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## 

february 3, 1800


D.SPROULE

## CATARDI

tile great farm of the Late John Murray, Owen
$\qquad$
1900.
souvenir of the holy year.





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my Nell ClRate.

THE NEW TESTAMENT-256.



## 3

 binder twine for farmers Kingstan, Oatario, 4WELLAND CANAL notice to contractors.

## market reports.

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## D




> A routuce BriLh
> Anoust nat.
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| Department, of Railway and Canals, Ottawa, 2th Jannary, 1900 . <br> Newspapers inserting this |
| :---: |
|  |  |

Cop politcitian : and to the intelliggant
Canadian who knows his Fench
Canadian who knows his French
brethren, it is but an eioquent recttal
of deeds which, whilst showing their
logalty in
the future.
Bat the whole business was worked
by those who belleve in making polit-
tical capital by trickery and calumny. tcal capital by trickery and calumny.
A few letters started it, and forth. Aith we had a mob of the "intelli
gent" eiectorate howithe and yellun
out what they had heard o What had been told to them
Their bysterical and ignorant raving Their
made a good many people bemoan that
mate such have any volee in Canadian a
fairs ; but we suppose that on thit fairs ; but we suppose that on th
sphere of mixed blessings we must per sphere of mixed blessings we must per
fores put up with "our inteliligen
constituents" who are driven lik constltuents" who are driven
eattle to the polls, who know practice ly nothing about the question at iss ercise their lungs at
their poiltical masters.

RELIGIOUS INDIFFEAENC What strikes us forecibly is the dense ignorance of too many Catholics of the
tenets of thelr bellef. We do not re fer to those who have been turned ou
on the world at an early age, but on the world at an early age,
the individuals who have had oppor tunities to improve and develop thei
mind. They know some things, course, but to va vaguely and too incom
pletely to be of any practical value pletely to be of any practical value $t$
themselves or to others. They may b good, but they are not intelligen
Cathollces. We have more than onc Coud,
Calles. We have more than onc
been astonished at the poor show tag waie ay thdevidula fron
whom we had a right to expect som whom we had a right to expect som
thing, in rebuttIng charges agan
Catholietty and in explatinging its do Catholieity and in explatning its do
trines. They seem to imagine th trines. They seem to imagine
knowledge of Christlan doctrine b b
b longs exclusively to the priesthood
and so they are content to goo and the lessons of byegone days coming dimmer with each recurn
year, and thereby neglecting op year, and thereby neg
tunitles of untold good.
We believe that one of the prin
pal cauees of this lamentable a
pal cauees of this lamentable a
widespresd ignorance is the difference displayed by the fam
for religions reading. The child for religionas reading. The child
are taught, at least by oxample,that
atechism and other works of an catechism and other works of an
structive character may be dealt structlve character may be deak
in a very perfunctory way. In a very peorres, wish their childre
parents, of cours ;
be devout members of the Church; parenls, of combers of the Church;
be divout member
the boy and girl are quitck to see Iltte is done to put 1 t into effisct.
learn their catechism - are compe loaiz it ; but when thry see the
devoted to their secular education,
the en the anxiety over their progress
arithmetic ; when their cars are arithmetic ; when their cars are
with firestde gossip about social eu,
or means of amasing wealth, thes or means of amasing wealth, they
inclined to think that the catechit
of very doubtful value to them, of very doubtrul value to them, ait
it happens that many of the chil
throa aide all religtous reading throw alide all religgtous reading
after they make their first Commu We hear much of our progress
very little of our leakage. Ar there is a great deal. We ha
pastors complata bitterly of difforence of young men, of their
in regard to ther rellition in regard to their religions int They don't know better.
should know, but the silp phod n should know, but the eilp sho,
of their upbring ing in this rege of their upbringing in this rege
not only deprived them of a kno not only deprived them of a kno
of doctrine, but has given then taste for it.
Rollg gloue ingtruction must
Rollig lous instruction must
the familly. That to God
sehool-room.

