

when they force their way into its pages under the guise of a temptation nobly overcome. The mind becomes accustomed to consider them as things possible in a Christian household, and not too hideous to be condoned by the easy-going world.

However, before entering further into the subject of public scandals, and showing more particularly how in our own day an obscure but loathsome incident may assume the proportions of a world-wide scandal, a word must be said on scandal in general which will prepare us to more readily admit the urgency of this month's intention.

Whoever is guilty of scandal, in any of its endless forms, according to all sound religious principle, is a slayer of souls. It is a monstrous, diabolical sin ; one which, when committed in malice especially, is directed against the Holy Ghost, the Author of all sanctity ; one essentially opposed to Christ's work of Redemption ; and for which we shall have to render an altogether exceptional and rigorous account to God. In its less malevolent forms, it is a sin all the more dangerous for its being often committed unwittingly, in ignorance of the fearful results it entails, and in connection with matters that frequently excite but little remorse.

We say a monstrous sin : for what more inhuman and appalling than to bring death to a soul ! Were it the last of God's intelligent creatures, it is still a soul precious in the sight of Heaven, which by the sin of scandal you deprive of a supernatural and divine life.

We say a diabolical sin : for, according to Holy Writ, the special characteristic of the devil is that, from the beginning of the world, he has ever been the slayer of souls.

We say a sin against the Holy Ghost : since scandal is destructive of charity and divine love, and the Holy Ghost in person is Charity itself. If it be an offence against charity to wrest from a fellow creature his worldly goods, to blast his reputation, to tarnish his good name : how shall we stigmatize the act that snatches from him his chances of