

the Blessed Virgin, is the man-Christ, who also preached and suffered on the cross. The Blessed Virgin was therefore not the mother of God, but the mother of the man-Christ. The fact that this Nestorian doctrine served to depreciate the office of the Blessed Virgin and the share she had in the work of our redemption was sufficient cause why some Nestorian priests who visited this continent on a collecting tour a few years ago were received with open arms by many Protestant ministers, whose only knowledge of Christian doctrine consists in opposing the teaching of the Catholic Church, and exhibiting their intense hatred towards the Mother of God.

It is clear that the Nestorian doctrine, dividing Christ, completely destroys the efficacy of our redemption by the blood of Christ, shed upon the cross, which ceases to be of infinite value, and a sufficient atonement for sin, if Christ suffering on the cross was no more than man.

The unity of person in Christ has been constantly the teaching of the Church, and is clearly inculcated in the Athanasian Creed, one of the three creeds used in the service of the Church of England, and declared to be founded upon most certain warranty of holy Scripture.

The Athanasian Creed declares:

"It is therefore the true faith that we believe and confess that the Lord Jesus Christ the Son of God is God and man. He is God of the substance of the Father, born before the ages, and man of the substance of His mother, born in time; perfect God, perfect man, subsisting of rational soul and human flesh; equal to the Father according to His divinity, less than the Father according to His humanity. Who though He is God and man, is not two, but one Christ: one, not by the conversion of the divinity into flesh, but by unity of person. For as the rational soul and flesh are one man, so God and man are one Christ, who suffered for our salvation, descended into hell, the third day rose from the dead, etc."

Nothing can be more certain than the unvarying tradition of the Church on this subject, and it was decided by the Council of Ephesus against Nestorius that the Blessed Virgin is truly the Mother of God as a consequence of the unity of person in Christ.

The practical disappearance of Nestorianism after an existence of one thousand four hundred and sixty-five years may go far towards bringing about the submission of the Eastern Church and its entry into Catholic union. In all things except those points which we have indicated, the Nestorians believed just as Catholics do.

JOAN OF ARC.

The process of investigation by the Sacred Congregation of Rites into the documents bearing upon the life of Jeanne d'Arc, or, as she is commonly called in English, Joan of Arc, has so far progressed that it is now very positively stated that the decree of beatification will soon be prepared and made public.

Before this step is taken a rigid investigation is always instituted, and it is necessary that at least two miracles be proved by incontestable evidence to have been wrought through the intercession of the beatified. The proof is not admitted until the mass of evidence by which the miracles are substantiated has been thoroughly tested, and every apparent flaw as to fact or proving force examined most minutely.

It is frequently taken for granted by those outside the Church that beatification or canonization is an arbitrary measure, but those who are aware of the actual process know that the examination is made by the most learned jurists and theologians, so that there cannot be the least doubt as to the thoroughness of the enquiry; and there is even an official who is commonly called the Devil's Advocate, but whose real title is "Promoter of the Faith," whose special duty it is to discover any flaw which might militate against the promulgation of the decree. Never until these difficulties are disposed of is the decree of beatification issued.

It is true that only two miracle are required to be absolutely demonstrated, but these are selected from amongst hundreds, which are frequently almost as well attested as those which are made the basis of the decree. We may infer, therefore, that if the decree be made in the case of Joan of Arc, it will be because her holy life, and the divine sanction to her mission shall have been fully authenticated by the means which we have here indicated.

Joan of Arc was a shepherd's daughter, born at Domremy, and it was when the English power seemed to be on the

point of being permanently established in France in 1429 that she presented herself before Charles VII., King of France, asserting that she had a divine mission to restore to France the territories which had been wrested from it. The Duke of Bedford was then besieging Orleans, and Charles gave her command of the French troops. She raised the siege, and gained many victories over the English, until at last King Charles was enabled to enter Rheims in triumph, and was there solemnly crowned, in accordance with Joan's prediction. This took place on the 17th of July, 1430, Joan of Arc being present at the ceremony in full armour, and holding the sword of State.

After the coronation she declared that her mission was ended, but she was induced with difficulty, by the urgency of the king and the French lords to continue her leadership of the troops. From his time, however, success failed her, and she was at last taken prisoner by the English at Compiègne and burned for a witch at Rouen on 30th May, 1431.

Many accusations have been brought against her moral character, and these have been generally credited among English-speaking communities, chiefly for the reason that they have been dramatized by Shakespeare, but she has been fully vindicated by careful examination into original documents bearing upon her history. The late eloquent and learned Bishop Dupanloup was among the most earnest of her panegyrists, and at the present moment the whole Catholic sentiment of France may be said to be in favor of her canonization.

To Catholics the process of canonization is no empty form, as it gives an assurance from the supreme religious authority on earth that there is one more in heaven who having taken part in the trials of earth is solicitous for their welfare, and there are many who will naturally have a special devotion to some particular saint, and will ask more fervently her intercession. Thus Joan of Arc would be an object of special devotion in France, and more particularly in those parts of France where her life was spent or her victories obtained; and by this means the devotion of the people would be greatly fostered.

MARGARET'S FINALE.

Last Sunday the "lady" lecturer gave two entertainments in the Opera House. Great crowds came, because it was announced that it would be "positively her last appearance," as Barnum would say. We can scarcely hope that she is sincere, however, because show people are not accustomed to leave a place where they get paying houses. If we may judge by the long report of her lecture published in the *Free Press*, Margaret was during its deliverance a very angry woman indeed. She appears to be well versed in stage tricks, however, and has a fund of those smart but vulgar sayings which renders the variety show a paradise for the unwashed element. In this she resembles Mayor Essery very closely. They are affinities, and it is no wonder that he has been hypnotised by her. Margaret will kindly excuse us if we refuse to enter into a controversy with her. We cannot defend the institutions and the persons she has attacked because we could not give their names in the same column with hers. We will merely notice the reference she made to ourselves. She said "The Catholic Record could only attack her character." We did not attack her character, because she has none. In proof of this we will submit the following extract from the Chicago *British American*, published by Mr. Jaffray, a Protestant gentleman:

"Before an immense audience at the Opera House on Friday evening Mrs. Shepherd, the ex-nun, was presented with a Bible by Brantford sympathizers. The presentation was made by Rev. Mr. Thompson, a Baptist minister. Mrs. Shepherd is pulling the wool over the eyes of Canadians most beautifully. Over there they present her with a Bible; but not with a character. She lost that in Chicago after a weak attempt to reform. Mrs. Shepherd is not an ex-nun. She is an ex-something-else, and has a very radiant life to her credit."

EX-MAYOR TAYLOR has at last succeeded in persuading Mr. Dalton McCarthy to lecture here on the 17th. This will be the tail of the Shepherd comet. As Mr. Taylor was defeated in a parliamentary election by a larger majority than was ever before known in these parts and as he is a man of no prominence whatever in our midst, it ill becomes him to set himself forward in a representative capacity.

EDITORIAL NOTES.

THERE is much talk about the adjustment of the differences between employer and employee, and occasionally we hear some eloquent utterance about the oppression of the sons of toil. As a rule, however, there is nothing done towards the practical amelioration of the laboring classes. It is well to speak of the dignity of labor and urge upon the myriads that fill our factories to recognize their rights, and to obtain them; but it is better far to point out some means of lessening their privations. What boots it to tickle their ears with fine phrases if from year to year they pursue the unceasing course of toil for wages utterly inadequate to the expenditure of sinew and brain.

LET our philanthropists do something practical. Why do they not wage war against the merchants who make their shop-girls work from morn till late at night? Surely they are entitled to some little consideration—these pale-faced creatures who bear without murmuring all manner of boorishness from people who call themselves gentlemen and ladies. We know there are many, whose instincts, not dulled by greed of money, would fain permit their employees to take the recreation so needful for the wearied mind and body, but they are opposed by others who grudge a moment of relaxation to the bread-winner. Let public sentiment be aroused, and a better order of things must come. We, considering the pitiless conduct of some of our merchants, cannot help quoting a few lines from Mrs. Browning, and we would advise them to lay them to heart:

"Our blood splashes upward, O gold heaper,
And your purple shows your path.
But the child's sob deeper courses in the silence
Than the strong man in his wrath."

ENGLISHMEN, when speaking of their country's glory, are apt, even at the risk of a departure from the truth, to become victims of an excessive enthusiasm. Not long ago a learned lecturer spoke quite eloquently on English literature, but forgot to mention the source of its very best sentiment and thought. He overlooked the fact that, from Saxon gleeman and Norman troubador down to the present time, English literature owes a heavy debt to Catholicity. Nay, more—and we say it without fear of denial—to the Catholic Church, with its array of truths, its beauty of rubric and ceremonial, its wealth of traditions that can but inspire the thinker and foster poetic fancy, can be ascribed the permanent glory of our literature.

NOT THAT all the writers whose names are on the roll of fame were Catholics: many of them were aliens to our creed; but their noblest utterances were inspired by Catholicity. We can find no better example than Tennyson. His early poems are indeed faultless—very gems of technical skill, fashioned with all the art of a master; but they lack the fire that makes the poet's words live in the minds of generations. By the *Idylls of the King*, however, he claimed rank as a world poet, because, forsooth, the old Catholic spirit that lives in many a historic dome throughout England inspired his muse. It—as a ray from heaven falls upon it bathing it in splendor—gives his work colour and vitality. It makes his song find an immortal echo in the heart of humanity. It is the Catholic heritage of thought and sentiment that inspires his noblest passages. Let us not forget this fact. We must not be dependent or subservient to any one who presumes to fashion our ideas of English literature. The past is ours; and we have no fear of the future.

SENATOR INGALLS, of the United States, says that America possesses a few strong speakers, but no orators. He did not, however, hear the valorous Orangemen of Toronto orating in a manner to gladden the heart of Demosthenes. They want freedom for themselves. They are crying out for brave, broad-minded men such as they who assaulted the defenceless Wm. O'Brien. They are sweeping onwards to relieve their Ulster brethren, menaced with the horrors of Papal tyranny, and, as is their wont, they will stop now and then to have a shot from behind a fence at a Catholic. They have not started yet, but in the meantime they are forming glee clubs, to march in the vanguard, singing "Johnny get your gun."

THE *Atlantic Monthly* for March contains an article by Mr. Ellis, in which he disposes of the claims of the English to great poets. He proves that not one of the poets who have, in this century, attained any eminence are of

pure Anglo-Saxon blood. Tennyson, he says, seems to have been very nearly equally of Danish extraction on the one hand and of Plantagenet ancestry on the other, with a strain of French blood intermingled. Swinburne is pretty equally divided between the Celtic and Scandinavian race stocks. William Morris, Rossetti, Browning, etc., are not of pure English blood.

A GENTLEMAN with more than local fame remarked recently that the wild declamations of certain ministers facilitate to a great extent the growth of Catholicism in Canada; and it could not be otherwise. The masses cannot subsist on the old, worn-out cantinellas, and the classes, wedded perchance to prejudice, close their ears in disgust to the verbiage as false as it is uncharitable. The man who espouses the cause of Jesus of Nazareth—the cause of truth and justice—is false to his vocation whenever he permits himself the utterance of sentiments that can but degrade the Christian pulpit. He may not believe it, but the instinct planted in the heart of man that makes us regard a minister as a person invested with a sacred dignity, makes us, also, the moment he forgets the duties of his high office and degenerates into that being so numerous in Toronto, regard him as a mountebank. He may imagine that his actions are influenced by zeal, but "the trail of the serpent is over them all." We advise them to peruse the following lines from Herne:

"Fanatical enmity against the Catholic Church cannot be charged against me, for there was always lacking in me that self-conceit which is necessary to sustain such an animosity. I know too well my own intellectual calibre not to be aware that with my most furious onslaughts I could inflict but little injury on a colossus such as the Church of St. Peter. I could only be a humble worker in the slow removal of its foundation stones—a task which may require centuries. I was too familiar with history not to recognize the nature of that granite structure—call it, if you will the bastille of intellect; but it is therefore not the less true that the bastille is not to be easily captured, and many a young recruit will break his head against the wall."

MR. ERNEST LAMBERT, editor of the *Panama Star and Herald*, gives us an interesting and succinct account of the origin of the Panama failure. It reads like the weird ravings of an imagination, and it will go far to prove the oft-repeated adage: Truth is stranger than fiction. Contractors without scruple or conscience squandered recklessly the hard-earned money of the French investor. Plunder from beginning to end was the sole watchword. After five years of work, shallow inlets in either shore, a great scratch in the rock from Calais to Panama, and the white posts of the surveyor represented all the progress made.

An outcry was raised by the ministers of London a short time since because of the posting throughout the city of immoral show bills announcing the performance of a troupe called "Turner's English Girls." This is very proper, and their action if to be highly commended. We may remark, however, that they might likewise have drawn the attention of the authorities to other entertainments given in our midst by a solitary English girl, the moral effect of which will prove vastly more harmful than that of the troupe.

MR. DALTON MCCARTHY seems to be becoming aware that a purely Popery platform is not the one on which success is to be achieved in ruling the Dominion, and accordingly at a meeting held in his interest last week in Orangeville, which was specially intended to boom his cause in Cardwell, new prominence was given for the first time to his policy on the tariff question, though it is evident that the cause of the enthusiastic reception he received from the defunct Equal Rights party in Toronto was his vigorous acceptance of their defunct policy. His wiser partisans feel sore at the reproach that he is playing the drum accompaniment to the Equal Rights trombone, and the *Globe* correspondent tells us that even at the Toronto meeting Mr. McCarthy forced in the Tariff issue, and would have put the religious issue in the background only that the party managers insisted that it should be brought in; and once in, much to Mr. McCarthy's chagrin, it was made the issue of the occasion.

A RECENT number of one of our Catholic exchanges attributes the success of the Catholics of Germany in withstanding the persecution carried on against religion to the fact that the Catholic people of that country were

instructed and strengthened in their faith by more than six thousand missions which were given during the twenty years preceding the Kulturkampf. Thousands lost their property and their liberty, went to prison and into exile for their Faith; and what is still more, not one man rebelled against the cruel hand that struck him. They had learned to pray and to suffer, and God granted them victory in the last.

The first act of the Duke of Veragua after landing at New York, on his way to assist as Spain's representative, at the opening of the Columbian Exposition now going on in Chicago, was to assist at the Holy Sacrifice of the Mass in the cathedral. He was accompanied by his suite and the reception committee. This was an appropriate act of devotion on his arrival in the New World, the more so as his great ancestor, Christopher Columbus, also acknowledged God by an act of devotion when he landed in America, setting up a cross, and adoring his Creator. Evidently the lively faith of the great navigator has been transmitted to his descendant.

"I AM in the cause for money" was the statement made in Boston by that brazen female "ex" who is now befouling the minds and bedeviling the hearts of a large number of the people of Ontario. It seems to be quite the fashion for ex-monks and ex-nuns to be in the cause for money, and we read that Miss Cusack the ex-Nun of Kenmare recently delivered a lecture at St. Leonard's, Eng., against Home Rule, and the chairman of the meeting announced that "the object of the gathering was to get a sum of money for an annuity for Miss Cusack." Exactly so. Still Miss Cusack has not even yet sunk quite so deeply into the mire as the pretended ex-nun who is now pandering to the depraved tastes of P. P. A. audiences. It will be remembered that when she lectured in Toronto she told her slim audiences that if she were as ready as some other lecturers of her class to tell lies she would have larger audiences. The large audiences which greet the ex-convict now in these parts show that Miss Cusack knew what she was talking about.

INSHAVOGUE.

The following account of a performance in the Town Hall, Waterloo, we clip from the *Berlin Daily Record* of 29th ult.: The Literary and Dramatic Society of St. Jerome's College made their first bow to a Waterloo audience last Thursday night, when they produced that capital comedy drama, "Inshavogue." The hall was crowded to the doors, many having to stand throughout the entire performance, and it is quite within bounds to state that not one of those who attended was disappointed, but all were delightfully surprised at the artistic manner in which the play was presented. Mr. Francis C. Neisens, the Inshavogue, is a born actor, combining wit, pathos and tragedy, and the round of applause which greeted him was only what he deserved. The character of Herrick Wolfe and Lord Desmond were also cleverly taken. But they all did well, remarkably well, and should they ever again decide to appear behind the footlights in Waterloo they may rely upon receiving a hearty welcome, and, what is more substantial, a crowded house. The performance closed with a laughable farce, "Irish Justice." And the orchestra! The lively strains of music so sweetly played by the college orchestra, under the leadership of Prof. F. Mayrhofer, helped materially to while away the otherwise rather long lapses of time between the acts. Boys, we heartily congratulate you upon the success of your evening's performance.

FOR THE CATHOLIC RECORD.

But they constrained him, saying: Stay with us because thy towards evening and the day is now far spent. (St. Luke xlvii, 27.)
The rosy beams that life's happy morning have flitted fast; the last rays quiver now across the sword.
Night, dark, lone night advances, I cannot longer labor—
(Alas, alas, the mispent hours of morning!)
Stay with me now, stay with me, my King, Lord.
Far back I hear the echo of gay laughter:
We parted soon; hushed the heart's music,—ah, the broken chord!
Young years, bright hopes, fair friends, say whither have ye fled?
(How gray, how chill the creeping mist that folds me!)
Mid the deep shadows, stay with me, my dearest Lord.

AWARDING DIPLOMAS AND CERTIFICATES.

Several of the young ladies of Loretto Abbey had the honor on Friday afternoon of receiving diplomas and certificates, for accuracy in photography, from the hands of His Grace Archbishop Walsh.

His Grace expressed his pleasure at being present on such an occasion, complimented the young ladies on their success in obtaining from the Head College, London, England, this acknowledgment of their proficiency; dwelt on the great power the acquisition of this useful art would give them in after life, as well as a means of self-support, should that ever be necessary.

He dictated a poem from Caesar, which was taken down with facility by nimble fingers and re-read. From the photographic characters part of the gospel of St. John was read and other work done to the satisfaction of all present.

The diplomists were Misses K. Leonard,

L. Nash, A. Badgley, L. Murdock, and A. Owen. Certificates were given to Misses M. Byrnes, M. Ford and M. Covey. His Grace gave them his benediction and promised to soon return and deliver a lecture which he wished them to report.

A MOST MAGNIFICENT CEREMONY.

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built at Memramcook. The church is heated by hot air, lighted by electric light and in every way a modern church.
Its construction was commenced less than four years ago, is all completed and paid for now. In saying this, too much praise cannot be given to our beloved pastor, Rev. Father Mihan, who labored so faithfully for its completion, and guided every move that was made to raise funds each year in order that the work might be proceeded with, and the opening and dedicating of this beautiful church on last Sunday marked an era in the history of the Catholics of Amherst. Father Mihan, standing in the church last Sunday morning, surrounded by his congregation who labored with him for its erection, must feel that he and they were well repaid for all their labors; and this magnificent church will, we trust, stand as a living monument to the memory of Father Mihan; and the prayer of his flock on last Sunday was that he might long be spared to enjoy the fruits of his labors.

ST. MARY'S ACADEMY, WINDSOR.

An event occurred at St. Mary's Academy, Windsor, Ont., on Thursday last, which left a most favorable impression on all concerned. Some weeks ago, Miss Alice Grimes, of Detroit, called a meeting of the *alumni* and former pupils of St. Mary's, at which it was decided that they would pay an informal visit to their old teachers, and renew for a moment the joyous school girl life which never appears so charming as when seen through a mist of memories. The plan was carried out and crowned with a most gratifying success. A few days previous to the occasion, Misses Grimes and Brodeur approached the Mother Superior of their institution. She entered heartily into their design, and St. Mary's opened wide its doors to welcome the dear ones so long absent, yet never forgotten. Flags were flying, flowers blossoming, faces wreathed in smiles, and hearts overflowing with remembrance of the past. About sixty were present from Detroit and Windsor. They roamed over the house and grounds, visiting every once familiar nook, renewing acquaintance with old teachers, and greeting the little daughters of well remembered schoolmates now filling their mothers' places. Having sent the materials for an elaborate luncheon, some were seen in the kitchen and the refectory, displaying their house-keeping acquirements, and showing how able they were to descend to most trifling details of real life. The refectory presented an attractive sight. At one end was an engraving of the Academy, mounted on a scroll on which were the words: "Alma Mater." Flocks of birds were flying towards it from all directions, to symbolize this sweet return to the old home; on another panel a pictured robe expressed the inequality of many to read the "hearty welcome" it conveyed.
After tea all took part in the "March" so well remembered by the pupils of St. Mary's. Then came May devotions in the chapel, where were recalled many of those intimate recollections which refuse themselves to words. Father Wagner had been invited to preside in the evening, for which was prepared a varied programme; some of the songs were performed, while others were crowded out by the advancing hour, for
"Never does Time travel faster
Than when his way lies among flowers."

At the close of the entertainment Miss Lizzie Brodeur read the address, which she had written for the occasion:

Rev. Pastor, beloved Teachers and dear Companions—The rushing, restless waves of Time have dashed to day upon the peaceful shores of St. Mary's, and brought again the banners that once did anchor them in a safe shelter from the storms of life. Trials and cares have been among us since last we met; perchance that the meeting might be rendered doubly sweet through the reviving of the friendships of the past. To some of us the years have brought sorrows that have made us well-nigh forget that we were ever glad; to others joys have led each moment as it passed; but to-day both griefs and joys are suspended as for a few hours we enter again the life of long ago. On the threshold we meet our true friend and gentle guide, the rev. pastor, unchanged in his allegiance to St. Mary's. Now, as then, he tutors the child mind in the mysteries of Faith, sowing with a hopeful heart the seeds which are to bloom in eternity. We turn to meet the loving smile which never failed us; from our gentle teachers; again we clasp the hands that guided all our wild ways. Kind Sisters, with your thoughtful care, your loving praise and mild rebuke, you won our hearts; and now when tender memories fill our every thought, we say again, you win our hearts.

Wards has been the welcome given by those to whom the silver cord of Sisterhood will ever bind us. Notwithstanding the intervening years a friendly feeling must be in our hearts for those who in the shifting scenes of life have taken our places. We thank both you and the Sisters for a day which will cast no shadow on our memory.

Father Wagner responded in his happiest vein, after which Miss Jennie Maisonneuve spoke in behalf of the present pupils as follows:
Convent life holds many pleasant days, but few so fraught with unique happiness as the one just closing. With the advent of spring, and the myriads of voices of awakening nature, came to you a gentle whisper of the past. In each heart it murmured till you were fain to listen and respond. *Alma Mater* did it speak of bygone joys and unworldly pastimes, till the longing came to revisit the old familiar scenes, and to taste once more the simple enjoyments of youth and childhood. The announcement of your design aroused within these walls the sweetest anticipations. Every heart thrilled with new gladness in recalling the treasured names and faces. The quiet halls took an unwonted beauty; even we who know you, but by name and hearsay, were made to feel all the joyous meaning of this sweetly planned return. Need we say that our dreams are more than fulfilled?

We rejoiced to bid you welcome; with regret we shall see you depart, and softly do we breathe the prayer that soon and oft we'll meet again.

The assembly then broke up with mutual expressions of congratulation and assurances from the guests that the day just closed would be a new link to bind them to the scene of their earliest, gentlest experience.
Among those present were: Miss Alice Grimes, Mrs. W. J. Clorhue nee Maggie Grimes, Miss Lizzie C. Brodeur, Mrs. R. E. Cavanagh nee Lizzie F. O'Loulin, Mrs. C. Fitzsimons nee Hattie Baumbach, Mrs. J. G. Downie nee Lena Mullin, Mrs. Horsman nee Ora Clark, Mrs. J. N. Gustin nee Louisa Moore, Mrs. R. S. Gabbell nee Mamie Pemberty, Mrs. D. McLean nee Martha Pohl, Mrs. J. H. Francis nee Grace McAfee, Mrs. Manne nee Madeleine French, Mrs. Hurn nee Albertine Ouellette, Mrs. Wilmon nee Elente Neveux, Mrs. J. Duane nee Julia Dolph and the Misses Albino Ouellette, Josephine Ouellette, Marie Lemay, Zoe Ouellette, Ida Pohl, Norma Pohl, Clara Belanger, Josie Belanger, Annie Drouillard, Stella Cleary, Lucy Crossley, Margaret Crossley, Dora Bosset, Minnie Bosset, Berdette Rousseau, Kathleen Collier, Bella Crinelli, Alma Ouellette, Anastasia Martette, Marguerite Conley, Lena Elliott, May Elliott, Thecla Ramoth, Daisy Wilkinson, Alexandrine Guindon, Cecile White, Clara Marentotte, Delvina Janisse, Lillian Lyons, Clara Pepin, Josephine Rochelleau, Jennie Reid, Eliza Madden, Corinne Dumouchelle, Estella Meloche, Josephine Mailloux.

External splendor of worship is good, but internal truth and reality in the worship of God is better.