

THE SCHOLASTIC YEAR.

Another long vacation has drawn to a close; another scholastic year has commenced. Ten months of brain labor are ahead of thousands of pupils and hundreds of teachers. We remember well how we dreaded the first week of September; it loomed up like a phantom, even in the keenest hour of holiday pleasure. The glory of July and the beauties of August had passed away, and we had visions of early morning studies, long class hours, fearful tasks, severe masters, countless penances, and all the numerous miseries of college life. The world changes but little, if at all, as regards the school days of the different generations; so we suppose that the youths who, in this year of Our Lord, 1898, are counting the days that yet stand between the joys of vacation and the terrors of the next term, must consider their lot the saddest on earth. How mistaken they are!

We would gladly to-day go back to the little troubles and the miniature sorrows of the times that have gone forever. And in after years the students of to-day will feel exactly as we do. Moreover, in the present age, the great terrors that surrounded the school days of the past have almost all vanished. The severe and often degrading punishments have been replaced by a more general appeal to the higher and finer feelings of the pupils. To-day the vast majority of our teachers prefer to make a student advance by means of legitimate pride or ambition, rather than through fear. There is a certain amount of confidence now placed in the youth, and he naturally feels that much depends upon his honor and manliness. This is perfectly right; and the more general the method becomes the better for the rising generation.

When a pupil is made to understand that there are rewards that far outnumber the punishments awaiting him, that youth has an ambition and a spirit that foretells his success in the course of studies before him. He feels proud of the due recognition of his exertions; he sees that dependence is placed on him; and he goes at his different tasks with a heart that is strong and a will that is determined. Study becomes a pleasure instead of a dreary and painful task; the acquirement of knowledge whets his appetite for more; and finally he gets to long—not for vacation—but for the renewal of his literary labors. His soul is fired by the thoughts that come to him from the great minds that are held up as models and from the fruits of whose erudition he is daily deriving that mental sustenance that fortifies and ensures the future. The laurels that he wins at the close of the term are worn with pride, because he is conscious that they are well-deserved; and all through the time of his probation and preparation he sees before him the final rewards of his earnest endeavors.

But to infuse that most laudable spirit into the young souls of to-day, the task lies with the teachers. It is for them to so act that their examples may be perpetual lessons, more powerful and more lasting than those which they teach from books; it is for them to let their young care feel that they are drawn and not driven along the highway of learning; it is for them to see that the students love and respect more than fear and despise their masters. It is an easy task if only the proper means are employed in its accomplishment. Let the school be bright, clean and orderly; let the frown on the teacher's face be rare and the smile frequent; let the confidence of the young be invited not crushed; let the beginner in life feel that happiness not misery, mildness not harshness, await him. By

so doing the teachers will lighten their own loads, render easy the labor of others, and secure forever the undying gratitude and affection of those they are called upon to train for the great battle of life.

Then will the school be the load-stone of attraction for the young, a home of enjoyment for the little ones, and a shrine of fond memories for those who leave it. A new light will flash upon the future of the pupils, and a fresh impetus will be given to their laudable aspirations. Education will thus become more universally desired; fewer will ask to escape from the years of study; a brighter, better instructed, more intelligent generation will arise to take the places of those who are passing away; the country will reap the benefit in the possession of nobler and more perfect citizens; the Church will proportionately gain in strength as her children go forth to prove by their learning and their good lives that she is, as she ever was, the mother of sciences, the protectress of virtue and the patroness of learning; while the glory of God will be more manifest, as the years roll on, through the lights of fervent, faithful and elevated souls on earth.

We trust that this simple, but sincere advice will be taken in the spirit in which it is given; if so, we are confident that the coming scholastic year will be one rich in abundant fruits, that the pupils will advance with rapid strides along the road of instruction, and that the teachers will find their already too wearisome duties lightened and rewarded.

HON. MR. BLAKE HONORED.

Banquetted by His Irish Fellow Members.

LONDON, Aug. 31.—The complimentary banquet tendered to the Hon. Edward Blake, M.P., by his Irish national colleagues, was a brilliant success. All the leaders and the rank and file of those who follow the leadership of Mr. Justin McCarthy were present. At the table of honor, besides the guest of the evening, were Mr. Thomas Sexton, Mr. John Dillon, Mr. Wm. O'Brien, Mr. Michael Davitt, Mr. T. P. O'Connor, Mr. Arthur O'Connor, Prof. Swift McNeill, and Mr. Timothy Healy. Mr. McCarthy, who presided, made one of his most felicitous speeches in proposing the toast of Mr. Blake's health. He eloquently recounted Mr. Blake's services in council and debate from the moment he landed in Ireland last year to the present time. While facing a serious risk to his reputation when he came to Westminster, he had triumphantly succeeded. He had acted with the Irish party night and day and had become one of them. They gave him to-night a loving and brotherly farewell, and hoped soon to see him back, when he should receive a loving and brotherly welcome.

MR. BLAKE'S RESPONSE.

Mr. Blake's rising to reply was the signal for an enthusiastic outburst of applause. His speech was a masterful oratorical performance. Having acknowledged the extreme kindness and confidence which had been shown him by members of the party, he reviewed the position of the Government and of the Irish party in view of the third reading of the bill on Friday night. He argued that the Home Rule Bill was a great political charter of freedom, giving the Irish people a large, wide and generous measure of self-government. The details of the bill might be open to criticism, he admitted, but its third reading meant that the House of Commons irrevocably affirmed its spirit. This acceptance of the principle of a just and real union between the two nations marked a stage in the path of progress for Britain herself. He urged the members of the Irish party to keep their armor on in view of the further trouble which must take place and which would undoubtedly be one of the most severe ever faced. To come out victorious in the struggle it was absolutely necessary that they should maintain their present close alliance between the Irish and English Democracies. Mr. Blake concluded his speech amid long continued applause.

Mr. Blake, who hopes to reach England again in the opening week of the au-

turn session, will represent the Irish Parliamentary party at the Irish Day celebration at Chicago on September 30. He sails by the Oregon from Liverpool on Saturday.

[Written for THE TRUE WITNESS.]

THE LATEST PROTESTANT PLAN OF CAMPAIGN.

The visit to New York of the Apostolic Delegate of our Holy Father Leo XIII, and the eloquent and unflinching avowal, on the part of the Archbishop of the diocese, in his own name, and in that of all his flock, of utter and entire devotion to the See of Peter, has, evidently, aroused the interest, not altogether, probably, unmixed with envy, of our 'non-Roman' brethren. The scene in St. Patrick's Cathedral, when an American Archbishop, and an immense congregation, welcomed the accredited representative of the Pope, professed their fervent loyalty to him who sent and to him who came, and knelt to receive, at the hands, and from the lips of the Delegate, the blessing of the Vicar of Christ, was a striking example of that union and solidarity which only the True Church can show to the world.

As such, it seems to have impressed those outside the Church, who were thus taught afresh a lesson that they would only too gladly forget, if they could: that the strength of 'Popery' lies in unity, and the weakness of Protestantism consists in its 'unhappy divisions.' The unity they cannot shut their eyes to; they may attribute it to any cause but the true one, but it remains a fact; and is brought home by such an occurrence as that recently witnessed in New York. They may hate 'Popery,' as only bigots can hate; but it cannot be denied that they do envy that unity which is embodied in 'Popery,' and is wholly, utterly, and painfully wanting in their 'purer(?)' faith. Could they but attain such unity as that, so they reason,—and, so far, rightly,—the supremacy of the 'Roman' church would be at an end:—the only question is, is it possible to discover any adequate basis on which to found this much-to-be-desired union of all 'non-Roman' churches?

That such a task has proved impossible hitherto, throughout the three centuries in which the religious world has been blessed (?) with the 'pure light'—or is it many lights?—of 'Gospel Truth' (some-what variously interpreted, it must be confessed) does not, apparently, at all deter the author of the latest Protestant plan of campaign against the embattled, and ever-advancing hosts of 'Rome.' He has found, at last, in these days of 'Toleration' and of enlightenment, a rallying-cry which will unite all 'non-Roman' churches in a yet closer, firmer, freer union than that of 'Popery' itself.

A marvellous discovery, truly! We, who are threatened by this new, and dangerous assault, all along the line, by the united forces of 'Religious Freedom' to say nothing of those of 'Reason'—should be duly thankful that the Reverend Anglican Doctor of Divinity has been kind enough to declare war formally, and has not attacked us when unprepared! He is courteous enough to admit the fact that we do possess a real, and wonderful unity; but, for all that, he proposes—if the expression may be permitted—to 'go us one better, and to raze the pot.'

Seriously—for to those whose sad lot it is to be cut off from the unity of Christendom, that unity which they admire and envy, and would fain replace with 'something better' the matter is serious, is the latest exponent of (to-be) 'United Protestantism?' What, in his opinion, is the bond that unites so closely, all enough:—what is it that is proposed by over the world, and at all times, those who own allegiance to 'Rome?' He takes the 'key-note' as he calls it, (and as in a sense, it really was,) of the Archbishop's address to the Apostolic Delegate, namely, 'Loyalty to the Pope.' For this, he intends to substitute, 'Loyalty to CHRIST' as the bond which is to unite, in such a unity as 'Rome' herself cannot excel, as the world has never seen, all the 'non-Roman' churches, by whatever names they may be called, and no matter how great their present divergences.

Omitting, as 'matter of controversy,' (whatever we may be convinced), the contention that 'Loyalty to Christ' involves, of inevitable necessity, 'Loyalty to the Pope' and 'vice-versa,' let us examine this proposition as it stands, and

see what it really amounts to. Honestly, I cannot help thinking that the study will repay us, even if it only leads us to pray more earnestly for those who are in darkness, and have so little light; that, in seeking unity, they may find it as it is, and only can be, in the One True Church of God.

'Loyalty to Christ';—that must surely mean, in the first instance, loyalty to His Person; we cannot have any fervent devotion to an abstract conception of a Name, and nothing more; the Name must mean something, or someone definite and distinct. How then, is loyalty to the Person of Christ to prove a bond of union between all the divergent, and opposing sects that claim His Name? 'What think ye of Christ,' He asked Himself, of the wise doctors of the Jewish law, 'Whose Son is He?' Will all the sixty divisions or more of Protestantism agree on the terms of the answer to be given? This is no 'secondary interest' to be left vague, misty, and indeterminate;—will those who believe that He is the Incarnate God consent to waive the doctrine of His Divinity? Will those who, from a conviction equally sincere (however difficult we may find it to understand such a state of mind), assert that He is only 'The best of men,' be willing to render Him their worship as the God of heaven and earth? Oh! you who seek for 'unity,' how will you settle this? Surely, in this, at least, 'Rome' with her clear, definite, unchanging teaching, has the advantage of you still.

What more does 'Loyalty to Christ' imply? Surely, it must involve loyalty to what He taught. What did He teach? Here all the bitter, endless controversies of three centuries begin; round his they have raged, and must rage 'till the last syllable of recorded time.' What did Christ teach? Not forms of Church-government are here at issue, though they, in the past, as in the present, have proved themselves the signs and symbols of division. They might, conceivably, be set aside for some new, common form—or want of it—for the sake of the greater matter, unity; but, in the fundamental doctrines of the Christian Faith, what did Christ really teach? Can you agree on this; on any one dogma that is a matter of controversy between the different sects of Protestantism? Did He teach Infant Baptism, or that of 'Converts'? or both, or neither? Did He wish His people to believe in Transubstantiation, or Consubstantiation, or Zwinglianism? Or is it all a matter of indifference, of personal predilection, of life, and not of doctrines?

Yet, did He not say, 'You shall know the Truth'? Does not the promise stand, 'If any man will do His will, he shall know of the doctrine, whether it be of God?' What do we mean by 'knowing'? Do we mean merely an opinion, a matter of no particular significance, not worth arguing about? We know that our banker is honest; that is, we make as sure as we can; do we make sure of 'the things that belong to our peace?' We, of the Church, know that the teachings of the Church are true, because Christ sent her to 'teach all nations,' and He is the Truth:—do you, who desire a unity such as God has given to His Church, and to Her alone, know, as He told us we should know, of any one of your divergent, mutually-exclusive doctrines, that 'it is of God'?

Friends, with your 'purer teachings,' and your 'religious freedom,' and your 'open Bible,' when you have settled, among yourselves, to the complete satisfaction of a majority of your many 'churches,' first, 'Who Christ is,' and then, 'What did He really teach as the Truth?'—you will be not far from unity, but it will be, not the unity of which you dream, but the one, only, perfect, and Divine Unity of the Church of God. So shall you know, as we do, that, "There is one Body, and one Spirit, one Lord, one Faith, and one Baptism; one God and Father of all." So shall you know, as we know, that 'Loyalty to Christ' involves loyalty to His Vicar to whom He has given 'the keys of the Kingdom of Heaven.'

FRANCIS W. GREY.

New York, Aug. 25th, 1898.

THE FOUR CARDINAL POINTS.

The four cardinal points of health are the stomach, liver, bowels and blood. Wrong action in any of these produces disease. Burdock Blood Bitters acts upon the four cardinal points of health at one and the same time, to regulate, strengthen and purify, thus preserving health and removing disease.

Congenial soul—Somebody who tells you how clever you are.