

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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## St. Patrick's Day.—1897.

*Ante sacra maris Patricki Episcopi.*  
The students of our school to day  
The festive joy are sharing;  
And many with glad hearts and gay  
The shamrock dear are wearing.  
Though other times have well the right  
To win our admiration,  
No day, I ween, that will excite  
Such joy and exultation.  
As when serene,  
We wear the green,  
While hearts beat with emotion,  
Without restraint,  
To Ireland's saint,  
We show our deep devotion.

St. Patrick! His a task divine!  
To guard the saint we use;  
To drive the pagan from his shrine;  
No lords their lives were losing.  
The paper, prince, impatient youth,  
Adorned his matchless manner  
Of making clear the holy truths,  
And bowed beneath his banner.

The Druoid proud,  
Repeating laws,  
His cherished idols banished,  
And churches fair  
Razed every where,  
And superstition vanished.

O Erin! Home of wit and song!  
Where guileless hearts are laden  
With sympathy for strong,  
The home of modest maiden;  
Though other lands in comfort rest,  
And daily worship Adamant,  
How often has thou been oppressed,  
Or felt the blight of famine?

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"But when we say that faith passes beyond the confines of natural religion we do not mean that it separates from reason; on the contrary, faith takes reason by the hand, illumines it, and in turn illumines and served by it so that it is impossible that there should be any real schism between reason and faith.

Reason is not only the handmaid, but must be the test of faith, the test that is of the authenticity of any faith which claims to be divine, the test, in a certain sense, of revealed doctrine.

REASON AND FAITH HAND IN HAND  
In the first place, no message from God can be divine unless it can stand this test and scrutiny. Moreover, no doctrine claiming to be the truth of God can be such if it is contrary to right and reason. Reason and faith then go hand in hand.

"Now my friends, I'm not going to enter into any examination of the credential of any system of truth. I only wish to ask your attention to the divine law of grace. I address you simply as Christians in Jesus Christ, who came as a teacher of God. He certainly made that plain, and we acknowledge it.

"We are all members and alumni of one university, whose motto is: 'Christo et ecclesie'—to Christ and the Church. Now, if we acknowledge that, we believe His words, and that is faith.

"Then in regard to this law of grace, of divine help, stated once more, it is this: Without God's help we can do nothing. Jesus Christ, even, dared to say: 'Without Me ye can do nothing.'

"Without God we can do nothing, but, in the words of the apostle, I can do all things through Him. Grace, then, is the action of God in our souls, and that action is—being divine, incessant—God's most pure act. It comes to us incessantly, it is multi-form, it may come to us from without, it may come to us from within. It may come to us through the sacrament or through the personal touches, in special acts of Providence, what we call accidents, or it may come through trial in the height of sorrow and dereliction. Yet, though its form be ever varied, in its origin it is always the same, for in all it is the work of one divine spirit—it is God acting in us.

"Now, how beautifully this tallies with what we know of science, of God's laws in the material world. If there is one thing that seems certain in the trend of recent scientific investigation, perhaps it is this, that we are approaching a demonstration of the simplicity, the unity of natural forces.

"Those of us who are old enough can remember with what joy we hailed the new doctrine of correlated forces. Then came the higher law of the conservation of energy, and now the wonderful mysteries of God are unfolding so rapidly that we stand tip-toe in expectation of the truth that shall be revealed to us.

"The sum total of energy in the universe is an existent with infinite action, transmutation. O, how wonderful are these things! What a debt we owe to these pioneers of science! And yet, my friends, as you know, there are gaps yet to be filled out. We know almost enough to know that the theory of the unity of forces is a truth, and are almost in the grasping of it, and surely they will yield to future discoveries the secret of their unknown potencies.

PARALLEL BETWEEN NATURE AND GRACE.  
And now I say, how clearly the parallel between nature and grace holds. We see in them growing nearer every day, we expect to find them one—God, the universe and the soul of man.

"To revert to the domain of the spiritual: At first sight there seems to be in the moral world a dreadful waste of divine energy. The forces that make for right are met and baffled by the powers of evil. God's designs seem to miscarry in the world which He has Himself created, and these special phenomena, this mystery of evil, is in many men the greatest of all difficulties in the world of faith. How can these things be consistent with a God of infinite spirit and power?

"We have touched upon a mystery, but I need not startle our faith. There must be mysteries. The things of God come out of infinite depths. We admit that it is a mystery, but one which, terrible as it is, brings with it a confirmation of our faith. The darkness is at least fringed with celestial beauty and light.

"Grace, except in a figure of speech, is never wasted. God, who sees the end from the beginning, and disposes of all things, works straight all the time with divine patience and stately assurance, toward purposes. God, and of an everlasting good out of evil. God alone, can bring good out of evil. He who created this created a form of escape from it, so that even out of this God evokes an evidence of His glory. God's purposes never miscarry. God is never baffled. Oh, wonderful is He in His ways and works! The eye of reverent science is the eye of faith, and it sees in the truth of God's mysteries a parallelism to the natural world.

"Even children can tell us that there is no loss in nature, that there

is no annihilation of force. It may be reflected, transmuted, but not destroyed. While we can produce we cannot create heat, light, motion. No matter how complete may be the changes there is not an atom annihilated, nor is energy diminished by the smallest fraction. So that God works not as at first we thought He did. Nor is grace, which we may call spiritual force, wasted.

"Grace may be reflected, may be forfeited, by the individual, but we have come to a law which will fill out and bring more harmony between spiritual and formal. There is a law of the transfer of graces when grace has been forfeited. When man, individual, race and nation is unworthy, it is by such substitution as this that God fills up the number of His elect.

"When the angels fell, God filled their places by men; when one nation has fallen God has filled its place with another and better. God takes from one and gives to the other. When one refuses it is transferred. Again and again did the Lord bring out this truth.

"And what is true of nations and angels is true of individuals. The very talent was given to another. God can put this slave in place of the son and heir. God can make out of the poorest sinner in the sinners saint. Perhaps if we could see the great law at work underneath, when we hear of

THE PROTESTS OF CONSCIENCE.  
"O, my brethren, there is laid up for each one of us a crown, if we are bold and worthy. Hold fast to that which ye have. It matters but little what record we make here among men, but it matters a great deal whether we shall gain our crown.

"How, then, can we serve Him? First, let us be true to conscience. Let us walk, not according to the flesh, but according to the spirit. There is nothing so superb as to be true to ourselves. Whatever may be the articles of our creed, be true to that voice which says be true to the inner impulse, the protest of our higher nature, which is akin to God. It is a sublime thing to be true to conscience. The duty may sometimes seem cruel, but the reward will be great.

"The next thing is to be loyal to the truth. That is the zeal of a Christian gentleman. It may be that the hope seems afar off, but we can work toward it. It does not matter what we call ourselves, but it does matter whether we act as becomes a man, whether we have that loyalty to truth from whatever direction it comes.

"I know, my dear friends, it is often hard to discern truth from error, but loyalty to the truth—there can be no doubt about that. The test of the love of truth is the spirit of sacrifice. The man who is willing to give up all things for truth shall find it, and he who thus finds truth shall find God.

"Finally, my brethren, let us be patient and hold fast to the end. Perhaps you, my young comrades, have a long way yet to go. Hold fast unto the end. 'Be thou faithful unto death and I will give thee the crown.' He had a right to give us this message, for He was obedient unto death. There is then, as you see, no limit to loyalty. We may meet with trials, but let us never give up.

"You remember well the last official words of the man whom our countrymen call the typical American, Abraham Lincoln, in concluding his second inaugural address, left us his legacy in his life in these words: 'With firmness in the right, as God gives us to see the right, let us strive on to the finish the work we are in.' These words sum up what I have so poorly attempted to say this evening."

A Picture of St. Joseph.  
Round thy transparent forehead, gentle  
No golden nimbus wreathes its mystic light,  
And yet a radiance deeply, strangely bright  
Is all about thee. When did artist paint  
Aught more ethereal than the lily skin,  
Pure, fine and spotless as the soul within?  
The wondrous texture of the soft white hair  
Crowning a brow like marble clear and fair.

And as I gaze upon that noble face,  
Time vanishes; again in Nazareth town  
Those gentle, patient eyes are looking  
Down.  
Smiling at Jesus, in the little place  
Ye both called home—your girlish love  
For close beside the sith who gave Him birth,  
Upon her lap some dainty half she doted.  
A lovely rite—happy three in one.  
—Ave Maria.

The Papal Delegate.  
The Rome correspondent of the London Times telegraphs that Mgr. Merry Del Val, the newly appointed Papal delegate to Canada, postponed his departure from Rome for two days, hoping that he would be able to see Archbishop Eglin, coadjutor to Cardinal Taschereau, of Quebec, who is now on his way to the Vatican. Archbishop Del Val was unable to delay his departure any longer, and he started on the 15th for London, to which he will proceed for Liverpool, to take the steamer for New York.

## ARCHDIOCESE OF HALIFAX.

### The Archbishop's Lenten Pastoral.

Cornelius, by the Grace of God and favor of the Apostolic See, Archbishop of Halifax.

Dearlv Beloved,—So many and such wonderful changes have taken place in the social condition of mankind, during recent years, chiefly by reason of the development of the mechanical arts, that the unthinking are inclined to believe a similar change has been effected in the nature of man, and in the laws which should guide and govern his conduct. Material comforts and conveniences, now within such easy reach of so many, have a tendency to undermine, and eventually destroy, the virility of the human race,—to engender a spirit of resentment against all laws which impose restraints, or are looked upon as incongruous and distasteful to the pursuit of virtue through self-denial. The practices of religion become irksome, and whilst money may be readily given to help the needy, any act of charity which requires personal labor, or, at attention, seems repulsive. A false standard of morality is set up, and sought to be justified, by the plea that it is more adapted to the "advanced thought" of this age, and to our changed conditions.

We need not waste time discussing the "advanced thought" argument. Any reflecting man who has studied the past, knows that in no age since Christianity began—not even excepting the iron tenth century—has there been relatively less really solid thought, less reflection, which is the basis of intellectual advancement, than in the present one. Superficiality and assurance, which are comically unconscious of their barrenness of thought, superabound, and are the painful characteristics of the end of this century. Charlatans and mountebanks on the platform, or in the pulpit, attempt to expound a religion, the rudiments of which they do not understand; writers in reviews, or magazines, criticize the Bible, of whose genius, and intent, and purpose, they have absolutely no knowledge; whilst would-be scientists, so belated as not to know that evolution, not in its true sense of development within defined limits, but in the false one first attached to it, is a discredited theory, disowned even by its father, will still seek fame, and the glamor of sensationalism, by endeavoring to evoke its almost forgotten shade. This literary froth notes untraced and vacuous minds just as surely as the specks of foam on a stream mark its shallow stretch. Yet, by many, it is held to be "advanced" or "progressive" thought. A dreadful penalty, surely this is, and yet a fitting one for those who have repudiated the leadership of the one divinely instituted authority, under whose fostering care to day, as in the past, the human mind achieves its greatest triumphs, and true criticism finds its most complete sphere of usefulness.

As regards the changed conditions of life we must remember that there has been no essential change in man's nature, and that there can be none in God's nature, and man. That message was delivered by Christ to His Church once and for ever, to be preached to mankind throughout all ages, and in every state and phase of its earthly career. With God there is no increase of knowledge; for Him there is no wonderful invention, no discovery of a hitherto unknown physical power, or agency. From the beginning of the whole panorama of human history in its most minute details, was before Him; so, too, was mankind with all its aspirations and struggles, its hopes and temptations, its pride, perversity and weakness, as well as its more noble qualities of brotherly love, affection and self-restraint. With a perpetual love He loved this creature so capable of lofty acts of self-renunciation, so prone to debasing one of self-indulgence. In promulgating a law for man's guidance and safeguard, and in providing means whereby the grace necessary to enable him to observe it might be obtained, He adapted both the one and the other to the needs and requirements, and capacities of men in each and all the foreseen vicissitudes of life. The truths of this law can satisfy the intellect, and console the heart of the most highly trained man of letters, as well as those of the illiterate. As means of grace the sacraments are as effective in the highest estate of civilization, as in its rudest beginning. Just as in the natural order the vast storehouse of Nature has an inexhaustible supply of material elements to meet the needs of creation, so in the order of grace, or in that supernatural state to which we have been raised, there is in the rich treasury confided to the care of the Church, an abundance of whatever is needed for the spiritual light and strength of man in every stage of the world's history. So firmly rooted is this truth in the groundwork of Christianity, that St. Paul could cry out: "But though we, or an Angel from Heaven, preach a Gospel to you beside that which we have preached to you, let him be anathema." (Gal. I. 8). Not a new gospel, then, is required to day, but a better understanding of the old one. From it and not from

crude theories, and unscientific deductions, are we to learn the truths of Revelation; by it, and not by the teaching and example of the worldly minded should our conduct be moulded.

There is always danger of being led astray by errors prevalent amongst those with whom we associate. St. Paul's warning to the Corinthians should be repeated to-day. The necessity is, perhaps, greater now, on account of the insidious attempt to divorce Religion from the public life of the community by seeking to introduce a double conscience, or a double standard of right and wrong,—one for private and the other for public life. With St. Paul we say to you: "Be not deceived: evil communications corrupt good manners." (I Cor. xi. 33). There is but one God, one conscience, one standard of morality for actions public and private, whether as regards individuals, or a whole community. If the aiders and abettors of one who commits a private act of injustice are equally guilty with him, and held in common to restitution, so, the aiders and abettors of a public act of injustice, even if it be done by a parliamentary statute, participate in the guilt of the principal, and are held with him to make reparation. "Be not deceived" we may not always be able to prevent public, or private injustice, but we can and should always abhor, oppose, and condemn it. To judge of the morality of public acts belongs to the authority established by God to preach and interpret His word. Political expediency, party needs, and private gain are not the tests by which the justice of an action is to be determined. The immutable principles of natural right, and divine law, are the touchstones by which all action is to be tried. "Evil communications corrupt good manners; hence it is to be feared that a constant and intimate intercourse with persons imbued with false principles, a frequent reading of papers or magazines in which these false principles are upheld, have obscured in the minds of some well-meaning persons the Catholic truths we have set forth, and mislead their judgment as to their significance. To these I would say with the apostle, 'Awake, ye just, and sin not.'" (I Cor. xii. 31). Yes, let us awake to the danger of our surroundings, and putting on the armor of truth and taking the shield of faith, let us stand ready to resist the assaults of the "most evil one," who in various ways is endeavoring to weaken and corrupt our holy faith.

The season of Lent invites us to this by reminding us of all the love of our dear Lord for us and of His admonition to watch and pray. It also brings to our minds the humiliations so cheerfully accepted by our Saviour, that He might do the will of His Heavenly Father. These considerations should inflame our hearts will love for our Crucified Redeemer, should make us watchful lest we be led astray by false maxims or by a mistaken conception of our duties, and finally should give us that true Christian courage which dares to do right undeterred by friend or foe, and which glories in obeying God rather than man, the Church rather than the world. In this time of special prayer and reflection look to the future, not to the present—to the enduring years of eternity rather than the fleeting ones of life. Then, will the advice of the Apostle be seen to be the highest wisdom: "Be not conformed to this world, but be reformed in the newness of your mind, that you may prove what is the good and acceptable and the perfect will of God" (Rom. xii. 2). Yes, the "perfect will of God," and not our own is what we should seek to do in imitation of our suffering Saviour who prayed to His Father—"not my will, but thine be done" (Luke xxi. 22).

"Be not conformed to the world" in the manner of observing Lent, but enter into the penitential spirit of the time by denying yourselves, for instance in drink and in unnecessary, or noisy amusements, and by making a sincere and humble confession.

The grace of our Lord Jesus be with you all, brethren.

The regulations for Lent are the same as last year.

This pastoral shall be read in every church of the diocese on the first Sunday after its reception that the pastor officiates therein. S. O'Brien, Archbishop of Halifax.

Halifax, Feast of the Chair of St. Peter at Antioch, 1897.

## WHAT IS BEST FOR IRELAND?

For Every Nation, What is Best, is the Blessing of God.

I shall begin the few sentences, which the short time at my command enables me, to send in reply to your comprehensive question, by recalling the truth that for every nation what is best is the blessing of God. I do so at the outset, because, however much this query deals with a different order from the supernatural, it is plain enough that the Irish people especially, can never do justice, even to their natural parts, except on thoroughly Christian lines.

In the wide sphere of national well-being what is best for Ireland is Home-Rule, or government and administration of Irish affairs from within the country and not from without. A nation's sons alone have the heart to build up her prosperity; and one of the most hopeful signs of the times is that the report of the Financial Relations Commission has awakened in Irishmen of every class a sense of the danger involved in consigning the interests of Ireland to the consideration of outsiders, who have often quite enough to do in minding their own concerns.—Bishop of Raphoe, in *Donahee's*.

## THE MONTH OF ST. JOSEPH.

A Mysterious Expedition, and What Came of It.

During the night of January 2, 1882, a strange old man presented himself at the house of the parish priest of B—, and begged of him to come at once to a death bed. He explained to him that he would find the dying person, in such and such a house. This old man was quite unknown to the priest, and the street he mentioned bore a bad reputation.

He hesitated therefore—could it be some treacherous snare that had been laid for him? but the stranger again urgently renewed his request.

"It is important that you come without delay, for it is a poor old woman in her agony who wants to receive the last Sacrament."

A sacred duty had to be performed, so the priest hesitated no longer; he dressed himself with all speed, and followed the unknown messenger. The night was bitterly cold, the old man seemed however not to mind it. He walked on quickly, saying to the priest by way of encouragement:

"I shall wait for you at the door."

The door at which they stopped led into one of the worst houses of this part of the town, and the priest holding the most Blessed Sacrament in his hand, was at first seized with fear.

On second thought, however, remembering that Our Lord came to save sinners, he took courage in the thought that he was but following in the footsteps of his Divine Master, and seizing the handle he rang loudly at the house door. No answer came; he knocked several times, but all remained quiet.

The old man was standing somewhat aloof; at last the priest, turning to him said:

"You see it is useless, they will not open the door."

"Let me try," replied the mysterious stranger, and he came forward while the priest retired a few steps behind him. "As soon as the door opens," he said turning to him, "step inside as quickly as you can: go upstairs and open the door of the room at the end of the passage, there you will find the dying woman."

These words were spoken in such an authoritative tone that the priest could venture no objection. Then the old man knocked in a peculiar manner at the door and immediately it flew open, and the priest entered without further difficulty: he walked upstairs, and opening the appointed door, found himself beside the bed of a sick woman, who being in the greatest anguish of soul was continually crying between sobs and sighs:

"A priest! a priest! They will let me die without a priest!"

The servant of God drew near.

"My daughter," he said, here is the priest.

She could not, however, believe it.

"No," she said, "no one in this house would have fetched a priest."

"My child, an old man called me to your assistance."

"I know no old man," she said, looking astonished.

At last the priest succeeded in convincing her that he was indeed the minister of the Divine Mercy whom she desired; and he prepared her to make her confession and receive the last sacraments of the Church. She accused herself of all that lay so heavily on her conscience—the sins of a long life of transgression—and expressed so deep a sorrow and contrition that the priest marvelled to find such a lively faith in a soul which had been so long and so utterly separated from God. He inquired whether she had retained the custom of reciting any particular prayers.

"Only a daily Hail Mary to St. Joseph to obtain a happy death," she replied.

The priest now prepared everything for the administration of the last sacraments; whilst he was thus engaged several persons came in and went out of the room without apparently seeming to notice his presence. He gave the poor woman the Holy Viaticum, and then anointed her, and did not leave this penitent sinner until she had peacefully rendered up the purified soul into the hands of her Lord.

When the priest left the house to return home he went out as quietly as he had entered, without meeting anyone on the way.

As he was pondering over the circumstances of that night, and on the blessed mission he had accomplished, he became convinced that the kind and venerable old man could have been no other than the glorious and merciful St. Joseph, the protector of the dying.

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CHAPTER XVII.

"I want something." "It strikes me," said Cecil, "that modern art is almost an impertinence in Rome."

"My dear Cecil!" exclaimed Grace. "Is that the impression which the work we have been looking at makes upon you?"

"My dear Grace, don't be shocked," replied Cecil. "I know that some of it is very good work; those Campagna studies of R. — for instance, are admirable."

Miss Tyrcannel looked at the speaker with a gleam of responsive comprehension in her eyes. "I, too, have often felt that," she said. "Except those who devote themselves to the study of nature, modern artists seem to have no inspiration worthy of art, one might say."

"Well, of course there is a lack of good subjects," remarked Mrs. Severn. "But where could they go to find them? Art is like literature—hopelessly stranded on the common, and only trying to depict that as truthfully as possible."

"You are very unjust," said Grace: "for where art in the Middle Ages had only one great field of expression, art has now a thousand fields; for nothing that is human is alien to it."

"That is just it," observed Miss Tyrcannel, in a low tone. "It is all so dreadfully human that seldom if ever do we catch a gleam of the divine."

"Modern art does not recognize the divine," said Mrs. Severn. "There must be faith behind work to make it effective, and our artists, like our writers, are filled with the spirit of their time—the spirit which has descended from God to man."

"The spirit which aims to paint for men the life of their kind," said Grace. "But what a life!" exclaimed Cecil. "It is either hopelessly trivial or more hopelessly sad. Greek tragedy is not more terrible than the face of human life as modern art, whether painted or written, shows it to us—without a hope or a meaning behind its struggle and its suffering."

"You forget nature," said Grace. "We owe all study and interpretation of that to modern art."

"Yes, and for that, I confess, we owe it a boundless debt," answered Cecil. "But for the training of modern art we might not be able to recognize all the elements of beauty in this scene," she added, as they drove up to the Piazzale, and saw outspread before them that wondrous panorama of Rome—the Campagna and the mountains—which has no equal in the world."

And it was just then the moment when this picture is most beautiful. Behind St. Peter's the sun was going down in a sea of gold, against which the vast outlines of the dome—"that work of man which alone has something of the grandeur of the works of God"—stood in majestic relief; white a flood of radiance gilded the figure of the angel on the Castle of San Angelo, and a soft, luminous mist lay over the city, with its palaces, domes, and towers. The sky was of exquisite color—tender, luscious, radiant where it touched the azure heights that bounded the horizon.

"Could anything be more beautiful?" said Cecil, with a soft sigh. "And what a spell, what a charm in the soft beauty! One feels nothing like it anywhere else."

"There is but one Rome," observed Kathleen. "Modern Gothic and Van

dals are trying to destroy it, but they cannot succeed as long as that stands"—and she pointed to the marvellous dome of the Leonine city. "Can one fancy Rome without it?" said Cecil. "All history for a thousand years centres there. One must be blind, deaf, stupid beyond comparison not to know and feel it. I sometimes think that I should like to see the man who is the inheritor of such a majestic tradition," she added slowly; "but then, again, I am afraid—"

"Of what?" asked Kathleen, as she paused. "Of having an ideal destroyed. It is such a marvellous position that it seems to me a man would have to be specially created in order to fill it worthily. Just think of all that he embodies, of all that he must carry of power and influence! He alone of all men declares to the world that he is the Vicar of Christ; he alone claims to speak infallibly by the direct inspiration of the Holy Ghost; he alone is the head and ruler of that ancient Church which formed the modern world, and to him alone were given the keys of the Kingdom of Heaven—No; if one thinks of all these things, one dare not see the man who claims such an august and unique position!"

"Have more courage," said Miss Tyrcannel, smiling. "Come and see the Holy Father. I think I can safely promise that you will not be disappointed."

Cecil shook her head. "No one can guarantee me against that," she answered. "I know my own capacities for disappointment too well."

"I have no doubt they are very great," thought Kathleen, struck by the words. "But before she could speak Cecil suddenly uttered an exclamation and leaned forward. "Surely," she said to Mrs. Severn, "I cannot be mistaken—is not that gentleman yonder Mr. Craven?"

"Where?" asked Mrs. Severn, looking around rather vaguely—which, considering the number of men in sight, was not surprising. "But Cecil was spared the attempt to indicate; for the man in question, who for some time had been observing the occupants of the carriage with the scrutinizing attention of a near-sighted person, now crossed the road deliberately and came up to them, proving to be indeed no other than Craven himself."

Mrs. Severn—who was an old friend of his—and Miss Lorimer greeted him warmly; he was presented to the others, and then, leaning against the carriage, he said to Cecil: "This is an unexpected as well as a very agreeable surprise. I had no idea of meeting you here. I fancied you in Germany."

"Cannot other people travel as well as yourself?" she asked, smiling. "I think I left you in France."

"Yes," he replied, significantly, "and some others also. Things were dull at Villemer after you left. I did not remain very long. By the way, I saw Madame de Verac the other day in Paris, and she made many inquiries about you. I was sorry that, having even less knowledge than herself, I could not answer any of them."

"I have not written to her for a long time," said Cecil. "I suppose I ought to do so. But I exhaust myself in answering the inquiries of Nellie and Jack. Nothing that I can say seems to disabuse their minds of the apprehension that I shall certainly get into mischief. Honestly, Mr. Craven, has not Jack been writing to you and asking you to keep an eye on me?"

"If he has," said Craven, "it was because he did not know what an excellent eye you had already upon you." "I am at a loss to imagine why Miss Lorimer should be supposed to need an eye upon her at all," said that lady. "I have found her discretion personified."

"Tell Jack that when you write," said Cecil to Craven, with a laugh. "A few more words were exchanged; then, as the sun sank and the air grew chill, they parted, with a promise on Craven's part to see them soon; and the ladies drove downward into the city."

"You will come in and take a cup of tea with us?" said Mrs. Severn, turning to Miss Tyrcannel as the carriage drew up at their archway. "No, thanks," she answered; "not this afternoon. If you will kindly let the carriage drop me at the Church of the Trinita di Monti, there will be no need to detain it longer."

"But yes," interposed Cecil quickly. "there will be need to detain it until you are ready to be driven home. May I go with you to the church?" she added impulsively. "Or are you going on some private matter?"

"Come by all means," answered Kathleen. "I am only going to Benediction."

"I have never felt equal to formulating one," Cecil answered; "although nothing is more common, I believe. Half the people I know have made up a creed to suit themselves, but I cannot have faith enough in my own infallibility to accomplish anything of the kind. In knowledge of God I want something more certain than the mere opinions of myself or any one else."

"Then why are you not a Catholic?" asked the other quickly. "Why not?" repeated Cecil. She seemed asking the question of herself, and after a moment she answered: "Because I have never had an impulse of conviction and feeling strong enough to make me one. This seems strange to you, no doubt. I cannot expect you or any other Catholic to understand it. I have had moments of something like illumination, when I seemed to see a great harmonious whole of faith and worship; but those moments passed, and neither my mind nor my heart was roused sufficiently to think of doing anything. Yet I want something; do you know what it is?"

"Perfectly," answered Kathleen. "It is instruction." "They both laughed, and as the carriage stopped at this moment there was not time for more words. They descended and entered the church, which was well filled, but lighted only by the brilliant radiance of the altar. As they went in there was a pause in the services—what had gone before Cecil did not know—then a chorus of sweet voices began to sing; the tabernacle door swung open; the jewelled monstrance holding the spotless Host and flashing a thousand rays of light was lifted to its throne, while priest and people prostrated themselves before it. Miss Tyrcannel was pleased to see that Cecil knelt. She gave her one sweet glance, and then, lifting her eyes to the "sacred Victim," became absorbed in her own devotion. Cecil, looking at her now and then, thought she had the air of one who is rapt away from the world of sense. Her face, her whole attitude, breathed only adoration and ecstasy. "What would I not give for faith like that!" thought the observer with something like a pang. She, too, lifted her eyes. And what was it that she saw amid the jewels and lights and flowers—only a white wafer or the Body of the Lord? What was it the voices were singing now?"

Præterites supplementum Sensuum defectum. The words struck on her listening ear like a message; she covered her face with her hands, as if dazzled by sudden light. For a moment faith did supply the defects of sense. She realized, as she had realized once or twice before, what those around her believed; but even then she said to herself, "It will not last."

When they were in the carriage again she said to her companion: "I never suspected myself of being emotional in the least until I entered Catholic churches. But they have an effect on me which has surprised myself. When I am there—especially when I am under the influence of that strange Presence which seems to dwell on your altars—I feel and believe things which I do not feel and believe elsewhere. How can one account for that except on the ground of being easily influenced through the emotions?"

"I should account for it," answered Miss Tyrcannel, "in a very different way. I should say that faith, which is a pure gift of God, is knocking at your heart, but that your mind fights against it. You have no intellectual conviction; you have never, probably, heard a reason why we should believe the truths of faith."

"Oh, yes, I have!" Cecil replied. "In Paris I heard many of the great preachers, and intellectually I never enjoyed anything more."

"Perhaps there was too much of the intellect in it," said Kathleen. "I think you need a special treatment. Will you come some day and let me present you to a man who is not a great preacher, but who has a peculiar gift of winning souls to God? You need not hesitate to see him. He will urge nothing on you."

"Why should you think I would hesitate?" asked Cecil, with surprise. "I am not afraid to hear and be convinced, if that be possible. On the contrary, if your friend can convert me, I am at his service. I shall certainly come. Could such a state of feeling as I had in that church be made lasting with me, I should feel as if wings had been given to bear me over the world."

CHAPTER XVIII. "COME AND SEE"

When Craven saw Cecil again, he told her that the marriage of the young Comte de Verac with Mademoiselle de Mirécourt had been arranged, and was to take place in the spring.

"There was a period of despair over your loss, in which he was quite refractory," he said; "but the Vicomtesse managed him admirably. He was finally brought to hear reason, but I sincerely hope that he may never learn all that was involved in the loss."

"So do I," she answered, "if it would give him a moment of unnecessary bitterness. There is nothing for him to regret, however, in his own conduct. I understood his position perfectly, and he could have gained nothing by acting differently."

"That of course will always be a doubt in his mind should he learn what was withheld from him. He will think then, 'Had I boldly put my fate to the touch, I might have won.'" She shook her head. "No," she

said, as firmly as if she were answering M. de Verac himself, "he would not have won. If I ever doubted that for a moment, I was sure of it when I went away. One sees things in better perspective from a distance, you know."

"The fascination of Villemer was less apparent, no doubt," answered Craven, smiling. "I may be allowed to say that, since you resisted it so bravely on the spot. And now tell me what are you doing here? You are certainly settled very charmingly, and my old friend Mrs. Severn is a chap-eron who leaves nothing to be desired. Even Jack would be satisfied with your entourage, I think."

"He asked you to report upon it, I am sure," she said, with a laugh. "Is it not rather surprising that he and Nellie have such a deeply rooted distrust of my ability to conduct myself? Because I do not spend money exactly as every one else does, and have perhaps let fall one or two hints of how I should like to spend it, they think me capable of anything wild, wilful, and visionary."

"It is the penalty one must always pay for a little originality, a little unlikeness to the vast mass of one's fellow creatures," answered Craven, shrugging his shoulders. "But you must allow me to remark that if Mr. and Mrs. Bernard are anxious concerning you, I am very curious. I, too, have my fears and doubts as to the success of your great ideas."

"So have I," she said frankly; "and therefore, as you perceive, they remain ideas and have not become facts. But here comes Grace just in time to entertain you, for I have an engagement with Miss Tyrcannel this afternoon."

"You should not have allowed me to detain you for a moment," observed Craven, rising to shake hands with Miss Tyrcannel. He had already been very much struck by the young artist, and was not sorry for any opportunity to cultivate her acquaintance.

Leaving them talking amicably over their cups of tea, Miss Lorimer went to keep an engagement which she now began a little to regret. It had been under an impulse that she had said to Kathleen that if the state of feeling she had known in the church could be made lasting with her, she was ready to present herself as a subject for conversion. Now the impulse had vanished, the glow of feeling was partially forgotten, and a sense of reluctance to "commit herself"—that shirking from conviction as from the imposing of a yoke of possibly painful duty—came over her, as it comes over many of those without the Church, who are drawn toward it by a reluctance they are often unable to define. But she had promised to go on this particular afternoon to meet the priest whom Kathleen wished her to see. "He is half French, half Irish, which makes a delightful whole," the latter had said; "and he has lived for years in Rome. I know you will like him."

That she should like him was quite possible, Cecil knew; for she had already met several Roman ecclesiastics, who had delighted her; but to meet such men on a purely social ground was one thing, and to be presented to one of them as subject for proselytism was quite another. It had been many days since she had felt so much "out of sorts" with herself as when she descended from her carriage at the foot of the stairs leading to the Tyrcannel apartment. "Do I look like an anxious inquirer, I wonder?" she said to herself as she slowly mounted upward.

But when she entered the salon of the Tyrcannels she forgot to consider anything about herself, so pleasant were the aspect and social atmosphere of the room. Round the fireplace assembled a group consisting of two or three ladies, an elderly man whom a glance showed to be a priest, Mrs. Tyrcannel and Kathleen, while a low murmur of voices and laughter met the ear with a soft rush of sound when the door opened.

As Miss Lorimer came forward, with her striking presence, every one looked at her; the ladies put up their eye-glasses, and a quick glance was exchanged between the ecclesiastic and Kathleen. Mrs. Tyrcannel received her cordially, and presented her to Lady Somebody and the Contessa Somebody else—neither name was headed by Miss Lorimer, although she hardly needed the titles to assure her of the social rank of their bearers. Then Kathleen claimed her, carried her over to her corner of the fireplace, and introduced the Abbé Rayoux—"my special friend of whom I told you," she said to Miss Lorimer.

The Abbé bowed with the grace of a courtier, although it was only his manners which were courtly. In figure he was small almost to insignificance, and people were apt to think him plain until they caught the light of his eye and the sweetness of his smile. He smiled now as he looked at Kathleen.

"It is very good of her to speak of me as my special friend, when she has so many," he said to Miss Lorimer. "I hope that I am not insensible to the distinction."

"Miss Tyrcannel can never have much trouble in making friends," said Cecil. "If I may judge by myself, she gives a glance and that is enough."

"And how is it with yourself?" asked Kathleen, laying her hand with a caressing motion on that of the speaker. "Is not a glance sufficient with you also? I am sure it has proved so in more cases than mine. Is it not a little singular, M. l'Abbé, that I should have met Miss Lorimer by the merest chance, and received a

kindness from her which led to our acquaintance, without knowing that she was the lady with whom my brother crossed the ocean, and about whom he had talked to me so much?" "There are many things which in our shortsightedness we call chance that are not chance at all," answered the Abbé. "You cannot tell how much you and Miss Lorimer are destined to influence each other. She may have crossed the ocean and you may have left Ireland for that meeting at Sant' Agnese."

The eyes of the two girls sought each other with something magnetic in their glance. "If so," said Cecil, involuntarily, "I know from whom the good will come."

"No, you do not know," replied the Abbé. "Good sometimes comes from sources which we think very unlikely. But in this case I have no doubt it will be reciprocal," he added, with one of his charming smiles.

"I really do not see," said Cecil, with a touch of humility which was very sincere, but which sat strangely upon her, "how any possible good can come to Miss Tyrcannel from me, but I am willing to admit the possibility of any amount from her."

"I have already said that you cannot tell," rejoined the Abbé before Kathleen could utter her disclaimer. "You will do her good, for one thing, if you give her an opportunity to help you toward a comprehension of this world which lies around you, and which must be a very strange world to you."

"Not so strange, perhaps, as you think," said Miss Lorimer. "Since I have been here I have realized how it is that in Rome no one is a foreigner. There is something so universal in the spirit which fills these vast basilicas! They seem made for nothing less than humanity."

The Abbé looked at her with a glance which Kathleen knew meant sympathy and approval. "It is well," he answered, "that you are able to feel these things—very well for yourself. Many of those who have been brought up in alien traditions are unable to feel them. And nothing can be more sad than the narrow and distorted views which even some of the most intelligent people entertain. Human history has no meaning for them, for here is its centre. They miss all the grandeur of that great conception of Christendom which made the Vicar of Christ reigning in this Eternal City the key-stone of its majestic arch. If they know that from Rome went forth the spirit which made the modern world, the fact seems to tell them nothing. The past has no voice for them, and the present no meaning. They do not feel what you have so well expressed in saying that no one can be a foreigner in Rome who does not alienate himself."

"Yet there would be no Rome without the Holy Father," remarked Kathleen, in a tone of soft reproach; "and Miss Lorimer does not wish to see him."

"But I told you why not," said Cecil. "It is because the conception is so great that I fear to see it inadequately realized. It is impossible, you know," she added, addressing the Abbé, "that any man could realize fully the ideal of the Vicar of Christ."

"To that," answered the Abbé quietly, "I can only reply, 'Come and see.' I was saying to Miss Tyrcannel before you entered that I can obtain a place for her in a party of ladies who are to be presented to the Holy Father to-morrow, if she desires it."

"And I said," added Miss Tyrcannel, "that I would desire it especially, if I could persuade you to accompany us."

Cecil hesitated for an instant, but only for an instant; then she smiled brightly. "How can I resist," she said, "when you are so kind? And really I think I should like to go very much if it were not for fearing the loss of an ideal."

"You will not lose it," replied the Abbé, with the same quietness. "I promise you that."

"Did I not tell you so?" said Kathleen. "I am so glad you have consented to go! Shall mamma and I call for you on our way to the Vatican to-morrow?" "If you will be so good," Cecil answered, "and pray tell me exactly what to wear."

"A black dress, and a black lace mantle on your head—that is all. Going to the Vatican will make me think so much of Gerald," she continued, looking at the Abbé. "He was with us when we went last. It was just before he left home."

so much good as you will." "As he surely hoped Kathleen, but she spoke there are many of him. Old abuses can in a day. I wish the help him; for I could know me better than "Patience," observed Abbé. "Your time mean while you can well as there. Rome is an angel of prayer angel of works."

"WEEDS FROM THE DEN Under the above Thurston, S. J., contributed paper to the London Month, in place of honor. It called that in the English public writer had an article mentioned upon in the aimed at showing that which the Anglican 1714 for receiving I who apostatize from disproved the claim tinity which Anglican ing for their sect, form require such, nounce formally th the Creed of Pope of the Council of Catholic Church re the case of a conven Anglicanism. The furthermore showed paper, that although coedification was s houses of convocation date, it was allowed astute and remain until it was amend the Anglican con held seven years ago his present paper called a continuatio article—is to show a priest to Anglican tury, the motives, their perversion, throw some light why this form of allowed to lapse in which it was suffic necessary for us to ston through all t gives of the char verted" priests w faith he instances, in darker colors th reviewing their Jesuit asserts that see, "the highest claimed for any from the Catholic communion appear negative praise t himself not action or the rejection articles of the Ch assertion of "converted" priests of those an exam elicited it from P two of those wroth principal part of gations and arti "an undisciplin and a depraved in the other, ar to have been i apostasy"; and as an illustration history repeats it the recent ludicrous Anglican Bishop one of the clerical last century was vaped by Catho investigations pro Anglican friend fate, he was en on the continer view.

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Arrears must be paid in full before the paper can be stopped.

London, Saturday, March 20, 1897.

THE PAPAL ABLIGATE.

There have been several contradictory rumors, since the visits of the Hon. Chas. Fitzpatrick and Mr. Gus van Driest to Rome, to the effect that an Apostolic Delegate is to be sent immediately to Canada with similar authority to that which was so ably exercised in the United States by His Eminence Cardinal Satolli, who is now succeeded by Mgr. Martinelli.

We have already alluded in our columns to these reports, giving them for what they were worth, but it is now stated, apparently on better authority than heretofore, that Mgr. Raffaele Merry del Val has been appointed to this high office of Representative of the Pope in the Dominion of Canada.

Mgr. Merry del Val is about thirty-five years of age. He is the eldest son of Don Merry del Val, and was born in England while his father was Spanish Ambassador to Great Britain. He was educated in England, and spent nine years in an English University, so that English may be regarded as his native tongue, though he is of Spanish origin. It is presumed that he was appointed Delegate to Canada partly because of his complete knowledge of the English language. If it be true that the appointment has been made the new Apostolic Delegate will be warmly welcomed to Canada.

There has been much speculation in the press regarding the reasons which have influenced the Holy Father to appoint a delegate to the Dominion, and it is generally assumed that the official and semi-official missions which have recently been sent to Rome on behalf of Mr. Laurier's Government, with special reference to the proposed settlement of the school question of Manitoba, have been the reason for the establishment of the new office. We do not doubt that these missions have precipitated the appointment, as they have shown that there are complications arising out of the relations between the civil and ecclesiastical authorities, especially in the Province of Quebec, and it is not at all unlikely that the Pope desires to settle, and if possible to make these difficulties disappear. This can be done most effectively through the presence of an Apostolic Delegate on the spot. We are convinced, however, that those Quebec and Ontario journals which have taken it for granted that the appointment of an Apostolic delegate means that Mr. Laurier's policy with regard to the Manitoba schools is to be approved by the Pope will find themselves to be greatly mistaken.

It has been, and it is the aim of the Catholic Church to establish really Catholic schools wherever Catholics have sufficient means to maintain them; and this policy has been adhered to even under the most trying difficulties, and where it was necessary to make great sacrifices. Pope Leo XIII. has constantly urged this course upon Catholics, both in this country and the United States, and his predecessor, Pius IX., has done likewise. It cannot be supposed for a moment that to please Canadian politicians, who care little for Catholic education but much for their personal interests, this policy of the Church is to be reversed.

Mgr. Satolli during his tenure of the position of Papal Ablegate in the United States assuredly did not condemn or disapprove in any way the efforts of the Catholics of the country to maintain their parochial schools. On the contrary he praised their zeal in so doing, though there was no expectation that any Government aid would be extended to them. But where it is a fixed fact, as it is in Canada, that Catholic schools have been guaranteed by a solemn compact which forms part of the Constitution, that they shall be maintained as an essential feature of the National or at least the Provincial school systems, it is not to be expected that the Papal Ablegate will discourage in any way the efforts of faithful Catholics to maintain their rights as set

forth in the Constitution of the country. There are sufficient reasons for the presence of a Papal Ablegate in Canada, without our imagining one so unlikely as that which some of our contemporaries have invented, that the intention is that an anti-Catholic school policy will be inculcated or maintained by him.

MARRIAGE AND DIVORCE.

In the Michigan Legislature there is at present only one Catholic, so that the views of members thereof afford a fair criterion of the notions prevalent among Protestants on the questions of the sacredness of the marriage tie and the advisability of affording facilities for divorce on easy terms.

It has been maintained by some bold controversialists that Protestantism has great regard for the sanctity of marriage, and, indeed, some synods of Protestant churches have sustained the indissolubility of marriage in accord with Catholic doctrine on this subject; but these pronouncements have been so local in character that they afford no index to the prevalent Protestant opinion on the subject.

There have been declarations on this subject from time to time by Anglican general synods at Lambeth, and even by the Presbyterian General Assembly of Canada, but there has been nothing to show that Protestants generally, or a majority of them in any denomination, regard marriage as anything more sacred than a civil contract such as one for cutting lumber in the bush, and which may be cancelled any time that the parties immediately concerned may think it proper to change their arrangements.

The whole question of divorce was entered into in the Michigan Legislature on Friday, the 12th inst. when Representative Sawyer introduced a bill to limit the cases in which divorce may be granted, for in that State they have been hitherto obtained on such frivolous reasons that divorced men and women, and children without legal fathers or mothers, are to be found in every hamlet, to the great scandal and moral detriment of the whole community.

Representative Sawyer's bill was a well meant though weak effort to meet this terrible state of affairs, and the single Catholic member of the Legislature offered a couple of amendments to improve it, but the consequence was a heated discussion, and Representative Edgar appealed to the Protestantism of the House to maintain the existing laws in all their beautiful laxity, because, as he said, there are "only certain religious bodies that do not approve of liberal divorce laws, and civilization requires easier ways for the divorce of incompatible natures who could live happier by contracting other marriages."

Several members advocated the restriction of causes of divorce, but the appeal to Protestant sentiment and modern civilization prevailed, and the upshot is that divorce is to be encouraged more than ever in Michigan, which has already the unenviable reputation of coming next only to Illinois and Oklahoma in its disregard for the permanency of the marriage tie.

THE MANITOBA SCHOOL LAW AMENDMENTS.

Over two weeks ago the Government of Manitoba introduced its measure into the Legislature to amend the School Acts in accordance with the arrangement made between the Hon. Messrs. Laurier and Greenway for the settlement of the school question in that Province.

For some cause which is unknown, the second reading was delayed from day to day until Thursday, the 11th inst., and there were rumors to the effect that Mr. Greenway proposed so to modify the measure as to give satisfaction to the Catholic minority. It was even stated by the Winnipeg "Nor-Wester" that such was the intention of the Government, but telegrams to Winnipeg failed to show that any such intention was entertained.

Attorney General Cameron introduced the Bill for a second reading, and made the statement that it would once for all settle the vexed and burning question.

The provisions of the bill are those which were agreed to by the two premiers, and which are known to our readers. Instead of proposing to re-establish separate schools as they existed before 1890, the present Bill merely allows Trustees to arrange hours for the clergy of various religious beliefs to teach religion to the pupils on certain days of each week, and makes provision for the selection of a Catholic teacher where there is an average attendance of twenty-five Catholic children in any rural school, or forty in the towns and cities, if the parents demand this.

Mr. Cameron said he believed that the terms of the settlement are satisfactory to

nearly all the people of Canada, and that the question of Separate schools for Manitoba will, in his belief, be not heard of again, after the enactment of the proposed settlement.

Mr. Roblin, leader of the Opposition, characterized the Bill as a "hydra-headed illegitimate offspring of political duplicity and dishonesty, and he accused Messrs. Laurier and Tarte with wilfully deceiving the electors of Quebec by proposing such a settlement after having made promises to maintain the rights of the Catholic minority." He also declared that "It is humiliating and exasperating that as a result of this settlement ambassadors have been going to and fro between Ottawa and the Vatican, and that the Dominion has a paid solicitor at the feet of Rome."

While we cannot approve of allusions by Mr. Roblin which have the concealed object to excite Orange fanaticism, we admit the justice of his statement to the effect that the Bill is the result of double-dealing and broken promises. But Mr. Cameron will find himself mistaken in his assertion that the alleged settlement will prove satisfactory. The Catholics of Manitoba have their school system still in full operation, and it will not be abandoned for the sake of the miserable concessions offered by the Provincial Government, and the agitation for justice will not cease until it is obtained in accordance with the terms on which Manitoba became part of the Dominion.

GODLESS AND CHRISTIAN EDUCATION.

The statistics of France published not long ago made the fact clear that the abolition of religious teaching in the Public schools has had the effect which might have been expected, that the rate of increase of crime among children had become alarmingly great since the revolution put at the head of affairs an anti-religious Government.

The statistics showed that wherever the godless Public schools were used to a considerable extent the number of children who were convicted of crimes was very largely increased; and in localities where the attendance at these schools, and those which were under control of Catholic religious orders, was about equal, about 90 per cent. of the youthful criminals were pupils of the godless schools, and only ten per cent. of the Christian schools.

Other statistics have recently been published in Italy and Germany which lead without the possibility of doubt to the same conclusion. Signor Costa, the keeper of the Great Seal of Italy, was recently questioned in the Senate on the frightful fact that youthful crimes are on the increase in that country, and being unable to deny it he endeavored to evade the issue by saying that serious crimes, such as murder and wounding with murderous intent, have diminished, but it was pointed out that this was not really the fact, but that sanguinary crimes have been put under headings in the official reports in such a way that their number is not now easily estimated so as to be compared with the number in former years. But the gravity of the situation has been acknowledged even by the organs of the Government. The *Opinione* of Rome has said that year after year the attention of the Government has been called by the tribunals to the frightful increase in juvenile crimes, and even the cause of this increase has been admitted by the same journal to be the want of a moral teaching founded on a stable basis. Baron Garofalo, also, a Councillor of the Court of Appeal, delivered an address a year ago in the Roman College in presence of the Queen of Italy and a distinguished audience in which he speaks most positively on the subject of deliberate homicide. He states that there are in the criminal courts every year four thousand charges of this crime as attempted or committed, and adds a quotation from a statesman who said in regard to these figures:

"What lost battle can produce such figures as these? Let us analyze it. Four thousand victims a year! That is more than ten per day, which means that a man is either barbarously slain, or escapes being murdered by a mere chance in this country where St. Francis of Assisi preached the religion of love and forgiveness!"

The Baron's address has been issued in pamphlet form to call the attention of Government to the facts, so that a remedy to the evil may be found and applied.

The Baron further shows that adult crime is not diminishing, as Signor Costa maintained, for serious crimes have nearly doubled from 1862 to 1895; nor yet is it attributable to want of education, as the theory is with those who maintain the sufficiency of a secular education to improve morality. The attendance at school has actually

increased in Italy in almost the same ratio with the number of serious crimes, having also nearly doubled during a period of about the same length as that during which the crimes referred to increased in the same proportion.

It is not in Italy and France alone that the increase in the number of juvenile criminals is observed in proportion to the exclusion of religion from the schools. The same thing has been noticed in Germany, and the Berlin newspapers within the last few weeks have been calling attention to the matter. It has been shown that in 1883 there were 500 youthful criminals throughout Germany for every 100,000 young persons; whereas in 1893, which is the last year for which the Government has furnished statistics on this point, the number of youthful criminals was 680; and it is remarkable that, while this number has thus increased, the number of adult criminals has actually diminished. For such a fact there is no reasonable explanation except that the system of education pursued is responsible, and as the period during which the increase of juvenile depravity has been so greatly augmented corresponds with the period when the authorities have endeavored to exclude religious and moral teaching from the schools, the result cannot readily be attributed to any other cause than this.

It might be hoped that the bringing home of these results to the defect of religious teaching would lead statesmen to restore it, but such does not seem to be the remedy they wish to apply in most of the cases. It is true that in France we have seen some instances where this was the conclusion arrived at, but the majority of the statesmen draw a very different conclusion from the facts, and both in France and Italy it has actually been proposed to teach a system of morals independently of Christianity. It is needless for us to add that such a proposal is delusive. The Catholic Church has maintained in all these countries, as she maintains in Canada and the United States, that it is only by the teaching of positive religion in the schools that morality can be inculcated on the youthful mind. Results of teaching without religion have everywhere vindicated the wisdom of the Church's contention, and, as the education of youth is the basis on which will be formed the character of future generations, it is easy to see that wherever religion is excluded from the schools the results will be just as deplorable as they have been in Italy, France and Germany.

A NEW A. P. A. MOVE.

H. A. Thompson, of St. Louis, a member of the Advisory Board of the A. P. A., has announced that the Board has found out that it has been pursuing a wrong policy in opposing the nomination of individual Catholics to office, and that from this forward it will oppose wrong principles instead of waging war upon individuals. He says: "The A. P. A. has expended its energies in the wrong direction. Our policy has been to defeat any member of the Roman Catholic Church who was a candidate for office, regardless of his personal merits or demerits. Now, there are hundreds of thousands of Catholics in the United States who are as truly and genuinely loyal to this country and its institutions as I am, and when we have antagonized such men we have committed a grave error."

This alleged retreat of the notorious proscription society from its absurd position does not arise out of a return to commonsense, but is merely a consequence of the shame it feels on account of the many rebuffs it has met of late, the most notable of which is the appointment of Judge McKenna, a Catholic, as President McKinley's Attorney General, in spite of hundreds of A. P. A. letters sent to the President protesting against the promotion of a Catholic to this important position.

No one will imagine for a moment that the bigots or fanatics who have strained every nerve for years to ostracize Catholics from every office, whether municipal or national, are induced by a spirit of toleration to take this new attitude, and we cannot for a moment suppose that they are urged to make the present announcement by the reason that they have ceased to be bigots, but they have seen that their bigotry did not succeed, and that they only brought upon themselves the contempt of the American people generally by their intolerance and misrepresentations and calumnies. For this reason the principal A. P. A. sheets died off for want of support, and the leaders of the organization are now ashamed of the despicable position they have occupied. We have no doubt that the leaders will continue to be really as

bigoted and intolerant in the future as they have been in the past, but we may accept their declaration of tolerance simply as an indication that they will deal covertly in the future, whereas they hitherto openly proclaimed their intolerance.

President McKinley deserves high praise for his refusal to yield to A. P. A. influences in the matter of choosing his Attorney General.

TWO WEIGHTS AND MEASURES.

In the Presbyterian conferences and synods it has been a matter of course that strong resolutions should be passed in condemnation of Catholic education, and even the Government has been threatened with the opposition of those bodies if it should accede to the demands of Catholics to have their school rights restored in Manitoba, of which they have been unjustly deprived since 1890.

The Presbyterian press have taken the same view on this matter, and have declared with one accord that the rightful demands of Catholics should not be conceded.

We have several times pointed out that notwithstanding the professed love of the Presbyterian synods for the principle of equal rights to all, it is through hostility to Catholics, and to the Catholic Church, that they have taken this stand, and the resolutions adopted by the Montreal Presbytery on the 10th inst. fully bear out our contention. One of these resolutions is:

"That societies be recommended to give support to the schemes of the Church in preference to all others, and to study to be well informed regarding the work which our Church is doing."

We do not object to the principle here laid down, so far as it merely signifies that the good works undertaken by the Presbyterian, or any other Church, should be supported in preference by those who conscientiously believe the particular Church to which they adhere is the true Church; but when it is understood that they are also to oppose the good works in which others who are not Presbyterians are engaged, we maintain that it is a selfish, dog-in-the-manger policy; and this is exactly the case in the present instance.

It might be said, and there would be some plausibility in the contention, in the eyes of those who do not know all the circumstances of the case, that the matter of denominational or religious education is not referred to here, as Presbyterians have no denominational schools. But they have such schools in Quebec Province, and some of these are schools of a peculiarly objectionable character, as they are avowedly of a proselytizing nature, in connection with the cause of "French evangelization," which is regularly and strongly recommended by the General Assembly to all the Presbyterians of the Dominion for their support. The above resolution, therefore, demands that Presbyterians should earnestly maintain their proselytizing and other denominational schools of the Province of Quebec, while they are to strain every nerve to oppose Catholic education in all the Provinces. This is contrary to the professions of friendship and good fellowship which they are so lavish in making on other occasions.

We may add that this is very different from the course followed by Catholics. If we maintain our freedom to educate our children in accordance with our conscientious convictions it is a matter which does not in any way affect the rights of those who differ from us in belief. We leave it to themselves to judge whether they want religious education in the schools to which they choose to send their children. If in Ontario they do not want this, we do not desire to force it on them, but we wish to be free in the education of our own children, and it is just on this point that Presbyterians have made a special effort to interfere with us.

But in Quebec Protestants of all denominations desire and actually have their Separate schools, and the Catholic majority afford them every facility to make them efficient, through fair school laws.

The objection we make to the resolution of the Montreal Presbytery is that all Presbyterian societies are recommended to encourage the Presbyterian schools of that Province, while by other resolutions of the same religious body all adherents are called upon to oppose Catholic schools by means fair or foul, even to the extent of employing what political influence they possess to injure us.

On Tuesday, Feb. 16th, an imposing function took place in the chapel of the Catechumens' Institute, in Rome. His Eminence, Cardinal Parocchi, Vicar-General to the Holy Father, conferred the sacrament of baptism on no fewer than ten Jews.

EDITORIAL NOTES.

ONE of the most disreputable papers published in the United States, and the one, too, that is likely to do the most harm, is the *New York World*. It claims to have a circulation of half a million daily. For the honor of the American nation, we hope this statement is not true. What will be thought of our neighbors if, abroad, it becomes known that half a million people subscribe for and read such a publication! Truly, Pallitzer is the madman of American journalism. There appears, however, to be method in his madness, which is employed in piling up riches. What cares he for the consequences? Is it not time that our Postmaster General rated this nasty sheet along with the *Police Gazette* and the *Boys of New York*, and exclude it from mail privileges? We feel assured he would do so were he to take a glance at the paper for a few weeks. Those are other New York papers which should be treated likewise. By all means keep them out. As well might he allow bundles of rags containing the germs of cholera or small-pox to enter our homes.

The six great powers are still engaged in attempting to scare off Greece from persisting in the occupation of Crete. It is now believed that Greece is weakening in her defiance of them, as Mr. Zaimi, the President of the Greek Chamber, telegraphed to London on Saturday that he is personally disposed to accept the proposal of the powers that autonomy be granted to the Cretans, as this is a step toward the annexation of the island to Greece. Hitherto the attitude of the Greeks has been ostensibly very courageous. The king, Prince George, the Greek Admiral, and Colonel Vassos who has command of the Greek troops in Crete, declared with one voice that Greece will persevere in the occupation, even if the whole power of Europe be arrayed against them, but on Saturday a Greek warship which had taken up a position off Canea very quietly left on being threatened by the Italian Admiral Canevaro, who is at present in command of the combined European fleets. Russia is particularly opposed to the Greek occupation, and propose that each of the six powers send 2,000 men to compel the Greeks to withdraw. The powers are considering the proposal, as well as another proposition of Russia, that the Cretan and Greek ports be at once blockaded to put an end to the Greek efforts to annex Crete.

Though it now appears probable that the powers will carry this point, the people of England, France and Italy are certainly not in accord with the attitude of their respective governments and are holding numerous meetings to denounce the course which their Governments have taken to interfere with a weak Christian nation which has the courage to take steps to rescue from Turkish tyranny a Christian people who have been long suffering under similar outrageous treatment to that which has been accorded to the Armenians. The fiasco of the naval display of the powers when they made a futile show of attempting to frighten the Sultan into treating the Armenians humanely becomes more disgraceful to Christian Europe, followed as it is now by active interference to prevent Greece from coming to the aid of another Christian population which is under the intolerable Ottoman yoke. It appears to be certain, however, that there will be one good result from the present complications, namely, that Crete will, at all events, be practically freed from the rule of the Turk, even if for a time the Turkish suzerainty be kept up nominally.

A CABLE despatch announced on the 1st March that the great monastery of St. Bernard on the Alps had been partly destroyed by an avalanche. Further details of the accident show that the left wing of the building has been demolished by the great masses of snow and ice which fell upon it from the heights above. No lives were lost, but the monks were nearly all badly frostbitten, as they had to make a tunnel through the snow, through which they crawled in order to make a communication with the outer world. The monastery is 8,000 feet above the sea level and contains about 40 monks, whose occupation is to rescue travellers who are in danger as they cross the Alps between Switzerland and Italy. There have been sometimes as many as five or six hundred travellers at a time accommodated in the building, and every year about 20,000 travellers find a refuge therein from the Alpine storms, but no payment is exacted

from them, though they would be obliged to board if they were trained in the art of carrying and wine for the distressed who perishing in the monastery has 900 years.

The annual Indian Departmenting June 30th, 1896, and it contains information concerning the occupants of 96,027 Indians of whom 17,660 in Quebec, 25,944 in Manitoba, North-western 340 are soiling. The throughout fines and La census shows 24,498 Protestants, 12,263 of unks schools 9,714 ance during the attendance of is said to be a augment the

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DISREPUTABLE PAPERS

disreputable papers of the United States, and the likely to do the most for the honor of the...

THE ANNUAL REPORT OF THE DOMINION INDIAN DEPARTMENT

The annual report of the Dominion Indian Department for the year ending June 30th, 1896, has just been issued...

CATHOLIC PRESS.

The news comes from London, says Current Literature, that a poet had been discovered working in a rubber factory in the East End...

THE ENEMIES OF CHRISTIANITY

The enemies of Christianity have no undue affection for the crucifix, but like the Jews that make sacred vestments, they are glad to tolerate it when toleration serves their purpose...

LENTE PRACTICES.

Owing to the special dispensations that are now granted working people—and in that class practically all of us are included—the observance of Lent does not require from us any great amount of self-denial in the way of fasting...

LENTE THOUGHTS.

Teach self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wild seer...

TO CONVERT THE CANNIBALS.

After a lapse of fifty years Marist missionaries are about to go to the Solomon Islands to convert the natives. The first missionaries went there in 1845 under the leadership of a Marist Bishop, Mgr. Epalle.

from them, though those who can afford it are expected to pay what they would be obliged to pay for their board if they remained in a village hotel. The famous St. Bernard dogs are trained in this monastery, and are taught to carry caskets of bread, meat and wine for the relief of travellers in distress who may be in danger of perishing in the snow and ice.

Leo XIII., whatever certain Roman correspondents may say to the contrary, is a very feeble old man; though he may live many years longer—as long as St. Romuald, whose feast was lately celebrated. Rumors of illness and faintings will be frequent henceforth, now that they have made a good start. It was the case with Pius IX. Prepared biographies of him grew musty, and many who had penned them sank to the obscurity of the grave; and yet the Pope lived on, as if to thwart his enemies and to disappoint those who imagined vain things regarding his successor.

A cablegram from London says: "Father Maturin, of Oxford, has been received into the Roman Catholic Church." Rev. Basil William Maturin, who is called Father Maturin, is quite well known in Baltimore, having frequently visited this city during his stay of five years in Philadelphia. He frequently addressed the congregations of both Mount Calvary and St. Luke's churches in which he has many friends and admirers.

We not only think, but feel thoroughly convinced, that the Rev. Dr. Lyman Abbott has gone entirely too far in his criticisms of the Bible when characterizing some of its books as works of fiction. But in an address he delivered the other day to the members of the North New Jersey Congregational Conference at Bound Brook he laid down a sound Catholic principle when he said:

"We find that the book is a growth and that it grew out of the Church of God. The Church was not founded on the Bible. The Bible was founded on the Church. There is no question about that. One thousand years ago between the founding of the Church and the completion of the Old Testament and two centuries elapsed between the founding of the Christian Church and the completion of the New Testament."

The local laws of the Church are not, as some persons seem to think, in addition to the obligations resting upon the Catholic conscience, but simply efforts to force lax or ignorant Catholics to some degree of conformity to the eternal principles of religion. An enlightened Catholic would do, without the law, what the law in any given case requires; but in the necessary certain class of persons it is an appeal to their loyalty instead of their brains. The obligation of obeying the Church is binding upon conscience under pain of mortal sin and a refusal to obey the canons of one's own diocese shows that one is as deficient in good will as in Christian enlightenment.

The Mormons have caught the revival fever, and have evidently taken some hints from Mr. Moody. They began an evangelizing tour in New York last week, with Brigham H. Roberts as the speaker, and George L. Pyper as the singer. The revivalist has retired from politics, which was his first love, by signing the manifesto of the Mormon Church, which he asserted, in effect, to be the right of the Church to control politics in Utah. Now he is in training for an apostle. "It appears," says the Springfield Republican, "that the Church thinks that the abandonment of polygamy opens the way for their propaganda in the rest of the country. To most people it is difficult to see what the Mormons ever had that was really distinctive—except their romance of the ten tribes." From the opinion of the same paper, which says that the Book of Mormon is even more dreary reading than the Koran, comparatively few will dissent.

ought not, strictly speaking, to be regarded as an act of penance or self-denial. Nevertheless the practice may be regarded as a substitute for some of the obligations of the season from which we may be dispensed, and it is certain to bring abundant graces and manifold blessings upon the families by whom it is followed.—Catholic Columbian.

ARCHDIOCESE OF TORONTO.

There were grand musical vespers and benediction at St. Michael's Cathedral, last Sunday evening, in aid of St. Nicholas Home for boys. Wiegand's Vespers was sung by the choir. A beautiful duet, by Lambillotte, "Justus et Palmus," was sung before the "Magnificat," by Mr. J. X. Mercier and Signor De Lasso, tenor and baritone respectively, and was a decided treat to the large congregation present.

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We not only think, but feel thoroughly convinced, that the Rev. Dr. Lyman Abbott has gone entirely too far in his criticisms of the Bible when characterizing some of its books as works of fiction.

The Catholic Club. The Catholic Club of this city on last Friday evening were entertained by a debate on the subject "Resolved that Governments should levy a tax on Bachelors." Messrs. T. J. Murphy and James Ward appeared for the affirmative, and Messrs. McPhillips and J. Connor upheld the negative.

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THE MANITOBA MINORITY.

Another Letter From Rev. Father Marion.

To the Editor of the True Witness: With your permission I shall compare and contrast the relative value of the Smith-Dickey-Desjardins "propositions" presented in March last to Messrs. Sifton and Cameron, acting in behalf of the Greenway Government, and the Greenway-Laurier "settlement," as published in November last.

The Hon. Premier in his banquet speech, delivered before an immense audience, which included the able and most distinguished members of the Government, had introduced to substantiate their alleged equality; yet justice to my co-religionists and allegiance to the cause of Catholic education constrain me to critically examine the nature of the arguments he advanced in support of his contention.

I shall quote the whole of his speech in regard to the religious question, so that the reader may see that my charge, though strong, is minimized rather than exaggerated. He said: "But it may be said that there was a difference between the propositions submitted by the Commissioners of the Government of Sir John A. Macdonald and the concessions made by Mr. Greenway."

I shall now take the "settlement" as it really exists, without noticing the incorrect and incorrect inferences which are drawn from it. I shall now take the "settlement" as it really exists, without noticing the incorrect and incorrect inferences which are drawn from it.

1. Legislation shall be passed at the present session of the Manitoba Legislature, providing that in towns and villages where there are twenty-five Roman Catholic children of school age, and in cities where there are fifty, the school commission shall be obliged to furnish a separate school for such children, and which shall be taught by a Roman Catholic teacher.

2. Provision shall be made by this legislation that schools wherein the majority of children are Catholics shall be exempted from the restriction of the regulations as to religious exercises.

3. That text books be permitted in Catholic schools such as will not offend the religious views of the minority, and which from an educational standpoint shall be satisfactory to the Advisory Board.

4. Catholics to have representation on the Board of Examiners appointed to examine text-books for the schools.

5. The existing system of permits to non-qualified teachers in Catholic schools to be discontinued, and to be entirely discontinued.

doubt Mr. Greenway, through the poverty of his "settlement," had driven the Premier into this very unpleasant and awkward position.

The gravamen of my charge is, that the Hon. Premier suppresses those most important words, "children of school age," contained in the "propositions," and, at the same time, introduces them as part of his "settlement," which they are not. By this manipulation he has introduced into his "settlement" as it actually exists becomes prejudicial; and equally so, because the proposals as they are in fact and his unjustifiable travesty of the same proposals.

To prove my charge, that he adapted these deceptive words of children of school age, to his "settlement," I shall invite the reader's attention to the words I have italicized in the report of the Premier's speech. He says: "Wherever there are ten Catholic children of school age, leaving the audience to guess in this instance whether these children are twenty-five children belonging to the Catholic Church, and again: "In every municipality where there are fifty children belonging to the Catholic Church."

I shall now take the "settlement" as it really exists, without noticing the incorrect and incorrect inferences which are drawn from it. I shall now take the "settlement" as it really exists, without noticing the incorrect and incorrect inferences which are drawn from it.

Where a majority of the pupils are Roman Catholic, and the religious instruction, without any restriction or control, might go on at any hour, or all hours, the schools might be in effect, so far as religious teaching is concerned, Protestant schools.

And the Commission, in reply thereto, said: "As to clause 2 of our memorandum, you are mistaken in supposing that the religious instruction could be limited to a certain time in the schools attended by Roman Catholics."

6. It is also claimed that Catholics should have assistance in the maintenance of a Normal school for the education of their teachers.

7. The existing system of permits to non-qualified teachers in Catholic schools to be discontinued, and to be entirely discontinued.

8. In all other respects the schools to be subject to every provision of the Education Act for the time being in force in Manitoba.

9. A written agreement having been arrived at, and the necessary legislation passed, the Remedial Bill now before Parliament is to be introduced, and any rights and privileges which may be claimed by the minority in view of the decisions of the Privy Council shall, during the due observance of such agreement, remain in abeyance and be not further insisted upon.

teacher is engaged an average of twenty-five pupils almost sixty seven children on the roll or register. Taking the proportion between roll or register attendance and children of school age the sixty seven children will imply at least one hundred and eighty children of school age.

It will be readily observed that wherever there are one hundred Catholic children in a school district, of school age, that Catholics will necessarily be in an overwhelming majority and independent of the settlement. And therefore their settlement, "without any teacher more than the Commissioners' proposals" as implied in clause 2 of the "proposition" appeal to his "settlement."

I shall in my next letter continue the contrast of more salient points of difference than even those referred to await consideration. I think that the important ratios between the comparison between the "settlement" and the Dickey-Smith "proposition," as compared between the latter and the "settlement" will be of great interest.

I do not like the Premier's classical allusion to the "Tartarus" in his letter, but I do not like the Premier's political opponents: "Nor does it frighten me." It is a portentous and fatal omen, for the last historical man who stood there had found guilty of treachery to his country, and rather than face the executioner's sword, had cast himself headlong from his dizzy height. This ought not to be done by the Premier, in our common position, though flattered by your opponents. Be afflicted to stand on that fatal rock, descend, I pray you, from the "Tartarus," and listen to the weak and plaintive voice of your oppressed and down-trodden brethren, the strong and more imperative voice of your Church, which you say you love and revere, and the voice of the Constitution of your country, which you have pronounced and even sworn to uphold.

It is not yet the eleventh hour, and if you select the latter position rather than the former, you shall be acclaimed by all sincere Catholics and liberal-minded Protestants, treating as a hero in the history of the world, a Catholic in the defence of the bulwarks of your country. H. S. Marion, P. P. Douglas, Ont.

A Return to Faith.

Under the above head the St. Louis Christian Advocate publishes an article beginning with the following paragraph: "Monsieur Brunetierre, a prominent scientist of France, recently made a visit to the Vatican, in Rome, during which he practically returned to the fold of the Church, afterwards explaining his action to his fellow scientists, by the statement that 'what science could no longer be regarded as furnishing a guide to human life.' While the incident is, in itself, no way remarkable, for Monsieur Brunetierre is not the first scientist who has made this discovery, yet it has a significance from the fact that it is but one of several incidents of recent date which show, or seem to show, that the flood of unbelief has passed its height and is now on the ebb."

Practical Catholics.

There are more inquiring minds in our day than in any other, but unfortunately a great many of these truth seekers are turned from their quest by the lives of Catholics so utter-ly at variance with the professed belief. What we need in our age is practical Catholics. A practical Catholic is not one who is continually shouting the fact, who is ever ready to enlist his physical force in trouncing the man who is not, but the quiet, easy-going, well-informed man, who is faithful to his religious duties, whose character is permeated with truth, justice and mercy, who so lives that everybody knows he is a Catholic. It is hard to believe that the "religion a man professes is any better than the life he leads"—Catholic Calendar, Galveston.

Conversions in Rome.

For many a year there has existed in Rome a pious association for the conversion of heretics and infidels. Old age, however, has not effected its vitality, and in the "Catechism Institute" a considerable number of persons who are not of the fold yearly receive religious instruction, and afterwards the sacrament of baptism. Of those most prominently connected with the institute at the present day may be mentioned Commendatore Parolini, the well-known Catholic journalist, and Baron d'Abigny, a son of a French noble house, now resident in Rome and prominently connected with philanthropic works. Three weeks ago last an imposing function took place in the chapel of the Institute. His Eminence Cardinal Parochi Vicar General to the Holy Father, conferred the sacrament of baptism on no fewer than ten Jews.

In this connection may be mentioned another conversion which took place in the solemn form. The rector of the North American College received into the Church Mr. Adolphus Tuppel of Hamburg, a merchant who has large connections in the United States. The ceremony was attended by large numbers of Americans. Many Germans were likewise present.



THE STORY OF A CONVERT.

III. DAWN OF THE LIGHT OF FAITH.

After having made my home for two years with this good aunt, my father decided to take me back with him to Washington on his return there, at the re-assembly of Congress.

I was rather young to be formally presented to society, but my father, who never married, was tired of this continuous deprivation of all domestic ties, and he desired to have me, his only child, near him.

Thus, the early winter found us in Washington, and I was busy preparing for an anticipated gay season.

Already several gowns and "loves of hats" had been selected, and I had made various visits with my indulgent father, upon those friends to whom he particularly wished to introduce me, when I went one day with a friend to visit the Academy of the Visitation at Georgetown.

It was with great interest that I returned to this spot, as I had a very pleasant, although rather a vague recollection of my stay there, when a little girl, during the few months of a short session of Congress.

I had at that time been the youngest of a small circle of juveniles who occupied a dormitory of their own, and made a primary class.

As we entered the parlor of the Academy, and waited to see the Sister whom my friend had asked for, the partially-closed floodgates of memory opened, and I recalled at once many incidents of my short stay there nearly a decade past.

I seemed to see myself as one beholds a third person, a delicate, sensitive, old-fashioned, motherless child, about to be left at this place, where all were strangers.

My father, gentle and tender, but silent and deeply preoccupied, not explaining at all his intentions in my regard, so that I did not exactly realize the situation until I found myself in this same room, and I saw back of some dark green lattice work, a sombre robed nun.

I was alarmed and nervous as I heard the unbolting of the large front inner door, and after being hastily embraced by my father, who was all I had to cling to in this world, separated from him as the door closed upon me.

It was an hour, but only an hour, of such grief as children can suffer, mingled with no little apprehension as to what would be done with me.

By nightfall I was already consoled by the motherly tenderness of the Sister who had charge of the little girls. I think her name was Scholastica.

Then I remembered various little episodes. How good the bread tasted that was given us, as a sort of "high tea," I suppose, an hour before supper!

How exciting the opening of the little packages of candies the out Sister was allowed to purchase for us once a week! What gleeful plays we had in recreation time! and among many amusing scenes, one of a disciplinary nature, when one night we children were all punished.

At the time it was a fearful thing to me; but I laughed as I thought of it, seated as a young lady visitor in the parlor there.

We twelve were tots had been tucked away for a peaceful night's sleep, and left in the dormitory, when at a given signal, as soon as the Sister went out, we glided out of bed, and were merrily hopping around, pattering in a sort of dance in our bare feet, when suddenly the Sister re-entered. Whereupon there was an agile scramble, as each tiny form darted into bed, and curled up into a little round, quaking ball.

The Sister speaks. She tells us that she will trust to our sense of truth and honor to declare our guilt or innocence, but that she means to spank, then and there, every naughty child who had left her bed and was skipping about the dormitory when she came back.

Alas! we could only confess in the words of the old primer, that

"In Adam's fall we sinned all."

Therefore, each bed was visited, and each child spanked. It sounded very loud and terrible, but it meant nothing, as we were snugly ensconced under cover. Yet this direct discipline had the effect of inspiring salutary fear, and it was the only mutiny that occurred while I was there.

The good Sisters have wonderful memories, and warm-hearted recollections of their former pupils, and so soon as it was known that I had once been one of their children, the big door opened to me again, and I was welcomed in a way that made me feel instantly as if I had returned to an old home—a peaceful home of endearing shelter from the cold world.

That night, when I returned to Washington, I asked my father, as a great favor, kindly to allow me to remain during that long session of Congress, at the Georgetown Academy as a pupil.

My father was surprised. He reminded me that I was already introduced to various friends as a *debutante*, and he was at a loss to understand how any young girl could prefer school life to the gaiety of a Washington winter. He feared it was eccentric; and father never moved in an eccentric orbit, and did not like emotional actions. However, he finally consented, after much hesitation. My father had all the New England respect for solid requirements, and I think after the first shock of my newly-formed resolution, and the disappointment of our renewed separation, he was rather pleased than otherwise. His own great intellectuality made him fully

appreciate my desire to be better educated.

Looking back through the long vista of years at this hastily formed decision, made apparently without cause, I can not myself comprehend why I returned to this Academy, except that in the mercy of God it formed a Providential plan in my regard.

We do not direct the course of events, but we have the liberty of free-will to respond.

It was indeed passing strange, for I loved dancing and society, and on account of my father's distinguished merit I was especially well received; yet *aufond*, I really cared more for books and study than for mere pleasure, and I had been suddenly captivated with the idea of a year's instruction.

To the pleased surprise of my former teachers I re-entered the Academy to remain there for that year.

I was to be what was called "a parlor boarder"—not to enter any of the classes, nor to conform to all the disciplinary rules. From these I was in many ways exempt. There was one other pupil placed as I was. What I wished was to devote my time to a special course of French literature, and to music.

I was assigned to two teachers. At first only to Sister Liguori, and later on, placed for music under the care of my beloved Sister Eulalia.

Sister Liguori was a woman to inspire almost reverential respect. Her stately figure and dignified manner were impressive, and she was an excellent instructor.

Having previously run riot through such a garden of weeds amid my grand father's old French books, I needed just such an antidote as the carefully-selected course of reading through which I was now conducted. It was another thought-world judiciously presented.

Sister Liguori was a woman of few words, and strictly regarded me as a Protestant pupil sent to her solely to be instructed in French *belles lettres*. At the expiration of the assigned time, having rigidly met this requirement, I did not see her again until she gave me another lesson; nor did we have any conversation other than that growing out of the day's instruction—not that I remember. We read *Lacretelle's* history, supplemented by her remarks; then *Cornelle*, *Racine* and some comedies of *Moliere*. These I especially remember, with various other selected books, such as *Chateaubriand*.

The entire mode of life was agreeable, and interested me.

The early Mass which I attended without understanding its awful reality or its mystical meaning, affected my heart and my imagination with its solemn pathos, and I began to question my soul as to this mode of worship my Presbyterian friends held in such horror as papistical.

Yet, amid the (to me) exciting surroundings of a large community, the busy bee-hive, and my application to the course of studies I had adopted, I had not given much thought to the religious element around me. Without being able to gauge the difference, I felt that my surroundings were essentially a contrast to my former life.

I did not know, to begin with, that the adorable Sacrifice at which I assisted in the morning, consecrated the whole day; yet I must have felt the effect.

Being one of the Protestant pupils, I never was present at any catechetical instruction, nor did I have any conversation with any of the Sisters regarding the Catholic faith. But I lived in an atmosphere of spirituality, and the influence was felt rather than seen.

At least such is my impression of the commencement of my being there as I think over that tentative period.

Thus some time elapsed, and inasmuch as it is the province of the Sisters to educate and not to proselytize, although my religious impressions were modified, my opinions were not essentially changed.

No doubt but I was impressed by the environment, but so far as any direct pressure was brought to bear, as had been done in the Presbyterian school I had attended, such was not the case. There was no religious instruction given me that would lead to my receiving the gift of faith.

After I became a Catholic my Protestant friends always took it for granted that the nuns prevailed upon me to become a Romanist, as they phrased it, and it was quite useless for me to assert that they were mistaken.

It is one of the peculiarities of Protestants regarding Catholics, that they invariably assume, without being aware of the absurdity of the thing, that they know more about our religion, and even our motives in its regard, than we ourselves do.

Thus they inform us of the most impossible doctrines as a part of our creed, and refuse to listen to any explanation as to what our belief really is. It is so rare to find anyone not with us, willing to investigate, or even to listen to an explanation of dogma, that I feel sure when an exception is met, that our Lord is preparing to bestow upon that soul the priceless gift of faith.

It is true that after I was led to eager enquiry, in a way that I am about to explain, that Sister Eulalia became a living guardian angel to sustain my faltering steps, and to lead me onward and upward as my soul's pinions gradually unfolded.

And through life, in the desolation that the death of those we love brings, as well as in perplexities that beset our earthly pilgrimage, she never failed as a staff to lean upon.

She had a saintly way of lighting up obscure trials by some vivid flash of words that instantly revealed light

back of darkness, and yet perhaps it would seem nothing she had said if repeated without that rapt, heavenward look of hers.

I happen to recall one visit I made her at a time that I was sorely tried. She simply said to me: "Madeline, remember that this life is made up of a change of crosses." How true! I have thought of it a thousand times. One who makes the "Pilgrim's Progress" must carry a cross. . . . Christ-like.

But the help of Sister Eulalia came after my soul's first actual awakening, as at the period I am about to speak of she had not yet entered the convent.

She arrived as a postulant, and a convert filled with the burning zeal of a vocation, some weeks later. . . . As to my poor self—just when I most needed her. It is amazing how little the world appreciates the unselfish abnegation of a vocation!

I never can meet a Religious without a sentiment that I am in presence of the heroic.

Every nun, every priest, makes the sacrifice of her or his life, and has responded to a grace so purely supernatural that no one, however gifted, can ever rise to the same height by natural means.

The appointed time was now at hand for me, and I can never to this day, after so long a lapse of time, recall without the deepest emotion the day and the hour when our dear Lord vouchsafed an answer to my hitherto hopeless quest. Even the most trivial incidents of that scene so precious to me, are indelibly imprinted in my heart.

The dull, leaden clouds of a chill, drear winter's day shut out the sunlight that even when young I always craved, and I asked to be allowed to go to the infirmary to rest, as I had a neuralgic headache.

The infirmary advised me to lie down, and to try to sleep off the pain; and I was listlessly reclining on a lounge when a rather slight old lady, dressed very simply, quietly entered the room.

The infirmary embraced her most lovingly, and the two sat down near each other, and not far from me.

My attention had been attracted by their affectionate greeting.

At first they exchanged some commonplace remarks about the weather; but presently, as angels do when they walk together, they began to talk of the loving mercies of God.

The rather pale, tranquil face of the placid woman flushed as the theme inspired her, and a spiritualized, far away look changed her whole expression.

She interested me. I partially aroused myself, leaned upon my elbow, and unconsciously watched her. She did not notice me.

The Sister was a respectful listener, and presently, as one might do in prayer, this Christian woman poured forth loving thanks to God.

"Blessed be His holy name," she said, "that He thus vouchsafed to declare His glory in the Sacrament of His love!"

"It was a wonderful miracle!" ejaculated the Sister.

Miracle! The magic word flashed through my heart and brain like a lightning stroke. I, who had so painfully waited in the abandonment of outer darkness for this very thing!

"Miracle!" I cried out, forgetting pain and *migraine* as I jumped up hastily and stood before her.

"If you know of, have heard of, or can give proof of a miracle, of any instance, such as that Christ performed, in mercy tell me all!"

The mild, dove-like eyes rested tenderly upon me, as, taking my hand, she said:

"I can, my child. Our dear Lord came to me in the Blessed Sacrament, just as the Bible tells us that He healed sinners and raised the dead to life when He walked among men. As He did then . . . so He does now—just the same, when it so pleases Him."

I sank upon my knees at her feet, my clasped hands rested in hers as if she were my mother, and I wept with the exceeding joy of finding a long-sought-for treasure.

Could it be true? "It was true. . . . Oh, Christ at last!" said my soul.

"And I have a Mother in Heaven, too! There is no mistake."

It is then . . . as I prayed for. . . . All these tumultuous thoughts, and more . . . more . . . rushed in leaping, surging waves, through my rejoicing soul.

But I could only weep, and repeat as I knelt before her: "Tell me all!—all!"

She did not seem surprised: The saintly but deeper intuitions than any worldly wisdom can give; and she knew just what I needed, and must hear.

TO BE CONTINUED.

TRULY ASTONISHING.—Miss Annette N. Moen, Fountain, Minn., says: "Ayer's Cherry Pectoral has had a wonderful effect in curing my brother's children of a severe and dangerous cold. It was truly astounding how speedily they found relief after taking this preparation."

Inflammatory Rheumatism.—Mr. S. Ackerman, commercial traveler, Belleville, writes: "Some years ago I used Dr. THOMAS' ELECTRIC OIL for inflammatory rheumatism, and three bottles effected a complete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating pains. I am now out on the road and exposed to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of Dr. THOMAS' OIL on hand, and I always recommend it to others, as it did so much for me."

Rich red blood is the foundation of good health. That is why Hood's Sarsaparilla, the One True Blood Purifier, gives HEALTH.

THE MARRIED STATE.

Words of Advice from Bishop Bradley of Manchester.

Right Rev. Bishop Denis M. Bradley, in announcing to the clergy and the faithful of the Manchester diocese the regulations for the Lenten season, accompanies the regulation with a letter to pastors on the subject of the sacrament of marriage, in which he makes use of the following emphatic language:

In view of the lax notions found to be creeping in among some of the faithful regarding the sacrament of marriage, it will not be amiss, at the beginning of the holy season, to direct their attention to a few practical reflections on this holy state.

Let them be reminded that God is the author of marriage. He himself vouchsafed to bless the marriage of our first parents, for having presented them to each other, "He blessed them, saying, increase and multiply and fill the earth." Later on we find Him abolishing divine power the abuses which during four hundred years had crept in among men regarding this holy state and restoring it to its original condition.

He, moreover, raised the hitherto natural contract of marriage to the privilege and dignity of a sacrament. Let the faithful furthermore be reminded that as Christ was present at the marriage feast of Cana of Galilee, so should He be found present at the marriage feasts of the young people of our day and time.

The Lord should be found present with the married couple after the marriage feast by the conformity of their conduct to His admonitions on this head. "A man," says the Lord, "shall leave father and mother, and shall cleave to his wife."

The newly married pair should, therefore, bear in mind that they have now become a distinct part of the great commonwealth of Christian families, distinct and separate from all other families, distinct and separate even from the families of their fathers and mothers. This new condition in life brings with it its burdens, cares and responsibilities, as well as its graces and privileges.

And the burdens and difficulties incidental to the circumstances of this new life are to be borne with and reined in by a Christian fashion, within the boundaries of the sanctuary of the individual family, for the husband and wife "are now not two but one flesh."

Many domestic disturbances and difficulties may be traced to the unwise and uncalled-for manifesting to parents and so-called friends of matters sacred to the family roof and hearth.

In passing, it might be added, that not infrequently the interference on the part of parents in the affairs of the children who have passed from under the parental roof, to assume the legitimate cares and duties of marriage, has led, as far as in these parents lies, to that which the Lord so emphatically forbids when He says: "What therefore God hath joined together let no man put asunder."

God gives to worthy recipients of the sacrament of marriage the special graces necessary to enable them to sanctify themselves, and therefore to live happily in this holy state, and if happiness is not found therein, it is, ordinarily, because the married people have not corresponded with the graces received.

Let husbands and wives frequently meditate on the words of the Apostle, and their union will be like unto that union existing between Christ and His Church, for, says the Apostle, "His bands, love your wives, and be not bitter towards them. Women, be subject to your husbands as it behooveth in the Lord."

Get Near the Altar.

Why is there so much reluctance on the part of people to occupy the front seats at Mass? It is a common occurrence to see men and women incommencing early arrivals by trying to make a seat hold six that was constructed for the comfortable accommodation of five. This they do rather than proceed towards the altar, where it is rare at Mass to find every seat taken, unless the rule is in churches where ushers are maintained that the front seats must be occupied first.

It is not edifying to see kneelers in the aisles when there are pews with room to spare. The really devout Catholic cannot get too near the tabernacle. The services are more easily followed and in edifices having large auditoriums the words of the priest are most reprehensible and the fact ought to be instilled into the Catholic mind that there are blessings to be derived from a longer communion with the Ruler of paradise and His blessed following than is occupied during the celebration of Mass. Nobody can be too prayerful. Devoutness can exist without ostentation. Those banded who sneer at the men and women, the sterner sex furnishing an occasional instance of rapt devotion only, show themselves lacking in charity and fervor.

People buy Hood's Sarsaparilla year after year because it does them good. It will do you good to take it now.

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.

Windsor Salt Purest and Best for Table and Dairy No adulteration. Never cakes.

SWEET CAPORAL CIGARETTES 10c. per package. Standard of the World. KINNEY BROS. NEW YORK.

Must we Believe Everything in the Bible.

In answer to the question "Must we believe all in the Bible and accept it literally, to be Christians?" Rev. Timothy Brosnahan, S. J., President of Boston College, writes as follows in the Boston Globe:

Must we believe all the Bible and accept it literally in order to be Christians? We must. Christianity will prosper or decline with the growth of the belief or disbelief in the supernatural. It sprang from and is a continuance of the supernatural facts recorded in the Bible. These facts are so intimately connected with it that the grounds advanced for denying or disbelieving any one of them will be found on analysis to apply with equal force to all others. Ultimately, the reason for disbelieving any individual fact narrated in the Bible, or for disbelieving out of any of them a meaning accommodated to the palate of modern thought, is an inability to accept anything that exceeds or transcends the natural. No one, therefore, may appropriate the sacred name of Christian who by rationalism or materialism in higher criticism has cut himself off from the historical development of Christianity.

We may, through repugnance for the supernatural, select what we shall believe or determine how we shall misunderstand and certain records of scripture, we may in an etymological sense constitute ourselves biblical heretics; or, on the other hand, we may, in the words of Leo XIII., hold that "all the books, which the Church receives as sacred and canonical, are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost."

But if we select, we should, if we were logical—which, fortunately, is not always the case—give up the supernatural entirely, and forego the name of Christian; for we have no right to reject the fundamental basis of a creed and retain the denomination. We should be intellectually children if we wish to eat our cake and to have it.

"Not Exactly Right." Thousands of people are in this condition. They are not sick and yet they are by no means well. A single bottle of Hood's Sarsaparilla would do them a world of good. It would tone the stomach, create an appetite, purify and enrich the blood and give wonderful vigor and vitality. Now is the time to take it.

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. All druggists, 25c.

Very many persons die annually from cholera and kindred summer complaints who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly, subdues the pain and disease.

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FIVE-MINUTE'S SERMON. Second Sunday In Lent.

OUR TWO ENEMIES.

Arise, and fear not. (St. Matt. xiv. 27.) My Dear Brethren: The two great obstacles to the service of God, which come from ourselves, are sluggishness and cowardice. We are beset with temptations, harassed by passions, and subject to sin; but, more than these, love of ease and cowardice take possession of our hearts.

Since, then, my dear brethren, God wills our sanctification, we too should will it, for God is ready to bestow upon us the means to attain it. So that far from being discouraged by the evils that surround us, and the spiritual difficulties under which we labor, we ought rather turn to God full of courage, having confidence in His promise that He will not deny us the grace necessary for us to obtain eternal life.

And so our Lord addresses to each one of us the words of this day's Gospel: "Arise, and fear not" words which show what ought to be our part, our attitude in the work of salvation. To each one of us He says: "Arise from the dominion of your passions! Cast off the works of darkness! Throw off your self-imposed shackles of cowardice and fear! Be vigilant! Be free! Be what your baptism demands of you—children of God, co-operating with His grace in the work of your salvation. Do you not remember the days of your innocence? Were they not happy days? Have you found in the pursuit of sin and the gratification of your passions the peace which you enjoyed in the days in which you served God? No! There is no peace for the wicked; there is no peace for the sin-burdened conscience: peace is only through the Holy Spirit. Peace is His fruit—peace with ourselves and peace with God.

All the things of earth are nothing compared with the peace of a good conscience. The indwelling of the Holy Spirit in our souls is a foretaste of the life of glory hereafter. We may lose riches, we may suffer dishonor, men may deprive us of our possessions and our good name, but they cannot rob us of God's Holy Spirit. Him we may possess without fear of loss unless we ourselves are guilty of infidelity to His voice. Courage, then, for God is with us! And if God be for us, why should we fear? For who is God? Who is there like to God? Is there any in heaven, or on earth, or under the earth, that can stand against His almighty power? When do we fear? Is it Satan? Long ago God's holy angel overcame him. Is it the world? Our Lord tells us: "I have overcome the world." Is it ourselves? Are we then such slaves to our passions that we can no longer exercise our reason, no longer make use of God's grace? Surely, things are not so bad with us as this! We can overcome our passions, we must overcome them. God's grace will not be denied us. We should "arise, and fear not," we should have courage, we should trust God. And conquer we shall if we but use the means that God in His mercy has put at our disposal. We shall conquer if we turn to the fountain of grace and drink deeply of its waters. If, in other words, we are constant in prayer and the use of the sacraments.

These are the arms with which God designs that we should fight! These are the arms which He has blessed! These are the arms on which He has impressed the sign of His almighty power. Armed with these and confident in Him who gave them to us, victory shall be ours. Arise, then, my dear brethren, and cast off fear! Put on the armor of light and follow after the banner of our Lord. He has gone before showing the way: we have but to follow. He fought the fight. He overcame the world, the flesh, the devil. So, too, may we if we are faithful followers in the way of the Cross. If we earnestly study the life of our Lord and are watchful for the breathing of the Holy Spirit, "Who breatheth where He will," we shall find the yoke sweet and the burden light. "Arise and fear not."

Contentment does not come of one's possessions or of one's position, but it comes of one's way of living at these. He who realizes that he is where God wants him to be, and that he has what God wants him to have, will be contented with his lot and his store, whatever they are; but he who fails to realize this truth will never be contented, though he were the most favored man in the world.

The Life of Dr. Chase. As a compiler of Chase's Recipe Book, his name is familiar in every household in the land, while as a physician he works on simple lines, I feel an imprint of his name that will be handed down from generation to generation. His last great medical triumph was in his Syrup of Limes and Turpentine, having the large public patronage that his treatment, Pills and Catarrh have been having. Dr. Chase's Syrup of Limes and Turpentine is especially adapted for all Bronchial and Asthmatic troubles.

Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I want some more of it for my friends. So writes Mr. J. W. BROWN, Chicago.

The Best Pills.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Holloway's Pills, and find them by far the best Pills we ever used." For Delicate and Debilitated Constitutions these Pills act like a charm. Taken in small doses, the effect is both tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

Perfect and permanent are the cures by Hood's Sarsaparilla, because it makes pure, rich, healthy, life and health-giving blood.

OUR BOYS AND GIRLS. Stand Erect.

Nothing is more important in giving a look of style and grace to young people than the way in which they carry their bodies, and this is a matter that mothers need to look after in training their children. The habit of movement is largely formed in early years. Miles Barlow says: "Stand up straight, boys and girls, and whether walking or at rest, hold your head well up, with chin slightly drawn in and shoulders thrown back." This is not only necessary for appearance, but for health and vigor. Parents do not often realize the importance of this in their little ones. The way the twig is bent the tree grows. Notice, as you see young men walk, how many are stoop-shouldered, and how often girls lose their attraction by their ungraceful movements. See how many strong, middle-aged men are beginning to walk like old men. In fact, so many walk along in an unmanly style that when an erect young fellow strides by, people turn around to look after him. Every one admires a man or woman of erect bearing, though but comparatively few are fully erect.

Barlow says he was once in a manufacturing building in the morning before the starting bell had rung. "At one of the windows were a number of young men and women, evidently watching for some one, and that someone proved to be a young man fully six feet tall, who just then made his appearance away up the street. They were in the habit of watching for him every morning. They liked to see his splendid figure, his upright carriage, his easy swinging walk, and his pleasant face. I recognized him as a friend I had often met in the military armory and gymnasium. You see he made use of his military training in everyday life, and he not only looked well by reason of it, but he felt well. One is bound to feel well as he begins to practice throwing back his shoulders and breathing deeply."

According to the old saying, "It is hard to teach an old dog new tricks," and some people tell us that it is still harder to teach new things to members of the human family who have become once settled in their way. So young people should be taught in very early life to get the best and most symmetrical physical development. Teach them to drop their hands by their sides, lift their shoulders well up and back, and slowly inhale and exhale the breath ten or fifteen times.

This should be followed by light exercise. It is not necessary to develop graceful movement and the fullest purpose of the physical system.—The Biquet.

Nothing but Seeds. Grandmother Lyman was trying to open a drawer of the old-fashioned stand that occupied a sunny corner of her room. The thin white hands were not very strong, and the drawer was so warped that the old lady was about to abandon the attempt when hurrying footsteps were heard in the hall.

"Henry! Henry!" she called. A bright, handsome boy responded immediately. "Here, Henry," said grandmother, pleasantly, "I want your help a moment. I have got this drawer part out, and now I cannot move it either way. Henry was not only strong, but he was an ingenious little fellow, and very soon the refractory drawer yielded, and the grandmother found what she wanted.

"What is that, grandma? May I see?" the child asked eagerly. "Certainly, you may," and the old lady sat down, very deliberately untied the string, removed the wrapping paper and opened the box. One glance was enough for Henry.

"Poo! Nothing but seeds!" he exclaimed contemptuously, and starting to leave the room. "Wait a moment, my boy," said the old lady, gently detaining him. "Did you say 'Nothing but seeds'?"

"Yes, grandma, I'm disappointed, I thought perhaps there was something valuable in that box."

"This is one of the cases where looks are deceptive," Mrs. Lyman replied. "I admit these little brown seeds are not very pretty, but I assure you they are valuable. I had almost decided to give you some of them for helping me so nicely."

"They would be of no use to me," said Henry, not even glancing toward the box.

"Would you not like to have a garden of your own and take entire care of it yourself, next spring?"

"How could I, grandma? I don't even know how to plant the seeds; must they be laid in the ground right side up with care, as the express boxes read?"

CHATS WITH YOUNG MEN

Many a man is hammering heavily with a dull axe instead of cutting to the heart of things with keenly whetted edge. Time is never wasted in sharpening one's tools for work. The good workman uses only sharp tools. It is the part of common-sense to sharpen the dull axe, oil the dry bearings, replenish the dying fire, fill the empty vessel, feed the hungry soul and strengthen the weak faith before attempting any great service.

Do It Now. A successful business man says that he owes much of his prosperity to a lesson taught him by his employer. This man's principle was "Do it now." Instead of putting things off with the idea of attending to them "some time" he made it a rule to "do it now."

Control the Passion. Let us consider the effect of a ruling passion of a business or professional life. Whether you be in the employment of the public or of an individual, you are required, as a first condition of giving satisfaction or of attaining success, to give your whole attention to your work.

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Grandmother Lyman now laughed heartily as she replied: "Keep to the flowers, the first season, Henry; there is no telling how much they may bring you, if you are industrious."

"I'll see that the ground is all ready in time, and put in all the seeds you'll give me, and give them time to grow," said the sturdy little fellow. Then with a bright smile and a fond hug, he bled that old drawer stuck, and I hope you'll excuse my rudeness, grandma; if I had known what I do now, I would not have exclaimed, 'Nothing but seeds!'

"Yes, and very pretty varieties too, as the little cards indicate." "Couldn't I have some vegetable seeds, too?" I want to raise quantities of things this summer, and make ever so much money."

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Stays Chips of Thought. There is no reproof for the wrong that seeks retaliation. A snob is that man or woman who is always pretending to something better—especially richer or more fashionable—than they are.

The chief want in life is somebody who shall make us do the best we can, says Emerson. Never allow yourself to be too busy to collect your accounts. If you think you are, it is time to hire some help. Prompt collections and prompt payments establish good relations all around.

Every great leader is animated by spirit, vigor, and courage, and infuses hope for the achievement of success. "To the front!" is the motto, and he usually occupies the front rank with those whom he leads.

There never was a man or woman yet but what was bound to rise and progress and climb, provided the yeast principle was in their souls. As well try to keep leavened dough flat as to keep a great soul down. Poverty never yet forged a chain strong enough to hold a man prone, provided he was bound to rise.

Each, in his extreme old age, in answer to the question how he came in possession of his great learning and the inexhaustible storehouse of ideas, replied: "Through unremitting toil have I obtained the preponderance for which you have credited me. By constant analysis, by reflection, and much writing I have continually improved—this, and this only, is the secret of my success."

Multiply Societies. Every place should have its Catholic young men's society. These organizations will help to supply or to complete the Catholic education of their members, they will strengthen the ties that bind the young men to the Church, they will act as preservatives against evil resorts, they will develop a Catholic public spirit, will aid to form the next generation of fathers of families in the congregations.

They should first of all be Catholic and so insist that their members practice their religion as to go to Communion at least twice a year in a body. They should be select in the choice of members, admitting no vicious or evil disposed young men with a view to reform them, but banding together young fellows of good will for mutual improvement. They should have literary exercises in which all active members should take part, for without providing culture for the mind they will degenerate into mere clubs for idle gossip in leisure moments.

They should afford opportunities for social advantages, for athletic exercises and for innocent games. So important did the Bishops of the last Provincial Council of Baltimore consider that the Pastoral Letter of that gathering of leaders said: "We exhort pastors to consider the formation and the careful direction of such societies as one of their most important duties." Yet in how many parishes—yes, in how many cities containing several parishes—is there still no Catholic young men's society!—Church Progress.

His Real Self Will Show. The selfish, unreliable, and treacherous man cannot wholly conceal his character, even when it is to his interest to do so. He may have fits of repentance, in which he is usually very winning; he may have vague notions of reparation; he may be his best self for a while, when it "pays"; but he is shortsighted, after all, and superficial in his estimates, and slight and offends where even worldly prudence should have warned him to win or conciliate.—Katherine E. Conway.

Vigorous Exercise Required. A young man needs regular exercise, the recreation of the leisure hour, and the keen athletic training which quickens and disciplines the life, gives him decision, vigor, and mastery of himself, arouses him from the torpor of soft delicacy and brings him out into a competition which nerves him for supreme struggles. This kind of sport will put manly qualities into a youth—qualities which will honor his manhood. Men will not grow old, stale, stupid, and shufflers as they walk if they will engage in rational sports on the field or in the gymnasium, as participants, not as spectators.

Open as Day. It is given to every physician, the formula of Scott's Emulsion being no secret; but no successful imitation has ever been offered to the public. Only years of experience and study can produce the best.

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