

The Catholic Record

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more extreme Reformers would not tolerate, and in the second Prayer Book, together with such language in the canon as might imply the doctrine of transformation and of sacrifice, the word Mass also disappears. That this abolition was deliberate is clear from the language of those who were chiefly responsible for the change. Bishops Ridley and Latimer, the two most conspicuous champions of the new religion, denounced the Mass with unmeasured violence; Latimer said of 'Mistress Mass' that 'the devil hath brought her in again'; Ridley said: 'I do not take the Mass as it is at this day for the communion of the Church, but for a popish device,' etc., and again: 'In the stead of the Lord's holy table they give the people, with much solemn disguising, a thing which they call their mass; but in deed and in truth it is a very making and mockery of the true Supper of the Lord, or rather I may call it a crafty juggling, whereby these false thieves and jugglers have bewitched the minds of simple people . . . unto pernicious idolatry.' (Works Ed. Parker Society, pp. 120, 121, 409.) This language is reflected in the 31st of the Articles of Religion of the Church of England: 'wherefore the sacrifices of Masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables and dangerous deceits.'

CATHOLICS AS SEEN BY SOME PROTESTANTS

Toronto, June 19. — "That the Roman Catholics are away ahead of the Protestants in teaching the Bible, was the declaration of Rev. Judson McIntosh, at the Baptist Association in Toronto yesterday morning. Mr. McIntosh added that they had seen their opportunity and grasped it, and, as a result, their schools were everywhere. "Surely you don't prefer Separate schools?" asked Moderator Thomas McGillivuddy. "No," answered Rev. Mr. McIntosh. He referred, he said, to the greater power of the Catholic schools in teaching the Bible. Well this is refreshing after the buncombe we are accustomed to hear about Catholics being forbidden to read the Scriptures. And it is true. Every answer in the Catechism has a scriptural reference if it does not quote the passage verbatim. And every Catholic child is taught the Catechism. "Milk for babes" someone may object. Yes, but is there not good scriptural authority for that same? Again in Montreal Rev. J. V. Smith addressing newly ordained Methodist ministers said: "Would to God we had something of the same earnestness and devotion in our work as Protestants, as the Roman Catholics have. I do not say I would endorse everything that is said and done, but there is a lesson for us. We ought to be able to copy it and get something of the spirit which is manifested on the part of these people." A little more of this sort of criticism might well replace the traditional misrepresentation of Catholics and Catholicism. It would promote the amenities of civilized life in Canada; but the old time vituperation of everything Catholic, if it intensified the anti Catholic sentiment of those who revel in that sort of thing, has at the same time led many to examine for themselves that formidable thing, the Catholic Church. The result in many cases was to lead the honest inquirer into the fulness of truth; in others to sit no longer at the feet of ranting Gamaliels. However no harm can come from truth and Christian charity.

"A few days ago I happened in a shop where a small boy was shrieking, kicking and acting like a young maniac generally in the presence of his father and mother, because his mother had told him not to do a certain thing. The parents believed in moral suasion and did not thrash the little rebel, who seemed by his persevering vigor to thoroughly appreciate the situation. I could not help thinking that if the 'little darling' had been turned over the knee and treated to a smart spanking he would have been taught a good lesson in wholesome discipline and prompt obedience. Just the medicine I used to receive at his age. It is a fine old-fashioned tonic for an unruly and disobedient youth, and it is as good for use to-day as it was long years ago."

The philosophy of corporal punishment is not understood by the sentimentalist. All law has its sanction. Violate the laws of heaven and you suffer physically. Infractions of the civil laws always entail some penalty; otherwise civil laws would be wholly ineffective. The law of God has the sanction of eternal punishment. The child must learn obedience to law. In its early years the will of father and mother embodies for the child the whole idea of law. Before coming to the use of reason the child must learn that to break the law brings pain. Thus it learns to obey. There is no suggestion here of brute child-beating; no implication that there is no other discipline other than that which inflicts physical pain; but physical pain is generally necessary to teach the all-important lessons in early childhood. "He that loveth him correcteth him betimes." The sentimentalist, who allows the little one to grow up self-willed, disobedient, indulging every whim and caprice of temper or desire, truly "hateth his son."

Byron though he made a great name in literature made a bad mess of his life. Broken down mentally and physically this self-indulgent weakling ended his wretched life at the age of thirty-seven. What a terrible significance there is in his lines: "Untaught in youth my heart to tame My springs of life are prisoned." In the school where some at least come undisciplined from the home, and where the infectious crowd spirit must be taken into account, sentimentalism has fostered indiscipline. Why should school boys be prevented from learning the greatest of lessons—that violation of law brings punishment?

The Ferrer Modern School is the logical development of sentimentalism. There is now one in New York and some of those who canonized the anarchist may view it at closer range. The first monthly bulletin thus describes its aims and principles: "It is pleasant to think that the education we are giving the children at our school is anti-authoritarian in the real sense of the term; and for that reason, we hope, better than that at any school in America. . . . We wish men and women to be free, and to that end we are opposed to religion, war, property and all things that divide men into camps and nationalities. . . . If parents wish their children to retain some of their prejudices on these subjects, our school is a bad place to which to send them."

Dean Inge of St. Paul's cathedral, London, England, speaking at the "Duty and Discipline" dinner at the Lyceum Club declared that "all over England there is an increasing orgy of sentimentalism and indiscipline." It will readily be conceded by the thoughtful and observant that sentimentalism and indiscipline are not confined to England. The Dean goes to the root of the trouble when he points out that sentimentalism is making discipline for the young impossible. If he is correctly summarized in the press despatches his outspoken words will not please the sentimental disciplinarians of school and home on this side of the water. "In the board school the schoolmaster hardly dared cane a refractory pupil, but he trusted that long after that salutary instrument had been abolished in the schools attended by the masses, the wholesome birch would still be wielded by the headmaster of Eton."

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Evidently the English sentimentalist is closely akin to the Canadian species. We boast of being readers of the Bible, and the texts of the wisest of men are familiar. "He that spareth the rod hateth his son; but he that loveth him correcteth him betimes." "Withhold not correction from a child for if thou strike him with a rod, he shall not die." "Thou shalt beat him with a rod and deliver his soul from hell." "The rod and reproof give wisdom: but the child that is left to his own will bringeth his mother to shame." Our professedly Bible-reading sentimentalist will airily tell us that we live in a different age and in different circumstances. We do. But human nature is ever the same. Or the sentimentalist will take an extreme case where punishment is inflicted in anger, or out of due measure, and dealing with this exceptional case as typical condemn all discipline that includes corporal punishment as brutal and barbarous. The device is as old as it is dishonest.

Flaneur, writing some time ago in the Toronto Mail, gave this experience which will doubtless make every reader a bit reminiscent: "A few days ago I happened in a shop where a small boy was shrieking, kicking and acting like a young maniac generally in the presence of his father and mother, because his mother had told him not to do a certain thing. The parents believed in moral suasion and did not thrash the little rebel, who seemed by his persevering vigor to thoroughly appreciate the situation. I could not help thinking that if the 'little darling' had been turned over the knee and treated to a smart spanking he would have been taught a good lesson in wholesome discipline and prompt obedience. Just the medicine I used to receive at his age. It is a fine old-fashioned tonic for an unruly and disobedient youth, and it is as good for use to-day as it was long years ago."

THE RT. REV. LOUIS J. O'LEARY

Unique, perhaps, in the annals of Canadian ecclesiastical history was the consecration of the Rt. Rev. Louis J. O'Leary, Bishop of Hierarchy and Auxiliary to the venerable Bishop Barry of Chatham, N. B. His Excellency Mgr. Stagni the Apostolic Delegate was the consecrating bishop, and one of the assisting bishops was the new prelate's younger brother, the Right Rev. Henry J. O'Leary, Bishop of Charlottetown; the other assistant was the Right Rev. M. J. O'Brien, Bishop of Peterborough.

The two Bishops O'Leary made the same course of studies at Memramcook, at the Grand Seminary, Montreal, and at the Canadian College in Rome. Both have been raised to the Episcopal dignity within the same year. This fact inspired the eulogy of the Rev. Father Le Cavalier, C. S. C., Superior of Memramcook College, who preached in French from the text: "These are two olive trees and the two candlesticks, that stand before the Lord of the earth." (Apoc. xi, 4.) The Rev. Father Ethelbert, O. S. F., preached the English sermon from the text: "Let a man so account of us as ministers of Christ, and the dispensers of the mysteries of God."

In Canada at the present time what St. Paul adds is in an especial sense true: "Here now it is required among the dispensers that a man be found faithful." That the same family should have given two priests to the service of God's altar is an evidence of holy and spiritual influences deeply rooted in the early years of home life. That both these priests should be placed as bishops to rule the Church of God is in itself an assurance that the dispensing of God's mysteries has been entrusted to men who will be found faithful.

ST. MICHAEL'S COLLEGE

Seventy students of St. Michael's wrote on the University examinations this year. Seven in the 4th year, sixteen in the 3rd year, sixteen in the 2nd year, and thirty-one in the first year. Of the B. A. graduates one obtained First Class honors, and six Second Class honors. In addition to these thirty-nine girls students from St. Joseph's and the Abbey, who were registered as University students in St. Michael's, took the University examinations of their respective years. One of these, a sister, received her B. A. degree with honors in modern languages.

CATHOLIC LITERATURE IN THE MAKING

We have little sympathy with those who are forever chanting lamentations over that sad fate of a Catholic writer. We know of no walk in life, save that of the cure of souls, that holds within itself a sweeter recompense. The consciousness of something done for God and the old Church is surely reward enough for even the most irksome labor. Nor is the Catholic reading public as indifferent as some would have us believe. The note of appreciation is not altogether absent from the pile of missives that reach the editorial sanctum. And, anyway, we do not work for praise, although if our work is worthy of it the praise will be ours. "St. Joseph Lilies" finds no place for pessimism within the confines of its blue and gold covers. We have regarded it with a deep personal interest from its very first number, and we have noted with pleasure how the spirit of optimism kept pace with its development and expansion. It sought no meaningless bouquets. It set out to win recognition by the excellence of its contents. It had abundant faith in itself, and that faith has been abundantly rewarded. The Lilies has won for itself an enduring place in the world of true literature, and Canadian Catholics take laudable pride in its success.

There is so much that is excellent in the latest issue of this quarterly that we find it hard to select anything for special commendation. Perhaps the most notable contribution is that delightful essay, "A Literary Second Spring," by the Rev. T. F. Burke, C.S.P., Rector of Newman Hall. It is long since we read anything with such genuine appreciation and enjoyment. And here again, as in the editorial columns of the Lilies, we are glad to notice the optimistic note. Most people, we think, hold with the London Tablet that "English literature is predominantly Protestant." Even Cardinal Newman maintained that Catholics could never create a Catholic English literature. But in the words of Father Burke, "New-

man himself has proved Newman wrong, for is he not himself a classic.' And when we consider the achievements of such writers as Francis Thompson, Alice Meynell, Lionel Johnson, Hilaire Belloc, Wilfrid Ward, John Ayscough, Monsignor Benson, and Canon Sheehan, "may we not hope with a hope that Newman did not possess and yet which Newman has justified, that in the future there may come still other additions of a Catholic character to Classical English Literature."

Another noteworthy contribution is that entitled "Poetry—a Handmaid of Religion," by the Rev. F. J. O'Sullivan, whose non-de plumes, "The Gleaner," is well known to our readers. RECORD readers will be interested in a very interesting article on the Canadian Chinese missionary, Rev. Father Frazer, in which generous acknowledgment is made to the late Senator Coffey and the readers of this paper for the noteworthy manner in which they have assisted the work of the zealous priest. Space forbids a more extended review of this delightful magazine. To the Sisters of St. Joseph we extend our cordial congratulations on the success which attends their ventures in the field of feminism. St. Joseph Lilies reflects high credit on the great teaching institution that cradled it, and promises to help materially towards developing Catholic literature in Canada.

NOTES AND COMMENTS

THE EDITOR of an Orange paper in Toronto has resigned for a principle. Even Schopenhauer, had it happened in his time, might have drawn some consolation from this. The gentleman should transfer his activities to Belfast.

THE INCREASING attendance year by year of Catholic young men and women at the Provincial Universities is gratifying evidence of the improvement of the educational status of our people and of their determination to take their due share in the intellectual life of Canada. This is as it should be. It is gratifying too to know that this is largely due to the soundness and thoroughness of the preparatory training acquired in our Separate schools, and of the full compliance of the latter with the qualifications laid down by the Education Department.

WE HAD occasion a short time ago to remark upon the attempts of the sects in recent years to appropriate to themselves the title "Catholic," and to the apparent countenance given to this usurpation by ill-instructed Catholics in the misuse sometimes by them of the prefix "Roman." This week we may, we think, not inappropriately, offer a reflection upon the misuse by Protestants of the word "Church." Take up any paper containing a report of proceedings at sectarian assemblies or conferences, or an account of any great Protestant function, and invariably you will find the term "church" applied not necessarily to this or that sectarian body, but to non-Catholic Christians, en masse. The Globe, which under its present management, and by right of tradition, is nothing if not a Presbyterian organ, in an article a week or two ago, on "The Church and Canada," plays battledore and shuttlecock with it. In one line the term is used as embracing all who call themselves Christians, however fantastical in their constitution or demeanor, and in another, this nondescript gives place to the Presbyterian organization, which, under such patronage, becomes the heir of all the ages. In no way is reference made to the One Church, Catholic and Apostolic, which to all men was the "city set upon a hill," and whose title to such designation none dreamed of questioning until the unhappy upheaval of the sixteenth century. None external to her regarded themselves as other than sectarians.

SOME APPRECIATIONS

OF THE LATE SENATOR COFFEY AND HIS WORK

MR. JUSTICE FRANK A. ANGLIN, SUPREME COURT, OTTAWA. The good which has been accomplished by the many years that it has been controlled and published by the late Senator Coffey is incalculable. Its columns have always contained a marvellously large proportion of solid reading matter of the greatest value to Catholics resident in a mixed community. While Catholic truths have been fearlessly stated, clearly explained and ably defended, this has been done rather in instructive than in controversial form, and nothing has ever appeared which was written in a tone calculated to give offence to non-Catholics. Senator Coffey's death will be a distinct loss to Catholic journalism in Canada. His place will be difficult to fill. Yet it is the hope of the many readers to whom his paper has brought comfort and edification week by week, that its career of usefulness may be continued, and that other hands may be found willing and competent to take up the great work which only death compelled Senator Coffey to lay down.

THE HON. C. J. DOHERTY, OTTAWA

There can be no doubt that in the death of our esteemed friend, the late Senator Coffey, not only the Catholic community of Canada, but the Canadian community generally has suffered a great loss. Both in his public career as a member of the Senate and a journalist and in his private life, Senator Coffey enjoyed as he well deserved, the respect and esteem of all who came in contact with him. Firm in his faith and in his own convictions, he nevertheless respected those who differed from him, and while a strong defender of what he believed to be right, was nevertheless free from any tinge of enmity or unfairness towards those who did not share his views. He was in every sense a worthy re-

and the sailing under false colors—exploits which in other walks of life are indulged in only at the risk of loss of personal liberty.

A FLAGRANT EXAMPLE of this dishonest practice lies before us. W. E. H. Lecky, the historian of "Rationalism" and of "European Morals" while not himself a Christian believer, has paid the noblest tribute to the beneficent influence of the Catholic Church upon civilization, upon the development of learning and the preservation of the moral law. "The Catholic Church," he says, "was the very heart of Christendom, and the spirit that radiated from her penetrated into all the relations of life, and colored institutions it did not create. . . . By consolidating the heterogeneous and anarchical elements that succeeded the downfall of the Roman Empire, by infusing into Christendom a bond of unity that is superior to the divisions of nationhood, and a moral tie that is superior to force, by softening slavery into serfdom and preparing the way for the ultimate emancipation of labor, Catholicism laid the foundations of modern civilization." All this and more is creditably appreciated by the Presbyterian and applied to that tedious hodge-podge of jarring facts which it terms "the Church." And they cannot see that this is a shameful subversion of the first principle of morals!

THE CATHOLIC Truth Society has elicited from Cardinal Gasquet the following notable tribute to its work in England:

"You may rely upon me to support the Society and forward its best interests to the utmost of my powers. There is no society existing which in my opinion has done, and will continue to do, to the Catholic religion in England so much good as the Catholic Truth Society. I have always regretted that it has not been able to secure the support of the Catholic body generally. There ought to be ten times the number of subscribers, so that the Society might be able to multiply its good work in spreading a knowledge of the Catholic faith and counteracting the misrepresentations which prevent the spread of the Truth."

Coming from so great an authority as the historian of pre-Reformation England, and the English Monasteries, this should give heart to those who in face of many obstacles have prosecuted the work of propagating Catholic literature whether in England, or Canada, or elsewhere. The Catholic Truth Society has now obtained a firm foothold in this country and Cardinal Gasquet's lament over the comparatively small number of Catholics who have given to it practical support overseas, should not be lost upon their brethren in Canada. There should be at least ten thousand members of the Society in the Dominion.

ANGLICAN ORDERS

"Then came the Reformation, and from the sixteenth to the twentieth century was the English church—not a new church, for in the name of historical accuracy and fair play we must protest against any such assumption, but the old church purified from accretions that had gradually obscured some of her doctrines and dimmed the pristine purity of her faith, still holding to apostolic order and to the ministering of God's holy word and sacraments. The Church is linked with primitive Christianity and apostolic days by a well established succession of pastors."

Thus Archdeacon Raymond at an Anglican ordination service in Fredericton asserted the claim made by a section of the Anglican communion that it has preserved unbroken the apostolic succession of the episcopate and priesthood. At the time of the Reformation the episcopate and priesthood might have been preserved and perpetuated in England even after they had cut themselves off from the unity of the Church by substituting Royal Supremacy for the headship of St. Peter's successor. In that case the Catholic Church would be no more disposed to deny the validity of Anglican Orders than the orders in the Orthodox churches which she has always recognized as valid. But as a matter of historical fact the Reformers in the time of Edward VI. carefully eliminated the Sacrifice of the Mass and substituted in the Book of Common Prayer a new composition based on the Lutheran liturgies of Germany. The very words of Consecration anciently used were made to give place to a new composition taken from the Order for church service drawn up by Nuremberg, of which church the uncle of Cranmer's wife was pastor. In the English Communion service, every care was taken by Cranmer and the other compilers to make it absolutely clear that the sacrificial character of the Mass had been changed into a memorial of prayer and praise. The Second Book of Common Prayer in 1552 was frankly Calvinistic.

It is consequently reasonable, and indeed necessary, to regard the Anglican Ordinal as giving a form of ordination to the ministry corresponding with the doctrinal teaching in regard to the Eucharist held by those who were its authors. And in point of fact the Ordinal was so drawn up. Hence Leo XIII. after the most careful inquiry into this question says: "All know that sacraments of the New Law, as sensible and efficient signs of invisible grace, ought both to signify the grace which they effect and effect the grace they signify. . . . In vain has strength been recently sought, for the plea of validity for the Orders, from other prayers of the same Ordinal. For, to put aside other reasons which show them to be insufficient for the purpose in the Anglican rite, this one argument will apply to all: from them has been deliberately removed whatever in the Catholic rite expresses the dignity and office of the priesthood. And consequently a form which omits what it ought essentially to signify cannot be considered as apt and sufficient."

The history of the time leaves no possible doubt that all idea of sacrifice was "deliberately removed." The following from the Encyclopaedia Britannica may suffice as a concise summary for those whose reading of history is limited: "In England, so late as the first Prayer Book of Edward VI. (the Mass) remained one of the official designations of the Eucharist, which is there described as 'The Supper of the Lord and Holy Communion, commonly called the Mass.' This, however, like the service itself, represented a compromise which the

There can be no question that in so far as Anglican Orders are concerned the Reformers instituted a new rite from which every word and idea suggestive of sacrifice and oblation was carefully excluded. This exactly corresponds to the doctrinal standpoint of the compilers with regard to the Eucharist. The Elizabethan clergy would have rejected with scorn the notion that they had orders in the same sense as Catholic priests. Pilkington, Bishop of Durham, writing about 1563, speaks of the Catholic orders as "stinking orders." He had no thought of belonging to the old Catholic church of England and had nothing but sneers and ribald language for men like Wilfrid and Lanfranc, Anselm and St. Thomas, the glories of that Church. Leo XIII. says very sensibly that "there is nothing more pertinent than to consider carefully the circumstances under which it (the Anglican Ordinal) was composed and publicly authorized."

These early English Reformers rejected the Sacrifice of the Mass and all that the notion implied—altars, vestments and priesthood. They drew up a rite of ordaining ministers, in which, by exclusion, this idea was strongly emphasized, and which was wholly different from the ancient Catholic rite. Hence Pope Leo concludes: "With this inherent defect of the form is joined the defect of intention which is equally essential to the Sacrament. The Church does not judge about the mind or intention in so far as it is something by its nature internal; but in so far as it is manifested externally, she is bound to judge concerning it. When any one has rightly and seriously made use of the due form and matter requisite for effecting or conferring the Sacrament, he is considered by the very fact to do what the Church does. . . . On the other hand, if the rite be changed, with the manifest intention of introducing another rite not approved by the Church, and of rejecting what the Church does, and what by the institution of Christ belongs to the nature of the sacrament, then it is clear that not only is the necessary intention wanting to the sacrament, but that the intention is adverse to, and destructive of, the sacrament."

Professor Maitland, though a Protestant, is not afraid to look facts in the face. Speaking of the Elizabethan settlement he writes: "A radical change in doctrine, worship and discipline has been made by the Queen and Parliament, against the will of prelates and ecclesiastical councils. . . . The service book is not such as will satisfy all ardent Reformers; but their foreign fathers in the faith think it not intolerable and the glad news goes out, that the Mass is abolished. . . . One point was clear. The Henrician Anglo-Catholicism was dead and buried. It died with Henry and was interred by Stephen Gardiner. In distant days its spirit might arise, but not yet."

The spirit of Anglo-Catholicism which has arisen in certain quarters of Anglicanism cannot bridge the complete break with the past three hundred years ago. And it is difficult to see how the most ardent yearning after Catholicism can lead Anglicans to believe that through that unhappy time Apostolic succession was preserved. If the old priesthood was not destroyed then they must believe that it survived in spite of the Reformers' avowed intention and earnest effort to destroy it.

INDISCIPLINE

Dean Inge of St. Paul's cathedral, London, England, speaking at the "Duty and Discipline" dinner at the Lyceum Club declared that "all over England there is an increasing orgy of sentimentalism and indiscipline." It will readily be conceded by the thoughtful and observant that sentimentalism and indiscipline are not confined to England. The Dean goes to the root of the trouble when he points out that sentimentalism is making discipline for the young impossible. If he is correctly summarized in the press despatches his outspoken words will not please the sentimental disciplinarians of school and home on this side of the water. "In the board school the schoolmaster hardly dared cane a refractory pupil, but he trusted that long after that salutary instrument had been abolished in the schools attended by the masses, the wholesome birch would still be wielded by the headmaster of Eton."

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