immerse their converts bodily into the streams if they wish to make them true Christians. The sects will hardly give up their distinctive doctrines which they believe to have come down to them from Christ, in order to allow the Methodists to increase in numbers at their expense. The spirit of sectarianism is essential to Protestantism, as it is the natural consequence of its primary principle of private interpretation of the Scripture.

PRUSSIA AND POLAND.

Like a thunderbolt from a clear sky comes the news from Berlin that the German government has arrived at the sudden determination to change the headquarters of the approaching army manœuvres from the city of Posen in Prussian Poland to Frankfort-on-the-Oder in the Province of Brandenburg in Prussia. The Emperor William, the staff officers, and the foreign guests will, therefore, take up their lodgings for the time in the friendly city last named, instead of within the unfriendly, if not actually hostile atmosphere of Poland.

The harsh treatment of the school children at Wreschen in Poland, because they would not accept catechetical instruction in the German language has not increased the affection of the Poles for their German masters, though it has been announced that all the recalcitrants have yielded except six, and have declared that they will take religious instruction in German. This state of affairs has been brought about by the severe punishment to which the recalcitrants were subjected. They had longer hours in school, and were given difficult tasks to perform during the eight months which have elapsed since they were severely whipped for their refusal to become Germans. The Praca of Posen, a Polish paper, even asserts that the children have been kept eight hours in jail every week for their obstinancy; thus the school programme for each of four days in each week comprises two hours of jail daily: viz., on Thursdays from 10 to 12 a. m., on Saturdays from 3 to 5 p. m., and so on for four days. The Praca remarked in commenting on this arrangement: "It is not quite sure that this treatment will inspire in the Polish youth any extraordinary love for the German language: it will rather give them leisure and opportunity so reflect upon the best means of resisting the process of Germanization of the country."

The Praca itself has been severely punished for its outspoken denunciations of the whole procedure, and at the present moment nearly all its editors are in jail.

The Emperor William's recent utterances addressed to the army, and informing it that it may soon be required to establish German supremacy on a firm basis in the discontented provinces, has greatly excited the Poles, and when it was announced that Posen had been selected as the headquarters of the army manœuvres, many prominent Poles, including men in high official positions, announced that during the German occupation of the city they would accept no invitations to banquets, receptions, operatic performances, or other functions arranged to do honor to the Emperor.

The Emperor was advised by a Polish nobleman to change his plan for taking up his lodging in Posen during the manœuvres, as the effect upon the people might result unpleasantly to all concerned. The advice seems to have been given in a friendly spirit, but it was not so received by the Emperor, who declared that he would show that he is master in Poland as throughout the Empire, and that to convince the people of this he would enter Posen at the head of ninety thousand soldiers. It is stated that even now that the programme of the manœuvres has been changed. There will be no change in regard to his ostentatious entry into Posen at the head of his troops, as the entry into Posen is to take place on September 3; yet the recent order to change the temporary residence of himself and the army staff from Posen to Frankfort indicates at least that he does not intend permanently to anger the populace by a prolonged exhibition of German power.

There is no indication of any intention on the part of the Poles to create trouble by any overt acts of hostility, or by offering any insult to the Emperor, or by attacking his staff, and therefore the display of so great a force is generally regarded even in Russia as an unnecessary threat of violence towards the Poles.

It is noteworthy that the press, both of Austria and Russia, especially of the latter country, express sympathy with the Poles, and there has been for some time past a growing good feeling manifested between the Poles and Russians, as these alike feel that the statements recently made both by the German Emperor and his Chancellor, Count von Bulow, indicate a desire to Germanize the Slav peoples, and fuse them into the Germanic race—a desire to which the Poles will not willingly succumb.

So far, the arrogance displayed by the Germans in Prussian Poland, and encouraged by the Emperor William's Polish policy, has strengthened the Pan-Slav agitation among the Poles, and reconciled them to a great extent with the Russians, but what the result will be it is impossible at present to foresee, much less to foretell.

So far as the convenience of the army staff is concerned, Frankfort will be as suitable as Posen for their headquarters, as the field of the manœuvres is half way between the two cities; but the change in the locality will certainly give the Poles less opportunity to make a profit out of the nearness of manœuvres to their province, and it is perhaps for this very reason that the Emperor has made the change, though more probably the change has been made in order to avoid any danger of unpleasant consequences which might result from Polish hostility during a protracted residence in the Polish city.

IRELAND TO POPE LEO.

Tribute to "The Greatest Man on Earth" From the Most Catholic Country on Earth.

Dublin Freeman's Journal, Aug. 6.

It would be affectation to deny or minimize the importance and the significance of the reverent, heartfelt congratulations which the Irish Party, on behalf of the Irish people, recently tendered to the Supreme Pontiff. It is an address from the most Catholic country in the world to the head of the Catholic Church. It is more than that. Not on behalf of Ireland alone is the Irish Party entitled to lay its greetings at the feet of Peter's successor at Rome. It can speak, and it does speak, on behalf of the twenty millions of Irishmen who are the mainstay of the Catholic Church in every English-speaking land in the word, England itself not excepted. No nation in the world has fought so hard or suffered so long for the ancient faith, or triumphed so gloriously. England, when self-interest prompted, put aside her religion, like a garment, at the bidding of Henry VIII., and resumed it again under Mary, and discarded it finally at the will of the imperious Elizabeth.

Centuries of the vilest and cruellest persecution to which ever a nation was subjected could not shake the fidelity of Ireland. The Penal Laws have been described as the most perfect system, devised by hellish ingenuity, to torture and degrade.

The Irish were helots in their own land. Their religion was the supreme crime, for which the penalty was grinding poverty and utter humiliation. No device was too mean, none too sordid, for the torture of Irish Catholics. They were stripped of wealth, position, education, often of liberty and life itself, for the crime of adherence to their faith. They saw their priesthood hunted down like wolves, their altars overthrown by the merciless persecutors. But they never wavered in the protracted struggle. Victory eventually rewarded their perseverance. No nation in the world holds its religion so proudly.

The faith bequeathed to them by Patrick has been held unsullied to the present hour. In the early ages of the Church the Irish were the great missionary people; they are the chief missionary people now.

There is no country in the world that is not full of their labors. Heresy cannot taint the purity of their faith, nor infidelity destroy it. The Catholic Church has in its vast circumference, embracing the wide world, no other people more true or more brave. In America and Australia they supply the priests and the congregations. They are the military and missionary force against the enemies of the Catholic Church. At home in Ireland they are unswerving in their devotion to its doctrines; they are generous, even from the extremity of their poverty, in its support. They have crowned the hills of Catholic Ireland with churches, in which the true doctrine is preached, the great Sacrifice offered up. To the ministers of their faith their obedience and devotion has been beyond all parallel or praise.

It is not to be doubted that the address of the representatives of this great Catholic people will be grateful to the heart of the great Pope. The occasion is aptly chosen when the Sovereign Pontiff has reached the venerable age of the Founder of the Papacy. From the days of Peter to our own no greater Pope has worn the tiara. The twentieth century is singularly barren of great men. The intellectual giants of the last century have passed away; there are none ready to replace them.

But one great man survives in Leo XIII. Setting his sacred character aside, he is the greatest man now living on earth. The homage of such a people to such a Pope is an incident of real importance.

It is a small thing, but not without its significance, that the Irish Capital makes, as may be seen in our columns, the generous contribution of £1,600 ($8,000) to Peter's Pence. Nor can it be doubted that His Holiness, the most far-seeing man of his age, appreciates these striking evidences of devotion. The Faith, of which they are an evidence, is an essential part of the Irish character, and has molded and shaped it throughout the centuries. For Faith and Fatherland is a cry common on Irish lips, which makes her devotion alike to patriotism and religion. Ireland's priests and Bishops have been Irishmen, too, sympathizers with the people in all their mundane joys and cares, holding, because they earned it, the first place in their reverence and love. It will be an evil day for Ireland should that union which, in the old days has been close as that of father and son, cease. But the tribute which the Irish party pays to the Pope is a convincing proof that the devotion to the Faith and Fatherland is still warm and strong in the heart of the Irish race.

CARDINAL MORAN ON THE CHURCH IN AUSTRALIA.

At the annual meeting of the Irish Catholic Truth Society the principal address was delivered by Cardinal Moran of Australia. His Eminence said:

I am deeply interested for many reasons in the success of your Catholic Truth Society. We need such a society in Australia, and it is precisely to your Society here in Ireland that we must look to receive that support and aid of which we stand in need. The publications of other societies are not so suited for our Australian public as those which you publish here; and looking over the list of your publications I must sincerely congratulate your executive committee on the admirable choice they have made, and I must congratulate the writers of those papers on the admirable manner in which they have treated the various subjects which have been allotted to them. The whole series reflects the greatest possible credit on all who have been connected with them, on the executive committee, on the secretaries, and above all on the president, whose guidance it is, I suppose, controls all these publications (hear, hear). We need these publications in Australia, not only for our Catholics, but we need them, perhaps, still more for those who are not of the Catholic Church. One of the greatest difficulties we have to contend against in dealing with our non-Catholic friends is that amount of prejudice in which their minds are steeped in regard to the Catholic Church (hear, hear). Many of them are full of hatred; they give expression to their hatred of Catholic truth, but yet it is not Catholic truth they hate, it is not the Catholic Church that they assail, but it is that travesty of Catholic truth which has been presented to them from their youth (applause). We have an influx of non-Catholic emigrants week after week in Australia. I am sorry to say that of the emigrants that come to us very few of them are from Ireland and very few are Catholics, but on the other hand they are from the great commercial establishments in London, Manchester, Liverpool, Glasgow and Edinberge, all throughout the empire. We have every week hundreds coming amongst us developing the great commercial institutions of Australia, connecting them with home countries in many ways and they all serve to renew that kind of bigotry and ignorance in regard to Catholic truth, which predominates too often among our non-Catholic fellow-citizens. Well, I am confident in the good faith of Australians that if they had Catholic truth presented to them in its own native fairest features, that they would be the first to regret the attacks which they make upon the Catholic Church, and they would be the very first to welcome and to receive that Catholic Church which hitherto they had impugned (hear, hear). For my part, every day of my life it is my prayer that every blessing that heaven can bestow may be the heritage of every homestead of Australia. That prayer is not limited to Catholics, it extends to all (applause), and I do not know that any greater blessing can be bestowed upon these homesteads throughout the length and breadth of Australia than the light of Catholic truth to the mind and fire of Catholic charity to the heart. And hence it is I say that I look to your Society as a most important aid in bringing home to those who are not in the fold, bringing Catholic truth in its own fair features, and setting the Catholic Church in its own stately majesty before their minds (hear, hear), and I am confident that when your publications are perused by them they will not fail to recognize the hand of the Divine Founder of that wonderful institution which we call the Catholic Church. But it is not only for those who are not of the fold we need your publications, but for our own Catholic people. In Australia we have very few publishers, I might say we have no Catholic publishers; we have very few even who take an interest in disseminating Catholic publications of the home countries. We have some excellent Catholic papers, and they do an incalculable amount of good, they bring almost the only Catholic instruction which, in many of the scattered homesteads of Australia, the fathers of the families can impart to their children. But I trust that through your Society those publications which are so admirable in their arrangement and so admirable in their choice of subjects, that they will give a new life to our Catholic homes and bright new light to the parents and children alike, make them love the native land from which their fathers came, and love the sacred truths which are the heritage of the children of that dear land (applause). But our good people in Australia merit the aid which you can give them. Thanks be to God the Catholic Church in Australia is flourishing to-day (applause). And if you ask me how it is that the various institutions have attained that singular perfection which now crowns them; how it is that we have Catholic schools, Catholic institutions, institutions of charity and benevolence on every side, that our religious communities are so multiplied, and that in every way the Catholic Church stands prominently before Australia as the one Church in the whole land, I would say we are indebted to the pioneers of the faith, who, without any reward or aid to sustain them, resolved to maintain the heritage of piety which they brought from their motherland, and resolved that no matter what the sacrifice might be required they would be true to the traditions of their fathers and true to the faith which they professed (applause). For many years no priest was allowed to land in Australia, and I remember when some years ago I visited the town of Albany, which is one of the ports of call on our homeward steamers, I met there one of the pioneers to whom I refer, and he told me how he spent the Sunday in those days. There is a beautiful hill overlooking the harbor, called Mount Clarence, about 1,000 feet high, and this old pioneer, Mr. Mooney, said every Sunday he made a pilgrimage to the summit of that mountain, reciting the Rosary and shedding bitter tears every step he took. When he ascended that hill he looked towards the west, and then he knelt down and prayed to God that their country might not be left for ever unprovided with religious aid. I am confident that the tears of those pioneers—which were not figurative, but real—cemented the foundations of the Church in Australia, and over the foundation thus cemented we saw the stately edifice arise which now crowns the Catholic Church in Australia (applause).

The Tory Plan to Rule Ireland.

A letter from Ireland informs us that the Tories, by orders of King Edward VII., have decided on a new Irish policy. They have decided, we are told, to abolish the mock court at Dublin Castle, but the Irish people will be content with nothing short of self government. In the words of Grattan: "The kingdom of Ireland is a distinct kingdom," and she must and shall have a Parliament of her own to make her own laws. The leaders of the Irish people say to-day what Grattan and Flood said in 1782: "We humbly conceive that in the right of self-government the very essence of our liberty consists, a right which we, on behalf of all the people of Ireland, do claim as their birthright." The Union robbed them of that birthright, and it must be repealed. The abolition of the Irish Viceroyalty will be a step in the right direction, but it must be followed by a native government. We are also told that the Tories seriously propose to treat Ireland as Scotland is treated. The advocates of this plan say that the really local affairs of Ireland ought to be managed in accordance with the opinion of the Parliamentry representatives of Ireland, just as Scotch affairs are managed in accordance with the opinions of the Parliamentary representatives of Scotland. This plan has nothing to commend it. The chains of the accursed Union would continue to degrade Ireland. The difference between the national characteristics of the Scotch and the Irish — not to speak of the difference in religion—makes the application of the same system of government to them ridiculous and absurd. The Irish people will never consent to any such plan of self-government. They must be made masters of their own affairs. Ireland's "patent to become a State comes direct from heaven."

A COLORED PRIEST.

Warm Reception in Boston.

Boston Post, Aug. 18.

Remarkable interest in the visit of the Rev. John Henry Dorsey of Baltimore, one of the two colored priests of the Catholic church, to the Cathedral of the Holy Cross, was demonstrated at that edifice yesterday when Father Dorsey celebrated Mass there in the morning and was the speaker at a reception in the afternoon.

In the afternoon when over eight hundred persons, mostly colored, were present, Father Dorsey made an address that was followed by an unusual demonstration.

At the conclusion of his remarks the people present moved up to the altar to receive Father Dorsey's blessing and to shake hands with him.

At the suggestion of the rector, Father Dorsey pronounced his blessing upon those present as a body.

But this proved of no avail for the people refused to leave the altar, despite the efforts and requests of the rector, Father Walsh, who tried to make way for Father Dorsey to enter the vestry.

As his efforts proved of no avail, Father Walsh had some of the lights turned out and asked everybody to leave.

Instead a crowd of colored women went inside the altar rail and surrounded Father Dorsey, who was compelled to give them his blessing individually.

The remainder of the lights were then turned off, but the crowd still gathered around Father Dorsey, eager to shake his hand.

Father Walsh finally succeeded in freeing Father Dorsey and escorting him into the vestry room, locked the door, while the crowd had to be content with purchasing Father Dorsey's photographs.

Father Dorsey was ordained to the priesthood last June by Cardinal Gibbons. He celebrated his first Mass at Baltimore July 21. He prepared for the priesthood at St. Mary's College, Baltimore.

Father Dorsey will leave to-day on his way to Montgomery, Ala., where he is expected Sept. 1.

Father Dorsey is confident that the desire to become Catholic is growing among the colored people throughout the country.

In an interview yesterday Father Dorsey said to a Post man: "I believe the sentiment of becoming Catholics is growing among the colored people.

"I have found it to be true in all the cities I have visited, and from the attendance at the Mass this morning, Boston seems to be in line. The reason why there are not more Catholics among my race is because the Catholic faith has been misrepresented in the South. But the people are now waking up. The colored people were given to believe that if they were Catholics they were Democrats. There are a thousand and one reasons I could mention why colored Catholics have not been larger in numbers. At the present time Baltimore is one of the most famous colored Catholic cities. In that city are three distinct colored Catholic churches, and about 10,000 colored Catholics, and Washington has two colored Catholic churches and about 800 colored Catholics. Louisiana has about 80,000 colored Catholics, while Missouri has also a large number. The cities having colored Catholic churches are Philadelphia, New York, Richmond and Norfolk, Va.; Pine Bluff, Ark.; Nashville, Tenn.; New Orleans, and Palmetto, Fla., and Baltimore and Washington. I also think that there will be an increase in the number of colored Catholic priests. In St. Joseph's College, in Baltimore, where white and colored students study for the priesthood, there are two colored young men who will soon be ordained. One of them is now visiting Boston with me. We also have a college near Montgomery, where young colored and white men can study the Catholic faith, and make up their minds whether or not they might become priests. Another reason for the small number of colored Catholics is the fact that the South has not the intellectual facilities the North has, and the persons who own the industrial outfits are of a different creed."

Said of the Catholic Paper.

Some one has said: "The Catholic paper is an insurance policy on the faith of every member of the household." A Jesuit Father calls it "the catechism of the nineteenth century," and Leo XIII. has said it is "a perpetual mission in every parish." From another writer: "The Catholic paper is the priest's assistant." Bishop von Ketteler intimates that if St. Paul should come to life, he would publish a Catholic journal as a means of doing the most good.

These are indeed the days of "an apostolate of the press." In an age of indifferentism, "the Catholic spirit"—by which is meant "an interest in things Catholic"—can only be preserved by reading a Catholic paper. Both the Second and Third Plenary Councils of Baltimore advise Catholic families to "read regularly a good church paper." In a country like ours, the son of the man who says: "I don't read a Catholic paper," will say: "I don't go to church." There is meaning, therefore, in the expression, "the providential mission of the press." "No Catholic family," says Archbishop Ireland, "should be without a Catholic paper."

A Candid Arraignment.

A secular paper, the Detroit Free Press (August 2), gives a salutary lesson to those sectarians who are employing their time casting aspersions on the religion of the Filipinos and making light of their pious customs. The Free Press speaks up valiantly as follows:

The valued Michigan Christian Advocate, which is old enough to know better, is somewhat disturbed in its faculties of dogmatic Protestantism because Secretary Root has expressed the opinion that the Filipino is "unalterably a Catholic." "This is pure buncombe," says the Christian Advocate. "After long centuries of compulsory drill in swallowing 'holy water' and performing Papal antics, the simple-minded little islanders find the religious exercises of Rome a sort of second nature to them. But they have already kicked against the friars, and if Mr. Root will wait awhile he will see them quite reconciled to the plainer customs and simpler habits of Protestantism, or even Quakerism. Intelligence is an emancipator from superstition. Teach the Filipinos a better way and they will gladly walk in it."

If the conversion of Catholics to Protestantism is so essential a part of the work of the evangelical churches it is not necessary to embarrass the United States Government in its work of restoring order in the Philippines by beginning on the natives of that archipelago. There are approximately 10,000,000 Catholics in the United States. They represent about one-third of the total Church membership in this country. What is more, their numbers increase in a ratio of uniformity unknown to any other denomination. If the Christian Advocate is so confident that the Filipinos are only waiting an opportunity to walk "in a better way" perhaps it will explain how 10,000,000 Americans who are not "simple-minded little islanders" persist in clinging to their Church. Or it might explain why American Protestantism should be so eager to incite religious disturbance in the Philippines when there are 40,000,000 Americans who are outside of any Church.

The Big Church.

"I belong to the Big Church," said a man yesterday when asked to what denomination he belonged.

So many persons in this country are adherents of no religious organization that they far outnumber the practical members of all the so-called churches. Therefore they say that they belong to "the big church," meaning to the body that has the largest numbers.

The decay of faith among Protestants, the lack of religious home training, and especially the Godless system of education are largely responsible for the existence of "the big church."

There is another reason for it. The same man said: "I'm not a church member because there are so many churches." He did not know which was the right one. If they were all right enough to save him, he thought that he could be right enough, by living a decent life, to be saved without them.

But, indeed, there is only one Church. That is the Church founded by Jesus Christ. All other so-called churches are man-made. They are bogus.

To that Church all men should belong. Our Lord came down from heaven to establish it. He established it as a means of salvation for all mankind. Outside of it there is no salvation, in the sense that if one knows it to be His true Church, yet refuses to join it, one will surely be lost.

If a man could deliberately and with adequate knowledge of the trueness of the Church, stay out of it, as a member of the "big church," for Christ to found it would have been unnecessary.

"The big church," is a big obstacle to public morality, to the national welfare, and to the salvation of all its members.

The Catholic Faith, says St. Augustine, is more precious far than all the treasures of earth; more glorious and greater than all its honors, all its possessions. This it is which saves sinners, gives light to the blind, restores penitents, perfects the just, and is the crown of martyrs.

Catholic Indians and the Sign of the Cross.

A writer in the New Century recalls the following story told by Colonel Dallas, of the regular army: Once, accompanied by two other officers, he was making a trip on horseback through a wild and lonely section of the Rocky Mountain region. The Indians were restless and in some places hostile and the journey was not unattended with danger, although they had taken no escort along. One day they encountered on the trail a band of mounted Indians, armed with rifles held ready for action. As they met both parties halted. The customary "How! Cola!" of the friendly Indians was not uttered and their stern and stolid faces showed no sign of amity. The officers, brave as they undoubtedly were, felt a shiver of dread at this unfriendly meeting. Colonel Dallas, however, noticed that most of the Indians wore scapulars and some crosses, and turning to his two companions he smilingly said:

"Stay here and observe the result of what I do."

Then riding forward until within a few paces of the band he took off his hat and reverently made the sign of the cross. The change that came over the demeanor of the Indians was sudden and startling. Their faces relaxed into a smile and with friendly cries they surrounded him, each eager to shake his hand, for they found in that sign a white brother in the faith. They were Nez Perces, and all devoted Catholics. It was some time before his companions, the two other officers, could understand the magic that had effected such a transformation, but it was a lesson to them of the power of the Cross that they probably never forgot.

Will Not be Relished.

Rev. C. B. Carlisle, Presbyterian, was recently a chaplain in the Philippines. He has been expressing sentiments that will make some of his brethren angry. "That part of the world," he says, "is no place for men who, under the stimulus of religious delirium or moral hysterics, go there with the avowed purpose of an aggressive campaign against the Catholic Church, pledged to intensify the feeling of sectarian bitterness. That, I found, was the character of some of the representatives of our churches. Manilla is no place for religious geniuses, lacking sanctified common sense."—Hartford Courant.

The New York Sun.

The Sun is at times very severe in its strictures upon the tendencies of Protestantism, while its caustic comments are very seldom directed against any Catholic position. On the contrary, it is consistently favorable to Catholic views. This gave occasion a short time ago for one of its readers to inquire as to the Sun's bias, whether it were Catholic, anti-Protestant, or what in fine its belief was as reflected or attempted to be shown through its editorial columns.

The question was doubtless an honest one, bluntly put, and the Sun answered it in all candor.

Its reply was one which must prove of pleasing interest to all Catholics who are acquainted with the high standard of this foremost exponent of American journalism.

Said the Sun: "The criticisms of the Sun are not of any doctrine, Protestant or Catholic, but only of attempts of churches or individual theologians to escape from creeds officially confessed by them, or to turn their creeds into ambiguous declarations artfully fashioned with a view to making them agreeable to both religious faith or religious infidelity. Of course, such criticism cannot, in any justice, be directed against the Roman Catholic Church; for that Church stands by its creed uncompromisingly and invariably and makes a square fight with the modern science which rejects all supernaturalism as undemonstrable. You always know exactly where to find it, whether friend or enemy."

Catholics and Protestants Unite.

In Bavaria, Germany, there has just ended a struggle for Christian education in which Catholics and Protestants worked together, strange as the news may seem. The secularists had presented a bill, favoring non-religious teaching designed to do away with denominational schools. The Center (or Catholic) party and the orthodox Protestants at once united, and, aided by Prince Louis of Bavaria, won a decisive triumph. The Holland plan seems gaining in popular favor.

The Waning of Prejudice.

From Truth.

There are many Catholics and Protestants who congratulate themselves on the fact that prejudice against Catholics and the Church had so greatly dimished in the last few years in this country. We have no doubt that much good will result to the Church in many ways from this change, but let us not deceive ourselves either as to the sources of this change or as to its results. It has not come from any enlightenment or truer knowledge of religious principles on the part of Protestants. Protestants have simply grown more religiously indifferent. They have been corrupted more by the world, the flesh and the devil. They have fallen religiously far lower than they used to be; they have ceased to care in many cases about religious belief of any kind, and for this they are patting themselves on the back and congratulating themselves on their greater "broad-mindedness." They have fallen lower, and they rejoice in their shame. The result will be in the main greater infidelism and agnosticism. In the long run the Church will gain, but its battle will be not with Protestantism, but infidelity—a meaner foe.

The treatment we receive at the hands of others is very largely the reflection of our own mental attitude towards them.

Where is there a brighter, warmer spot than in sunshine we create for others? It is the ingle-nook of happiness.—Success.