

stead of fostering them at all generates the opposite vices, the demoralizing effect of which on society I have already explained.

And now, having seen its many and great disadvantages, let us turn from co-education and repress it, for another reason—because there is no necessity for it. We have a plentitude of schools and universities for young men, and we have convents and ladies' colleges for young women. Let us educate our boys to be not only gentlemen, but men in every other sense of the term, adapted and fit to bear the burdens of the world, with broad views and a manly spirit. Let us educate our girls to be ladies, taking the part and having the true characteristics of ladies, with physical, mental and moral health, model wives and ideal mothers.

There is no necessity for this innovation: it bears too foreboding an aspect, to be worthy of substitution, for the present very efficient means of education.

JOSEPH T. BRENNAN, '10.

A New Eucharistic Indulgence.

"Recedant vetera, nova sint omnia; Corda, voces, et opera."



RECENT Circular Letter of His Grace the Archbishop of Ottawa calls our pious attention to an indulgence of seven years and seven quarantines, granted on May 18th, 1907, by His Holiness Pope Pius X., to all those who with faith, piety, and love, regard the Sacred Host, either at the Elevation of the Mass, or during Solemn Exposition, saying at the same time the words of St. Thomas "*Dominus meus et Deus meus*"—or in the vernacular "*My Lord and my God.*" A plenary indulgence can be gained once a week, on the usual conditions, by those who observe this pious practice.

The good priest* to whom belongs the honor of having petitioned and obtained this indulgence has sought to increase the devotion of the faithful towards the Blessed Sacrament, by the revival of an ancient usage in perfect conformity with the spirit of the

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