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by the Church more effectively conby the Church more effectively conduces to the maintenance of religious fervor and faith than meditation, a practice too often now-adays more of this life were in his sight. We practice too often now-a-days, more honored in the breach than the observance. The truths of religion belong to the supernatural order and need to be studied with the utmost converted to the supernatural order and need to be studied with the utmost converted to the supernatural order and need to be studied with the utmost converted to the supernatural order. be studied with the utmost earnestness and assiduity in order that we may free them from the web of darkness and doubt which unaided reason is constantly striving to weave around them. We are plunged in the ocean of the senses; our sight and touch and hearing are for us, to such an extent, the source and well-spring of our knowledge that we are inclined to rely upon them altogether for our information and to reject whatever does not respond to the touch stone of their making. We are too prone to ask, "Have you seen it?" to become assured of the truth of a statement of any kind, not reflecting that thereby we put our trust in one of the most fallacious sources of knowledge.

Truths of the spiritual order can be

apprehended only by our spiritual faculties, and unless these are trained by constant practise, strengthened by exercise on their proper subjects, and cultivated by means of delicate perceptions, they grow rusty and feeble and finally become powerless through dis-use. It is for this reason that the statement of a spiritual truth conveys little or no meaning to the majority of people. The language in which it is couched may be intelligible enough, but the truth itself, shining behind the veil of words, is not perceived by those of purblind spiritual sight. One needs to rise above the mere order of sensible things, the order with which we have most to do, the order to which we are tied down by countless bonds, in order to appreciate the full meaning of such a truth, to discern its beauty and estimate its influence on our lives and destinies. Now this lifting of ourselves above the sensible world is one of the most difficult of mental processes for those who have not accustomed themselves to it. The more we yield to the tyranny of the senses, the more laborious becomes the task of freeing our selves from their sway, and, naturally, for those who admit of nothing beyond their range, there is no possibility of rising to a higher plane. It is, conse-quently, only those who begin early to deliver themselves from this bondage, that can hope to see with the eye of the spirit, and to recognize those higher truths that have no flavor of the material or sensible about them. The process by which we eliminate the purely sensible from our conceptions is called abstraction in philosophy and it is beautifully set forth in the scholastic

theory of perception. But it is not by any means necessary to possess a knowledge of the abstruse subtleties of that theory in order to put it in practice. The humblest person who follows the simple instructions laid down in the prayerbook for meditation may, after a while, unwittingly go through the process as perfectly as the most accomplished disciple of the The spiritual and intellectual faculties do not necessarily undergo a symmetrical development. The man who has assiduously cultivated his spiritual faculty may not be versed in the secrets of science and philosophy, but he can look upon the spiritual side of things without being hampered by the senses, and he has unconsciously learned a lesson that many philoso phers will never know. But it is not on religious matters alone that meditation is of inestimable value. We can make no progress in science without bending our thoughts upon our work. It is true that in the natural sciences observation and experi-ence are of incalculable aid to us, and for that reason we stand almost entirely in a receptive attitude towards them. But the value of a science is not to be measured by the mere acquisitions it may have made to the sum of our knowledge; its import ance is also to be judged by the field for thought and speculation it has opened up. Had not Darwin accumu. ated the countless data upon which he erected his theory of evolution Huxley could not have found food for the pro found thoughts that abound in his writings, and made him known to the world as the philosopher of evolution However erroneous his speculations may be at times they bear the impress of deep thought, and again attest the value of prolonged meditation.

The scholarship which made Balmes famous, even as a very young man, was the result of his fondness for deep and protracted meditation. It was his custom to wrap himself in his cloak and with closed eyes remain plunged in thought for hours. Descartes has told us that the best thoughts to be found in his famous writings were the fruits of meditations pursued as he lay abed during the greater part of the day. It may have been a peculiarity of his extraordinary intellect to be able to resist conditions that usually incline men to indolence, nor would we recommend the bed as calculated to favor thought. But it is in things spiritual, as we said before, that the benefits of close meditation are reaped in abundance. It is here that we especially cut ourselves off from the world of sense and the distractions which it offers. Here it is that the soul fully frees itself from the shades of the flesh and cleaves to what is pure and holy and exalted. sees the inner substance of things and wonders how men can go by satisfied with casting a mere glance at truths that shine with the lustre of the Eternal Word, and are destined to exert a workers, of which the teacher is not never-ending influence on their future lives. The full meaning of the spiriture usl order is revealed to us in the light workers, of which the teacher is not the least important, than to its workers and sorrowful for the sins, that in the day of judgement thou mayest be secure with the blessed.—The Imitation.

THE VALUE OF MEDITATION. which meditation supplies, and we bed out, to much heat, too much talk, gin to understand why it was that the too much temptation to abbreviate by the Church more effectively constructed by the Church more effective realize at last that the prophet uttered his heart."-Catholic Review.

THE CHRISTIAN TEACHER'S HEALTH AND RECREATION.

To the teachers of day schools, who insist on giving also evening classes; to the teachers who seek for "paying work" during their vacation, we com-mend these wise words, from the ad-dress given by the Rev. M. J. Conside, inspector of the parochial schools of Archdiocese of New York, at the Teachers' Institute, held at their mother house, Madison Avenue, for the benefit of the Sisters of Mercy.

These, then, are the physical signs of a vocation to the teaching profession: first, a sound, bodily constitution; second, freedom from all obvious deformities; and, third, due natural control of the organs of speech; that is, of tongue, throat, lips and lungs. Without these signs no one should aspire to become a teacher, unless he, or she, in an exceptionally high degree, possess the mental and moral qualifications necessary for this truly exalted state.

Before proceeding to the considera tion of these mental and moral qualifications, it were wise. I think, to say a word or two about the duty both of the teacher and the candidate to do all that lies in him or her for the preservation of health, the perfecting of the vocal organs, and the prolonging of a very useful earthly life. No man or woman can less afford to dissipate than the teacher. The teacher's occupation is confining and enervating. It requires, during school hours, the constant exercise within doors of the whole nervous system. Therefore the hours' not spent in school should be so judicionsly divided between necessary study, rest and recreation, as to repair as completely as possible the daily expenditure of nerve force. I cannot approve the conduct of some zealous teachers who, their day's work done in the school, devote the rest of the day and a part of the evening to private teaching. By such conduct they
may indeed increase their several
bank accounts, but only for
the benefit of heirs who will come into possession of their inheritance far sooner than they ought. Remember, dear teacher, always, that sixteen or seventeen hours out of twenty-four would never have been conceded to you by the exacting world unless you really needed them. Remember that the same is true of your vacations at Christmas, at Easter and in the summer time. It is true that the world has not made to you these concessions so much because you need them as because it needs you; needs you until in your profession you shall have grown gray and experienced. Nevertheless, employ your free time advantageously, in such a way as will make it useful to yourself and to the cause of education; that cause which is truly the cause of God and of our moreover, this part must be reasonable, not only in respect of duration, but also in respect of selection. A teacher is not ready for study immediately after the class has been dismissed for the day. Then the teacher is truly fatigued. Then is the time for rest and recuperation. Then is the teacher truly tired in mind and body. The tension of both should then be at once relaxed. Then the mind, with all its faculties of knowledge, learning, willing, imagining, should be permitted to run riot for a space everywhere, any where, except to sin. Then the body, with its senses of sight, and of hearing especially, should be given its needed rest, its needed draught of pure, fresh air, and its undisturbed quility. For, at the very least, one hour and a half, that is to say from 3 until 4:30 o'clock, the teacher who has conscientiously discharged the duties of the class should not be called upon to do anything requiring real labor of either mind or body. He, or she, is not then fit for labor. A quiet, easy, ramble homeward is all the exertion then allowable. Arrived at home, the easiest chair should be taken and, if possible, a short sleep. When this is over the teacher's weari ness will have disappeared, the sights and sounds of the class-room will have

course has been a good one. When it

is finished the teacher may begin pre-

parations for the evening meal, after

which no study, no giving of private

essons, nothing but wholesome recrea-

tion until the time arrives for night

prayers and repose. Some secular teachers appear to include the plea-

sures of the saloon and of the dance

under the head of wholesome recrea-

tions. This, I think, is unwise. In

the saloon there is the danger of excess in the use of stimulants-a danger far more dreadful to the world's brain-

workers, of whom the teacher is not

religious teachers are the wisest of all, and generally they endure the longest and achieve the best results. Obedient to their rules, they hold edifying converse with one another for the longest each of a control of the longest and achieve the best results. Obedient to their rules, they hold edifying converse with one another for the longest each of the longest and achieve the best results. Obedient to their rules, they have the longest and achieve the best results. for an hour or so after the evening meal, then they unite in vocal prayer to the great Creator, and after reading some pages of the holy book or of the work of some great servant of the Master, they retire at an early hour. Secular teachers cannot, of course, spend their evenings in this fashion. They must relations, friends and acquaintances. At the same time they should guard since Friday, against too great devotion to society, to her death. lest perhaps they may injure their health, either through the nature of their social intercourse, or through curtailment of the hours of sleep. Hence the picnic, the ball, the theatre, and even the home dancing party should rarely be dig-nified by the presence of the teacher. All of these institutions are so arranged as to keep the amused ones out of bed until at least the midnight hour, whereas nothing is so necessary for the preservation of the brain worker's bodily health as full, sound sleep. Some indeed habituate themselves to go through life with less sleep than professors of hygiene deem necessary and desirable. Nevertheless such obvious signs of a vocation to a teach- all is quiet around. er's life. - Boston Pilot.

PREPARATION FOR THE CON-VENTION.

(From the Dublin Freeman, July 24.) The hold which the great Conventioh of the Irish Race has taken upon the imagination and enthusiasm of our people is amply testified to by the reports of the preparatory meetings and resolutions in every part of the country. As might be expected, Mallow takes its place (always a prominent place, since it struck that strong blow at the Castle of Ascendency,) in this great National movement. Sligo selects its delegates, by whom it is to be selected. represented in the historic gathering. From the North, South, East, and West come reports of the Federation Branches, active and eager in futherance of the convention. The attempts to discredit the convention, whether open or covert, from what ever side proceeding, have resulted in miserable failure, bringing disgrace on the professing Nationalists who lent themselves to such tactics. Everygreat assembly — this authentic and authoritative Parliament of the whole Irish race — is consolidating the old National fareas and reliables are also because the state of the whole Irish race — is consolidating the old Ivan and Irish race and reliables are also because the state of the sta where there is the eager hope that this National forces and rekindling the old National unity. The nation is the agonizing features of the ecstatica, I master. The people can control their the people are, as we have reason to believe, for peace and unity, it is monrepresentatives or change them. If strous that a small section of the people's representatives should attempt, for motives of private interest, or petty personal ambition, to perpetu-ate dissension. Mr. Redmond has practically put his veto upon peace among the Nationalist ranks. He is for mainof the teacher's free time should be devoted to improvement of the teacher's mind, to the extension of the teacher's knowledge, especially of the teacher's knowledge, especially of the extension of the teacher's knowledge, especially of the teacher's knowledge, especially of the same and the minute book likely recorded and the minute-book likely record those authors in which he or she is to instruct the children. But only a reasonable part; by no means the whole of the teacher's free time. And, many signs that such men are sick of the enfeebling and distracting dis-sensions, and look with eagerness to the National Convention to end them. We have speeches of strong Parnellites proclaiming confidence in the Convention. We have strong Parnellites making no secret of their honest views, elected as delegates by branches of the National Federation. We trust that this course will be adopted by other associations, apart from the Frederation branches. Such associations as the Gaelic Clubs have been allotted a liberal allowance of delegates. We trust that honest Parnellites may be elected as such delegates. There is no doubt that the prominent Irishmen who will come from abroad will come with a love and even a passion for peace among Nationalists which it is almost impossible for us, in the thick of the strife, to fully appreciate. What they can do, at any cost or sacrifice, to promote unity will be done. If the people at home zealously co-operate the work is prac-tically accomplished. The Con-vention will do the the best work for Ireland for many a day, and it will take its permanent place in the future history of the progress and triumph of become a distant memory and the teacher will be fit for the work of prenation wants unity it can have it. It is for Irish Nationalists of all sections paring his lessons for the following to prepare for it while the Convention day. This work will require only an is impending, and to insist on it when hour or so if the teacher's preparatory

the Convention has assembled. Life is made up of little things. He who travels over a continent must go step by step. He who writes a book must do it, word by word; he who camp will be laughing at you. Don't learns a science must master fact by fact, and principle. The happiness of life kindnesses, pleasant words loving back to the trooper with the same smiles, and good deeds. One in a broad grin which sometimes over million once in his life-time may do a heroic action, but the little things which heroic action, but the little things which he is expected or tempted to shoot at like game. In the future my motto

AT THE GRAVE OF LOUISE LA-

ecstatica, was then the object of my visit. I was not entirely a Thomas, but I wished to see the wonders of which I had heard and read, in connection with this simple peasant girl.

These I saw. I have now come to visit the grave where her remains rest, and the chamber which was the scene of so many and such great wondevote some of each evening to their ders, and to note what changes took place in the case of "good Louise," since Friday, the 29th of June, 1879,

I visited the grave yesterday. It is in the cemetery attached to the parish church of Bois D'Haine, under the stained glass window back of the epistle side of the main altar. It is the family burial ground, and beneath a cross fixed to the church wall.

A metallic canopy covering the panel of the church wall, at the head of the grave, gives the niche the ap pearance of a sanctuary. In that niche there are some one hundred souvenirs, of various kinds, with mottoes appropriate. Some ask for graces through Louise, and others again give thanks for graces obtained.

There are flowers and evergreens in

neatly-kept beds on the grave plot persons would surely insist on absolute and a fragrant bouquet rests in the solitude during eight hours out of centre beneath the cross. The south-every twenty-four. So much for the ern sun is lighting up the niche, and obvious signs of a vocation to a teachfeel that the ground on which he stands is holy; for as I gaze on these flowers and souvenirs the ecstatic face of the "good Louise," and the bleeding wounds in the "place of the nails," rise up before me. A prayer for the repose of her soul would do violence to my feelings, would be like attempting to dust or wash the fresh-fallen snow.

"My prayer, as I kneel on her grave is "Louise, pray for me!" The next place I was most anxious usually closed, as now, was quickly responded to, and when the object of our visit was announced, the modest, round-faced, matronly looking Rosine

conducted us to Louise's chamber. Everything is there preserved, in the same state in which it was when the ecstatica was in it. The door is I recognized the bed and sacred pic-tures, everything except the Commun ion table, which was not there. As I could not help kneeling down in the same spot where I then knelt, and

Notwithstanding that the Church authorities have made no pronounce ment calculated to encourage, in any way, the reverencing of Louise Lateau as a most favored child of God, we can well glean from facts here narrated that they regarded her life and death Lateau cottage, as well as many of the the ecstatica, are also garments of secured as church property.

Providence has had, no doubt, a special mission for Louise Lateau. What that particular mission was, however, is not yet proclaimed. Some-time before her death Louise said, 'The good God will make known the truth; the good God will manifest Himself in His own time." These words are referred to as if to her testament

Farther Sherman's Story.

Father Tom Sherman recently gave a mission at Franklin, Ill., which wa most successful. About a week before Father Sherman came, Franklin was visited by a speciment of the "convert-ed-priest" type, who delivered the usual kind of disgusting and indecent lecture, and defied any Catholic priest to answer him. Father Sherman was asked if he had come to answer this individual. He seemed much amused by the question, and answered it by telling the following story: He was once when a boy crossing

the plains with a cavalry and as they marched along he hap-pened to see a pretty little animal with long fur crawling along a ledge of rock within easy shooting distance Thinking the animal's skin would be a real pretty trophy he asked the nearest trooper to lend him his carbine for a moment. Loading the weapon and taking aim he was just about to fire when the trooper said with a light sneering laugh: Sherman, if you shoot that the whole you know what that is you are shoot ing at? Why it is a skunk?" is made up of little courtesies, little dropped the carbine and handed it

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