

CONVENT GIRLS.

N. Y. Catholic Review. "You can always tell a convent girl," remarked a prominent society man, the other day, "no matter where you meet them; there is something difficult to describe, that always marks them, as unlike the ordinary run of girls one meets in society."

"Something goodly, I suppose," replied his companion, in a tone of disparagement. "Not at all, there is nothing less goodly than she; she can enjoy all the fun and amusement going, and is the gayest of the gay, but for all that, there is something by which you can always mark her out and say, that is a 'convent girl.'"

The speakers were both non-Catholics, well known in the best society; and their words gave involuntary testimony of a high order to those same convent girls.

What was such a puzzle to them, however, is no secret to Catholics, as the mysterious quality they found so difficult to describe is nothing more than the atmosphere of purity and refinement, in which those young girls have been trained during the long period of their residence in the convent, night and day, for years and years, carefully guarded from every influence of evil, in the constant presence and companionship of the noblest and purest of women who are bound by solemn vows to be faithful to their trust. Ladies of superior education and refinement, many of them from the most exalted walks of life, who have been called by God to renounce the ties and pleasures of the world—its wealth and position—in order to give themselves entirely to the noblest of all heroic labors for Christ, the education of the young.

These devoted ladies are no hired teachers who work for their yearly salaries, or a mere love of teaching; the only remuneration they receive in this life for their loving service is a humbly furnished little room, or "cell" (in some Orders not even this, but only a white-curtained alcove in a dormitory with others)—their board and the simple uniform or "habit," that is their shroud in death, a crucifix and a rosary. Each Religious sees in every child committed to her care, one whom she is to prepare for heaven as well as earth, and for whose salvation she may one day be held accountable; bound by her solemn vows, she considers any infidelity on her part as an infraction of her Rule, and a grievous wrong; and whose greatest happiness is to watch day by day, and year after year, the growth of spiritual beauty and grace of the young lives under her watchful guidance;—and her greatest grief is when she seems to fail in her holy ambition. All convent girls can testify, even non-Catholics, that in after years there is no sweeter, purer memory than the happy days of convent life; no friendship more tender and enduring than that between the gentle nun and her beloved pupil.

How naturally the "old pupils" return to place their own little daughters in charge of those same revered teachers of their youth, assured beforehand of the loving fidelity with which that trust will be received and guarded! Many and many a time has the remembrance of some sacred friendship recalled a careless heart from the midst of unsatisfying pleasures and the restless whirl of fashionable dissipation to higher and holier things! No wonder parents of all denominations are so eager to place their daughters in such safe retreats!—and that their wise solicitude is so well repaid, in its results.

The Religious Orders are called the "Gardens of the Church"—fitting title, indeed, for those nurseries of all that is pure, beautiful and true. Every Order has an especial beauty and significance of its own: each cultivates the tender plants committed to its care with the same jealous love; desiring only that they may "bear fruit for eternal life," and bloom again hereafter with immortal sweetness in the Paradise of God. Wonderful gardens that shelter and educate the orphans and the destitute; reclaim the abandoned and the lost;—minister to and heal the diseased of body or of mind, and, in those angelic "beggars" for Christ, the "Little Sisters of the Poor"—brighten the last hours of the homeless and the aged with the light of eternal love!—and last, but not least, the "Helpers of the Holy Souls" whose loving fidelity penetrates beyond the grave to relieve the sufferings of the cherished friends of God.

"Grand Army" of the "Prince of Peace" composed of many "Companies," each with its distinctive uniform and motto, yet, for all, the one inspiring watchword of the Holy League,—"Thy Kingdom come!"

No wonder, the noblest, the best and dearest of our family circle leave us, one by one, to enter those holy lists, to follow Him whose kingdom is not of this world! What glorious work they have done in ages past, and still are doing!—Carmelites, Benedictines, Dominicans, Franciscans, Jesuits, Redemptorists,—the Sisters of the Visitation, Ursulines, Sisters of Charity, Sisters of Notre Dame of Namur, Grey Nuns, Ladies of the Sacred Heart, Sisters of Holy Cross, of St. Joseph, and numberless others! From small beginnings they are rapidly spreading their beneficent influence over this new world; and in most States or Provinces it is a small town indeed that cannot boast of its academy or convent school.

Foremost among the modern orders are the Ladies of the Sacred Heart; founded many years ago in Paris by the venerable Mother Madeline Barat for the higher education of the children

of the upper classes; that they might be more thoroughly trained to fit them for positions to which their birth or wealth entitled them; not merely as exterior accomplishments, as languages, literature, music and art, but in the far more important culture of the mind and heart, which forms the only safeguard of social and family life. Our Lord Himself expressly declared that it was very "hard for the rich to enter the kingdom of heaven." How necessary, then, that they should be trained from their earliest youth so to understand their wealth that it may be no hindrance, but a stepping-stone, to eternal life!

There are, no doubt, many who desire to place their daughters in convents of this or other orders of the same description, but whose means are limited; and as in all houses of the Sacred Heart, the equipments and surroundings are of the best that elegance and good taste require, it follows their expenses are great, though to personal poverty no Franciscan is more rigorously devoted than are these Religious. "Nothing is too rich and good for their beloved charges—anything is good enough for themselves,"—such was the teaching of their saintly founders,—such is its faithful observance in her daughters to day.

In Canada, however, the expenses of living are much less than here; therefore the academies of all orders there are more easy of access to people of moderate incomes than the same institutions are across the border. It is interesting to note how many rich estates with their palatial mansions, built by wealthy non-Catholics for their own family aggrandisement, fall, through the course of time, into the possessions of religious communities; and their spacious ball-rooms, that once vibrated to the music of the dance and worldly revelry, are converted into chapels resounding with the praises of God and Our Lady; their rich parlors into class-rooms for study and preparation for higher life; and their banquet halls into refectories for Religious.

The Ladies of the Sacred Heart have lately purchased and extensively fitted up just such a property at St. John, New Brunswick, known for many years as "Reed's Castle," Mount Pleasant. This superb residence, one of the many about picturesque St. John, has been visited for years by tourists and others as a place of interest on account of its magnificent situation and the enchanting views to be had from its great elevation, as well as having been the temporary residence of H. R. H. the Princess Louise and other notable persons. On the summit of the highest of the many hills, which form the city of St. John, surrounded by gardens and extensive grounds, kept in exquisite order, groves of stately trees, secluded walks, pleasant arbors, it stands facing the sunrise, overlooking the shining waters of the Bay of Fundy and famed by its health-giving breezes as "one of the most beautiful spots in North America," as a distinguished Superior of the Redemptorist Order enthusiastically declared, during a recent visit. It has ample and luxurious accommodations for over two hundred pupils, and is provided with all the comforts and privileges of other houses of the Society; and its rules and course of studies are precisely the same in every particular; but, as before mentioned, its terms are very much lower than they could possibly be here on account of the expenses. St. John, also, is a very healthy city, and one of its most eminent physicians (a non-Catholic), during a late visit to this convent, on being shown its various points of interest, expressed himself as "astonished" at the "perfection of its arrangements and management," not only as to the evident good health of its inmates, but also in the manifest traces of culture and refinement in their training and general surroundings.

There are several other houses of this Order in Canada—in Halifax, N. S.; in London, Ont.; in Montreal, P. Q.; besides the beautiful novitiate at the "Sault au Recollet," but none are more favorably situated than "Mount Pleasant" in that romantic "City of the Sea" which is becoming every year more noted as a watering place, and bids fair to rival "Bar Harbor" as a summer resort. J. E. U. N.

How well we remember grand-mother's attic, so fragrant with medicinal roots and herbs! Poor old soul, how precious they seem to her! And yet, one bottle of Ayer's Sarsaparilla would do more good than her whole collection of "yarks."

If you are despondent, low-spirited, irritable, and peevish, and unpleasant sensations are felt invariably after eating, then get a bottle of Northrop & Lyman's Vegetable Discovery and it will give you relief. You have Dyspepsia. Mr. R. H. Dawson, St. Mary's writes: "Four bottles of Vegetable Discovery entirely cured me of Dyspepsia; mine was one of the worst cases. I now feel like a new man."

Facts and Figures. A reliable record of the world's progress, giving invaluable information on hundreds of subjects, historical, religious, scientific, household and farm. Facts, statistics, hints are dealt with. Everyone should have a copy. Sent on receipt of three cent stamp, by T. H. Barr & Co., Toronto, Ont. Don't delay as the supply is limited.

One or two bottles of Northrop & Lyman's Vegetable Discovery will purify the blood, remove Dyspepsia, and drive away that tiring tired feeling which causes so much distress to the industrious, and persons of sedentary habits. Mr. W. Ellis, Drug-gerist, Fenwick Falls, writes: "The Vegetable Discovery is selling well and giving good satisfaction."

Thomas Robinson, Farmham Centre, P. Q. writes: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Electric Oil, and found it gave instant relief, and since then have had no attack. I would recommend it to all."

Minaud's Liniment cures La Grippe.

EVOLUTION OF THE PAPACY.

Far-Reaching Effect of Leo's Recent Letters and Words.

The following exceedingly well written and interesting letter was sent from Rome to the New York Sun: The letter of the Pope to the Cardinals of France upon the Republic, constitutes not only a confirmation of the toast of Cardinal Lavigne at Algiers, the letter of Cardinal Rampolla to the Bishop of St. Flour, and of the encyclical of the 16th of February, but is also a great doctrinal and historic act. From this point of view it excites attention and imposes meditation upon all those who follow the general movement of our epoch, and the transformation of the old European continent for the final triumph of the democracy. Here we have more than one brilliant consecration of the American regime by the first moral power of the world. It is both a loan and a synopsis of the out-spreading American ideas over the classic land of dynasties and monarchies.

Huxley says somewhere that there are two sorts of great men, those who are the mirrors of their epoch, who master better than others the ideas of their century, and those who fashion by their conceptions the form of the future. From the American point of view, Leo XIII. reflects admirably the political concept of the United States. In the perspective of the reorganization of the general life in Europe, the Pope belongs to that family of souls who shine, according to the expression of Schopenhauer, like fixed stars upon future worlds.

The intervention of Leo XIII. really puts an end to the Gallican theology and the second-hand philosophy of the great monarchies which welded together the throne and the altar. In Europe, statesmen, philosophers and writers have lived since Louis XIV. and Philip II. under the influence of this conception, which has accumulated ruins around the Papacy and the Church. Catholicism seemed like the Church, the crowning of a continent form; and this peculiarity made of the Church an institution to be combated and vanquished. The alliance of the throne and the altar seemed to be something like a keystone of public law and of the ecclesiastical system, while in reality the Papacy soared above all relative regimes and all forms of political life.

From the very beginning of his pontificate Leo XIII. saw the evil of his dangers. At first he taught the traditional doctrine of the Fathers, but when the situation became troubled in France and the difficulties of the Church demanded decisive action, Leo XIII. applied his ideal in the famous intervention, of which the letter to the Cardinals is the intellectual and political codification. Not only is Leo XIII. preaching obedience to the republic, but he is teaching the legitimacy of democracy and of the republic, under the same title as the legitimacy of monarchies. He has replaced in the heart of modern Europe the beautiful and eternal doctrine of the gospel and of St. Thomas, who teaches in his treatise *Regime Principum* that the chief of the State is the *Vicarius Populi*, the mandatory of the nation. It is with a gentle insistence and a delicate flexibility that the Pope's expert pen accommodates these democratic principles to the new conditions of old, unbalanced Europe.

This intervention has a UNIVERSAL REACH. The courts and monarchies, especially the Triple Alliance, felt the power of expansion in this historic act, and they have endeavored in Berlin, in Vienna, in Madrid, and in Lisbon to enclose the Pope in a circle of infrangible opposition. The representatives of the Emperor William II. have exercised a formidable and skillful pressure upon the high ecclesiastical spheres. In order to terrify and drive back the Vatican, they have caused it to be circulated that the Teutonic sovereign, unable to block the Pontifical initiative, immediately after the appearance of the encyclical of the 10th of February, had determined to withdraw the school law in Prussia. This backward movement would have been an act of vengeance, intended as a warning given to the republicanism of the Pope. It amounted to saying to the Pope that his act in favor of the republican idea would bring about unfortunate and deplorable consequences in the country where the monarchy forms the political and social bond of the nation.

This legend or this fact was exploited with Machiavellian art by all the old sticklers for the old school, and the legislators of the monarchial idea. They hoped to kill the evolution of the Papacy. But these hopes were disappointed. Their pressure accelerated the development of the Roman thought. Leo XIII. belongs to the race of the mildly firm and the inflexibly convinced. When his vigilant eye saw their strategy his soul was thrilled, and from this conviction his letter came forth like the waters from a spring of the mountains. Those who are ignorant of the inner depths of politics appeared surprised at the serene determination and the indomitable energy of the Pope. They asked themselves if the encyclical of the 16th of February was not sufficient, and if there was really any necessity for such forcible language. But competent judges recognized in the new message of peace the revenge of the Pope's independence of mind and character. To be silent in the presence of such provocation would have been considered as a halt, if not a retreat. It was said at the beginning of his reign that Leo XIII. loved to display his high rela-

tions with courts and monarchs, but those who said this did not know his harmonious and proudly apostolic nature. Like the prophets, he has a FULL APPRECIATION OF HIS MISSION. Historical men labor less for immediate success than for the lines of civilization to come. Like Popin, Sixtus V., and Pius VII., he has resisted all conditions to give to France national and political unity. The hardy founders dashed across all barriers in order to fashion the future. Leo XIII. has done the same. Secretaries said long ago that the *daimon* agitated all lofty souls and forced them to speak. Such is the genius of the Pope. The more his genius is thwarted, the more the secret inspiration which urges him on overflows in his acts and imprints upon them an indelible stamp.

All these attempts that were repeated under all forms in the Vatican that his policy was putting in danger all the monarchies of the continent. Must not the consecration in such an authentic manner of the republican idea, giving to it a redoubtable force, be bound to spread over neighboring countries? To make a republic honor, prosperous and strong in a nation where Bismarck had helped to plant it and to consolidate it, in the hope of weakening the nation and furnishing Europe with the model of a policy to be avoided, was the same as sounding the funeral knell of the old dynasties. And they added that the day when modern democracy would see in an ideal type the benefits and the vitality of the Republic, the monarchies would fall back towards that tomb where destiny awaits them.

All these attempts at intimidation and all these fine speeches could not bend the Roman soul or the evangelical courage of the Holy Father. History will say one day, when the future shall have sanctioned the memorable act of the Holy See, that Leo XIII. has founded Democracy in Europe and awarded off the bloody struggle of an old and a new world which, like Esau and Jacob, might be contending in the womb of our civilization.

At the same time that the Holy See was drawing up its chart of the future, Leo XIII. made a decision which revealed on his part the same order of ideas for the pacification and THE NATIONAL UNIFICATION OF THE UNITED STATES.

Under another form it is the same modern conciliatory inspiration. There is a visible harmony between the two acts. I speak of the approbation given in the name of the Pope by the Propaganda to the school policy of Mgr. Ireland in the United States. You know that this prelate, so highly esteemed at the Vatican, yielded to the State his schools at Stillwater and Fairbault on his part the same order of ideas for the pacification and national unification, have resisted the action of Mgr. Ireland as contrary to the spirit of Rome and to the Council of Baltimore. Showers of accusations came in upon the Propaganda. A sort of conspiracy was formed, less against the fact of Stillwater and Fairbault than against the high standing of the prelate. They wished to compromise him in order to diminish his influence. A strong partisan of national unity, a decided and vigorous patriot, considering with reason the absorption of all national forces in one single and vast social body, like the guarantee of a people seated upon a rock, Mgr. Ireland was denounced as an obstacle by all the fomenters of foreign particularism. It was, therefore, a struggle of influences, and, more than that, it was an orientation which was at stake. It was necessary to know three things: First, if Rome would sacrifice a great man in order to diminish his influence. A strong partisan of national unity, a decided and vigorous patriot, considering with reason the absorption of all national forces in one single and vast social body, like the guarantee of a people seated upon a rock, Mgr. Ireland was denounced as an obstacle by all the fomenters of foreign particularism. It was, therefore, a struggle of influences, and, more than that, it was an orientation which was at stake. 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