

THE WORLD'S GREATEST RE- FORMER.

(New World.)

Those modern fad-propagandists who, here and there, dare to "hold Buddha and Zoroaster as great as Christ," in the language of a recent Chicago preacher, ought to ponder the text of a masterly address last week delivered at the Cathedral at Baltimore by his Eminence Cardinal Gibbons. Seldom has the work of our Lord been so graphically summarized. Seldom has the value of His teachings been shown in such brief space. Through the Cardinal's words one is made to see that Christianity actually is the greatest force for reform that earth knows, and that it is so because Christ was the world's greatest reformer. His very work shows that he was Divine, a point that the Renans, Huxleys, Tyndals, Marxes, Bebes, and Lassalles—all who desire to set up anti-Christian systems—ought to consider. In part Cardinal Gibbons said:

"Jesus Christ is the only enduring name in history. He exerts to-day a vital influence on the political and social as well as on the moral and religious world, such as was never wielded by any earthly ruler. In contrast with the founders of empires, of systems of religion, and of the framers of law, we may say of Him, in the language of Holy Writ: 'They shall perish, but Thou shalt remain, and all of them shall grow old as a garment. And as a vesture Thou shalt change them, and they shall be changed; but Thou, O Christ, art always the selfsame, and Thy years shall not fail.'

"Kings and Emperors have sought in various ways to perpetrate their names and fame. But their deeds and their very name have faded away in the lapse of ages; or they have left after them the shadow of a mighty name which now evokes no enthusiasm and inspires no lofty sentiments.

"The Kings of Egypt erected for themselves those mighty pyramids, which were to serve as tombs to preserve their mortal remains and as monuments to immortalize their glorious deeds. The Pyramids exist unto this day amid the sands of Egypt after a lapse of 5,000 years, and they seem destined to be as enduring as the mountains. But who are the Kings that built them? What have they done in their day? The diligent researches of historians and antiquarians leave us to more or less conjecture as to the names of the monarchs who erected them.

"Nearly 2,000 years ago Jesus Christ founded a spiritual republic. He established it not by the material sword, but by the sword of the Spirit, which is the word of God. He established it not by brute force, but by an appeal to the conscience and intellect of humanity. He conquered not by enslaving the bodies of men, but by rescuing their souls from the bondage of sin. He conquered not by shedding the blood of others, but by shedding his own blood. And the spiritual kingdom which he founded exists to this day, and is continually extending its lines; and it is maintained and consolidated not by frowning fortifications and standing armies, but by the invincible influence of religious and moral sanctions.

"Jesus Christ hanging from the cross has drawn to himself a mightier host than ever followed the standard of Caesar or Alexander. 'When I am lifted up from the earth,' He declared, 'I will draw all things to myself. I will draw by the cord of love.' Other leaders have captured cities. Jesus has captured the citadel of the heart.

"In contemplating those great men who have been conspicuous in history, the predominant sentiment we feel towards them is one of admiration. And our admiration increases in proportion as we see them ascending the pinnacle of fame. But we cannot be said to love them. They are too far removed from us to be loved. They dazzle us by their splendor, but do not warm our hearts. A man to be loved must come down to our own level. We must be on familiar terms with him. Christ in this respect differs from all other great men. We not only admire and

worship Him, we love Him. He has come down among us. He has lowered Himself to our estate. He has shared in our infirmities. He has become the Son of Man that we might become the sons of God. He has been our Friend, our Brother and Counselor. The great Christian world loves him. Millions in every age have enrolled themselves under his banner, and are ready to die for Him.

"Other sovereigns have signalized their reigns by framing laws for the government of their respective countries. Numa Popilius, and long after him, Justinian, made laws for Rome. Solon and Lycurgus framed laws for ancient Greece. Alfred the Great and Edward the Confessor legislated for England. Napoleon compiled laws for France which are well known by the title of Code Napoleon. All these statutes were most useful in their day and generation. They were justly admired for their wisdom. But these laws were national in character. They were suited to the type of one particular people, and were framed for one particular form of government. They grew more or less obsolete in the course of ages. The people outgrew them, and a change in the form of government involved a change in the fundamental laws of the country.

"Christ has left us a code of laws in the Gospels. These moral precepts are immutable, because they are founded on the eternal principles of truth and justice. They have already stood the test of 2,000 years; they are as vigorous and as authoritative to-day as when they came from the lips of their divine Founder. And they will be binding in the consciences of men as long as human society itself shall last.

"They are adapted to all times, to all places, to all circumstances and conditions of life. They are in force in every system of government, in absolute Empires, in constitutional Monarchies and in free Republics.

"They appealed to the intellect and conscience of the ancient Greek and Roman; they appeal now to the subjects of Great Britain and to the citizens of the United States as well as to the native tribes of Australasia and North America. The sermon on the Mount and the Great Commandment of charity: 'Thou shalt love the Lord thy God with thy whole heart and soul, and thou shalt love Thy neighbor as thyself,' are as much binding on us as they were on the primitive Christians.

"Christ, then, is not merely a man of history. He is not like other great men who have appeared in the theater of life, have played their part and disappeared from view. He is not a meteor that has flashed across the firmament of the world and was suddenly extinguished. No. He is the Sun of Justice shining on men down the ages, enlightening their minds, warming their hearts and causing the fruits of grace and sanctification to grow in their souls.

"He is walking to-day on the troubled waters of life, as he walked of old on the Lake of Genesareth. When Peter behind his Master walked on the sea, he fancied it was only an apparition. But Christ was there all the same. No less truly is he walking on the agitated ocean of the world. He is lifting up many a sinking soul from the sea of sorrow and tribulation, and saying to warring elements, 'Peace be still.'

"Countless multitudes of hungering souls are following our Savior to-day as they followed him of old into the desert, and are receiving from Him the bread of heavenly consolation. Oh! how many a desolate heart cries out to Him in its anguish with Peter and says, 'Lord, to whom shall we go but to Thee? Thou hast the words of eternal life.'

"Jesus Christ confronts us at every step. We see Him with our eyes of faith. We hear his friendly voice, we feel the warm pressure of His hand. His name is on everybody's lips. Lives innumerable are written of Him. Volumes are published commenting on every word that fell from His sacred lips.

During the recent Christmas holidays the Christian world celebrat-

ed with joy the anniversary of His birth. Both houses of Congress were prorogued; the courts of justice adjourned; the schools and academies were closed for the season that all might take part in the festivities. And thus the whole civilized world unites in paying homage to Jesus of Nazareth, the Son of Mary.

"Christ is the only living force that can generate society. He is the only genuine social reformer. The nation is sick and the malady is all the more dangerous, because the patient is unconscious of the disease. We are so intoxicated by material prosperity that we are become indifferent to the higher aspirations of the soul."

SOCIALISM AND DIVORCE.

In an address delivered at Pullman, Ill., on Sunday, Father Thos. E. Sherman, S.J., son of the late General Sherman, correlated socialistic doctrines and divorce laws, and declared that the availing statutes for the annulment of marriages were hatched in unholy socialistic ideas.

The Marxian scheme, said Father Sherman, is a windy fallacy. No God, no government, no marriage, no money. Carry these words in your mind and you have all the ideas of Social Democrats and the disciples of Karl Marx. Can a Christian be a socialist? No. We teach that the government did not make us, but that we make the government. God came to teach us personally. Socialism has no such idea. What is the Socialistic theory regarding the sexes of the family? What does he think of marriage? Marx was an evolutionist. He believed that man and woman are equal socially and that there is no need of letting the weaker vessel take care of the home and busy herself with domestic cares. He believed that men and women should be related to each other according to convenience. What is the chaste is that, which is convenient. That was his belief. His ideas drag us back 2,000 years, when men and women were yoked like beasts and family life was unknown. That is what socialism stands for. No decent American may face his friends and uphold such a vile theory. It is a standing disgrace that such a platform should ever have been put forward, or that such doctrines should be countenanced by placing the party on our ballots. The greatest disgrace of this country is the easiness with which divorces may be obtained. We trace down these laws and we see that they were hatched in socialistic ideas. There should be an effort to have them wiped from the statutes.—Pittsburg Observer.

CONVENT TEACHING IN BELGIUM.

Frances O'Brien in the Quiet Hour.

"The Sister suggested that we might like to see the laboratory, and on our way thither she explained to us that the ease and pleasure with which the girls carried out their work of this section was due to the foundation laid in the 'Ecole Primaire.' There, in the first year after entrance, the initiation in science began in the 'exercice d'intuition,' or Object lessons, with which exercises in language were always co-ordinated. This immediate alliance of language with intuition is a fundamental principle of the Belgian system. These lessons were continued in the courses of Natural Science, which immediately followed, and here, on their common basis, began the correlated studies of domestic economy, hygiene, and agriculture. Lessons on the care of animals were combined with notions of zoology; study of the soil, and the means of improving it, with notions of mineralogy; the culture of different plants and vegetables with the study of the vegetable kingdom.

"We remarked to the Sister that such training required a large amount of labor and patience on the part of the teacher. She replied, 'Our role as teacher is like that of a guide—we do not explain what is apparent, but we stimulate the child's spontaneous mental ac-

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tivity by a course of judicial questioning. This we find is the surest means of imparting scientific knowledge and inducing a habit of self-help. On every occasion we insist that the pupils shall themselves participate in each experiment and explanation. She went on to tell us that in the 'Ecole Moyenne' more time was given to reflection and experimentation with regard to the facts which had been assimilated in the 'Ecole primaire,' where the 'expositive' method of teaching was chiefly in use.

"We were now in the laboratory, a well-sized room, fitted with every appliance. It was here, we were told, that the pupils of the 'Ecole Moyenne' made their intuitive study of the chemical notions applicable to daily life, and which were of special service to them in their studies of cookery, of hygiene, and of laundry work. Here also girls of the agricultural course made the experiments necessary to their particular branch, and the more ad-



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vanced pupils followed a practical study of bacteriology, to aid them in the dairying processes. Apropos of a remark from us that the sisters must turn out a formidable supply of 'femmes savantes,' our guide remarked, 'Our idea is not to turn out 'learned' women (with a stress upon the adjective) but girls with habits of observation and reflection, and with a solid store of knowledge useful for daily life. Besides these more obvious advantages, the study of the works of the universe, shining with God's truth and the beauty of His eternal ideas, affords them an education that is deeply spiritual.'