

may have advantages, present the same appearance. No matter how splendid her wardrobe, the Sacred Heart girl must leave it at home.

A dress of black, three box pleats in the front and three in the back, a pleated skirt, white collar and cuffs, without a suggestion of color or adornment, complete the uniform. So it often happens that the pretty poor girl is a far more ravishing creature than the rich girl to whom nature has been less kind.

As for jewels every pupil must relinquish rings and bracelets and chains. Only a cross is allowed her.

At table, the rich girl, no matter how glancing her millions, must share the same simple wholesome fare as her poorer sister.

THE FAMILY SPIRIT.

Side by side they sleep in the white-curtained alcoves with the simple furnishing of rug, washstand and chair. If she wants it she may have a private room—and at Manhattanville, in New York, two whole floors of that magnificent and yet it is surprising how many pupils prefer the little single-bedded dormitory. This is but one of the many ways in which the "family spirit" is expressed at the Sacred Heart convents.

In England and France, Germany, Austria, Spain, Scotland and Wales in Australia, New Zealand and Malta—even in far off Cairo there are convents of the Sacred Heart where girls are educated under the same essential rules. In almost every case these convents are situated amid scenes of Arcadian liveliness. At Grossete Point the broad, green slopes of the convent lawn run down to Lake St. Clair. Back of the convent the grounds measure almost a mile, divided into groves, lawns and gardens.

CONVENT DISCIPLINE.

In spite of the extreme simplicity of their lives and their seclusion, such a thing as ennui is unknown in the convent. The days are teeming with interest, because perhaps it is safe to say that nowhere in the world is such genuine enjoyment gotten out of such little things. For instance, there's the play. Three or four of them are given every year. Sometimes it is an expurgated edition of Moliere's "Misanthrope." At other times a tragedy of early Christian days in which there is a beautiful vestal virgin converted to the new creed and a bloodthirsty Nero who imposes the blessing of martyrdom upon her. No Mary Anderson rehearsing a new role ever threw more zest into her work than do these convent Theatines, whose only audience is their schoolmates and their mistresses.

At the prizes—convivial before Christmas—the Bishop is invited to witness the production. These are events no convent girl ever forgets.

PLEASURES OF CONGREGATE DAYS.

Then there are the "conge" days, the rare holidays when a raid is made on the kitchen for a taffy pull and when the whole school is divided into rival bands for that most thrilling of games, Cache Cache. The entire building is turned over to the girls for this game for one hour to hide and another to hunt. Often it takes hours, and no one who has never played it can even guess at the delicious mystery of this old game handed from the merry-makers of a medieval castle.

Among the Sacred Heart pupils who have won honor in the American field of art and letters is that fascinating writer, Agnes Repplier, acknowledged as one of the foremost American essayists; Louise Imogen Guiney, an alumna of Elmhurst, R. I.; Helen Goessman, Ph. D.; Frances Newton Simms, Anna Canfield, graduate of Grossete Point, who is a well-known art lecturer; Elizabeth Robbins Pennell, Mary Katherine Crowley, the novelist, and Margaret Buchanan Sullivan, the journalist, all were little black-uniformed pupils of the Sacred Heart.

THE INDULGENCE OF THE PORTIUNCULA.

We give below a more comprehensive account of the history of the Indulgence of the Portiuncula than that published in our last issue. We refer again to this matter for the reason that, as previously announced, our Holy Father the Pope, at the solicitation of our beloved Bishop when on his recent visit ad limina to Rome, extended this Indulgence to St. Peter's Cathedral in this city. Rev. Father Celestine, O. F. M., of Chatham, delivered a lecture explanatory of the Indulgence, last Sunday evening, in the Cathedral. The following explanation is taken from the Pilot:

About the middle of the fourth century four pious hermits, who had come from Palestine, built a chapel a short distance from Assisi, in Italy, and dedicated it to the honor of the Blessed Virgin Mary. This chapel, in the sixth century, passed into the possession of the Benedictine monks, by whom it was enlarged and embellished, and also endowed with a portion (porzione) of land, hence it was afterwards given the name of Portiuncula. The chapel was also called St. Mary of the Angels, on account of the various apparitions of the celestial spirit, which were said to have taken place there. The holy patriarch, St. Francis, had from his childhood a great veneration for this little church, sacred to the Blessed Virgin, where he was accustomed to go frequently to indulge in fervent prayer. Afterwards seeing it abandoned and falling into decay, he conceived the design of repairing it, and for this purpose he asked and obtained possession of it from the Benedictine monks. Having accomplished, as best he could, its restoration, it came to pass that he there laid the foundation of his renowned order, and for this reason he wished to call it the mother of his little flock, in remembrance of his first few followers.

In the year 1221, Francis on one occasion, whilst praying in this church, had this vision: Jesus Christ, with His Mother, appeared to him in the midst

of a multitude of angels, and thus addressed him: "Francis, the zeal which you and your brethren have for the salvation of souls, has pleased Me so much, that I give you permission to ask me some grace for their benefit, and I promise you that I will grant it." To so loving an invitation the saint, at the suggestion of the Blessed Virgin, towards whom he was at that instant turned, besought our Divine Saviour to grant a plenary indulgence to all the faithful, who, having made a good confession, should visit that little church. The prayer of Francis pleased Our Lord, and he imposed on him the duty of going, without delay, to the Supreme Pontiff, and of asking in His Name the desired indulgence. After this vision disappeared.

Francis went immediately to Honorius III., who then ruled the Church. He related to him the event that had happened, and prayed His Holiness to confirm the favor obtained from the divine mercy. The Sovereign Pontiff hesitated somewhat to grant it, thinking it was a grace altogether too extraordinary, since there was asked an indulgence plenary and perpetual. Nevertheless, the Divine will having become known by various arguments, he finally granted it, but only for one day of the year. Eventually, however, it having been demonstrated by various prodigies that the foretelling spirit in favor was really to be attributed to the infallible goodness of Our Saviour, it came to be solemnly confirmed by the Supreme Pontiff, and extended by them to all the churches of the Sacerdotal Order. The day also for gaining this indulgence was appointed by Our Saviour Himself in another vision to St. Francis, who had prayed fervently to Him to fix the time. This begins from Vespers of Aug. 1, the feast of St. Peter's Chains, and lasts until sunset of the following day.

The prerogatives of this indulgence are: First, it is immediately of Divine origin, since it has been directly granted by Our Lord Jesus Christ Himself; second, it is plenary, perpetual, applicable to the souls in Purgatory, and extended to all churches of the Sacerdotal Order; third, it is gained on the appointed day as many times as the prescribed conditions are worthily performed.

In order to gain the indulgence it is necessary to go to confession and receive Communion; visit a church of the Order of St. Francis, and pray for the intention of the Supreme Pontiff. This intention regards the exaltation of Holy Church, the extirpation of heresy and the peace and concord of Christian princes. The confession and Communion may be made in any church, but it is necessary to visit and pray for the Holy Father's intention in a Franciscan Church (or, as in the case of London, St. Peter's Cathedral).

A NOBLE EXAMPLE.

In another column we print a report of the laying of the corner stone of a new church in the vicinity of Toronto, to be known as St. Monica's. The entire cost will be borne by one of its citizens, whose name has not been made public. The reporter, however, states that the generally accepted impression is that Mr. Eugene O'Keefe is the donor. We doubt not this is the case. While we admire the lofty motive of this gentleman in seeking to keep his beneficence a secret, we feel impelled to give the name publicly for the reason that his splendid liberality may induce others to pursue a like course. Mr. O'Keefe's gift is the heart-offering of a grand, all-embracing Catholic heart, one like unto those we read of in the ages of faith. As a Catholic Mr. O'Keefe has ever been held in honor in Toronto. Sincerity, charity, goodness—an ever increasing love for the faith of his fathers and an ever-increasing determination to use his great wealth for the promotion of the spread of that faith—have been his characteristics. May his reward be great in the world to come! For his noble acts he seeks not renown in the world of time. Though the eve of life be with him, may the night be far away!

EDUCATION IN THE PRIMARY SCHOOLS.

The following article is taken from the Hamilton Spectator, and furnishes some figures and facts that will be read with interest by parents and others interested in the important work of education in the primary school. We have not at hand the results of the recent Entrance Examination for the whole Province, but we do know many places in these parts where the Separate schools kept pace with the splendid showing made by the Catholic children in Hamilton.

All we want for the teachers and pupils of the Separate schools is a fair field and no favor, and we will always be ready to favorably compare with any other school system, whether public or private.

WHAT'S THE MONEY BEING SPENT FOR?

SEVENTY PER CENT. OF ENTRANCES PASS FROM THE PUBLIC SCHOOLS—OVER NINETY PER CENT. FROM THE SEPARATE SCHOOLS—WHY?

The entrance examination results have been made public, and it is now opportune for the parents and others who are interested in education to do some figuring. It must be remembered that the entrance examination is the only real test of the sanctity of the public school course, promotions in all the lower forms up to this point being based largely on weekly reports of the pupils and the judgment of the teachers. Only from the entrance examina-

tions where the papers are set by the department and the pupils have to show just what they know or do not know, can the work of the whole Public school course be with any degree of accuracy determined. And even there the results are by no means as positive as they should be, for the reason that very many of the children leave the schools before they reach the entrance classes. What these children know or do not know as a result of school work can never be fairly estimated.

As in past years, so in this, there has been fault found with the examination papers. The particular fault of this set, according to many of the examiners, was the grammar paper. They say it contained questions that were entirely technical and useless from the viewpoint of the entrance examination pupil, and calculated only to puzzle and upset the children.

In the city the percentage of pupils who were successful in the entrance exams. from the public schools was 70.6. In the county it was 70. In Toronto the percentage from the public schools was 60. This figuring shows the Hamilton Public schools to be on top of the heap, but this is not the end of comparisons. There were Hamilton Separate school children in the examination along with the children of the Public schools. They numbered 83, and of that number 76 passed—91.5 per cent.

Of course there will be defenders of the existing Public school system who will be ready with plausible explanations for this condition of affairs. They will glibly pass it off as an accident. Yet the fact remains that the Public schools, upon which the Board of Education is spending more and more of the people's money, fall behind the Separate schools—which are cheaply run in comparison—in the matter of results.

It may not have any bearing at all—and the defenders of the faded Public school course will be positive that it has not—nevertheless it is, to say the least, a significant thing that in the Separate schools there is no kindergarten, no domestic science, no manual training, no nature study. In the Separate schools—if one may judge by results—it would seem that a considerable amount of attention is paid to the old-time essentials of Public school education, and but little or no education to the modern eclectics that are being so much cultivated in the Public schools.

Some people have an idea that the "broadening" system of the public schools is responsible for the unsatisfactory results at the entrance. "Rail-roading" in the Public schools means that the smarter pupils of certain classes are allowed to skip the next higher class, which is usually a crowded one, and go into the one still higher up. The belief is that many of these children, having missed the work of the skipped class, are not grounded in that work as they should be, and are a result not able for the entrance exam when they reach it. If there is anything in this contention it should be a strong argument for a half-yearly promotion, which has been strongly advocated for some time by some of the trustees.

In connection with the recent entrance examinations a citizen tells of a rather peculiar incident. His next door neighbor is a supporter of the Separate school. The Separate school has a son, but little more than eleven years of age. The other man has a daughter who is now past fourteen. Some years ago when the daughter was in the kindergarten of Public schools the son, attending the Separate schools, was able to read the newspaper to his mother. Now the boy at eleven years has passed the entrance along with the girl of fourteen.

FATHER VAUGHAN ON LONDON'S "SMART SOCIETY."

What the social condition in its moral aspect is in the capital of Christian England, with its richly State-endowed Protestant Establishment Church, may be judged from a sermon recently preached in London by Father Bernard Vaughan, who, speaking of "smart society," which in general includes the so-called aristocracy, said:

"There was no language to express the thrill of horror which as a Christian English gentleman he felt when he paused to reflect upon the consequences to his dear country of the ideas now in vogue among fast people about married life. Was it not appalling to think that the very last thing for newly married people to want was mutual love? Nay, they ridiculed belief in any such old-world relic. It was 'bad form,' and that was the end of it. It was not one another's 'persons,' but one another's 'things,' that were worshipped. They put their trust in 'hard cash,' but had no faith in real love. If ever there was such a thing in the past, it was quite certain there was none now. He himself had more than once heard a girl exclaim, 'If ever I do marry, be sure it will be some one I do not care about.'"

Noticing the "race suicide" aspect of the question Father Vaughan spoke of "married people preventing the end for which the great sacrament was instituted by God, and dictating to Him the terms under which they were going to live under the same roof, determining the number of their offspring without reference to His will," and went on to observe as follows:

"Surely luxurious living was a sin gross enough without any addition to it by which to lower the birth rate of their country. What disastrous changes had come to pass during the last half-century in the social world. Nowadays instead of being proud, Society was ashamed of owning to a nursery full of children."

And it is this sort of society many if not most of our American annual "seagoers" to the other side of the ocean are fond of cultivating. But we have a "Smart Society" of our own answering fully to the dark picture drawn by Father Vaughan of the situation in London. We might indeed even give points to the "mother country" on social "Smartness" in various developments, particularly in the mat-

ter of divorce. As to numerous appointments thereto the English are far behind their American "cousins."—N. Y. Freeman's Journal.

FRENCH "NEUTRALIZED" SCHOOLS.

When the war upon French Catholic schools was inaugurated it was stated that it was the intention to "neutralize" school instruction, which was meant to imply that the teaching would be entirely colorless so far as religion was concerned. Boys and girls attending the "neutralized" schools were to hear from their teachers nothing in favor of or against the religious beliefs in which they have been trained. As the teachers were specially selected because they were known to hold anti-Christian views, Catholic parents assumed, with good reason, that these teachers would try to inoculate their scholars with their own anti-religious sentiments. So far from abstaining from all reference to religion a good many of them have gone out of their way to imbue the minds of the young with their own atheistic ideas.

The spirit animating them is manifested in what happened recently in a school in Outreau. Here is a translation of an account of the scandalous incident as we find it recorded in the Croix d'Arras: "By the law of 1882 Public schools were to be neutral in the sense that if no religious instruction were to be given in them, no attacks upon religion were to be permitted, much less were religious ceremonies to be parodied in a disgusting manner. Now, on the occasion of giving the first Communion at Outreau not long ago, a teacher in that place undertook in the school during school hours to make fun of the Communion service, and this was done before a class made up of the youngest scholars in the school. He told the children to kneel down, join their hands and put out their tongues, on which he placed a piece of candy. He then said to them: 'You have now received Communion.'"

The Croix d'Arras, commenting on this sacrilegious parody of what Catholics hold most sacred, says: "We regard the incident for the purpose of rousing public indignation against this sacrilegious parody." Our French contemporary does not tell us whether public indignation in Outreau manifested itself in any practical manner. A community made up of earnest Catholics would not be long in making a demonstration which would render impossible a repetition of such an outrage as that committed by the schoolmaster who shamelessly availed himself of his position to outrage the religious sensibilities of the parents whose children were temporarily in his charge. The plan adopted by this French pedagogue shows how the enemies of religion in France have set about the work of poisoning the minds of the young in the expectation that later on in life the pupils of the so-called "neutralized" schools will swell the ranks of French infidelity.—N. Y. Freeman's Journal.

CARDINAL GIBBONS ON THE FAMILY.

In a published interview, which appeared the other day in several New York newspapers, Cardinal Gibbons dwells upon some of the questions that have been engaging public attention recently. The shock imparted by the revelation of the corruption that has crept into social and business relations has aroused the public to the realization of the grave dangers threatening the country. To assert that morality is as essential to the individual as to the community may be a commonplace remark. But common as it is the need of emphasizing it always remains.

The social, political and business scandals that are thrusting themselves constantly upon the attention of the public are so many reminders that it is not safe in any sense of the word, to violate the moral standards, obedience to which tells for the good of the individual and consequently of the community, which is made up of individuals. As Cardinal Gibbons points out, the inculcation in the family of reverence for these standards is of supreme importance, as what the child learns from the parents is sure to mould the after life. The Cardinal, therefore, dwells upon the importance of the need of moral training in the family as an absolute prerequisite for the safeguarding of society against evils that cancer-like are eating their way into its vitals. Asked what is the remedy for the social and civic unhealthfulness that is now attracting so much attention, he said:

"That is comprehensive. I would rather attempt to answer a dozen specific questions, but I think I may answer the very last thing, when the sanctity of the marriage tie and the obligation of family relations are more fully realized, and religious training in the family be better conditions. Dissect these questions as we may, we are forced back again and again to the same conclusion: Moral and religious training in the family is essential, and just as it is neglected these evils increase."

The family, if it is to be a centre from which beneficent influences are to radiate, must be dominated by religious principles. It is an essential condition for its carrying out its high mission. As Cardinal Gibbons expresses it:

"The principal obligation of the family is the religious education of the young, the importance of which is apparent. With it everything may be accomplished. Without it we may have great awakenings, we may have a general revival of public conscience, but relapses will come again because the foundation is lacking."

"I cannot agree with Judge Connor in his declaration that marriage is the great remedy for crime. Thaw, White and these people in Pittsburgh were all married. It is not marriage, but recognition of the sanctity of the marriage relation and its obligations that must cure these terrible evils."

"Must of the perversity of private character, as disclosed in the revelations of courts and the press, grows out of family relations with false standards and without religion, and not from a lack of family relations."

It is well that attention should be concentrated on first principles, as is done Cardinal Gibbons in the interview from which we have been quoting. There is no use of expressing indignation at the revelations of moral perversity which have been made in places where it was least expected. Far better to seek out the sources of this depravity which would either have no existence or be reduced to a minimum if the Catholic view as to the importance of religious training in families were more widely accepted and acted upon. Cardinal Gibbons sums up the whole question when he says: "The family, which is the foundation of society, is the source to which we must look for society's purification."

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CATHOLICS MUST MAKE ADVANCE

FATHER SHERMAN, S. J., ON NECESSITY OF HIGHER EDUCATION OF CATHOLIC WOMEN.

One of the most remarkable papers read at the Catholic Educational conference recently held at Cleveland, O., was that on higher education of women, by Rev. Thomas Ewing Sherman, S. J. The following are the most striking passages:

"When we see a dwarfed or deformed person in the street our souls are filled with pity, yet the average man sees the souls of his sisters dwarfed and deformed without a pang. We laugh at the Chinese for endeavoring to safeguard the delicacy of their women by crippling them, while we are perfectly content to cripple our helpmates and life-long comrades in the race of life. We vainly boast of the virtues of our women as a proof of the truth of our religion, while we allow to remain closed to them the soundest avenues to that truth. Happily our women are awake to their needs and to their opportunities."

The club movement which has taken so strong a hold on all women of leisure, the reading school guilds, the summer schools north, east and south, largely frequented by women, all are so many signs of the times and call for our direct and energetic attention. These things indicate the intellectual thirst which is to be slaked at fountains, pure or tainted as the case may be. While Vassar, Bryn Mawr, Smith and other Protestant institutions hold out all the attractions and inducements of a college curriculum to our American women; while Michigan, Wisconsin and Chicago and other universities are equally open to both sexes, we Catholics must look to our fountains of learning and see that they flow as full and free as those not under Church auspices and control.

"Now comes the pertinent question. If woman is to continue to play her providential part in the upbuilding and sustaining of Christian civilization, if Catholic mothers are to inspire, mould and form great characters for the battle of life in our age and country, our women must have means to train their minds as we train ours. A glance at the reverse side of the picture will render this need the more conspicuous. Who can measure the power for evil of a George Eliot who teaches the gospel of pessimism in the hallowed phrase of rarest rhythmic power, pouring out the fountains of her soul before the base shrine of a vague humanitarianism; what is she but a Christian genius marred in the training? Has not Mrs. Humphrey Ward done more to make the agnostic position respectable and respected than a dozen masculine pens? Does not the unspeakable Corelli exalt the senses to such a height as to tear the soul from the moorings of Reason, with such a sweep of imaginative fervor as to carry shoals of the young and giddy, and not a few maturer minds, on the winds of passion. Is not the wide, wild sweep of Christian Science, the most appalling error since the days of the Gnostics and Manicheans due to the woman's cunning in availing herself of the American's lack of clear thought, accurate definition and logical process in all that regards the fundamental problems of good and evil, right and wrong, life and death, which have ever vexed the soul of man demanding some theoretical as well as practical solution?"

"As a little logic, a little sound philosophy would have saved all these women from the demon's snare, so will a little logic save millions of victims from like poisonous vapors."

"Do our schools, academies, convents afford a training as to prepare an American woman for an intelligent appreciation of the difficulties which she is going to face when plunged into this world of doubt, disbelief and vanished paganism after the years of house training in a cloister? Is she fitted to cope with the specious fallacies of these clever and fascinating writers? Is she enabled to take her place beside her brother, father, husband or friend as one who has a reason for the faith that is in her? Woman's divine weapon of affection renders her the best ally of the spirit of God if her zeal is informed by reason. Her intuitive perceptions being keener and more delicate than ours, she is quicker to see consequences, while she is not altogether to be relied on for logical deductions. Her emotions overturning her reason, sympathy is too often mistaken for conviction, affection replaces principle, and she is easily led to applaud what she abhors and drawn to embrace what her soul detests."

"If a university as staid and conservative as Oxford has overcome the obstacles of co-education and opened its courses of study to women, there would seem to be every reason to expect that before long our greater American universities may be induced to follow the same example by adopting the same precautions as Harvard has already done. The movement in favor of the higher education of Catholic women, in accord as it is with the best principles of our religion, and with the practice of the ages and the nations in which Catholicity flourished and fruited under most favorable conditions, is so much part and parcel of the tendency of the times that to stand against it

is to stand against the spirit of the age."

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would be little else than stupidity on the part of Catholic leaders; rather should we proudly place ourselves in the fore front of so hopeful a cause.

NEVER FAILING FRIENDS.

The student who during vacation does not lovingly return to his books is no friend of them, nor will they ever be of him. He gets from books the love he gives. If he treats them as oracles, from whom he is glad to escape for a season, they will, in fitting reciprocity, lock their treasures from him.

The student who will show ripe scholarship is he who regards the glorious companionship of his books, and returns to them as to his dear friends, feeling that they are the best of men. He need not indeed study in the heavy days of summer heat, but desire ought to remain, and reading ought ever have a charm. He will know the books to read—the well-thumbed pages of the classics. He will remember that there are new books with old titles, for the continued reading of the proved work will disclose more new thoughts and furnish more rare delight than the flashy notions that, made to sell, are only idle in themselves and productive of idleness in others.

Books that are read merely for a story impart little book that are beautiful in diction, true to the life, and inspirations to the good and the great have the truth in the story only as an accident to higher and better purposes. Let students then not seek new authors, but sit down in the shade and hold converse with the laureled brow of him who valued Time, and whom Time reveres in having bestowed immortality.—Catholic Union and Times.

GOOD READING IN CATHOLIC HOMES.

In the course of the First Friday evening devotionals at St. John's church, Providence, R. I., Father Nagle gave a pertinent address on the subject of light reading. He spoke of this age of light literature, of the present habit of confining ourselves to the daily and Sunday newspapers and the magazine. "We are only losing our time," he said, "reading literature of the day—I speak principally of newspapers—unless we can take from them that only which is for our good. We all know the matter they contain is essentially news of scandal, and because they also have certain elements which satisfy our curiosity they are eagerly devoured. Often this curiosity is at the expense of our religious feeling. We seem eager to get the whole matter of the scandals. Our heads are thus filled with trash and our time is mispent."

"In how few Catholic homes do we find religious reading now! Try to read something spiritual from time to time. I wish to call your attention to two books which I wish you to read from cover to cover—and in reading them you will not be losing your time. Read the Bible and especially the New Testament, and when you have read it through begin again. If you read a certain part or chapter each day, you will be doing a good work. In the New Testament, which is the life of our Saviour, you will find everything that is necessary for your soul's salvation, because that book is inspired by God. You will find there nothing to shock your feelings."

"There is another book which I wish to call your attention to because I feel it is not much known in daily use. It is 'The Imitation of Christ,' by Thomas A. Kempis. I advise you to read it. I will say this, that you can not pick up the book and read it for five or ten minutes without finding something which pertains to yourself. No book besides the Bible has done so much to lead the people to a Christian life as 'The Imitation of Christ.'"

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