nes as many Separate the Ontario Catholics. must be in localities ossible to keep them in iency without a great on their supporters. f Ontario as a rule do Separate schools where ey will not be able to

session, a curious paper Ir. J. L. Hughes, the Inspector. Mr. Hughes a prophet and foretold schools are free, in the iry the children will be ld will be wonderfully eed if nature it. be thus changed, hall be no longer subject trol, or that their minds of mature men and this is his meaning evident, as he explains l be trained to naturally own problems."

ONG WORDS.

rial Association of Hammeeting last week, at oject of "Higher Critiscussed in a lively mances of Evangelist Moody . Blake in which the so-Criticism was condemned denounced. The Rev. that the higher critics good work for Christianed with an elegance and culiar to himself that es of these higher critics n the wretched squealing belittle their work shall " The Rev. S. Marshall 'is doubtful whether those e Higher Criticism undernic prophecy." This, no intended as a thrust at ege, which condemned an for denying the realianic prophecy. Higher which is really meant which undermines the the Bible, seems to be in the ministers of Hamilappears to have been not d against these Latitudin-. Messrs. Moody and wly escaped being connimously by formal resomore discreet views pre-

ne motion was dropped.

TORIAL NOTES. RGARET SHEPHERD is at ing a tour of the maritime out as she is now pretty all over the country, is not h the success which atectures in Ontario. Large our Protestant friends in a few years ago exhibited siasm in her regard, but ould prefer not to have her oned, as it brings back to ction how easily and comwere duped by that wily ned character.

always be glad to send free sample copies of the CATHto any of our subscribers wish to circulate them otestants, or amongst Cathe not subscribers. It is to that many Catholics who fford to subscribe for the ke a practice of borrowing ould not be the case. The scription price is only a and few families there are ot well afford to subscribe. any subscribers who have ion of neighbors who reguborrow the RECORD, oftenthe subscriber has time to self.

versalists held their General in Chicago toward the end The principal business pied their attention was the adopting a new Confession Two new Confessions were oth of which were rejected, still adhere, nominally at eir present Confession. It y be that they can reject nristianity than they have y, without becoming mere ve are not informed whether t tendency is towards bere Christian or more Ration-Deistic.

DOGAN, Lord Lieutenant of ade a speech in Dublin, on which he stated that at the ment the Government were of carrying out important the social administration d which would secure iberties which England so long enjoyed. Tresa

changes, he added, would give that country the privilege of local self-government. This pronouncement is strange indeed in view of the fact that we have been told, over and over again, that Ireland is governed in the same manner as England, and that it is the fault of the people themselves that they are not happy and prosperous.

A. P. A. RULKIID Detroit came to an end on Tuesday the 2nd inst. For the past eight years there has been an alliance between the Republicans and the A. P. A., which has enabled the combined party to exercise complete control in municipal matters, but at last Tuesday's election the Democratis grained four seats and elected Mayor Maybury by a majority of over 2,000. Though the new Council will consist of twenty one Republicans and the new 2,000. Though the new Council will consist of twenty one Republican connections; in the fact lantern association is evidently ended. Thus the society is losing its grip all over the United States. Detroit was one of its strongholds.

On last Sunday Rev. Mr. Bill, pastor of St. John the Evangulist correct of the services of his servine declared that will be controlled to the converse of this service of the services of his servine declared that will be concerned the services of the base of the company of the past the services of his servine declared that we have a servine and provided the combined of the services of his servine declared that we have the services of the property of the past the service of the property of the past that the property of the past the property of the past the property of the past the pr

church in this city, in the course of his sermon declared that "some of the subjects of sermons advertised in the newspapers by ministers of the gospel bordered on blasphemy." He also condemned "theatrical pulpit delivery," and said that "some clergymen had so little respect for the Bible that they pounded it with their fists, as if it were an anvil. The Church of England and other Protestant denominations differed from the Church of Rome in doctrine, but might well take a page from the Roman Catholic book which taught reverence of sacred things." A few Sundays before, this rev. gentleman permitted his pulpit to be used by Rev. Mr. Walsh, who created much enthusiam in the minds of a congrega tion of True Blues by a rendition of the fairy tales connected with the gunpowder plot. Rev. Mr. Hill is a kindly, well-meaning gentleman, and possibly he did not fully realize what sort of an entertainment Rev. Mr. Walsh was to give in his church. We should be surprised if a repetition were per-

IN THE Toronto Globe of the 8th appears an editorial article dealing with the question of Catholic appointments. Our Toronto contemporary refuses to believe that Catholics have been relegated to obscurity because of their faith, and advances a number of arguments in proof of its contention, none of which, to our mind, are convincing. The plain fact is this: Catholics, as Catholics, have, over and over again, been ignored in the matter of public appointments, men who held high place in the lodges having-if we may use a very common expression-the strongest "pull" on the powers that be. Many a judge in the province of Ontario has passed from the Grandmaster's chair to a seat on the Bench. So often, indeed, has this occurred that it would appear as though it were the usual line of promotion. Janitorships have been considered quite good enough for the average Catholic. Of course there are exceptions, but they are so few as to be scarcely worth mentioning. Instead of defending the injustices that have been done us in the past, our contemporary should endeavor to break down that bitter Protestant prejudice that continuously confronts us on every band.

"THE DEAD RELIQUARY."

Ed. CATHOLIC RECORD:

Ed, CATHOLIC RECORD:

I have just concluded reading the bicgraphy of Sir Samuel Ferguson, Q. C., LL. D., who for many years was one of the senior counsel on the North East circuit, until 1867, when he retired from his profession, and became the first Deputy Keeper of the Records of Ireland. His biographer (Lady Ferguson) inserts the poem by Hon. Thos. D'Arcy McGee, entitled "The Dead Reliquary," which was sent by the poet to Sir Samuel on the death of Dr. John O'Donovan, and may be found in the published volume of McGee's poems. In this poem McGee alludes to the elegy pronounced on O'Connell by Denis Florence McCarthy, and to Ferguson's "Lament of Thomas Davis."

Not many on this side of the Atlantic are aware of the valuable work performed by Dr. O'Donovan in the realms of antiquarian research. He was connected with the topographical and archeological departments of the Ordinance Survey of Ireland; and he is described in Sir Samuel's biography as "a man of marked individuality. His intimate acquaintance with old as well as modern Irish, his knowledge of ancient MSS., of the pedigrees of old families, his laborious application to the work of a scribe, as well as the decipherer of ancient learning, made his services of inestimable value. 'The Annals of the Four Masters,' a monumental work, was ably edited by him."

Sir Samuel Ferguson was himself a true poet and a distinguished antiquary, his lec-

was ably edited by him."

Sir Samuel Ferguson was himself a true poet and a distinguished antiquary, his lectures on the ancient ecclesiastical architecture of Ireland showing the zeal he manifested, and the delight he experienced in portraying the ancient greatness of his country, particularly as an acknowledged seat of learning. He contributed two papers in January and April, 1853, to the Dublin University Magazine, in one of which he describes a visit to Clommacnois and says: "When Dr. Petrie first visited this vast de-

winter, "Stern ruler of the season's varied change."

In every age there is an idol, and the idol of to day is the "little red school." Men imagine that this little temple of learning is of God, and that he who would criticizes its doings or examines its fruit should be struck down. The school should indeed be of God, but frequently is not. We must expect something more from education than pagan virtues. The Romans made the life of the State their chief concern, and Roman citizenship was fashioned for its aggrandizement, but its end thereof was death. Christianity has created a new kingdom, whose knighthood is of heaven, not earth. The Catholic Church has surolled the Christian family as of God. Pagan Rome indented it as the property of the State. Under which standard will ye serve?

the State. Under which standard will ye serve?
Rev. Dr. Rand, ex-principal of McMaster College and ex superintendent of education for Nova Scotia, is a dishonest thinker, a clerical meddler, a traducer of truth. Dr. Rand is entitled to hold the most senseless views on any and every question; but when he comes before the public, as he did recently in his deputation capacity when lecturing the Toronto Public school Board as to what that body should do with the question of religious training in the schools, his Baptist theological training should have had sofficient check on his conscience to prevent him from distorting facts for the nurpose of injuring his Catholic brother. Dr. Rand complacently told the Toronto School Board that the Separate school was the foe of the Public school, and that it was only by a miracle the latter had been preserved in this Province. Dr. Rand and his brethren, of course, saved it, forsooth, by not asking that Baptist dogmas be taught in the "little red school." Does not Dr. Rand know that the demand for Separate schools first came from the Protestant minority of Quebec, not the Catholics of Ontario. Furthermore, Dr. Rand poses as the founder and organizer of the Public school system of Nova Scotia. Now, how did Dr. Rand administer the educational affairs of that Province? Did he give a Protestant coloring to his work? Did he introduce text books misrepresenting the truth of the Catholic Church? How would Dr. Rand like it if a Roman Catholic priest without a doctor's title, but with very fine schoolarship, were appointed Minister of Education of Ontario? Would he approvingly appland the appointment? Dr. Rand catholic priest without a doctor's title, but with very fine schools, then agnostics, anarchists and athesists would have a right to demand that their tenets be also attended to in the schools. There is logic for you! A Christian community—a Christian State must permit the nurturing of a seed—nay! must water that very seed which, in time, will bear a fruitage of blasphemy and immo Rev. Dr. Rand, ex-principal of McMaster

the kingdom of heaven and the kingdom of earth.

There passed away a few days ago, in the person of Charles Dana, late editor of the New York Sun, one of the ablest journalists ever known in this country. Dana was in his day a Trascendentalist and belonged to the famous Brook Farm Community, to which belonged also the novelist, Hawthorne, and George W. Curtis, the brilliant essayist. Here, these noble fellows tried to raise potatoes to the music of Tennyson and pull out weeds to the zig zag thought of Browning. After three or four years the Brook Farm Community disbanded, realizing that however noble was their purpose they could not reform the world. Dana's editorial style was faultless, clear cut, crisp, pithy and pointed.

There is an evil habit growing into some of our Catholic families which should go out. It is the habit of setting in judgment upon every act of our pastors. Why should a Catholic father or mother thresh out, sometimes very uncharitably, the character of him

MISSIONS TO NON-CATHOLICS.

The missions to non-Catholics have come to stay. They have already assumed a very important place in the machinery of the Church in this country, and as the years go on their utility will be demonstrated by the notable success which they will obtain.

During the short time in which they have been carried on in an organized way, two very important facts have been demonstrated. The first is that there is a marvellous ignorance about the teachings of the Catholic Church among otherwise intelligent non-Catholics; men who would be ashamed to profess a lack of knowledge of the principles of science, or affairs of every-day interest, when it comes to the vital principles of the greatest Christian body in this country, know as little of them as they do of the number of birds in the air or of the fishes in the sea. The second fact that has been demonstrated is that it is quite possible to command an audience of intelligent non-Catholics to an irenic explanation of Catholic truth.

The majority of Americans are still dearly.

truth.

The majority of Americans are still deeply religious, and at times when the clamors of mercantile life are stilled, the first questions which come into their life are the deep problems of their destiny and of the world beyond

mercantie life are stilled, the first questions which come into their life are the deep problems of their destiny and of the world beyond the grave.

There is no passion so deep in the human heart as the instinct of religion, and though it be trampled down by rampant vice or smothered by tyrampical law, still it will inevitably assert itself.

The decay of organized Protestantism gives the Church in this country one of the most glorious opportunities she has ever had presented to her. The winning of the American people to the truth is worthy of the highest missionary mettle. Was there ever a harvest bending with richer fruit than we have presented to use in this country? The conditions for the gathering of the harvest are most favorable. America ought to be Catholic, by every right, by title of discovery, by title of first occupier, by right of truth over error. Moreover, the power which alone will preserve American institutions intact and perpetuate them to coming generations is in the Catholic Church. Because she is the great barrier against a false socialism, because she bridges the already toowide gap between the rich and poor, because she maintains the integrity of the family life by antagonizing the divorce abomination and incalculating the reverence for legitimate authority, she will do more than any other power in fhe land to enable this country to carry out its God given mission—that of offering to all classes a higher happiness and a larger liberty.

In all the history of the world perchance never did su sh opportunities offer themselves to the missionary instinct. Non-Catholics must know the teachings of the true Church in a more intelligent way, and if only they understand them there will be no doubt of their embracing them. The system of giving non-Catholic missions has already been inaugurated and has met with undoubted success. Even at this early day the converts who trace their change of faith to the direct agency of these missionares made up of the diocesan clergy, whose sole business will be t

THE CATHOLIC WAVE.

Community dishanded, realizing that how ever nuble world. Dana's editorial style was affered the world. Dana's editorial style was faultless, clare cat, cirps, pithy and joint and the property of the proper

THE DEAD ANTIQUARY, O'DONOV AN

THOS. D'ARCY M'GI S. Far are the Gaelic tribes, and wide

Far are the Gaelle tribes, and wide Scatter'd round earth on every side For good or ili; They aim at all things, rise or fall, Succeed or perish—but through all Love Erin still.

Although a righteous Heaven decrees Twixt us and Erin stormy seas And barriers strong, Of care, and circumstance, and cost, Yet count not all your absent lost, Oh, land of song!

Above your roofs no star can rise That does not lighten in our eyes, Nor any set
That ever shed a cheering beam
On Irish hillside, street, or stream, That we forget.

No artist wins a shining fame, No soldier falls, no poet dies. But underneath all foreign skies We mourn his fall!

And thus it comes that even I, Though weakly and unworthily, Am moved by grief To join the melancholy throng, And chant the sad entombing so Above the chief—

The foremost of immortal band Who vow'd their lives to fatherland; Whose works remain To attest how constant, how sublime The warfare was they waged with time; How great the gain!

I would not do the dead such wrong; If graves could yield a growth of song Like flowers of May, Then Mangan from the tomb might raise One of his old resurgent lays— But, well a day,

He, close beside his early friend, By the stark shepherd safely penn'd, Sleeps out the night; So his weird numbers never more The sorrow of the isle shall pour In tones of might!

Tho' haply still by Liffey's side That mighty master must abide Who voiced our grief O'er Davis lost; and him who gave His free frank tribute at the grave Of Erin's chief; Yet must it not be said that we Failed in the rites of minstrelsie,

So dear to souls
Like his whom lately death hath ta'en,
Although the vast Atlantic main Between us rolls!

Too few, too few among our great, In camp or cloister, Church or State, Wrought as he wrought; Too few of all the brave we trace Among the champions of our race.

His fortress was a nation wreck'd His foes were falsehood, hate, neglect, His fortress.

His foes were falsehood, nave,
His comrades few;
His arsenal was weapon-bare,
His flag-staff splinter'd in the air,
Where nothing flew!

Had Sarsfield on Saint Mary's Tower More sense of weakness or of power,
More cause to fear
Weak walls, strong fees, the odds of fate,
Than had our friend, more fortunate, The victor here?

Far through the morning mists he saw Up to what heights of dizzy awe 'His pathway led; A-bye what talse Calypso caves, Amid what roar of angry waves, His sail to spread!

On, on he press'd, from rise of Until his early day was done, Strong in the truth: As dear to friends, as meek with foes At evening's wearied sudden close As in his youth. on he press'd, from rise of sun

He toiled to make our story stand As from Time's reverent, runic hand
It came, undeck'd
By fancies false, erect, alone,
The monumental arctic stone
Of ages wreck'd.

Truth was his solitary test,
His star, his chart, his east, his west;
Nor is there aught
In text, in ocean, or in mine,
By chemist, seaman, or divine,
More fondly sought.

Not even our loved Apostle's name Could stand on ground of fabled fame Beyond appeal; But never sceptic more sincere Labored to dissipate the fear That good men feel;

The pious but unfounded fear
That Reason, in her high career
Too much might dare;
Some sacred legend, some renow
Should overturn or trample down
Beyond repair.

With genue hand he rectined
The errors of old bardic pride,
And set aright
The story of our devious past,
And left it, as it now must last,
Full in the light! Beneath his hand we saw restored

With gentle hand he rectified

The tributes of the royal hoard,
The dues appraised
On every prince, and how repaid;
The order kept, the boundaries made,
The rites obey'd.

All tribes and customs, in our view, He had the art to raise anew On their own ground; But chief, the long Hy Nial line, We saw ascend, prevail, decline O'er Tara's mound.

The throne of Cashel, too, he raised-The throne of Casnel, too, he raise High on the rock its glory blazed, And, by its light, The double dynasty we saw Decreed by Olliof Ollum's law, Emerge from night.

Happy the life our scholar led
Among the living and the dead—
Loving—beloved—
'Mid precious tomes, and gentle looks,
The best of men the best of books,
He daily moved.

Kings that were dead two thousand years, Cross-bearing chiefs and pagan seers,
He knew them all;
And bards, whose very harps were dust,
And saints, whose souls are with the just,
Came at his call.

For him the school refill'd the glen,
The green rath bore i's fort again,
The Druid fled;
Saint Kieran's coarb wrought and wrote,
Saint Brendau launch'd his daring boat,
And westward sped!

For him around Iona's shore Cowl'd monks, like sea birds, by the score, Were on the wing, For North or South, to take their way Where God's appeinted errand lay, To clown or king. He marshall'd Brian on the plain, Sail'd in the galleys of the Dane -

Sail'd in the galleys of the Dane-Earl Richard, too, Fell Norman as he was, and fierce-Of him and his he dared rehearse The story true. O'er all low limits still his mind

On Irish soil be only saw One state, one people, and one law, One desirny! Spirit of Justice! Thou most dread Author divine, whose Book hath said— The just man's seed Shall never fail for lack of bread, Oh, let the dock his labor fed, Thy mercy feed!

Inspire, oh Lord! with bounteous hand, The magnates of the Irishland, That, being so moved, As fathers of the fatherless, They shield from danger and distress His well beloved.

And teach us, Father, who remain Filial dependents on that brain So deeply wrought; Teach us to travel day by day By honest paths, seeking alway The ends he sought! Montreal, January, 1862.

DIOCESE OF PETERBOROUGH.

A Solemn Ecclesiastical Event at Campbellford-Conferring the Sacred Rite of Ordination.

(For the CATROLIC RECORD.)

In the church at Campbellford on the 4th of this mouth was witnessed an ecclesiastical ceremony at once imposing and sublime, for on the solemn occasion in question a new priest was added to the ministry of God's holy and Apostolic Church. The newly ordained is the Rev. Francis O'Sullivan, who had been raised to the deaconate order a few days previously in the Grand Seminary in Montreal, but who came to receive the final sacrament of hely orders from the conservated hands of the beloved Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough. It is quite fitting that the sacred function should have been held in Rev. Father McCloskey's church, because Father Francis O'Sullivan is a native of the Campbellford district, wherein he received his early scholastic training, and showed by his virtuous and studious habits that he was destined to serve God at the altar. In this connection it may be observed that the newly made Father Francis is first cousin to Rev. Joseph O'Sullivan, who also was ordained to the holy priesthood last December, in Campbellford. From this fact it will be inferred that the clerical bent is strong in the O'Sullivan families, and it will likewise be concluded that the unction and grace that lead young Levites to the service of the Church had its first promptings in the good lessons imparted by honest and religious Irish Catholic parents.

Of the sacred rites attending the ordination proper it can hardiv be expected that ordinary laymen can fully comprehend the mystic force and meaning of all that is required to give plenary power to the validly ordained priest, but every well instructed Catholic knows that it is reserved to consecrated episcopal hands and authority to bestow the spiritual power to forgive sins in the confessional, to offer the Holy Sacrifice of the Curse when the order of deacon is attained the cleric is drawing very near the altar. (For the CATHOLIC RECORD.)

stow the spiritual power to forgive sins in the confessional, to offer the Holy Sacrifice of the Mass, at which awful celebration the act of Transubstantiation is accomplished. Of course when the order of deacon is attained the cleric is drawing very near the altar, but its divine mysteries could never be enacted without the clerical power bestowed by the ordaining hands of the Bishop, and it was the bestowal of this sacerdotal authority upon Rev. Francis O'Sullivan that the great congregation of interested worshippers beheld in the Campbeilford Catholic church on last. Thursday. Every figure and form of the ordination ceremonial has its appropriate significance. The laying on of hands by the officiating prelate, followed by all the priests present, is the chief function in imparting the Apostolic authority to continue and exercise the mission of the true Church. The humble posture of the aspirant for holy orders, in the beginning of the reremonial, conjoined to his gradual advancement to full priestly power, has its impressive meaning and effect. The annointing of the hands and other parts of the body with holy chrism means that henceforth God's anointed one shall employ all his powers and faculties in the service of Him whom he has vowed to obey, and that into the sanctified head and heart no wrong thought shall ever be allowed to enter, and that hands so blessed shall be raised only to impart benediction to his people. The invocation and infusion of the Holy Spirit into his soul may be interpreted to mean that intelligence, truth, purity and sancity shall rule therein, and that worldly deceits and errors shall be quickly detected and couragrously denounced. And the kiss of peace may be made to signify that Christian charity, amiability, compassion and forberance must neede be the spiritual weapons by which God's ministers must subdue and sanctify the world. Hence it is that the bearance must needs be the spiritual weapons by which God's ministers must subdue and sanctify the world. Hence it is that the people eagerly flock to receive the blessing of a young priest just fresh from the hands of the ordaining prelate. They know instinctively that the Holy Ghost abides in that pure soul, and they reckon his benediction as a gift of priceless value.

On the occasion referred to, Ven. Archidacon Casay was the preacher of the day.

on the occasion referred to, Ven. Archideacon Casey was the preacher of the day, and his eloquent and lucid handling of his fitting subject must have touched the heart of the vast congregation who heard him. His were not the words of a stranger falling upon unaccustomed ears, for the same Ven. Archdeacon was the beloved pastor of Campbellford for fifteen years; and what a joy to the devoted flock to see the familiar, handsome presence, and to hear the sweet voice once more from the altar steps!

One distinct and very agreeable feature of the ordination services was the effective musical work done by the choir. This, however, is not to be wondered at, for the spacial service was conducted by Miss Helsna Murphy, the talented organist of the congregation of Hastings, who was specially engaged for the occasion. This able organist of the grand musical teacher has earned a wide

reputation for great ability in her profession, and it was well that Rev. Father McCloskey secured her for the notable event referred to. A sorrowful circumstance, and one that must have weighed upon the mind of Bishop O'Connor and that of the priests and people, was the recent death of the deeply beloved Father Connelly, P. P. of Hastings. The lamented deceased was a clergyman of extraordinary humility and sweetness of character, and he drew friends to his side without any apparent effort. He died in the pastoral home at Hasting late on the previous Saturday evenreflort. He died in the pastoral home at Hasting late on the previous Saturday even-ing, and was buried the following Tuesday in his native town of Perth, amidst the natural gloom of the weather and the sorrow-ful lamentations of his brother priests and

But while the Church mourned the death of one priest whose mortal remains entered the tomb on the 2nd inst., she rejoiced at the spiritual birth of another two days later. This is according to the law of loss and gain, for as one hely priest went to receive his eternal reward another came forth to labor in the vineyard until he also should be called away.

his eternal reward another came forth to labor in the vineyard until he also should be called away.

As we understand, every priest in the diocese, and many outsiders were invited to attend the ordination and partake of the hospitality of Rev. Father McCloskey's large and commodious home, but owing to pressing parish duties some were unable to be present. As it was, the capacity of the pastoral residence was overtaxed and many of the visiting clergymen were compelled to take quarters in the various hotels of the village. Mgr. O'Connor, the special honored guest of Rev. Father McCloskey, came out from Peterborough on the previous day, and many of the priests arrived on the evening train on the same day. Of course the church was held spell bound by the imposing spectacle witnessed, and the large non Catholic element present must have been deeply impressed by the soleomity accompanying the sacred rite of ordination as administered by the Apostolic Church.

To the Catholic congregation at large the ceremental was not entirely new, as the bulk of them were present last December when

To the Catholic congregation at large the ceremental was not entirely new, as the bulk of them were present last December when Rev. Father Joseph O'Sullivan was added to the priesthood. But the spectacle is always awe-inspiring by which a man is lifted from the turmoils of the world and given over to the service of God in the Apostolic ministry, and the great crowds will treasure in their minds a vivid impression of this red letter day in the ecclesiastical annals of Campbell-ford.

ford.
The ceremonies proper began about 9 o'clock, a. m. and lasted about two hours.
Wm. Ellison.

GOODY-GOODY.

This is an expression which is all too frequently utered. We deem it a harmful expression and we would advise its elimination from the language. There is really no reason for its use, and no possible good can ever come from its use; on the contrary only

harm can ensue. It is similar to that other expression which It is similar to that other expression which is supposed to give the speakers impression of a story that he has been reading.—'It is a Sunday school story,' he will tell you. Now what is the idea conveyed by these expressions? With some it is that the individual described as "Goody goody' is "too good for this world!" That the book so described "is not suited to this practical age. But there are other meanings, just as irrational, and still more unwholesome, which imply mental weakness, or even hypocrisy in the individual spoken of, and in the author of the book alluded to.

No matter how the speaker bases these expressions, they are calculated to prevent the influence for good which the lives and writ-

the book alluded to.

No matter how the speaker bases these expressions, they are calculated to prevent the influence for good which the lives and writings so described may in reality be calculated to produce. And the fear of having such expressions applied to them may often deter well inclined youth, especially, from the utterance, and thus, it may be, even from the thicking of good thoughts.

For ourseif, although we admit that many things are said thoughtlessly and that very often even such faulty words are mere slips of the tongue, yet we are inclined to the belief that those who use them, upon a close self examination, would find that they lack the devotional feeling which is the usual accompaniment of solid piety—a quality which, it is clear, all should possess. Certainly, the very least to be expected from any one who pretends to be a Christian is a tender appreciation of the devotional feeling in others and a desire to avoid whatever savors of indifference to it.

If, in the use of such expressions, the intention be to "let down easy" the eccentricities or the defective reasoning of a friend who forgets that it is the spirit rather than the letter of the law that he should insist on, there are other and bester expressions wherewith to explain away such didocyncrasies.

the letter of the law that he should misst on, there are other and better expressions wherewith to explain away such idiocyncrasies.
"He is a goody goody boy," "be is a very joins man," "that is a Sunday school book" do not at all apply to the condition of things is traded to be prefixed at the profit of the

do not at all apply to the condition of things intended to be portrayed; any more than "he is a little off" is a charitable or proper way to describe one woo in an excited moment insists too strongly upon his set ideas.

Too many people are entirely too careless in the use of language, by far too ready to utter impulsive words that reveal a perturbed, if not a malicious, disposition; or, at any rate, a poorly trained heart. Too few are inclined—especially among the young growing youth—to fervent piety, to afford the least dissuasions from it on the part of those whose duty it is to encourage it, and who should glory in felfilling that duty.—Catholic Review.

WHAT AND WHERE IS THE SPIRITUAL LIFE ?

SPIRITUAL LIFE?

The hopeless formalism in which the Pseudo Evangelical sects are sunk is illustrated by the fact that the Central Christian Advocate selected Bishop Messmer's vigorous rebuke to the Catholic Order of Foresters at Green Bay for giving a public ball and the growing custom of administering the total abstinence pledge to children at their confirmation, as two remarks bly "hopeful signs" of emphasis upon spiritual life. If our Methodist brother had any intelligent notion of what the spiritual life is he would be aware that such purely external and disciplinary rules have but a remote relation to it. The spiritual life is a communication of the life of Jesus Christ, the Mystical Vine of which every living member of Holy Church is a branch. The Church is one with Christ; she is His Mystical Body; and she exists solely to incorporate men into Him. She unites men's minds to Christ's mind by the infallible truth of her dogmas; their wills to His by her unerring exposition of the Divine law; their experience and imagination to His by the innumerable devotions which center on His life and Passion, such as the Rosary, the Way of the Cross, the cultus of the Sacred Heart, the Holy Face, etc.; their affections to His by teaching them to love and honor all that He loves and honors, their very selves by the sacraments which lie gave her as channels of His sancifying and fortifying grace, and especially by the Sacred Banquet in which He gives Himself wholly to the soul as the soul gives itself wholly to the soul as the soul gives itself wholly to the Soulant the least living portion of the Church has more spiritual life in it than any soul separated from the unity of the Faith can form even the remotest conception of, Church Progress.

PERSONAL—Mr. M. Ryder, son of the late

PERSONAL-Mr. M. Rvder, son of the late Jas. Ryder, formerly of Lucan, Ont., but for the past six years in the employment of the C. P. R. Co, and stationed at Virden, Man for the last four years, as operator and assistance in the last four years, as operator and assistance in the last four years, as operator and assistance in the proposed to station age.