlordism. Apart therefore the construction of a few miles and nothing for abolishing landlordism. Apart therefore he were faithful and corresponded with the free grace of God even to the end, his the free grace of God even to the end, his throne awaited him in heaven, and he had when she came from her far country to the charter of that future kingdom signed by the very hand of God's own faithfulness. "Fear not, little flock," said our Lord, "for it is your Father's good pleasure to give you the kingdom." "Be then the did to them, but what they had experienced had transcended all described by the did to them to them. The charter of the cane in one in the case in the case in one in the case in the case in one in the case in the c ure to give you the kingdom." "Be then faithful unto death," said the glorified faithful unto death," said the glorified Redeemer from His throne, "and I will give thee a crown of life." This enabled brate their Christmas with thankful and St. Paul to exclaim for himself and on loving hearts, gathering around the new St. Paul to exclaim for himself and on behalf of all the faithful ones, "who shall separate us from the love of Christ? I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." If again they turned to the theological virtue of charity, the love of God and of our neighbor for His sake, they saw what special advantages were enjoyed by the neighbor for His sake, they saw which special advantages were enjoyed by the Catholic who really used his religion as a perfection the faith and practice of the belp and a weapon against evil. If he good Catholic until, from believing the help and a weapon against evil. If he (the rev. preacher) simply named the three words crib, crucifix, and tabernacle, these were enough to guide their minds to the powerful and prevailing motives the powerful and prevailing motives which were at hand for the good Catholic

in his combat against the enemies of his his soul. Why was it that during the CHRISTMAS TIME NON CATHOLICS WOULD CROWD INTO THEIR CHURCHES ifestation of the same divine unchangeable love. It was Jesus Christ yesterday and to-day and the same for ever. Born for us, suffering for us, agonized and dying for us, He had commissioned His spouse, the Church, thus to present Him, as it were, to the very eyes of the children whom she trained for His eternal glory. He had read but the other day in the columns of the press that confusion and

and retain affection to smill have those who were deprived of these expressive symbols was much on a par with their charity.

WICKED MEN THREE CENTURIES AGO TORE DOWN THE CRUCIFIX, abolished the crib, expelled the Sacra-

mental presence. And what had resulted? Vagueness, doubtfulness, agnosticism, un-belief; the outward sign was gone and belief; the outward sign was gone can bad carried with it inward and spiritual graces. In the days of faith, here in merry Eogland, the market cross was raised sloft to restify and sanctify the the way in which he had to turn to God. He renewed his former acts of contrition, made at the feet of God's priests; he made his act of earnest desire to receive the Sacrament of Penance, which was impossible to him; in a word, he had a vivid and clear perception of the position of things, of his need at the moment, of the undying HONOURS THAT love which had accompanied his faith by the other virtues of the Christian character. What a marvellous contrast was there between the light on the one side and the darkness on the other; between the supernatural knowledge of the child of God's Church and the utter vagueness and confusion of this world without it. We seemed to see the very pillar of the rev. preacher showed that first be was a light on the other, leading God's north. and the darkness on the other; between rev. preacher showed that first he was a disciple of a definite creed. He knew distinctly his relationship with his Hernitage. disciple of a definite creed. He knew distinctly his relationship with his Heavenly land. If they looked at that rauge of confessionals they saw so many entrances to the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which God's child had the privilege to change his sorting the moderate of the royal wardrobe in which god had the privilege to cha bled around that Father's throne. He bled had the privilege to change in this did garment, and to come forth arrayed did garment, and to come forth arrayed in splendid and kingly attire. The white had been given to him, as to the robe had been given to him, as to the prodigal of old. He had washed his robes and made them white in the blood of the Lamb, and now could he go, with the blessing of his Heavenly Father upon him, and place himself at the royal banquet

Was not this a Heaven upon Earth?
What more could God Himself have done for them during this their brief pilgrim-age to the heavenly Canaan? Could He Himself, the almighty and all-bountiful unseen, he came to enjoy the beatific vision

True Obedience.

And this story of Mr. Vanderbilt who died leaving two hundred million of dollars, might interest our growing boys:—
"Many stories have been told of Mr. to see the crib of the Divine Infant lying there? It was because their own system furnished them with no such help towards realizing the divine mysteries of the Investment of carnation and Nativity of Him whom they acknowledged their Redeemer. All was vague and misty without a tangible was vague and misty without a tangible and vivid representation to those senses which were such powerful ministers for good or evil. To the Catholic, and to modore Vanderbilt turned to William H. the very poorest and simplest, the Church presented, by external symbols, so many embodiments of her creed. The crib led us to the crucifix, as another and fresh man side: 'I wish you would give up that smoking habit, of yours. I'll give you \$10,000 if you will do it.' 'You need not give me any money; your wish is sufficient time of the arms of the sum of the s smoking habit, of yours. I'll give you \$10,000 if you will do it.' 'You need not give me any money; your wish is sufficient,' answered the son; and he threw his cigar overboard, and never smoked again. William H. Vanderbilt by that act showed true obedience. He obeyed a wish; he did not wait for a command."

The Signs of Worms are well-known, but the remedy is not always so well determined. Worm Powders will destroy them.

I have a supreme belief in the good of life as it is given to us on this earth. It is a God-like privilege to be able to think, to love, to work, to console, to see and enjoy the beauties and aisadvantages of his life, the command of the man.

The Signs of Worms are well-known, but the remedy is not always so well determined. Worm Powders will destroy them.

It would be difficult for me to be a fen-atical temperance advocate, although I am a total abstainer. Looking at the human race throughout the world, I could not think that total abstinence from all alco-holic drinks is an essential requisite to real sobriety or true temperance or a corpassions which counterbalance this—to give himself control which enables him to overcome it. The savages drink even to the extent of self-destruction at a single the extent of self-destruction at a single intoxication. Temperance lecturers sometimes assert that alcohol is not a natural product. It is altogether false. Fermentation is as much a work of nature as growth. It may be guided by man's ingenuity, but it can do it of itself, for whenever a sweet fluid is exposed to the six the process of fermentation set in

air the process of fermentation sets in.

There is undoubtedly a certain truth in the affirmation of many that the inhabit-ants of cold climates are more adicted to climates, but this is by no means a general truth. History shows that our ancient ancestors who lived in the warm countries of the East were given to drink—their religion was one af drunkenness. Wine was praised and libations offered to the gods. It existed in a degree unknown to us. The Mohammedan people are probably the most sober of to day, the use of intoxicants being prohibited by the Koran. With for probably the most sober of to day, the use of intoxicants being prohibited by the Koran. With few exceptions, they drink nothing intoxicating. So far as my observation goes in Morocco, Palestine and Asia Minor, the vice of intoxication does not exist. Yet the people there are degraded, superstitions and lacking in all the property of the property o elements of progress. This is enough to show that total abstinence is not the sum

of all virtues.

The most sober people in Europe are the Spanish, whose afflictions we read daily. Yet in our day they are not a progressive people. Brave, They controlled half of Europe and America once, but their energy seems to have spent itself.

But the temperance question is one of

when we take the fact into consideration. Gladstone has said that intemperance has brought more wretchedness, sorrow or ruin upon mankind than war, famine and rain upon mankind than war, famine and pestilence combined. And I am convinced of this. There is no evil to be compared to its dread and fatal power with the vice of drunkenness. Between 80,000 and 90,000 human beings die daily. This is unnoticed, but if 1,500 die in one day in Spain of cholera, everybody talks of it, and people become alarmed thousands of miles away. If fifty or sixty people are killed in a railway accident, the newspapers teem with the news. We the newspapers teem with the news. The new something startling to attract our attention. It is so with intemperance. It is a cancer, an ulcer in many a house that the content of the existence of a church as full of abuses as ever the Romish Church had been and much more servile (259). It -paving the way to ruin of thousands. It works its way silently. If you could gather in one place the drunkards of a city or State and could depict the history of those blighted lives, public opinion would stand aghast. A kind of parts in the sand was by no means favorable to realist the mind subject to all the chances of liberty or thraidom which might arise from political institutions—Gaizot, History of Civilization.

The immediate effect of the Reformation in Eugland was by no means favorable to realist the mind subject to all the chances in the mind subject to all the chances of liberty or thraidom which might arise from political institutions—Gaizot, History of Civilization. opinion would stand aghast. A kind of mortal paralysis would take possession of all. We lose sight of it because it does not come upon us like a pestilence in an hour, but by slow and stealthy advances.

There are, however, very few even of those who hate temperance who do succeed in shutting their eyes to the enormity of the evil. There is no avil which mity of the evil. There is no evil which to me is so repulsive, that reflects men in

is brought about by drunkness. It seems more than any other vice to get control of a man. Of course there are some reformed drunkards, but as a rule they die by the hundred thousands and reform by tens. Its powers are almost as fatal as the force of gravitation that holds us to the ground. of gravitation that holds us to the ground. It weakens the will more than any other vices. The most God like thing is a man in his free will, which places him above other creatures. The tendency of all wrong doing is to weaken the will, and drunkenness has that effect more than anything else.

anything else.

My notion is that men do not love liquor for its pleasant taste, but for the effect it produces; and the direct effect is to deaden consciousness. It makes man for the time forget his labor, his troubles, It makes man for the time forget his labor, his troubles, the cares of life, and therein is the greatest charm of using alcoholic stimulants. But as the habit grows upon many it brings about the lessening of will power and induces intellectual and physical decay. It is unworthy of man to seek this unnatural unconsciousness. It is a coward's refuge

trol. One reason why I advocate total abstinence is because I believe it is the most philanthropic work of the age. In most philanthropic work of the age. In this country drink prevents ninety men nature a pronounced propensity to indulge in stimulants. It belongs to men of all conditions and everywhere. The desire is most intense among savages and barbarians. Civilization tends to diminish it, and not only to do so but to give to man other passions which counterbalance this—to give himself control which enables him to be full of happiness, light and cheer. I believe beer here to be generally adulter. believe beer here to be generally adulter-ated, and I regard adulteration of either food or drink as a crime of hell. Until 1 become convinced that beer is not impure, as generally manufactured, I shall con-tinue to associate it with whiskey. We cannot neglect taking sides on this

question. It is of more importance than any political question. It is associated with all we love and cherish and glorify. I am not a politician, but those who deride men for bringing prohibition into politics know not the spirit and genius of Amer

the cause of the soul, the cause of the eternal God.

THE REFORMATION.

WHAT SOME PROTESTANT WRITERS HAVE

SAID CONCERNING ITS EVIL RESULTS. Among the effects of the Reformation in England during Edward VI.'s reign, Greene notes that, "Divinity ceased to be taught in the universities; students had fallen off in numbers; libraries were scat-tered and burned; and the intellectual

the absorbing questions of to-day, and those considerations are nothing to us

tered and burned; and the intellectual impulse had died away.—Greene's Hist of English People, p. 367.

The most striking effect of the first preaching of the Reformation was that it appealed to the ignorant.—Hallam, Int. to Literature of Europe, vol 1, p. 181.

All that men saw was political and religious chaos, in which ecclesiastical order had perished and in which politics was diving down into the squabbles of a knot of nobles over the spoils of the Caurch and crown.—Greene's Hist. of the English People, p. 37.

In Germany, far from demanding political liberty, the Reformation accepted,

been and much more servile (259). In doubtless left the mind subject to all the

united in a single despot:—Macaulay's Essay on Hampden.

The truth is . . . the religious re-

ceed in shutting their eyes to the enormity of the evil. There is no evil which to me is so repulsive, that reflects men in so unpleasant a way. There are other vices that may be worse—God knows. But to me the most pitiful wreck of a man of human thought; at the very moment it was demanding these rights for itself it was violating them towards others. On the other hand it was unable to estimate rights of authority in the matters of reaon .- Guizot, Hist. of Civilization, pp. It is evident, moreover

the Reformers just as much as the Papists (?) held it a right to inflict coercion, physical pains and death upon those who denied what they regarded as the essential faith; it was a century and a half before Protestants learned definitely that they had no right to inflict death, imprison. ment, stripes or fines upon heretics. . . Calvin burned Servetus for heresy, the mild Melancthon approved the act;

JAN. 30, 1886

A kiss when I wake in the m
A kiss when I go to bed,
A kiss when I burn my finge
A kiss when I bump my he

A kiss when I play with my A kiss when I pull her hai the covered me over with kind The day I fell down stair.

A kiss when I give her troub A kiss when I give her joy There's nothing like mother To her own little baby boy

THE VERY REV. DR V. G.

Char'o tetown, P. E. I., One of our oldest and priests, the Very Revere Donald, Doctor of Divin General, fondly and fami Father Dan," has passed demise the Catholic Churtime Provinces has lest on only divine and Divine Provinces has lest on only divine Provin arly divines, and Prince mourns one of her hi most patriotic sons. Son informed our readers of h which terminated in de

which terminated in the evening last.

The reverend gentlem Maple Hill, in St. And the 19th of February, 1 23rd of the same month by the Venerable and Bishop McEachern. H McDonald, was a native of land, and his mother, Cat ray, of this Island. Both family were among the

Daniel McDonald w years ere he began hi sacred ministry. In 18 Andrew's College, and, af Andrew's College, and, af years, he repaired to spent seven years in the Philosophy, History, Carlonger, At the co course he passed a very sation, receiving the depoininty. In 1848 he sure and Minor Orde February, 1851, he was Sub Diaconate, to the 4th of the same month the 5th he was solemnly His Grace the Archbi Vicegerent of Cardina Vicegerent of Cardina Basilica of St. John Late The Propaganda Col of those renowned justs of the Society of Jesu

ing and associating wi men. Within its class Newman, Aubrey St. J shall, the famous Oxfor some time in a sort after their reception in among his classmates Cardinal Moran, Arch Australia, the Archbis Archbishop of Celicia the Armenians, Bish O'Connor, and many Churchmen. In the such celebrated teache tured society of his that renowned seat (McDonald gained that and developed that I refinement of taste wh

Donald's attendance, ar

him. In 1857 he returned afterwards was assigned at Rustico. There he year, when he was at toral charge of the mis East Point, which the garet's and Souris. that mis-ion for nine time he built the Chur now in charge of his ory McDonald. In was named senior pri Cathedral, and Vicar cese. For seventeen this city, endearing gaining the friendshi creeds in the comm were most onerous, a unassisted, but he wa kindly word, to atte calls on his time. In 1374 he visited

buted a series of inter Herald of that date, count of his tour. In 1878 he remov College, where he t In 1881 he resum

and was associated w Charles McDonald, i of Georgetown, Card In 1884 Father Ch Rector of St. Dunste McDonald was left two former missio tinued to do active some weeks ago by which he succumbed As a scholar, exten literature and partic sacred and profane h was widely known. speaker, and distin many occasions in t lecture platform. I always spoke exter with varied subject manner without eve

The bare announced "Father Dan" was crowded house. Kind, sympathe nature, with fine of and a well stored m most entertaining of host of friends ar denominations, wh

memory.

It is difficult to s work of a missiona duties of the pa preaching of the patient toil in the forting of the dyin ing rites, the so ladened, the daily raments, are not s tory. The priest of The fruits of his l