

living water (which is in true prayer.)" We are often told that "there are dangers; that such a one was ruined thereby, and another was deceived, and such a one fell who prayed often," etc. If you tell me you may be speaking with God when you recite the "Our Father," and yet be thinking of the world, then I am silent." The Saint tells us first that we should think when we pray, to whom we speak, and who we are, and comport ourselves accordingly, when we pray. When for instance we say the "Our Father," we should join oral with mental prayer, keeping our minds fixed on God whilst with our lips we pray. If we would consider when we say the "Our Father," who is our Father, who is in Heaven, and what kind of children we are of our Heavenly Father—if we would thus in saying our prayers, e.g., in saying the "Our Father" and the "Hail Mary," take our time and deeply place ourselves in God's presence and consider Him and the words we pray, we would then be making a beginning in the way of prayer. If we would resolutely pray in this style, and if we use a book of prayer and read a few lines of it at a time and place ourselves in the presence of God and speak to Him from the depths of our hearts, talking with Him about His greatness and our smallness, and at another time place before our minds the Passion of our Saviour, or taking our Rosary meditate slowly over the Divine mysteries, as we pray the "Our Father" and "Hail Mary," we would day by day advance in virtue. For either as our Saint says, "We would either give up our meditations and become worldly," or "give up meditation and one will not need the devil to take him to Hell," or keep to our meditation or mental prayer and we will be forced to leave sin and lead a perfect life. If we say the Holy Rosary, both mentally and orally, and always pray as St. Teresa did,

and faint not and we will gain the crown.

A QUESTION OF FIGURES.

A bit of a mathematical problem. How many Catholics will be in the world's census of 2000 A.D.?

Here's the rate of progression for nineteen centuries, on the authority of a German Protestant statistician:

First century	500,000
Second century	2,000,000
Third century	5,000,000
Fourth century	10,000,000
Fifth century	15,000,000
Sixth century	20,000,000
Seventh century	25,000,000
Eighth century	40,000,000
Ninth century	48,000,000
Tenth century	56,000,000
Eleventh century	70,000,000
Twelfth century	80,000,000
Thirteenth century	85,000,000
Fourteenth century	90,000,000
Fifteenth century	100,000,000
Sixteenth century	125,000,000
Seventeenth century	175,000,000
Eighteenth century	250,000,000
Nineteenth century	315,000,000

What a procession of faith! The table shows that in times of great persecution our holy religion has made the most progress. This proves that indeed "the blood of martyrs is the seed of Christianity." Altogether, more than 1,500,000,000 have lived and died in the arms of holy mother church.

The census of the faithful in the year 2000 may swell the stupendous aggregate to the most inconceivable total of 2,000,000,000—two thousand millions of Catholics. — Church Progress of St. Louis.

Father Thomas Sherman, S.J., tells of a story of two non-Catholic gentlemen who were looking at the dome of St. Peter's. One read aloud the inscription that circles the dome translating slowly as he read from the Latin: "Tu es Petrus"—'thou art Peter,' etc. Then continuing