

and patient trial, and therein lies the secret of the mystery. An occasional effort only *middle rate* in a person passing industrious, when set in the foil of continued passivity, is magnified to unreal dimensions. He is at once a cetacean in the eyes of the small fry. They always knew he was smart. If he would work, etc., and the phenomena he has displayed have cast such a halo about him that he is really held in awe.

The most disgusting thing about this caste is that students of any sense should be imposed upon by such shams, or that they allow such a class to gain prestige among them. These talented gentlemen are always popular, are always the most prominent, and are often intrusted with confidence by the student body to the exclusion of betters. Now this talent is, of course, purely imaginary. Talent, in the most common acceptation of the term, implies something more than crude, natural gifts, it is inseparably associated with labor and discipline. The talented person is not he who could if he would, but he who will and does,—he who can focus all his powers on his work. Why, then, do such students receive so much recognition from their fellows? Their influence is decidedly unhealthy. Their negligé manner, their apparent indifference to success, and the seeming ease with which they reach their attainments have a certain attraction for younger students who get the fashion of looking upon honest effort as a detraction from the splendor of achievement. They give a tone to the student body that is altogether deplorable. Such nonsense should be frowned down. Those who pretend to have talent, while they are too lazy to use it, and who enjoy prestige by their possibilities should be relegated to the lowest degree of consideration. Let a man prove himself before he is recognized among respectable students. We are imposed upon too

much by these shoddy upstarts, at the expense of more deserving and more unassuming students.

THE CATHOLIC PRESS.

It is impossible to overrate the influence of the press. After the church, no other agent has played so important a part in the development of modern civilization. The newspaper is the people's literature, and whatever the people read, whether light or profound, learned or unlearned, must, sooner or later, have its effect. If the press in general has contributed so largely to the world's advancement, what must be the influence of that portion of it conducted by Catholic editors along the lines marked out by Catholic principles.

One of the main functions of the newspaper is, of course, to give the news, to tell what is happening throughout the world. Modern scientific discovery has so changed the relations of time and space that the morning paper has been called the world's daily history.

The Catholic journalist, however, has a higher duty than to merely relate facts. His vocation bears with it a grave responsibility. It is his duty to present these facts in the light of Catholic truth which will show their relation to the eternal destiny of man. He must seek to elevate the taste of the people by supplying them with sound, wholesome reading. He must vindicate Catholic doctrines and defend the Church from the insidious attacks of her enemies. One of the most encouraging signs of the times is that Catholics can get a hearing. Presented to people willing to examine it, Catholic truth must prevail. Nine-tenths of the prejudice against the Church is the offspring of ignorance; and were Catholic aims and Catholic doctrines put clearly before the people, this prejudice would quickly disappear.

From the days of the venerable William