

browbeat them on the subject. It is possible they might be argued or reasoned into submitting to a change of the civil law; but we doubt very much if they can be bullied into it.

But is there really a hardship in the present law? And has an injustice been done to Mrs. Deloit by its application to her case? The case is at present in litigation, and we have, therefore, no desire to discuss this point, further than to speak of the general principles which affect all such cases.

Notwithstanding assertions which have been made to the contrary it seems to be certain that both parties to the marriage were professed Catholics when the marriage took place. The Sacred Roman Congregation examined the evidence on this point carefully and decided. They came thereto under the law affecting Catholics, and contracted an invalid marriage under that law, knowing that they should have obeyed the law.

The law which holds in the case is that if two Catholics in the province of Quebec, or wherever the canon of the Council of Trent regarding clandestinity is in force, wish to be married, the marriage must take place before the parish priest or a priest designated by him, and two witnesses, under pain of nullity. As in the Deloit marriage, the conditions were not observed, it was, of course null, and the parties to it have no reason to complain of the consequences.

We notice that Mrs. Deloit now declares herself to be a Protestant; but her present declaration cannot validate an act already null and void.

But is not this law hurtful to the rights of Protestant ministers, who are thus rendered incapable of marrying Catholics?

To this we answer that we see no great hardship if, under the laws of Quebec, Protestant ministers are not regarded as the parish priests of Catholics. We see no reason why Protestant ministers should wish to be regarded as the legal pastors of Catholics. Catholic priests, whether in Ontario or Quebec, never undertake to celebrate the marriage of two Protestants, and why should Protestant ministers wish to celebrate those of two Catholics? In fact, the minister who performed the Deloit marriage ceremony appears to have been the most blamable of all parties concerned, as he undertook to marry persons whom he knew, or ought to have known, to be beyond his jurisdiction, both civilly and ecclesiastically. It would seem from his conduct that some Protestant ministers have a peculiar longing to render any kind of religious service to Catholics who have no faith in his ministrations.

The trouble in the Deloit case would never have arisen if either the man or the woman had embraced Protestantism by some public act before the marriage took place, as in this case, though the Catholic party would have done an unlawful act as a Catholic, the marriage would have been, at all events, valid and indissoluble, even from the Catholic point of view and according to the Catholic law of marriage.

PASTORAL LETTER.

CONTINUED FROM FIRST PAGE.

that Kingship and no human device, no civil power will avail to stay the downfall of a nation. In their blind fury the Jews cried out: "We have no King but Caesar" (John xix., 15) and a few years later the army of a Caesar destroyed their city, devastated their temple, and sent them forth a wanderers over the face of the earth. So, likewise, all who own no King but Caesar, shall perish from before the face of the Lord.

Christ established His Kingdom for the temporal and spiritual good of man: all its laws, regulations, and counsels make for the ennobling of human nature, and for the attainment of its loftiest aspirations. In their acceptance and observance we enjoy perfect liberty, we acquire true knowledge; and we experience an indefinite peace and tranquillity of soul. These temporal benefits are but a foretaste of the unending spiritual joys ascribed to all loyal subjects of our Lord's Kingdom. Hence, those who refuse allegiance to Christ are enemies of their own souls. They cannot injure Him; they cannot diminish His glory. They may deny His power; they cannot resist it; they may reject His teachings, His divine revelation; they cannot convict it of falsehood; they may disregard His threats, but they cannot escape His judgment. They are tolerated in their impiety, for a time, for He being eternal, is patient. He permits the tares and cockles to grow amid the wheat until the "harvest time," lest in uprooting them He should injure the good grain. Were He to take summary vengeance on sinners, their innocent children and wives would suffer also. But at the "harvest time," when the good shall be gathered into the granary of eternal life, the wicked shall be cast forth in-

to "eternal darkness;" there shall be weeping and gnashing of teeth. (Math. viii., 12)

The weakness of the flesh, its proneness to ease and self-indulgence, are ever sources of danger to the spirit. Through these, men may lapse from virtue; but Christ has provided in His Kingdom a ready means of restoration in His Sacraments. The man of faith will hasten to make use of these means. But when vain pride has intoxicated the mind, and fomented a rebellion of the intellect against Christ's sovereignty as teacher, the danger of overhauling shipwreck is immensely greater. Our Lord never reasoned with His hearers; He taught, or as many would say, He dogmatized. Precisely, as God He knew all truth, but men, whilst in the flesh could not comprehend an explanation of many revealed truths, even should He have made it. Moreover, His word should be accepted; for He had proved His divinity by His works, as He continues to prove it by that greatest of all miracles, the existence and unbroken continuity of His Church. To the weakly adherers to His teaching, He has accorded a ready pardon; to the Jews who debated among themselves saying: "How can this Man give us His flesh to eat?" (John vi., 53) He vouchsafed no explanation.

In our day we hear much silly talk about contradictions between science and religion. No branch of human study has ever yet, nor can it ever, establish a fact, opposed to any revealed truth. Too often suppositions, or hypotheses, are called "scientific facts;" these, indeed, may be opposed to revelation, as they are also opposed to right reason. Religion has nothing to fear from intellectual progress: the keenest intellects have ever been their humble believers in the respect of divine Revelation. A lack of breadth of culture, verified in all specialists, which places the harmony of creation not in the wonderfully planned conception of diverse forces to an intended end, but in the unvarying identity of results of blind physical action, produces the sceptic and unbeliever. These are not unlike a man who, in the presence of a complicated piece of machinery, fixes his undivided attention on one wheel, and insists that, since it is an integral part of the mechanism, the number and manner of its revolutions must be verified in all the other wheels.

Give no heed, therefore, to the sensational announcements which, from time to time, are made in magazines and reviews, that some "scientific fact" has been established, which proves certain revealed truths to be false. Revelation, as understood and expounded by its divinely constituted guardian and interpreter—the Catholic Church—can never run counter to any truth of the natural order; for all truth is from God. Hence, you know at once that, either there is no such "fact" as the one alleged, or its correlation to the teachings of Faith is misunderstood. Faith is in no danger, for, "this is the victory which overcometh the world, our Faith," (1 John v., 4) who who contradicted Christ that is in peril.

Now, it is clearly evident from the history of mankind that the Lord Jesus is its one hope and salvation. If, then, men were only to give some little thought to the great hereafter, if they were only to remember that "it is appointed for man once to die, and after this the Judgment," (Heb. ix., 27), they should surely recognize the necessity of asking, as did the "wise men"—"Where is He who is born king of the Jews?" He can be found to day, enthroned as the Divine Teacher in His Church: the eyes of the flesh may not, indeed, look upon His face, but His doctrine, His precepts may all be heard as fully and with the same compelling authority, as when He taught the crowd from Peter's boat (Luke v., 3). For He said: "As the Father hath sent me, I also send you" (John xxi., 21) and elsewhere: "He that heareth you, heareth me," (Luke x., 16) We accept, therefore, the teachings of the Church, not on the authority of Priest, Prelate, or Pope, who are accredited ambassadors to mankind, God exhorting as it were by them; (1 Cor. v., 20) but on the authority of the ever infallible though invisible King, for Whom they fulfil a mission.

The visible head of the historic Church, that tangible miracle of supernatural intervention, and standing pledge of God's mercy and love, has called upon us to consecrate the new century, in a special manner to Christ the King of Kings, and Lord of Lords. During the past century men spoke much of the rights of man. It is surely time now to give attention to the rights of God. By recognizing His rights as Lord, as Ruler, as Teacher, we shall best assure our own.

Do you, dearly Beloved, proclaim the Kingship of Christ, not only by words, but especially by example. "Let your light so shine before men, that they may see your good works, and glorify your Father, Who is in heaven," (Math. v., 16). Bear in mind that every sin, whether of word, deed, or omission, is an act of disloyalty to your great sovereign, and a scandal and stumbling block to your neighbors. On the other hand, the faithful discharge of duties, every virtuous act, each word of love and praise of Christ as King of your mind and heart, will help to enlarge the boundaries of His Kingdom, and be an edification and an encouragement to the weary who are tired about by "every wind of doctrine." If you be loyal and generous children of the Kingdom, you shall bring many from the East and the West, from the North and the South, to sit down with you and the

saints of all ages in its glory. Be not seduced into your Faith by the indifference of the world, or by the probability of life by its dishonesty and greed. Temptations against both abound; but your King is stronger than your enemy; therefore, "be not overcome by evil, but overcome evil by good," (Rom. xii., 21)

"To the King of Ages, immortal, invisible, the only God, the honour and glory, forever and ever. Amen." (1 Timothy i., 17.)

The Regulations for Lent are the same as last year. You are reminded, Dear Brethren of the Clergy, of the Annual Collections ordered by the Holy See, and are requested to forward the proceeds without delay.

This Pastoral shall be read in every Church of the Diocese on the first Sunday after its reception; the Pastor shall officiate thereat.

J. B. MORRIS, Arch. of Halifax.

Pro. Sec. Halifax, Feb. 14th, 1901.

CONDITIONS FOR GAINING THE INDULGENCE OF THE JUBILEE.

1. Four visits are to be made once a day, for fifteen days; but these days may be successively interrupted, and the day may be either from sunrise to sunset, or from 2 o'clock in the afternoon until dusk of the following day. It suffices to enter the church, recite the prayers for the intention of the Holy Father, leave the church, and then re-enter for the second visit, and so on. Where there is only one church the four visits may be made on Sunday before or after Mass.

2. To pray devoutly to God for the exaltation of the Church; the extirpation of heresy, the concord of princes and the salvation of the Christian people.

3. To make a good Confession and Communion. The indulgence of the Jubilee is not gained by fulfilling the Easter duty. A separate Communion is necessary. Five "Our Fathers" and five "Hail Marys," or any prayers of similar length, suffice for the intentions of the Pope; nor is it necessary to remember distinctly what those intentions are.

TO TEACHERS AND TRUSTEES

Mr. Pruden, Inspector of Separate Schools for the Western Division, has sent out the following circular to the teachers and trustees of the schools in his jurisdiction. It is well worth the perusal of every teacher.

Roman Catholic Separate Schools.
CARE OF SCHOOL PREMISES AND DECORATION OF CLASS ROOMS.

Owing, I suppose, to the difficulty of obtaining persons to take care of school houses in country places, some of the rural school houses in this jurisdiction are in a state of decay and are in need of repair. It is the duty of the trustees to see that the school houses are kept in good repair, and that the class rooms are kept clean and comfortable. The teachers and pupils should be kept in good order, and the school should be kept in good order. The trustees should see that the school houses are kept in good repair, and that the class rooms are kept clean and comfortable. The teachers and pupils should be kept in good order, and the school should be kept in good order.

Now, it is clearly evident from the history of mankind that the Lord Jesus is its one hope and salvation. If, then, men were only to give some little thought to the great hereafter, if they were only to remember that "it is appointed for man once to die, and after this the Judgment," (Heb. ix., 27), they should surely recognize the necessity of asking, as did the "wise men"—"Where is He who is born king of the Jews?" He can be found to day, enthroned as the Divine Teacher in His Church: the eyes of the flesh may not, indeed, look upon His face, but His doctrine, His precepts may all be heard as fully and with the same compelling authority, as when He taught the crowd from Peter's boat (Luke v., 3). For He said: "As the Father hath sent me, I also send you" (John xxi., 21) and elsewhere: "He that heareth you, heareth me," (Luke x., 16) We accept, therefore, the teachings of the Church, not on the authority of Priest, Prelate, or Pope, who are accredited ambassadors to mankind, God exhorting as it were by them; (1 Cor. v., 20) but on the authority of the ever infallible though invisible King, for Whom they fulfil a mission.

The visible head of the historic Church, that tangible miracle of supernatural intervention, and standing pledge of God's mercy and love, has called upon us to consecrate the new century, in a special manner to Christ the King of Kings, and Lord of Lords. During the past century men spoke much of the rights of man. It is surely time now to give attention to the rights of God. By recognizing His rights as Lord, as Ruler, as Teacher, we shall best assure our own.

Do you, dearly Beloved, proclaim the Kingship of Christ, not only by words, but especially by example. "Let your light so shine before men, that they may see your good works, and glorify your Father, Who is in heaven," (Math. v., 16). Bear in mind that every sin, whether of word, deed, or omission, is an act of disloyalty to your great sovereign, and a scandal and stumbling block to your neighbors. On the other hand, the faithful discharge of duties, every virtuous act, each word of love and praise of Christ as King of your mind and heart, will help to enlarge the boundaries of His Kingdom, and be an edification and an encouragement to the weary who are tired about by "every wind of doctrine." If you be loyal and generous children of the Kingdom, you shall bring many from the East and the West, from the North and the South, to sit down with you and the

of the New Zealand House of Representatives speak in the Maori language. The Speaker: There is no rule on the subject, but there is no precedent during the session of the House of Representatives. Mr. Edmund Leamy (Nationalist), member for North Otago, pointed out that the first time the House of Representatives met, the Speaker, Mr. John Seddon, inquired whether Mr. William Abraham, one of the Welsh members, had not addressed the House in 1890 in Welsh. To this the Speaker replied that Mr. Abraham had not addressed the House in Welsh. Mr. O'Donnell proceeded to speak in English and requested his right as the representative of an Irish constituency and a member of a national language to be allowed to address the House in his native tongue. At this point the Speaker stopped him peremptorily.

Several other Irish members denounced the limitation in English imposed by the Speaker. The Speaker: But from this they derive a handsome rental. It is mainly from funds raised by the Irish in the House of Commons to defray the enormous expense annually incurred in maintaining a church of such vast proportions.

In the erection and completion of the magnificent chapel of the Sacred Heart, which forms part of the great cathedral of Notre Dame, it would seem as though the creative genius of the secular mind had been transfused into the region of ordinary skill and attained the more exalted sphere of inspiration, for no matter how deeply you sink into the architectural gem the more thoroughly imbued you are with the enduring effects of its religious influence.

It is impossible upon any important festival to attend this time-honoured edifice, when filled with its vast congregation, and not become affected by the ennobling influence which the scene exerts. The old and grey heads whose lives have been spent within the shadow of these sacred walls and who are now rapidly decaying, the young and the old, the men and the women, all seem to be united in a common sentiment, and in a common prayer, and in a common hope.

The poor, also, who have scarcely a place where to lay their weary heads, whose abject poverty is depicted on their faces, and who are to be found kneeling side by side with the rich and the noble, all seem to be united in a common sentiment, and in a common prayer, and in a common hope.

Such a gathering of all ranks and stations in life in a united and public act of devotion, and in a common prayer, and in a common hope, is a spectacle which is not to be seen elsewhere.

London, Feb. 21.—In the Commons Mr. John Russell, the Liberal Unionist, moved an amendment to the Education Bill, which would give the Government power to close down any school which was found to be in a state of decay and in need of repair. The amendment was seconded by Mr. Thomas W. Russell (Liberal Unionist), who said that he was a member of the Education Committee, and that he was in favour of the amendment. The amendment was carried by a vote of 101 to 102.

DR. BURKART WRITES FROM ILLINOIS.

Dr. J. L. Burkart, well known to Catholics as a prominent member of the state militia, has written to the Catholic Record, under date of Jan. 21, as follows:

I arrived in Manila, Nov. 22, after going through a terrible experience at sea in a typhoon. I was very sick, and I was very tired. I was very happy to see you, and I was very glad to hear from you. I was very much interested in your article, and I was very much interested in your article.

THE CORONATION OATH.

Editor of True Witness:—Please allow me space in your valuable journal to express my views on the coronation oath of the British monarch. I am a Catholic, and I am a member of the British Empire. I am a Catholic, and I am a member of the British Empire. I am a Catholic, and I am a member of the British Empire.

cannot fail to be productive of pleasure to a mind the most exacting. As the eye wanders slowly from the altar, it becomes deeply enraptured with the harmonizing beauty of the architecture, and the beauty of the architecture, and the beauty of the architecture.

A soft ray of sunshine finds its way through the chaste ornamentation upon the great east window, and by the delicate tracery which it forms upon the altar and arches and ceiling, it is carried to the scene of additional splendour and loveliness.

The sanctuary, in its ornamentation, reveals the highest taste of church decoration. A life-sized figure of the crucified Saviour, surrounded by angels with gleaming wings, and a group of the Virgin Mary and the infant Jesus, are the work of a world-famous sculptor. It certainly displays artistic taste upon the part of the one who wrought it. The pulpit, an excellent specimen of the wood carver's art, is an object of great admiration.

This splendid edifice was erected through the efforts and zeal of the Order of St. Sulphur. The Fathers of this pious order at an early date acquired a large tract of land in the east-west part of the city and from this they derived a handsome rental. It is mainly from funds raised by the Irish in the House of Commons to defray the enormous expense annually incurred in maintaining a church of such vast proportions.

In the erection and completion of the magnificent chapel of the Sacred Heart, which forms part of the great cathedral of Notre Dame, it would seem as though the creative genius of the secular mind had been transfused into the region of ordinary skill and attained the more exalted sphere of inspiration, for no matter how deeply you sink into the architectural gem the more thoroughly imbued you are with the enduring effects of its religious influence.

It is impossible upon any important festival to attend this time-honoured edifice, when filled with its vast congregation, and not become affected by the ennobling influence which the scene exerts. The old and grey heads whose lives have been spent within the shadow of these sacred walls and who are now rapidly decaying, the young and the old, the men and the women, all seem to be united in a common sentiment, and in a common prayer, and in a common hope.

The poor, also, who have scarcely a place where to lay their weary heads, whose abject poverty is depicted on their faces, and who are to be found kneeling side by side with the rich and the noble, all seem to be united in a common sentiment, and in a common prayer, and in a common hope.

Such a gathering of all ranks and stations in life in a united and public act of devotion, and in a common prayer, and in a common hope, is a spectacle which is not to be seen elsewhere.

London, Feb. 21.—In the Commons Mr. John Russell, the Liberal Unionist, moved an amendment to the Education Bill, which would give the Government power to close down any school which was found to be in a state of decay and in need of repair. The amendment was seconded by Mr. Thomas W. Russell (Liberal Unionist), who said that he was a member of the Education Committee, and that he was in favour of the amendment. The amendment was carried by a vote of 101 to 102.

DR. BURKART WRITES FROM ILLINOIS.

Dr. J. L. Burkart, well known to Catholics as a prominent member of the state militia, has written to the Catholic Record, under date of Jan. 21, as follows:

I arrived in Manila, Nov. 22, after going through a terrible experience at sea in a typhoon. I was very sick, and I was very tired. I was very happy to see you, and I was very glad to hear from you. I was very much interested in your article, and I was very much interested in your article.

THE CORONATION OATH.

Editor of True Witness:—Please allow me space in your valuable journal to express my views on the coronation oath of the British monarch. I am a Catholic, and I am a member of the British Empire. I am a Catholic, and I am a member of the British Empire. I am a Catholic, and I am a member of the British Empire.

Now, it is clearly evident from the history of mankind that the Lord Jesus is its one hope and salvation. If, then, men were only to give some little thought to the great hereafter, if they were only to remember that "it is appointed for man once to die, and after this the Judgment," (Heb. ix., 27), they should surely recognize the necessity of asking, as did the "wise men"—"Where is He who is born king of the Jews?" He can be found to day, enthroned as the Divine Teacher in His Church: the eyes of the flesh may not, indeed, look upon His face, but His doctrine, His precepts may all be heard as fully and with the same compelling authority, as when He taught the crowd from Peter's boat (Luke v., 3). For He said: "As the Father hath sent me, I also send you" (John xxi., 21) and elsewhere: "He that heareth you, heareth me," (Luke x., 16) We accept, therefore, the teachings of the Church, not on the authority of Priest, Prelate, or Pope, who are accredited ambassadors to mankind, God exhorting as it were by them; (1 Cor. v., 20) but on the authority of the ever infallible though invisible King, for Whom they fulfil a mission.

The visible head of the historic Church, that tangible miracle of supernatural intervention, and standing pledge of God's mercy and love, has called upon us to consecrate the new century, in a special manner to Christ the King of Kings, and Lord of Lords. During the past century men spoke much of the rights of man. It is surely time now to give attention to the rights of God. By recognizing His rights as Lord, as Ruler, as Teacher, we shall best assure our own.

Do you, dearly Beloved, proclaim the Kingship of Christ, not only by words, but especially by example. "Let your light so shine before men, that they may see your good works, and glorify your Father, Who is in heaven," (Math. v., 16). Bear in mind that every sin, whether of word, deed, or omission, is an act of disloyalty to your great sovereign, and a scandal and stumbling block to your neighbors. On the other hand, the faithful discharge of duties, every virtuous act, each word of love and praise of Christ as King of your mind and heart, will help to enlarge the boundaries of His Kingdom, and be an edification and an encouragement to the weary who are tired about by "every wind of doctrine." If you be loyal and generous children of the Kingdom, you shall bring many from the East and the West, from the North and the South, to sit down with you and the

of the New Zealand House of Representatives speak in the Maori language. The Speaker: There is no rule on the subject, but there is no precedent during the session of the House of Representatives. Mr. Edmund Leamy (Nationalist), member for North Otago, pointed out that the first time the House of Representatives met, the Speaker, Mr. John Seddon, inquired whether Mr. William Abraham, one of the Welsh members, had not addressed the House in 1890 in Welsh. To this the Speaker replied that Mr. Abraham had not addressed the House in Welsh. Mr. O'Donnell proceeded to speak in English and requested his right as the representative of an Irish constituency and a member of a national language to be allowed to address the House in his native tongue. At this point the Speaker stopped him peremptorily.

Several other Irish members denounced the limitation in English imposed by the Speaker. The Speaker: But from this they derive a handsome rental. It is mainly from funds raised by the Irish in the House of Commons to defray the enormous expense annually incurred in maintaining a church of such vast proportions.

In the erection and completion of the magnificent chapel of the Sacred Heart, which forms part of the great cathedral of Notre Dame, it would seem as though the creative genius of the secular mind had been transfused into the region of ordinary skill and attained the more exalted sphere of inspiration, for no matter how deeply you sink into the architectural gem the more thoroughly imbued you are with the enduring effects of its religious influence.

It is impossible upon any important festival to attend this time-honoured edifice, when filled with its vast congregation, and not become affected by the ennobling influence which the scene exerts. The old and grey heads whose lives have been spent within the shadow of these sacred walls and who are now rapidly decaying, the young and the old, the men and the women, all seem to be united in a common sentiment, and in a common prayer, and in a common hope.

The poor, also, who have scarcely a place where to lay their weary heads, whose abject poverty is depicted on their faces, and who are to be found kneeling side by side with the rich and the noble, all seem to be united in a common sentiment, and in a common prayer, and in a common hope.

Such a gathering of all ranks and stations in life in a united and public act of devotion, and in a common prayer, and in a common hope, is a spectacle which is not to be seen elsewhere.

London, Feb. 21.—In the Commons Mr. John Russell, the Liberal Unionist, moved an amendment to the Education Bill, which would give the Government power to close down any school which was found to be in a state of decay and in need of repair. The amendment was seconded by Mr. Thomas W. Russell (Liberal Unionist), who said that he was a member of the Education Committee, and that he was in favour of the amendment. The amendment was carried by a vote of 101 to 102.

DR. BURKART WRITES FROM ILLINOIS.

Dr. J. L. Burkart, well known to Catholics as a prominent member of the state militia, has written to the Catholic Record, under date of Jan. 21, as follows:

I arrived in Manila, Nov. 22, after going through a terrible experience at sea in a typhoon. I was very sick, and I was very tired. I was very happy to see you, and I was very glad to hear from you. I was very much interested in your article, and I was very much interested in your article.

THE CORONATION OATH.

Editor of True Witness:—Please allow me space in your valuable journal to express my views on the coronation oath of the British monarch. I am a Catholic, and I am a member of the British Empire. I am a Catholic, and I am a member of the British Empire. I am a Catholic, and I am a member of the British Empire.

Now, it is clearly evident from the history of mankind that the Lord Jesus is its one hope and salvation. If, then, men were only to give some little thought to the great hereafter, if they were only to remember that "it is appointed for man once to die, and after this the Judgment," (Heb. ix., 27), they should surely recognize the necessity of asking, as did the "wise men"—"Where is He who is born king of the Jews?" He can be found to day, enthroned as the Divine Teacher in His Church: the eyes of the flesh may not, indeed, look upon His face, but His doctrine, His precepts may all be heard as fully and with the same compelling authority, as when He taught the crowd from Peter's boat (Luke v., 3). For He said: "As the Father hath sent me, I also send you" (John xxi., 21) and elsewhere: "He that heareth you, heareth me," (Luke x., 16) We accept, therefore, the teachings of the Church, not on the authority of Priest, Prelate, or Pope, who are accredited ambassadors to mankind, God exhorting as it were by them; (1 Cor. v., 20) but on the authority of the ever infallible though invisible King, for Whom they fulfil a mission.

The visible head of the historic Church, that tangible miracle of supernatural intervention, and standing pledge of God's mercy and love, has called upon us to consecrate the new century, in a special manner to Christ the King of Kings, and Lord of Lords. During the past century men spoke much of the rights of man. It is surely time now to give attention to the rights of God. By recognizing His rights as Lord, as Ruler, as Teacher, we shall best assure our own.

Do you, dearly Beloved, proclaim the Kingship of Christ, not only by words, but especially by example. "Let your light so shine before men, that they may see your good works, and glorify your Father, Who is in heaven," (Math. v., 16). Bear in mind that every sin, whether of word, deed, or omission, is an act of disloyalty to your great sovereign, and a scandal and stumbling block to your neighbors. On the other hand, the faithful discharge of duties, every virtuous act, each word of love and praise of Christ as King of your mind and heart, will help to enlarge the boundaries of His Kingdom, and be an edification and an encouragement to the weary who are tired about by "every wind of doctrine." If you be loyal and generous children of the Kingdom, you shall bring many from the East and the West, from the North and the South, to sit down with you and the

of the New Zealand House of Representatives speak in the Maori language. The Speaker: There is no rule on the subject, but there is no precedent during the session of the House of Representatives. Mr. Edmund Leamy (Nationalist), member for North Otago, pointed out that the first time the House of Representatives met, the Speaker, Mr. John Seddon, inquired whether Mr. William Abraham, one of the Welsh members, had not addressed the House in 1890 in Welsh. To this the Speaker replied that Mr. Abraham had not addressed the House in Welsh. Mr. O'Donnell proceeded to speak in English and requested his right as the representative of an Irish constituency and a member of a national language to be allowed to address the House in his native tongue. At this point the Speaker stopped him peremptorily.

Several other Irish members denounced the limitation in English imposed by the Speaker. The Speaker: But from this they derive a handsome rental. It is mainly from funds raised by the Irish in the House of Commons to defray the enormous expense annually incurred in maintaining a church of such vast proportions.

In the erection and completion of the magnificent chapel of the Sacred Heart, which forms part of the great cathedral of Notre Dame, it would seem as though the creative genius of the secular mind had been transfused into the region of ordinary skill and attained the more exalted sphere of inspiration, for no matter how deeply you sink into the architectural gem the more thoroughly imbued you are with the enduring effects of its religious influence.

It is impossible upon any important festival to attend this time-honoured edifice, when filled with its vast congregation, and not become affected by the ennobling influence which the scene exerts. The old and grey heads whose lives have been spent within the shadow of these sacred walls and who are now rapidly decaying, the young and the old, the men and the women, all seem to be united in a common sentiment, and in a common prayer, and in a common hope.

The poor, also, who have scarcely a place where to lay their weary heads, whose abject poverty is depicted on their faces, and who are to be found kneeling side by side with the rich and the noble, all seem to be united in a common sentiment, and in a common prayer, and in a common hope.

Such a gathering of all ranks and stations in life in a united and public act of devotion, and in a common prayer, and in a common hope, is a spectacle which is not to be seen elsewhere.

London, Feb. 21.—In the Commons Mr. John Russell, the Liberal Unionist, moved an amendment to the Education Bill, which would give the Government power to close down any school which was found to be in a state of decay and in need of repair. The amendment was seconded by Mr. Thomas W. Russell (Liberal Unionist), who said that he was a member of the Education Committee, and that he was in favour of the amendment. The amendment was carried by a vote of 101 to 102.

DR. BURKART WRITES FROM ILLINOIS.

Dr. J. L. Burkart, well known to Catholics as a prominent member of the state militia, has written to the Catholic Record, under date of Jan. 21, as follows:

I arrived in Manila, Nov. 22, after going through a terrible experience at sea in a typhoon. I was very sick, and I was very tired. I was very happy to see you, and I was very glad to hear from you. I was very much interested in your article, and I was very much interested in your article.

THE CORONATION OATH.

Editor of True Witness:—Please allow me space in your valuable journal to express my views on the coronation oath of the British monarch. I am a Catholic, and I am a member of the British Empire. I am a Catholic, and I am a member of the British Empire. I am a Catholic, and I am a member of the British Empire.

Now, it is clearly evident from the history of mankind that the Lord Jesus is its one hope and salvation. If, then, men were only to give some little thought to the great hereafter, if they were only to remember that "it is appointed for man once to die, and after this the Judgment," (Heb. ix., 27), they should surely recognize the necessity of asking, as did the "wise men"—"Where is He who is born king of the Jews?" He can be found to day, enthroned as the Divine Teacher in His Church: the eyes of the flesh may not, indeed, look upon His face, but His doctrine, His precepts may all be heard as fully and with the same compelling authority, as when He taught the crowd from Peter's boat (Luke v., 3). For He said: "As the Father hath sent me, I also send you" (John xxi., 21) and elsewhere: "He that heareth you, heareth me," (Luke x., 16) We accept, therefore, the teachings of the Church, not on the authority of Priest, Prelate, or Pope, who are accredited ambassadors to mankind, God exhorting as it were by them; (1 Cor. v., 20) but on the authority of the ever infallible though invisible King, for Whom they fulfil a mission.

The visible head of the historic Church, that tangible miracle of supernatural intervention, and standing pledge of God's mercy and love, has called upon us to consecrate the new century, in a special manner to Christ the King of Kings, and Lord of Lords. During the past century men spoke much of the rights of man. It is surely time now to give attention to the rights of God. By recognizing His rights as Lord, as Ruler, as Teacher, we shall best assure our own.

Do you, dearly Beloved, proclaim the Kingship of Christ, not only by words, but especially by example. "Let your light so shine before men, that they may see your good works, and glorify your Father, Who is in heaven," (Math. v., 16). Bear in mind that every sin, whether of word, deed, or omission, is an act of disloyalty to your great sovereign, and a scandal and stumbling block to your neighbors. On the other hand, the faithful discharge of duties, every virtuous act, each word of love and praise of Christ as King of your mind and heart, will help to enlarge the boundaries of His Kingdom, and be an edification and an encouragement to the weary who are tired about by "every wind of doctrine." If you be loyal and generous children of the Kingdom, you shall bring many from the East and the West, from the North and the South, to sit down with you and the

of the New Zealand House of Representatives speak in the Maori language. The Speaker: There is no rule on the subject, but there is no precedent during the session of the House of Representatives. Mr. Edmund Leamy (Nationalist), member for North Otago, pointed out that the first time the House of Representatives met, the Speaker, Mr. John Seddon, inquired whether Mr. William Abraham, one of the Welsh members, had not addressed the House in 1890 in Welsh. To this the Speaker replied that Mr. Abraham had not addressed the House in Welsh. Mr. O'Donnell proceeded to speak in English and requested his right as the representative of an Irish constituency and a member of a national language to be allowed to address the House in his native tongue. At this point the Speaker stopped him peremptorily.