# The Catholir Rerard. 

VOLUME XX.

Che datholic gecaxi. London, Baturday, Julv 9, 1898. THE GRANDE ROQUETTE. The French Government intend de-
mollishing the Grande Roquette prison, mollshing the Grande Roquette prison,
in which Mr. Darbay, of
Immortal
mame nemory, was contined during the ter
thble year of 1871 . The martyr's cell rible year of 1871 . The martyris eell
is exposed to the possibility of being
purchased and exhibitited at so much purchased and exhibited at so much
per head by some enterprising Anglo. recoil from such desecra ion and give the hallowed stone to the $\underset{\text { guardi }}{\text { ity. }}$

THE WAR. The American forces are having a
very hard time at Santiago. They
ave seemingly abandoned that fortyeight hour march to Havana, and they
have time to appreciate the attitude of their legisilators who wanted
or at any price. These poor fellows are exposed to terrible sufferings.
They are without sufficient food and are tortured by the heat and liable at any moment to have a Spanish bullet
sing their dirge. Many of them have nd throughout the length and breadth phans will ask why have they been
made to suffer. The historian of the ment of all the facts will enable him to answer. The men who in cold
blood hurled the United States into Carlyle speaks of thirty Englishme
fighting with the same number fighting wis
Frenchmen.
Mitazawasax まatavatu $=2=\mathrm{maz}$
A SOLEMN PARENTAL DUTY One of the most important duties of
parents is the procuring of good literature for their children. It need not
be the product of Catholie brains, but
it it should be of a a ature calculated to
develop the mind and to give their
ind childrens
literature. Yet how many households can boast of a library? Even in
familles of means the reading material consists of a few flashy magazines and
the daily newspaper. We cannot expect to breed incelligent Catholics ou
this pabulum. We have heard our pastors declare time and again that one
of the greatest evils of the age was in. dren of ignorance. How many people will give you an Intelligent exposition
of their belief, and how many will be able to separate the good from the
bad in the numerous articles that are scattered broadcast over the country,
And how much good might be effected y men who know their faith ! Th man should nail a lie wherever he see it. Our separated brethren know th value of printers' ink.
We believe that the nce must be laid at the doors of par
enta. If they took a little more pain in the matter of family reading wo should not have so many
and empty-headed men.

| Ere now many a graduate, with resolve to bear himself nobly in the fight, has bade farewell to his Alma Mater. The commencement exercises have always a fascination for us. Perhaps it is because they recall the memories of the days when we, too, had strange visions of life, and, perhaps, also because they remind us of the unlimitable field for good that is before the young people who tell us that their school work is over. give them indeed our benison. pray that they may never prove re creant to their duty and therefore never faise to God and that they may ever wear the white flower of a blame less life. <br> But we, before they enter upon thei life's work, should like to speak to them |
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Wish to remind them of their responsi-
billty, to which the circumstances of
the time have tider the time have imparted an addition tion given them, under God's prudence has eet them apart from their fellows. All things are ordered wisely. Noth ing is done in vain. If they have be
accorded the privilege of silence an studious labors within the precincts of a home of learning it has been because
of a specific purpose. From the fact or a specinc purpose. From the fact
that they have been permitted to de-
velop their mind and heart arises the obligation of not allowing that develop. $\begin{aligned} & \text { ment to have been in vain. The } \\ & \text { young man who throws his }\end{aligned}$
mater books aside as soon as the col.
lege doors close behind him is proving recreant to that obligation;
nay,more, in the first page of the book nay,more, in the first page of the book
of his life he is writlug the wordFailure,
 the brillianey of his parts as upon his
pertenacity of purpose and persever ing work in after life. Professors can nethods of study, and hence a man's leaves college. They have been told hey take it to heart. Then, too, many want of industry, the veriest nonentty. We do not want them to be prigs, without the assistance of slang and to on the questions of the day. We do not
by an intelligent opinion mean, one by an intelligent opinion mean, on
such as we might expect from an or
inary individual, but one that has within it the flesh and blood of Cath
dic principle. We expect them to
In olic principle. We expect them
wage war against the materialism of the day. And is there not need of it
The idea of the supernatural is dis The idea of the supernatural is
appearing from the minds of myriad
of human beings. The foul vapor
that arise from wealth and power are
obscuring our vision and things which
one obscuring our vision and things which
pass like the foam of the wave are
preferred to things which rest like the
rock against which the wave beats They will, as God-ordained knights,
show o quarter to this ignomniniug
cult. The sight of men and colt. $\left.\begin{array}{c}\text { The sight } \\ \text { women } \\ \text { who } \\ \text { shall }\end{array}\right]$ God of wealth and power bhouould urge
he young man who knows his respon
dill sibility to batter it down. And he can
do it. Be his talents what they may, he can render service to the nobles
cause that can enlist our energiee
He may smile at our words, but the are true. Back of an earnest man, pledged to hard, persevering work,
God, with whom failure is imposible,
Dificulties will arise and disenchan Dififuculties will arise and disenchan
ment blunt the edge of early enthusi
asm-but asm-but as sure as God lives he wil
meet with huceess. When those who
taunted him for his industry will ho taunted him for his industry will have
become diners-out, ornaments for
drawing rooms or drawing-rooms or escorts for maiden
ladies he will be a man and not a thin $\begin{aligned} & \text { shaped } \\ & \text { society. } \\ & \text { His ver }\end{aligned}$ His very presence will be a blessing
in the communty to the community. His words and ac
tions beome forces, factors in the wor tions become forces, factors in the work
of leavening and uplifting the human go on long after his eyes have be closed in death. He will be a leade
guiding his brethren to lofter height, guiding his brethren to loftter helghts,
teaching them by example the lessons of purity and manliness and pointing
them out the source of his strengththem out the sou
the sacraments.

| NO AUTHORITY IN THE OF ENGLAND. <br> Boston Pilot. <br> The recent recrudescence of tro in the Church of England over the vance of Ritualism has demonstrate authority in that body. <br> Says the Anglican Bishop Ba writing in the current Nineteenth An ultina ratio there must be, and i extreme case, it is a serious evil that wo ally command unhesitating obedience which instead of being opposed, by p Bishop Barry is evidently in sy thy with the Anglican clergy dum "referred to in last week's who have become alarmed at the gress of Catholic ideas and pra githin the Church of England |
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LONDON, ONTARIO, SATURDAY, JULI 9, 1898.



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"THE UPS AND DOWHS OF LIFE" strakt,

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|  |  |  |  |  | A LADY TELLS HOW SHE SUP PORTS HEREELY AND FAM. ILY. $\qquad$ |
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|  |  |  |  |  | big firm in Pittsburg that manufactures flavoring powders. I had tried them my- self and knew they were splendid, so |
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|  |  |  |  |  | guch a rich flavor that everywhere I go I gain a permanent customer. Those of your readers who would like to make |
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|  |  |  |  |  | forts we never had before." <br> MUSKOKA LAKES. |
|  |  |  |  |  | MUSKOKA LAKES. <br> URNISHED COTCAGE TO REN'T: $\$ 50$ for season - pretty point, sandy beach. |
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THE CATHOLIC RECORD




five minutze sermon．
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THE CATHOLIC RECORD
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## VOLUME XX.

©lfe Cutholit kizcoro. London, Saturday, Julv 16, 1898. he voter's List. We have noticed that some of our oung men have not their names on he voting lists. It is a shame cuntry not to exercise the franchlse. Th only way to obtain what belongs to us
is by the ballot. We are not aggress. is by the ballot. We are not aggreess
ve but progreselve. The young ive but progressile. laze yor ig
man who through sheer lazinesi or in
diference falls to have his name ifference falls to have his nam joy the air of freedom.
The C CATHOLIC TRUTH SOCI ETY.
We have more than once referred the noble work of the Catholic Trut
Soclety of Canada, and we have mor than once learned that it has led man
 ie should give the eociety his streme
ous co operation. If there was ever ime when we had need of the layme able to give an exposition of their fail be left unchallenged and a dental from man is oftimes more opportun than when made by a priest. Th pamphectety furnishes, by means the common objections can be met. FRENCH "E VANGELIZATION The Rev, M. F. Boudreau
livered a very original address "French Evangelization." When any
one who knows anything of Frenct Canadians and of their deep attac ment to their faith says that a lar and increasing number of them
hankering after the delights of Pr mental dellrium. If the writer w dilates on the brilliancy of the m sionaries' talent points out as proo at " which every polititcal election in that little argument should be writ down in letters of gold and sent to lege.

## ANGLICANISM.

The English papers convey to us
glicians have had a Corpus Christi $p$
cession this year, and conducted according to the ritual of the Cath ther godly gentlemen who undert the work of Church purification $m$ progeny. The Rev. Dyson Hague doubtless enter a strong protest as he
distinctly averse to such "Romanizin endencies. Bat this fact, althoug may indicate the changed attitude ertain section towards the Cath the shadow of a creed. It will

$\qquad$
 SOME VAGARIES OF

The correspondence columns of Iontreal Witness has had for
time past a number of letters comp ng that there is not in that grea
place of worship where God is ad $\begin{aligned} & \text { simply, as He requires, "in spiri } \\ & \text { truth." }\end{aligned}$ The complatet comes from thor going Protestants who have
taught from infancy that no forn divin worship hoold be allowed $w$
dre not clearly hald down in Scrip are not clearly lald down in Scrip
and the chief fobjection is to " made psalms and hymns,", and
use of all instrumental, and some to incluc $\underset{\substack{\text { music } \\ \text { Mon }}}{ }$
and its scores of thousands of $P$ ants afford us allost every sha
belife from primitive and Calvinism, Anglicanism a formed Anglicanism to the Se
Day Baptits, Second Adventist Mormons, but these fastidious s
after "spirit and truth" can su th by any of these. sturdy Scotch Kirk man who,

