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MONTREAL, WEDNESDAY, DECEMBER 5, 1888.

THE EIGHTH OF DECEMBER. BY REV. ABTHUR BYAN.

nud this chill December gloom, hen flowers sleep in the darkling tomb, e set the gleam of Christmas gladness eats for a while the winter's sadness, Beams out a ray, Spring-like to-day; Glad for the hour ; Rings up a cry Clear to the sky, Mary Immaculate.

thus when first the hapless pair. iven in shame from Eden fair, ing, adown the years of sorrow, to day, and death to morrow Found in the word Spoke by the Lord Hope of reprieve-Woman, 1 ke Eve, Saved from her woe. Saved from Sec. Crushing her foe, Mary Immaculate !

in this hour of darkest night, al that man should boast its light / bearts from Truth and Beauty turning nameless, shameless fires are burning. Rises a star, Radiant afar ; Stands forth a Pope Strong in his hope ; Flings to the world Banner unfurled,

re the shepherds' eyes that weep athering giom the wandering sheep ; the though we be, our hearts grow weary, ad by our watch this winter dreary : Ours be to-d.y Courage to pray That through the night Waiting for light Our hope may be Constant to Thee,

Mary Immaculate !

Mary Immaculate !

DRUNKENNESS.

The Scourge of Society.

lluding to the destructive influence of altenness upon human happiness, Cardinal aning said on a recent occasion : "For hyfive years I have been a priest and bishop in the years I have been a price and total year. I indon, and now I approach my 80th year. I i, paraed some lessons, and the first thing is it. The chief bar to the working of the Holy it of God in the souls of men and women is price ting drink. I know no antagonist to althy, more ubiquitous, than intoxicating althy, more ubiquitous, than intoxicating al. Though I have known men and women all manner of reasons, yet I know of no as that affects man, woman, child and home uch universality of steady power as intoxidrink.'

first sight it ma to some that

men, it can only be accomplished by the agency of woman, who has it in her power to exercise a salutary influence up in our lives. Let mothers, wives and daughters resolve that their influence shall be cast against the use of intoxicating driuk in their homes and elsewhere, and soon there will be a perceptible diminution in the humber of drunkards, and a corresponding increase in the happiness of homes. This is plainly their duty if they view it from an elevated [Christian standpoint. They owe it to themselves and they owe it to humanity to halo to hanging from society this degradue to help to banish from society this degraduz and coul-destroying vice of drunkenness. Where it exists woman is disgraced and defiled; for she is treated with disboner and covered with obloguy by the befouling influence arising from it, even though she escapes the contagion uself. Let her voice, therefore, become loud and Let her voice, therefore, become loud and powerful in crying out against a vice that polutes herself and ruins those whom she loves. Another potent agency in the spread of drunkenness is the presence of saloons in every community. These peat houses are the nurse-ries of vice, for in them innocence is taraished and virtue is desuroyed. There the seads of vice are sown in the hearts of the young, which in after years mature and produce their evil fruitr. There the idle and vicious meet to act out their wicked propensities to the scandal of decent and law-abiding citizeos. They are a constant danger to every com-munity, and a menace to liberty itsell; for it is within their unboly precincts that schemes are laid and plans concocted for defeating the ends of justice and measures of reform conducive to the welfare of the people. It has come to pass that the saloon influence is posential in moulding our laws and restraining our public men from an honest and conscientious performance of duty. In the near future, rays Bishop Ireland, it will become a question for the people to decide whether the soloon interest shall prevail or liberty shall survive in our coun-try. Nor is this statement without foundation, as may be learned from the marvellaus in-crease of this influence. The growth of the saloons means the decay of manhood, the de-cline of virtue and morality, and, consequently, a distaste for the civic virtues that make people jealous of their rights and ready to defend them. The State is thus weakened in propertion of the spread of vice occasioned by the exsaloons. No commonwealth can istence of afford to have its resources draiged and the afford to have its resources drained and the foundations of its manhood sapped by such destructive agencies. No people can tolerate them without seriously endar-gering their own moral well-being. The saloons should have no place in enlight ened Christian society. They are directly and ened Christian society. They are directly and necessarily antagonistic to the objects of such society—the promotion of peace and happiness in families; the spread of virtue and the cultiva-tion of friendly intercourse; all of which the saloons counteract by reason of their baneful influence. On the principle of self-preservation and the general welfare of society—interests which are parameters of society—interests. which are paramount to every other consideration-the saloon influence should be curtailed if

and virtue befitting his high vocation. If we guarantee that the efforts put forth for this the invasion of Ireland by The Bruce in 1518, are to have a charte and noble generation of suppression of drunkenness shall not the Church and Pairm of the Druce in 1518, suppression of drunkenness shall not a-sume the form of fanaticism. Those who are total abstainers themselves are not intolerant of others who are unwilling to subscribe to so apparently a rigid rule. Bestues, the motive putforward for taking the pledge is so powerful an incentive that it is sure to influence many to subscribe to it. The pledge is assumed "in memory of the thirst and agony of our Lord on the cross." Surely, no more lofty motive could be offered to insuire the act of a Christian ince it has a strengthening and sustaining in fluence and lends satredness to it. To take the pledge with such a motive is equivalent to keep ing it, for it carries with it the necessary grace

The League of Prayer, then, is a powerful and efficacious means of counteracting the spread of drunkenness, and all should entoll themselves as members thereof, determined to do all in their power to destroy this many-headed monster which is spreading ruin around us and inflicting untold evils upon mankind The writer had the pleasure of recently witnessing a beautiful sight, that of the boys of an entire congregation receiving the pidge at the hands of their zealous pastor, to the great edif-cation of prints and relatives. This scene can be reproduced elsewhere if the same interest is manifested in the young. The spirit of God animates this movement, and is ready to crown it with success. Let us do our part, and victory will assuredly result from our efforts in this most virtuous cause—the cause of God and humanity.

TEMPERANCE CELEBRATION.

THE ORREMONIES IN ST. PATRICK'S CHURCH LAST NIGHT.

The annual celebration of the Irish Cathelic Temperance Convention, which was held in St. Patrick's church Sudday night, was largely attended, the church being crowded with the faithful. The sister societies concected with the convention standed in full regulis. The officers of the St. Patrick's T. A. & B. Socie'y formed a reception committee and met the sister societies on their arrival. 01 the cutrance of the societies into the church the organ played "St. Patrick's Day" and other Irish airs. Sears isto of honor were placed in the centre aisle and were occupied by the following :- Mesara. Edward Murphy, president St. Patrick's T. A. & B. Society; John D. Qainn, president Sr. And's T.A. & B. Society ; Geo. Murphy, A. Brogan, N.P., B. Taylor, president St. Gabriel's T.A. & B. Society; Jan. J. Conti-gan, secretary St. Patrick's T.A. & B. Society; P. Doyle, second vice-president, and will the other officers of the various societies Seated in the Sanctuary were the Rev. Fathers Toupin, Quinlivan, J. A. McCaileo, M. Callaghan, J. Callaghan, Flynn, C S S.R. Rioux, C.S S.R., Traggosscure, S.S., Pella

tier and others. The ceremonies were opened with prayers not entirely destroyed. The people have it in the coremonies were opened their power to effect this necessary reform by by the Rev. Jas. A. McOsllen, demanding at the hands of their represents. Rev. Father Morrell, of St. tives the enactment and enforcement of church, accended the pulpit ar by the Rev. Jas. A. McCallen, after which Anthony's church, seconded the pulpit and preached the sormon from the text, "Love thy neighstrict laws and regulations restricting the truffic in intoxicating drink, and stripping it of sime The rev. father devoted

the Church and Priory of the Dominicane were levelled in order that they might not afford protection to the invaders, but when The Bruce retired they were again built by the citizene. From the, year matil 1526 the Dominicane lived in peace. In 2534 Henry Vill. decl rot himself head of the Church, and by Act of Parliament co-discated all the ecclesiastical property of Ireland ; thus commencing that fierce prosecution that raged with such violence for 300 years. The Church and Priory of the Dominicans were converted in the King's Inne, and the Four Courts arose on the spots hallowerl by the labors of car Fathers in the Faith. Driven from their homes, but not from the city, they settled down in Cook street, and remained there an-

til a fiercar prosecution arose, and at length they were obliged to abandon it. In the last century they again got a footing in Bridge etriet, and finally removed to the old Church and House in Denmark street. For more than twenty years the Fathers have been laboring to complete the Church of St. Sevieur's, and with the aid of kind henefactors, they have succeeded. They now propose to creat a priory worthy of their auclent traditions. The corner stone of the new building was pleased a few years ago by the Most Rev. Dr. Donnally, B shop of Canes. The work is progressing favorably, and, although a large debt has accumulated, the Fathors hope to shortly complete their project with the assist-

ance of their friends.

THE EVIL OF NOVEL READING. "The mischief of very lous novel reading," eave the London Spectator, the really much more like the mischisf of dramslithking than appears at first sight. It tonds to make all other literary nourishment intolerable, just as dram-drinking tends to make all true food intolerable, and to supersode food by drink. The voracious Lovel reader of to day, as we bave said, r jouts Scott, because Scollin novels contain an much good food that is mere story telling. The genuine novel reader detests what he calls tame storiesstorles in which the interest is not exaggerated and piled up ten times as high as the intercets of ordinary life. He wants always to be feeling a thrill of excitoment rouning through his nerves-always to be living in imagination through the concentrated escauces of the perile of a hundred lives, instead of foiling calmly through the ordinary hopes and fears of one. No state of mind can be more unwholesome, because none is more enleulated to divert the energies from the sort of quiet tasks to which they should be habitually applied, and to keep than stretched on the tenter-hooks of expectation, waiting for a sort of strain which is never likely to occur, and, if it did occur, would cartaloly not fiad

a man's overgies any and better prepared for it for having been worn out with a long series of imagioary excitements. The habit of dram of imagioary excitements. The habit of drinking, it is said, loads to fatty degenera-in conacquence. Sy, too, the habit of exciting novel reading loads to fatty degeneration of the literary mind-i.e., to an unhealthy and spasmodic action of the imagination and a general weakening of the power of entering thoroughly into the solid interests of real life. So far as we knew, the only effective cure for this habit of literary dram drinking-a cuce not always forthcoming-is a moral shock of some kind which exposes the hollowacas of all these unreal interests. and makes them appear as artificial and melodramatic as they actually are. That however, is a cure which is an extremely painful one, almost cruel in its disillusionizing power.'

PROTESTANT DECAY.

Facts from Sectarian Sources - Miscrable Missionary Failures-No Beadway Made Against the Catholic Church.

Considering that their source is the New York Tribune, and the writer a Protestant. the following notes are valuable testimony against Protestant missions :

THE FIRST FAILURE.

"Even the most enthusiastic Protestants must admit that the Catholic Church is hard to convert. A few years ago we were led, especially by Episcopalians, to expect great things from the Old Catholic uprising in Germany; and for a lime the movement seemed to justify the hopes entertained concerning But it never made any serious impression lt. on the Roman Catholic Church. At most it was the protest of a respectable number of respectable churchmen-ecclesiastical Mug-wumps, so to speak-against the decree of Papal intallibility. But many of those so protesting have died; others have been quict-ly reconciled to the Church; and to-day Old Catholicism has entirely ceased to ancite any interest in Europe.

THE SECOND FAILURE.

"Then there was the Gallican movement in France, headed by Pere Hyacinthe. Tho ancient French Church was to be restored : Ultramontanism was to be driven out of the country, old abuses were to be reformed, while at the same time care was to be taken rot to separate from the communion of the Catholic Church. The French people had frequently shown signs of a desire to revolt from the authority of the Pope; and it was natural for Pere Haycinthe to suppose that they would enthusiastically respond to the inspiring Tery, 'A French Ohurch for the French people.' But as a matter of fact they didn't. The Gallican Church to-day might be almost said to consist of Pere Hyacinthe, his wife and possibly his children. The Episcopalians of this country have taken a great deal of interest in this well meant cffort to organize a Gallican Church. But oven they, Bishop Coxe, of Buffalo, siways excepted, are ready to acknowledge that the movement has not enlisted the popular sympathies of the French people. The only measurably successful movement of this kind in France to-day is the MoAll mission, which does not aim to reform the Church of France from within, but to convert the people from Catholicism to Protestantism, Even the McAll mission, however, has not been able to weaken the Catholic Church to any extent.

THE THIRD FAILURS,

" In Mexico, Protestant missions ought to be successful; for even good Oatholics are ready to admit that the Catholic Church in Mexico is not what it ought to be [elc.] But, as a rule, the missionarie little impression on the people. Indeed, many intelligent and far seeing Mericans, who are hostile to the Catholic Church, leak with suspicion on these foregin attempts at religious propagandlem. Here again the Presbyterians and Methodists, who irankly try to convert Catholics to Protostantiem, are much more successful than the Epsicopallane, who have been trying to organize a reformed Catholic Church. Their so-culled 'Church of Jesus' exists to-day largely on paper, and is the spirit of bitter controversy in the home church. Bishop Riley heads one faction in it, and the anti-Rilevites head another ; and each faction is spending most of its energies converting the other. In the manwhile the Catholic Church in Mexico is virtually as strong as ever.

PRICE. -- FIVE CENTS

OATHOLIC NEWS.

Pope Loo XIII, has addressed a Brief to His Eminence Cardinal Lavigerie on the antielavery crusade. Accompanying the strong words of approval of his great work is a gift of 300,000 france (\$57,000) for the glorious undertaking which the Cardinal-Archbishop has so successfully preached throughout Surope,

The golden rose was given to the Princess Imperial of Brazil in presence of her parents, her husband, the Episcopite and the Ministers of State, with a grand court ceremonial. After High Mass the Princess knott before the alter, and received from the Nuncio the rose, "symbol of the joy of the New Jeru-salem, image of Christ, the faircet of flowers, the crown of saints,"

The marked favor which Leo XIII. shows to the French nationality was evident in the private reception of the families of the pilgrimage of French Jurisconsults ; always very affectionate in manner, His Holiness pareed himself in tenderness towards the mcn, women and children at his feet, laying his hands on their heads, patting their cheeks, and laughing with the little ones. In his speech the Bishop of Gronoble addressed His Holiness as "Your Paternity," and never was title more appropriate.

His Eminence Cardinal Moran left Naples on October 22nd for Sydney, accompanied by his Secretary, Dr. O'Haran. The same vessel takes out six Vincentian Fathers, some of whom are to do missionary work in Sydney, and others to carry on a new college in the diocese of Bathurst. There are also other priosts and several nuns. The Most Rev. Dr. Kirby, reator of the Inith College, went to Naples on purpose to bid good-bye to the Carilinal and ze o him off.

PAPA'L HEADQUARTERS. AN OFFICIAL ADMISSION THAT HIS HOLINESS

MAY LEAVE ROME.

ROME, Nov. 29.-The Vatican has received hundreds of t elegrams inquiring whether the Pope intends to quit Rome. Cardinal Rampolla has re plied to the nuncies abroad that nothing has been decided upon.

An inquiry has been addressed to the Ger man Gover mment, through Baron Von Schloezer, as to whethor the Emperor Willam's si lence with reference to his visit to the Pope is to be interpreted as an indica-tion of couldness between Germany and the Vablean.

FIJTURE OF THE CELT.

In an uddress at Philadelphia last week Bishop Ke and in speaking of "the future of the Celt " told the history of the race from the Japhetic migration, which peopled the three zones-the East, the central part of Europe and the West, the lattor the inhabitants of Iliberala. As the Schematic race was the custodian of the old law, so the c race is the custodian of Christianity While Ireland is the mother country, it is in America that the work of the Celt will be to main ain those principles of the universal brother lood of man." The great danger to the Celt, he said, was drink. "I believe in my son hat if drink was driven away from our Irish homes the Irish race would stand pre-eminently the best race on the face of God's Barth."

se startling declarations of the disunguished late exaggerated the true condition of nga. But such is not the case. Neither an nor angel, were his pen dipped in liquid could paint this vice in its dark and damn colore. This giant monster of iniquity apas before us to appall and affright us as we is its horrible dimensions and contem-its the ghastly forms of its contless ting. It has robbed society of many its brightest ornaments; destroyed my of the most gifted ratellects; whed innumerable homes once happy; whited the prospects and ruined the fortu umerous persons; but, above and beyond this vice effaces the image of God in the sof men and renders inoperative the benefib) efficts of divine grace. It converts men monsters by causing them to ignore and male upon the laws of God and society Of the terrible evils that afflict and curso manity, this vice rises into conspicuous unence, and is the most dispetrous in its quences, being the prolific source of many sovils that disgrace our civilization.

utherefore becomes our duty to consider the we that lead to this vice in order that we to be able to prescribe the remedy and adopt mares for ibs successful extirpation from

The chief cause of drunkenness is the ency to sociability and the readiness with ich men gield to the habits and customs of They se with whom they come in contact. to be as good as their neighbor ; and their feel called upon to imitate his example. In way the practice of treating is kept up, and a for drink engendered until the habit be-The fixed and those who indulge in it are to a debasing passion. The process of acing the vice of drunkenness may not be the so rapid in some instances ; but the depion is sufficiently accurate to suit the purin view. Even those who withstand We in view. Even those who withstand the rd incade which the habit makes in the be-ing are sure to yield to its insiduous ad-rea later on. Though they will never it that they are in dauger from the ad march of this deadly foe, yet the faulty which they experience in shak-for its influence shows the deep hold it they be brought to a realizing sense wit true condition, they would become it for their safety and fly from the dauger menaces them. But they court the com-Let for their safety and fly from the danger menaces them. But they court the com-s, and the danger, and, clinging to both, inh with them. This is the unhappy fate of lions of souls, not one of whom ever intended meet the sad and terrible fate a of drunkard. I be they followed the distates of conscience wound judgment, instead of been governed hung respect they would have account intended ruin. tain that befell them. Society is largely thin that befell them. Society is largely together for the prevalence of drunkenin our midst. It has established in customs which are highly injurious, es. illy to the young, and enforces them with At to se aside its imperious mandates. and the festive boards of our so-called boable homes the seeds of drunkenness are the in the hearts of our young men. Not unthe festive boards of our so-called Tently is the poisonous draught administered the heliest offices that are deemed essential

at least of its objectionable features, where they cannot entirely accomplish the suppression of the evil itself. In every intelligent community there is a power which can be exerted to compare the saloon keepers to obey the law prohibiting the sale of intoxicating drink on Sunday A movement should be set on foot at once to bring about this result. It would be one step in the right direction. At present the Lord's day is dishonored and the sanctity of His law prolaued discredit be it said. The coutinuance of this deplorable evil is eaough to bring the curse of God upon us. Whilst the ministers of religion are endeavoring to distarge their sacred duties, the saloons are open and doing their unboly work of debasing and destroying souls. Thus the influence of religion is lost to a large portion of the people ; and the efforts of the clergy are only partially successful by reason of this nefarious traffic. To satisfy their great for money, men are so debased that they will have it even at the cost of importal souls. It is high time that men of such low and sordid instincts should be dealt with in the most summary and effective manner. They are the enemies of society, and in self-defence should be made to feel the severest punishment which the law inflicts for their crime in every well-governod community. This and much more is certainly attainable in the matter of

reform. Having thus briefly stated the evils arising from drunkenness, and the causes which pro-duce them, it only remains to mention the remedy. For the cure of druukenness the wriser with candidly avow that he is aware of only one specific, namely, total abstention from the use of intoxicating drink. This is a preventive, as well as a remedy, for the cure of this dreadful evil. All who are wise will use it as a prevening themselves to abatain from drink for life on the ground that by so doing they forfeit their liberty. This is a false notion suggested by pride. The advantages derived from the sacrifics, if such it be, more than compensate for having made it. It enables one to avoid the danger, for darger there is for every person who uses intoxicating drink. Instead of forfeiting one's intoxicating drink. Instead liberty by taking such a pl dge, he who em-braces it exercises his liberty in the best possible way by cutting off temptation which he might not be able to resist. It behooves every one to make a proper estimate of his own strength, or rather weakness, and yovern himself accordingly. No one is in the full enjoy-ment of liberty who is the slave of a passion or vice that may cause his of the Christian Schools and which now num-ruin. The fact that hundreds of thou- bers over 14,000 members, of whom 10.000 consigned to dishonored graves on account of intemperance, should prove a solemn warning and cause others to reflect before entering on the road that leads to this melancholy end. It has been remarked that total abstinence is not a virtue. Well, it depends upon the motive

that inspires one to assume it as a rule of conduct, If it be adopted from a motive of self-denial and with a view of helping to save others as well as sanctify ourselves, the act becomes supernaturalized and meritorious. Such is the supernaturalized and merioritous. Such is the end proposed by the "League of Prayer," which has been established in several of the churches throughout this coun-try and Europe. This league has a twofold object in view—the suppression of drunkenness the heilest offices that are deemed essential by means of prayer and the taking of the pledge. It he heliest offices that are deemed essential by means of prayer and the taking of the pledge. It hended by his creator to be the posed upon all who join the league, yet all are obliged to pledge themselves to practice term obliged to pledge of the Church, it will be seen use of the church, it will be seen and he taking of the pledge to prove of the Church, it will be seen use obliged to pledge themselves to practice term obliged to be the plan is admirably adapted to that navnged a greater portion of the dignity weet the present wants of society. It is also a but were restored very soon after. During the dig is greater in greenbling a much of it in greenbling.

bor as thyself. the first part of his sermon to a contrast between paganiam and Corletianity, in their teachings concerning the love of neighbor. He then showed how the Roman Catholic Church, through love of noighbor, fought every social evil that had in any way threat ened the spiritual or temporal life of its children, so we find her combatting the great evil of drink. He described in graphic words the many evils caused by intomperance, and dwelt upon the remedies necessary to over come the evil, fidelity to the sacraments of the church, the pledge of total abstinence, the promotion of temperance societies, and lastly perseverance and agitation.

Rev. Father McCallen made a short address, calling upon all who had the welfare of their families or neighbors at heart to come forward and take the pledge. And in re sponse to the invitation a large number went ip and took the pledge.

The coremonies were brought to a close by a solemn benediction of the Blessed Sacrament, Rev. Father Flynn, of St. Ann's, officiat The musical portion of the service by ing. the choir, under direction of Prof. J. A. Fowler, was effectively randered. The decoration of the main altar was most pleasing and reflects no little credit on the tasts of the sacristan, Mr. S. Young. After the benedic-tion a large number joined the society.

THE BROTHERS OF THE CHRISTIAN SCHOOLS.

A Catholic teacher is, in the eyes of Radical journalists and public speakers, unavoidably an ignoramus. A calculation which has recently been made shows that the pupils of Catholic schools have, out of 2,042 prizes granted by the city of Paris since 1848, gained 1,547. This leaves a minority of four hundred and ninety-five prizes won by the pupils of the learned lay teachers. At the universal exhibition of 1868, a teach-ing congregation took the gold medal for the best system of teaching drawing, and in the words of the President of the jury of awards, "saved the honour of France," awards, "saved the honour of France," menaced by the system of other concurrents. The congregation referred to was that found-ed by the Blessed De la Salle, the Brothers are in France. Outside of France the Bro thers have 245 houses. 2 in Tanks ; 4 in Egypt; 13 in Tarkey; 3 in Madagascar; 2 in China; 7 in India; 27 in Canada, etc., manned by about 5,000 Brothers. The number of scholars under their care reaches 300,000; of these about 220,000 are in their French schools.

THE IRISH DOMINICANS.

The Dominicans were established in Dublin in 1224, and have held uninterrupted possession for more than 600 years. In the beginning the Cistercians shared with them their

SERPENIS AMONG THE BOOKS.

I read, not long sgo, a story of a gentleman who lived in the fur-away land of India. One day he went to his library and took down a book from one of the shelves. As he did so he felt a slight pain in his finger, like the prick of a pio-cnly a slight pain. Ee thought cothing of it, except that some careless person had stuck it in the cover of his book. But in a little while his finger bogan to swell. then his arm, then his whole hody, and in a few hours he died. It was not a pin among the books, but a small and deadly serpent. There are serpents among books in America; one need not go out to India to be poisoned by scrpents more deadly than the cobra. Never take up a book and read it without looking to see if parhaps a serpent is lurking between its covers. You know what I mean. It may seem but a pin-prick at first-that toolish love scene, that exciting revel, that faccinating piece of villany that escapes into your mind ; but beware ! Before you know it, it will fester, and begin to poison all the pure enjoyment of your lite. Let nothing tempt you ever to read a bad book, for it will have power to defile your heart.

Read, boys and girls, read, read, read-let not a day go by without reading at least a paragraph in a good book ; but resolutely resolve to rick your reading-not to read what you may happen to plok up, or some school mate happens to lend you, but to read books of real power and worth, books that instruct as well as entertain, so that you will be the wiser for having read them -- books that you can show to father and mother, and tell them all about; then you will never die a loath some, horrid death from the secret, poisonons stinging of "a serpent among the books."

THE PAULIST FATHERS.

The Paulist Fathers of New York are oredited with having recemmended the follow-respectable way of spending Sunday to the married men of their parish ; "If you are going to spend Sunday in recreation take your wife and children with you. Make it a family affair. But first hear Mass; then be sober. Don't fill yourself with the many de-

THE FOURTH JAILURE.

"In this country, the so-called Independept Catholic movement has made little impression on the Oatholic Church, although it has received the sympathy and aid of many influential Protestants. Bishop' McNamara, 'Fathor' O'Connor and several 'escaped nuns have labored earnestly for some years to draw a large following out of the Cetholic Church, but they have barely succeeded in keeping their own heads above water.

"Said a fair-minded Protestant clergyman to me the other day ; "A Catholic Priest who wishes to head a reform movement in the Ostholic Church makes a great mistake in beginning such a movement by getting married. Mind yeu, I don't believe in the celi bacy of the clergy. To my mind it is one of the greatest errors of Romanism. But a reforming Priest who gets married will find it impossible to convince, the average Roman Catholic that he had any other object in starting his reform movement, and so he gives his enemies a chance to destroy his influence as a reformer at the very beginning of his career. Xes, I know Luther got married, but few of the would be reformers are the equals of Luther in ability, and besides, even the case of Luther, his marriage impaired his influence.

Another trouble with these 'come-outers' is that they are either unable or unwilling to give the Roman Catholic Ohurch credit for what is good in it. And so thhy alienate the sympathy of large numbers of well read Protestants. My good brother, Dr. Justin D. Fulton, whose seal and sincerity I respect, goes on the track and you will notice that the thinking men in the Protestant denominations stand aloof from him. Doubtless they are just as much opposed to Roman Cathelicism as he is, but they don't approve of his style of warfare. The great battle be-tween sacerdotalism and anti-sacerdotalism will be fought with other weapons than those used by Dr. Fulton and Blahop McNamara, The two systems represent two epposite tendencies in the human mind, which in some form or other will find an expression as long as the human race exists. If my Protestar, friends want to convert any great number of Roman Catholics they must begin by Incorporating in Protestantism all that is, good in Romanism. Then they will be in position to attack its errors and mistakes with some degree of success." "

The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman,

GOOD EFFECTS OF TEMPERANCE.

St. Anthony lived to the age of 105 years on me ro bread and water, adding only a few herbs at last; James, the hermit, to 104; Arsendus, tutor to the Emperor Arcadius, to 120--65 in the world and 55 in the desert, to which he retired during the persecution of the early Christians ; St. Epiphanius to 115 : St. Jerome to about 100 ; Simon Stylites to 100, and. Romnaldue to 120. And Lewis Cernaro, a Venetian nobleman, after he had used all other remedies in vain, so that his life was despaired of al: 49, yet recovered, and lived, by more force of his temperance, to near 100 Vears.

DISCORD IN THE HOME.

The experiences of many observing person, have satisfied them that the chief sources of family friction are, on the part of the husband, a dominsering disposition ; on the part of the wife frivelity, and of both together selfishness or want of consideration. All are the faults of though alose association may intensify them. Sometimes these faults are reversed; it is the husband, who lacks depth and character, and the wife who rules with a rod of iron. Strange that the ruling person never realizes the pall he or she casts over the household, but so it is. There can be no real happiness where there is no liberty. One of the two is driven to deception or prevarication through fear of ill-temper of the other. For the want of self-discipline and culture of the feelings the peace of the familymay be ruined.

THE ERRORS OF THE PAST,

The memory of our defeate and sine on/th not to fill us with despsir, but to furnish us with new incentives for more hereic effort. Nature does not keep her wounds open ; as soon as they are made the healing process begins. There is nothing more unnatural or morbid than dwelling on one's past errors and blundows; it deseats the very ends which nature is trying to secure. The errors of the past ought to be healed in the only way in which they can be healed-by nobler living. the consciousness of having overcome them The only real repentance for the past sin is to be found not merely in sitting down in sackcloth and sahes, but by girding your loins afresh and pushing on to a height where the teraptations of the past have no longer any payer over us. The future is our inalienable. possession; it is the wealth upon which we all draw; it is the opportunity to retrieve the past which is open to everyone.

TO OPEN & NEW CONVENT .- At His Lordship. Bishop Laffeche's request, the ladies of the Convent of the Precious Blood, of St. Hyacinthe, are about to start a branch of their institution at Three Rivers. Accompanied by their chaplain, the Rev. Mr. Laflamme, Sister Satherine and iwo other ladies of the same in stitution have just left for Three Rivers to mak the necessary arrangements and report.