

foe, and can anyone doubt that she will be prompt to take advantage of it? The eventual triumph of democracy affords strong grounds of hope to Rome. The great science of wire-pulling has been developed and perfected by Democrats. The great thing in a democracy is to command popular votes; and who are so skillful in doing this as the Jesuits? Let us not forget that "union is strength," and then look at that mighty example of it presented by the Society of Jesus? Where is there upon earth an army, a society of men banded together for any purpose whatever, that is so perfect in discipline? A compact phalanx of twenty-five thousand men, all well educated, all trained to the most implicit obedience, all animated by the same aim, despising fortune, torture, death; ready to do what Gordon said his men would do. The record of its past history reads like a page of brilliant romance, full of marvelous exploits. But this is really nothing to what they may do if the entire power of the Order is concentrated on one aim. Whenever democracy becomes the chief form of government, and power passes into the hands of the people, then the Roman Church will, little by little, arrogate that power to itself. In America, especially, the Church of Rome is the church of the laboring classes. The Jesuits are rapidly competing with the best colleges in the Republic, and educate large numbers of Protestants as well as Catholics. The Romish element is supreme in New York, Baltimore, Chicago, St. Paul, Milwaukee, St. Louis, New Orleans, Cincinnati and San Francisco. In America especially the compact unity of the Irish Romanists and their enormous wealth make them almost supreme masters of the mines of Nevada and California. The secret societies directly under Jesuit control are combined under the name of the United States Volunteer Militia, and number 70,000 men, all well armed, well drilled, and absolutely obedient.

A similar policy is being followed all over the world, like lines converging to a point, all tending to make the people believe that their true friend is the Church of Rome. Once let this belief gain a thorough hold on the popular mind, and the chief point is gained. The accession of Rome to the dominion of the world is but a question of time."

VALUABLE SUGGESTIONS ON TRAINING THE YOUNG.

THE columns of the ordinary newspaper are largely devoted to descriptions of criminal exploits, great and small. The space devoted to acts of virtue and meritorious deeds is comparatively limited. This exhibit familiarizes people with crime, its phases being dished up to them at every meal. The consequence is inevitable—sin becomes less repulsive. When the moral sense is thus blunted the individual becomes more liable to wrong-doing in his own conduct. The effect is somewhat similar to that produced upon the minds of susceptible and romantic young people from the reading of dime novels. With a view to correcting this tendency Mrs. Grant started, in the *Journal of Woman's Work*, "A Record of Virtue." This led to the making, by a clergyman, of an experiment, which was described, under the head of "Moral Chemistry," in an article by

Miss Anna Garlin Spencer, in the *December Century*.

"An Episcopal minister had a Sunday school class of 100 boys so rough and rude that the regular Sunday school teachers would have nothing to do with them, and turned them out of the Sunday school. It was upon this very unpromising material that the experience of "Moral Chemistry" was tried. It was suggested to him that it might interest his one hundred bad boys in that pursuit, and offer prizes to those who could report a certain number of good, or kind, or noble deeds which they had themselves witnessed, or heard, or read about, either at the present time or in past history. I feel so strongly that the right way to help is to present examples of goodness instead of picturing wickedness and vice, that I think this experiment might be worth trying. No sooner said than done. The minister in question began operations as follows:

"I will buy fifty little pass-books to be given to the larger boys, in which they may write down the ten best and noblest acts they have seen or read in the papers during the past year. Christmas week I will give a grand banquet. The boys shall sit down to a feast and at its close a song or two—some ballad of brave and noble deeds—shall be sung, followed by a reading of some noble act, after which the prize shall be brought out and awarded to the successful competitor."

After the books were purchased he inserted in each a printed slip on which were the following words:

"Write in this book the ten kindest, noblest, or best acts you have read or been told. Write plainly on one side of the paper, and as short as possible, and return Christmas."

The experiment was immensely successful. When the books came in they contained an interesting collection of crudely constructed stories. But the teacher derived almost as much advantage as the scholars from the experiment. The boys had sent to many of their friends to find kind and brave deeds in the newspaper and elsewhere. Some of the conclusions were very curious. Here, for instance, are the entries made by one boy who did not think anything worth while putting in his book that he could not find in the Bible:

"Jacob was very kind his brothers sold him and when his brothers were in need he took them in his home.

David was a brave man he killed Goliath with a sling.

Samson killed 1000 people with a mule jaw bone and he pulled a lion jaw into

Daniel was a brave man he was in by 7 lion

The seven jew brothers was brave and there mother the were killed be they would not eat pork."

The second set of books showed decided progress. The following were the directions for the second year:

"Write plainly in this book ten of the kindest, bravest, and noblest acts you have read, seen or been told.

The design of this competition is to teach you to seek for and to love that which is kind, gentle and brave, and to shun and hate those things which are base, ignoble and wrong."

Miss Spencer, the writer of the *Century* article, says:

"The second set of books is an advance upon the first in understanding of the intention of Mr. White, in neatness, in accuracy, and in the proportion of those having the full number of items. In some instances the same boys tried again, and improved decidedly upon their original work, although knowing that they could not get another prize.

"The far greater number of kind acts done by humble people in everyday fashion which are recorded in the second set of books show that the boys had at last understood that they were asked to note that which touched or might affect their own lives closely, and not merely to search history for sublime deeds of great men.

"The whole collection of books given in this second contest shows much moral discrimination, and many incidents recorded touch upon those finer and more delicate elements of kindness and nobility which the boys could hardly have seen much of in their homes. The principle of this unique enterprise in moral training is of universal application—the principle that attractive power towards the good rather than repressive power towards the bad is the mighty lever in character-building.

"The great interest already manifested in this boys' 'Record of Virtue,' wherever it has been known, justifies this public recital of a most private and personal work."

Perhaps the foregoing recital will be of some assistance to persons engaged in the care and training of the young.

EFFECTS OF THE ELECTION BILL.

PRESENT indications go to show that should the Federal elections bill pass it will disrupt the country. It will affect every material interest detrimentally. Already the legislatures of three different Southern States have introduced measures looking to a refusal—in the event of the passage of the bill in question—to participate in the World's Fair of 1892. Hence that proposed great exposition is threatened with failure from home causes. It would be an anomaly if a large proportion of the United States should be without representation at such an exhibition.

The ground for the refusal is that the passage of the bill would paralyze business in the South, as Northern investors would no longer consider it safe to risk their capital in that section. As a matter of course, the North would be sympathetically affected. Stagnation in the South would result in at least a curtailment of prosperity in the South.

Then comes the perhaps still more startling question of "negro domination or death." The Southern whites would prefer the latter alternative. Hence the passage of the bill would mean a race war and maybe a conflict with federal authority, or both. The subject is one of stupendous importance.

LONDON, Jan. 26.—A large number of strikers have resumed work on the North British line and traffic is improving.