

THE AUSTRIAN EMPIRE.

One of the most remarkable of the political phenomena presented by the Europe of to-day is the growth of the Austrian Empire, the only great Catholic power of Europe. We see it extending its limits with remarkable success and certainty towards the East, where it has already won for civilization and religion countries once rich in the works and monuments of religion. Austria lately celebrated with the most ardent enthusiasm the sixth anniversary of the house of Hapsburg. This great power, after having experienced the rudest trials without ever having repudiated the national faith, is to-day more solid than ever, and a further course of greatness and prosperity now awaits the Austrian dynasty. Faithful to its sovereign, the Austrian nation has survived the dangers of the Italian crisis, and those of the still more terrible Prussian crisis. It seems that its misfortunes serve only to free it from obstacles in the way of its pursuing its new destiny.

The constitution which the emperor-king accorded to Hungary, prepared Austria for the organization of a vast Catholic empire in the East.

Sadowa itself was but the preliminary of that happy alliance which opens the door to Austrian progress to Salonica.

The reign of Francis Joseph is indeed a great reign—a reign equal at least to those of the greatest emperors whose memory is dear to Austria. It was with the greatest enthusiasm that the people of Austria everywhere celebrated the sixth anniversary of the glorious line of Hapsburg. Throughout that vast empire every difference of race is lost in the national love and respect for the sovereign. While Russian Poland and Prussian Poland are really vanquished countries, and are treated as such, Austrian Poland celebrated the festival of its Catholic emperor with sentiments of terror and devotedness, not surpassed by those manifested by the duchy of Austria, by Hungary or Tyrol. Austria, by remaining faithful to the ancient principles of sovereignty, recovered its once lost power with singular facility.

Austria is to-day the nucleus of that tutelary alliance which, uniting the great empires into one common close political alliance, shall extend abroad the conquests of civilization over barbarous and infidel peoples and re-establish throughout Europe on a firmer basis than ever that social order now menaced by organized revolution.

How can the hatred of Italian universities affect the dynasty of Hapsburg, bound by the closest ties to Germany, and besides to every Catholic dynasty in Europe and in the world? The unbroken attachment of the peoples it has consolidated into one state through paternal domination, and the maintenance of a political course, wise as well as firm, places the house of Hapsburg beyond the petty threats of wicked but impotent revolutionary societies—whether in Italy or elsewhere.

GREAT BRITAIN AND THE HOLY SEE.

Commenting on the denial of the *Daily News* and *Times*, that the British government intend to accredit a diplomatic agent to the Holy See, *Le Journal de Rome* says that the denial made by these papers is under the circumstances quite superfluous. The Holy See is not unduly of the fact that laws dating from the earliest period of the separation of England from the Papacy prohibit the sovereign of Britain from holding any direct official communication with the Vatican. England is a country where such laws are not abrogated by desuetude. They are simply evaded whenever occasion demands their evasion. As long, therefore, as the sovereign of England retains the spiritual supremacy usurped by Henry VIII., as long, in fact, as the English state church continues to exist in its present form, England shall be compelled to elude this singular statute and to appoint men official agents to transact its business with the Holy See. Such was the character of the mission so long confided to Odo Russell. On

the other hand, the Holy See cannot accredit a Nuncio to the Court of Queen Victoria. It can only confide an official mission for a time to some prelate. Mr. Errington has never been and is now nothing other than intermediary for communication between the government of Britain and the Papal Secretary of State. He has not even the character of official diplomatic agent as had Odo Russell. *Le Journal*, however, adds that it may be hoped that without any infringement on the laws prohibiting regular diplomatic intercourse between Britain and the Holy See, the mission of Mr. Errington will be invested with a more permanent and regular as well as more openly official character.

THE CATHOLIC CLUB (MONTREAL).

We are glad to see that the Catholic Club of Montreal continues to do such really excellent work. It is a practical proof of what Catholic societies can become under the judicious management of an efficient director, aided by the good will and good work of zealous members. "I see they will win, for they look like it," said the old poet of his rowers in the race, *posse quid posse videntur*; but before he said so he made them roll up their sleeves. If the moderators and members of our Catholic societies would think and talk less of their difficulties, sit down to their work, and roll up their sleeves, we should have more frequently to chronicle their success in the intellectual contest. We subjoin with pleasure a report of a meeting of the Catholic Club which we think may be taken as a useful model by sister societies. Our readers are probably aware that the Catholic Club of Montreal is a literary and scientific society of Catholic English speaking young men, under the direction of the Rev. Father Ryan, of St. Mary's College. The Club meets every Wednesday. At each meeting the Rev. Moderator gives a short lecture on moral philosophy. These lectures are a continued series and form a kind of course. From the introductory lecture we learn what the course comprises. Beginning with the study of human action, as seen in the mind and heart of the individual man, the lecturer goes on to consider domestic action, social action, civil action, political action, international action; thus ranging through the whole sphere of human conduct, from the individual conscience to the most complex forms of civilized society. It will be easily seen how useful such lectures are to our young men at the present day, when all these moral and social questions are being settled on the false material principles of evolution. After the lecture comes an essay or debate at the meetings of this Club. We see from the report of a late meeting that the essay was so interesting that it is to be continued in the form of a debate. We wish lectures, essays and debates every success, and the Club long life.

Since writing the above we have received a summary of the lecture delivered by Rev. Father Ryan, at the meeting of the club on the 17th ult. Father Ryan in that discourse, which we regret not being able to give in full, defined philosophy as the science of human acts.

In every human act there are, he said, three elements—the agent, the object, and the relation between both, or the action itself. The object is that towards which a faculty tends, and in the possession of which it finds repose, satisfaction and peace. The object may be material or formal; immediate, mediate or final. The will is a ruling power; it rules not only the material, mental and moral world—it rules itself. The will is said to elicit its own acts, and to command the acts of the other faculties of man. On commanding it is politic rather than despot, and its policy is persuasive, for its subjects are powerful; it leads rather than drives. We may mentally follow the will in its walk through the moral world, and in watching its conduct towards the companions of its rambles we may more clearly see the objects of its acts. The will is accompanied in its walk by the intellect, for it cannot walk alone; it needs the light of the intellect to show it the light of the intellect; it controls the intellectual lamp, and may turn its rays upwards or downwards, to the right or left, as it likes. The will is accompanied not only by the intellect, but by the senses, and the senses walk first; walk towards their object, and their object is always material. When the senses reach their object, they rest and are satisfied, and they ask the will to rest and be satisfied, too. The will only too often consents to stop on the way, to sit down, to feast on the agreeable good things, to taste till it is satiated without being satisfied; for agreeable material food is not its adequate object. The intellectual

light continues to shine and illumine, and its shining shows something above and beyond material things; towards these objects, too, the will has a natural inclination, for the reason says they may be made useful. To reach the material enjoyment of even extended material enjoyment it may become useful to restrain the tendency to stop at particular pleasures, and the will desiring the greater good, or the good it has not yet enjoyed, begins to rule and restrain the senses. This self-restraint only serves to increase the capacity and power of the will for greater and higher enjoyment. Its hunger and thirst have not been satisfied with the feast of the senses, for it feels there is something more worthy its satisfaction than sensible things, and this is spiritual thought. The object of thought is universal truth, and the will, led by the light of the intellect, hunger and thirst for universal good. The intellect may be satisfied with the contemplation of an abstract truth; the will does not care for the abstract, it can tend to and feel and love only the concrete. It cannot be satisfied with a stone when its food is bread. And so it cries out to all creatures, as it moves onward and upward. Who will give me the good that I seek? This has been, and ever has been, and ever shall be, the cry of the human heart. Three answers have been given; these answers are sometimes said to be new, but they are as old as the human heart. One answer comes from the senses, another from self, the third and true answer comes from right reason and conscience. The first answer says the agreeable is the object of human act; the second says the useful is the object; the third says the only adequate object of a human act is the spiritual, immutable, eternal good. This is the final object or ultimate end of action; all other objects have their formal good or evil according as they are means or obstacles to the attainment of this final end. It is the formal object, that is, the object as known in relation to the final end, that constitutes an element in the morality of human acts. It will be readily seen from what we have said that those who "try to build up a physical theory of moral phenomena," as Mr. Huxley and his school try to do, give what we have said is the first answer and the falsest to the question of the human heart. The utilitarian school, represented by Mill, goes a step nearer to the truth, but stops short and errs by confounding the act with the object, the means with the end. If we are asked, where is this spiritual, immutable, eternal good you promise to give? we simply answer this good is God. But we are talking philosophy, and not theology; philosophy looks for God; theology finds Him.

The Catholic Club could not, we believe, render the cause of religion greater service than by procuring the publication of these lectures of Father Ryan, which have edified and instructed all who have heard them, and are in every sense so well calculated to promote the diffusion of truth and the advancement of the good cause.

A WORD OF EXPLANATION.

In reference to a letter received from a "Subscriber" in the Lower Provinces, asking for an explanation why we have not found fault with Sir John A. Macdonald's government for its alleged ill-usage of Catholics in the matter of political appointments in the Maritime Provinces, we desire to state that, being under no obligation to any government or party, we feel perfectly free to discuss any action of theirs in so far as they affect the rights of Catholics. But while thus free to review the course and discuss the attitude of our political parties, we consider it would be unjust to any party to condemn its action on any matter, especially one of such paramount importance as the appointment of Catholic judges, without hearing its explanation and justification of such action. Our friends in the Maritime Province can easily, during the next session of Parliament, have the question of judicial appointments in those Provinces fully discussed. The government will then have ample opportunity to defend its action. If that defence be not satisfactory, we shall be amongst the first to raise our voice in condemnation of the administration of the day. Our duty forbids us to spare delinquency in any party in respect of Catholic rights and interests. For this very reason this journal holds itself aloof from alliance with either of the political parties in Canada.

SUGGESTIVE FIGURES.

The official returns for the last census show that the population of Ulster numbered 1,743,075 persons. Of these 833,566 were Roman Catholics, 379,402 Church of Ireland, 470,629 Presbyterians, 34,825 Methodists, 43,332 of other denominations, and 321 who refused information; 930,390 can read and write, 306,118 can read only, and 515,846 are illiterate.

Ulster is the stronghold of Protestantism in Ireland, yet nearly half its total population is Catholic.

THE POPE'S ENCYCLICAL.

We call the attention of our readers to the splendid Encyclical Letter addressed by our Holy Father the Pope, to the Spanish Bishops, which we publish in this issue. This magnificent document enunciates principles which have a practical bearing for the Catholics of Canada, as well as for those of Spain, and which include lessons worthy of the most serious attention.

A NOBLE EXAMPLE.

We have great pleasure in publishing the following correspondence, which will speak for itself:

STRAZORIO, JAN. 18th, 1883.

RIGHT REV. AND DEAR FATHER.—We, the Children of Loretto, wish to join the great number who are assisting you in the erection of the Cathedral, therefore we ask your Lordship's acceptance of our little contribution, hoping it will be acceptable, —not so much for the amount, which we wish were ten-fold greater,—as for the good will with which it is offered.

We would fain hope that all the children of the diocese will rally around your Lordship, and aid you in a similar but far more generous manner. That you may live to see the completion of this, and many other great works, and that our Lord may bestow on you many blessings for the coming year, is the sincere and heartfelt wish of your devoted children.

THE PUPILS OF LORETTO, Loretto Convent.

The Bishop's Reply.

MY DEAR CHILDREN,—I beg to thank you most sincerely for your thoughtful kindness and generosity in contributing out of your money given you for holiday presents, the handsome sum of twenty-five dollars in gold to the building fund of our new Cathedral. I take this opportunity to thank also the children of other convent schools who have acted in a similar manner. The self-denial for Christ's dear sake implied in this gift is pleasing to God, honourable to yourselves, and encouraging to us. The Cathedral is being built for the glory of God, the honour of our holy religion and its uses, and for the salvation of souls, and in its completed shape and majestic beauty will be the pride and boast of those who are now children in the diocese, but who in the coming years will be the men and women of our congregations, and will take the place of their parents. The future is yours and you will soon inherit and enjoy the fruits of the labours, the self-sacrifices and the zeal of the priests and people, who having laid broad and deep the foundation of God's church in this western country, are now by noble and united efforts toiling to build up its majestic superstructure. It is therefore but meet and proper that you should be interested in our work; and your co-operation in our arduous undertaking is an augury of success and a source of encouragement to us; for our blessed Lord, who loves children with a special love, will abundantly bless and prosper a work which enlists their fresh young sympathies, and has the aid of their co-operation and of their prayers. In helping to construct the Cathedral, and interesting yourselves in its progress you are taking your proper place and fulfilling fitting duties as children of the holy Church, for Christian children are under special obligations to our blessed Lord. He sanctified childhood by becoming a child Himself, and thereby impressed upon it a character of sacredness, and invested it with a peculiar dignity. He loved children with a special love, and when attracted toward Him by His loveliness and holiness, they followed Him in crowds. He would not allow the apostles to disturb them, saying: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." In the souls of children He saw the divine image of God best preserved and least sin-stained, and in their innocence, candour, simplicity, purity, and trusting faith, He found the nearest approach on earth to the moral beauty, perfection, spotless innocence and justice of the Father in the morning of the world's existence. He protected their helplessness by the most solemn sanctions, warning all entrusted with their care that they must conduct them in the path of virtue, and must not by bad teaching or example, lead them away from God. "Who he to him by whom scandal cometh, it were better for him that a millstone were fastened around his neck and that he were tossed in the bottom of the sea, rather than have given scandal to my little ones—to my children." He loved children to convey lessons of the deepest import to his followers, declaring that they must all become as children if they would enter the kingdom of heaven. He made use of the service of a few children to work the miracle of the multiplication of bread, typical of the Holy Eucharist, when St. Andrew said: "There is a boy here having five loaves and two fishes."

Happy the wonder to behold—A lot of other boys he came. A lamb of Jesus told. Though now unknown by name, I will say I guess how good his cheek—How he looked down half pride, half fear—Far off he heard one speak Of him in Jesus' name. Then did he make that stripling's store—A store of bread and wine decreed—Where angels might adore And souls for ever feed.

And in return children's innocent, pure young hearts went out in deep affection to the beloved Lord. They crowded around him in multitudes and surrounded him with their sympathies. They went out to meet him from Jerusalem, strewn the road in his honour with green branches and shouting hosannas of welcome and praise, and in the terrible hour of his agonies and cries out: "Hosanna to the Son of David," in defiance of the jealous, angry chief priests and scribes who indignantly said to him, "hearest Thou what these say?" and who got for answer: "Yes, have you never read 'Out of the mouth of infants and sucklings Thou hast perfect praise.' Children were the first who died martyrs in the cause of Christ, and their martyrdom is commemorated on the Feast of the Holy Innocents. Of them the Church sings:

All hail, ye infant martyrs flowers, Cut off in life's first dawning hours, Who rose in unperished temperance and virtue, When Herod sought your saviour's life. When Herod sought your saviour's life, First victims slain for Christ your King, Beneath the altar's heavenly ray, With martyr palms and crowns ye play.

In the fierce persecutions that sought to drown the infant Church in blood, children were amongst the first and most constant martyrs. Witness the boy martyr St. Pancratius, the martyr sons of St. Symphoros, and hosts of others. And to come down to later times we find in 1208, in the time of Pope Innocent III., a touching incident of the fidelity and devotion of children to the cause of Christ related by historians. In the village of Clèves, near the Castle of Vendôme, France, a simple shepherd lad called Stephen, naturally eloquent, declared that the Saviour had charged him to preach a crusade for the recovery of the Holy Land. He went about through cities and towns singing in his mother tongue: *Seigneur Jesus Christ aide nous reconquerir la Sainte Croix*.—"Lord Jesus Christ help us to recover the Holy Cross." Many boys

about his age followed him. In other parts of France children of both sexes imitated them and set off to join Stephen singing and carrying crosses, banners and censers. There were 15,000 in Paris alone under the age of twelve. Everywhere as they passed the inhabitants gave them hospitality and alms; and to all questions as to where they were going they replied, "to God." "We are going to seek the Holy Cross beyond the sea. The Almighty calls us to succour the Holy Land at Jerusalem." The youth of Burgundy and of the frontiers of Germany were inflamed to follow them. In the Archdiocese of Cologne boys of noble families imitated the example. Apprentices and poor labourers, animated with a childlike love of their Saviour, flocked to the same standard. The King of France took alarm, but moved by the sanctity of the object scrupled to act without consulting the University. The doctors disapproved of the movement and then the King ordered the children to return to their parents. The greatest number obeyed, but many persevered; and the people favoured them. "Only infidel," said they, "and despisers of God can blame such a pious impulse. Pope Innocent on hearing of it exclaimed, 'These children shame us while we sleep.' They set off with joy to recover the Holy Land, many thousands of them reached Marseilles, where they embarked. Amongst all their subsequent calamities, these poor young pilgrims gave affecting proof at least of their faith and constancy. Many, on falling into the hands of the Turks, preferred death to apostasy. Not one, it is said, could be prevailed upon to abjure Christ. In Germany, too, nearly 20,000 children had assembled, dressed as pilgrims, marked with a cross, and carrying strips and staffs. They crossed the Alps under their little chief Nicolas, who was himself a boy not quite ten years of age. On their road through Italy many perished. Some returned home after cruel sufferings, but grieving only for their return. Others went to Rome to demand absolution from their vow, for they had taken vows from which only the pope, they said, could free them. Pope Gregory IX., afterwards raised, on the coast of St. Pierre, where two of their kinsmen from Marseilles had perished, a church dedicated to the new holy innocents, with a foundation for twelve ecclesiastics, and he caused the bodies that had been recovered from the sea to be preserved as relics of martyrs who had sacrificed their lives for the faith. Such, dearest children, have been the fidelity, the loyalty, the love and devotion of Catholic children to the cause of Christ and of his holy religion.

Another singular characteristic of children is their marvellous power over even obdurate sinners. Priests know by experience how effectual is the ministry of children in converting their sinful parents and winning them back to the path of virtue and to the service of God. Moore, in his legend of "Paradise and the Peri," represents a hardened, outworn landit as being softened into compunction and sorrow for his sins by the sight of the placid, innocent face of a boy in prayer, which brought back to him again the memory of his smiles and happy days of boyhood, and caused him to shed that precious, repentant tear that won admission into Paradise for the lost wandering Peri. A similar thought is expressed by Keble in his "Lyra Innocentium," wherein he traces this mysterious influence of innocent youth over the wicked: A little child's soft pleading face The murderer's knife ere now had bled; The adulterer's eye so foul and base Is of a little child's soft pleading face. They cannot choose but fear Since to that sign they feel God and good angels near.

Children have also at all times manifested a singular love and a mysterious attachment to holy places. The history of the Church is full of striking instances of the love of children for God's faithful servants, and their preference even to their own relations and play, for the vicinity of churches, convents, and monasteries. They love to linger around church porches, to loiter on the doorsteps, to look with childish awe up to the dizzy height of church steeples, and to play their childish games in the squares fronting churches; so much so, that these squares were, in medieval times, called by a name derived, according to some, from "Parvuli pueri," "Little Children," because they were so much frequented by them. And what shall I say of the love of the church for these dear lambs of her flock? Does she not, like her divine Lord, gather together these lambs of her flock with her arm, and take them up in her bosom? Does she not regard them as her most precious treasures, surrounding them with her maternal cares, and guarding them with the most zealous solicitude? Does she not love to employ them in the service of her altars, to range them under beautiful banners in her processions, to give them a place in her august ceremonies, and to place in her august voices in chanting her hymns and singing the praises of God? What pains does she not take to prepare them for their first communion and confirmation? What Colleges, Convents and private schools has she not built for the purpose of giving them a Christian education, and preparing them for the struggles and battles of life? What asylums and homes has she not created in order to shelter and protect and educate her orphan children?

Such, dear children, are the great privileges given little boys and girls by our blessed Lord. Such the place they hold in his infinitely loving heart. Such the loyalty and love they have often manifested to him in return. Such the permanent place they hold in the mind and solicitude of holy Church in her services and ministrations. Your Bishop has dwelt so long on this tempting theme that he fears he in turn has become childish. He will therefore conclude by wishing you every blessing, by the expression of the hope that you and all the dear children of the Diocese will do their utmost to deserve the love of God, to be good Catholic children, to be simple, innocent, pure, obedient to parents, docile to teachers, reverent towards old age, full of love for Christ, his blessed mother, and the saints, fond of the church and her services, earnest in learning the catechism, charitable towards the poor, compassionate towards the afflicted and suffering, so that, having in youth and manhood and old age, practiced virtues of your state, and served God with fidelity, you may one day enter into those ineffable and

eternal joys which God has prepared in heaven for those who loved him here upon earth.

This is the Bishop's Lenten Pastoral to the dear children of his diocese.

CATHOLIC PRESS.

Freeman's Journal.

The Brooklyn Catholic Knight advises every man to insure his life. "How often," the editor very truly says, "do we see subscription lists circulated to raise funds to defray the funeral expenses of a man who during life supported his family as his means would permit, but neglected to join an organization that would pay a certain amount to his widow at his death?" It is objected by people who have the same groundless prejudice against life insurances, which old women have against making their wills, that life insurance companies break up. They do occasionally; but the investor must try to select one managed on proper principles by proper men. It is objected that a poor man can not pay the premium which well-managed companies demand. The poor man who can save a little has another means of life insurance within the reach of all, and arranged to suit his case. The Catholic Knights, the Legion of Honor, and several other societies approved by Bishops and priests are ready to meet him more than half way. The time has gone by when a Catholic could complain that the teachings of the Church prevented him from providing for his family by stretching a threatening arm between him and the secret societies. No man can urge, as an excuse for joining the L. O. O. F., the Knights of Pythias, etc., that he can not find the advantages of these secret associations within the Church. Of late societies managed on business principles have multiplied. They were badly needed. The frequency of the subscription paper, the "rattle," etc., for the poor widow left with penniless orphans, showed that they were needed. A check from the treasurer of one of these societies promptly sent on a man's death saves his widow from the humiliation of begging from strangers, and gives her time, even if it be for a small amount, to "look around her," as the phrase goes. Our dissenting brethren are very far-sighted in regard to life insurance. They make the most of what treasure they happen to get in this world. Because Catholics know that this life is only a time of probation, they ought not to neglect the future of their own households. St. Paul very emphatically declares that he who does not care for his family is "worse than an infidel." It gives a man strength to do and to dare many things when he can feel that he will not leave his wife a beggar and that food, fuel, and every comfort of life will not fail her when the night cometh and he can work no more. Justice is better than generosity; when signing subscription papers carefully and impulsively, the generous man should meditate on the fate of his family, should he suddenly die.

Our esteemed contemporary might have also mentioned another Catholic society which is now doing an immense amount of good among our people—namely, the Catholic Mutual Benefit Association. The number of members is now over 7000, and more than \$100,000 were paid last year from its funds for the most part to those who were directly depending on its members for support. The sum of \$2000 is paid to those named in the will of deceased members in a few weeks after death occurs. The assessments do not aggregate amounts to one half what it costs for insurance in an ordinary insurance company, and the society offers quite as many inducements to its members as any of the secret organizations condemned by the church.

Catholic Columbian.

Adam and Eve "became enlightened" after eating the forbidden fruit. A woman who apostatized from the Catholic Church recently, told a Priest that the same phenomenon occurred in her case.

One of our Eastern exchanges gives an account of a reception by a Catholic Young Men's Society of the high-toned sort. The report says that "dancing was kept up until an early hour." Nice example for Catholic Young Men's Societies. Such institutions are curses in any Catholic community and should be annihilated. The principal of a female seminary in Massachusetts announces a course of lectures on law for young women, and desires to know what we think of it. A good idea, for as it is the law is very partial to women, and there are many more points they could take advantage of were they not ignorant of them. There is a law that supercedes all others, and if that were properly taught, the civil law could easily follow. We have references to moral law. Massachusetts needs all that law she can get to put an end to cultured crime. This is our suggestion, as asked for by the Principal. Lessons in "sanitary plumbing" are announced in the same institution. Our Catholic institutions have always taught science in its relation to each individual.

The Madonna in Flames.

A small enameled copy of Raphael's well known picture of the Madonna della Seggiola at Florence, the companion picture of the Madonna del Candelabri, now on exhibition in the loan collection of the Metropolitan museum in New York, in an ornamental frame, was found by Capt. O'Connor and brought to the Central station. It was ascertained that it belonged to Mrs. Wm. E. Cramer, the wife of the editor of the *Evening Wisconsin*. It was covered with dirt and cinders and the iron frame in which it was held was melted and run together. The dirt was wiped away from the picture, and there, pure and spotless was the Virgin, with the peacefully folded arms and saintly attire, were there untouched and unscathed by the destroying flames. It was found near the body of Miss Chellis, who, it will be remembered, died in sight of the whole agonized crowd below, calmly kneeling in prayer in the embrasure of a window, her head bowed upon her hands. Miss Chellis was a devout Catholic.

"Knowledge without justice," says Plato, "should be called cunning rather than wisdom."