

EDITORIAL NOTES.

JAMES L. HUGHES, Orangeman, nationalist, of Toronto, has given a splendid illustration of Orangeism. In his speech, delivered at a given the Grand Lodge, he thought the Roman Catholicism as is deemed advisable in its own schools.

DR. GOTHIEL, the Rabbi of the Jewish Temple of Emmanuel-El, New York, in a recent essay on the "Religion of the Future," describes Christianity as being not possibly that religion, because it is something nondescript.

The Anglican Bishop Ryle of Liverpool has been greatly incensed at the receipt of a communication received from London asking him to give his sanction and support to a society of one hundred clergymen of the Church, the object of which is to promote the practice of continual Masses for the dead.

The Grand Lodge meeting there present many who were prominently connected with the P. P. A. Bro. Gurd, of Lambton, and Bro. Essery, of London, Bro. Madill, Bro. Essery is in nearly a combination. In nearly a combination of life he enjoys a "did isolation," but he is always a light at an Orange meeting.

The whole proceedings of the Grand Lodge have provoked much laughter, and were observable the contortions of Orange conscience, the sweets pulling them in one direction, the force of the faith of their Catholics drawing them in another, the close of the proceedings of the Orangeman will doubtless take and declare "Where am I?" make up his mind, however, the time comes, to march and gleefully, with his open bible, flag of King William, and his and his wife, wherever "extinguishes the way."

W. T. NOBLE, of Quebec, rises in the Morning Chronicle, in a city, that the Manitoba schools are right, and that the English and the "Romish" bible may be respectively to Protestants and Catholics. In the province of Quebec, however, he says, the schools are essentially "Romish" and the "Romish" religion is fully taught with all the accessories of the "Romish" religion. He does not the Protestant schools of the abolished, because, he the Protestant school children then become converted to Catholicism." The Rev. W. T. Noble is to the "Methodist" persuasion. Now a great many "Methodists" are a liberal, kindly and fair people, but Rev. W. Noble sees a large number of "Methodists" who are quite the reverse. W. T. Noble, "Methodist," would observe the Golden Rule, it would be a great deal better for "Methodists" and everybody else. We can enter into argument with Rev. W. Noble until he learns better manners.

There are well authenticated rumors of a widespread and serious conspiracy in Turkey against the present Sultan and the conspirators are not Christians but Turks who are tired of the Sultan's and tyranny of the Government. The young Turkish party are more powerful every day, desirous of securing popular government, and their only hope of success is by over-throwing the present Sultan. The conspirators hate the Sultan as much as do the Turks, so that the present Sultan is to the Government does not suit the Armenian atrocities. Young Turks demand a constitutional parliament, and free institutions.

The expressed desire of many of the ministers, the Educational authorities of Illinois have come to the conclusion to introduce into the schools of scriptural sections which it is proposed will be acceptable to all nations. Throughout the discussion on this subject it has been granted that the selections from the Protestant Bible. It is possible to have a book of Bible without doing an injustice to Catholics or Protestants if the book be intended for use in the schools, since one or the other must be chosen from which to be selections, yet the Protestants are clamoring for the Bible

to be used in the schools. This is an admission that purely secular schools are a failure, but the only way in which even a modicum of religious instruction can be given in the schools is by admitting the principle of separate schools, whereby each denomination can give such religious instruction as is deemed advisable in its own schools.

DR. GOTHIEL, the Rabbi of the Jewish Temple of Emmanuel-El, New York, in a recent essay on the "Religion of the Future," describes Christianity as being not possibly that religion, because it is something nondescript. He asks: "Who will define Christianity, what it is and what it is not? This question every individual settles for himself." The learned Rabbi has evidently taken Protestantism for Christianity, and his description is indubitably correct so far; but it does not describe the Catholic Church, which is something definite and self-consistent. The doctor should have looked a little further than he did before making such a pronouncement.

The Anglican Bishop Ryle of Liverpool has been greatly incensed at the receipt of a communication received from London asking him to give his sanction and support to a society of one hundred clergymen of the Church, the object of which is to promote the practice of continual Masses for the dead. The Bishop denounced the society in unmeasured terms, at a meeting of his people, saying, "This is a pretty state of things for men who have subscribed to the thirty-nine articles. From such men Good Lord deliver us." The Bishop is so far right in denouncing the Masses, as the sacrifice of the Mass can be offered only by properly ordained priests, which the clergymen who constitute the society are not. But as earnest prayers offered by well-meaning and sincere though mistaken men, the devotions may be profitable to the dead, for "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." The example of Judas Maccabeus, and the tradition and practice of the Catholic Church also show that the true and holy sacrifice offered to God for the dead is the most efficacious form of prayer for this purpose. It is, however, a remarkable evidence of the present tendency toward Catholic doctrine when so large a society can be formed among Protestant ministers to offer Masses for the dead.

ITALY is reaping the fruit of the godless education which it has insisted upon giving in the schools since its unification. There is no doubt that the powerful Mafia society, whose evil deeds have even been perpetrated on this continent, is one of the results of godless education, and the news reaches us that the same society has perpetrated a shocking double murder at Cannaterzo. Calogero Giammusso, the director of a mine, incurred the displeasure of the Mafia by his strictness, and one Saturday, recently, when on his way to the mine with a servant they were waylaid by the ruffians, and as the horse of Giammusso came home riderless, a search was instituted, and the corpses were found in a deserted house, riddled with bullets, and with their throats cut. Giammusso was twenty-nine years of age and was on the eve of being married, and his servant was a married man with three children.

The chief sufferers in the Armenian massacres belonged to the Gregorian or Schismatic Church of Armenia, but many of them were also Catholics. It is estimated that over half a million of the inhabitants of the Provinces are destitute, about eight or ten per cent. of whom are Catholics, according to a letter from Mgr. Azarian the Catholic Patriarch, which appeared in the French papers. The desolation extends from the borders of Russia and Persia to the Mediterranean.

The Salvation Army trouble over the dismissal of Mr. Ballington Booth from the supreme command in the United States, and which has for some weeks been threatening to develop into a schism, has now actually so resulted. The Bowery corps of the Army, the most important one in New York city, has declared for the deposed commander, notwithstanding every effort of acting Commander Miss Eva Booth, and Col. Nichol to secure its loyalty to the "world-wide Salvation Army." Newark, (N. J.) corps follows the lead of the Bowery and also adheres to the new Army, which is to have a new name and a new uniform in which there shall be no red, that color being supposed to symbolize British rule. The name

"Christian Crusaders" was at first spoken of as that which the new Army would adopt, but as such was the designation of a former schism which lasted only a short time, the name is regarded as unpropitious, and the present feeling is in favor of an entirely new name. Miss Booth issued a manifesto on the 6th inst. in which she denounces her brother Ballington as having made several false statements in his account of his dismissal from the Commandership. There is no form of Protestantism which has not within it the germ of disintegration.

The London Daily News states that the question of the validity of Anglican Orders has been under consideration of the Pope, and that Cardinal Vaughan and Canon Noyes have sent in a complete report dealing historically with the whole question, showing under twenty heads causes of heresy, negation, and omission, which are sufficient to establish their invalidity. The News adds that as a result of this report it is expected that the Pope will, within a few weeks, issue a decision confirming the report, and it draws the inference that the situation between the two churches will become more serious than heretofore. It does not appear that if such a decision is issued there will be any serious change in the position, as Catholic theologians have always held that these orders are invalid. The question is one of fact and not of doctrine, except so far as Catholic doctrine requires that there be the proper matter and form that the sacrament be validly administered, and that the person conferring ordination be himself a validly consecrated Bishop.

CATHOLIC PRESS. The Lenten season has its advantages. Many families will now have the opportunity of renewing their acquaintanceship. The giddy whirl of society, the amiable "tea," the seductive dance, and the noxious theatrical show, are, at least, for a time, at an end. Home life will be more in vogue.—Pittsburg Catholic.

In a lecture delivered recently in Boston, Mr. Henry Austin Adams, a distinguished and zealous convert to the Church, mentioned incidentally that since his own conversion, less than three years ago, he had assisted at the reception into the Church of seven clergymen, friends of his; and that one hundred and eighty of his former flock had followed him into the true fold.—Ave Maria.

Gladstone threatens to return to parliament to protest against England's abandonment of the Christians of Armenia to butchery by the fanatics of Turkey. If he should return to public life and have strength enough to deliver one speech, the world would ring with the echoes of his cry against Moslem massacres. One blast upon his bugle-horn West worth a thousand men.—Catholic Columbian.

The Holy Father is evidently an ardent believer in the influence of the press. He places it ahead of the pulpit so far as reaching the people is concerned. The Verona Fedele, an Italian paper, states that the Holy Father lately said to the celebrated preacher Father Zocchi, S. J., in the course of an audience: "Father write articles. They will bring more fruit than sermons; for where the preacher's word cannot reach the newspapers do reach, and people read them who never go to a sermon."—Catholic Sun.

Writing from Honolulu to the Independent concerning the lepers of Hawaii, the Reverend Sereno E. Bishop pays this tribute to the Catholic missionaries in charge of them: "Accessions to the colony of one thousand or more lepers on Molokai are considerably less numerous than ten years ago. It is evident that the practice of isolation is repressing the spread of the disease. The lepers are splendidly cared for, and in nine-tenths of the cases are made far more comfortable than if left in their homes, as is true of hospital patients generally. Except in very advanced cases, they suffer little inconvenience from their malady, even when sickeningly disfigured. The advanced and more hepl cases receive very tender and assiduous care from the devoted Brothers and Sisters of the Sacred Heart whom their chiefs assign to duty at the statement, by arrangement with the Board of Health. The Board are rejoiced to secure such efficient aid, and as a rule desire no other helpers from outside." It is pleasant to read this appreciation of Catholic devotedness on the part of a Protestant clergyman.—Catholic Review.

Comparatively few persons, we believe, are aware of the extent to which the great evil and serious sin of dishonesty prevails. That form of it which consists in the refusal or neglect to pay one's just debts is especially and alarmingly common, as all men engaged in business of any kind know. Experience proves that there is an extremely large proportion of men who, though they would shrink from stealing the property of another, will never pay a debt unless they are compelled

to do so. The fact is so exceedingly strange that the proposition will be doubted by all honest people whose knowledge of the world in this respect is slight. But let such a person consult, for example, any merchant, lawyer or newspaper publisher, and he will be astounded at the information he will receive. It will surprise a great many, no doubt, to be told that, were we to permit it, probably not more than one-third of those who receive the publishers' labor and money in the shape of this paper would pay for it. This is an alarming fact and one which, as it indicates a deadness of conscience with regard to this sin, we think those who have the care of souls should make a note of.—Antigonish Casket.

The Detroit Evening News of Feb. 13 had an editorial on "Irish Influence in American Jingoism." The general tone of the article is O. K., and the vast majority of the Irish people will be glad to see that the public press has realized the sentiments which that majority long ago felt. An Irish party as such has no place in American politics. Long enough was this element hoodwinked by self-constituted leaders—men whose only interest in the race was the dollar, or the pull it gave them. It may have been that the younger generation were the first to notice that to grasp the fact that men were holding office, as representatives of their race, who had no standing among the very people they were supposed to represent. The "professional" Irishman, if he is not dead should be immediately despatched and not even accorded a decent burial.

We are happy to note that the fact that the Irish have assimilated, and become a part not distinguishable of this great nation, has been publicly recognized, but when the News hints that the Celt has lost his pride in his origin and forgotten his ancestors it oversteps itself. True there are some lilly-livered, soft-headed, snobbish sarcasms of men who are truly grieved because their ancestors were numbered with those "rude" Irish, but aside from these nincompoops, way down in the hearts of the vast majority there is a feeling of pride, a pride which runs to admiration and thankfulness, that their good American hearts are pulsated by rich, staunch, determined Irish blood.—Detroit Catholic Witness.

A beautiful example of the tolerance of Irish Catholics is furnished in the tribute of respect that was paid to the memory of the late Dr. Gregg, Protestant Archbishop of Armagh. When his death became known the bell of the Catholic cathedral was tolled both in the forenoon and in the evening, and Cardinal Logue, who was in Rome, sent a telegram to Dean Chadwick, saying: "Just heard bad news. Please convey heartfelt condolence to Primate's family." An Irish paper commenting on this incident gives other occurrences similar to it. "It is noted as a surprise to people who have heard from Unionist platforms denunciations of the intolerance of the Irish Catholic priesthood, and prophecies of a religious persecution if Home Rule were granted," remarks this journal, "that from the time of the death of the late Irish Protestant Primate and Archbishop of Armagh till his burial the bells of the Catholic cathedral were tolled, and that Cardinal Logue, who is at present in Rome, was represented at the funeral by his Administrator. When Dr. Reeves, the late Protestant Bishop of Down, who had been previously Dean of Armagh, died, the bells of the Armagh Catholic cathedral were tolled in sorrow for his loss before the bells of the Protestant cathedral began to peal. The late Protestant Primate, who had been Bishop of Cork, was presented by the Catholic corporation of Cork with an address of congratulation on his elevation to the Primacy; and the same Catholic corporation, headed by its Protestant mayor, was officially in attendance as the body of Dr. Gregg was, last week, borne to its last resting-place outside the city. Facts of this sort are ignored when the Orange swash-bucklers cross from Ulster at election times. When will the people of England open their eyes to the truth of the Irish situation?"—Catholic News.

Cardinal Newman once made this striking remark: "Let no one suppose that Mary is not supremely zealous for God's honor; or, as those who are not Catholics fancy, that to exalt her is to be unfaithful to Him. Her true servants are still more truly His. Well as she rewards her friends, she would deem him no friend, but a traitor, who preferred her to Him. As He is zealous for her honor, so is she for His." We do not exalt her above Him. We do not place her on an equality with Him. He is infinitely above her. She is only a creature. But she is the fairest creature that God has made, the most beautiful, most holy, most dear to Him. Out of her blood was formed the body that He deified, the body of God, the body of Jesus Christ. Her soul was "full of grace." She was worthy, so far as a human being could be worthy, to be so closely related to God. But all that she has owes to Him. Her salvation, like ours, is due to the merits of her Son. It was for His sake that she was kept immaculate even in her conception. Her graces she obtained from the Holy Ghost. Her power now is not her own. And God loves her. He loves her because she was faithful to grace—humble, pure, obedient, and in all other ways virtuous. He loves her because she loves Him. He honors her. He wishes us to honor her. And we honor her for His sake, calling

ing her Blessed, as she predicted, invoking her protection, asking her prayers, remembering that He worked His first miracle before His time at her entreaty and that on the Cross He gave her to us, in the person of St. John, to be a mother to us, His brethren, for His sake. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.—Catholic Columbian.

AN ILLOGICAL POSITION.

The Arrow, an organ of the High party in the Episcopal Church, in answer to the question, "What form should be used in receiving Romanists into the Church?" says: "We do not approve of encouraging those who are born Roman Catholics to break away from that state of life to which it has pleased God to call them. They have the whole faith and the sacraments where they are."

The first part of this argument is correct, but not for the reason assigned. The mere fact that a man is born in a particular Church is not a valid reason why he should continue in it. If it were, faith would depend on accident rather than on grace and conviction. To consider a state of error—as Mormonism or Paganism, for instance—as a state to which it is pleased God to call one is a very serious mistake. God calls all to a knowledge of the truth, and if men—parents—intentionally or unintentionally place obstacles in the way, it is the duty of the child when grown to the use of reason to overcome those obstacles as soon as it recognizes them and adhere to the truth to which it is called. If this were not the case, the Pagans and Jews in the time of Christ were justified in remaining obdurate, and the early Christians did wrong in rejecting the false religions of their ancestors. A principle that leads logically to such a conclusion would be a revelation of supernatural truth. Birth and environment may excuse from guilt him who holds false doctrines, but they cannot justify the doctrines themselves. If the Catholic Church is the true Church of Christ, the Arrow should become her obedient child; and, if she be not the true Church, it should not advise any one to remain within her fold merely because he or she was born therein.

But the Arrow makes its advice sound by adding: "They (Catholics) have the whole faith and sacraments where they are." This is certainly a good reason why Catholics should remain Catholics, but it is an equally good reason why non-Catholics should become Catholics. What greater inducement could there be to a believer in the New Dispensation than the fact that the Roman Catholic Church possesses the whole faith and the sacraments? What more could the Christian desire?

It seems to us that the Arrow's admission settles the whole question, for at bottom the discussion since the revolt in the sixteenth century has been on the question: Which Church, of the many adverse claimants, possesses the whole faith and the sacraments? This Church once found, it is evident that all other Churches must conform to its faith and sacraments. As the Arrow admits that the Roman Catholic Church possesses the whole faith and the sacraments, it follows that all the other Churches, to be right, must accept this "whole faith and sacraments." This is the logical conclusion from the Arrow's premises.

Do the High Churchmen thus conform? They do not, as long as they retain the Thirty-nine Articles; for many of these are contrary to the Roman Catholic faith. While they retain those articles they cannot conform to the admitted truth of faith, and if they reject them they subject themselves to excommunication from the Episcopal Church. To say, then, as the Arrow does, that the Roman Catholic Church possesses the whole faith and sacraments, is to condemn beyond redemption the position of the High Churchmen, whose organ it is.

But the Arrow's inconsistency does not stop here. Further on in its reply to its correspondent's question it says: "In the case of those, who, having left the Anglican Church for the Roman, wish to return, it is advisable that they publicly acknowledge the error of their first change, and make reparation, so far as they can, for the scandal they have caused."

Now if, as the Arrow admits, the Roman Catholic Church has the whole faith and sacraments, why does it require that those who have left the Anglican Church for the Roman and wish to return to their former Anglicanism should publicly acknowledge the "error of their first change and make reparation for the scandal they have caused?" What error did they fall into by joining a Church that has the whole faith and sacraments. What scandal could they possibly have given by joining such a Church? And, if they erred in joining it, why, does the Arrow discourage those born in it from leaving it? The inconsistencies of our respected contemporary are the necessary result of the anomalous position of the High Churchmen, who wish to be Catholic and Protestant at the same time. Newman, Manning, Faber, Ives, Kent Stone, and many other well-known men went through the High Church experience, and, finding its utter untenableness, landed in the Roman Catholic Church, where they found the "whole faith and sacraments."—N. Y. Freeman's Journal.

Who reads a good book has made an unchanging friend.—John Boyle O'Reilly.

ADVICE TO PROTESTANTS.

Catholic Advance in England Gives the "Sun" a Text for a Sermon.

A speaker at a conference of the Baptist ministers of this city on Monday warned the meeting that "an organized stand is necessary against the aggressive missionary work of the Roman Catholic Church," saying that if, for instance, "the Baptists were satisfied to stand still, the Roman Catholics would make a new France of the New England States."

This reference to the Roman Catholics in the New England States is undoubtedly true so far as concerns their present numerical superiority there. In those six States they had 1,001,000 communicants in 1890 out of a total church membership of 1,769,200, or, in other words, the Roman Catholics were more than all the Protestants by 310,000. In Massachusetts and Rhode Island they comprised about two-thirds of the whole number of church communicants. In Connecticut they were nearly one-half, and even in Vermont, formerly almost wholly Protestant, they were two-fifths of the total church membership. In every New England State they were at least the most numerous of the religious communions.

This preponderance of Roman Catholics in New England, once the very citadel of Protestantism, is due, of course, to the great immigration of recent years; but it has also occurred evidently because of the falling off of religious faith and convictions among the Protestant population. In 1890 only about one-quarter of the inhabitants were of foreign birth, and probably at least one-quarter of these were Protestants by rearing; yet nearly three-fifths of the whole church membership was Roman Catholic. Hence we must conclude that proportionately to the entire non-Catholic population the number of Protestant communicants was very small. That is, the Roman Catholics have held their people to the faith much better than the Protestants have done. Their communicants have increased proportionately to the Protestant not merely because they have received so many new recruits by immigration, but because so many of the Protestants have dropped away from all faith and are either infidels or indifferent to religion.

This would seem to indicate that the true course of the Protestant denominations in New England would be to start a movement to revive the faith of their own people instead of following the advice of this Baptist speaker to undertake resistance to the progress of the Roman Catholics. It is not so much that the one are going ahead as that the other are falling behind. If the Protestant churches succeeded in holding their own as well as do the Roman Catholics they would be no longer in so ominous a minority among the Church communicants.

It behooves them, therefore, to look at home and spend their missionary efforts in their own religious households rather than to waste their time in contending against the Roman Catholics. They have too much to do to combat the influence of infidelity to have any time to spare for fighting against a Christian faith simply because it differs in form from their own.—New York Sun.

A SINGULAR CONVERSION.

Early in the year 1865 a young Algerian soldier was brought to one of the military hospitals of Paris. He was a handsome Arab, vigorously built, with sparkling eyes and teeth of brilliant whiteness. His manners indicated that he belonged to a family of distinction; he could read and write, but knew nothing whatever of the French language. An attack of aggravated pleurisy threatened his life.

Shortly after his arrival the chaplain of the hospital was called to administer the last sacraments to a patient whose bed adjoined that of the young Arab. The priest came, accordingly, vested in surplice and stole, bearing in his hands the Vaticum and in the holy oils, and preceded by acolytes carrying the cross and lighted candles.

The child of Mahomet followed all the details of the ceremony with the closest attention. He watched the priest kneel, make the sign of the Cross, and recite the prayers; and saw the sick man kiss the crucifix, listen attentively to the words of the priest, receive Communion, and finally the Holy Unction. Nothing escaped him. The chaplain having retired, the Arab youth still kept his gaze fixed on his dying neighbor, and was singularly impressed by the calmness with which this latter, some hours afterwards, breathed his last.

It was easy to see that he was powerfully affected. He began himself to make the sign of the cross; he clasped his hands and bowed to the crucifix hanging in the ward; in a word, grace had pierced his heart, and he began to experience its divine influence. His last moments were not remote. There came a terrible crisis that reduced him to his agony. A prey to an inexpressible agitation, he cried out to his companions, to the Sisters, to the physicians. In vain was he given everything likely to appease him; nothing could tranquilize him. All at once he perceived a crucifix hanging from a Sister's cincture. He clutched it, kissed it repeatedly, and clung to it so firmly that the Sister was forced to detach it and leave it with him. His excitement redoubled. "Marabout!" he cried: "marabout!" The marabout (Arabian priest) was sent for, and speedily arrived. Hardly had the dying youth perceived him

than he repelled him with the most expressive gestures. "Macach marabout!" (bad priest) he repeated several times; then added: "Marabout Sidnah Issah!" (priest of Lord Jesus.) It finally became clear that he wished for the Catholic priest, who accordingly was brought to him.

His coming was a source of great joy to the poor Arab. He stretched out his arms to the clergyman, seized his hands, covered them with kisses, placed them on his head, and by his signs convinced all that he desired to become a Christian. The name of Sidnah Issah was reiterated again and again; each successive invocation was a profession of Faith, the only one that as yet he could make.

The chaplain made haste. After further signs and the exchange of a few words by means of an interpreter, he administered baptism by the simple pouring of water. To state the effect of the sacrament on the young man would be impossible. The convulsions that had been torturing him ceased instantly, and were replaced by the sweetest placidity. It was like a case of one of those possessed who were touched by the hand of Jesus, and who at the Divine contact fell peacefully at His feet. The Arab thanked the priest with an eloquent glance, took the latter's crucifix, because it was larger than the Sister's, pressed it to his bosom, and, lying down, covered himself with the bed clothes, as if he desired to sleep. All respected his wish, and he was left undisturbed.

About an hour afterwards, noticing that he was quite motionless, the Sister approached his bed, and found that he had given up his soul to God. The crucifix was still pressed to his lips, and a medal of the Blessed Virgin that had been given to him was clasped in his hand. The same hour had witnessed the young Algerian's birth into the life of grace and that of glory.

THAT DIVORCE CASE.

A good deal of misapprehension has been created in reference to a certain divorce case recently decided by the civil court for such cases in this Province, and we are advised that a few words of explanation in these columns is desirable. The circumstance which so many find it difficult to understand is that the civil divorce was preceded by an ecclesiastical dissolution of the marriage, with permission to the parties, who are Catholics, to re-marry. The whole difficulty arises from the fact that very few, even among Catholics, are aware that, by the law of the Church, while no power on earth, civil or ecclesiastical, can dissolve a consummated marriage, an unconsummated marriage is not indissoluble, but may, where grave reasons exist, be dissolved by the Pope. The parties to this marriage never lived together as husband and wife. The wife having deserted and broken her marriage vow, steps were taken by the husband to bring the case before the Sacred Congregation at Rome, to which the Holy Father's jurisdiction in regard to marriage is, subject to his ratification, delegated. The evidence was taken before the Ordinary of the diocese, a learned canonist being appointed to defend the marriage. The facts referred to having been clearly established by the evidence adduced, the inchoate marriage was dissolved at Rome. A certain Catholic paper just to hand assumes that this dissolution was simply a declaration that the union never was a marriage at all. This is a mistake, due, no doubt, to its overlooking the above-mentioned doctrine regarding unconsummated marriage—matrimonium ratum sed non consummatum—which cohabitation would have rendered indissoluble; whereas no length of cohabitation can cure an invalid marriage. The case is an exceedingly rare one, at least in America; hence in part the misapprehension regarding it. The ecclesiastical proceedings took place ten years ago. Recently the former husband, to obtain the freedom in the eyes of the civil law which he already possessed in conscience, sought and obtained a civil dissolution of the marriage. And this is all there is of the widespread sensation.—Antigonish Casket.

Robert Emmet.

So long as the human heart has room for an appreciation of what is heroic and grand, the name of Robert Emmet, the young Irish patriot and martyr, the story of whose life flashes through history like the stormy splendor of a meteor in the midnight sky, shall awake the admiration of mankind in every generation. The tragedy of his brief existence was bounded by few and bitter years, and has been immortalized in both song and story by Moore, Irving, and many other bards and writers. History has ever had its heroes, but there are few in all the flashing names that appear upon heroic roll-calls that present so many claims on the love and pity of mankind as does that of Robert Emmet. The story of Chatterton is infinitely sad in its terrible realism of suffering; that of young Nigel Bruce has started many a tear from reluctant eye-lids, and the page of history is darkened all over with many passages of pain unrelieved by any brightening of hope; but none are more pathetic or sooner start the fountain of a strong man's tenderest emotions than the account of Robert Emmet, his purpose, his love and his doom.

To be always intending to live a new life, but never to find time to set about it—this is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.—Tillotson.