is fortified to resist those temptations which, especially in the period of adolescence, threaten the gravest danger to the moral life.

This intimate connection of religion with morality is no new idea for the Christian; nor should it be new for any American citizen who has really understood the original spirit and interest of our institutions these were conceived by the Like a lost sun's ray founders of the republic. The "unalienable rights" of life, liberty and alienable rights" of life, floorey and the pursuit of happiness which we hold sacred are, according to the Declaration of Independence, an endowment received from the Creator. It is with a firm trust in Almighty God that our earthly Presidents take up the duties of their exalted office, "acknowledging and adoring an overruling Providence, which by all its dispensations proves that it delights in the happiness of man here and his greater happiness hereafter" (Jefferson.) And it is in the same religious spirit that Adams concludes his inaugural address when he says: "May that Being who is supreme over all, the Patron of Order the Fountain of Justice and the Protector in all ages of the world of virtuous liberty, continue His blessing upon this nation and its government and give it all possible ccess and duration consistent with the ends of His providence."

GOD SHOULD HAVE A PLACE IN THE SCHOOL

But if God is thus the source and safeguard of our liberties and of all the other blessings which we as a free people enjoy, should He not have a place in the school which undertakes to train the child in the duties and rights of American citizenship? The answer given to this question by the Catholic school is the only answer consistent with the principles on which our government is founded. It is the practical application of the thought expressed by Washing-

ton in his Farewell Address: Of all the dispositions and habits which lead to political prosperity religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism should labor to subvert these great pillars of human happinessthese firmest props of the duties of men and citizens. The mere politiequally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked. Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that Brighter his wings than gold national morality can prevail in exclusion of religious principle."

Now, our country with all its progress and its prowess is neither She so strong nor so far advanced toward the ideals of its founders that it can dispense with "national morality."
And if education is to be a means for the furtherance of our national welfare it cannot afford to take as its basis the "exclusion of religious principle," i. e., to ignore God in the national system of mental training and moral discipline, and all that this sublime and pregnant idea stands and ever has stood for.

HE KNEW HOW TO DIE

believe it was Dr. Oliver Wendel Holmes, who said something to the effect that other people may know how to live, but Catholics certainly know how to die. In any case, the remembrance of having once seen a statement of that kind was recalled to our mind the other day on reading, in Current Opinion for October, the following letter of an American girl, serving with the French Army Red Cross. It was published originally in the Methodist Review, which stated that it was written on the back of a picture of Mademoiselle Miss" (the nurse as she is affectionately called by the soldiers), standing by the bedside of

a wounded black man:
We called him "La Blanchette." He was a good Catholic and a brave fighter, and he'd come from the sunny shores of Guadeloupe to die for France. When they amputated, they didn't look to see that there was a ball in the back, and it was that that hilled him. I found it out when I The aged Simeon did see in dream late. Every day the fever mounted higher, and every day the black cheeks grew thinner, but he always kept saying "Ca va bien" in sweet caressing tones that recalled early lullabies ; never a murmur, always a The last day our faithful priest confessed him—he knew just enough French for that—and it was enough French for that enough French for that enough French for that enough French for the first for the foreign for the first for the first form for the first for the first for the first for the first form for the first for passed over his face, as if it had grown white and luminous. "Mama," he murmnred, "Louis," then fainter and sweeter, "O mon bon Dieu," and it was over and nothing remained but a radiating smile. I went to lay him away among the heroes, and, if ever I doubted how to die, my black pearl fisher from Guadeloupe has shown me the way.

"He was a good Catholic." That, brought to his soul by the sacraments of penance and extreme of harmony and music. In poetry, unction taught him how to die.— which is all fable, truth still is the Catholic Telegraph.

THE FEAST OF THE PRESENTATION

The priests stood waiting in the holy Impatient of delay (Isaiah had been read). When sudden up the aisle there

came a face And the child was led By Joachim and Anna. Rays of

Shone all about the child; Simeon looked on, and bowed his

Looked on the child, and smiled, Low were the words of Joachim. He spake

In a tremulous way, As if he were afraid, Or as if his heart were just about to break,

And knew not what to say ; And low he bowed his head-While Anna wept the while-he, sobbing, said : "Priests of the holy temple, will

you take Into your care our child?" And Simeon, listening, prayed, and strangely smiled.

They gazed in mass say, Not knowing what to say, enake: "Child, hast They gazed in mute surprise, Till Simeon spake: "C thou heaven's call?"

And the child's wondrous eyes (Each look a lost sun's ray) Turned toward the far mysterious

(Did the veil of the temple sway?) They looked from the curtain to the little child-Simeon seemed to pray, and strangely smiled.

Yes; heaven sent me here. Priests, let me in !" (And the voice was sweet and low.) 'Was it a dream by night?

of sin-A spirit-voice I know. An angel pure and bright. 'Leave father, mother,' said the voice,

'and win' (I see my angel now) 'The crown of a virgin's vow.' I am three summers old—a little child."

distinct loss of weight.
Then the student of nature's secrets

Simeon seemed to pray the while he smiled.

'Yes, holy priests, our father's God is great. And all His mercies sweet! His angel bade me come-Come thro' the temple's beautiful gate :

He led my heart and feet To this, my holy home. He said to me: 'Three years your God will wait

Your heart to greet and meet." I am three summers old-He knoweth of my vow.' The priests, in awe, came closer to

the childwore an angel's look-and Simeon smiled.

As if she were the very holy ark, Simeon placed his hand On the fair, pure head. The sun had set, and it was growing

dark ; The robed priests did stand Around the child. He said: "Unto me, priests, and all ye Levites,

hark! This child is God's own gift-Let us our voices lift In holy praise." They gazed upon the child

and smiled. And Joachim and Anna went their

The little child, she shed The tenderest human tears. The priests and Levites lingered still to pray;

And Simeon said "We teach the latter years The night is passing 'fore the coming the scientist to whom we owe this (Isaiah had been read)

Of our redemption"—and some way the child Won all their hearts. Simeon prayed and smiled.

That night the temple's child knelt down to pray
In the shadows of the aisle-

She prayed for you and me. Why did the temple's mystic curtain sway? Why did the shadows smile?

The child of Love's decree Had come at last; and 'neath the The mystery of the child,

And in his sleep he murmured prayer -and smiled. And twelve years after, up the very

aisle Where Simeon had smiled Upon her fair, pure face, She came again, with a mother's

And, in glad tones and strong, He sang his glorious song Of faith, and hope, and everlasting

-REV. ABRAM J. RYAN.

After all the most natural beauty in the world is honesty and moral truth. For all beauty is truth. True features make the beauty of a face, and the consolation and confidence, and true proportions the beauty of architecture as true measures that

perfection.—Shattesbury.

THE WEIGHT OF THE SOUL

H. F. Kane in America

It is not so very long ago since the intellectual aristocracy of Europe was startled and not a little dis-turbed by the discovery that the human soul existed. The declaration of this remarkable conclusion, carrying with it as it did the author ity of no less a person than Professor Bergson, possessed a weight and a degree of authority which could not in the nature of things attach to previous statements of a similar character. Men may reasonably neglect the mere speculations of an unscientific era such as the Middle Ages. But when a learned professor of Hebrew descent, with a Scandinavian name, residing in Paris, says that we have a soul, well, we have souls, and that's all there is to it. The effect of Professor Bergson's announcement was naturally profound and a degree of emotion not untinged with panic was noticeable among politicians, wealthy ladies of advanced views, and others to whom the news was surprising and not

wholly pleasing.
However, science has now dared a step further in her relentless march towards her unknown goal. Another Continental man of science has apparently had time amid the distractions of the war to discover that not only does the soul exist, but that it is possessed of a perceptible weight. The discovery is not altogether an original one; prophets of science have claimed as much before; but this time there can be no doubt. The learned scientist in question made his discovery by the very simple process of placing a dying soldier upon a weighing machine. The experi-ment was highly successful, and must have been most gratifying to everybody, including, we all hope, the patient—who nevertheless died. A voice did call me from this world Indeed, had he not died the experiment would have been in vain, for, as the last gasp passed his lips, a perceptible movement of the hand on the dial attached to the sensitively accurate machine indicated that, as his immortal soul passed out of this terrestrial world, his body showed a

tried the same experiment on a dying But herein was made manifest the fundamental difference between man and those lower animals whom science has taught us to regard as his ancestors. For when the animal died not a tremor passed over the machine, the hand on the dial remained motionless. The cat having no soul lost nothing by death. Its weight was precisely the same dead as alive. Thus we are now able to calculate with mathematical exactitude the difference between man and his four-footed fellowcreatures.

It is also reasonable to presume that we shall be able to calculate with equal exactitude the difference between human beings. For though the speculations of the past may have spoken of all souls as being of an equal value, we can hardly in the light of modern research presume them to be of equal weight. It would be invidious to give personal examples of the difference that may be presumed to exist in their "specific gravity," but one would certainly expect to find that the soul, for instance, of a scientific writer of caliber would differ materially in this respect from that of an editorunless, of course, it were the editor of a religious paper. The question In wonderment—and Simeon prayed of whether the weight of the soul always varies exactly with the income of the possessor is one which science has not yet solved, and in regard to which we must preserve that true humility which she asks of her

If, however, any one wishes to ascertain the weight of his own soul, his course is clear. He should make a journey to the laboratory of epoch-making discovery, and request the eminent man to allow him to be placed upon the weighing machine. It is probable, by the by, that the ordinary weighing machines provided on the platform of our railroad stations are not so delicately adjusted as to be of any use for the purpose and their use is therefore to be discouraged as likely rather to mislead than to teach. He will then request the distinguished savant to kill him. If he consents—and his kindly and obliging disposition combined with his love of truth will almost certainly lead him to do so—the experiment can proceed. The patient, if still conscious and capable of observation after the termination of his mortal life-and the general truth demonstrated by the example already given leaves us in little doubt that this will be so-will be in a position to know to the exact fraction the true weight of his soul, thus not only satisfying his own curiosity but help ing on the march of science and prog

ress.

He will presumably also know whether it is damned. But this information he will probably not be in

a position to impart.

Here is a story and a marvel with which to conclude. One day a man was-if the Agnostics will excuse me dying. It is a thing that happens to man. The hierarch who attended the ceremony adjured him solemnly with the question: "Unfortunate man, do you not believe in the soul?" "Not yet." said the Bohemian-for he was of that persuasion—and died.

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