PIUS X., POPE.

Venerable Brothers, Health and the Apostolic Benediction :

We are about to discharge to-day a ery weighty duty of our Office which assumed towards you when, after promulgation of the law severing the relations existing between the French Republic and the Church, We nounced that at an opportune time We ould indicate what might seem to Us should indicate what inight seem to Us ought to be done in the way of defending and conserving religion in your country. We have deterred to the present the realization of your wishes not only on account of the gravity of the que tion involved, but on account of the very special ties of love that bind Us to you and your interests as well as on account of the never to-beforgotten services rendered to the Church by your Nation.

After condemning this iniquitous law, as it was our duty to do, We made a very careful examination to see whether the articles of said law would permit in some manner the organization of religisome manner the organization of religious life in France without jeopardizing the sacred principles on which Holy Church is based. With this object in view it seemed well to Us to take the opinion of the Episcopate assembled to only the and to call attention to the and to gether and to call attention to the points gether and to call attention to the points which should constitute the main subject of your deliberations. Now having learnt what are your views and also the views of many Cardinals, and having bestowed much thought on the subject and after offering most fervent prayers to the Father of all light, We see clearly that it is our duty to confirm by our Apostolic Authority the almost unanimous decision of your assembly. It is for this reason that We decree absolutely that associations for religious worship, as prescribed by the law, may not be formed without violating the sacred rights which are the very life of the Church. Putting aside then these associations, which our conscience forbids Us to approve, it is not out of place to examine whether it is permissible to try to sub to examine ganization which will be at one and the stitute for them some other form of orme time legal and canonical and which will thus safeguard the Catholics of France against the grave complication now menacing them. Rest assured that nothing so engrosses our thoughts, noth ing causes Us so much agony of spirit a dees the possible results of these com-plications. Would to Heaven We could ntertain a feeble hope of the possibility of making this attempt without detri-ment to the rights of God and thus re lieve our well beloved sons of the dread of so many and so great trials. But as there is no room for entertaining this hope so long as the law remains what it is, We declare it not permissable to make a trial of these other kinds of association unless it be made evident, in an unequivocal and legal manner, the divine constitution of Church, the immutable rights the Roman Pontiff and of Bishops, as for instance, their authority over the temporal affairs of the Church, especially over sacrel edifices, shall be safeguarded irrevocably in these associations. We cannot wis otherwise without betraying our sacred charge and without bringing about the of the Church in France. It therefore devolves upon you, Venerable Brothers, to devote yourselves to the work of establishing and organizing religious worship by adopting such means as the law permits all citizens to In an undertaking so important and so arduous We shall never be slow in rendering you our assistance. Absent in body, We shall ever be with you in thought and spirit and on all occasions will aid you with our council and authority. Take up manfully the burden We impose upon you, urged to do so by our love for the Church and and for your Fatherland. As for the

good time.
It is not difficult to foresee the recriminations which the enemies of the make against our present Church will make against our present decree and orders. They will endeavor to persuade the people that We do not seek solely the salvation of the Church of France, but have other decreases signs unconnected with religion, alleging that the form of the Republic in France is odious to Us and that We are aiding and abetting the efforts of its enemies to overthrow it. They will assert that We refuse to grant to the French what the fuse to grant to the French what the Holy See has freely accorded to other nationalities. These and similar recri minations, which from present indica-tions it can be foreseen will be spread broadcast in order to inflame men's minds, We herewith indignantly de nounce as false. It is incumbent upon you, Venerable Brothers, and upon all well disposed persons, to refute these lies so that they will not deceive the

rest, have confidence in the providen-tial goodness of God, Whose aid we are

convinced will not fail France in His

is As to the special accusation brought against the Church that she has acted differently in other countries from the way she has acted in France, showing way she has acted in France, showing herself more accommodating in similar cases, you should explain that the Church has acted in this way because the situatron was wholly different and especially because the divine prerogatives of the Hierarchy were in a measure safeguarded. If any state separates tiself from the Church, leaving to her the benefits of the liberty shared by all and the unhampered control of her pro-perty, such a state doubtlessly has perty, such a state doubtlessly has acted unjustly for many reasons. But nevertheless it cannot be affirmed that But such a state has creased for the Church

a situation entirely intolerable.

Now in France the situation to day is

doubtedly they will strive to place upon
Us the responsibility for this conflict and
for the evils which will result from it.
But whoever will examine honestly the
facts to which Wereferred in the Encyfacts to which Wereferred in the Encylical Vehementer Nos will lear a whether We have laid ourselves open to the least reproach. After having endured patiently injustice after injustice out of our love for France, We are finally asked to overstep the last limits of our Apostolic duty. We declare our inability to over step these limits. Let the representiality step these limits. Let the responsibility

upon those who in their hatred o the Catholic name have gone to such ex tremes. Let the Catholics of France who lesirs to give us proofs of their submis sion and loyalty fight for the Church perseveringly and energetically according to the instructions We have already given them, taking care, however, to do nothing savoring of sedition and vio-lence. Not by violence, but by assuming a firm attitude, whilst entrenching themselves in their acknowledged rights as in a citadel, will they succeed in breaking the resistance of their enemies. Let them, as we have said before and now repeat, thoroughly

said before and now repeat, thoroughly realize that their efforts will prove unavailing if they are not united in defense of the Church. They now know what is our verdict in regard to this nefarious law and they ought to this nefarious law and they ought to yield to it a hearty submission. Whatever may have been the various opinions entertained up to the present, whilst the law was under discussion, We entreat them all that none of them permit them selves to wound the feelings of others under the pretext that their view of the under the pretext that their view of the

situation was the best. Let them learn from their adversaries what can be ac complished by a mutual understanding and a union of forces. By the employment of the same means by which the latter have been enabled to impose upon the nation the stigma of this unjust law, Catholics will be able to have the law repealed. In this hour of trial for France if all those who desire to defend the supreme interests of the Father land with all the resources at their command will work as they ought in the cause of religion, united among selves and in the Bishop and Ourselves, there will be no reaso for despairing of the salvation of the Church of France. On the contrary

there will be good grounds for hoping that she will be raised to higher dignity and will regain her former prosperity We entertain no doubts in regard to Catholics rendering full compliance with Our instructions and desires. We shall avor to obtain for them, through the intercession of Mary, the Immac late Virgin, the aid of the divine good ness. As a pledge of divine favor and as a token of our paternal benevolence We bestow upon you Venerable Brothers and the entire French Nation the

Apostolic Benediction. Given at Rome at St. Peters's on the Feast of St. Lawrence, Martyr, August 10, 1906, in the fourth year of Our Pon

#### THE ANARCHY OF PROTESTANT-ISM.

VIGOROUS INDICTMENT OF A CHURCH WHEREIN IS NOTHING BUT THE GERMS OF DISUNION, WEAKNESS AND

RUIN. A Protestant newspaper, the Nord Deutsche Correspondenz (North German Correspondence), published lately the following article, which shows the sects are disintegrating. rapidly and which, at the same time, an elequent tribute to the unity and strength of the Catholic Church.

"We are Protestants," it asserts, by birth and education. But how can we remain in a church wherein is nothing but the germs of disunion weakness and ruin? Such is the state of the Protestant church at the present day. Let us prove this assertion :

I. ANARCHY IN BIBLE INTERPRETATION " We pretend to base our faith on the counter to it. So far so good; but everybody admits that the Bible is a book full of obscurities and difficulties. People say, it is true, that these arise the fact that God, infinitely power ful, is always with us, but, while He reveals Himself to us, He remains always incomprehensible in some point or other. And it is for this reason that we accept the Scriptures, not with standing the difficulties of interpretation.

"There should be, however, for the greater number of the texts an inter retation within our reach. should be some means of getting at their true meaning. The Catholic Church possesses a sure, unchanging source of interpretation, which is lacking in the Protestant churches.

Not only do our theologians dispute, rightly or wrongly, this way and that way, over the genuineness and authenticity of certain books of the Bible, but with one stroke of the pen

Bible, but with one stroke of the pen they blot out sometimes a chapter, sometimes a verse, even in passages whose authenticity they recognize.

"When one teacher has shown 'as clearly as daylight' that a passage should be taken in one sense, another appears and shows also 'as clearly as daylight' that the interpreter is in error and that the passage must be error, and that the passage must be understood in a new sense. When theologians are themselves ignorant of the art of penetrating the sense of the Bible, how much are we poor laymen to

be pitied!
"We are sent to the Bible, and no where in it do we find a means of under standing it or reaching a unity of faith from it. What kind of church must this one be which is always appealing to the book without being able to furnish any solid interpretation of its.

contents ? II. ANARCHY IN DOCTRINAL TEACHING.
"We have Lutheran, Orthodox,
Pietist and National Church preachers. Now in France the situation to-day is quite different. There the framers of this unjust law have aimed not at enacting a law of separation, but a law of oppression. Whilst affirming their desire for peace and promising harmony they make atrocious war upon the religion of the country, hurling broadcast brands of discord and arraying citizen against citizen to the great detriment of the public welfare, as is evident to all. Un-

point we have reached in our religious

teaching.

"Again, where there is question of doctrine, what is fundamental and what is not? Evidently contradictory doctrines can not both be true. Which is the true? The Protestant Church, in this respect, gives us neither principles nor decisions. On the contrary, she leaves her ministers free to choose for themselves, and the faithful wander in a labyrinth of contradictions."

III. ANARCHY IN THE CEREMONY OF

WORSHIP. less in everything relating to external worship. Uniformity exists rowhere with us. Our liturgical books, as well as the clothing of our church dignitar-ies, are given over to individual cap-rice. The order of divine service, the formalities to be observed in the con-ferring of baptism, during the Last Supper, in the marriage service, in the burial service, all differ according

to the locality. Very often, even within a short distance, one fails to recognize two churches professing the same religion. What then must be the church which what then must be the church which cannot succeed in establishing unity in matters of such importance? The spectacle tends only to engender division, indifference and disgust."

IV. ANARCHY IN ECCLESIASTICAL DIS-"The deplorable source of these

variaties is the absence from our Church of an organization founded on the principle of authority. Our ministers are free to do, or let be done, whatever they please. Our synods see no harm in this as long as the pastors are not the objects of serious complaint. Vis-iting has fallen into disuse; nobody seems to care whether or not divin service is carried on with zeal, intelligence and exactness.

"The pastors furnish reports, but they make them for themselves and their flocks. The government of the Church is in the hands of incompetent men, who are so completely absorbed that they thank heaven that the state of things is at least bearable. If it happens that men of zeal start out to work, they are bound down by circumat they have neither the power nor the means to change.

"Our schools are under the direction of teachers who had neither faith nor knowledge; the pastors are lazy and indifferent and no longer command our confidence. There is no longer respect for Sunday, nor sanctity in the mar riage state, nor religion in families. The spirit of discipline is found no because no one is willing to submit to the Church.
"This is our Protestant National

Church, a tree trunk despoiled of its leaves, hollow, rotten and worm eaten, with its roots ready to give way at the first blast of the storm. And it is to this trunk that we stay attached, simply for pleasure of being soon crushed by it. We can never give it back its life; our hearts shall never find peace under its shade, nor shall our desires ever be appeased."

V. WHAT IS THE ONLY REMEDY ? "We desire to save our Christianity; and for that purpose we shall go there where the Church knows what the Scriptures contain; where the Church prescribes what her pastors shall teach, prescribes what her pastors shall teach, and what her faithful shall learn; where uniformity in worship is guarded; where everything is solemn, elevated and in harmony with the aspirations of heart and mind; where a powerful spiritual head will not bend before the great cost of this carth, but only before God. ones of this earth, but only before God; where parishes still preserve faith, and discipline, and morality; where that Church is which has been really built upon a rock and against which the

es of hell shall never prevail.

It is very much against our sentiment to separate ourselves from the Church of our fathers, but it must come. Let us, then, start on toward Rome.'

### A PRESBYTERIAN EDITOR ON

PAYS NOTABLE TRIBUTE TO THE POSI-TION OF THE CATHOLIC CHURCH.

In an article entitled "The Corner-stone of Civilization," J. T. Hemphill, editor-in chief of the Charleston News and Courier and a Presbyterian, pays the following notable tribute to the Catholic Church with regard to divorce. "The American Federation of Catho lic Societies held a convention at Buffalo, N. Y., last week. The most important subject discussed at this meet ing was the question of divorce, and upon this subject the Federation declared its position in no uncertain clared its position in no uncertain terms. All good Catholics are stead-fastly opposed to any form of absolute divorce under any legislation by the State, and the position which is taken by the Catholic Church is the position which all other Christian communions should take. We believe with the con-recution at Buffale that so one or later should take. We believe with the con-vention at Buffalo that sooner or later the truth of the Catholic doctrine upon the subject must be brought home to

the community.
"The position of some of the other churches on this question has been nothing short of shameless. Ministers in good standing in these churches have freely married those who have been separated by the courts, and who could not under the judicial decrees of separation lawfully marry again in the States in which their divorces were granted. The Roman Catholic position on the question of divorce is the only true position. In that Church marriage is a sacrament, and if the institution is to be preserved and the society securely highest interests of protected, it must be regarded as a sacrament. Every now and then some convention is proposed with the object of obtaining uniformity in the divorce laws of this country. These conventions are generally proposed by persons living in States in which the divorce business has been overdone. There has been talk from time to time of national legislation, but so far all efforts have failed to reach a plan which while conceding great freedom

South Carolina. The law in this State is the only law that can be adopted with safety to society and with proper regard to high religious teaching.

WHO IS THE WORLD'S MASTER ? (Brownson, Quoted by Holy Family Church

Who are they who command men-touch the human heart, and make the race work with them and for them— who but the heroic? And what form who but the heroic? And what form of heroism is comparable to the Christian? What are your Alexanders, your Hannibals, your Casars, your Napoleans, by the side of St. Peter, St. John, or St. Athan asius, St. Leo, St. Basil, St. Ambrose, St. Augustine, St. Gregory, St Bernard, St. Dimping St. Farners, St. Thomas St. Dominic, St. Francis, St. Thomas, St. Ignatius, St. Vincent de Paul, and thousands of others, who rose above the world while in it, sarctified the earth, and exalted human nature to commun. ion with the Divine? It is the Christian hero, he who count nothing dear, who holds his life count nothing dear, who holds his life in his hand, who fears not the wrath of man nor the rage of hell, that, under God, overcomes the world, and wins al minds and hearts to the faith and love of Jesus Christ. He alone who fears God, who fears sin, who fears nothing else, is the world's master, and able to do whatever pleases.

### THE CATHOLIC SALVATION ARMY

THE JESUATES OF THE FOURTEENTH

CENTURY.

The Salvation Army is not a very recent feature of religious activity.

Contrary to the knowledge of many, its methods were not first applied in the nineteenth century. Such an institu-tion took germ within the Catholic church five centuries ago and flour isted for three centuries under the fostering care of the Popes. To-day it is only a chapter in the day it is only a chapter in the long life of the church, having been suppressed in the seventeenth century for reasons that reflect naught upon its holy founder, blessed John Colombini.

as the Jesuates " Tne Brigade. were called by their founder, came into being in Italy, in the province of Tuscany. In the genertaion of Colombini social conditions in Tuscany were Tuscany. similar to those of our own Business was the passion of the Sien nese and it is not surprising to find Colombini in his early youth entering npon a mercantile career. He was born of noble family and the nobles did not consider it unseemly to be in busi ness. In the preceding century the Siennese were known as the nation of shop-keepers and Sienna, Colombini's birthplace, occupied the foremost posi-

tiod in the financial world. Amid such prosperity the Siennese gave way to prodigality of luxury to the extent that the state was invoked to check the extravagance of the women, and it was decreed by law the length of woman's train, the amount of gold and silver ornaments and the Where the women were vain, the men were avaricious, vying with some of our Finance " in the Princes of modern accumulation of wealth and perhaps outdoing them in wasting their money on luxury.
Colombini lived in the very heart of

such a society till past the meridian of life. He followed the career of a wool merchant, grinding the poor for every extra farthing he could win. The in-cident that turned his life's course was He had married when he was forty, at the solicitation of his and an other noble family. The couple lived on happily enough for worldly people, but the irritations of the close pursuit of money-getting began to tell on the head of the house. His temper became violent, and one midsummer's day in the year 1355 he was given a book to read, which happened to be the Lives of the Saints, while he should wait until dinner would be served. In a flash of dinner would be served. In a hash of impatience he flung the volume across the room, after his fleeing wife. Left alone, he had the grace to be ashamed. He picked up the book, casually opened it and began reading the page, which told the hercic story of the life of St. Mary of Egypt. He forgot his hunger. He read undisturbed till the morning, fascinated by the marvellows lives of sacrifices and beauty of God's titled

servants. His conversion was consummated in those few hours. He took account of stock and declared himself ready to give back all that he had taken unjustly hack all that he had taken unjustry.

He gave great alms, visited the sick and the poor, took the vow of chastity together with his wife and from the day of his conversion used for his short sieep a simple plank. He became the butt of his luxurious friends, but after a time some were attracted to him by the sincerity of his heroic conduct. Old companions of his follies joined him in his faith, until the families of nobility began to murmur about the seducfathers by this enchanter, and Colom bini with twenty-five of his most promin ent followers was exiled from his native

This little band of Christians then assumed a definite organization. Columbini titled them the "Chevaliers of Christ," and as a body he addressed them as "The Brigade." They marched from city to city, preaching the gospel of Jesus Crucified from every point of vantage, from city squares, from the road side, in the meadows and on the mountain-side. Columbini com-posed militant hymns, which he himself sang in direction. Others accompanied the singing on a popular instrument of

the time, the time, the viol.

Thus the Brigade swept over the country, drawing the listless to itself by the singular manner of its working.

The Pope of the time, Urban V., struck by the simple faith and zeal of the men, approved of the Order in 1367, even selecting the garb they should wear and

their preaching function, they cared for the sick, buried the dead, and supplied remedies to the poor. In 1606 they were admitted to the priesthood.

As time went on, however, the Order ceased to remember the simplicity of its founder. It became too wealthy, and that was its undoing, for it is said the Venetian Republic demanded its suppression in order to obtain its wealth suppression in order to obtain the Turks. However that may be, Clement IX. in 1668 suppressed the Order for reasons which tarnish not the deeds and aims of its saintly founder.—Central Catholic

#### THE CHURCH AS A MERGER. TIME WILL SOLVE THE DIFFICULTY OF

RACIAL REPRESENTATION IN THE HIERARCHY.

Catholic Universe. From authoritative sources we learn that Archbishop Weber, the Polish pre late who will shortly arrive from Rome to take up his residence in Chicago comes not in his episcopal capacity, but as the head of the Resurrectionist Fathers, a community of priests estab-lished in this country for general missionary work among the Polish people. The appointment, therefore, is only a partial response to the efforts of the Polish clergy to secure a Bishop of their own race in America. The Archbishop will have no episcopal jurisdic but his office will enable him to preside at confirmations and other eremonies among his countrymen in various dioceses with the permission of

the ordinary in charge.

This answer to the petitions of the Poles, which Father Kruska has so in-dustriously kept before the Church authorities, is another manifestation of the far sighted wisdom of Rome. It is desirable, no doubt, that the Catholic coles and the Catholics of other nation alities that are rapidly gaining strength and influence in this country should have the ministration and direction of prelates who speak their language and nderstand their character and customs, but it would be very undesirable, as well as impracticable diocese, to create a Polish Bishop for no other reason than because he is a Pole. There will certainly be Polish Bishops in this country, but it will be because in the growth and evolution of the race the merits and ability of its priests will naturally suggest them for episcopal preferment.

In the constant influx and merging

of races taking place in the United States, it is inevitable that in time there must be Bishops of all the pre-dominant nationalities — Bohemian, Hungarian, Polish, Italian—just as their priests are taking an increasingly prominent place in diocesan affairs and s their young men are becoming more and more la gely represented among the graduates of Catholic colleges and the students in the seminaries. But as a man's fitness and not his nationality must be the reason for his vation to the episcopal dignity and responsibility, those in highest authority in the Church are very wise in decid-ing, as apparently they have decided, that the appointment of a Polish or Bohemian or Italian Bishop must be deferred until in the process of natural selection, a Pole or Bohemian or Italian becomes the choice of those in each diocese entrusted with nominations to

the episcopate.

The Church in this country has met and must meet many racial difficulties. But they are all transitional. The demand of to day is not the demand of yesterday, and the demand of tomorrow s not the demand of today. Every where the need of priests for the grow ing flocks of immigrants from countries is real and pressing, but the second generation so quickly pletely absorbs the national spirit, and is absorbed in it that to organize any people by supplying it with a distinct would be to make a perman ent provision or a merely temporary demand, as well as to run counter to that sagacious policy of the Church which aims at the obliteration rather than the emphasis of national lines.

Unity is the Catholic ideal. The Church is a great merger. Provisions to preserve the faith of immigrants must increase as their contracts. must increase as they increase, but there is no need of provisions to preserve the differences which delay that merging of the races into a great conglomerate but united Catholic body which is their natural and hopeful tendency.

### CLERICAL CELIBACY.

New Zealand Tablet. "Was celibacy of the clergy author itatively enjoined by First Lateran Council in 1123?" Reply: The form of the question

seems to imply that the disciplinary law regarding the celibacy of the clergy was first devised or enforced 1123. But (a) the principle out of which the discipline arose is laid down in the Scrip tures—that the clergy may serve God with less restraint and with undivided heart (I. Cor. vii., 32); that continence is a holier state than that of marriage (Matt. xix. 12; I Cor. vii., 8, 38, 40; rev. xiv., 4). The Church is not of course, absolutely bound on this account to impose a law of celibacy. But as a matter of fact she has always done so. In the early days of the Church (as Paphnutius admitted) the mmemorial tradition was that a cleric must not marry after ordination. This was embodied in the Apostolic Constitutions (vi., 17, 27) and in the canons of the Council of Neocaesarea (between A. D. 614 and 325). This is the distance of the canons of the Council of Neocaesarea (between A. D. 614 and 325). cipline at present in force in the East. The Councils of Elvira (A. D. 305 or 306), Carthage (A. D. 390) and Toledo (653) and others made the discipline (653) and others made the discipline of celibacy more rigid in the West. Pope Gregory VII. merely enforced the existing law of celibacy under severe penalties, and made the marriage of persons in holy orders not only unlawful (as hitherto), but invalid. The First General Council of Lateran (1123) simply confirmed the existing legislation on the subject. The law of celibacy is of course, not a mat-ter of doctrine, but of ecclesiastical dis cipline, which varies according to the circumstances of various times and countries. The noted Protestant mis-

# sowel Troubles

## of Childhood

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OUTHCOTT SUIT CO. DEPT. (12). sionary authority, Dr. Needham Cust, is strongly in favor of a form of clerical celibacy. "Let no male missionary," celibacy. "Let no male missionary," says he, "marry till he has had ten years' service in the field" ("Missionyears' service in the field " ("Missionary Methods," p. 294, ed. 1894). We have a decided impression that such a rule of celibacy is either encouraged or enforced by some of the American Protestant mission societies.

#### A NATIONAL NUISANCE,

All advocates of religious education All advocates of leaguest that the increase of juvenile crime is beginning to tistics showing that criminals in this country have increased from one in every 3,442 in 1850 to one in every 715 in 1890, have long been before the public. But many persons seem not to be much impressed by statistics; they demand snother kind of evidence, which of late has been abundantly produced. The editor of one of our leading news-papers lately referred to rowdyism as "a national nuisance." A correspondent of the same paper bears this testimony: "Rowdyism by Joung men and boys is on the increase. I have lived in this city about thirty years, and I have never known it to be so bad as at the present time." Another indignant citizen writes: "Any one who has been abroad even in South America, in the so-called half-civilized countries, has noticed at once the striking difference in the behavior of the children there elders and are careful of their conduct in public. Even in the interior of Paraguay I never saw a suggestion of the rowdyism one meets every day in our public transportation lines."
"Nuisance" is to euphemistic a term

to describe so great an evil. young rowdies are the future criminals of the country, and the ever increasing number of them ought to set people thinking. A generation of law-break-ers is the natural result of a purely seculiar system of education, under which it is inevitable in many cases that animal instincts should become the sole principle of conduct, and the fear of detection and punishment the only deterrent force. - Ave Maria.

### AN IRISH COUNCIL.

BRITISH GOVERNMENT'S LEGISLATION IS FOR MASTED.

London, Aug. 28—The Daily Chronicle this morning, forcasting the Govern-ment's proposed devolution scheme for Ireland, says legislative union will not be touched, and that Irish represen-tation at Westminster and the powers of the Imperial Parliament will not be changed. The chief feature will be the establishment of an Irish Council at Dublin directly elected, consisting of 103 members, the same as the Irish representation in the House of Commons, with the addition of 48 Councillors directly elected for larger areas having ratable coeding \$100,000, peers and clergymen being eligible.

This is almost the same as the Legis-

lative Council and Legislative Assembly of Gladstone's bills only they form one body and not two. The Nationalist party as now organized would not easily gain a large majority in the Council. The Chief Secretary for Ireland

would under the new scheme be ex-officio Chairman of the Irish Council and as representing the Lord Lieuten-ant would consult with the leader of the majority in the Council regard-ing the appointment of the chief heads of departments, the head of Finance Department occupying a position analogous to that of Pre nier, who, with his colleagues, would hold their posts dependent upon the vote of the Council