

ments to the guidance of the Light of the World. They are endeavoring to shut the Light of the World out of Education.

In some European countries where the Providence of God has permitted the avowed enemies of Christ to gain temporary sway, that they might practically work out their own refutation and condemnation, they have driven the Light of the World out of the State schools through hatred of religion. They have shown themselves determined, as far as they could accomplish it, to train up a generation that shall know nothing of the Light of the World. In our country, too, men have been shutting the Light of the World out of the school-room, not through enmity to Him, but through a mistaken theory as to the best system of education. A distinguished lecturer, not long since, discoursed on this topic in various parts of the country. He began by proving that the prosperity of our country depends on its Christianity, and thus far he was right. He next showed that the Christianity of our country depends upon education; and here again he was right. He concluded that, therefore, the prosperity of our country depends on a system of State schools, equally fitted for the children of infidels, Jews or Christians, and in which, therefore, it would not even be allowable to teach that Jesus Christ is the Light of the World; and here he is manifestly wrong. Surely the man who could advocate a conclusion so palpably opposed to his premises, has either forgotten his logic, or has sacrificed it to a theory. No; throw wide open the windows of the school-room that the Light of the World may shine full in upon the scholars, and that they may live and bask and move in it all the time, if you wish them to grow up good Christians or good factors in true civilisation. Shut the Light of the World out of the school-room and you will raise generations of men and women who will soon shut Him out of their hearts and their lives.

Men are trying to drive the Light of the World out of the pulpit by excluding dogmatic teachings and dwelling only on the morals of Christianity. Read the pulpit reports any Monday morning in the great papers of New York and London, in which you feel the pulse of the New World and the Old, and you cannot but see the systematic effort to get rid of dogmatic Christianity. But Christ is what He is, and Christianity is what He has made made it and given it, and all attempts at elimination or compromise must be wrong. They who attempt, whether in school or in pulpit, to teach ethics divorced from Christian truth, are trying again what was tried in the schools of Athens and Sparta, and must fail as they did. Let them succeed in shutting the Light of the World out of the pulpit, and soon the souls of men will again be groping in the darkness of the shadow of death.

Men, in fine, are trying to shut out the Light of the World from our generation, by a propagandism of popular infidelity. And what do they offer in exchange for the Light of the World? To what would they bring our generation? They that are ambitious enough to give their system a name call it Agnosticism, that is literally, the art of not knowing—the science of knowing-nothing about the great truths of humanity—a system of mere doubt and darkness, which is an insult to reason as well as to the Author of reason. It is said that when Goethe, the great unbelieving genius, was dying, he suddenly exclaimed: "Let the light enter." Was it not the dying acknowledgment of that great but erring mind, that all his life he had been in the dark?

Extremes correct themselves. Many in our age have run far into an extreme of doubt, of scepticism, of materialism, like to that of ancient Greece. Too many minds and hearts are consequently groping and groaning in the dark, and society and all its members and functions are suffering from it. May the reaction soon come and bring an age of faith, brighter and more glorious than any the world has ever beheld! Unbelievers themselves, like Matthew Arnold, have seen its signs and have borne witness to its approach. May its day be hastened, may our eyes behold it, may it be given us to aid in the diffusion of its radiance! And may every lover of the light, and every victim of the darkness unite in the prayer: O God, let the light enter!

Bishop Keane was heard throughout with the keenest attention. His own earnestness communicated itself to every one of his hearers; and there was evident in every countenance open-minded and respectful interest.

After his lecture he announced the hymn, "Rock of Ages," and when it had been sung, gave his blessing to the assemblage.

In consequence of the enforced French military service for ecclesiastical students in France, there is to be established in all large garrison towns a kind of seminarians' home, in which they will have all the advantages of club life, combined with religious routine. The home will be available for the guests of the cleric soldiers, and by this means a religious group will be created in every company. So far from weakening vocations to the priesthood, it is nearly certain that military service will increase the number of candidates for Holy Orders.

Few people have been aware that the "National Protestant Congress," a small and feeble imitation of the "Church Congress," held its first sitting last week in London. The reports of it in the Protestant papers make no attempt to estimate the numbers present, either because the attendance was so large as to defy all attempts at counting, or so small that to have mentioned the figure in scores or hundreds would have given the public too clear an idea of the value of the demonstration. However, this Congress at least knows its own mind. Sir Arthur Blackstone, who was in the chair—it is significant that a sufficiently eminent clerical chairman could not be found—asserted that the encroachments of Rome are unprecedented in their successes—which, by the way, is exactly the opposite of what our ritualistic friends say. He also said that there is scarcely to be found a church belonging to the Establishment where a "simple Gospel" was proclaimed. We had supposed that the text, "Come out of her, my people," was exactly applicable to these circumstances. There must be some very strong reason, surely, which compels these good Protestants to remain members of a body so entirely given over to idolatry and superstition as is the modern Church of England.—*Liverpool Catholic Times.*

CREEPS upon us unawares like an assassin in the dark and whose dangerous proximity we never suspect until it makes the last fatal clutch on some vital organ. We are always warned in ample time of the impending danger, but with criminal carelessness neglect these warnings: That tired feeling, those aching limbs, and that grand feeling one day and seedy condition the next, the sour taste on waking on a morning, and the frequent sick and splitting headaches, all make their debut before serious illness sets in. All or any of these symptoms indicate the approach of disease, they are faithful signs that the liver and kidneys are not doing their duties, that the morbid and effete matter instead of being eliminated from the system, is being retained, and is positively poisoning and destroying the whole physical structure. Neglect in such cases is criminal, recourse to rational treatment should be had at once, Clements Tonic should be taken to strengthen the digestion, purify and fortify the blood, to stimulate the liver and brace up the kidneys, to resolve and eliminate the poisonous urea. Liver and kidney complaints are the most prevalent diseases of this country, and so long as we consume such large quantities of animal food and condiments and drink so freely of tea and stimulants, so long will this unhealthy condition last. It is this mode of life that causes such numbers of deaths from heart disease, Bright's disease, dropsy, cancer, inflammation and enlargement of the liver, and similar causes, all of which herald their approach by feelings of lassitude, headache, languor, etc., and if prompt treatment at once is adopted by a regular use of Clements Tonic, the progress of disease is arrested, the stomach, liver and kidneys resume their normal action and the poisonous accumulations are expelled the system and normal health is restored. That Clements Tonic is reliable is proved beyond all question and we have grateful beneficiaries in every town and village who are continually writing us in terms similar to the following:—

St. Leonards, Sydney.—Dear Sir,—I can with pleasure bear witness to the great relief I have received from the use of Clements Tonic and Dr. Fletcher's Pills. I have been a great sufferer for 11 years from liver disease, with at times considerable enlargement, which caused a swelling in the side under the ribs and was very painful, the abdomen, bowels, etc., always felt very tender on pressure, with most obstinate constipation for which I took Fletcher's Pills, the first dose caused a copious evacuation and gave great relief, and I thought I was all right, but after a week I was as bad again as before. I again had recourse to Fletcher's Pills but I took Clements Tonic as well this time and continued it for a couple of months, after the first dose I felt better and got rid of all the symptoms I used to have, as flushings of heat and cold, splitting headaches, pains in the side and small of the back, extreme lassitude, and the general feeling of 'all-right to-day, seedy to-morrow,' all these symptoms with many others I used to have, but now thanks to Clements Tonic I am quite cured. I can get up in a morning refreshed by the night's rest and can eat a good breakfast, whereas before taking the medicine I scarcely ever could eat anything, and when I did it nearly always made me vomit, but now I am quite well and have been so for 5 months, I have no cause to fear a relapse. I don't mind your publishing my case if you add nothing to it, as it may bring relief to similar sufferers.—Your very truly, H. GARKELL."

Here are two advertisements selected by the *Pall Mall Gazette* from out of a dozen in a single day's *Irish Times*, which seem to suggest that Irish Protestants, who talk loudly of Catholic intolerance judge others by their own practice:—"Intelligent Protestant Lad wanted at Donybrook to clean boots." "Wanted a Protestant Boy to milk." One can understand vaguely, says the *Weekly Register*, the confused fear of Papal infection in the milk; but the dread of Popery getting into the blacking seems a little morbid.

The Chilean newspapers call attention to an incident which took place in the apartments of the President on the occasion of a reception, when all the Corps Diplomatique were present. One Thomson, who has been sent out by the *Times* as a special correspondent, was presented to Mr. Patrick Egan, the United States Minister to Chili by an attaché of the Chile Foreign Office, and declined in a marked manner to recognise the presentation. On the attaché apologising to Mr. Egan for having been the cause of his having been insulted by a guest of the President, the United States Minister replied, "The man has injured himself; a gentleman would not insult me, a blackguard could not." It seems to me (*Truth*) that when any one connected with the *Times* meets an Irish Nationalist, the *Times* man ought to fall down on his knees and ask the Nationalist to forgive him for having anything to do with the organ of Pigott, Houston, Walter, and Co. In any case, when the Nationalist happens to be an American Minister to a Republic, the correspondent of the *Times* ought to have the good taste not to insult him in the Palace of the President of the Republic.

M. Palfrey, the parish priest of Saint-Roman, near Havre, caused something of a sensation the other day by toasting the Republic at a banquet attended by the Prefect and several Deputies. He justified his conduct by declaring that he was acting in accordance with the spirit of the Church, which ordained that the Catholics of France should each Sunday repeat in their churches, *Domine Salvam fac Republicam*, a prayer, said he, which, in good and intelligible French, means, "Long live the Republic!" Pere Palfrey has been attacked with much bitterness, by various critics, and one of them certainly puts his criticism reasonably, when he says the good Father ought to have cried, "Long live the Republic which does not expel the religious congregations, the Sisters from the hospitals, and the Brothers from the schools, and which does not empty the seminaries in order to fill the barracks." The moral of the incident for the authorities in France is that they can safely count upon the good will of the Church if they only ensure to the citizens a just and a Christian Republic.