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Fire Station, into, March 3rd, 1897. It used Dr. Chase's Pills in very pleased to say superior to any pill I ve perfectly cured me of J. Wallace, Fireman.

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One of the strangest and most curious anomalies of religious controversy of the present day is found in the fact of the present day is Sc. Cyprian, who was Bishop of Carthage about the middle of the third century, as favoring their views of episcopacy as op-posed to the Catholic doctrine of the Papacy. Of course, they are driven to the necessity of resorting to all sorts of fanciful interpretations, disingenous quotations and suppressions to maintain their position.

We do not mean to impugn the motives of all who contend for the Angli can view with Anglican arguments. The misfortune is that the majority even of those who have some reputation for learning do not go to original ources, but are content with the misleading quotations and glosses of auth ors who have deliberately falsified the testimony of the fathers. This is especially the case with the testimony of St. Cyprian. It has come to be almost a popular conviction among Anglicans, here and in England, that St. Cyprian was opposed to the Papacy, and in favor of their theory of the equality of Bishops.

Even the distinguished Protestant Episcopal Bishop of New York, Dr. Potter, in a late pronouncement before his convention, did not hesitate to declare:

"The day is coming when the theology and the ecclesiastical polity of Leos and Hildebrands — earlier and later — must give way to the theology and the polity of a greater man than any of them—I mean Cyprian—which was the theology and the polity of those twelve first chosen ones from whom he so plainly derived it."

We agree with Dr. Potter that St. Cyprian derived his theology and his ecclesiastical polity in substance from the apostles in accordance with the im memorial tradition of the Church. For that very reason he fully recognized the principle that as St. Peter was head of the college of the apostles, so his successors were recognized as legitimate inheritors of his prerogatives. These prerogatives were derived from Christ Himself, as clearly revealed in Holy Scripture. He made him the Rock on which the indestructible Church was to be built. To him especially was given the power of the keyspower of binding and loosing Lord enjoined upon him, in the most solemn manner, the duty of feeding the sheep and the lambs of His flock. For him he prayed that his faith should not fail, and at the same time imposed upon him the duty and prerogative of strengthening and confirming the faith of the brethren. If this is not the prerogative of infallible teaching we know not what is. That this was the faith of Cyprian is abundantly displayed in his conduct and in his teaching.

Then there are more than a dozen

letters of this saint extant, written at different times, to different persons and on various occasions, in which the idea of the supremacy of the Bishops of Rome, as the successor of St Peter, is clearly and unmistakably recognized. His treatise on the "Unity of the Church," though not written for the express purpose, does yet clearly recognize the chair of Peter as the head and centre of unity, and the necessity of being in union with that head in order to be in the Church. Great handle is, indeed, made of the fact that two or three of the strongest expressions in that treatise are considered as interpolations. But even admitting this fact there are in that treatise enough expressions of undisputed authe See of Peter as the head and centre of unity of the Church. The following extract from that treatise is suffic ient to indicate clearly what the idea of Cyprian was. Bear in mind that certain abuses had crept in by which the faithful were tempted to overlook the authority of their Bishops. St. Cyprian in en-deavoring to correct those abuses

dwells earnestly upon the importance and necessity of obedience to the Bishops, in order that the unity of the Church should be preserved. But in speaking of the Bishops he manifestly contemplates them, not in their separ ate and individual capacity, but as an organized body or college with St. Peter as the head.

Having quoted the passages of Scripture to which we have alluded above "Thou art Peter, and upon this Rock, etc.," and "I will give unto thee the keys, etc.," and "Feed my sheep"he goes on to say :-"And although after the Resurrec

tion He gives to all the apostles equal power and says, 'As my Father hath ent Me, I also send you, Receive ye the Holy Ghost, etc.'; yet, that He might manifest unity He established one chair; and He disposed by His authority the origin of the same unity which begins from one. . . Does he who does not hold this unity of the Church believe that he holds the faith? Does he who strives against and resists the Church, who deserts the chair of Peter on which the Church is founded

trust that he is in the Church?' Of course the other apostles were equal to Peter in all the ordinary power and functions of the episcopate. the body was constituted by our Lord Himself, with a head whose jurisdiction was acknowledged by all. This is the idea that pervades all St. Cypri-an's writings. Over and over again an's writings. Over and over again he insists upon the headship of Peter and speaks of the Church of Rome as the "Chair of Peter," the principal Church," "the source of sacerdotal unity, etc." Indeed some of the most learned and candid Protestant writers, German and American, as

ST. CYPRIAN NOT AN ANGLICAN. Neander, Harnack and Schaff, main. DE VERE'S RECOLLECTION OF tain that St. Cyprian's teaching necessarily issued in the Papal form of gov was generally prevalent in the Church Cyyrian's time, as is shown by the writings of contempor-ary fathers. The fact is that the teaching of St. Cyprian, though not couched in the terms of modern theology, is yet in substance identical with that of the Catholic Church of the present time. The idea of his favoring the Anglican theory is simply bsurd, and never would have bee thought of but for the desperate straits to which its adovcates are driven to maintain their false position. - Sacred Heart Review.

LAMBETH AND LAMBETH.

The great do-nothing conference at Lambeth, England, in which one hundred and ninety odd Bishops of Anglicanism emulated the famous achievment of "the good old Duke of York," has passed into history-or out of it. Of the good old Duke it is recorded that "he had ten thousand men; he marched them up the hill, and marched them down again; and when they were up they were up, and when they were down they were down; and when they were neither up nor down, they were neither up nor down." This assuredly was not much, but it apparently satisfied the Duke and the

Still, it would be a mistake to suppose that Lambeth is altogether con secrated to barren conclaves of Anglican episcopacy. There is an Anglican vicar there, too-the Rev. Dr. Lee, to wit-who is able and willing to admit, in a single half hour, more facts then the one hundred and ninety odd Bishops would admit in half a century. He was a prominent personality in the celebration recently held of the fortieth appiversary of the Association for the Promotion of the Unity of Christendom, which now numbers about twelve thousand members, and of which he was the only survivor who attended the first meeting four decades ago.

The veteran doctor informed his audience at the beginning of his address that he "would avoid cloudiness of speech"-no reflection, we hope, on his episcopal superiors. After this he proceeded to comment on "the miserable divisions of the sixteenth century," on "the great evils which have resulted from the schisms of that period," on divorce, which was "one of the greatest curses the country has include a strong element of ever known," and "which brought as well as of the thoughtful. about that separation from Rome which they all deplored in the time of that tyrant, Henry VIII."

lay down the cudgel at this point. ual self-possession—a quality in which to One would have thought," he went he was a signal contrast to Carlyle, on, "that they had had enough reform three hundred and fifty years ago to last until the end of the world. At the Reformation five out of the seven sacraments were abolished and totally destroyed; but in the city of the æsars Christian law had never failed. What, then, should they do? They should try in every possible way to re-move the great evil of the sixteenth century, which led to this absence of intercommunion with the rest of Christendom. As things are, there was no existing authority to which they could appeal. What they wanted was one captain to speak with authority, and to rule the ship of the Church. Wherever the Biessed Virgin is venerated there the doctrine of the incarna heart so warm that his friendships tion is believed in: wherever her were to him what the closest ties of service is neglected there the door is blood are to others; while mere thenticity to convince any candid open to all evil and heresy; and, aquaintance were often to him what mind, that St. Cyprian did recognize therefore, he urged them to practice friends are to ordinary were the recital of the prayer : 'Holy Mary, Mother of God, pray for us, sinners now and at the hour of our death."

Truly there is nothing cloudy about this kind of talk. But the climax is not yet. It appears that the Protestant Defence Brigade had a detachment on hand "to protest" against some thing and justify its existence. Accordingly, when Dr. Lee had finished the members of the detachment began to make a demonstration when, ecce horrendum! they were vigorously cried down with such exclamations as "Shut "Shameful!" "Disgraceful!" and "Turn out the heretics!"

So there is a Lambeth and a Lambeth and the Rev. Dr. Lee is the prophet of one of them. - N. Y. Freeman's

Make up your mind now that not a day shall pass, from this day to your last, without some act of adoration to the person of the Holy Ghost, without some act of reparation made to him for your own sins and for the sins of other men. Say, day by day, the majestic hymn of the Church, the "Veni Creator Spiritus," or that other equally beautiful, and even more full of ten-derness, "Veni Sancte Spiritus," or say every day seven times the "Gloria Patri," in honor of the Holy Ghost, to obtain His seven gifts. Raise up your hearts to God, make some short act of reparation and adoration out of the fulness of your soul .- Cardinal Mann-

There is nothing to prevent anyone concocting a mixture and calling it 'sarsaparilla," and there is nothing to prevent anyone spending good money testing the stuff; but prudent people, who wish to be sure of their remedy, take only Ayer's Sarsaparilla,

and so get cured.

MANNING

My first meeting with Cardinal Manning was at a dinner party, at the house of the late Earl of Dunraver, in 1849. He was ushered into the dining room some time after we had sat down, and I had a good opportunity of observing a man of whom I had heard so much. I well remember say-ing to myself, "I see a word written on the forehead of that man, and that word is Sacerdos." Later on I wrote of him thus to a friend:

"He is the most venerable, refined, gentle-natured, aspiring, and spiritually ardent man whom I know. He was delighted with Henry Taylor's poem in memory of your busband (Edward Ernest Villiers). 'Did you known him?' I asked, when he spoke to me of that exquisite elegy. 'Know him!' was the answer; 'we were him!' was the answer; 'we were companions at Merton College, Oxford.' One evening at Lavington we read to each other, alternately, passages out of Dante's 'Paradiso,' and agreed that there was more theology within the laurelled head of the grand old bard than in the heads of half the Bishops now living." Soon afterward I passed several days

with Manning at his rectory at Lavington, of which parish he was then rector. Each day we dined at the palace of the Bishop of Oxford, which was very near the parsonage. One of those days we ascended through the woods to the summit of the Downs, and walked along them, enjoying the magnificent prospect which they command. That night we walked to a very late hour up and down before the hall door of the personage. Our conversation was chiefly on theology, but not a little on poetry also. For that he had plainly a great admiration, provided the verse was of a severe order, both intellectual and spiritual; but neither he nor Newman ranked Wordsworth as highly as I did. Again he recurred to Dante; and, after quoting a remarkable passage, exclaimed vehemently: "There is no poetry like Dante's! It

is St. Thomas Aquinas put into verse. given. This Those two were the greatest of human minds"- a saying recorded by me in a sonnet more than forty years later. Sir Henry Taylor's poetry had a great interest for him as well as for Cardinal Newman: and for the same reasonnamely, its union of compact strength with classic grace and refinement, and its freedom both from the sensational and the effeminate. Neither he nor Newman liked poetry that did not include a strong element of the severe

By degrees the chief characteristics which belonged to Manning impressed me with more and more of definiteness. Nor did this unepiscopal Anglican One of these was his extreme intellect who seemed to be unable to "do his thinking "until he had worked himself up into an intellectual passion, as the lion is said to prepare himself for action of another sort by first lashing himself into a rage. Manning had also the moral counterpart of this intellectual habit in a self-control which was so marked that no one looking upon him could well imagine his being carried away by any sudden impulse. This singu-lar deliberateness and serenity were sometimes charged upon him as coldness. There are, however, many different sorts of ardor. Archbishop Whately used to speak of his great friend, Dr. Arnold, as one with a "For indeed it is not as though he When travelling with him to Rome, we stopped at Avignon; and a few

after our diligence entered minute the courtyard of our hotel, a small black bag belonging to him was miss ed. It had been stolen; and all in quiries, whether instituted by the police or the clergy, failed to recover t. He declared that whoever had i in his possession might keep what else it contained-which included £100 in money-if only he restored the letters in it. At the first moment after the discovery of his loss the ex pression of grief in his face and voice was such as I have seldom witnessed. He spoke little; and when I was beginning to speak; he laid his hand on my arm and said: "Say nothing! I can just endure it when I keep perfectly silent." The loss, probably, was that of his most precious memorials, but it did not even at the time make him negligent of the 'casual stranger." After he had given his directions, we entered the dining-room and he sat down apart. Not long afterward he observed that at a table near by there sat a maidservant, alone, and neglected. The future Cardinal rose at once and did for her all that her master and mistress had forgotten to do. He brought a waiter to her, became her interpre-ter, and took care from time to time that nothing should be wanting to her dinner. When all efforts to recover the lost treasure had failed, he went to Rome by sea, and I went to Florence. We saw each other again at Rome. He met my inquiries with a brief reply: "No; the loss was probably necessary, - necessary to sever all bonds to earth." He once said to me that he feared he had often had to lament great coldness, or apparent coldness, in his bearing others. Here certainly no such coldness was apparent.

With Invalids.

THE "NEW WOMAN."

She is an Abomination to Catholic Instincts.

The "new woman "forms the subject of an interesting article by Rev. George Tyrell, S. J., in the American Quarterly Review. In his opinion the 'new woman" in her extreme type is an abomination to Catholic instincts. To be consistent she must be a rationalist and an individualist. Her de-velopment is in opposition to the divine nature of marriage, to the true conception of liberty, and to the proper relation which the Creator has the decreed between the sexes.

The movement which has produced the "new woman," we are told, is animated by many false principles for which J. S. Mill is largely responsible, and all of which are the fruits of the "reformation." The movement is logically justified on rationalist grounds, and must eventually work itself out in the greatest possible equalization of the sexes. It need hardly be said, says the writer, that the two principles of individualism and rationalism are essentially un Catholic and anti-Cath-In the mystical body of Christ the Church finds the archetype of all society; and with this conception of

is the simplest social unit, so the conjugal association is the simplest and germinal form of the family. In that society of two, as in all society, the distinction between head and body, ruler and ruled, is essential, because where a conflict of wills in morally in different matters is possible, social life requires a power of determining and ending such controversy; a right of decision on the one hand and of acquiescence on the other. We say "morally indifferent matters," for where it is a question of right and wrong and of God's law, the decision of a higher court has already been

RIGHT OF SOCIAL SUPERIORITY

in that narrowest of societies, the Catholic religion, has always been attributed to the husband. She has regarded it as the postulate of nature, and therefore as the command of God. She finds it confirmed by revelation in the account of the primitive and divine institution of marriage, and still more in the restoration of that institution by Christ to more than its pristine dignity; in its elevation to the rank of a sacrament signifying and effecting a relation between husband and wife analogous to that which subsists between Christ, the head, and the Church-His body — the archetype of all social organism. "As the Church is subect to Christ, so let women be to their husbands in all things ;" for "the husband is the head of the wife, as Christ is the head of the Church." Obedience in all matters pertaining to that society, and when nothing is ordered contrary to any higher authority, is the wife's duty ; and to command in such matters and under such limits is

the husband's right. A distinction must, however, be kept in mind between the official superiority of the man and personal superiority, just as between ecclesias tical authority and personal fitness, which do not always accompany one were endued and enriched with prudand exercises His authority, who says : He that heareth you heareth me.

WOMAN'S SUBJECTION TO MAN does not mean, therefore that she is all round intellectually or morally infer ior to man, but only that she is less fit for government, less endowed, as a rule, with the qualities, positive and negative, required for that trust. There is nothing in the Catholic view favoring a belief in her general intel lectual or moral inferiority. In sup port of this we have the following his orical sketch of the attitude of the

Catholic Church toward women : The converts of England in the seventh and eighth centuries vied the with monasteries in letters. St. Gertrude was skilled in Greek, and it was a woman who introduced the study of Greek into the monastery of St. Gall. St. Hilda was consulted on theology by Bishops assembled in council Queen Editha, wife of St. Edward the Confessor, taught grammar and logic. St. Boniface was the teacher of a brilliant constellation of literary women. We are told of women who are familiar with the Greek and Latin Fathers; of an abbess who wrote an en cyclopedia of all the science of her day of a nun whose Latin poems and stan zas were the marvel of the learned of the injunction of the council of Clove shoe (747) that abbesses should diligently provide for the education of their nuns; of the labors of Lioba in Boniface : conjunction with St. of a convent school whose course included Latin and Greek, Aristotle's philosophy and the liberal arts; of women in the Papal University of Bologna eminent in canon law, medicine, mathematics, art, literature; of Prosperzia de' Rossi, who taught sculpture there; of Elena Cornaro, a doctor at Milan ; of Plautilla Brizio, the we find women taking their degrees in jurisprudence and philosophy at the Presbyterians—what then?
Papal universities. In 1758 we have The saying that the Ca Yes! with invalids the appetite is capricious and needs coaxing, that is just the reason they improve so rapidly under Scott's Emulsion, which is as palatable as cream.

Taplat interestries. In 130 we have a larger than 130 we Anna Mazzolina professing anatomy at foreign religion is absurd. No relig-Bologna, and Maria Agnese appointed ion can be foreign here. — Sacred

matics. Novella d'Andrea taught canon law for ten years at Bolog na, and a woman succeeded Cardinal Mezzofanti as professor of Greek. Still more abundant and overwhelming is the WOMAN'S MORAL AND SPIRITUAL

with man in the Church's esteem. fortitude is in question we have SS Thekla, Perpetua, I elicity. Agues, Agatha, Cecilia, Apollonia, Catherine, and incumerable hosts of women who faced the torments of martyrdom. We quote also the concluding para-graph of Father Tyrrell's article:

In conclusion, if we contrast the ideal of the Christian lady with that of the " new woman "- one the fair fruit of sound reason enlightened by Cath-olic faith, the other the base issue of crude equalitarianism and sense philosophy-there is little difficulty in seeing that the former conception is strong and full of energies yet to be developed, while the latter contains itself the principles of its own decay and death. The downfall of the family, the profanation of marriage, means the downfall and profanation of woman. It is only in virtue of a faint survival of chivalry-the fruit of Christianitythat the "new woman," whether she likes to allow it or not, can elbow her society; and society as a natural organism goes the doctrine of the right of authority and the duty of obedience. Father Tyrell if woman becomes nothing more to him than a competitor in the company of the softening influence of home, if woman becomes nothing more to him than a competitor in the company of way to the front as she does. If man

will eventually be forced back to that degradation which has always been her lot under the reign of pure selfishness and brute force. If it is her greater un-selfishness which has caused her so much suffering in the past, it has also been the cause of her great power for good. Selfishness is brute force; unselfishness a spiritual force. She can never compete with man if the contest be one of brute force. It is the Church which has raised her, and, through her, raised the world, though both processes are still struggling but slowly toward completion.

A FOREIGN RELIGION.

Nothing but the profound ignorance of the Catholic religion under which the great mass of our non-Catholic countrymen labor would ever give currency to the absurd charge, that ours is a "foreign religion," says the Cincinnati Catholic Telegraph. persons, however, whose minds have been prevented by sectarianism from grasping the genius of our institutions. seriously entertain the charge. Their onceptions of what is native and what is foreign having been narrowed down to the English standard, they have be come capable of the absurd thought that a religion may be foreign in a free republic.

In England they have a native relig ion-Parliament has settled it, the queen approved it, and the people subnitted to it. It is supported by tithes its dignitaries are peers of the realm it is a part of the government. Hence there is some foundation in England for calling the Catholic, or any other but the established one, a "foreign" religion. But in this country we have no native religion. Although Mor-monism is of native growth, it is no recognized as an element of our nationt ality. All other religions, such as the Episcopalian, Methodist, Baptist, Presbyterian (old school and new school), Congregationalist, Quaker, Campspangled banner" is no patchwork of terested in it, a society which assurance of liberty to all. We have no national religion. It is impossible, therefore, that the Catholic religion should be foreign here.

But "Catholics hold the religion of the Pope." Well, Episcopalians hold the religion of the queen of England, and Lutherans hold the religion of the king of Sweden. What then?

But "if the Pope should order us to subvert the American constitution?" If, indeed !-if all the green cheese in the moon were thrust down our objector's throat! What, pray, has re-ligion to do with the American constitution, except to praise it for allowing perfect freedom to all. How can the Pope object to the American constitution so long as that constitution is a purely political matter, neither denying nor affirming any part of re-

vealed religion? But "Catholics are foreigners. Yes, some of them are foreigners. are the Chinese foreigners, so the Jews, so the Irish Orangemen, so the English Episcopalians are foreigners; so all Americans are foreigners, if you go back a few generations. We are a nation of foreigners. Does it follow, therefore, that we can not treat each other with respect, and agree to differ without subverting the best form of government ever devised by the wisdom of man? Does it follow, therefore, that we foreigners cannot love that noble constitution as much as you foreigners love it? Catholics are no every parish. more foreigners than Protestants. Maryland is nearly as old as Plymouth, and furnished a refuge from Puritan intolerance to persecuted Quakers long before "religious liberty" became popular among anti Catholics. Many architect of the chapel of St. Benedict foreigners are indeed Catholics, and at Rome. In the eighteenth century so are many natives. Many foreigners are Methodists, Episcopalians,

OUR YOUNG PROPLE.

Irksome though it be to them, and querelous, for the time being, though no doubt, enough grace left to listen attentively to what we have to say about, and for them.

Their parents and solicitous seniors cannot drive from their minds auxieties, or rid their hearts from yearnings on behalf of their growing sons and daughters and their companions. Nor can they silence the promptings of conscience which speak constantly of responsibility and duty in this connec-

Gladly would they caress and in gentle words instruct and entertain them. They would, if wanted, join in their sports. They would take part in their debates, counsel them in their doubts, guide them in their investigations and bear with them, or for them, their troubles and difficulties. But the word has gone forth. Ringing down through the ages, louder now than ever before, it tells them: Ye are old fogies! This is a different age. Tempora mutantur et nos mut-amur in ills. Sentiment is foolishuess, to day. You would only spoil our sport by your presence. We know it all, and you may trust us to keep out of harm's way. Besides, why worry about us? You have done all you can for us. We are men now and you are no longer responsible for our actions. It is our own fault if we falter or fall by the way.

Ah! well, all the same, parents and friends will be solicitous about the young people, and, sooner or later no doubt, the good of their solicitude and continued interest is made apparent.

There are relenting moments even for young people. Mother's starting tears, father's sudden gravity touch even the heart of their child, and 'good form," the dignity of twenty one, and "the requirements of society are forgotten long enough to stay mother's tears and ward off father's coming reprimand.

Yes, the young love the old. But, oh, how often their love goes without saying! How little proof they think necessary to give of their love! In their hearts they have decided that they would die for their parents and they count on being able to do great things for them "when their ships come in." And, away down in their hearts, their parents believe this of them. But these great tests seldom come. Meantime, are not these same. young people silvering their parents' hair, by their failures in the smaller, perhaps, but constantly occurring, occasions for deference and service

Guiltless they are, it is hoped, as the innocent pranks and filial traits of their infancy and childhood are re-curred to. They are sure of their parents' blessing, come what may, and it need not add to their griefs if those parents die before any great test of their secreted love be met and accept-For, if the parents have done their part, they shall then be rejoicing, and still praying for their chil-

How to do their part ! That is herein the principal question at issue. The Reverend Michael P. Hefferman in an article in the Catholic World. thus considers it in reference to sons

"What we want is an organization which shall take hold of every boy in the parish as soon as he has made his First Communion and has left school, and keep him until he is old enough bellite, Spiritualist, etc., although to join the Holy Name Society, or some flourishing here in peace, are other organization for young men atwere endued and enriched with prud-ence or benevolence or other divine gifts of whatever kind that a superior is to be obeyed, but only on this ac count, that he holds the place of God and exercises His authority, who says: spangled banner is the symbol and bring him willingly to his duty assurance of liberty to all. We have spiritual director an opportunity to give him, periodically, instruction specially suitable for him. The boys want not only light to see their waythey want strength to push onward and hence the necessity of monthly Communion and a stronger relation ship with their natural leaders-the priests. Without the sacraments all our preaching and all our so-called literary societies, amusements and attractions for the young men, are a beautiful bosh and waste of precious

The frequentation of the sac raments is what is really needed for young and old to keep them good, and whatever secures the frequentation of the sacra ments should be attempted and fostered Therefore, this must be insisted on in all Catholic societies if it be hoped to make them successful in the highest and truest sense of the word. One admirable result of this rule will be to secure only good companionship for the members, which is indeed most important consideration. also prevent a perversion of the aims of the society and guarantee refined entertainments and elevated studies.

We are in hearty accord with the suggestions of Reverend Father Hefferman, and we hope that an association such as he describes, or one that will achieve the results he hopes for, will

Make the Most of Yourself.

Maryland is nearly as old as Plymouth, and furnished a refuge from Puritan intolerance to persecuted Quakers long before "religious liberty" became popular among anti-Catholics. Many oreigners are indeed Catholics, and so are many natives. Many foreigners are Methodists, Episcopalians, Presbyterians—what then?

The saying that the Catholic is a foreign religion is absurd. No religion can be foreign here.—Sacred Heart Review.

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