

one side of the open body-space used by the devout Indian worshippers, was a small confessional.

The sitting and dining rooms interested me more than did the church. The former, not large, was plainly furnished. At one side was an old-fashioned secretary, used probably by Father Ravalli, and in appearance as if he had but just left it. In a corner stood a single bed, and three small pictures were on the walls, one of which I recognized as a picture of St. Ignatius' Mission in the early days.

In the dining room, scantily furnished, an object of deep interest was a triangular cupboard, Father Ravalli's medicine shelves. Opening the door, there stood revealed a large number of vials and bottles, with powders and mixtures and tinctures, just as the good priest had left them.

ONE FRIEND.

The one straightforward friend who dares to say
 "I disapprove, I censure, or I blame
 Some act of yours; some impulse gone astray,
 Some weak surrender of a lofty aim,"—
 This friend of moral strength and heart of gold,
 Is worth a world of sycophants who hold
 Their tenure by a flattery overhold.

If I have ever for a moment swerved
 From rigid duty, ever slipped the rein
 I hold o'er human passions, and deserved
 The silence of reproach that stabs with pain,
 I ask that thou wilt be that friend to me,
 Benignly watching each infirmity
 That mars the best in me unconsciously.

If from the ashes of a cleansing fire
 Some longing or regret leaps into flame,
 And burns along the edge of soft desire
 In fitful sparks that die in sudden shame—
 If to my selfhood false, if there abide
 Motives or thoughts within, that I would hide
 From angel watchers walking at my side.

Be thou with thy deep spiritual sense—
 Who holds all subterfuge in sad disdain—
 My monitor; for every grave offense
 That turned me from the height I would attain
 While I in weakness may not comprehend—
 Search thou my spirit; better in the end
 Are the sweet wounds of one unselfish friend.

Jessie Wannall Lee.

WHAT THE WORLD OWES GREGORY.

The *Boston Transcript* gives the following short but very interesting report of a notable address:

The largest audience which met during the session of the School of Applied Ethics at Plymouth this summer, gathered to hear the lecture on "Gregory the Great," by Rev. Thomas Shahan, D. D., of the Catholic university at Washington. The lecture was a loyal tribute from the centre of Catholic learning in America to one of the ablest of the popes. To appreciate the work accomplished by Gregory it is necessary to understand the condition of the world at the time he lived, and Dr. Shahan graphically sketched this condition, showing the conflicting influences of the Roman and barbarian customs and modes of thought.

Former popes had been essentially Roman in feeling; Gregory, although by birth a Roman noble, seemed to comprehend the significance of the barbarian movement. He realized that they had obtained the mastery and would keep it, and so he turned his attention to the work of Christianizing the barbarians. The influence which he was able to exert upon the rough northern tribes is one of the two most important aspects of his work. His brief, noble, courteous, earnest language, his great tact and prudence, and his indomitable will admirably fitted him for the role he essayed. He was able, by his influence with the Barbarians, to soften the harsher elements of their character, to make them more amenable to civilization, and to instruct them in the elements of the culture they had overthrown.

Had it not been for his work in thus making possible the preservation of what was best in Roman civilization, that civilization might have been irretrievably lost. This influence is especially seen in the case of the Angles and