

lieved to be just as applicable to Canada in the ecclesiastical as in the national sense."

Other speakers objected strenuously to the proposed change, as Canadian members of the Church should bear in mind their dependency on the mother country. Judge Macdonald of Brockville entered at length into the etymology of the word Anglican, which he understood was proposed for the new name; but he failed to see what was to be gained by substituting a Latin for a Saxon term.

A motion was then made by Mr. W. N. Hoyle of Toronto that "a joint committee be appointed to consider whether or no it is desirable to have the church in Canada designated by a distinctive national name." This was accepted by the mover of the original motion, and became the substantive motion.

Mr. Matthew Wilson of Chatham moved, and Judge Savary of Annapolis seconded a six months' hoist, which was carried by vote of 37 to 35. Thus for the present the proposal has been shelved, but the closeness of the vote on the first occasion of the question coming before the General Synod makes it highly probable that it may soon be brought forward again.

A similar agitation has been going on for some time in the United States for the object in view to change the name of the Protestant Episcopal Church of that country, in order to assume a name which will not suggest that the distinctive character of that Church is negation, as the term Protestant implies. This agitation has also been without result so far; but we have reason to believe that some such change as is desired by the innovators will yet be made there also.

It does not interest us greatly by what name modern sects may choose to designate themselves. They can never transform themselves into the ancient indefeatable Church which Christ instituted by any change of name which they may adopt; but it may be remarked that the very fact that such an agitation is going on shows in these sects the want of that quality of unity which is essential to the Church of Christ, and they endeavor to make up for the absence of this quality by the adoption of some capacious name.

Christ instituted one Church—"one fold under one shepherd," with "one Faith and one Baptism." The Church of England in Canada, and the Protestant Episcopal Church of the United States, though offshoots from the Church of England, are quite distinct from their so-called mother Church, and are liable to wander from its teachings in the lapse of time.

Being distinct and independent Churches, "mistress in their own houses," as Canon Welch expresses it, it cannot be expected that they will not adopt new doctrines. The American Church has already done so, or has at least actually eliminated from its standards teachings which are clearly given in the English Book of Common Prayer. Priestly absolutism and baptismal regeneration are among these rejected teachings, and it is in the nature of merely human institutions that such changes shall take place in time in the Canadian, Australian, and South African Churches which are also independent of each other and of their mother Church.

The "Church of the living God" is called in Holy Scripture "the pillar and ground of truth," but merely human organizations like these branch or local churches are not at all worthy of being so designated.

The principle of independent national churches which Canon Welch is so anxious to assert by giving the Church of England in Canada a new name, has no foundation in Scripture, which makes mention of only one Church of Christ which should be spread throughout all nations. The Scriptural Church is universal or Catholic, not national, notwithstanding the Canon's application of Mr. Kipling's aphorism.

HEARING MASS IN ENGLAND IN THE 17th CENTURY.

Some idea of the efforts that were made by Catholics to practise their religion in England in the seventeenth century is given in an article in the Catholic World Magazine for September:

"Many, indeed, were the artifices which were adopted to convey the intelligence to the Catholics of towns and villages that some unknown and disguised priest would pay them an apostolic visit. One could scarcely begin to detail the different ways and methods of this sacred telegraphy. Sometimes in the outskirts of a town or village a certain quantity of linen would be spread on the mead; at other times it would be hung along the hedges to dry; these were recognized signs to the Catholics on the morrow. God's minister would be with them to dispense the holy mysteries. In some of the old English manors there may be seen to-day the hiding-places in the walls to which the priest might retreat during the frequent domiciliary visits made by the brutal commissaries of the Government. And these agents of Satan any suspicion that the walls con-

vinced that the teachings of our Church are the surest support of the nation that we insist on them with ever-increasing energy. Our great Pontiff, who personifies before the world the teachings of the Church, has set us a noble example and has never ceased to proclaim during his long pontificate the sublime lessons of the gospel. This explains his attitude in the momentous questions that have come up for settlement in the last few days.

It was his love for our great country that made him wish that we should not sully the pure white stripes of our flag by any hasty decision at the risk of giving to all the other nations of the world an example of unfairness and bigotry.

FINGERS OF CHRIST THRUST IN THE EARS OF POLITICIANS.

Masterly Sermon of Rev. W. O'Brien, P. O'Brien, S. J.

Rev. W. O'Brien, P. O'Brien, perhaps the most forceful pulpit orator in the Society of Jesus in this country, preached a notable sermon to the students of the Catholic Summer School of America, Cliff Haven, N. Y., on Aug. 3. In the gospel of the day was narrated the miracle of the healing of the deaf and dumb man by our Blessed Saviour, and the preacher, in a manner at once graphic and inspiring, applied the lessons of that incident to the living questions of the hour. The discourse was marked by numerous striking, not to say startling, passages, and the quality of the utterance as a whole entitled it to the widest possible circulation. Father P. O'Brien in part as follows:

Before working the mighty miracles, our Blessed Lord went through a whole series of ceremonies. He might have cured the man by a single word, but instead of this He thrust His fingers into his ears and touched his tongue, raised His eyes to heaven and pronounced the life-giving words, and only then was the cure effected. This is a clear Biblical confirmation of the entire Catholic doctrine of sacramentalism in the Church. Our Lord was teaching a great truth, and in order that this truth should sink more deeply into the minds of the whole world He taught it, by means of a living object lesson. He groaned. Now why should our Lord have groaned if His attention were only centered on the man before Him, whom He was going to cure? He groaned undoubtedly because He realized that the lesson would not reach all the souls that were deaf in the world. I may say at once that this object lesson is the one most needed by the world in which we live. Nations as well as individuals were becoming de-Christianized. They are striving in a half-hearted sort of a way after ethics and morality independently of the teachings of Jesus Christ. But there is no cure either for the individual or for society unless the Man-God thrust His fingers far into the ears of the world. We hear, it is true, now-a-days a great deal of praise of Christ as man. He is lauded to the skies as the noblest of human nature, and then, almost in the same breath, He is pronounced the "greatest impostor that ever lived," for if He is not true God, as He claimed to be, then He out-satans satan himself. This point we must insist on with all possible vehemence.

Any praise of Christ less than the highest, that is the divine, is only gilded blasphemy. This thrusting of His fingers into the ears of the deaf man and thus reaching down to his very soul was the fulfilling of the mission given Him by His Father. But the great work was not to be done by Christ alone. "As the Father hath sent Me," He said, "so I also send you." The mission of Christ thus becomes the mission of His Church. Christ's fingers are to be thrust deep into the ears of the world by the institution of which He said: "He that heareth, I will hear him."

It is this divine mission of the Church that the twentieth century opposes with all its violence, for this mission is the thrusting of the supernatural into mundane affairs. Very many consider Christianity as nothing more than a sublime effort of the human mind; but if it is only that, it is a dead issue. The world does not object to having the Church go to the slums and help the poor; it does not object to the Church going to the battlefield and staunching the blood that flows from the wounds of the wounded soldier, but when the Church wishes to enter the domain of science, and of social questions, the world raises its drawbridge and cries out: "Thus far shall thou go, but no farther."

But how can the Church of the Incarnate Son of God agree to any such limitations of its powers? How can the Church accept any definition of its sphere which would leave all real speech and all real influence and power to the state with its politicians for its priests. These men would find drive the Church off, bid her stay apart with folded arms and look up at the sky, contemplating the pale-faced virtues of a far-away heaven, while they make their own robust sort of heaven on earth. But the Church stands for divine law, the law of laws, and if true to her mission can never be satisfied with a little mountain top, up-in-the-air citadel, where she would feel impregnable only as long as she remains shut up behind its gates.

It is true, "business is business," and "politics are politics," but as soon as a social question ceases to be speculative and grows urgent and palpitating, as soon as it becomes ethical it also becomes political, and then Religion cannot step back and play the part of a spectator, different, or at least the mute spectator. It is because the divine interests of Jesus Christ are seriously menaced by the world to-day that the Catholic Church speaks out in unmistakable tones. The Catholic Summer School of America has a duty in this regard which it owes to the country and the world. We live in days when nothing is hidden, when that which is spoken in one corner of the globe is immediately blazoned forth from the housetops by the telegraph and the press. Thus the intellectual stand taken by the Summer School concerning the mighty questions of the past and the present will be like a beacon light to our Catholic brethren in the world over.

It is because we Catholics are con-

vinced that the teachings of our Church are the surest support of the nation that we insist on them with ever-increasing energy. Our great Pontiff, who personifies before the world the teachings of the Church, has set us a noble example and has never ceased to proclaim during his long pontificate the sublime lessons of the gospel. This explains his attitude in the momentous questions that have come up for settlement in the last few days.

It was his love for our great country that made him wish that we should not sully the pure white stripes of our flag by any hasty decision at the risk of giving to all the other nations of the world an example of unfairness and bigotry.

One of the fundamental principles on which the American Constitution is based is the trial by jury. Even when a vile assassin a year ago struck down with treacherous hand our late lamented President, although the deed was witnessed by hundreds of men, yet the country, in spite of its indignation, gave the assassin the full benefit of legal defense by an able advocate and a trial by jury. Even though so many saw him do the deed, still the inhuman wretch was not to be considered guilty until he was legally proved so to be.

PREVENTED A SAID MISTAKE

A few days ago our great country seemed to be on the verge of driving, by skillful diplomacy, come four or five hundred men from the very land which owes to them its civilization; and yet we did not think of giving one of these accused men the benefit of legal defense or a trial by jury. The Vatican, which was accustomed to deal with mighty questions and mighty peoples, fifteen centuries before we were born as a nation, asked us to stop and think, assured that American fair-mindedness would finally gain the day over misrepresentation and bigotry. The American people have not been allowed to know that the most respectable and order-loving element among the Filipino laymen was not permitted to give testimony in favor of the friars. But great stress was placed upon the testimony of the avowed enemies of the friars. Had they been officially cited as well as land-owners among the Filipinos would have testified in strong terms in favor of the accused. This is proved by the fact that when the news reached Manila that the dioceses of Grand Rapids and Hartford had respectively protested against the expulsion of the friars, one million five hundred thousand Catholics and a cablegram stating, "Filipino Catholics desire the friars to remain."

This is only one example in which the renowned produce and slow deliberation of the Vatican has prevented many a sad mistake.

This is a case in which the Church has thrust the fingers of Christ into the ears of some politicians.

But there is another topic which is still greater interest to all Catholics, and therefore to the Catholic summer school of America. It is the question of our schools. Any one who has followed this question for the past twenty-five years can see how the tide is turning. Not long ago it was supposed by many of our intelligent fellow-countrymen that the instruction in the "three R's," that the instruction in "rhetoric," would be the remedy for all our woes and a sufficient training for every American citizen.

The Catholic Church, of course, had no objection to the "three R's," only it wanted four R's instead of three; it wanted religion, reading, 'rithmetic, and 'rithmetic. Recent discussion in the press, on the platform and in the pulpit shows how our people are beginning to realize the fact that mental development is not necessarily moral development, and that if the country is to rear a race of men and women on whom it can count in the day of need, it must somehow or other increase the moral power of the schools. Protestants now join their Catholic brethren in clamoring for a truer basis of education.

"The reasoned basis of the Episcopal school," said recently an Episcopal minister, "is to make good citizens. If it does not achieve this it has failed. The purpose of which it exists. Now does it make good citizens by emphasizing the head at the expense of the heart, by training the intellect and neglecting the soul?"

RELIGION IN THE SCHOOL.

The crucial point at present is how to teach morals and leave out religion. No clearer statement of the seriousness of the question and of its solution can be found than that which appeared as an editorial in the Brooklyn Daily Eagle of June 1. The editorial is entitled "By the State—or Without it." Every mother and every father should weigh well the crisp and cogent arguments of this masterly paper. We select a few thoughts:

"Right or wrong," so runs the leader, "in the affairs of conduct are matters which have to be learned just as truly as history and handicrafts. Is this knowledge being imparted to our children in any efficient way? Is the Public school doing it? Are the fathers and mothers doing it? We are compelled sadly to say no to all these questions. There have been times and places in which no distinctive instruction of right living was needed, the standard of right living being held and practiced that the children came into the knowledge of it unconsciously. There were no doubt bad boys a century ago, and when they had boys they knew they were bad. There never was any question in their minds as to what they ought to do. Their duty to God and to their neighbor was as clear in their minds as any other fact, but the conditions in life have wonderfully changed in this regard. The truth is we are taking for granted a moral intelligence that does not exist. We are leaning upon it, and it is not there. The great company of educators and the whole American people of the moral that if morality cannot be specially taught in the public schools without admitting

religious dogma, then religious dogma will have to be taught in them. Any school which permit, a pupil to be in it for six months without seeing to it that he has learned the moral principles of his citizenship, is a place of training of future citizens."

We thank the Brooklyn "Daily Eagle" for its plain speech. We believe that it has the honor of being the first of the great daily papers to dare speak out what thousands of men and women have felt in their heart of hearts, but had not the courage to utter. The Catholic Church in America has been four years educating one million children at its own expense, in both mental attainments and moral, and yet it has hardly received even recognition, let alone praise from the country, although it has been doing so at the expense of untold sacrifice to all very thing that is now claimed by all true educators to be essential to the formation of the young. The Catholic Church has never divorced morality from instruction.

THE MISTAKE OF CATHOLICS.

The mistake which we Catholics have made is that we have been expecting all along that things would right themselves. There was enough power to right the wrong, but we did not take the pains to make the necessary connection between the power and the need. Let me illustrate my meaning.

We have stood in breathless admiration before the mighty cataract of Niagara. We have realized the tremendous power of these rushing, whirling waters. For centuries that power had been in existence. It had indeed been in existence, the imagination of a passing poet or stirred the pen of an enthusiastic author. It had done little harm. It had never lifted a hammer or turned a wheel. Some thinker saw to harness Niagara Falls. "Before long," he said, "you will be able to ride in the trolley cars of Buffalo impelled by the waters of Niagara." No sooner said than done. That man the proper connection between the mighty power house and man's material needs. Something like this must we Catholics do.

Throughout ages has coursed a mighty cataract—mightier than the mightiest. This is the cataract of the blood of Jesus Christ.

Power is there to illuminate every nook and corner of the world, and to inflame the hearts of all mankind with the love of what is right and noble. That divine cataract has not done all that it has the power to do. Whose fault? In many cases yours and mine. We Catholics have not bestirred ourselves to make the proper connection between the divine power house and the needs, political, social, educational and moral, of our day and country. The Catholic Summer School is a grand object lesson which will encourage our fellow-Catholics all over the land in meeting this necessary connection and taking the proper stand as regards the tenets of our faith.

What our fellow-citizens need is to know us better. As has been ably stated in the Messenger for July: "The people are not altogether to blame for having wrong ideas about us. Those who are really to blame are the publishers who for over a century have been poisoning the wells." Very many men and women who boast of their intelligence and call themselves "advanced thinkers" have in reality never advanced beyond the popular encyclopedia as the source of their information. The news of our day is to refuse such second or third or fourth hand information; it is not to believe all that one sees in print and to be absolutely convinced that more than nine-tenths of the accusations found in certain histories against the Church are absolutely without proof that would stand before a jury.

POWER OF FEDERATION. If the twelve million of Catholics in the United States would take a firm and united stand; in other words, if all the Catholic societies throughout the land would be alive to the great power of Catholic Federation, then might we hope to have justice done us; and justice is all that we are clamoring for. Let us then be up and doing. Let the Catholic spirit of our Summer School bring all our people from the north, and south, and east, and west into one grand union for the spread of true Catholic ideas, which will be no less a support to the State than to the Church. Several of our recent visitors have remarked that the prevailing Catholic spirit which one feels in the very atmosphere around Cliff Haven reminds them of what they have read concerning the early Church, when, as the Scripture says, "all the faithful had but one heart and one soul."

Let us in conclusion never forget that the Church of Christ must continue the mission of Christ and realize to the full the words of St. Paul: "Woe to me if I do not preach the gospel!"

Now every true child of the Church must help in this divine work. Preaching is not confined to the pulpit, for, as the old adage has it, "Actions speak louder than the words." We must aid the Church in pushing the fingers of Christ into the ears of the world. This will be to carry out the purpose of the Incarnation since God has become man and the Incarnation is the solution of all social problems, the one dominant principle of economics and politics, as well as of ethics and religion. Man means all that man thinks, desires, does; in a word, the entire scope of humanity. God must not be excluded from any part of His creation. A fenced out God is no God at all. Since, then, the Incarnation reaches into all society, we must have, as has been truly said, the Christ of the home, the Christ of the school room, the Christ of the workshop, the Christ of the chisel, the brush and the pen; or, as the Bible puts it, "All things and in all things Christ."

Three things to avoid—idleness, loquacity and flippant jesting.

Three things to cultivate—good books, good friends, and good humor.

Three things to contend for—honor, country and friends.

CHRISTIAN CIVILIZATION.

By Archbishop F. J. Ryan of Philadelphia.

III.

Passing to another class of the unfortunate sufferers of our race, let us consider the condition of prisoners, even those of war, usually supposed to be privileged. Let us consider them under the most refined and cultured Pagan civilization.

Look at that scene of a Roman triumph. See the kings and generals who are taken prisoners of war, whilst defending their own countries. Behold them led along in melancholy, insulting procession. Worse than this, they force these prisoners to become slaves and gladiators, and to butcher each other for the amusement of their highly civilized Roman conquerors. Brother had to encounter brother in the bloody arena. Pliny and Tertullian, the Pagan and the Christian, both inform us that it sometimes happened that when the fresh, warm tide of the gladiator's blood gushed out, it was received in drinking cups, handed round to the audience and sipped by Roman men and—Roman women!

Thus was Paganism treating its prisoners when there stood in the hall of Pontius Pilate, the Roman Governor of Judea, a prisoner. He stood there as a malefactor who was to strike off the fetters of the captive, and make the character of the prisoner sacred and inviolate. He identified himself with the prisoners of all time. He made kindness to prisoners the condition of eternal salvation.

"I was in prison and you visited me," as if He said, "I will live in every heart-broken captive until the end of time." His spirit has ever animated that Christianity which He founded.

By decrees of the Christian Roman Emperors, especially those of Theodosius, the condition of prisoners and prisoners was mercifully ameliorated. Christians visited them. The Christian Church perpetuated this charity.

You know how the dreadful gladiatorial combats were finally abolished. Men continued them in spite of the Church's protests, when a monk of the distant Thelaid heard of the terrible excesses. A light flashed on his soul, like inspirations on the souls of the prophets. He left the desert and journeyed on to Rome. Though no longer young, his spirit was young and fearless, and he bounded into the midst of the Coliseum whilst the gladiators were fighting, and commanded them in the name of God to desist. Eighty thousand people filled the mighty building and looked in wonder at the audacious stranger. He appealed to the emperor and to the Emperor, in the name of Christ, to stop this terrible combat. The appeal was not heeded. The populace demanded the blood of the intruder, and he was stoned to death.

But this scene ended the gladiatorial combats. They never revived after it, and the monk is honored now as St. Telemachus, truly a hero of Christian civilization!

Time and suffering quenched not the fire of zeal in the old Church. On the contrary we behold here in the time of the Crusades establishing that wonderful Order for the "Redemption of Captives," the members of which bound themselves by vows, not only to collect money to redeem the Christian prisoners retained by the Turks, but actually to go, as they not infrequently did, to exchange places with the prisoners, in order that the men of family could return to their homes to support their wives and children! Behold them offering their hands for the prison chains of the Mussulman!

What was true of individual prisoners was true also of oppressed nationalities. The Church which Christ organized, was ever of the people and with the people. When the Normans invaded England, the Norman prelates, who came over with the invaders, stood up for the oppressed Saxons and their own countrymen, and defended with great self-sacrifice the conquered nationality. Who was it that here on the soil of this New World protected the primitive people from the savage excesses of their Spanish masters?

The King's preachers and Las Casas formed a junta of their own. They resolved to begin by the evangelization of fraternal correction. First, they would go and admonish the Count of the Indies; if this had no effect, they would then admonish the chancellor; if he were obdurate, they would admonish M. Chievers; and, if none of these admonitions addressed to the officers were of any avail, they would finally go to the King and admonish him.

If all these earthly powers turned a deaf ear to fraternal admonitions, they, the Cross and the Gospels to the brethren, would then preach publicly against all these great men.

This resolution, drawn up in writing, they subscribed to; and they swore to carry out their resolve.

So has it been also in our day with the North American Indians. Missionaries like Father De Smet and his companions have done more to civilize the Indians by the influence of the doctrine and institutions of the Christian religion than all other influences united. That remarkable man thoroughly studied and deeply loved these primitive tribes. I remember once having incautiously asked him how he could have lived so long and so happily amongst these savages. "Savages!" exclaimed the old man. "The only savages I have met in this country I have met in New York and St. Louis, where I have stayed. The civilized savages have received and rejected Christianity truly deserve that name."

General Harney, then the oldest officer told me that Mr. Lincoln, during his presidency, sent for him to consult on the subject of sending troops to subdue some troublesome Indians. "If you wish my opinion, Mr. President," said the general, "it is that you send not troops, but Father De Smet and myself on peaceful campaign." The influence of the old missionary was marvellous, and the peaceful campaign effected more than could have done several regiments of soldiers.

What was true of the Saxon and the

Indians, I need not say was true also of the relations existing between the Catholic clergy and the Irish people.

Christianity civilized and sanctified that island. A civilization far above that of material progress has signaled her—civilization which nerved her to sacrifice the things of this world for her honor and her good.

The action of the Christian Church in relation to the abolition of slavery is so well known that it needs but a passing reminder. In the first century Callista, passing through the slave market of Smyrna, was attracted by the gentle and intelligent looks of a young slave, and released him. He was afterwards instructed in the Christian faith by St. John the Evangelist himself, and subsequently became Bishop of Smyrna and the celebrated martyr St. Polycarp. Callista's action foreshadowed the action of the Church in future ages. We find the Church gradually preparing slaves for the enjoyment of liberty, and then seeking their emancipation, civilizing at once and sanctifying them. St. Patrick had been a slave in Ireland, and we find him writing to Coroticus, a Welsh noble, begging him to liberate his Irish slaves.

The doctrines of Christianity, especially those of the origin of man, the doctrine of the Incarnation, and of the destiny of the immortal soul, tended to bring up the individual, no matter who he was, to the plane of equality with other men. Popes and Councils have protected and emancipated such men during all the centuries of the Church's existence.

M. COMBES AND FRENCH SCHOOLS

The London Spectator, commenting on the present violent action of M. Combes, the present French premier, in closing all unauthorized schools by police agency, says that he has been "even more imprudent than we imagined, so imprudent, indeed, that we can not but doubt whether M. Loubet made a wise choice in selecting him for the premiership." This conclusion on the part of the Spectator is not surprising when we consider that schools to the startling number of two thousand five hundred, are thus to be forcibly closed, and that seventy thousand pupils are thereby compelled "to choose between lay instructors, not at all ways or everywhere to be found, and a complete absence of instruction."

Moreover, there is a contention on the part of the Opposition "that a pledge given by M. Waldeck-Rousseau was broken, and that the schools ought to have been closed by legal process,"—a contention that is supported even by newspapers friendly to the Government.

The Spectator declares that M. Combes "has made a bad blunder," especially as the majority of the schools closed are girls' schools taught by nuns, and while, in its opinion, "the majority of Frenchmen are possibly skeptics, pseudo-skeptics . . . they are very doubtful whether they wish their wives and daughters to hold similar opinions."

"They think that religion becomes women, or at all events helps them to be gentle and charitable. They prefer them to be educated by religious women, and will not send their daughters to be taught in schools of whose special instruction they do not themselves believe one word. Thus the shutting of the nuns' schools gives them deep annoyance, which in their wives, who were themselves bred in the nuns' schools, rises often to red-hot passion, as if they had been personally insulted."

It seems from advices from abroad, that the French women—not only Parisian ladies and Breton peasants, but the nuns themselves—have risen in protest against the gross injustice of the present Government. Meanwhile the lion-hearted Count de Mun, son of a noble race, is "stamping" the country in behalf of the old rights of France, who is the Church's eldest daughter, and is taking advantage of this crucial moment. M. Combes has indeed greatly increased the difficulties in his own path, has "roused into active antagonism the conservative forces of France, and given new life and verve to the Opposition."

It is possible that M. Combes and the Spectator may yet discover that the majority of Frenchmen are not skeptics or pseudo-skeptics, and that the faith, lying dormant in the hearts of too many, will flame into vigorous life again in defence of the old faith of France, now that the outcome of so many acts against the Church is more clearly seen and closely felt.—Sacred Heart Review.

Pride of Education.

The girl who is educated above her parents' social position has a lot of unpleasantness before her unless she makes her character strong enough to rise above her circumstances. There is much that is petty and snobbish in society, and she must learn to ignore the little stings and heartaches her sensitive nature will feel when she meets with those who burst their superiority on her. Of course she loves her good old fashioned mother and father, but their mannerisms so devoid of tone when she compares them with the fashionable parents of her college companions. Accustomed to the refined surroundings of college life she cannot help noticing how different the things at home are, and the little ungrammatical phrases she is forced to hear grate on her feelings and wound her pride. She will not let herself feel humiliated, she will, instead, endeavor to make her life useful and happy by applying the benefits of her education in a way that will bring out the beautiful qualities of her character. Petty pride is about the meanest trait one can possess. When education does not go down into the heart as well as the mind its best meaning has been defeated. When the heart is beautiful with gentle virtues the intellect is of a rarer and higher order.

Three things to wish for—friends, health and a cheerful spirit.

Three things to like—cordiality, good humor and mirthfulness.