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JAMES MASON, Madager,

The stipends of sixteen priests in Brittany have been suspended by the Government on account of their remistance to the decrees against. the schools of the religious Arders.

7mmmmmm F CHILDREN'S

7 manual manual R THE GOOD SHEPHDED. I met the Good Shepherd But now on the plain, As homeward He carried His lost one again I marveled how gently

Ills burden he bore.

And as he passed by me

CORNER

I knelt to adore "O Shepherd! Good Shepherd!" Thy wounds they are deep; The wolves have sore hurt Thee In helping Thy sheep, Thy raiment all over With crimson is dyed;

They have made in Thy side?

'Ah me! how the thorns Have entangled Thy hair. And cruelly riven That forehead so fair! How feebly Thou drawest Thy faltering breath! And lot on Thy face Is the shadow of death

And what is this rent

"O Shepherd! Good Shepherd! And is it for me This gricvous affiction Has fallen on Thee? Ah! then, let me strive, For the love Thou hast brine. To give Thee no longer Occasion to mourn."

ODD THINGS ABOUT RAINBOWS. It cannot be formed in the west except in the afternoon.

-Selected.

It is never seen at midday because the sun is then above us, and we cannot therefore stand between it and the rain.

It is never seen except when the sun is shining in one part of the sky, and rain is falling in the other, or opposite, part.

Some of you may wonder why rainbow is always semi-circular in shape As a matter of fact, it is always a complete circle, but we can see but one-half of the circle, because the earth cuts off our view. If we were poised in the air, high above the earth, we could see it all. The circular shape is due to the fact that the raindrops are round, and that each drop reflects but one color to our eyes. It may seem a strange thing, but it is true, that no two persons can see the same bow. That is because no two persons can pos sibly occupy the same position, and thus the reflections fall differently upon their eyes.

A TOKEN OF SYMPATHY,

A sympathetic word helps in all troubles of life, from a pin-prick to of learning. a great bereavement. We can learn a lesson from the little fellow who went to show his father a cut fin-

"I cannot help it, Tommy," said the father, who was writing a lec-

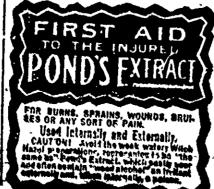
"Yes, you could," said the child. "You might have said 'Oh!"

HOW TO BECOME A SAINT.

Do you want to know how to be come a saint? Yes? Well, listen and I will tell you how. No doubt you are already frightened, and feel sure I am going to say it is necessary for you to join some austere religious community at once, or at least begin the practice of heroic penance without delay.

Well, you are mistaken, for I am going to tell you a simple way-the way saints are made outside the cloister as well as in. It can be eapressed in three words: Fidelity to

All those who are saved eternally will be saved because of their sidelity to conscience. The only thing you nced to do in order to become a saint is to obey your conscience, and God will do the rest. . * * Begin today, and see what a wonderful change it will make in your life, Ev-



ery time your conscience prompts you to do good, every time it tells you a thing is wrong, don't do it The chief difference between saints and ordin ary Christians in simply this, that they always obey the slightest sugsestion of the still, small voice, while others do not. This is what St. Paul meant when he said, "Extinguish not the spirit," for conscience is like a slame, which may be blown out by willful inattention, and thus man is left, without a guide, to walk in the dark. In such a condition it is utterly impossible to re

Chats With Young Men

main long upon the narrow path that

leads to the kingdom of heaven

Paulist Calendar

PROPER EDUCATION IS SU-PREME.

Of the various problems which confront a young man at the beginning of his collegiate life one of the most important, and in many cases most difficult, says The Chicago New World, is the selection of a college which he will attend. The advantage of this or that institution press forward for the decision, and unless the prospective student has some personal or family reason for choosing one in preference to another, he is well-nigh lost in a bewilderment of indecision.

Fortunate is he who is influenced to choose a college because of what we might call ancestral reasons, that is, because that college has had a place in the traditions of his fam-

Buch a consideration, like all others of family pride, when properly indulged, is a most potent influence for good,

But to the average American student such considerations are lacking, and he must be the primal mover, the protagonist, as it were, in the matter of college-going.

To the Catholic student in particular is this period of life important The non-Catholic has always maintained that his education is a thing to be differentiated from his religion, so that to him it can make very little difference, other things being equal, with what educational community he casts his lot. The Catholic, on the other hand, has had his religion and his education inextricably intertwined, and to him it is a matter of the greatest moment whether he shall continue to receive his education pervaded with the subtle influence of religion or entirely destitute of it.

And this is the fundamental reason why it is of such importance that Catholic young men should choose to attend Catholic institutions

The day of argument that Catholic schools are interior in point of educational efficiency to those of non-Catholic or non-religious persuasion, is past. That was a fallacy of tenacious life and wide dissemination, but the recent controversy between President Eliot of Harvard University and Father Brosnahan, of Holy Cross College, has clearly put that question at rest. It is a fact which is coming to be universally recognized that Catholic colleges are preeminent in the matter of imparting a thoroughly rounded out education, a development of character rather than

a teaching of facts. "You do not educate a man," says Ruskin, "by telling him what he knew not, but by making him what he was not," and this is precisely the key note of Catholic instruction, It recognizes that the province of education is not simply to communicate dry, isolated facts of science or history, but to train the mind to correct, logical thinking, to teach, as Bist op Spalding says, "habits of right thinking and right doing,"

It is also of the greatest moment to the Cacholic people in general that the ranks of the students in Catholic school be not depleted by defections to non-Catholic schools,

What the Catholic Church needs more than anything else is men of intelligence and education, and its members must be, as much as possible, Catholics from conviction as well as from training. The tendency of the present day is to attach, relatively, too much importance to morals and too little to faith, Men, as Bishop Spaiding says, belong to a bold, and only remotely connected church in some such manner as they with facts, was not only not repugbelong to a political party, and as a naut to her, but was rather to be political party must have a platform, expected from that strange woman.

so a church must have a creed, but acceptance of the creed is not to be demanded of its members so much as that they regulate their lives by its code of morals Religion is coming to be regarded as a mode of life rather than a way of thinking

From this, probably, processe in a great measure, the religious indifferentism of the present day If morals are everything and theological tenets unimportant, then it matters not to what church one belongs, provided he lives a good life

The Catholic should know how fallacious is this argument, and the only means of insuring to him the state of mind and the clearness of logic which will enable him to deal with this as with all other failacles of religion and of life is to bring him up educationally in an atmosphere of proper religious influence

But the Catholic student who seeks his education at a non-Catholic school is not always to be charged with lack of Catholic spirit. The Catholic public has been culpably lethargic in its neglect of Catholic institutions and in its lack of recognition of educational attainments among Catholio students This disposition is of a piece with its treatment of Catholic endeavor along whatsoever line it is directed. Catholic authors are largely neglected, Catholic newspapers, generally, have not the circulation they deserve, and so it has been with the graduates-of Catholic colleges The Catholic public has been dazzled by the eclat of the famous names like Harvard and Yale, and has failed to accord the proper share of homage to Catholic names equally illustrious

The Catholic student concluded, of course, that he could not afford to be handicapped by the inferiority which his attendance at a Catholic college would seem to imply.

Fortunately, this condition is, we may say, well-nigh a thing of the past, and a healthy condition of Catholic thought and appreciation is observable in this, as in almost every other department of effort

The result will be to bring back to the Catholic lecture rooms the students who have formerly sought for instruction and social and educational prestige elsewhere, to generate in the minds of the students of Catholic colleges feelings of self-reliance and confidence to compete with those of non-Catholic schools, and to extend its beneficial influence to the whole Catholic repulation

THE TRIUMPH OF FORGOTTEN THINGS

There is a pity in forgotten things, Banished the heart they can no longer fill,

Since restless Fancy, spreading swallow wings,

Must seek new pleasures still! There is a patience, too, in things

They wait-they find the portal long unused;

And knocking there, it shall refuse them not, Nor aught shall be refused!

Ah, yes! though we, unheeding years on years,

In alien pledges spend the beart's estate, They bide some blessed moment of

quick tears-Some moment without date. -Edith M. Thomas in Harper's Magazine.

In Protestant writings the statement is sometimes met with that in Queen Elizabeth's time the Pope offered to approve the Anglican Prayer-book if she would accept its supremacy. The Rev. J. H. Pollen, S. J., in the current issue of The Month, traces the rise of the legend A letter of the Rev. Robert Persons, S J., dated November 17, 1580, first mentions the story, but the writer expresses the opinion that it is merely "talk." After that the tale underwent various developments-Father Policu's conclusion is that it really rests on a bold assertion of Queen Elizabeth, who was not using the language of pure myth, but spoke with some recollection of a certain conciliatory letter from the Pope,, and some complimentary speeches of a French Cardinal As to Elizabeth s power of exaggeration, Father Pollen thinks it was not a quantite negligeable. Ererrone who has carefully studied history now, he is convinced admits that a statement splendidly

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