

MENTAL DEPRESSION.

At Strasburg, in a meeting of friers, the missionary, Gobat, had spoken of his work in Abyssinia, of his joys and of his trials.

When he had finished, a Professor, a pious man who was present, rose and put this question to him in a very earnest tone. "But what do you do when you are discouraged, and full of disquiet and anxiety?"

"I seek for some retired spot," replied the missionary, "often a cave, and there I try to call to mind all my friends and relations. I strive to realize their wants and distresses, and I pray ardently for each one of them. When I have thus occupied myself with the sufferings of others all my own troubles soon disappear as a cloud before the sun."

The Professor sat down without saying a word, and appeared profoundly absorbed in his own reflections. He had suffered from mental depression which his physicians had striven in vain to cure. From that moment he tried the advice of Gobat, and whenever he felt the clouds of melancholy gathering over his heart, and himself plunging into his sad thoughts, he began to consider the sufferings of others and to pray earnestly for them. Then peace returned, and consequently calmness of spirit.

Soon after having tried the good effects of this spiritual remedy, he wrote to a lady of his acquaintance who suffered from chronic sadness, whom her physicians considered an incurable. He told her what the missionary had said to him, how he had tried to follow his advice and what benefit he had found from it.

This lady immediately attempted this means of rising above herself, and was restored, both body and mind, by the blessing of God, who comes to the aid of his afflicted children who wish to obey his Word. From that time she consecrated her mercifully renewed powers to care for those who sighed as she had done, under a depressed spirit.

To rise above self is difficult, but one may give this counsel to many people who are selfish without knowing it, and to those who are sick because they occupy themselves with themselves more than with Christ—more than with human misery.—*L'Evangeliste, translated from L'Aurore, of the 11th March.*

BETTER THAN SILVER AND GOLD.

"Silver and gold have I none," said Peter to the cripple at the beautiful gate of the temple; "but such as I have give I thee." The helpless man extended his long, thin hand for a penny; but instead, received a perfect cure.

Silver and gold are good in their places, and are not to be despised; but there is something better. They secure to us the comforts and luxuries of life, take away the fear of dependence, afford means of culture and refinement, and are an instrument in blessing and saving mankind.

Life is better than silver and gold. "All that a man hath will he give for his life." Money, watches, jewelry, are nothing worth when the steamer is sinking, or the flames pursue a man.

Health is better than silver and gold. Disease is bribed with heavy sums. The best skill of nations, and the climate of the world, are tried at any expense.

An unbroken family is better than silver and gold. Often a man would deed away all his property to save the life of a beloved wife or child, while that life is fading away with a rapidity which his wealth cannot stay.

Innocence and peace of mind are better than silver and gold. Many a man, after some great sin, would buy back at heavy cost his former state; but sin and Satan laugh at his hoard of gold. They have got his virtue and peace, and will not sell at any price.

Salvation is better than silver and gold. It is the costliest thing in the universe, but it is not for sale. Every drop of Christ's blood is worth more than a globe of gold. Many a man thinks he is willing to give half he is worth to save his soul; but salvation cannot be bought. A man with a room full of gold may perish, and another be saved who does not have two coins to close his eyelids with.

There will be no use of silver and gold in heaven. We need of streets of gold, and crowns of gold, but of no coin to purchase the various and tempting forms of bliss. Friends put no pockets in the shroud, and the white robes of the redeemed will need nose, for there is no money wanted to secure admission to the choicest scenes in the heavenly city.

Let the man who has silver and gold turn a portion of it into comfort to the poor, and spiritual life to the lost, and it will be invested where death cannot part him from it, nor the fires of the last day melt it.

Let the man who has no silver or gold, if he is a Christian, rejoice that he has something better; and if not a Christian, let him at once secure for nothing what will make him a rich man for time and for eternity.—*Zion's Watchman.*

DESIRE.

It may not be, but yet it seems,
That times will come within our lives,
When thought its bounds will overleap,
And all our nobler nature strives

To break away from worthless self
And all the worldly weights that hold
Us prone to earth, its empty joys,
Its pleasures of a common mould

And rise to heights where fancy leads,
Where feet of men have scarcely trod,
And we may breathe a purer air
Upon the sunlit hills of God;

Where worth may grow and be complete,
And grander aspirations burn,
While higher motives, clearer truths,
Our quickened vision may discern.

We yearn to climb the mountain-tops
Of life, where gloomy doubts and fears
Can never come, and peace will flow,
Unhindered by the flight of years.

Liverpool, N.S.

ALLEN D. GRAY.

THE ROMAN CATHOLIC QUESTION.

To understand the papal policy on education, one must appreciate the difference between our common schools and those of Rome. It is well to compare them intellectually and morally, in their aims and tendencies, their principles and results; in their influence upon the character and future of the pupils, and their effect upon the respectability, safety, and prosperity of the State. This necessity is forced upon the intelligent Roman Catholic fathers and mothers who know that a papal decree on mixed education has no infallibility, who value American institutions and the rights of their children as American citizens, and who look with parental care to their fitting instruction.

Let the Jesuits once become to the State, as regards education, an *imperium in imperio*—let them, independently of the civil power, determine the character of the studies and the selection and approval of the teachers, taking care, as the Syllabus directs, that the schools shall not be in conformity to the will of the rulers or the prevailing opinion of the age, but shall be joined to the Roman Catholic Church—and on the principle that he who controls the education of a country controls its future, they may with reason regard their hoped-for control of the schools as the capture of the outworks and bulwarks of the Republic, whose guns may be turned against all that shall remain of its political and religious freedom.

But the antagonism between the Christian teaching given in our public schools in regard to chastity, truth, justice, etc., and that authorized by the Pope on these points, is, as will presently appear, very striking; and the views of the Roman Court as to the intellectual education which they approve for their subjects are equally opposed to those of the American people for what they demand for their children as the future sovereigns of the Republic.

Cardinal Cullen, in his evidence before the Educational Committee, given in their report of 1870, frankly states his opinion that education should be limited to "the three R's, the reading of the Scriptures, and the history of the Church. Too much education would make the poor discontented with their lot, and unsuit them for following the plough,

using the spade, hammering iron, and building walls."

A view similar to that of Cardinal Cullen was expressed to Mr. Dexter A. Hawkins, of the New York bar, by His Excellency Cardinal Antonelli, who said "that he thought it better that the children should grow up in ignorance than be educated in such a system of schools as the State of Massachusetts supports. That the essential part of education was the catechism; and while arithmetic and geography and other similar studies might be useful, they were not essential."

Without referring to similar statistics abroad of reformatories and industrial schools, we find at home census and police returns all telling the same story—that Roman Catholic schools, as compared with our own, are propaganda of ignorance, superstition, vagrancy, pauperism and crime; that they endanger society by recruiting the dangerous classes; that they endanger society with a load of taxation; and that they endanger the stability of our institutions by debasing our civilization. We shall presently ask how far those influences are accounted for by the character of their teachings.

Mr. Hawkins has shewn from the United States census of 1870 the comparative number of illiterates, paupers and criminals, to every 10,000 inhabitants, produced respectively by the Roman Catholic parochial schools, the public schools in twenty-one States, and by the public schools in Massachusetts. When they are arranged for more easy comparison, it is easy to appreciate the objections of Alderman Reardon and his friends, of Cambridgeport, to transfer their children from the State schools of Massachusetts to that of Father Scully.

TO EVERY 10,000 INHABITANTS.

Roman Catholic schools, illiterates, 1,400; paupers, 410; criminals, 160. Public Schools, 21 States, illiterates, 350; paupers, 170; criminals, 75. Public Schools of Massachusetts, illiterates, 71; paupers, 49; criminals, 11.

He also shewed that in the State of New York the Roman Catholic parochial school system turned out three and a half as many paupers as the public school system.

To an American who has not marked their progress in America and their plans as recently developed, the idea of the Jesuits confronting the Republic as it enters its second century with an intimation that they are about to control it, will seem strange as he recalls the eventful history of that order which has won in turn the detestation of all nations and the condemnation of the Church of Rome.

To-day the revived order appears to be at the head of the Church of Rome. The dogma of infallibility is pronounced the logical result of its existence. Dr. Manning represents the Jesuits as leading the mission to England to subdue the will of that imperial race.

In America we are told that they have captured our great cities; that by their agents they manipulate the press and secure its silence; that they have revised for the American Encyclopædia the history of their intrigues and persecutions; that they have driven the Bible from the public schools, arranged terms with party leaders, secured grants of lands and moneys, and annual subsidies in the shape of charities; that they have begun to assert the supremacy of the Church over the State, and are preparing for greater triumphs.

That there is to be a struggle, and a hard one, for the control in our Republic between the people constituting the State and the ecclesiastics who represent the Roman Church, no rational man who understands the situation can for a moment doubt. In the light of history and reason it seems equally clear, either that the struggle is now to be decided by maintaining against the opposition the supremacy of the State in its right of education, intellectual and moral, in its administration of justice, in the safety of elections from priestly control, and in every other legitimate exercise of sovereignty—or that, if these be yielded through treachery or indifference, the struggle will sooner or later be transferred to the battle field, and decided in the most terrible of conflicts, a religious war.—*John Tay, in The International Review for March, 1880.*