

beauty of the Gesu, and while magnificent combinations of the gold of Ophir and the dyed stuffs of Tyre may be in themselves not worthy, they are scarcely calculated to harmonize with the pale beauty of the exquisite frescoes.

The panygeric of St. Peter Claver was preached by Rev. Père Plessis, O. P., of St. Hyacinth. The sermon was a marvel of eloquence but was just a little too long. An hour is a fair limit even for a *sermon de circonstance*. An hour and three quarters is trying both to preacher and people.

The music was something superb. Never has the orchestra of the Gesu reaped such laurels, never were such encomiums passed on it or on the boys' choir. Speaking from personal experience, I know quite a number of persons who journeyed ninety miles to hear it, and who were not disappointed. All honour to Rev. Father Garceau. The mass—Fanconner's new Mass de l'Assumption—is to be repeated by the combined choirs of Church and College, on Sunday, 8th December.

It was good news to many of Father Brown's old friends, that the Rev. gentleman would return to the city, to assist Father Salmon in St. Mary's parish.

Father Brown was for many years associated with Dr. Hogan at St. Anne's when that parish was in charge of the Sulpicians. He is, if I mistake not, a convert from Methodism. OLD MORTALITY.

WHAT OUGHT WE DO FOR OUR CHILDREN?

II.

2nd. We ought to give them a suitable education.

By this I mean a suitable secular training—the religious training of the Catechism they have had already. The latter is of the first importance—the worldly training comes next. "The three R's," as the old saying has it, embraced a very good curriculum; not so elaborate as the five-and-twenty things in the modern school course, but more useful than the most of these and, if well learned, sufficient for nearly everybody. The boy who reads fit to be heard and writes fit to be seen is a rare enough youth in our own day; nevertheless, he is engaged in literature, mathematics and the rudiments of a variety of sciences. He begins Latin and other languages, he studies botany, he indulges in literary criticism. He learns a number of things, that like the dessert after dinner, are good enough in their way but not enough to keep one from famishing. To read, write and cipher are the three wholesome courses of a square, everyday mental meal, and most people can do without the dessert.

The never-ending exhortation of give your child a good education ought to be allowed to rest for a while. Give your child a suitable education is more sensible. What is the use of giving an education beyond a man's calling? It will render him dissatisfied, and, in his own opinion, misplaced in creation. One would be amused to see a coal-heaver dressed out as a shopman, or a plowman in the fashion of an artist. Yet there is some such mental incongruity in setting out with the theory that a dozen children all to become stationed very differently in life are all to receive the eternal good education. Of course no one ought to consider that the mere capacity to read and write and do ordinary multiplication is education—that is only such an outfit as keeps us from being absolutely naked. It is a universal homespun garment that every one, scholar and coal-heaver, must keep on as a general shield and protection during the business affairs of life. It is as necessary in that respect as the Catechism is in the moral and religious affairs of this world.

The secular education I mean in this paper is the education that begins after and springs out of this rudimentary everyday schooling; that no one should be without any more than without something to shield him from the weather. This early schooling is as much as many a learned statesman possessed in by-gone times, but now-a-days the conditions and surroundings are not the same as heretofore. The unlettered man of talent who ages

ago would have risen to the councils of the nation, finds to-day that his neighbour with less of talent and with no genius will, with the aid of a superior education, easily outstrip him in the race. So education, in its higher sense and in its proper meaning, makes the most of a man's talents and refines him up to the highest degree of polish of which he is capable. And if a youth is incapable of polish or has no ability, what has he to do with a superior education, or what is there in harmony between him and it? Nothing—they won't mix any more than oil and water, and money and time are wasted in the attempt. If the youth is not fashioned that way there is no use in butting one's head against nature, for nature will assert itself.

Except for the man whose bread and butter is sufficiently assured, the advantages of a liberal education should be devoted to those for whom in after life a liberal education is a necessity. It is a necessity in the professions and in some few callings not ordinarily ranked so high, but in other cases it is an accomplishment merely. It may be taken as a pretty safe rule that unless a good education is a necessity, it can be advantageously passed by. A misplaced education is worse than ignorance. And so I believe that unless a young person is to profit by his education and use it every day in the week he is all the better without it.

The great thing is to find out for what walk in life a youth is naturally fitted and then train him up to the requirements of that position, and no further. The successful men are those who concentrate themselves and their energies in the direction of their best talents or their only talent; and it requires no argument to see that in our age that must be so. The specialists carry the day—the polymath is spread over too much ground and is thin and weak. "Divide and conquer," said the old Roman; "united we stand," echoed the modern Celt. It would be a blessed dispensation if some ministering angel went the rounds of the schools and colleges and brought out those who should never have gone there and burnt all their books and notes before the whole faculty. That would go some distance towards allowing those who have no aptitude for brain work to concentrate their energies on manual labour and leave books alone. That would keep them in their walk of life; and be a wholesome lesson to those who remain to devote themselves to the profession they have in view.

A LAYMAN.

ARCHBISHOP RYAN ON THE PAPACY.

THE POWER OF THOUGHT.

Preaching in the Cathedral, Baltimore, U. S., on the occasion of the consecration of the Right Rev. John S. Foley as Bishop of Detroit, on Sunday, November 4th, Archbishop Ryan said: The Papacy, the episcopate and the priesthood constitute the three powers of the teaching and ruling Church. They are, in the language of the apostle, "compact and fitly joined together" in one harmonious whole. Men are, however, so short-sighted as to see truth but in a fragmentary manner, and whilst contemplating the great powers of any one of these three offices, they often forget or fail to fully appreciate the others. An exaggerated estimate of episcopal powers will lead to Gallicanism, whilst the contemplation of the vast powers of the Papacy without advertance to the episcopacy might lead to suspicion of that absolutism with which the enemies of the Church charge its constitution. She has sometimes been designated a great absolute monarchy because of the Pope's power. By others she is regarded as like a republic, because all her great offices, even that of the Pope himself, are elective, and the majority rules. But all these comparisons fail; the Church is a divine institution, the balancing of powers within is not the result of human wisdom. The episcopate is the institution of God, like the Papacy. We cannot imagine the Church divided. The Pope is the foundation of the building, the king of the kingdom of God on earth, the visible head of the body of the Church. But what is a