sed with the fice—the s mite. They neir abundance It is well to of the Church essing as other laims are to be e ample mean om the slende God should red Creditor-

ch dues were omely honesty. from too much dirror.

Fod. ns and all sorts ttle use unless ht. Away beruggle lie which is the s us by, and year and the of all action the thought of happy, because es us to be sucs have a mean-The motive

The motive to please Him, as fitted for us grand purpose ed us.—Rev. F.

NAME? self Edwin D.

Y., in a letter and endorsed the of Dec. 14, a criticism of y on the pro-by the Protest-The new name erican Catholic States." Mr States." Mr. is is not really but we believe world will think xtreme change, uzzled to find a hat from "Pro-

American Cath-that 'there is irch.' But the hurch is not the our Lord Jesus what the Presby their claim just ssertion is a venue if there could about it. But, he very question Mr. Weed ac-tholic Church is a head. If the rganized bodyeasonable doubt head—not an in-

ead. lies acknowledge of Our Lord by insist that as in the world is a nust necessarily d centre of unity t visible head. of the true Cath-munion with the and impossible. note of the true saw that and prome indicated the Peter-a rockwill build My To him He gave s, the symbol of im He commisep and lambs of He prayed that ail, and when he is to confirm his it the office that the Pope — suc-r in the See es to-day. As d final court ions of faith and

Our Lord guaranhe Church needs is impossible for the great mission ablished in the a head, unity of a head, unity of is absolutely im-this is lacking in so long will it be y attempt, by herwise, to make at it is Catholic id in effect dis-Review. Lead.

ly where ever He should have tion of mind to perfection; but tak in faith that re we are going, od—it is this that

d faithful enough entirely to God,

onger and spoils Abandom your-an to God, until d He will never e Lord.

to wear now " in the Lord Jesus,"
ed at the last day than to be full of to be served and rld, and at that

His piercing eye l all men see our ning. ays, and be lowly

our own eyes and t you may become

A NEW BIBLE.

The publication in Chicago of a new version of the Bible into nineteenth century parlance has shocked the senticentury pariance has snocked the senti-ments of Protestants who revere the Book as the sole rule of faith and life. Their objection to the new version is that its modern familiar phraseology is not in accord with the sacredness of the subjects recorded in the Bible.

There is doubtless good ground for the objection, but it loses somewhat its force when coming from those who have heretofore been such zealous advocates of translations of the Scriptures into vulgar tongues or familiar languages of

The objection is as valid against the first translation into English as it is to the last. The King James' Bible—the Protestant standard—was put into what was at that time the modern familiar phraseology of the people. That phraseology or dict on which seems to present peoples dignified and venerable did not seem so to the people of that It was to them what modern familiar parlance is to us of this generation—the every day language of the hence the language of the Chicago version which seems flippant now, may appear as dignified and quaint as the lanuage of the King James Bible appears

guage of the King James Bible appears to us of the present day.

The able and scholarly Christian Ad-vocate (Methodist Episcopal), in its protest against the new version says what may seem strange to Protestant

"The Bible is not a book to be put in the language of the common people and to be so presented as the word of God. It is a unique book in origin, purpose and spirit and should be as unique in diction. It should be interpreted into the language of the people so that they may understand it, but if it is to be rewritten to conform to the ever-changing language of the people for many it must needs be filled with which is more nearly than any

versions, which clearly tend to destroy the reverence which the people should have for the word of God."

Here the Advocate takes the position of Catholies in the time of the Reforma-tion who condemned the vulgarization of the word of God by incorrect and of the word of God by incorrect and irreverent translations made by irre-sponsible and incompetent men. The Catholic objectors, however, had refer-ence rather to incorrectness and to heretical errors than to the common languages into which the Bible was translated. The first involved a principle; the latter a sentiment. After all it sounds strange that, in the words of the Advocate, "The Bible is not a book to put into the language of the common people, and to be so presented as the word of God," and that "It should be interpreted into the lan-guage of the people so that they may understand it." Does not this throw private judgment overboard?—N. Y. Freeman's Journal.

## Manly Catholici m.

J. K. Huysman, the distinguished author, has the following to say of the Catholics of Holland:

The Catholics are everywhere in the minority, which doubtless accounts for the fact that they are marching on with the fact that they are marching on with serried ranks, forming a model company of grave Christians. A Catholic who does not live up to his religion is an exception here. To me there seems to be nothing like having been persedure.

The Most Important Kind of Knowl-edge. cuted for one's faith to render it dear to one; for if it be true that Calvinism has decimated the fold of Christ, it has also wonderfully strengthened those that have resisted. Dutch Catholicism, such as I have seen it here, has nothing effeminate about it; it is a simple, manly [Catholicism.]?

Catholicism. cuted for one's faith to render it

Spain is one of the most conservative countries in the world, and its people, especially the peasants, change very little in manners and customs, even in the course of centuries, says the Irish Weekly. They are probably much the Isabella. The fact is regarded from a different point of view by different people. With some—the most culpeople. With some—the most cul-tured, it constitutes the chief charm of Spain and Spanish travel; with others it is a subject for hostile criticism and animadversion. It really is very amus-ing to listen to the various opinious set forth by teurists at hotel tables.

Those who live in the busy world of industrial competition, and gauge what they call civilization entirely by facilities for money-making loudly lament Spain's unprogressiveness. They re-gard the whole world from this point of

utility; beauty and art they despise.

These devotees of what Count Tolstoi calls "a sordid and soulless commercialism," would fain see grimy factory cans a sortin and souriess commerciatism," would fain see grimy factory chimneys belching forth volumes of black smoke to obscure the incomparable blue of the Spanish skies; and shapeless heaps of slag and refuse where shapeless heaps of stag and relate where now the rushing rivers flow between flowery banks bright with the rosy glow of luxuriant oleanders. This talk about the "indolence" of the people who are so "behind the age" that they actually prefer a life of simple independence, lived according to their own ideals, to toiling and moiling from mornown ing till night in order to heap up dol-lars—for other people to gather prob-

oly—is amusing. Yet another class of travellers appears to regard Spain solely as the land of the "bloody Inquisition," of "lazy" monks and friars, and of a "benighted" people given over to ignorance and sup-erstition, whose sole idea of religion consists, as an Anglican Bishop said recently of "Mariolatry and water wor-

On the other hand, to persons of taste and culture, to the artist, and to the lover of all that is beautiful and venerable in art and nature, Spain is a land of inexhaustible delights, a rival of loveliness. It is, too, a land of rest and

lotus eating, far from the hurry and turmoil of the world's crowded marts; turmoil of the world's crowded marts; of any dreams that call back again the ages of chivalry and romance—more the ages of faith. Everything speaks to you of the past, from the names of the ancient streets to the classic forms of the Moorish water jars which the women poise on their heads. In Spain it is a joy only to exist. To sit beneath the shedge of the olives and pomegranthe shades of the olives and pomegran-ates in the old world gardens; to breathe the warm air fragrant with the mingled seent of orange and myrtle, and of the roses that trail over every wall and hedge; and to listen to the song of the nightingales, and the drip of the water in the marble fountains is a delightful

privilege. And Spain is as conservative in her And Spain is as conservation religion as she is in all else. An Ethiopian could as soon change his skin, or a leopard his spots, as a Spaniard cease

to be a Catholic. In Spain, as in all Catholic countries. it is looked upon as a matter of course to hear Mass every day, and many perto near Mass every day, and many per-sons who have leisure hear several Masses. The church belis begin to riung with the earliest blush of dawn, to the great annoyance of the English tourists at the fashionable hotels, who make loud complaint about the way their rest is disturbed, and wonder that the Government does not legislate to "stop the nuisance" and curtail the number of "saints' days," as Anglicans invariably call all festivals of the Church, from the Circumcision to the Ascension. The earlier the Masses are, the larger is the attendance at them, for then the working-classes and the very poor find their opportunity to be

The muleteer leaves his gaily-bedizened mules outside and goes in to say his prayers, and the peasant woman, coming from the country to market, sets down her basket of vegetables and fruit on the marble floor and kneels beside him. Round every altar in the vast and shadowy Cathedral is gathered a slang, which is more nearly than any other the language of vast numbers.
"We deplore the multiplication of new little group of devout adorers—young men and maidens; old men and children; the matronly dona with her deplored to the matronly dona with her size of slender daughters in their graceful mantillas; the old caballero wrapped in his long Spanish cloak, and reminding one of Don Quixote; and the beggar in his rags; little children, too, who wander hand-in-hand, alone, but quite at home in their Father's house. When the Mass is over the groups melt away like shadows, and their places are filled by others as the next Mass commences. by others as the next Mass commences. Where in England will you witness anything like this? Yet I have heard complacent English Catholics say: "Oh, we see the best Catholicity here." Do

Then, too, with what solemnity and devotion are the great festivals of the Church celebrated! In what a strik-Church celebrated! In what a striking and realistic manner are they each brought home to the popular understanding! Take, for example, as a summer feast, the Ascension, with its imposing crowds of communicants and its magnificent music. In the athedral at Granada we had no less than three High Masses, the last being at the popular at which hour, according to transcent as the second and the second as the noon, at which hour, according to tra-dition, Our Lord ascended to heaven. Pentecost, too, with its "sound of a mighty wind coming," which rever-berates through the vast cathedral till the very pillars seem to tremble, and s celebrated in a most impressive man

catholicism."

CATHOLIC SPAIN.

A Lovely Land where Beligion. Culture and Art Flourish.

City Land where Beligion and Art Flourish. imparting to him all the knowledge to be found in an encyclopedia, and yet, if his character is not up to the right standard, "he is no better than a elev-er devil." Devils have knowledge. They know far more than we do. Therefore, education must consist in same now as they were in the time of the Moors, or at least of Ferdinand and Isabella. The fact is regarded from a struction, but must consider the formation of heart and character in accordance with the principles revealed by God. If the State began the education of children at about five years of age and continued it until they were fourteen or fifteen, the parent might say he could not allow his child to be given either to the State or any person or persons simply to receive for several years nothing but a secular education. It must have religious instruction, and the parent must see that it gets it.— American Herald.

# Intellectualism.

Intellectualism is the craze of the age, but intellect is only one of the powers of man. Greater than intellect, more essential to a true development of manhood, is the heart, from which, as Vauvenargues says, "all great thoughts come." Knowledge alone cannot save manhood which craves for love, and seeks for more heart development. The

As the regular meeting of Branch A.
As the regular meeting of Branch No. 4.
London, held on Jan. 2, 1992, the following
officers were installed: President, T. J.
O Mesara; its Vice-Pres. Rev. D. J. Egan; 2nd
Vice Pres. Geo. P. Burns; Rec. Sec., P. F.
Boyle; Asst. Sec., J. P. Murray; Fin. Sec., M.
O'Meara; Tress., J. W. Pocock; Guard, John
Curtin; Marshal, W. Ostello; Trustees, M.
O'Meara, M. Curry, E. J. Orendorf, Garret
Barry and W. P. Regan. Resolution of Condolence.

At the last regular meeting of Branch No. 4, London, held on Jan. 23, an appropriate resolu-tion of condolence was adopted and presented to Mr F. D. Taschereau on the death of his

CLEARING THE WAY. By Rev Xavier

ACATHOLIC CESEMONIES AND EX.
PLANATIONS OF THE ECCLESIASTICAL YEAR. BY Abbe Dursan
CATHOLIC CHURCH FROM WITHIN
CATHOLIC CHURCH FROM WITHIN
CATHOLIC YOUTH, INSTRUCTIONS
AND PRAYERS
CHILDREN OF THE GOLDEN SHEAF,
THE BY ELENOR CHURCH FROM
CARDINAL FACTS OF CANADIAN
HISTORY P. James P TAVIOT.
CHRISTIAN FATHER, THE BY Rev
LA Lambert
CHRISTIAN MOTHER THE BC Rev

CHRISTIAN MOTHER THE BC REV L A Lambert CHRIS CIAN MOTHER THE By Rev L A Lambert CHRIS IAN MOTHER, THE, By Rev W Crange CATHOLIC CEREMONIES. By Abbe

DITATE OF LOW MASS.

50
CEREMONIES OF LOW MASS.

50
CEREMONIES OF HIGH MASS.

60
COBBETTS REFORMATION. Revised by Very Rev Francis Gasquet, D D, O S P
DAILY THOUGHTS FOR PRIESTS. By V. rv Rev J Hog an. S S, D D
DIVINE OFFICE, THE. By St Alph de L gueri L guori
EVIDENCES OF RELIGION. By Louis
Joyrin S J
ENGLISH CARMELITE, AN. By Father
Thomas Hunter, S J
FATHER RYANS POEMS
FATHER RYANS POEMS
FATHER RIGHATIUS INAMERICA. By
FATHER RIGHATIUS INAMERICA. By
FATHER GIGHATIUS INAMERICA. By
FATH OF OUR FATHERS. By Cardin
al Gibbons (Paper).
FAITH OF OUR FATHERS. By Cardin
dial Gibbons (Cloth).
FATHER DAMENS LECTURES.
FAITH OF OUR FATHERS. By Pierce
H-milton
GLORIES OF MARY, THE, By Shalph

125
OLD HOUSE BY THE BOYNE, THE.
By Mrs. J, sadlier.
100
CHAMATKA. By R M Ballantyne.
60
OLD IRE BY Lawren Gray.
75
POEMS By T D McGee.
100
POEMS BY T D McGee.
1125
POEMARY. OR LIFE AND DEATH.
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POSEMARY. OR LIFE AND DEATH.
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POME AND THE PL | FAITH OF OUR FATHERS By Carding and the property of the first of the property of the propert manhood which craves for now, as seeks for more heart development. The Graceo-Roman classicism failed to touch the depths of human needs. Brotherhood, equality, liberty, sprang from the love which was made known to the world in Christ, Who taught the world true religion.—Right Rev. Bishop Conaty.

C. M. B. A.

Installation of Officers of Branch 4.

At the regular meeting of Branch No. 4, London, beld on Jan. 2, 1992, the following officers were installed: President, T. J. O'Meara; its' Vice-Pres. Rev. D. J. Exan; 2nd Vice-Pres. Rev. D.

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IN THE TURKISH CAMP, By Mary
Richards Gray
IN THE TRACK OF THE TROOPS. By
NIGHTLY HALL AND OTHER
TALES. By E King
LOUISA KIRKBRIDE. By Rev A J
LUDLD, A Historical Drama, by A Gugenb-rger, S J
LUDLD, A Historical Drama, by A Gugenb-rger, S J
LUDLD, A Historical Drama, by A Gugenb-rger, S J
LUDLD, A Historical Drama, by A Gugenb-rger, S J
LUKE DELMAGE. By Father Sheehan 1
LEGENDS OF ST, JOSEPH. By Mrs J
Saddier
LINKED LIVES. By Lady Gertrude
Douglas
MARIAN ELWOOD. OR HOW GIRLS
LIVE. By Stran M. Brownson.
LIVE. By Stran M. Brownson.
SMARIAN ELWOOD. OR HOW GIRLS
LIVE. By Stran M. Brownson.
MARIAN ELWOOD. OR HOW GIRLS
MYNEW CURATE By Rev P A Sheehan
MARIAN ELWOOD. OR HOW GIRLS
MYNEW CURATE By Rev P A Sheehan
MARIAN ELWOOD. OR HOW GIRLS
MARIE
MONONIA. By Justin McCarthy.
MARGARET ROPER. By Acnes Stow
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MONONIA. By Justin McCarthy.

MARGARET ROPER. By Acnes Stow
MA

# REGINA NOTES.

C. O. F.

St Joseph Court, 370

The gathering of the members of 370, and of other courts of the city to witness the installation of cilibers, was one of the largest in the history of the court and indicative of the interest being taken in the Catholic Order of Foresters in Toronto.

The event of the evening was the ovation bendered the Chief Ranger, Bro. L. V. McBrady, as he was escorted to the chair by Bros. J. W. Mogan and P. Langley, who acted as assistants to the installing officer Bro. J. Neander

The is augural address of the Chief Ranger was unusually interesting and was very attentively listened to In the course of his remarks he pointed to the necessity of the members attending the meetings regularly, thereby showing a keenness in El. Joseph Court had now reached, both numerically and financially, a very prominent position amongst the Courts of the Order in Caunda, and he sincerely hoped they would give him their earnest support in trying to take upon them to be punctual and the meetings would be concluded interestingent, which would induce all to attem for the choor conferred upon him and assured them that no man in the Order would he can be considered to the mean and a surface the control of the Order in Caunda, and he sincerely hoped them for the choor conferred upon him and assured them that no man in the Order would be more willing to advance their interest, fraternally and otherwise, than L. V. McBrady (Loud applause)

A very pleasing feature of the evening was the presentation by the good of the order committee, on the behalf of the court of a handsome amethyst ring, to the retiring Chief Ranger, Bro. Jos. Gibbon. Bro. J. W. Mogan, in making the presentation assured the work he had done during the year; they felt that their success was due largely to the business-like manner in which he had conducted the work he had done during the year; they felt that their success was due largely to the business-like manner in which he had conducted the work he had done during the year; they felt that their su

The best teacher of duties that still lie dim to us is the practice of those we see and have at hand.

Beeswax Candles for Candlemas Day for sale at the Catholic Record.