

JAN. 2, 1896

Content.

BY ELEANOR O. DONNELLY.

"Never but once" the Persian poet said...

"Lo! ere the murmur'd upon my tongue, I saw a shadow in my path—a young man..."

"Kind Heaven! I prayed, (whilst on my naked toes I leaped about, all blood and spirits rose)..."

THE CHRISTIAN BROTHERS.

We are very happy to reproduce from Education, an international bimonthly magazine published in Boston, some striking testimony to the success of the Christian Brothers as educators.

In 1683 he established a seminary for young teachers at Bethel, and another at Paris two years later. He opened a boarding-school at St. Yon, for the education of the sons of the gentry, and, under his comprehensive direction, it became, in reality, a polytechnic school, embracing in its curriculum "history, physical geography, literature, rhetoric, the sciences of accounts, geometry, architecture, natural history and integral calculus, and cosmography."

"Under La Salle's direction the 'School of Discipline' was opened at Rouen, for the reformation of young men of the higher classes. 'Thus it is evident,' says M. Rendu, 'that the illustrious founder of the Christian schools was the pioneer of popular Christian education, not only in France, but in Europe.' With one master-stroke he founded seminaries for country teachers, normal institutes for city masters, boarding-schools wherein commerce, finance, military engineering, architecture, and mathematics were taught."

The educational exhibit of the Christian Brothers at New Orleans was so extensive that any detailed account of it, within the limits of this report, is impossible. A month of study and an entire volume could hardly do justice to it. It contained specimens from two normal schools, four colleges, twelve academies, thirty-seven parochial schools, two industrial and training schools, and two orphanages.

Among the thirty-seven parochial schools represented may be mentioned with distinction, on account of the quality as well as the quantity of work exhibited, the Cathedral School, New York City; St. James' School, Brooklyn, N. Y.; St. Peter's School, Philadelphia; Cathedral School, St. Paul, Minn.; St. Peter's School, Baltimore; the Cathedral School, Philadelphia.

The New York Catholic Protectorate at Westchester, N. Y., sent a wonderful collection from its factories and shops, as well as from its schools in the male department; shoes, clothing, books, chairs, stockings, besides maps, drawing, and class-work, in the female department, plain and fancy sewing, lace-work, embroidery, and gloves. The brief examination of this vast exhibit, which alone was possible to the writer, suggested the following thoughts:

1. Its completeness. Nothing was left out that was at all capable of being presented to the eye: copy-books, note-books, manuscript, lesson-books, exercise books, summaries of lectures, maps, charts, examination paper, frechand pencil drawings, mechanical drawings, architectural drawings, models in water colors, plain sewing, fancy needle work, embroidery, apparatus for teaching, mathematical models, anatomical models; all were there.

2. Its systematic arrangement. It was easy to trace the progress of a pupil from the elementary to the highest grade in every subject, and to observe, not only the results, but, to some extent, the means by which the results were obtained. A study of the work, in the order in which it was presented, was a study of the system under which it was executed.

3. Its excellence. One cannot speak of comparative excellence without knowing more than can easily be ascertained of the exact circumstances under which the work was done. Not merely the age and the grade of the pupil must be taken into account, but the character and extent of previous preparations, the amount of assistance and direction given, the time occupied in the work, the amount of revision and correction, and other factors well known to practical educators.

rich, and when famine arose in the land the poor Eltheb begged to distract the rich Abba. La Salle sold all that he had, and he had great possessions, and gave it to the poor; and with his 'treasure in heaven,' he said to his companions, 'Henceforth our reliance is on Providence.' In a few years he had built schools in the dioceses of Rheims, Paris, Rouen, Avignon, Chartres, Laon, Troyes, St. Omer, Boulogne, Alais, Grenoble, Meude, Marseille, Langre, Uzes, and Autien.

"La Salle seems to have anticipated many educational ideas, which are popularly regarded as the product of modern thought. Exact gradations, simultaneous recitations, object lessons, polytechnic schools, industrial schools, reformatory schools, all had a place in his inventive and capacious mind; and all were realized by his constructive genius. Unlike some school reformers of the present day, he did not limit himself to destructive criticism. His mission was to build, and he laid his foundation so deep and broad and firm that, after many storms and sieges, after some alterations and additions, it still stands noble, commanding, and symmetrical structure."

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the general and uniform trade-winds blowing over in the same direction. 3. The system admits of adaptation to the special wants of individual pupils. This is one of the causes of the success of the Jesuit schools of the preceding century. The individual was not neglected for the mass. Wherever special talent was discovered, it was fostered, encouraged, developed; where special weaknesses were found to exist, the proper remedies were applied. The purpose was not to turn out a large number of cots from the mint, under precisely the same inscription and ornamentation, but rather to study the nature of each separate piece of metal and to subject it to such pressure and leave upon it such an impress as would best suit its character.

4. The Brothers are devoted exclusively to the work of education as the sole business of their lives. This absolute consecration to a single aim, which, in other spheres, sometimes degenerates into fanaticism, seems with them to produce only an enthusiasm which at once increases and lightens their labors, giving the power to work while it stimulates to action.

5. The Brothers are alive to every change in the popular phase of education. While they hold on to nothing merely because it has the sanction of antiquity, they are ready to try every novelty, and to adopt it if it stands the test of experience. La Salle himself could not have been at the same time more conservative, more observant, and more originaive than his successors.

6. Whether the connection of the "Christian Brothers" with the church is a favoring or a disturbing element, this is not the place to inquire; but investigators must always take this factor into account. The school is taking a more important place in the machinery of the church than it has occupied in it for several centuries past. The result will be watched with interest.

It is indeed gratifying to note such acknowledgments of the success and merit of the Christian Brothers as educators. It is pleasing to see that even non-Catholics gladly and fully recognize their eminent qualities in this wide field of beneficence. Let us Catholics do likewise and we can reasonably look forward to a growth of solid and enlightened Catholicity in the near future. The Brothers do not, as some foolishly imagine, stand in the way of our Catholic lay teachers. The latter are doing a great work in their own sphere, but there are fields of labor in the vast domains of education that such bodies as the Christian Brothers alone can cultivate. These fields, and these fields only have they a desire and ambition to occupy. May God bless, enlarge and fructify their labors.

"THE CHURCH OF IRELAND."

INTOLERANT BIGOTRY OF THE PROTESTANT EPISCOPALIANS. At a time when the alleged "loyalists" are raising the No-Popery cry to rouse the bigotry of the North, it is gratifying to note how entirely the sectarian question is lost sight of in popular constituencies.

Thus Dr. Tanner, a Protestant, has been unanimously chosen by the great Catholic county of Cork, and Mr. Douglas Paine, a Protestant, by the equally Catholic county of Waterford. For one of the Limerick seats Mr. William Abraham, a Protestant, is pretty sure of nomination, and the leader of the movement, the member of the City of Cork, will hardly be rejected by the newly-franchised masses on account of his religion! Contrast the complete effacement of sectarian animosities in the South with the ferocious appeals to Protestant bigotry by the loyalist candidates of Ulster. The staple trick for rousing the electorate employed by men like Major Sanderson and Mr. William Johnston is a reminder of their aggressive Protestantism, which appears to us to be utterly meaningless unless they want to re-encant the Pentecost. We would not pay for a bowl of soup or subscribe for a ship of bell to convert all the Rossmores or De Cobains in Ireland. These gentlemen prize themselves at quite too high a rate if they imagine the Catholics are in a constant state of perturbation about them. We cannot remember our pages with specimens of the electoral strategy of the Ulster deadbeats. But from beginning to end they savor of nothing save uncharitableness and the basest appeals to sectarian passion.

We are glad to observe that, so far, the Presbyterians and Dissenters of the North, who from the vast majority of the Protestants of Ulster, have left the display of this suspicious religious favor almost entirely to the champions of the "Church of Ireland." Presbyterians and Dissenters will not fail to recollect how they have been treated by the Ascendancy-men in the past, nor have they let pass unnoticed how at this moment its members—forming as they do an insignificant minority of the population—arrogantly claim as their own the indubitably prestigious title of the "Church of Ireland." When non-ascendancy Protestants are warned of the problematic dangers of Popery, they can refer, not to the realms of speculation, but to past history and present experience for proofs that those who ask them to join against the unoffending Catholics were, and are, themselves the grossest sinners against toleration and equality. It is the old story of the wolf and the lamb. Was there, for instance, ever a suppler piece of needless insolence towards even their non-Catholic fellow countrymen than this demand to be recognized as the "Church of Ireland?" by a sect which does not comprise an eighth of our inhabitants, and which is barely more numerous than the Presbyterian body? The trick of getting the Tory Government to secure the opinion of its two lay officers on the point, when both these gentlemen are "Church" men and Tories, and when neither dare, for political reasons, give it under his hand that the coveted title does not belong to the Dissenters, is in keeping with the general attitude of this week and long suffering body. The law laid down by Messrs. Home and Monroe is, no doubt, good enough for the readers of the Express, but it is, to say the

least, curious that when Mr. Nash, a Catholic, and Mr. Walker, a Presbyterian, were Attorney and Solicitor Generals, the view of the Government, as announced to Parliament, was that the Dissenters should be known as "Protestant Episcopalians." That lawyers of such eminence as the present law officers should deliberately ignore the fact that in the Royal Charter constituting the Dissenters' Governing Body the title, "Church of Ireland," was struck out of the draft when submitted to the Government, is hardly creditable to the—shall we say research—of these great authorities. The next time Presbyterians or Dissenters in Ulster hear some pious Ascendancy candidate belaboring the Papishes in order to catch their votes, we ask them to remember this incident about "the Church of Ireland."—United Ireland.

CATHOLICITY IN VERMONT.

Items of Church News from the Diocese of Burlington.

To the Editor of the Catholic Record: It may be of interest to your readers to learn something, occasionally, about the growth of Catholicity in the Green Mountain State, notwithstanding the distance that separates it from your locality, as there are many persons living in Canada who like to read Catholic news, even though it be from the States. The diocese of Burlington, which embraces the entire state of Vermont, was created by the late Pope Pius IX. in 1853, more than thirty years ago, and the same time were those of Brooklyn, N. Y., and Newark, N. J. Their three bishops, the Right Rev. Louis De Goebriand, D. D., of Burlington; Right Rev. John Loughlin, D. D., of Brooklyn; and Most Rev. James Roosevelt Bayley, D. D., of Newark, afterward the Most Rev. Archbishop of Baltimore, now deceased; were consecrated together in the old St. Patrick's cathedral, corner of Mott and Prince streets, in New York city, on the 30th of October, 1853. At that time Catholicity was almost unknown in the state of Vermont being confined principally to Burlington and St. Albans on the shore of Lake Champlain.

On the 30th of October, 1855, however, Bishop De Goebriand celebrated the thirty-second anniversary of his elevation to the Episcopacy, and had the pleasure of being congratulated by a large number of his own priests who now have parishes, with large congregations located in various parts of the State. On that occasion he commemorated the event by celebrating a Pontifical High Mass himself in the Cathedral of the Immaculate Conception, in Burlington, during which he was assisted by the Rev. Father Kerleidon as dean of the Mass. Rev. Father Barret as sub-deacon of the Mass, Rev. Fathers Cloarec and Coutheul as deacons of honor and the Very Rev. Thomas Lynch, V. G., as Master of Ceremonies. The music for the occasion was furnished by a select choir of students from St. Joseph's College in Burlington, and was of the Gregorian or plain chant style. A large congregation was present in the cathedral and besides the two officiating clergymen there were the visiting priests and a large number of altar boys present in the sanctuary, which, with the solemn Pontifical ceremonies, made the occasion a very grand and interesting one.

THE GROWTH OF CATHOLICITY AT WINOOSKI FALLS.

About two miles from the business portion of the city of Burlington in a northerly direction and connected with it by a horse railroad that was but recently opened (and which, by the way, is the first that was ever built in the State of Vermont) is its principal suburb, the thriving village of Winooski Falls, so called from the cataract on the Winooski River where it is located. It contains a number of large woolen and cotton mills, that employ a great number of hands and to which it is principally indebted for its prosperity. The Burlington Central Vermont and the Burlington Green Mountain railroads both pass through the place, and there is an air of thrift and activity pervading the village on week-days. Only a few years ago, however, there was no Catholic church in Winooski, and the people of the place were obliged to go to Burlington in order to assist at mass. Now there are two Catholic churches in the village, with large congregations, the Church of St. Francis Xavier, and St. Stephen's Church. The latter was the first to be built, and has two lofty spires that form conspicuous objects from the country around. At the former church a chime of three fine bells were recently procured, and on Sunday, November 22nd, they were solemnly blessed or christened by the Right Rev. Bishop De Goebriand of Burlington. The ceremonies began at two o'clock in the afternoon, and were witnessed by a very large congregation, the church being filled to its utmost capacity long before the appointed hour. The Bishop was assisted by the Rev. Fathers O'Sullivan and Lynch, of St. Joseph's College in Burlington, and a sermon, appropriate to the occasion, was delivered in French by the Rev. Father D. J. O'Sullivan. When the time came for naming the bells the largest one was christened St. John, the second in size St. Francis Xavier, and the third St. Mary. At the close of the ceremonies the bells were rung. They are of a rich, melodious tone, and can be heard through the country for a considerable distance away.

CATHOLIC IMPROVEMENTS IN BURLINGTON.

Just west of the Cathedral, and fronting on Cherry street, in Burlington, a handsome new Episcopal residence has been in process of erection during the past summer season, for Bishop De Goebriand and his peaceable of his church there. The building has remained in an unfinished condition for a number of years past, owing to the lack of funds with which to complete it, but on Sunday, November 29th, the day after Father Caisay sailed for Europe, his parishioners held a meeting to talk the matter over and see if something could not be done to finish the work, which has been at a stand still so long. A good deal of interest was manifested in the matter by those who were present, and quite a large sum of money was pledged on the spot, the indications now are that something will be done in the spring, when it is hoped that work will be resumed on the new church edifice and

object that a person sees in approaching the city, either from Lake Champlain, on the west, or from the top of the hill, on the east. It is a great ornament to Burlington.

Another improvement in Burlington is the opening of a night school in St. Mary's Hall, opposite the cathedral, for the benefit of young men and boys who may desire to attend. The classes are conducted by Professor J. H. Fitzsimmons, of St. Joseph's college there, and the school is a great convenience to those who are obliged to work during the day time, a large number of this class of persons having already availed themselves of its privileges.

FATHER MICHAUD TRANSFERRED TO BURLINGTON.

Bishop De Goebriand has transferred the Rev. Father John Michaud, formerly of the Cathedral of the Immaculate Conception in Burlington, and of St. Stephen's church at Winooski Fall, to Bennington, a town located in the extreme south-western part of Vermont, and appointed him pastor of the Church of St. Francis of Sales in that place.

THE NEW CHURCH OF ST. CHARLES BORROMEO, AT BELLOW FALLS.

During the past year a handsome new church, dedicated to the honor of St. Borromeo, has been erected at Bellow Falls, a village located on the Connecticut River, in the south-easterly part of Vermont, and a few weeks ago it was visited by the Right Rev. Bishop De Goebriand, of Burlington, who expressed great pleasure at the early completion of the work, he having laid the corner-stone of the new edifice not long since. On Tuesday evening, November 3rd, he held special services there, and delivered an eloquent discourse before an immense congregation. The next day (Wednesday, November 4th) was the feast of St. Charles Borromeo, the patronal feast of the church, and High Mass was celebrated at ten o'clock a. m., after which the bishop blessed the children and gave to each of them a small medal. Each child also gave to the Bishop a small donation which is to go toward the support of the foreign mission, called the "Holy Infancy," in Eastern countries where the dreadful custom prevails of destroying little children. There are men filled with the spirit of God, the bishop said, who go among these heathens and strive to prevent this terrible destruction. They have established the order, called the "Holy Infancy," and purchase the children from their would-be murderers. The children are variously placed in christian homes, where they are brought up in the Catholic faith, and last year over half a million of these innocent little ones were thus saved from destruction and death.

"STALWARTS AMONG THE STALWARTS."

The Catholics of Burlington will be likely to miss, for a few months at least, their old friend and benefactor, Mrs. Maria D. Tucker, widow of the late Colonel N. A. Tucker, she having rented her residence on Pearl Street there to Dr. W. B. Gibson until next spring, and taken her departure from New York City and vicinity where she intends to spend the winter with her friends. Mrs. Tucker and her husband became Catholics nearly forty years ago, having previous to that time belonged to the Protestant Episcopal Church—and since their happy conversion to the one true faith they have been to their adopted religion what politicians would call "stalwarts among stalwarts," ever ready to acknowledge our Lord Jesus Christ unflinchingly, under all circumstances, before His enemies, to such an extent that upon Colonel Tucker's tombstone the following words of our Blessed Saviour have been inscribed, taken from Matthew 5, 32:—"Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven." Colonel Tucker (or Captain Tucker, as he had long before been very familiarly known) was a Paymaster of Volunteers in the United States army during the late civil war, and died in Burlington (where his remains lie buried near those of his brother-in-law, the late Rev. Father Wm. Henry Hoyt, of St. Anne's church, in East Twelfth street, New York city) on the 25th of February, 1873. Father Hoyt died December 11th, 1883, almost eleven years later; having, it will be remembered, been stricken with apoplexy just after the communion while singing high mass in St. Anne's Church on the feast of the Immaculate Conception, December 8th, 1883, and died without having recovered consciousness between the time that he fell at the altar and the moment of his happy death three days afterward. Requiescat in pace.

FATHER CAISAY, OF ST. ALBANS, GOING TO THE HOLY LAND.

The Right Rev. Bishop De Goebriand of Burlington, has granted a few months' leave of absence to the Rev. Father George N. Caisay, pastor of the Church of the Holy Guardian Angels (French Canadian) in St. Albans, Vermont, in order to enable him to take a well-earned rest and gratify a long-cherished desire of visiting the land that was trodden by our Blessed Saviour while upon earth. Father Caisay has labored long and faithfully in the work of his priestly office and sailed from New York city for Europe on Saturday, November 28th, as he intended to go directly on to Palestine, he will probably be in the holy land about Christmas time. He also intends, on his way home, to visit Rome, Paris, and the other principal cities of Europe, prolonging his stay abroad about eight months. During his absence from this country his place at St. Albans will be filled by the Rev. Father Joseph Doigmail, of Montreal, Canada.

When Father Caisay returns to St. Albans, after his foreign trip, he is likely to find a considerable change in the appearance of his church there. The building has remained in an unfinished condition for a number of years past, owing to the lack of funds with which to complete it, but on Sunday, November 29th, the day after Father Caisay sailed for Europe, his parishioners held a meeting to talk the matter over and see if something could not be done to finish the work, which has been at a stand still so long. A good deal of interest was manifested in the matter by those who were present, and quite a large sum of money was pledged on the spot, the indications now are that something will be done in the spring, when it is hoped that work will be resumed on the new church edifice and

the building pushed forward to completion. CATHOLICITY STILL GROWING IN VERMONT.—BISHOP DE GOEBRIAND'S HEALTH.

Many other items of Catholic news might be furnished from the Diocese of Burlington, in addition to the above. The diocese, as has been said, embraces the entire State of Vermont; and throughout its whole extent Catholicity has grown very rapidly, in fact to a most wonderful and miraculous degree, during the thirty-two years that have elapsed since the diocese was created in 1853, and still continues to grow, by the Divine assistance, and under the guidance and fostering care of its good and zealous Bishop, the Right Rev. Louis De Goebriand, D. D. The Bishop is a very hard working prelate, and, like his many co-laborers in the Episcopacy, is full of zeal in the great work to which he has consecrated himself, laboring constantly for the salvation of souls, and striving to do all that he can for the glory of Almighty God, and to advance the interests of His Holy Catholic and apostolic church. Notwithstanding the many long years that he has already spent in doing this sacred work, traversing the Green Mountain State from one end to the other. From Canada, on the north, to Massachusetts, on the south, and from the Connecticut river, on the east, to Lake Champlain and New York State, on the west. He continues to enjoy very excellent health, for one of his age, and appears likely to be spared to the church for a considerable time yet to come.

COMMEMORATING THE SOCIETY OF HIS DECEASED COMRADES IN THE HOLY PRIESTHOOD.

The life of a Vermont priest is very different from that of the clergy who reside in the large cities. In many cases he has a number of parishes to attend to, and has to celebrate two masses on Sundays, far apart. He is, moreover, obliged frequently to travel many miles over mountains and hills, often in the night time and in the coldest winter weather, in order to minister to the spiritual wants of his flock. These and other hardships, however, do not deter laborers from entering into the vineyard of the Lord; and since the diocese was created thirty-two years ago, many of its priests have died in the harness, after fighting the good fight. For the repose of their souls a Solemn Requiem High Mass was celebrated in the Cathedral of the Immaculate Conception in Burlington, on Monday, November 16, and on that occasion a large number of the surviving clergy, from various parts of the diocese, were present in the sanctuary, to pray for the souls of their deceased comrades in the holy priesthood. Requiescat in pace.

RELIGIOUS DISFRANCHISEMENT.

Catholic Review. In a neighboring city where a municipal election is in prospect, a candidate for an important office, who is a man of principle and a consistent, practical Catholic, though far from being a devotee, was objected to by young Irish-American politicians, and disparagingly spoken of among themselves because, as they sneeringly remarked, he was one of those men who went to confession on every Saturday.

These young men were elected in the public schools, and they are a fair indication of the religious spirit which is the natural and inevitable result of secular teaching without religion. It is the same spirit which recently led a precocious young miss of thirteen, in the presence of her poor widowed mother, upon whom she had called on a charitable mission, to turn away with a supercilious smirk of contempt at the suggestion on our part that the great defect of our modern education was the want of proper religious instruction. She had a companion with her who evidently sympathized with her, and probably was her evil genius, as there was about her a manifest effort at style, and an air of worldly vanity which spoke volumes as to her real character. With a knowing look at each other and an unmistakable expression of disgust at the very suggestion of religion, they both took themselves out of the room. They are both attending the public school at the present time. We mention these two singular instances but as typical of a class—as I too numerous a class—among American Catholics, and as an indication of the kind of Catholics which will continue to graduate from our public schools, as long as positive religious instruction is excluded from them. To one who has had occasion to mingle to any extent with the mass of our poor Irish Catholics, especially in our large cities, there is no more melancholy sight than to witness the very best hold which their religion has upon our young people, and to notice the fact that stares him in the face with ominous forebodings, that to be religious is to be unpopular; to be strictly conscientious is to be laughed at and ridiculed as "one of them pious fellows." "One of them pious fellows that goes to confession." Say what you will, the fact is becoming more and more palpable every day, that the tendency of secular training without positive religious instruction is to foster contempt of all religion, and, as an inevitable consequence, to lessen the restraints of conscience and loosen the bonds of morality and the incentives to that night-timed, chivalrous devotion to duty which religion alone can give, and which are the only foundation and sure guarantee of virtuous conduct and good citizenship. It is hard enough to keep our children pure and faithful to their duty with all the religious influences that can be brought to bear upon them. What else, then, could we expect from a system of secular, godless training in our public schools but just the melancholy results to which we have alluded, and which ought to rouse all Catholics, at least, to renewed exertions in the cause of thorough Catholic education for their children.

Gold Fields.

that pan out richly, are not so abundant as in the early California days, but those who write to Hallett & Co., Portland, Maine, will, by return mail, receive, free, full information about work which they can do, and live at home, that will pay them from \$5 to \$25 per day, and upwards. Either sex, young or old. Capital not required; you are started in business free. Those who start at once are absolutely sure of snug little fortunes.