

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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ARCHDIOCESE OF KINGSTON.

Circular Letter of His Grace, Most Rev. James Vincent Cleary, S. T. D., Archbishop of Kingston and Metropolitan.

To the Rev. Clergy and Faithful Laity of the City and Diocese of Kingston:

In my Circular Letter addressed to you last August, respecting the revival of Regiopolis College, I dwelt upon a two-fold necessity of providing a superior liberal education for our youth after they have passed through the course of elementary studies appointed for the separate schools. In the first place I mentioned "the obligation laid upon us by religion and patriotism to our share towards supplying the diocese of Kingston with a native Canadian clergy. It is the spirit of the Catholic Church to rear up for the ministry of the altar and the spiritual government of the laity a clergy racy of the soil, begotten of the people among whom they are destined to serve all the days of their lives, known to their neighbors from early childhood, and imbued with the habits and feelings and traditions of their race."

The rearing of youth for the sacred profession implies not only the cultivation of the intellect and the imparting of a high order of knowledge in literature and history and the classic languages of Greece and Rome, concurrently with the study of modern languages and modern history and mathematical science; but also, and much more, the formation of their minds and hearts, their dispositions and their tastes and manners in exact harmony with the sublime and holy functions and responsibilities of the priestly state, to which they intend, by God's grace, to devote themselves irrevocably for the whole term of their lives. Thus trained, they shall esteem the exalted office of the priesthood as the most honorable of all vocations before God and men, and shall strive with all earnestness to fit themselves for it, that they may worthily discharge its duties and feel happy in undergoing the labors and privations inseparable from their consecrated life. For this reason the Holy Catholic Church desires that every Bishop shall, if possible, provide a seminary, that is, a nursery of piety and learning, wherein boys who exhibit the first signs of a divine vocation to the service of God in the sanctuary, shall be placed at an early age under care of teachers of religious character, chosen for this work because of their recognized piety and their aptitude to mould the minds and manners of youth into the sacerdotal form. By diligent study and regular observance of discipline the young Levites shall grow in wisdom and grace as they advance from boyhood to early manhood, and steadily pass to the highest grades of sacred science through which they are led immediately to the priesthood. It is because we have not had in this diocese for the last twenty-seven years the advantage of a seminary that our boys generally, when leaving the separate schools, have no aims or aspirations in the direction of the priesthood, and forthwith turn their attention to secular pursuits for the sake of obtaining a livelihood. The result is, that we have so few candidates for the priesthood, the first germs of supernatural vocation that may have been vouchsafed to some by God's special favor, not having been fostered and developed in them during their early days. This is the explanation of the insufficiency of priests supplied to our missions, and the consequent necessity of applying to Irish Bishops and Irish priests to take pity on us in our necessities and give us good young men to fulfil towards our faithful people the essential duties of the ministry, for which, of ourselves, we are unable to provide. Were it not for the abundant help given us by our friends in Ireland, the Catholic people in those many districts which have recently been formed into parishes with resident priests, would still remain, as they heretofore were, in a state of spiritual destitution and almost abandoned in the midst of their many dangers and temptations, and the ever-present possibility of losing their faith or of dying in the bush without the sacraments of grace. Through God's sweet providence, my friendly relations with the Irish hierarchy and the Superiors of colleges and seminaries in Ireland enabled me to secure for my diocese a large number of excellent subjects, who to date constitute one-half of the priestly staff so laudably and beneficially discharging missionary duty from end to end of the diocese. But it is not creditable to us to be forever dependent upon Ireland for the fulfilment of our ministry in behalf of our people. Moreover, this condition of things is precarious and fraught with danger; for although it has been hitherto possible for me to obtain a sufficiency of priests through the good will and old-time friendship of the Bishops and the Superiors of Colleges in Ireland, my successor may not, and probably will not, enjoy the same advantage, and his applications for help to work the missions in this diocese may, and probably will, be attended with little or no good result. It is our manifest duty, therefore, to lift ourselves out of this state of dependence, and without further delay make

preparation for the future. This can be done only by establishing a seminary for the early education of our youth and the formation of their mind and character in accordance with the holy state, to which many will doubtless turn their thoughts and aspirations when they see the opportunity afforded them. This is our hope, and we believe most confidently, that it is God who, for this end, has inspired me with the thought of re-establishing Regiopolis College. We are equally confident that He who has begun the good work for His own honor and glory and the salvation of the souls of His people, will bless it abundantly and make it prosper.

Besides the early preparation of candidates for the sacred ministry, I have had another very important purpose in the re-establishment of Regiopolis College, namely, to afford an easy opportunity to our boys who are blessed by God with bright intelligence and love of study and good moral dispositions to fit themselves for the various liberal professions proper to the laity. Hitherto no such prospect was open to them, and consequently the Catholics are too few in the professions of law and medicine and engineering and in the many paths of public life that demand high literary attainments for a successful and honorable career. In Regiopolis College they can enjoy all these opportunities without much expense. In fact, by means of a Scholarship Fund which I have established, and which, with God's help, will surely be augmented by donations and bequests from clerical and lay friends of Catholic education, it will be possible for a good and talented and industrious boy to go through the Arts' course and obtain his degrees, enabling him to enter upon any professional course he may choose, without any payment of money by his parents, the scholarship, which will be a money prize, being sufficient to meet the ordinary tuition fees and the cost of books. I have arranged, moreover, that no tuition fees will be demanded from our pupils this first year. Board and lodging can be obtained from respectable Catholic matrons of this city at an extremely moderate cost. Two and a half dollars per week is surely a small pension to pay for a comfortable and respectable home. Rules of daily life, similar to those of a seminary, shall govern the conduct of our boys in the houses where they lodge, and the priests of the college will have supervision and control of them for the maintenance of good order and the cultivation of study and virtue.

A seminary or college for the education of youth cannot be founded and maintained without pecuniary means. As it is a diocesan institution of importance, the diocese at large is justly expected to supply those means. Hence the Sacred Council of Trent, (sess. xxiii, ch. 18th.) after laying the command upon Bishops "to maintain, to educate religiously, and to train in ecclesiastical discipline a certain number of youths of their city and diocese, in a college to be chosen by the Bishop for this purpose," proceeds to remark: "Forasmuch as some certain revenues will be necessary for the building of the College, for paying salaries to the teachers and servants, etc.," and then enacts that a Bishop may take a certain portion of the entire revenues of the diocese and of every parish and benefice and Church, and shall apply to, and incorporate with, the said College this portion so deducted." It is not my intention to exact from my Clergy and people the portions of Church revenues indicated in this decree of the holy Council of Trent. I know too well the burdens that lie upon most of the missions in this archdiocese, assumed voluntarily by the people for the creation or improvement of their own local institutions. Moreover, I have the fullest confidence that the work of founding a new Regiopolis College for the preliminary education of candidates for the service of the altar, and of Catholic aspirants for the liberal lay professions, will so recommend itself to the mind and conscience of my faithful people, that they will, of their own accord and cheerfully, without any sort of compulsion, contribute generously and to the best of their ability towards the solid establishment of the college, the cost of the building, its remodeling and equipment, also the various official and managing charges of this first year, so to expect that should we, by God's blessing, succeed in collecting a fairly sufficient amount for these purposes, there shall be no necessity to call for any other collection in aid of Regiopolis college for many years to come, certainly not in my lifetime. The institution to which you are all about to contribute now, is one of the most meritorious forms of charity; it is identified with the preservation of our holy religion in this province and the exaltation of the Catholic Church; it is of its own nature permanent, and is ordained to be everlasting; it will be productive of copious fruit of knowledge and piety and manly Christian virtue long after we shall have disappeared from this earthly scene; and successive generations of Canadian Catholics will bless us and pray for us, in return for the bounty we now bestow on the central seat of

learning and virtue in the venerable archdiocese of Kingston; and God will take account of every dollar we give in His name and for His honor, and will multiply His rewards and His blessings upon us and upon those who are dear to us.

It is right to mention that in accordance with the general law of the Church, Bishops everywhere take an annual collection from the faithful for "Seminary purposes," that is, to meet the expenses of educating young men for the priesthood in colleges of their choice at home or abroad, when they have no Seminaries of their own; and this is done by the Bishops in Canada, as elsewhere. Even the diocese in Ontario which have been begotten of Kingston diocese, supply this "Seminary Fund" every year to their Bishops; and yet Kingston, the oldest diocese and the mother of them all, has never been asked to make a collection for "Seminary purposes." I have intentionally abstained from making any such call on my people, because they had so much to do in their several missions for their own local necessities. Perhaps this consideration for my people, and the inconveniences I have suffered in my efforts to provide assistance to the clergy as best I could, without asking them to help me, throughout the sixteen years of my episcopate, will be thoughtfully and kindly taken into account in measuring the donations they will now bestow upon our new college, which I regard as the most important and the most beneficial of the works of my episcopal administration. It will not be amiss for me to state also, that seeing how destitute this diocese was of churches and schools and religious institutions generally, I proclaimed in 1881 that the practice, entirely too common, of foreigners roaming through our missions and extracting money from our generous people for expensive projects in places far away, with which we had no connection, and thus exhausting our meagre resources of religion and charity, which ought to have been expended at home, should no longer continue. I forbade and abolished that unfair method of dealing with Kingston diocese, and from that day to this, no priest or layman from beyond the Atlantic, or from Canadian dioceses outside Kingston, has been permitted to regard our missions as a common hunting-ground of questers. The result has been that the priests and people in all our missions have been enabled to reserve whatever they were disposed to devote to charity, and apply it to the necessities of religion in their own districts. It is always true that "charity begins at home."

In fine, I wish you to recall to mind that this is the only appeal I have made throughout all the years of my episcopate for a general collection in aid of diocesan works, except that made in my first year for the liquidation of the large debt that had been long pressing upon the credit of Kingston diocese and paralyzing its activity by the constant augmentation of the burden of annual interest. At that time you behaved most creditably by contributing in the space of a few months nearly \$20,000, thereby restoring us to our just independence. No one has felt himself poorer because of the generosity which you suffer now by responding with like generosity to the present call made upon you by me, in God's name and for His honor, and for the permanence of the priestly staff for the work of our missions and the moral, intellectual and social elevation of our youth, who are the hope of our future. I leave the matter entirely to your own fair judgment and upright conscience, and your Catholic sense of what is due to this great and venerable archdiocese of Kingston and your correspondence with its noble traditions in the eyes of the generations that are to follow us. The stability and successful working of new Regiopolis lies very close to my heart. I have long been praying to be allowed to see the day of its establishment. I rejoice in the prospect of its abundant fruitfulness. May the good God, who has promised that He will repay your bounty a hundredfold, and who has pledged His word that "not even a cup of cold water given in His name shall be without its reward," enlarge your hearts and quicken your souls with lively impulses of His spirit in faith and charity for the carrying of His holy purposes and His designs of mercy in this great undertaking to which He has just put our hands. For my own part, let me say, in the fullness of my fatherly affection for my priests and people, that the donation of each one to Regiopolis College shall be accepted by me as a personal kindness to myself, for which I shall be ever grateful.

The clergy shall read this Circular Letter to their congregations next Sunday, the 15th inst., at the Communion of the Mass, and the collection shall be taken up the following Sunday in all the churches.

I wish a complete list of the contributions, with the names of the contributors, to be recorded in the Parochial Register of every mission, and a copy of the same to be sent by the priest to me for registration in the archives of this Palace, as a perpetual memorial

of the religious spirit and goodness of Kingston unto all ages.

The peace of Our Lord Jesus Christ be with you all.

Your devoted servant in Christ,
James Vincent Cleary,
Archbishop of Kingston and Metropolitan.

The Palace, Kingston,
12th November, 1896.

Our Dear Departed.

BY REV. W. C. SMITH, A PRESBYTERIAN CLERGYMAN OF SCOTLAND.

Our land and sea, love follows with fond eyes.

Its dear ones in their troubles, griefs and cares.

There is no spot
On which it does not drop this tender dew,
Except the grave, and there it bids adieu.

And prayeth not.

Why should that be the only place unsearched
By prayer, which to our hearts is most endeared?

And sacred grown?

Living, we sought for blessings on their head;
Why should our lips be sealed when they are dead?

And we alone?

Idle—their doom is fixed? Ah! who can tell?
Yet, were it so, I think no harm could well

Come of my prayer.

And oh! the heart overburdened with its grief.

This comfort needs, and finds therein relief
From its despair.

Shall God be wroth because we love them still,
And call upon His love to shield from ill

Our dearest, best?

And bring them home, and recompense their pain.

And cleanse their sin, if any sin remain.

And give them rest?

Nay, I will not believe it. I will pray
As for the living, for the dead each day:

They will not rest.

Less meet for heaven when followed by a prayer
To speed them home, like summer-scented air

From long ago.

Who shall forbid the earth's desire to dow
Beyond the limit of the things we know?

In heaven above.

The incense that the golden censers bear
Is the sweet perfume from the salutary prayer

Of trust and love.

PROTESTANT'S ALL SOULS' DAY.

Vespers for the Dead at St. Mark's Episcopal Church.

The evolution of Protestantism continues. On one hand says the Philadelphia *Catholic Standard and Times* of Nov. 7, its members are moving towards union with Mother Church, and on the other towards materialism and infidelity. The more intensely religious the members are naturally tending in the former direction. Catholic ceremonies and doctrines are being appropriated gradually and the days of the ecclesiastical calendar more generally observed. To find a kindly reference to All Souls' Day in a Protestant pulpit would have been a sufficient reason for the removal of the preacher some years ago, but last Sunday no less than two local churches of different denominations had formal observances of the day.

At St. Mark's Protestant Episcopal Church there was a special service of the Guild of All Souls, at which there was what was called "solemn vespers for the dead." The exercises began with a procession of the surpliced choristers, led by a cross-bearer, after which the psalms were rendered in English, but with the Gregorian chant. The hymns sung were "That Day of Wrath," the "Dies Irae" and one in which each verse ended with the words "Jesu, Son of Mary, hear." There were a number of prayers for the dead, some of which were easily recognizable as identical with the Catholic ritual, and the *Requiescat in Pace*, in English, was frequently recited. The lack of unity in doctrine, discipline and ceremony among Protestant Episcopalians of the same congregation was evidenced by the fact that some bowed at the name of Jesus, while others did not, and some genuflected on entering and leaving the church, while others did not, and it is possible that there was even a disagreement with the preacher in his celebrant gave the blessing much as the priest does at the end of the Mass, and the preacher crossed himself before beginning the sermon.

HE THEN WENT ON TO SAY THAT THE name, according to the practice of the Catholic Church is a misnomer, inasmuch as it offers prayers for members of that Church only and not for all souls. In this stand Dr. Sweetser is mistaken, inasmuch as the Church prays for all the souls in purgatory. He then argued that God's perfect sovereignty demanded that all men should be saved and that His desire for the salvation of men must in the end prove triumphant as the infinite will would influence man's free will.

Then there are those who have had all the joys of life and none of its sorrows, and the soul needs to suffer as well as rejoice. If you and I, said he, do not fill up the measure of suffering for our sins here, it must in justice be filled up by ourselves there. There must be a place, a condition of this kind. At the time of particular judgment God's justice and God's mercy are manifested in us. There will be no sinning, no uncertainty regarding our great future. We will have consolation of the love of God and the yearning for the company of the saints of God.

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there, from which place by the mercy of God we may hope and pray to enter into heaven. These detained souls have seen the face of Jesus Christ and have realized for the first time how God's justice and mercy meet, and in His justice and mercy are sent to the place of expiation to stay until they expiate the stains of sin that remain, or until God in His mercy delivers them. Here God is seen in His justice and mercy, punishing and pardoning, giving us pain and giving us joy.

Here the preacher spoke of the classes who would go to purgatory. First, those who had attended Communion regularly, but had not sufficiently prepared themselves, who made self-examinations carelessly, who prayed indifferently. They are not bad. They are not entirely out of grace, but they are not completely in it. They are indifferent about religion and careless about its great truths. They are not living entirely for the devil, but they are not given over to Almighty God. Supposing such a one is taken away to-day and has had time to make one perfect act of contrition, when he appears before Jesus Christ he will be in the state of grace, but he must expiate his sins. The sense of justice within his own soul will prepare him to seek that he may be punished for that indifference, and the loss of the beatific vision.

There are two things we must believe—first, that there is such a place; second, that the souls detained there are helped by our prayers and the offering of the holy sacrifice. Do you pray for your dead? Do you remember the days of your dead? Or after one or two years, do you let them drop out of your lives or pray for them in a half-hearted manner? Or do you go on like a raving maniac for awhile when some loved one is taken away and then forget them, find other cares and other sympathies to fill up your life? That is the way of the world. Your sorrow has not helped them. It has not done them any good. You rebel because you did not love God and you really did not really love them. Real love is of a different kind. It does not go on that way. If we loved them it is not too much strain to come on the day of their burial and offer the Holy Sacrifice for them; to come kneel and before God's altar for them; that is the sign that you really loved them.

Day by day ask for them rest eternal. Rise up to God's justice and unite with God's mercy. We have to die, and we are helped by our prayers and the offering of the Holy Sacrifice. We know by those who have studied the subject, by the Church and by faith, that our prayers do avail. Have you ever thought what a happy death means? What it means to receive the last sacraments, or do you prefer to put yourselves under the command of the material rather than the spiritual? It is the unhappy practice and custom to so dull the life and energy of dying people that they don't know they are going to die. The knowledge kept from them altogether and they are let die like dogs. Here the speaker pictured a happy death.

Speaking of funeral customs, he urged his hearers when you go into a house of mourning to say a prayer for the one that is dead, instead of devoting all the attention to the appearance of the remains. Instead of a wreath of flowers that will wither and decay, the best tribute of affection is to have their names remembered at the altar.

A UNIVERSALIST INTERVIEWED.
Rev. Edward C. Sweetser, D. D., of the Episcopal Church of the Messiah, delivered last Sunday morning in All Souls' Day a sermon entitled "God's Victory." In the preface to it he said, "This day set apart by the rules of our Church to be observed as All Souls' Day. In the Roman Catholic Church All Souls' Day always comes on the 2nd of November, and in that Church has been observed for nearly nine hundred years as a day for commemorating all who died in the faith and for offering special prayers in behalf of those souls who are supposed to be in purgatory."

He then went on to say that the name, according to the practice of the Catholic Church is a misnomer, inasmuch as it offers prayers for members of that Church only and not for all souls. In this stand Dr. Sweetser is mistaken, inasmuch as the Church prays for all the souls in purgatory. He then argued that God's perfect sovereignty demanded that all men should be saved and that His desire for the salvation of men must in the end prove triumphant as the infinite will would influence man's free will.

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Author of "Mistakes of Modern Ireland."

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THE IRISH QUESTION AS VIEWED BY A FRENCHMAN.

Appropos to the universal indignation expressed by a number of public meetings against the Turkish Sultan on account of the massacre of Armenians during the last two years, Mr. Marcel Prevost, a French writer, recently called attention to the devastation caused in Ireland by misrule which he describes as no less worthy of condemnation by all civilized nations than Ottoman misrule of the Christian populations under its sway.

The London Standard took Mr. Prevost to task for his animadversions, but the latter has not allowed his critic to pass without giving his reply, which appeared recently in the New York Herald.

Mr. Prevost reminds his critic that what he writes he saw, as he has just completed a tour throughout Ireland, during which he witnessed the result of three centuries of misrule, a misrule which has continued to the present day, notwithstanding that the condition of the people has been to some extent bettered by recent legislation.

The west of Ireland, he says, "is studded with ruins" and is "a vast cemetery of ruined peasant homes." To explain how this condition of things has been brought about, he says:

"You know the old story of the eviction of tenants, of policemen summoned by the landlord, how the barricaded door of the hut is broken down, how the miserable furniture is seized, how the inmates are driven forth, and then, in order that these unhappy persons may not be tempted to re-estate themselves in the empty home, how the roof, and even the windows are taken away, until, finally, all that remains are the four stone walls and the gable ends. Skeletons of such hovels, seen everywhere throughout Ireland, have satisfied me that evictions are not a legend, but a lamentable daily occurrence."

These sights met the tourist's eye everywhere, but especially in Connaught. We are told, however, that the landlord had no resource but to enforce the evictions laws when rents were unpaid. Mr. Prevost asks what rent could be expected from dwellers on that unfruitful soil of thick turf covered with heather. Until the turf is removed there can be no cultivation, yet it is for such lands that high rents have been exacted which could not possibly be gained from the soil; for even where under certain circumstances a small crop can be grown in such localities, the growth is killed by the wetness, and the crop rots before harvest time.

How should the British Government have dealt with the people of Ireland, after gaining possession of the country by conquest? It should have acted towards them the part of a protector, by helping them to prosper and to enrich themselves by inaugurating suitable industries. This was the course adopted by France toward Alsace, and so well did it succeed with the people of that province, after its conquest by France, that, notwithstanding differences of race, the Alsations were among the most patriotic of Frenchmen, and to this day, a quarter of a century after the annexation of Alsace to Germany, also through conquest, the Alsations are scarcely yet so reconciled to this last conquest as to endure it partially, though it must be said that their German rulers have endeavored by kindness and paternal rule to make them content with the present state of affairs.

The Irish people are not by nature morose or inclined to cherish ill will, and if there had been similar paternal treatment of them by England, even for a single generation, the Irish would to-day be thoroughly loyal and devoted to the British Empire, but instead of this they have been treated as enemies, and it cannot be denied that the result has been just what might have been anticipated, perpetual distrust of their rulers, political agitation, and discontent.

Mr. Prevost declares that as long as Ireland is a country in which the natives cannot find homes, which is the case to-day, there will be an Irish question.

His article is a thoughtful one, and it, undoubtedly, gives the correct solution to the problem how Ireland should be dealt with to make her in reality an integral and contented part of the British Empire.

It took the Liberal party of England a long time before it found out the true solution to the Irish question, and under Mr. Gladstone's guidance it made substantial offers of peace to Ireland by its advocacy of the Home Rule Bill. But its efforts in this direction were thwarted by the obstinacy of the House of Lords, which defeated the Bill after it had been passed by the House of Commons. There is yet hope, however, that this solution of the Irish problem will be adopted when next the Liberal party will attain to power, as the Liberals still adhere as a whole to the policy of Home Rule. We have no doubt that a future Home Rule Bill will become law, and the path to prosperity will then begin to lie open for Ireland, an event which is not to be expected until Home Rule be attained.

Mr. Prevost says that by the time the Irish question will be satisfactorily solved, there will perhaps be no Irish nation left. We are not so dependent as to think this. The progress made during the last few years in laying the Irish question before the people of England and Scotland, gives hope for the correct solution of it in the near future.

A RACE TROUBLE.

There is trouble in the Southern Presbyterian Church on the question of receiving colored students to the ministry. A colored boy applied recently to the Presbytery of Charleston to be received as a ministerial candidate, but was refused on account of his color. The Synod reversed the decision of the Presbytery, and the General Assembly sustained the Synod, the reason given being that the constitution and laws of the Church do not allow of the rejection of a candidate on account of color. The Presbytery, however, refuses to accept the decision of the Synod and Assembly, maintaining that there is an additional reason for its rejection of the candidate, beside his color, namely, as the protest against the delay of the Church in establishing an Independent African Church. In the document maintaining its position

"The Presbytery does not wish to be considered as receding from its time-honored opposition to the amalgamation of whites and negroes in social and ecclesiastical relations. Such amalgamation the Presbytery believes to be unnatural and unscriptural, and will continue in every proper way to oppose and resist."

Further on the Presbytery develops its argument against the ordination of negroes, as follows:

"If our 'law and constitution' refuse us the right to reject negroes who may wish to become rulers over our people because they are negroes, then, of course, it follows that sessions are forbidden to reject negro applicants for Communion and church fellowship because they are negroes. All negroes, therefore, who may apply for Church membership, and who give evidence of having true faith, must be received. Having then equal rights with us in the Church, they, with their wives and children, can enter our houses of worship, mingle with our wives and children in all public exercises, and vote in the election of church officers. Moreover, if they can increase their numbers so as to have a majority in a Church they can fill the offices of elder, deacon and pastor with men of their own color, and can take possession of the Church property, while our own people are without redress."

In the past, colored persons have been admitted as members of the Church, but without the right of voting or holding office, and the Presbytery maintains that this law is still in force, as the assembly of 1865 declared "that the abolition of slavery by the civil and military powers has not altered the relations as above defined, in which our Church stands to the colored people." By this decision, not only colored persons are debarred from voting and from office in the Church, but they are also to be seated apart from whites in the Church, and to receive Communion at a separate table.

It is in regard to the treatment of colored persons that the Northern and Southern Presbyterians have hitherto been unable to unite into one Church, as the Northerners maintain equal rights irrespective of color, while the Southerners refuse to allow colored persons the same rights as white members. Hence the movement to establish an African Church was inaugurated, but it has not yet been accomplished.

It is but just to add that many prominent Southern Presbyterians disapprove of the exclusiveness of the anti-negro party in the Church, maintaining that such exclusiveness is contrary to the Christian spirit, which admits of no distinction of race before God and in the Church of God. The majority rule, however, and some time will probably elapse before the white Southern Presbyterians will be ready to admit the colored race to an equality with themselves in the Church. It is likely that the movement for a distinct African Church will be accomplished, as preliminary steps toward this end have been taken long since.

MISS DIANA VAUGHAN.

At the anti-Masonic Congress held in Trent in September last the question was raised: "Is there such a person as Miss Diana Vaughan?" This young lady, born at Paris, in 1862, was educated as a Palladist, of the highest degree, and trained by her Masonic parents in all the arts and secrets of Palladism—or, in plain words, of "devil-worship." In 1886 she was elevated in high Masonic circles to the dignity of Archpriestess of Luciferianism, and continued up to the time of her conversion in promoting what she believed to be the true interests of humanity in satanic worship as opposed to Christianity. In the history which she furnishes of her own life she tells how she always held in the highest admiration and respect the person of the Mother of Christ, and of Joan of Arc, the saintly heroine-maid of Orleans. On one occasion being assailed by four demons, who appeared as angels of light, she called on Joan of Arc for help, when, by a sudden transformation, the four demons appeared in all their satanic deformity and hideousness as monsters of darkness, and vanished, with howlings of rage and defeat. Thereupon her eyes were opened. She acknowledged the true God and His only Son, the world's Redeemer. She sought refuge in a convent, where she still remains and whence she has written the most astounding revelations on the practices and devilish nature of Palladism, or High Masonry, that few, even of ordinary Masons in the thirty-third degree, can scarcely credit.

In order to destroy the effect of her candid revelations, and to diminish the horror which her writings must create in the minds of all thinking men, against secret societies in general, and Free Masonry in particular, all the journals written in Masonic interests proclaim aloud that Diana Vaughan is a myth—that no such person exists or has ever existed.

The question of her existence was freely discussed at the anti-Masonic Congress in Trent. Several proofs of her existence were brought forward, but the final decision was adjourned until a meeting be held, and all the documents proving her actual existence and work be submitted to the proper authority in Rome.

On this subject Rev. Abbe Mustel, who was present at the Congress, writes to *La Verite*, of Quebec, the following, dated Oct. 16, 1896:

"Several times during the sessions in committee the question of the existence and of the truth of Miss Vaughan was raised, and each time it was promised that a special day would be set apart for the discussion. In consequence, on the 29th September, and at the hour agreed upon, four hundred members and several Bishops, with a large body of priests, were present. Father Bessonies took the floor. In his report, soon to be published, the Freemasons were named who formally acknowledged the existence of Miss Diana Vaughan, and also several Catholics of distinction who knew her intimately. Other proofs, taken from her writings and autograph letters, were produced.

"Leo Taxil, a celebrated convert from Masonry, also spoke. He indicated the usual tactics of Freemasons in denying the existence of men who went from out their ranks and revealed their secrets. He took up parts of the proofs already given and showed the absurdity of certain hypotheses, winding up by declaring on oath that he had seen at his own house, and else where, the illustrious convert, Miss Diana Vaughan.

"M. Koller, ex-Freemason, editor of *Vaterland*, also spoke on the subject, but in German, so that I did not catch the sense of his discourse.

"The Prince of Lowenstein asked for further proofs. Several others addressed the meeting, when the following resolution was adopted:

"The committee thanks the orators who have taken part in the debate on the existence of Miss Vaughan; and on the declaration of General Alliata, that a special commission has been opened in Rome on this question we pass to the order of the day.

"Signed, G. De Bessonies, Vice Pres. of the Congress at Trent."

Now why has it been decided to end the debate in Rome, which began in

the central committee at the anti-Masonic Congress in Trent? Because the members of the Congress who had categorical declarations to make on the subject, observed a prudential silence and are prepared to divulge the whole secret, but in Rome only.

Mgr. Fava, Bishop of Grenoble, France, wrote, on the 31st August last:

"Diana Vaughan, ex Palladist, is a convert to Catholicism. She was baptized and made her first Communion. She combats Freemasonry by publishing several works, viz., her *Memoirs*, *Crispi*, and others. They have tried to raise doubts about her works and her existence, but it is a trick of Masonry. Diana Vaughan must conceal her place of abode to avoid the dagger."

Mr. J. P. Tardivel, editor of *La Verite*, Quebec, attended the Anti-Masonic Congress. In a letter dated at Rome 17th Oct., 1896, he says:

"They say no such person exists as Diana Vaughan. Let us examine the question. A person named Diana Vaughan wrote some time ago to Cardinal Parocchi, with a present of some books. The Cardinal sent a letter of thanks to this person, in the name of the Holy Father, with the Apostolic Blessing. There may be in all this some mystification. Another point: It is only since her conversion that Miss Vaughan has no existence. Before that time there was certainly a person of that name. Men worthy of credit and well known in the world have seen such a person and sat down to eat and drink with her. Several noted journalists have spoken of her, and never raised the least doubt as to her existence. Before the month of June, 1895, the idea never occurred to any body that Miss Vaughan was a myth. Grand Master M. Marglotta, who made a savage attack on her lately, does not deny her existence; on the contrary, he affirms it, while pretending that the *real* Miss Vaughan is still a Palladist. If she does not exist she must be dead. But when, where, or how did she die? Let some proof of her death be produced. Let Catholics who help spread the rumor that Miss Vaughan is a myth, reflect on this: That the Masons by repeating the rumor of her non existence will discredit her before the Catholic masses, or shall force her to issue from her place of retreat, and then will find means to suppress her. Wait, writers on devil worship in France, scores Miss Vaughan most unmercifully, and says she has covered herself with shame indelible in the eyes of the civilized world. Furious onslaughts of this kind are not hurled against a myth, nor is mere invention so fiercely denounced."

THE SCHOOL QUESTION IN ENGLAND.

A cable despatch gives the information that the new Archbishop of Canterbury, Dr. Temple, is being roundly abused by the Dissenters of England, and indeed by the Liberal press generally, for the stand he has taken in regard to education. In an address delivered last week before the church convocation, he complained of the education laws now in force, and urged that the voluntary schools should have larger concessions granted them so as to enable them to compete with the board schools. He also referred to the excessively high salaries paid to teachers in the board schools. On this point the *Daily News*, of London, the chief Liberal organ, takes him to task with considerable bitterness. The *News* says:

"As head master at Rugby, Dr. Temple received £1,000 (£20,000); as Bishop of Exeter he received £5,000 (£25,000); as Bishop of London, he received £10,000 (£50,000); and as Archbishop of Canterbury he will receive £15,000 (£75,000). That he should go out of his way to attack the extremely moderate incomes of this singularly industrious class is both impudent and contemptible."

We do not by any means always endorse the things which have been said and done by Bishop Temple, and we agree that his salary in his present position is very excessive, the more so as it is paid him partly out of resources which are raised by the taxation of the whole people, including Catholics and Dissenters, who derive no benefit from his ecclesiastical functions, and partly from funds which in justice belong to the Catholic Church, which was robbed in order to create an endowment for Anglicanism.

If Anglicans deem the services of the Archbishop worthy of the high remuneration given him, no one would have reason to complain, if they paid him out of their own pockets, but there is good reason for complaint when a levy is made upon other denominations for this purpose. Still the attack made upon Dr. Temple for his stand on the school question seems to be scarcely justifiable.

The cable despatch in which information is given of what the Archbishop said is too meagre to enable us to assert positively exactly what he said or left unsaid, but it is highly probable that he did not so much complain that the

salaries paid the Board School teachers are too high, as that the voluntary schools are handicapped by laws which give undue advantage to the Board Schools, which are enabled to give these high salaries, because they are pampered, while the voluntary schools are most inadequately aided from the public purse.

These voluntary schools give religious teaching, but that is no just reason why the State should discriminate against those parents who believe that secular and religious teaching should go hand-in-hand. The justice is all the greater as the voluntary schools, Anglican and Methodist, as well as Catholic, educate nearly two thirds of the children of England.

The same principle of justice holds for Canada equally with England. Any school which does its work satisfactorily is none the less worthy of public aid, because it includes religious instruction in its programme, and this is a correct principle for Manitoba as well as for Ontario and Quebec.

The *Daily News*, of London, is evidently influenced by its partisanship in politics in its attack upon Dr. Temple, just as it formerly attacked the Irish Nationalists for disagreeing with the Liberals on the education question, but on a matter of such importance principle should dominate over party politics. The Irish party were in the right in upholding the liberty of parents to educate their children in accordance with their religious convictions, independently of what the Liberals generally might think on the matter.

A SCHOOL CASE IN QUEBEC.

The Protestant tax-payers of the parish of St. Gregory le Thaumaturge, near Montreal, are still dissatisfied with the settlement made by the Quebec Government in regard to their school trouble.

The difficulty arose out of the erection of a new municipality by order-in-council. The Protestants of the municipality did not take the necessary steps to constitute themselves supporters of the dissentient Protestant school of Cote Visitation, in a neighboring municipality, and were thus legally supporters of the Public school of the parish in which they resided, nevertheless they continued to pay their school tax to the trustees of the dissentient school. The trustees of St. Gregory have made demand for the back taxes due to them, which amount to a large sum, as the arrears extend back for five years, and they obtained an order from the Supreme Court for the payment, which they are now endeavoring to collect.

Within the last year the Protestants appealed to the Government of the Province for redress, and the Government made an arrangement by which for the future the Protestant dissentients will be supporters of the dissentient school to which they desire to be attached, but the arrangement did not cover the taxes already due, which the school trustees of St. Gregory still demand.

A deputation of Protestants waited upon Mr. Atwater, Provincial Secretary of Quebec, a few days ago, to present a complaint and to obtain redress. Mr. Duff, the spokesman of the delegation, thanked the Provincial Government, and especially Mr. Atwater, for the steps which had been taken already for their relief, but asked for further relief in regard to the arrears.

Mr. Atwater explained that the law had provided means whereby the Protestants could have become legally supporters of the dissentient school. If they had given notice within thirty days of the erection of the new municipality that they were dissentients, they would have been exempt from all taxation for the Public school. They had neglected to do this, and thus the present situation was created.

Here Mr. Duff interposed stating that in the establishment of the new municipality, the legal requirements had not been fulfilled, and that, further, no attempt had been made by the trustees of St. Gregory to collect taxes from the Protestants during the first three years of the existence of the new municipality, nevertheless Judge Doherty had sustained the municipality as having been legally established, and that the court had not power to override the order in Council establishing it. It was owing partly to the belief that the new municipality was irregularly established, and partly to a want of knowledge that it had been erected, that the Protestants had not taken proper steps to declare themselves dissentients.

To this Mr. Topp, who had been the conductor of the case of the Protestants before the court, added that they had been advised by the Protestant school

secretary that the Protestants would not be exempt unless they were residents of the new municipality, and had children of school age.

Mr. Atwater stated that this interpretation of the law is wrong. He said:

"The law is plain, and there can be no doubt about it. It does not matter where you reside. The tax is on the land. You need not be a resident of the new municipality. I speak of the case in which the Protestants are already in another municipality. Of course, where there has been no dissentient school at all, and the Protestants find themselves in the new erection, it will be necessary to go through the regular forms of dissent, namely, to form themselves into a school board, not otherwise."

Mr. Atwater admitted that an injustice had been done, but the Government had remedied it at the first opportunity after their attention had been called to the matter, by detaching the Protestants from the new municipality. To effect this, it had been necessary to make a change by Order in Council, but this did not cover the complaint concerning arrears of taxes. To meet the present difficulty is not so simple a matter, as by the judgment of the courts the trustees of St. Gregory cannot be asked to relinquish their legal claim involving vested rights. He stated, however, that the Government of the Province is anxious to do what is fair towards all classes, and all that is needed is that the matter should be properly represented to them in order to have justice done. In the present instance he could not at that moment see any remedy except by putting an item into the budget to cover the amount involved, which is nearly \$5,000. As Mr. Atwater also said that he had already talked of this matter with the Hon. Mr. Flynn, the Premier of the Province, it is probable that the Government has fully resolved to do the justice asked for by the Protestants of the municipality, though they are themselves not without responsibility for the situation. At all events, there is no doubt the case will be met by some adequate provision.

From the circumstances we have detailed the difference of disposition between the Governments of Quebec and Manitoba toward the Protestant and Catholic minorities respectively, will be seen. During the six years of injustice inflicted on the Catholics of Manitoba by the legislation of that Province, the taxes levied on Catholics for the maintenance of Public schools, while they were supporting Catholic schools by means of their own voluntary contributions, must be many times the sum at issue in St. Gregory; yet we have not seen one word of any intention on the part of the Manitoba Government to make restitution in this regard, even though we are promised a satisfactory solution of the school trouble in that Province. In fact, the very assurance of Mr. Laurier that "the pound of flesh," whereby it meant the full measure of justice which the Constitution guarantees, is not to be expected, is an indication that this restitution is not intended to be made, even though in other respects the settlement we are promised should be perfectly satisfactory, which is extremely doubtful.

The case of St. Gregory le Thaumaturge has been made use of in Ontario during the agitation against the granting of justice to the Catholics of Manitoba, but those who have used it for this purpose have shown thereby how badly off they were for valid reasons for their opposition to remedial legislation. In any case, two wrongs do not make a right, and even if there are some defects in the Quebec laws which have been willingly passed by the Legislature of that province for the protection of the educational interests of Protestants, that would be no excuse for the unjust treatment of Catholics in Manitoba, and especially for so sweeping a measure as the total legal abolition of Separate schools. But the population of Quebec has all along shown a desire to treat the Protestant dissentient schools with all fairness.

It is in the nature of human laws that they should be in some respects defective, and if there are slight defects in the Dissentient school laws of Quebec, which become apparent from time to time, they do not arise from any ill will entertained by the Catholics of the Province toward Protestants, for even in the St. Gregory case the Quebec Government has done everything possible to rectify any wrong which might have been inflicted, and it manifests a disposition to do so still, as soon as such wrong becomes apparent. The disposition of the Manitoba Government has hitherto been manifested in its desire to inflict the most annoying provisions on the Catholic minority.

THE MANITOBA

The government concerning the settlement of the school made with Manitoba arrangements has that Mr. Sifton, for Manitoba, is the Dominion Cabinet Interior, on the settlement of the people of Manitoba.

The announcement of the Government, that the main features of the settlement under Provincial and the same regions. The same used, and all that qualified by pass examinations and Normal school of a purely secular the whole of the last half hour, of any religious allowed to come children belonged ation, provided to have them religious instruction will go on school hours.

An option is recognized proviso that the schools minority is having an average Roman Catholic entitled to have denomination, ifed according to school start where the children wholly they speaking both that they rapidly as used in such lingual, so that grow up from English." This stood, is gleamed committee to Sifton submitment."

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THE MANITOBA SCHOOLS.

The government is still very reticent concerning the terms on which a settlement of the school question has been made with Manitoba, nevertheless the arrangement has been so far concluded that Mr. Sifton, late Attorney General for Manitoba, is to be received into the Dominion Cabinet as Minister of the Interior, on the understanding that the settlement will be accepted by the people of Manitoba.

It is now almost certain that the two-thirds majority cannot be obtained this year. The German districts are almost unanimous against the movement, and opposition to it has spread in other districts, which seem to look upon the matter more seriously than before.

Dr. NEHEMIAH BOYSTON, the pastor of the First Congregational Church of Detroit, spoke, on Friday night, at a meeting of the Eastern Michigan Congregational club. He was "the guest of honor" on the occasion, and his definition of the Congregationalism of today may be taken as fairly accurate, according to modern Congregational ideas.

ARCHDIOCESE OF TORONTO. The Archbishop's Anniversary. ENTERTAINMENT AT LORETTO ABBEY. Nothing could surpass the delightful entertainment given at Loretto Abbey on Tuesday last in honor of His Grace Archbishop Walsh, it being the anniversary of his Episcopal consecration.

Why they are not loyal. "Kit," the brilliant editor of the Woman's Department of the Toronto Mail and Empire, made the following reference, in last Saturday's paper, to the present and past condition of Ireland:

Face lay like a tear upon her cheek. That hair should not have turned for many a year yet—that face should not have looked so faded, and so worn. McGeoghegan wandered about the country with a shot gun loaded with duck shot. It was an old blunder-buss. It would not have killed a rabbit. He skulked behind the bushes for a time with his gun, but he did nothing with it.

He was hidden by drapings of the same colour. Above the laboratory the words "Loretto Abbey" were written in red. The body which had lain in state since the evening before, was clothed in white satin, and the face was covered with flowers.

We have never advocated any other than an efficient Catholic school system for the Province, but we have maintained that there can be no settlement of the question until the rights of Catholics to Catholic schools are fully recognized.

Rev. Mr. MAMMEL, ex-President of the P. P. A., has come to grief. The association of western Congregational churches, which met in Hamilton on the 11th, expelled him from that body. Charges were brought against him by the members of his congregation in Sarina, but the report does not state their nature.

The distinguished pianist, Misses McMalon, DeVan and Morant, acquitted themselves most favorably in a successful recital given at the Loretto Abbey on Tuesday last. His Grace spoke in eulogistic terms of the entertainment, saying that it far surpassed anything of the kind he had ever witnessed.

"Kit," one of the staff of the Toronto Mail and Empire, was present on the occasion above referred to, and gives the following charming account of the entertainment. Those who know His Grace the Archbishop of Toronto will recognize the descriptive sketch of him as being true to life.

A very charming entertainment was given by the young ladies of Loretto Abbey in honor of His Grace, Archbishop Walsh, on Tuesday evening, Nov. 17th. The occasion was a most successful one, and the young ladies acquitted themselves most favorably.

Among the many guests who attended and showed great interest in the occasion were: Rev. Mr. Mammel, ex-President of the P. P. A., and Rev. Mr. Sifton, late Attorney General for Manitoba.

On Monday, Nov. 9th inst., an interesting event, or rather I should say, two interesting events, took place in the church of St. John in Chateau. On that morning two happy couples were united in the holy bonds of matrimony by the Rev. Mr. Sifton.

EDITORIAL NOTES. A NUMBER of circulars have been mailed from Montreal, asking people to take chances on a lottery, which, it is stated, is under guarantee of the High Government of Hamburg.

The leadership of the British Liberal party has not yet been assigned, since the vacancy left by the retirement of Lord Rosebery from the position. In the probability that Mr. Gladstone will not consent to re-enter politics, it is most likely that Sir William Vernon Harcourt will be elected to the leadership.

But the landlord cast his eyes on it. Here was a piece of ground drained and cultivated and yielding this man a fine profit while he the landlord was getting a miserable little rent for it. This would not do. McGeoghegan got no more from the agent than he did not immediately pay the rack rent which was at once put on the holding.

Rev. Father John Bernard Higgins was born at Swatara, county Kerry, Ireland, eighty three years ago. He received part of his education in Maynooth College, and at the Holy Cross Seminary, Montreal, and in 1855 he was ordained, with his companion, to the priesthood.

DEATH OF FATHER HIGGINS. The announcement was made in St. Mary's Cathedral, Kingston, on Sunday evening of last week, that Rev. Father Higgins had died at Toronto, in his eighty-third year. For some years he had resided with his niece, Mrs. John Conroy, in the village of Hastings, near Peterborough.

NEW BOOK. The publishing firm of Meers, Beniger Bros., New York, have lately issued a translation of the Abba Durand's Catholic Ceremonies and Explanations of the Ecclesiastical Year.

WEDDING BELLS. On Monday, Nov. 9th inst., an interesting event, or rather I should say, two interesting events, took place in the church of St. John in Chateau. On that morning two happy couples were united in the holy bonds of matrimony by the Rev. Mr. Sifton.

NOTWITHSTANDING the fair professions of tolerance made from time to time by the Russian Czar in his communications with the Pope, his persecution of Catholics continues as remorselessly as ever.

The Venezuelan difficulty, which within the past year threatened to become a cause of war between Great Britain and the United States, has been satisfactorily settled by diplomatic negotiations between the two powers.

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The movement among the members of the Methodist Episcopal Church of the United States in favor of admitting women as delegates to the General Conference has lost ground since the defeat of the last effort in this direction.

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THE PEACE OF CHRIST.

"And let the peace of Christ rejoice in your hearts, wherein also you are called in one body."

Did Christ breathe a spirit of peace upon the world? Did He bequeath that tranquility of soul and joy of heart that is found in perfect happiness? True it is. That was one of the effects of His appearance among us.

It is surprising how often Christ Himself referred to this fact. When He appeared to His disciples, He always had the sublime words "Peace be to you" upon His lips. "Peace be to you," His last discourse so encouraging as when He said: "Peace I leave with you; my peace I give unto you. Not as the world giveth, do I give unto you."

But it is not necessary to rely solely upon the inspired Word of God to show the truth of this statement. Experience, the world over, will testify to the fact that peace and happiness are the rewards of virtue; while remorse and sorrow are the penalties of vice.

Everyone knows this to be true. It is no secret that sinners are the most unhappy of men, and most at war with themselves. They have no peace night or day. They must be continually fighting their own conscience.

It can be even shown that indelicacy is a cause of remorse, uneasiness and discontent. A great scientist expressed the feeling of his class by wishing that there was nothing beyond mere sense perception; he would welcome the destruction of this world and all that it contains by some rival celestial body.

On the contrary, peace and happiness come with virtue. The most virtuous are those who live as Christ directed them to live; that is to say, by leading a life according to His teachings. Christ insisted upon the practice of natural and supernatural virtues, and where these are, the peace of the Saviour of mankind will find its resting-place.

It may not be to the liking of most people to obey the laws of God, because they compel them to fight against many natural inclinations; but we prefer to do many things that are not pleasing. We take medicine and undergo operations to drive away sickness and insure health; but who takes the one or submits to the other with pleasure? No one. It is religion.

How is it that the religious find so much happiness and sweet consolation in their state? It is puzzling to most people. They undergo sacrifices and submit to privations that astonish the world. They give up many natural pleasures and gratifications; they bury themselves away from the world; they are taunted by jeers and criticisms.

But it would be a mistake to imagine that you who are in the world cannot secure your measure of peace and happiness which Christ promised to those of good will. Be loyal to the principles He laid down, be faithful to the teachings which He intended His Church to promulgate, and your reward will be a content which can hardly be explained away except by saying it is divine.

OUR BOYS AND GIRLS.

Stretch it a Little. Trudging along the slippery street, Two childish figures with aching feet And hands benumbed by the biting cold, Were rarely jostled by young and old, Hurrying to reach at close of day, Over the city a broad highway.

Nobody noticed or seemed to care For a little, ragged, shivering pair; Nobody saw how close they crept Into the warmth of each gas-jet, Which flung abroad its molten light, From the gray shop windows in the night.

"Come under my coat," said little Nell, As tears ran down Joe's cheeks and fell On her own thin fingers, stiff with cold, "It's not very big, but I guess 'twill hold Both you and me, if I only try To stretch it a little. So don't cry."

The garment was small and tattered and thin, But Joe was lovingly folded in, Close to the heart of Nell, who knew That stretching the coat for the need of two Would double the warmth and halve the pain Of the cutting wind and the icy rain.

"Stretch it a little," O girls and boys, In homes o'erflowing with comforts and joys; See how far you can make them reach— Your helpful deeds and your loving speech, Your gifts of service, and gifts of gold; Let them stretch to households manifold.

A Happy Birthday. To-day is some one's birthday, isn't it? To-day always is. Supposing you had heaps of money, how would you like to spend your birthday? "O, o, o!" we can imagine we hear you exclaiming, "wouldn't I make it a happy day!"

How? Let us hope some such good thought would come to you as the idea which made a happy birthday for a rich young Connecticut girl recently. This child of fortune ordered a sumptuous banquet and invited her congenial friends to help her in her happy birthday plan. The feast was spent in the county poorhouse and was eaten by the paupers. The generous young girl and her good friends acted as waiters and attended to every want of the poor, homeless old people. Small wonder if these outcasts looked upon their young benefactor as upon an angel from heaven. Was not her way an angelic way to have a happy birthday?

A Good Walk. Growing girls do not always appreciate that it is while they are growing that they are forming their figures for after life. Drooping the shoulders a little more every day, dropping the head as one walks, standing unevenly, so that one hip sinks more than the other—all these defects, easily corrected now, will be five times as hard in five years, and twenty five times as hard in ten years. A graceful, easy carriage and an erect, straight figure are a pleasure to behold and possess, and are worth striving for. An easy way to practice walking well is to start out right. Just before you leave the house walk up to the wall and see that your toes, chest and nose touch it at once; then in that attitude walk away. Keep your head up and your chest out and your shoulders and back will take care of themselves. A Southwestern school teacher used to instruct her girls to walk always as if trying to look over the top of an imaginary carriage just in front of them. It was good advice, for it kept the head raised. Don't think these things are of no value. They add to your health and your attractiveness—two things to which everybody should pay heed.

The Girl and Her Vocation. "Before any girl determines upon outside training for outside work, she should not do well to weigh and measure strictly her capacity, opportunity, need, and be relatively sure of all?" inquires Mrs. A. D. T. Whitney, in the Ladies' Home Journal.

"Are you capable, in any marked and special degree, for one particular pursuit and use? Is it right and feasible, in the apparent providential ordering, that you should take time and money to fit and equip yourself for it, and then can you reasonably expect chance and scope to do your chosen errand? Is there need of others to meet, need of your own to supply? Answer truly. Do not resolve to be this or that because you think it a pretty thing to be, or because some one else has succeeded in it. It may have been her work, and yet not be yours.

A young girl once wrote me, 'I have set my heart on being an authoress. If I cannot be one my life will be a failure.' Her letter and the specimens of authorship enclosed were themselves argument for, at least, very patient study and practice. She needed, also, to live longer and deeper before she would find a true message to deliver. I told her so, in the solicited answer. I told her so; for this was only one appeal of many.

To you others, who only have a little more time than money, and would like something to busy you and help fill your portemonnaie, there are different things to say. Compare your need with that of others before you take up occupation that may be your livelihood. To intrude into a crowded rank of workers only to add a pleasure or an elegance to the eighth commandment. Forbearance from this might leave you a chance open to real necessity which now is barred or neutralized by cheapening competition. Make conscience of this, as you would make conscience against robbery direct."

The Boy that a Business Man Wants. He isn't one of the boys that crowd a merchant's office when a vacancy is to be filled. He isn't one of the boys already filling many of the places within the same store; but he is the one before whom even the "No Vacancy" sign in the outer office will disappear. He is the boy that is

always wanted but seldom found. Yet he is not a youth of attainments so rare as to be possible only to a favored few. Many and many an honest lad could take his place did he care to do so, and understand the requirements.

That he must be honest goes without saying. Integrity, industry and perseverance are the cardinal qualities that every successful business man requires in his employees, old or young.

Yet there are many boys in whom these qualifications are plainly manifest who are obliged to labor patiently on without advancement or hope of it. It is evident, then, that on top of this groundwork of good character other qualities must be added.

Many merchants rank first of all, practical common sense. One may be honest, and be trusted with money and valuables of the firm in which he is employed; one may be industrious, working steadily at a task, however disagreeable it may be, to which he is assigned; one may be persevering, and diligently strive to carry out the wishes of his employer, and yet one may be lacking in that rarest of all qualifications—good, plain common sense. How ever low and unimportant may be the position in which he works, sooner or later there will come a time when in a matter, small or great, he will be thrown upon his own responsibility. When that time comes, will he be able to think accurately and clearly, deciding on the instant what is best for the interests of his employer, or will he show, by his failure to cope with even the simplest circumstances, that he is merely an industrious, reliable machine that, like his rivals of wood and iron, needs brains to guide it? Far, far better off would he be then, had he accustomed himself to thinking out what he would do in all the cases that come up each day, were he suddenly to be called on to act without orders.

From common sense to elementary arithmetic may seem somewhat of a comedown, but the man of business does not think so. A prominent northern merchant recently said to me: "Most of my younger employees had grammar school educations, and quite a number had a high school course, yet nine tenths of the boys and most of the girls are unable to add, multiply and divide accurately and rapidly. They laboriously multiply 33½ instead of multiplying by 100 and dividing by 3. Even then by paper and pencil they are not sure of the result. In the simplest addition they must go over the column of figures several times to secure accuracy. The boy who understands thoroughly addition, subtraction, multiplication and division and simple percentages, and who knows how to apply them, has a place ready for him."

Here, then, is something in which not only the boy seeking work but the one who is already in a position may greatly improve himself. Let him study addition, up column, down columns at a time; learn a small number of the simplest rules for multiplication and division, and practice percentage until he can do any ordinary example, mentally. His reward will come through his employer.

Few boys or young men lack a taste or talent in some line. The boy that is wanted seeks to find out what his talent is, and cultivates it for the benefit of his employer, at every opportunity.

It may be that he is artistic in his tastes, and, seizing every chance to assist the window dresser, he pays special attention to the work, and even in time can offer suggestions. At all times he can arrange what goods pass through his hands, in as effective a manner as possible.

He may have a special knack in the arrangement of advertisements. Then let him seek every opportunity to assist in that department.

Perhaps he finds he has a special talent in card writing and business lettering, and, at odds moments he practices at different alphabets until he can do creditable work. Then, at once, he is in demand, for there are many signs and cards to be prepared, and few have taken the pains to do the work well. This, alone, adds \$100 to his salary.

And in all these things, and many others, he strives to do his best, not because he believes in always doing the duty of the moment well.

This boy has other qualities on which there is no space to dwell. He is neat, he is courteous, he is prompt. He does what lies before him because it is right, and sooner or later the employer who has had his eyes on him for some time, will call him up into the higher place.

Source of True Philosophy. Speaking of eclecticism philosophy as taught in Catholic seminaries, the late Prof. Luxley said: "That philosophy is by no means dead and buried, as many suppose. On the contrary, numbers of men, of no mean learning and accomplishment, and sometimes of rare power and subtlety of thought, hold by it as the best theory of things which has yet been stated. And, what is more remarkable, men who speak the language of modern philosophy nevertheless think the thought of the schoolmen." Yes, the best theory of things is that of St. Thomas Aquinas and Suarez, that of the Catholic Church, and that of the Catholic Church have not studied the Summa, do not know how much they are indebted for the best of their conclusions to the principles, premises and syllogisms of Catholic thinkers in the foolishly despised Middle Ages.—Catholic Columbian.

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CHATS WITH YOUNG MEN.

Aim at something great; aim at things which are difficult, and there are no great things which are not difficult. Do not pare down your undertakings to what you can hope to see successful in the next few years, of your own life. Fear not the reproach of Quixotism or fanaticism in your own life; but after you have well weighed what you undertake, and are convinced that you are right, go forward, even at the risk of being torn to pieces by the very men through whose changed hearts your purpose will one day be accomplished. Fight on with all your strength, against whatever odds, and with however small a band of supporters.—John Stuart Mill.

The Greatest Generals. The ages at which the greatest commanders made their reputations are these: Alexander the Great, between twenty-one and thirty-three; Hannibal, between twenty-six and forty-five; Julius Caesar, between forty-two and fifty-five; Frederick the Great, between twenty-six and fifty-one; Gustavus Adolphus between thirty-six and thirty-eight; Napoleon, between twenty-seven and forty-six.

Noble Dreams, Trivial Acts. Rudyard Kipling's monkey song in his "Jungle Book" is worth reading over twice. Here is a verse of it and for the application look around you. There are plenty of monkey cousins who are happy in what they "meant to do."

"Here we sit in a branchy row, Thinking of beautiful things we know; Dreaming of deeds that we meant to do, All complete in a minute or two; Something noble and grand and good Won by merely wishing we could. Now we're going to—never mind, Brothers, thy tail hangs down behind!"

Late Beginning. Sir Walter Scott began to write his celebrated novels at forty. Milton began "Paradise Lost" at fifty. Mrs. Henry Wood was forty-five when "East Lynne" appeared. Cromwell was forty-one when he commenced his public career. The year of the Hegira was the fifty-third of Mohammed, and Marlborough reached his independent command at the same age. In spiritual examples Abraham was seventy-five when called out of Chanaan, and Moses was eighty when he stood before Pharaoh as the champion of Israel.

Men Who Win. It is not the men of great talents often who do the great work of the world. It is the men who have trained their working powers the best. The greatest engineer of England was a man of only medium talents; but he was a giant in working. He gave himself wholly to it when a task was to be done. If a mountain was to be pierced and a roadway made through its heart; if an "impracticable and impossible" bridge was to span a chasm or valley he would shut himself up for a few days in his room and scarcely eat or sleep while he turned the matter over in his mind. At the end he would come out smiling; with his plans all clearly laid and his hand ready to set to work and carry them out. Those who wish to be great men in the truest sense, must learn to be great workers with both brain and hand. The two must go together, or they will accomplish nothing. Train the working power to its utmost capacity if you desire to make your mark in the age in which you live.

Hold up Your Head. The most perilous hour of a person's life is when he is tempted to despond. The man who loses his courage loses all. There is no more hope for him than a dead man. But—it matters not how poor he may be, how much pushed by circumstances, how much deserted by friends, how much lost to the world—if he only keeps his courage, holds up his head, and with unconquerable will determines to be and to do what he seeks every opportunity to assist in that department.

When ever a noble deed is wrought, Whenever is spoken a noble thought, Your hearts in glad surprise To higher levels rise.

The tidal wave of deeper souls Into our inmost being rolls, And lifts us unaware, Out of all manner cares.

Do Your Duty at Once. Learn while you are young to be prompt. Whatever your daily duties are, do them promptly and faithfully. Don't sit down and dread them, talking about them and wishing they were done. Don't have mother and father obliged to urge you and encourage you to get about your work. Things are much harder to do after they have been put off beyond the proper time. You know that yourselves. If you look about you, you will see some persons that other people have to carry. By that we mean that they have to think for them, remind them of their duties, help them through their work, and encourage them to finish what belongs to

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them to do. Those who have to keep other people's duties on their mind have a double duty to do, which, as you can readily see, is very wearing.

Earnestness. Without earnestness there is nothing to be done in life; yet even among the people whom we call men of culture, but little earnestness is often to be found; in labors and employments, in arts, nay, even in recreation, they plant themselves, if I may say so, in an attitude of self-defense; they live, as they read a heap of newspapers, only to be done with them; they remind one of that young Englishman at Rome, who told with a contented air, one evening in some company, that "to-day he had despatched his six choruses and two galleries." They wish to know and learn a multitude of things, and which seldom exactly those things with which they have the least concern; and they never see that hunger is not appeased by snapping at the air. When I become acquainted with a man, my first enquiry is: With what does he occupy himself, and how, and with what degree of perseverance? The answer regulates the interest which I take in that man for life.

A Good Character. The Peace of the Soul. It is not uncommon to hear a rich man say that his years of struggle were the happiest of his life, thus proving rather conclusively that there is nothing in wealth itself to make a man happy.

The hope to attain is always an inspiration, but actual attainment is frequently a disappointment and sometimes a positive misfortune. The climbing boy who keeps the summit in view and makes a thousand efforts to reach it, is really leading the ideal life, for every function, physical and mental, works under a health giving and pleasure-giving excitement. When a man has reached the summit he too often finds that his ideal has suddenly disappeared.

It is rather evident that the chief purpose of this present life is to try to succeed wholly. The noblest man is he who has not yet done all he expects to do, and whose soul is lighted up with anticipation of better things to come. The true philosophy of life, therefore, teaches us to do what we can, but not

to worry because we cannot do more. A man needs ambition, just as a horse needs the spur, but you can spur a horse until he becomes nervously exhausted, and a man can be so ambitious that he loses sight of honesty and moral principle and rectitude of character. In which case he may be a millionaire, but he is at the same time a spiritual wreck.

I should say to a young man just crossing the threshold, struggle for a fortune if that is your dream, but give the proper price for it, and no more. It never pays to exchange self respect for anything which this world can offer. Keep your soul pure, even if you are compelled to keep your body poor in order to do so. In the long run—that is, at the end of forty years—when you shall have learned to take a large view of affairs, and when the glammers of youth shall have passed, you will discover that the things which money cannot buy are what you want most, and that your bank account has much less to do with personal happiness than you thought possible in earlier days.

And I would say to the man in middle life who has fallen on despair because he must still work hard and spend with cautious care that the best fate that can befall is the necessity of earning a living, provided labor and contentment live under the same roof. It is not labor that kills, but worry. Cheerfulness can toil by day and sweet sleep at night, but discontent wears the body and annihilates every noble impulse. There is no disease more harmful than this, none that can make greater ravages. It is the frost that nips the tender shoots and makes a harvest impossible. It is the prairie fire that beats the soil until the very roots are killed.

Now, there are some things which you need not hope to attain; then be content without them. You must not wrench yourself in the hope of grasping what is hopelessly beyond your reach, and if you have learned that fact and give yourself to making the best of what you have or can have you are living on true Christian principles; you have something better than the philosopher's stone, for if you cannot by your magic turn cruder metals into gold you can make even adversity smile, and, like the bee, get honey from the thorny thistle.—Columbian.

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