

when our Founder said, "he that gathereth not with me scattereth." It is the same old conflict between right and wrong, between truth and error. But, happily, truth is now availing herself more successfully of that machinery of war which first was hers, but which being torn from her by the rebels was perfected by them with diabolical skill and used with telling effect against its rightful owner. Not even yet can truth derive such service from these engines as her opponents. She can use them only fairly and honorably, while fraud and falsehood, those powerful helps, are freely used as motors on the other side. It is impossible to expect that the literature of truth can be diffused as rapidly and as widely as that of error. Yet though the former must not make use of all the methods employed by the latter, she may and does adopt many of them. The energy expended by the emissaries of error in disseminating their doctrines and making them popular can and ought to be imitated by the messengers of truth. The desire of such imitation is the reason why are founded many societies: temperance societies, societies for mental and physical culture, benevolent and insurance societies, etc. Noblest among these many excellent unions stands the *Catholic Truth Society*. Established in England by pious and progressive men, understanding well the needs of their country and age, it is designed to give those non-Catholics who are disposed to learn the truth, an opportunity of doing so. Everyone knows what a powerful propagator of Protestantism has been the *colporteur*, distributing from house to house tracts leaflets, stories, popular works of controversy, all imbued with the Protestant spirit. The *Catholic Truth Society* proposes to establish a similar propaganda without, however, bringing to its aid that offensive meanness which bigoted fanaticism did not always scruple to employ. Laymen are

to be the principal workers of the society, for they can enter circles which never open to a priest, and can hold communication freely with those who withdraw themselves within a barrier of icy reserve at the sight of a Roman collar. The following are the means chosen by the Society for the dissemination of Catholic Truth:

1. The publication of short timely articles in the secular press (to be paid for if necessary) on the fundamental doctrines of Catholicity.

2. The prompt and systematic correction of mistatements, slanders or libels against Catholic truth.

3. The promulgation of reliable and edifying Catholic news, as church dedications, opening of asylums and hospitals, the workings of Catholic charitable institutions, abstracts of sermons, and anything calculated to spread the knowledge of the vast amount of good being accomplished by the Catholic Church.

4. The circulation of books, pamphlets, tracts and Catholic newspapers.

5. Occasional public lectures on topics of Catholic interest.

6. Supplying jails and reformatories with good reading matter.

A branch of the Society has been opened in St. Paul under the patronage of the great Archbishop of that city. Toronto enjoys the presence of another; and is to be hoped that every city and town in Canada and the United States will soon be numbered among the supporters of the Catholic Truth Society

ROLLING STONES.

Some sage fathered the saying that a rolling stone gathers no moss, and few proverbs have a wider extension as regards either truth or their usage. This is said to introduce a particular application. There is a large number, a continually increasing number, of students