

THE CATHOLIC RECORD.

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.
 Ottawa, June 19th, 1906.

Mr. Thomas Coffey:
 My Dear Sir,—Since coming to Canada I have
 been a reader of your paper. I have noted
 with satisfaction that it is directed with intel-
 ligence and ability, and, above all, that it is im-
 bued with a strong Catholic spirit. It strenu-
 ously defends Catholic principles and rights,
 and stands firmly by the teachings and author-
 ity of the Church, at the same time promoting
 the best interests of the country. Following
 these lines it has done a great deal of good for
 the welfare of religion and country, and its
 influence reaches more Catholic homes than
 I could count. I therefore, earnestly recom-
 mend it to all Catholics, and to all who are
 interested in the welfare of the Church and
 the country.
 Yours very sincerely,
 DONATUS, Archbishop of Ephesus.
 Apostolic Delegation.

UNIVERSITY OF OTTAWA.
 Ottawa, March 7th, 1909.

Mr. Thomas Coffey:
 Dear Sir:—For some time past I have read
 your estimable paper, THE CATHOLIC RECORD,
 and congratulate you upon the manner in
 which it is published. Its matter and form
 are both good, and a truly Catholic spirit
 pervades the whole. Therefore, with pleasure
 I can recommend it to all Catholics, and to all
 who are interested in the welfare of the Church
 and the country.
 Blessing you and wishing you success, believe
 me to remain,
 Yours faithfully in Jesus Christ,
 J. D. FALCONIO, Arch. of Larissa.
 Agent, Delegation.

LONDON, SATURDAY, AUG. 10, 1907.

THE INDEX.

From the columns of our young con-
 temporary, Rome, it is evident that
 an insidious attack is preparing against
 the Roman congregation known as The
 Index. Never since its institution by
 St. Pius V. in 1571 was it so necessary
 as at the present time. Principles
 are attacked without regard to con-
 sequences. Intellectual culture is
 running riot. The spirit of independ-
 ence resents subjection, and the dark-
 ness of naturalism overshadows the
 light of revelation and supernatural-
 ism. Without the guidance of religion
 man's reason soars too high amidst
 the nebulous delusions of excessive
 idealism or sinks too low amidst the
 mire of debasing materialism. To pre-
 vent either of these extremes, to cre-
 able writers and readers to keep the
 mean, the Church has always kept a
 vigilant eye upon literature. From
 the earliest times our Holy Mother has
 taken measures to preserve the faith-
 ful from false doctrines contained
 in books. St. Paul condemned the
 writings of Hymeneus and Phil-
 iten. Council after council acted in
 the same manner according to the ex-
 igencies of their time. The invention
 of printing demanded a special organ-
 ization for the purpose, so that the
 Congregation of the Index was insti-
 tuted. Changes were introduced
 by Benedict XIV. and Leo XIII.
 At present the Congregation consists
 of a number of Cardinals, of a per-
 petual assistant, a secretary, twenty-
 eight consultants, a notary and minor
 officials. Any one may denounce a
 book to the Index as contrary to faith
 and morals. Scarcely ever is notice
 taken of private denunciation. When
 it is made by a Bishop, a nuncio, an
 apostolic delegate or the rector of a
 university the volume is almost certain
 to be examined. A secretary writes to
 the Bishop where the book has appeared
 to enquire whether the book has done,
 or is likely to do, harm. In case of an
 affirmative the book is examined by one
 of the consultants. His report is sub-
 mitted to the Board and studied by
 them. A copy of the book itself is also
 given to each member of the congrega-
 tion. The Secretary makes an official
 report upon the report of the examin-
 ing consultant and places it before the
 Cardinal Prefect. At least ten days
 are allowed for examination of the re-
 ports submitted to them. They meet
 the Secretary presiding. The Con-
 sultor who has first made the examina-
 tion reads and explains the report. A
 general discussion follows, each one ex-
 pressing his opinion. The Secretary
 draws up a report which includes the
 views of each of the consultants as well
 as the report itself. This is submitted
 to the Cardinals of the congregation,
 who meet about ten days afterwards in
 plenary session. They take the great-
 est care in order to ensure a just ver-
 dict. They examine whether condemna-
 tion is opportune and whether such
 correction can be made in the book as
 would render it fit for publication. In
 nearly all cases nowadays the books
 condemned by the Index are the works
 of Catholic authors. The reason is
 that other works are covered by gen-
 eral rules. The case is very different
 when the author is a Catholic, a layman
 or priest of renown and learning. Their
 errors are especially calculated to do
 harm.

Against this congregation a plot is
 discovered which aims at its abolition.
 Its danger lies in its secrecy and the
 exclusion of the clergy. Its purpose
 being international it is striving to

create antipathy to one of the most
 important organs of the Holy See. It
 originated in Germany and was espe-
 cially intended for German and English-
 speaking countries. According to the
 documents published it is a petition to
 the Holy Father whose committee has
 been formed of prominent German
 laymen. It has its seat at Munster in
 Westphalia. The practical scope, as
 laid down in the Petition, "is to col-
 lect individually and by a diligent
 selection of persons, laymen of all the
 cultured classes, of lofty and correct
 sentiments, profound believers, at-
 tached to the Church, of all countries
 of German and English speech, to form
 a community, sealed by the petition,
 and then to consign the signed peti-
 tion to the Holy See and to the Most
 Reverend Bishops; finally the Perma-
 nent Association of the signers is
 a League of the Signers of the
 Address." What the petition asks
 the Holy Father is: to modify the
 general decrees of the Index, in the
 sense of granting greater liberty to
 authors and readers; to abolish en-
 tirely, or at least minimize, the prac-
 tice of putting books on the index by
 name; to remove forever from the de-
 crees of the index the custom of con-
 demning an author without listening to
 his defence of his writings. In sup-
 port of these requests they make a
 number of false and dangerous state-
 ments. They maintain that German
 Catholics should be allowed to write
 and read with the completest liberty,
 and that the methods of the index are
 suited only for peoples in a state of
 intellectual infancy—that it is ineffica-
 cious against the works of non-Catholic
 writers, in consequence of which Catho-
 lic writers are in bondage and a state
 of inequality in the battles of mind
 raging to day. They proclaim that
 "the only possible basis for any res-
 toration whatever in Christ" consists
 in allowing Catholic leaders of thought
 to examine the truth which is to be
 found among those who are in error.
 Thus does pride of intellect as well as
 independence of authority run through
 the whole movement. High above all
 the confusion sounds the voice of
 Peter, our sure and only guide.

TO A CORRESPONDENT.

A correspondent from Montreal
 sends us an extract which appeared in
 The Gazette, one of the leading dailies
 of that city. We give the despatch as
 it appeared:

Paris, July 10.—Tails of sick cattle
 are the principal motive offering about
 this time of the year of Saint Herbot, a
 small Breton parish in the Huelgoat
 district. The Church is dedicated to
 St. Cornely, who has been told to run
 off to look after the interests of beasts
 with horns, and the place is the scene
 of a big annual cattle fair, which
 brings together a great number of deal-
 ers and breeders from all parts of Brit-
 tany. Business goes on from early
 morning until 3 o'clock in the after-
 noon, when every one adjourns to the
 church and joins in the Mass, at which
 the benediction of heaven on the wor-
 shippers' herds is implored. The cus-
 tom is for breeders to cut off the tails
 of sick animals and lay the tails on
 the altar, the idea being, that this
 operation will restore the
 patient's health. The priest sells the
 tails, and sometimes makes as much as
 \$250 out of them. The service ends
 with a solemn procession around the
 church.

Our correspondent wishes to know
 the true account. We regret that we
 are not thoroughly acquainted with
 the grain of truth which we expect lies
 amidst all this straw. There may be
 some medieval custom of praying for
 the cure of sick animals, which still
 prevails in a few of the Breton dis-
 tricts. The despatch reeks with ab-
 surd errors not worthy of contradic-
 tion, and which are a blot on the
 intelligence of a respectable journal.
 When the Gazette speaks of tails as
 votive gifts it should know better. No
 Catholic makes a votive offering of any-
 thing as a part of a sick animal. The
 idea of an afternoon Mass shows the ig-
 norance of the originator of the despatch.
 But the climax is reached in the asser-
 tion that the priest sells these tails of
 sick cattle. The buyers must have more
 money than sense. To what purpose
 could they be applied? The whole
 story is one of those frequent attempts
 with which the inventors and officials
 of the Associated Press feed the
 hungry curiosity of prejudice. There
 is in the Roman Ritual a special bless-
 ing for animals suffering with disease.
 In the city of Rome the blessing of
 horses takes place on the feast of St.
 Antony, the Hermit, in the month of
 January. And it is rather a motley
 gathering, participated in by richly
 caparioned steeds, stubborn cab horses
 and heavy beasts for the mountain
 neighborhood. Religion, however,
 prompts the whole ceremony.

WE PUBLISH in this issue of the
 CATHOLIC RECORD another letter on
 the subject of deaf mutes and salvation,
 which will be read with interest. We
 desire to say that the official report
 referred to was issued by a former
 superintendent of the Belleville
 asylum. The present superintendent,

C. B. Conghlin, M. D., is in no way
 responsible therefor.

THE SYLLABUS.

We have just received a French
 translation of the long expected Sylla-
 bus. It consists of the condemnation of
 sixty five propositions. Whilst
 using the term ourselves the decree
 bears neither in its title or its text the
 word "Syllabus." Nearly the first
 half of the propositions condemned re-
 gard the Bible—its inspiration, its
 authors and its interpretation. False
 views of the assent given to faith and
 of the dogmas of faith occupy a couple
 of propositions. The Person of Our
 Blessed Lord, His Sonship, His bound-
 less knowledge, His expiatory death
 and resurrection are all vindicated by
 the condemnation of various opposing
 propositions. Next follow the sacra-
 ments, the organic constitution of the
 Church, the primacy of Peter, the
 supremacy of the Roman Pontiff, all of
 which find their champion against the
 novel theories of false brethren. Prop-
 osition LVII states that the Church
 is the enemy of the progress of nat-
 ural and theological sciences. The
 three last propositions condemned are:
 63. "The Church herself incapable
 of defending efficaciously evangeli-
 cal morality, for the reason that she
 remains obstinately attached to immu-
 table doctrines which cannot be recon-
 ciled with modern progress." Prop.
 64. "The progress of science requires
 that the concepts of Christian doctrine
 on God, Creation, Revelation, the
 Person of the Word Incarnate, the
 Redemption should be reformed." Prop.
 65. Modern Catholicism cannot
 be reconciled with true science unless it
 be transformed into a non-dogmatic
 Christianity, that is to say, into a large
 and liberal Protestantism."

GOLDWIN SMITH ON ORANGEISM

Goldwin Smith undertakes to defend
 Orangeism by history and reasoning,
 unfounded in fact and unwarranted in
 logic or ethics. He says: "Such a
 mixture of politics with religion as
 Orangeism would be indefensible if
 there were not a similar combination
 on the other side. But a similar com-
 bination upon the other side, in fact,
 there is. The temporal usurpation of
 the Papacy was answerable in the past
 for some of the greatest crimes and dis-
 asters in history; for the Norman
 raids; the civil wars in Germany; the
 extermination of the Albigenses; the
 atrocities of Alva in the Netherlands;
 the massacre of St. Bartholomew; the
 persecution of the Huguenots; and all
 the evils wrought by the intrigues of
 the Jesuits." There is quite enough
 history without such modern events as
 the Franco-Prussian war, the Autono-
 my Bill of our two new provinces and
 the policy attributed to the Archbishop
 of St. Boniface. The field covered by
 the professor is vast enough in time
 and space to bespeak knowledge of his
 story for himself, though its titles give
 him no ground for ownership. We
 regret that a scholar of Goldwin
 Smith's culture and reputation should
 quote so indiscriminately leading events
 of history, with many of which the
 Papacy had only indirectly to deal.
 Still more do we regret that he, of all men
 in Canada, should, forgetting the his-
 tory of Orangeism, look to it for separa-
 tion of religion from politics—or turn
 to it for any encouragement for the
 future. Let us say a few words upon
 one or two of the historical instances
 which he has mentioned, and the part
 taken in them by the Papacy. First,
 "the Norman raid." Anglo-Saxon
 feeling runs high with our respected
 professor; for this event is better
 known in history as the Norman Con-
 quest than the Norman raid. What
 usurpation the Popes exercised in this
 or any other of the Norman raids,
 piracies or conquests, is an assumption
 on the professor's part. Between
 Pope St. Gregory VII. and Hilde-
 brand, and William the Conqueror,
 there passed correspondence upon
 Peter-pence. This, Gregory considered
 as feudal prestation, so that he re-
 quired through his legate Herbert the
 payment of money but as a conse-
 quence of that payment the perform-
 ance of homage. To this the King re-
 turned a respectful answer, agreeing
 to pay the money, but absolutely re-
 fusing the act of homage. Nor was it
 further pressed. William continued to
 correspond with Pope Gregory, and
 refused to receive a legate from his
 rival, the anti-pope Guibert. So far
 as Pope Gregory and William the Con-
 queror are concerned the latter showed
 a keener love of power and a more ex-
 tended usurpation in church and state
 than did the former. We have only to
 suggest William's feudal tenure, the
 treatment of Papal documents and the
 replacing of Saxon churchmen by Nor-
 mans to show the autocratic and usurp-
 ing government which was introduced
 by the Conqueror. The power which
 the Popes exercised in England and in
 other parts of Europe was rather curb-
 ing in its effect than usurping in its

exercise. The only check upon the
 Norman lords and German emperors
 was the Papacy. To it the weak looked
 for support, from it the nations held
 the sanctity of their ruler's oaths. In
 the formative history of Europe the
 Papacy carried on for generations a
 policy of firmness and justice tempered
 with mercy, never displaying an aggran-
 dizand grasping power. With many
 of the events quoted by Goldwin Smith
 the Papacy was no more involved than
 in the war between the United States
 and Spain. But even supposing the
 Papacy out and out political, what
 parallel is there between it and
 Canadian Orangeism? Has the
 Papacy transgressed the civil liberties
 of our people? Let it not be claimed
 that because Catholics turn to their
 prelates for guidance in questions of
 education and laws relating thereto
 the Papacy is tramping on the lion's
 tail. Goldwin Smith knows as well as
 any one that education belongs much
 more to the Church than to the State.
 If Protestantism—whatever that may
 mean—is going to look for its defence
 to Orangeism, it is sunk very low. To
 justify an institution we should turn to
 its history and examine its principles.
 In neither one nor the other will a
 great historian or philanthropist find
 consolation or encouragement. Orange-
 ism began in darkness and feud. Its
 pages are red with blood, hatred and
 bigotry. Pretending to champion
 liberty it forges chains for its Catholic
 fellow citizens. One word more. We
 claim that Professor Smith is ethically
 wrong. He strives to palliate Orange-
 ism because the Papacy is political,
 whilst he deplores the mixture of reli-
 gion and politics on either side. Two
 wrongs never make a right. We repeat
 our denial of the parallelism. But
 even if they were along the same lines
 the existence of the one is no excuse
 for the other. Give Catholics fair
 play, equal burdens, equal rights, pro-
 tection for their conscience in religion
 and education—the political ghost of
 the Papacy vanishes. Catholics as a
 people, their prelates as their guides,
 have never in all Canadian history
 transgressed their rights or sought to
 enchain their non-Catholic neighbors.
 There has never been any call for an
 organization to protect Protestants
 against the grasping demands of Catho-
 lics. Orangeism has no reason for
 continuance. Nor should it find a de-
 fender in one whose learning ought to
 outweigh his prejudice.

CHILDREN'S AID SOCIETIES.

IV.

In our previous articles we have
 noted the great power possessed by the
 Children's Aid Society, the methods
 by which this power is exercised and
 the care taken to ensure the proper
 treatment of children who are taken
 from their parents and placed in foster-
 homes.

This work, under the supervision of
 the Neglected and Dependent Chil-
 dren's Department, is thought by some
 to be the most important in which the
 Government of Ontario is engaged.
 It is wise, salutary and necessary that
 the ordinary works of the Government
 should be carried on. It makes for the
 comfort and convenience of the people
 that roads should be opened to places
 difficult of access, that canals and rail-
 roads should be built, that the farmer
 should be taught new and improved
 methods of doing his work and guard-
 ing against the pests which at times
 threaten to destroy the fruit of his
 labor, that good laws be established
 and properly administered, but of what
 avail is all this unless the people are
 worthy?

Society has in self defence estab-
 lished courts of law where it is in-
 tended that justice shall be adminis-
 tered between man and man, and where
 the criminal shall receive punishment
 for his crime and, for the safety of the
 rest of the community, be placed in
 confinement and there for the time
 being prevented from doing further
 harm to his fellows. While in confine-
 ment every effort is made to reform the
 character of the criminal. He is sub-
 jected to the best influences that can
 be brought to bear upon him, but it
 can easily be seen that the best in-
 fluences under the circumstances can
 not be of much effect. Too many of
 the same kind mingle together in our
 prisons and their influence upon one
 another offsets the good influence that
 may be brought to bear. The better
 plan is to catch the criminal before he
 commits crime, that is, when children
 are being reared in an environment
 which will probably cause them to de-
 velop and graduate into the idle, useless,
 criminally inclined class. This environ-
 ment should be changed, or if that can-
 not be done the children should be re-
 moved and placed where they will have
 a chance to become honest, industrious
 citizens. The bane and chief pre-dis-
 posing cause of most of those who find
 their way into prison is idleness. The
 lesson that the only true happiness in

life is to be found in having one's time
 fully occupied with useful labor is a
 difficult one for those to learn who are
 reared under favorable conditions. It
 is almost impossible of acquirement by
 those whose parents are exemplars of
 idleness and vice.

Not all the cases of child-neglect or
 vicious training of children come from
 our large cities. A proportion comes
 from small towns and villages. Nearly
 every town has one or more cases that
 call for vigorous action by a Children's
 Aid Society or some similar body. In
 the most of these cases the parents of
 the family work a little and are sus-
 pected of stealing a good deal. The
 children are trained to beg and in time
 to steal and their dwelling place is the
 resort of all the loose characters in the
 neighborhood. The respectable people
 of the community are slow to act for
 fear of incurring ill-will and the result
 is that the children are not taken
 charge of until they have gone so far
 in the footsteps of the parents that they
 have to be sent to a reformatory insti-
 tution. It is perhaps the easier course
 to disown responsibility and say "I
 am not my brother's keeper," but is it
 the wiser? Civilization is to-day so
 complicated, the different members of
 society are so inter-dependent that the
 act of one affects directly or indirectly
 all the others. Lack of sanitary pre-
 cautions in the laborer's dwelling on a
 low, marshy ground invites contagious
 disease, which may in turn invade the
 home of the wealthy dweller on the
 high land, where the air is fresh and
 pure, and all science has been enlisted
 to procure immunity from disease.
 Similarly the evil which exists and
 which we do not see has its effect on
 all, even on those who appear to be
 furthest removed from it. No one has
 said that the son of the good man will
 not be affected by conditions which ex-
 ist outside his own home. Therefore,
 all ought to join and take even a
 selfish interest in trying to make gen-
 eral conditions as good as possible.

We would like to see Catholics take
 a deeper and more active interest in
 this work than they have hitherto done.
 Many cases of Catholic children have
 been dealt with in the past by Chil-
 dren's Aid Societies. That ought to be
 sufficient reason to enlist their interest,
 and the work in itself, apart from
 religious considerations, ought to have
 their sympathy as citizens.

AN ADVICE TO SCHOOL GRADU-
 ATES ON HOW TO SUCCEED
 IN LIFE.

REV. P. J. HENDRICK.

For the past month or more the
 newspapers, daily and weekly, and also
 a number of periodicals have been full
 of notices, articles and orations on
 school, college and university educa-
 tion. The scholastic year has come to
 an end, and the commencement day
 placed the crown of merit on the brows
 of those whose scholastic labors en-
 titled them to reward and honor.
 Throughout the length and breadth of
 the land hundreds, if not thousands of
 young men and women have gone forth
 to seek to increase the desire for
 knowledge amongst their fellow beings.
 Surely there is no mission more noble,
 none so desirable, none that reaps such
 a golden harvest, and none that in-
 volves such grave responsibilities. The
 diplomas which they received on com-
 mencement day were given to them
 as a sign, not to be contradicted, of
 their fitness and ability for their
 different vocations in life. But here
 we recall the prophecy of Simeon
 in the Temple as he received
 the Child Jesus in his arms. He
 said: "This child is born for the ruin
 and resurrection of many." So too the
 diplomas, which were given to success-
 ful students on graduation day by lov-
 ing hearts and willing hands, may, and
 undoubtedly they will, for history and
 experience confirm the assumption,
 turn out to be for some stepping stones
 to honor and greatness, and for others
 a veritable Niagara of destruction. Of
 the thousands who but yesterday
 severed the link which bound them to
 their college homes, some will by their
 kind words and noble actions be a
 blessing to their day and generation,
 while others will pass on and off the
 stage of human life unnoticed, without
 the least particle of influence on the
 world, possessing nothing but the
 maddening recollections of a wasted
 life. These failures are found in every
 walk of life, from the humblest clerk to
 the highest official in Church or State.
 There must be a reason for this as well
 as for all things under the sun, and the
 mind, naturally inquisitive, is forced to
 seek the cause of so many failures.
 Different men may seem to give differ-
 ent reasons for failure or success, but
 to our mind they all virtually and sub-
 stantially agree. In order to succeed
 it is asserted by some that sincerity,
 power and method are necessary, and
 with this opinion we heartily agree.
 The insincere man may apparently be
 gaining success, but in reality he is
 only failing; he is like a balloon, which,

from our idea of ascent, seems to be
 directing its flight upward, when, being
 as it is subject to the laws of gravita-
 tion like other material bodies, it is
 actually falling. The insincere man
 has no power on which he might rest,
 for his soul is at war with itself, fear-
 ing lest his insincerity be found out.
 We have innumerable examples in all
 the walks of life to prove that the in-
 sincere generally come to grief. On
 the contrary the sincere man generally
 succeeds, for he stands upon a rock
 with an Almighty power behind him.
 To be sincere is to be honest, and
 honesty expresses the totality of
 all natural if not of supernatural
 virtue. To be honest in our duties
 toward God, our neighbor and our-
 selves is one of the chief means to ob-
 tain that success of which we speak.
 But it is not enough to be sincere;
 a man must have power, aim,
 and method also. Power of mind and
 body is necessary in order to attain
 complete success; they should work
 harmoniously together, otherwise noth-
 ing but failure can be expected. For
 the cultivation of the physical powers
 exclusively will produce an athlete or
 a savage; of the moral power only, and
 an eccentric enthusiast is the result;
 of the intellectual solely and the num-
 ber of cranks and bores will be in-
 creased. As faith and good works, ac-
 cording to the inspired writer, must go
 hand in hand, if they would be of any
 use to eternal life; so must mind and
 body if we desire success; the sym-
 metrical and harmonious development of
 both is the object of all education
 and culture. We are living in a world
 of men, not spirits; a world in which
 physical activity and strength are as
 much needed as the activity of the
 mind. Brain and brawn are not antag-
 onistic to each other, and the college
 which has not the cultivation of both
 in its curriculum cannot claim to be a
 thorough educator. We have within
 us an immortal, active principle, from
 which all power springs, and which is
 continually urging us on to action. We
 know that with this immortal, active
 principle, there is a conscious power
 inseparably united in the breast of
 every human being; this power we can-
 not allow to slumber, if we would be
 men and succeed. We cannot afford to
 neglect or hamper it in any way, lest
 by so doing we trample on our own
 ambitions and dwarf our every faculty.
 More than the gift of speech does this
 power remove us from the brute crea-
 tion; it is that which fills our souls with
 noble aspirations, and urges us on to
 their fulfillment; it is that which makes
 us cast away that fear which brings failure
 and misfortune; it is that which enkindles
 the fire of energy in our soul, and fans
 it into the flame glow of will. Before
 it difficulties fade away like mists be-
 fore the sun, and it is only by letting
 it have full sway in those things that
 are according to law, and by submit-
 ting ourselves to its leadership, that we
 can ever hope to arrive at the goal of
 our ambition.

If there is one thing more than
 another that conduces to failure, it is
 indecision, instability of mind in
 undertaking certain enterprises or in
 selecting an avocation in life, on the
 choice of which depends whether the
 dark cold clouds of misery or the sil-
 very clouds of happiness shall hover
 around our homes. This vacillating
 disposition is generally born of fear or
 education: of fear, because we have no
 confidence in our own ability; of educa-
 tion, since, with broader views and
 greater theoretical knowledge, we view
 the avenues of life stretched out be-
 fore us, numerous and bright, just like
 the rays of the sun when they dance
 upon the waters. This wavering dis-
 position when carried too far becomes
 a disease which undermines all the
 energy of our mind and body; it
 fritters away the precious moments
 given to us by heaven in order that we
 might climb the rugged cliffs to in-
 fluence, honor and greatness. Many,
 especially students, acquire such a
 strong habit of hesitating that it is im-
 possible for them to decide for which
 they are best fitted.

Now one profession looms up before
 their minds and opens to them its
 treasures, its honors, emoluments and
 dignity; and now another and another,
 until they become incapable of decid-
 ing on any avocation whatsoever.
 Thus exhausted and discouraged they
 give up all hope of a definite life work
 and drift through life to the grave in
 utter misery and despair, deprived of
 all those things that make life worth
 the living. The only remedy for this
 unfortunate state of mind, or, as we
 have called it, disease, is not to con-
 sider the Edens of this or that profes-
 sion, or the Calvaries of this or that
 other, for indeed every profession has
 its Edens and its Calvaries, but to
 look over the whole situation, keeping
 before your eyes all your resources
 such as your ability, tendencies,
 special inclinations for a certain pro-
 fession and in many cases, the weight
 of your purse. Then choose the pro-
 fession for which nature and educa-

tion have fitted you, and, having
 it, stick to it, for
 "Steady's the word that wins laid,
 Grit and sturdy grain;
 If sticking to it will carry you thrice
 Roll up your sleeves again."

Consecrate all the energy of
 and body to the work which
 undertaken, aim at the high-
 within your sphere of action
 young man or woman who him-
 self or herself to a star is in-
 to escape the bumping which
 ceive who are content to be
 day by day, and year after year
 losses of drudgery. But if you
 power and aim are necessary
 cess, so also is method; it is
 first law. St. Paul writing to
 inthians, says: "Let all be
 done decently and in order,
 a fit and proper manner, and
 regularly. Indeed, no
 better than Saint Paul the
 importance of having meth-
 work; and it would seem
 his special mission to regul-
 in order the churches of
 than any of the other
 "Order and system," as
 "are nobler things be."
 However that may be,
 power in themselves, for the
 savers, and preserve the
 mind and body, and pre-
 irritable and irksome fe-
 result from irregularity of
 Mary a man is now in tor-
 in prison, and in the poor
 ging out a "miserable exist-
 had he developed the posi-
 lie dormant within him by
 systematic training, might
 come a leader of men, an
 honor to his race. History
 us out in asserting that
 have wrought great things
 whom the world has placed
 of fame, were with but fe-
 orderly and systematic
 men. Disorder breeds con-
 fusion begets ruin, mental
 and physical, the sad
 of the unsystematic man-
 nary the methodical man
 duties decently and in
 apostle advises, knowing
 so doing he will have
 conscience, but a con-
 which is a continual fever
 before him mind the So-
 "let no low descending
 unworthy action done;
 crastination as he would
 poison, for it is not of
 time, but the destruc-
 character also. The s-
 cannot squander his t-
 for it is next to the
 there could be waste of
 system reign. Hence
 systematic man always
 and gives of his best,
 highest success. If just
 the women who have just
 the school-room into
 and unsympathizing with
 the most of life, they
 their minds to do so,
 determination of will,
 neither method, aim,
 with all the sincerity
 we repeat to them,
 Impress on their min-
 words of the great A-
 son: "Will strongly
 firmly, will constantly
 you will execute, in
 and successfully."

SACRED HEART
 LONDON.

The aim of the Re-
 red Heart is to give
 education which will
 all worthily the p-
 Divine Providence d-
 The training of el-
 sidered matters of p-
 and the health of
 object of constant
 physical exercise is
 The course of st-
 thorough English
 desired, the prepar-
 trance and Junior
 tions.

Special advantage
 learning French
 The Musical Course
 examinations of the
 tory. Terms and c-
 board, half-board
 may be had by ap-
 vent or addressing,
 THE M-