MARCH 23, 1888.

## CATHOLIG RECORD. THE

### The Mariner's Evening Hymn.

BY WM. COLLINS. [For Redpath's Weekly. [For Redpath's Weekly.] Evening's shadows fall around us, And the sun sets on the sea, With Thy love, O God's urround us, Trustingly we pray to Thee; Sin with all its snares has bound us, Thou can'st cleanes and make us free.

Darkness falls upon the ocean, And the waves in anger leap, And our barque with troubled motion, Heaves and trembles on the deep, But our hearts with true devotion, Nearer to Thy footstool creep.

hough the winds in wrath are blowing Thou the tempest can achted blowing Thou the tempest can command, Safe beneath Thy guidance going. We shall hall the welcome land: And though fierce the waves are flowing, Power and strength are in Thy hand.

Father, as the night descending. Hides the sun's last golden ray. Hear our hearts and voices blending As to Thee we humbly pray. That Thou, love and grace extending, All our sins shall wash away.

# CHRISTIAN EDUCATION.

### PASTORAL LETTER OF BISHOP FARRELL.

MICHAEL JOSEPH, by the grace of God and the favor of the Apostolic See, Bishop of Trenton, to the Clergy and Faithful of his Diocese, health and benediction.

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DEARLY BELOVED BRETHREN : In adlressing you during the holy season of Lent last year, we stated that it would have been our wish to treat, in our first have been have been our wish to treat, in our mist pastoral letter, of Christian Education, as the subject most dear to our heart and most important to your heart and most important to your souls. But, as we felt that Christian education sup-poses naturally a *Christian home*, and that such a home cannot exist without *Chris-*tion Marine and the such as the such as the such a such a such a such a such a such as the such as tian Marriage, we decided to begin our public instructions to you upon that fundamental doctrine. We pointed out to you the true teaching of the Church with regard to the unity, the perpetuity, and the indissolubility of the marriage bond; how all the modern notions of divorce are contrary to the teachings of the Gospel, as well as injurious to the best interests of the family and the state -teaching founded on the sentence pronounced by our Divine Lord Himself, that "what God has joined, let not man put asunder." (St. Matthew, xix. 6.) Then we showed you how the Catholic Church, with the window is the catholic Church, with the wisdom given to her by Founder, and from the ever-flowing fount of His of His graces, has provided a constant supply of blessings for those who enter into the holy state of matrimony, to strengthen them against the natural ickleness of the human heart. Finally, we insisted upon the due observance of the practical rules laid down for us by the Church in order to commend there has Church in order to secure these blessings. And now, dearly beloved, we have reason to thank God and to congratulate you for the good success that has attended our exhortations. From every parish we have received most consoling accounts of the docility and obedience of our faithful Marriage is felt to be people an honor. able and holy institution, and is treated as such. Our young people have come to ask the Church to bestow her most solern blessings on their union, and the adorable sacrifice of the Mass is offered up, in most cases, for the spiritual and tensored and cases, for the spiritual and temporal wel-fare of the married couple. Clandestine, disgraceful, uncatholic unions have en-tirely disappeared; evening marriages are now unheard of; and the pastors re-iolee over the improvement of thejoice over the improvement of their flocks. Even when one or two excep-tions occurred in opposition to this Christian spirit, the sorrow and the public apology of the repentant sinners so on conoled us for the violation of the law. Such, then, dearly beloved brethren, is

your spirit with regard to Christian Man riage. You believe it to be a divine Sacrament instituted by Christ to give every grace to the husband and wife to appily together, and to bring up their hildren in the fear and love of God. As the primary object of the institution of marriage was to perpetuate the human and heavenly charity. By her side he ief end of Christian marriage kneels in reverential posture, and his in-

execration. The brand of shame and exercation. The brand of shame and dishonor is stamped upon them. Even the most wretched parents will try to find food and clothing for their little ones; and nature itself supplies what may be deficient. For do we not often see how strong and vigorous is the physical growth strong and vigorous is the physical growth of the children of the poor, although oftentimes wanting what to many would appear the very necessaries of life? We may trust the human heart, even when sed, unless in very rare exceptions, to wants of the young. No need, then, to insist upon this truth. But the chief growth, the most important development sportal, the child, is in its intellect, in its spiritual nature. Man is distinguished from other animals by his soul and his intelligence. It is by the growth of his spiritual faculties that he becomes more and more a man. Now this growth will not come spontaneously from nature. It must be brought about and be carried on must be brought about and be carried on principally by outside influences. The traths which will develop the intellect must come from without. They will not grow in the mind themselves. They must be sown there by a friendly hand, as the be sown there by a friendly hand, as the be sown there by a friendly hand, as the good grain will not spring forth from the soil, no matter how fertile, unless the farmer had previously deposited it there. The education of the mind and soul of the shift mental sources, from those who surround him and are interested in his welfare; and a Christian education must come from sources blessed and protected and directed by the blessed and protected and directed by the Christian faith. Now the first and most natural source of growth must be the home, by the domestic hearth and fire-side,—by the side of the father and mother. This home teaching for Christian children must be supplemented and con-tinued by the Christian Church, and still further developed by the Christian school. Hence we have three distinct yet Hence we have three distinct, yet thoroughly connected sources of Christian education—the Christian home, the Chris-tian Church, the Christian school. These three are essential for the full Christian growth of the child, and should not, if possible, be separated. But the founda-tion is in the home. The most important is the home training much home the set of the second sec is the home-training, which may supply in a certain measure the absence of the other two, but can scarcely be replaced itself. These are the points to which we intend to call your attention, the three them centres for the Christian education your children; and we earnestly hope and pray that you may be enabled to give them the inestimable benefits of the three -the Christian home, the Christian Church, and the Christian school. L EDUCATION IN THE CHRISTIAN HOME. Home! What precious memories this name evokes! What pure and What pure and holy joys, what noble thoughts, what sublime deeds have sprung from the Christian home! There did our intellect first receive the earliest rays of divine truth; there did our heart expand under the pure sunlight of a loving mother's there did our soul grow strong under the mighty influence of a good father. Home is the first, the chief, the best centre for the education of the child. To the mother belongs the first part in this great work. For the california more than the second

St. John Chrysostom, was in like manner directed by his admirable mother Anthusa, whose conduct in this particular drew from the pagan sophist Libanius the ex-clamation, "Ye gods of Greece, how won-derful are the women of the Christians!" Who has not read or heard of the touch-ing story of St. Monica guiding the early steps of St. Augustine; and when the vio-lence of his nasions led her son astray lence of his passions led her son astray from truth and virtue, she followed him through all his wanderings with her advice, her prayers, and her tears, until at length she was consoled by his return to God, and the words of St. Ambrose were veri-fied, "that the child of such tears could not nearby." Here well St. A. perish." How well St. Augustine himself understood how much he was indebted to his mother for his conversion and his happiness may be seen from the touching words of his Confessions. And again, many of you may have listened to the story of Queen Blanche of Castile, the mother of Louis IX., King of France, whom in his childhood, when seated on her knee, she thus addressed: "My Louis, I love you above everything in this world, but I would rather see you fall dead at my feet than know that you committed a single mortal sin." How well that boy remembered those lessons of his mother can be seen in his after-life, so many so herein and here the so manly, so heroic, and so holy that he has merited the honor of being proclaimed by the Church of God, and proposed to the veneration of the people, as the model of Christian kings and the type of the Christian gentleman. The father, too, has his recognized place.

The father, too, has his recognity, in the as the head of the Christian family, in the the work of home education. Without the mother would very often lose their efficacy. The boy, who in his earliest years can be directed safely by the mother, needs, as he grows older, the sterner hand and the strong will of the father to restrain him. In vain will the mother point out to the wayward child the beauty of virtue if his father does not convince him of its manliness also. But when both parents work harmoniously and lovingly, when their authority is combined for the one great purpose, when father and mother place their chief care in the religious development of their child, then God's blessing seldom fails to descend upon

It will thus be seen that the first, the best, the most solid foundations of a Chris-tian education are laid in the Christian home, where the gentleness and love of th mother, where the gentleness and love of the mother, encouraged, sustained, and devel-oped by the manliness, honesty, integrity, purity, and high mindedness of the Chris-tian father, gradually form the character, bring for the Ult with other than the character,

bring forth all the good instincts of the soul, strengthen and guide the efforts of the intellect, repress and diminish the evil inclinations of the heart, so that when their child is exposed to the dangers of the world he is equipped and prepared to take his part in the battle of life, and battle of life, and almost certain to gain the victory. Happy is the man who can look back to the holy memories of such a home. He may, no doubt, have forgotten for a time those precious lessons; his passions, like an im-petuous torrent, may have swept him from the path of honor and virtue; yet, To the mother belongs the first part in this great work. For the earliest years her loving hand, her gentle touch, is needed to direct the growth of the tender plant confided to her! What a wonderful privisooner or later, amidst all his temptations, the image of his Christian mother will rise up before him, and like a guardian augel draw him back even from the very edge of the abust lege, what a glorious mission for her the Almighty has intrusted chiefly to her in those first years, the welfare on earth edge of the abyss. It was the memories of and the happiness in heaven, of her child. his home that touched the poor prodigal son of the Gospel in the midst of the husks of swine, and brought him back, As she is the first to feed and nourish her infant, as she also is the first who can reach to the depths where its soul lies hidsorrowful and repentant, to the feet of his en, she can bring it forth by her loving generous father. But, on the other hand, how miserable.

call from its recesses and stamp her own image upon it. She can, as it were, touch how pitiable the lot of the child who never had a Christian home! For him no holy his soul with her hand, and fashion it as she pleases. Through her, the rays of truth and knowledge begin to beam upon lessons remembered; no prayers said at his mother's knee; no wise counsels from his father's lips. He was neglected and abandoned to himself. Like a young plant which no skilful hand has cultivated, the child's mind; through her, the mys-teries of this life and of the life to come are gradually unfolded. From her loving heart, by her gentle words, her kindly tones, her tender glances, the child is made he has grown up in all the wild exuber-ance of his passions. He learned not of the goodness of God, nor of His greatness; in the early ages of the Church no special tones, her tender glances, the child is made to grow in the virtues of faith and hope and heavenly charity. By her side he kneels in reverential posture, and his in-

perverted from the faith of their fathers, and drawn into the proselytizers' nets, to become the worst enemies of that religion which was thus stolen from them! How many, in the large cities and throughout the country, have been kidnapped, their names changed, and their religion destroyed! How many thousands, nay, we might say millons, have been thus stolen from the ranks of the Church to become her most bitter foes! And this prin-cipally because they had bad homes and wretched, unnatural parents who would have sold them body and soul for the gratification of their own vile passions.

How unhappy, then, is the man or woman who has no tender memories of home, no loving recollections of child-hood! When he thinks of the mother who neglected him, of the father who misdirected him, who abandoned him without care or love, he must feel tempt-ed to curse those who so foully betrayed their most sacred duties, and allowed or even forced him, by their vices, to grow up without religion, without honor or true Christian manhood. His blood will surely cry to heaven for vengeance against those guilty parents. But you, dearly beloved brethren, are

already, we trust, convinced of these im-portant and terrible truths. You know the maxim of Holy Writ, "A young man the maxim of hory with, "A young man according to his way, even when he is old, he will not depart from it." (Prov., xxxi, 5. You have understood that your child-ren are a sacred treasure confided to you by Heaven, and that you have no more important duty than to train them for heaven. You provide for the wants of their body: you feed and you clothe them. great work of nome education. Without his example to fortify, his authority to confim and support her, the teachings of the mother would very often lose their efficacy. The boy, who in his earliest temperance, and thus renders himself temperance, and thus renders innser incapable of supporting, feeding, and clothing his children, is a monster who deserves the execution and loathing of all honest men. But the feeding and caring for the body is not all. The caring for the immortal soul, the feeding of the imperishable mind, is of far more importance, and as far exceeds the former as the immortal spirit is superior to the body which it inhabits. Hence you, we ce you, we hope, are convinced, dear brethren, that the parent, whether father or mother, who neglects this duty, who allows the mind like a fair field, when uncared for, to become filled with thorns, thistles, and a greater crime than if he had brought his child to the grave by deliberate starvation or cold blooded murder. Listen to the terrible words of St. Paul, which should strike fear into the heart of every Chiistian parent: "If any man have not care of his own, and especially of those of his house, the hath denied the faith and is worse than an infidel" (I Tim. v. 8) Are there any amongst you to whom these words can be applied? We trust not, dear bre-thren; we earnestly pray that there may be none. But we ask you to open your hearts and your minds more fully divine truths which we proclaim to you and to become more firmly convinced that there is no more important duty, none that will bring truer consolation in this life and more solid hopes for happiness in heaven, than to give to your child ren that blessed home training which will make the yoke of the Lord sweet to them from their youth, and prepare them for a Christian manhood. Thus you will secure to them what we have called the first, the best, and the most lasting foundation of a truly Christian education-the educa tion of a Christian home. II. CHRISTIAN EDUCATION BY THE CHURCH.

The education begun at home must be continued by the Church. The teachings of the father and mother must be sup-plemented, developed, and strengthened by the instructions of the ministers of religion, who are divinely appointed by Christ to teach the nations and to instruct

What glorious mission is this of the what glorious mission is this of the priest, to be brought so closely to young hearts yet untainted by the world, and to have the charge of unfolding them, ex-panding them, under the influence of divine grace! Next to the mission and dignity of the mother comes this privilege of the Christian priest. How consoling, how refreshing to the soul of the true priest is this companion-the wild. priest is this companionship with child-hood! Like his Divine Master he desires hood! Like his Divine Master he desires to have the young near him, and he cries out, "Suffer the little children to come to me." When these children come from Christian homes, where the foundations of piety and knowledge were deeply laid, this work becomes a labor of Labor. were deeply laid, this work becomes a labor of love. When he speaks of God and His infinite love for souls; when he unfolds the wonderful life of the Re-deemer, His boundless tenderness to the poor and the suffering, and then leads them through the awful scenes of His passion and death, the priest does not speak to those children in an unknown tongue, nor of wonders which they name ongue, nor of wonders which they never heard before. A loving mother has al-ready given them the outlines of this the grandest story that human ears have ever listened to; and they can follow, with heating hearts and executions of the story of the sto beating hearts and eager minds, the beautiful details which the priest's greater knowledge enables him to supply. How glorious, too, becomes the history of the rise and establishment of the Church of Christ; of her early sufferings under the perscentises of the persecutions of the Roman emperors; the heroic constancy of her martyrs; o the myriads of Christians of both sexes the strong and the feeble, the learned and the ignorant, joyfully pouring out their blood for the faith of Christ ! Then the immortal life of that Church through all ages down to us, in spite of every storm and tempest that the malice of men or the rage of demons could incite against her. What a noble work for the priest to develop the germs of virtue, to show the loveliness of holiness, to pluck up the seeds of vice which contact with the world or evil example may have sown in these young hearts, as the gardener care fully roots up the weeds that would soot choke his fairest flowers! To love their SOOD To love their God and their neighbor, to cherish truth God and their neighbor, to cherish truth and to hate falsehood, to work for all that is good and noble, and to seek the crown of immortal bliss,—this is what the priest can teach them. What merely human teacher can have such a mission, and what human knowledge can equal it in gran-deur? We say it, and we say it most suncerely, that for the true priest of God's Church there is no more clorious work no Church there is no more glorious work, no sweeter employment, no better recompense than this religious instruction of the little ones. When discouraged by the dreary scenes of vice and crime that meet

his gaze so often during the labors of his ministry, it is a consolation to turn to the pure hearts and guileless souls of children. It is like coming to a green and fertile oasis in the desert, where the traveller, weary with his march through arid and desolate plains, can sit down to rest and gather fresh strength for his onward Journey.

Yet, this consolation comes only to the priest when he has to deal with children the muscles severely strained. I could not walk for several days, and do not know that I would be capable of active locomotion now, were it not for the kindly offices of St. Jacobs Oil. Its powerwho have a Christian home, and are under the direction of Christian parents; for, then their hearts are gentle and easily guided to what is good, and their intellects awakenel to the beauties of truth. But, ful healing and stimulating properties put me right on my feet. It did, for a when they have no Christian homes nor put me right on my feet. It did, for a fact, and you can use the information if Christian parents, then there is labor and toil for the priest, and little consolation. These hearts, that, if taken in time, would you so please.' "Almost everybody," remarked Mr. A. have been like soft wax to receive and re C. Stayart, representing Weber, Howland & Co., wholesale dealers in hats and caps have been like soft wax to receive and re-tain the holiest impressions, have now through neglect, through want of instruc-tion, through evil example, become hard and unyielding almost as flint. How will the priest speak of the love of God to children at Denver, "ness St. Jacobs Oil where I at Denver, "ness St. Jacobs Oil where I came from. I once had a very sore foot and very naturally employed the Great German Remedy. It cured my foot in a very short time. I also can recommend who never learn it in their homes? how inculcate the necessity of prayer, when perhaps they never saw their parents on their knees? how make them feel the shocking "Are there any other gentlemen present, who would like to endorse this wonder-ful specific ?' said the reporter, "it has sin of blashemy, or of irreverence to God's name, when they seldom heard that name except when it fell in curses from their father's lips? how teach them to assumed the importance of a public tion, and I intend to write it up for the er's lips? how te t of others who may need the office value purity, honesty, truth, and all the of this medicine." other virtues, when they perhaps were familiar at home with only the contrary vices? Every priest, who has worked in "Yes," replied Mr. Wm. H. Dunlap, re-presenting the great coffee house of Jewett, Sherman & Co., Milwaukee, "put the large missions of towns and cities, can me down as another believer in St. Jacobs Dil. I had rheumatism and St. Jacobs testify to the exceeding great difficulty he testify to the exceeding great difficulty he experiences in preparing such children for the reception of the sacraments. Yes, this is the labor, the cross, the deep sorrow of the priest. He feels that he is building oll cared me. You can just bet on it every time." "Gentlemen," remarked the reporter, "this is a remarked the reporter, "this is a remarkable coincidence. Two Mr. Dunlaps, each of whom never met the other, both endorsing St. Jacobs Oil, fol-lowed by another gentleman in the room. without a foundation, and that his work will not be durable. Give him the work of Christian parents to build upon, and see what a glorious structure he will erect. But to expect that he will accomplish the It is a regular experience meeting. It will not be paralleled soon in Cheyenne.' will not be paralleled soon in Cheyenne." The reporter was subsequently in-formed by one of the prominent druggists in the city that Father Hayes had also used the Great German Remedy for rheu-matism, and, having been cured, com-mended its employment to his people. The above is a true bill, and may be re-lied mon mighty work of training these children to grow up to be noble men and women, in a half-hour or so, once a week on Sunday; that he will impress the most sublime truths upon minds perhaps entirely unprepared, or even indisposed to receive them, and that he will do this, when already so busy with his Sunday duties,when lied upon. this is to expect an impossibility. Yet. this is to expect an improvement upon. This is what many Catholics imagine to be quite sufficient for their children. Scepticism and Suicide. be quite sufficient for their children. They neglect these children at home, they The Episcopal Register comments on a well-known fact in relation to the large leave them without religious instruction for the entire week, and then they expect number of suicides at the present day. that a tired and exhausted priest will be able, in a half-hour on Sunday, to give to It says: "The growth of scepticism, infidelity and atheism is concomitant with the in-crease of suicide, which shows utter despair able, in a hait-hour on Sunday, to give to careless, undisciplined children a sufficient dose of religion which will last for the coming week. What folly ! But this grand name of Sunday school satisfies their elegistic conscionce. of any hope of happiness or comfort in our present state of existence, and ignorance of a future life. The records of the sleeping consciences. A half-hour or an hour on Sunday; a few lessons recited, in daily journals present many cases of indi-viduals who think that life is not endura careless manner, by giddy, thoughtless children longing for play, and having little relish for the dry pages of the Catechism. able, and who do not comprehend the enormity of self-murder. That there is an incalculably greater amount of enlighten-ment in the world at the present time than and no comprehension of the divine truth underlying them,-this is enough, accordexisted in past ages is not disputed; and it is a remarkable fact that in that country ng to such Catholics, for these children this will make them good and noble men and women, will make them love the cross of Europe which has produced many of the grandest scientific minds, and in which intellectual culture of the highest order is of their Saviour, and bear opprobrium and insult for His sake; this will make them strong against the religious indiffer-ence or the hatred of religion so common around them; this will make them prefer best appreciated, the number of those who abandon hope and resort to self-destruction is the greatest. A large percentage of those who commit suicide in this country he poverty and lowly condition of The poverty and lowly condition of their Church to the honors and riches which they might often obtain by forsaking her. The Sunday-school is to accomplish all this! No thinking, serious Catholic could imagine it; and those who speak are Germans, and it is so in other countrie to which Germans have emigrated." Bright's Disease, Diabetes, Kidney, Liver, or Urinary Diseases. speak Have no fear of any of these diseases if you use Hop Bitters, as they will prevent and cure the worst cases, even when you have been made worse by some great most of the Sunday school and its advantages are often the same who most neglect the home education. TO BE CONTINUED. puffed up pretended cure.

[Seward (Neb.) Reporter.] REMARKABLE DISCLOSURES.

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Mr. B. S. Crane, manager and treasurer of the Alvin Joslyn Comedy Company struck Cheyenne the other day upon business connected with the appearance of that splendid company in this city at an early day. A reporter called upon Mr. Crane at his rooms at the Inter-ocean and Crane at his rooms at the Inter-ocean and spent a few pleasant minutes in conversa-tion about the coming attraction. Mr. Crane assured the writer that the person-nel of the company is all that could be de-sired and that the public may look for even better performances this season than last. Noticing that the manager looked a little pale the writer remarked upon the fact, but received the reput that he man fact, but received the reply that he was in good health. good health. "But," continued Mr. Crane, "I did have

a pretty serious time of it last summer in New York." "What was the trouble?"

"I had a very sharp attack of rheum-

atism. The discase attacked my left leg and left arm, and for a time I could neither walk upon the one nor raise the other to my head. I suffered horribly. Did you ever have the rheumatism, sir?" addressing the reporter, "If ever you are stricken with it there is one thing which I can recommend as a pretty sure cure, and one which will probably give you quicker relief than anything else you can employ. I refer to the Great German Remedy, St. I refer to the Great German Remedy lacobs Oil. 1 am aware of the prejudice which many entertain against advertised medicines. I felt thus about St. Jacobs Oil and thought my aversion was too deep-ly rooted to be dissipated. But a man will sometimes entertained. ly rooted to be dissipated. But a man will sometimes catch at a hope as it flies, I purchased a bottle of it, when I found uothing else I applied would give relief, and commenced applying it. It proved a most effectual remedy, and the use of three bottles eurod us." three bottles cured me." "And you are now quite a devotee of

St. Jacobs Oil ?"

St. Jacobs Oil ?" "That is, perhaps, drawing it too strongly. I certainly do believe it a fine specific for rheumatism, and, as my belief is based upon personal experience, I don't mind commending its ase to others." In the office of the hotel, the reporter met Mr. Geo. A. Dunlap, who is the pop-ular and efficient representative in Cheyenne of the Chicago firm of Wood Bros., live stock commission merchants.

Bros., live stock commission merchants. Happening to mention the interview with happening to mention the interview with the manager of the Alvin Joslin company and what he sail about St. Jacobs Oil, Mr. Dunlap replied that he was not sur-prised at the narration of the circum-stances, for the Great German Remedy was a good medicine and he could mmend its virtues. "Are you struck on Oil, too, Mr. Dun

lap ?" "Well, I don't exactly put it that way, but I believe it a good remedy all the same. My experience with it is some-what limited, but of sufficiently recent what limited, but of sufficiently remember what date to make me vividly remember what it has done for me. While superintending the loading of cattle this Autumn, I fell from a car and seriously hurt my left knee. I believe a blood vessel was ruptured and

is to be get children for God, to bring up a godly race of Christian men and women, to add new living members to the body of Christ, until the number of the elect is completed. Here is in the second completed. Hence it is evident that a Christian education should follow a Christian marriage, and that Christian parents are necessarily bound to bring up their children in a Christian way. It is upon this most important truth that we wish now to address you; and we pray you with all the earnestness and affection of our heart to give the deepest attention to our words, and to show the same docility to our teachings as you have hitherto done. We know of no subject more im-portant to you and to your children in all its bearings, or more far-reaching in its con-sequences. May the Author of Light, He hts bearings, or have he Author of Light, He sequences. May the Author of Light, He "who enlighteneth every man that cometh into this world," (St. John, i. 9.) guide and direct and enlighten us in the elu-mention of this grand cidation and in the practice of this grand principle !

That every parent, still more every Christian parent, should provide for the wants, both temporal and spiritual, of his child seems almost a self-evident truth. The child is entrusted, in a most helpless condition, to the care of its parents. It can do nothing for itself, -- it has not even the instinct of animals to protect itself. To the love of its parents it must be in-To the love of its parents it must be in-debted for everything. The parents must assist it in its growth and developments Now, as the child is a complex being, con-sisting of a body and soul, its growth must be in this twofold capacity. It must grow physically in its body to become a man and capable of a man's duties. But it must also grow in its mind and its nor the souls of the relation in the other the mother of the Machabees pointing out to her man and capable of a man's duttes. But it must also grow in its mind and its in-tellect, otherwise it would not a become reasonable, intelligent being. It must also grow in its moral nature, otherwise it would not become a Christian man.

Now, nature itself secures the growth | Paul reminds his dis of the body; the very fact of living brings of the body; the very fact of living prings in e owed to "the faith unfeigned" (2 Tim., physical development; and the common instincts of humanity induce parents to provide for the physical wants of their children. Even the most unprincipled seldom fail in this duty. There are parents who, to gratify their own vile pas-tions esceptions to the rule. There are parents who, to gratify their own vile pas-tions escencially when delayed by the fourther the sector of the faith in which his mother instructed parents who to gratify their own vile pas-tions escencially when delayed by the fourther the sector of the faith in which his mother instructed parents who to gratify their own vile pas-tions escencially when delayed by the fourther the sector of t parents who, to gratify their own vile pas-sions, especially when debased by the foul habit of intemperance, seem to lose their sions, especially when debased by the foul habit of intemperance, seem to lose their natural feelings, and abandon their chil-dren to poverty and degradation. But these are exceptions; they are like mon-sters, and are held everywhere in just his sister. St. Fulgentius owed his educa.

pious words which fall from his mother's lips! how the God to whom she looks up, the great Being of whom she speaks so reverently and so lovingly, becomes for him wonderful in all His attributes, and most deserving of his love, because of the example of his mother's love !

Prayer becomes sweet to him ; attendance at divine worship, a source of using a religion, a consolation and a comfort. His intellect is awakened, his heart is lovingly intellect is awakened the beauties of faith. His childish joys are thus sanctified by and connected with the practice of his religious duties. Ah! who can tell in adequate terms the wonderful influence of the Christian mother ?

The pages of history attest that nearly all the great men, men distinguished above their fellows by extraordinary deeds, -great saints or great sinners,-men who strove best to benefit their race and coun-

try, or who by their crimes inflicted most injury on both,—have nearly all been such as their mothers trained them. The mother makes the man. Without speak-ing now of the great men of the world, of ing now of the great men of the worm, of the great scholars, the conquerors of na-tions, of whom this observation has been frequently made by their biographers or historians, let us simply look to the lives historians, let us simply look to the lives of our great saints. It would be impossiof the Machabees pointing out to her saints and doctors of the Church ciple Timothy of what he owed to "the faith unfeigned" (2 Tim.,

rors of hell. Perhaps he only heard God's name pronounced when it fell from the lips of a blaspheming father. What vir-tues could he acquire? Could he learn industry from an idle or dissolute father, sobriety from a drunken one, probity from a dishonest one, soft respect from a mean industry. It is no mention of any a dishonest one, soft respect from a mean industry. It is no mention of any a dishonest one, soft respect from a mean industry. It is no mention of any a dishonest one, soft respect from a mean industry from a drunken one, probity from a dishonest one, soft respect from a mean a dishonest one, soft respect from a mean a dishonest one with the some of the faith, there is no mention of any a dishonest one with the some of the faith and t solvicity from a drunken one, probity from a mean a dishonest one, solf-respect from a mean and worthless one? How could he acquire instruction. It would seem as if it were universally felt that the instruction in the was quite sufficient, and fastness of purpose in the pursuit of truth, integrity and uprightness of heart, when all the lessons of his home, all his surroundings, all the examples of his parents, teach him the very contrary? What charms can virtue have for him? No wonder that the enemy of souls finds him an easy prey and an apt pupil for every lesson in vice; that the street becomes his school, in which he learns with marvellous facility the various phases of crime. From the un-christian, bad hone to the streets is an easy step for both boy and girl, and from the streets to dens of infamy and to the prisons is a still easier one. And though the streets to dens of innany prisons is a still easier one. And though the boy and the girl should stop short of the boy and the girl should stop the they the boy and the girl should the store they the boy and the girl should be the store they the boy and the girl should be the store they the boy and the girl should be the store the store the the store that infamous goal, what a wreck they become for the Church and for God! The that infamous goal, become for the Church and for God! The young man grows up without religion; he does not comprehend her beauty; he learns to despise her commands. This learns to despise her commands. This her aid, and supply, by instruction in the Church, what they themselves either the church, what they themselves either the church what they themselves either learns to despise her commands. This world becomes everything to him; to suc-ceed in it his sole ambition. His passions are his law, his pleasures his chief motives of action. Worldly prudence may restrain him where excess might bring danger, but he will not love virtue for itself, nor will. Therefore, catechism classes, or, as they him where excess might bring danger, but he will not love virtue for itself, nor will he seek truth for its own sake. Religious dogmas are cast aside as too great a restric-tion upon his mind; religious duties are dogmas are cast aside as too great a restric-tion upon his mind; religious duties are discarded as too great a burthen for his heart. He has no religious principles to support him, no religious traths to en-lighten him, no religious consolations to cheer him. This world is everything to him; beyond the grave all is dark and gloomy, and he does not wish to look into it. Is it not from an unchristian home, or from unchristian teachings and examit. Is it not from an uncertain nome, dearings with men. Here the most suc-or from unchristian teachings and exam-lime truths are adapted to the weak minds ples in the home, that so many young men have derived their contempt of re-lime truths are self-evident. Truths and mys-

Christian home was quite sufficient, and parents would ever neglect so important and sacred a duty as the teaching of Chris What charms can o wonder that the time elapsed and faith grew somewhat cold, many parents became indifferent and cardess. Then the Church made it a special obligation for her priests and sacred ministers to look after the little ones,—the young lambs of the flock. In our days especially, when parents for the most part are engaged in the arduous labors of modern industry, and when, because of the difficulties and trials of their own childhood, many of these parents have not chindbood, many of these parents have not been able to acquire such a knowledge of their religion as to be able to impart it in an interesting way to their children, it becomes absolutely necessary to come to their solution in the second second second second second their solution of the second second second second second the second seco ing in his home, or, what is even worse. almost as self-evident. Truths and mys-teries such as the greatest of the pagan philosophers could only guess at in a doubtful, groping way, are presented as the most elementary principles by men consecrated for that purpose by God's providence, ing in his home, or, what is even worse. ing in his home, or, what is even worse, to the false, distorted, harsh, truly un-christian views of God and His dealings