

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XXIII.

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The Catholic Record.

London, Saturday, March 2, 1901

A WORD OF CAUTION.

One word to our readers. Be slow to accept the statements of Churchmen, on no other authority save that of the secular press. The ubiquitous reporter is sometimes at a loss for "copy," and has no hesitation in testing the resources of a trained imagination.

INCONSISTENT PHILOSOPHERS.

There is probably no man more contentions in dogmatism than a scientist with a seeming case against religion. Not only does he become unscientific in method when he abandons the study of phenomena and their laws for the domain of metaphysics, but he exacts and receives blind obedience from his adherents. We are not alluding to quacks and charlatans, but to men who have acquired a reputation either as investigators who have given us new points of view or as formulators of opinions that have more or less vogue. Once let a man as Huxley or Darwin proclaim that the Church is opposed to science and the assertion takes root in the minds of his followers. Wherein the opposition lies need not be stated. The word of the scientific sage is enough for those who tender him homage as slavish as was ever given to Eastern potentates. This, however, is called emancipation of the intellect, and is regarded as conducive to a manly and independent mode of existence.

It strikes us that the ancient pagans were a deal more decent than their modern brethren. The old philosophers blundering along in the dark were not unwilling to confess their inability to solve the problems that lay thick around them. The light of reason, they felt, was not enough for their guidance, and hence we see the noblest of them looking heavenwards for a teacher and leader. But that spirit is not visible in the mental equipment of their descendants. These are, to all seeming, convinced that unfettered by faith they have come into the possession of truth—that is all truth worth knowing. And their adherents yield them unwavering allegiance, prating about the brotherhood of man whilst ignoring the Fatherhood of God, and spinning wondrous theories for the enlightenment of mankind. One can scarcely pick up a magazine without happening upon the blasphemous vagaries of untrained intellects. If they approach the question of a Supreme Being it is only, so to speak, for the purpose of taking measurements. Instead of being on their knees with a prayer for light, they stand erect with the line and plummet of reason to measure infidelity. Though they are encompassed by mysteries and the most familiar facts of nature, they are, as they would fain assure us, "gifted with vision that can penetrate the secrets of the things that exceed nature. In view of this one cannot help thinking there was much truth in the Shakespearean adage: "Put a beggar on horseback, and he is sure to ride to the devil." With human reason as the steed, its driver is bound to go in that direction. It has been going that way ever since reason threw off the authority of faith that alone can guide and ennoble and strengthen it.

RELIGION AND FREE THOUGHT

Professor Goldwin Smith is out with an article entitled *The Present Attitude of Free Thought*. The professor deprecates all irreverence and scepticism in ancient religion, and asks the Archbishop of Canterbury, a man of robust mind, to give him fresh assurance of faith in what he styles the fundamental doctrines of Christianity. Now this, on the face of it, is rather astonishing. Why should a man of Prof. Smith's attainments be willing to sit down as a pupil at the feet of the Archbishop of Canterbury? If he cannot succeed in piercing the darkness, with what show of reason can he expect light to come to him from the English prelate? Perhaps he is becoming convinced that authority of some kind is requisite for the stability and unity of religion; and if so why not look for it where its credentials can

be established beyond cavil or doubt? We are very much afraid that the professor's perplexities will not be solved by any pronouncement from the Anglican body, which has been, and is, the sheltering ground of conflicting and contradictory opinions, and which has not withheld the claim of orthodoxy from men of such widely dissenting views as Mathew Arnold, Rev. C. Gorham and Frederic Danousson Maurice.

And though quite willing to admit that, outside Catholicism, the churches are filled with strife, still we do not think that fact alone should encourage Dr. Smith in indulging in walls pestilent. That Prof. Jowett ceased to believe in miracles is certainly no proof that miracles have never taken place. Miracles are usually occurrences of a sensible nature and are therefore subjected, as fact of that kind, to the rules of evidence. If it can be proved that miraculous events have happened we should, as reasonable individuals, acquiesce in the verdict. If, again, it can be proved that miracles are signs that God has given to man a divine revelation, then that revelation and all that it entails must be accepted.

If we take the word of a fellow man in matters of earthly moment, why not take the word of God, in questions that concern the soul? If God has spoken, and there is nothing clearer than this in the records of history, then it behooves a creature to listen to it, not to gaily say or discuss it, but to embrace it with all the fervor of his being.

To all honest searchers after truth Cardinal Newman left the following prayer: "O my God, I confess that Thou canst enlighten my darkness. I confess that Thou alone canst enlighten me. I do not know whether Thou wilt; but that Thou canst, and that I wish, are sufficient reasons for me to ask, what Thou at least hast not forbidden me asking. I hereby promise that by Thy grace, that which I am asking, I will embrace whatever I at length feel certain is the truth. If ever I come to be certain. And by Thy grace I will guard against all self-deceit which may lead me to take what nature would have rather than what reason approves."

The man who is convinced that the longings of his being cannot be satisfied by unbelief and that of himself he cannot keep the whole law of nature is forced to conclude that either God has left him without means of attaining perfection here and hereafter or that there must be some way of arriving at his end.

We know that much stress is laid upon the lives of unbelievers in contradistinction to those that are burdened with dogma. Free-thinkers are, we are told, moral, good husbands and fathers, whilst believers are, sometimes, exactly the reverse. With our going into the question of how far morality depends upon dogma, exception of course being made to the dogma of the existence of a Supreme Being, we fall to see how good or bad works may be attributed to either infidelity or faith. In the case of the unbeliever, must not the actions which arouse the enthusiasm of his admirers, be regarded as the outcome of some good habit or doctrine which survives, despite the loss of faith. Just as some of the old pagans when under the influence of primitive revelation rose superior to their surroundings so also their descendants give in their lives now and then evidences of the working of forces external to infidelity.

When M. Rnan attempted in his discourse at the installation of the celebrated Pasteur as member of the French Academy, to explain the phenomenon of infidels living good lives, he ascribed it—and he is a very impartial witness in this matter—to the fact of their early training. "These men," he said, "are living under the shadow of a strenuous faith." What will be the character of their children who shall live under the shadow of a shadow?

A COSTLY PICTURE

The Anselm Madonna, by Raphael, now holds the distinction of being the most expensive picture in the world. It was purchased out of Parliamentary grants from the Duke of Marlborough for \$350,000, which is equal to \$60 per square inch.

In repose, coloring, drawing and technical achievement it is one of the finest of Raphael's paintings, but there was much dispute concerning the availability of the English nation paying for it such an unprecedented sum.

PASTORAL LETTER

Addressed to the Clergy and Laity of the Diocese of Halifax, by the Most Rev. Cornelius O'Brien, D. D., Archbishop of Halifax

CORNELIUS BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, ARCHBISHOP OF HALIFAX: To the Clergy, Religious Orders, and Laity of the Diocese of Halifax and Benediton in the Lord.

Dear Beloved—At the dawn of the Christian era wise men came from the East to Jerusalem, asking—"Where is He who is born King of the Jews? For we have seen His star in the East, and we are come to adore Him." (Matt. II, 2) The hope of a Redeemer, given by God to our first parents immediately after their transgression and fall from primal innocence and grace, lived in the traditions of their descendants, and gave color to the Religious history of all early nations. Thoughtful men realized that the conditions of life, such as actually existed, could not be the ones intended by a beneficent Creator. They felt that human nature had been born to a nobler destiny socially than that of slavery to the passions, and intellectually, than that of perpetually crying in the darkness for light. They were sensible of the existence of a superior Power, and were convinced that only in a closer union with it lay their hope of betterment. But this closer union could not be effected by any effort of man lifting himself up; they felt incapable of that: it must be brought about by God descending to man. Later on came the explicit promise of God to Abraham, Isaac and Jacob of a Deliverer, a Ruler, a King, Moses and the Prophets gave testimony to this promise—a testimony which was not confined to the Jewish people, but which became known to the nations around about. Referring to the period when Christ was born, Sostolus, a pagan author, writing in the first years of the second century, says: "An old and unvarying belief was noted abroad through the whole East, that it was to come to pass at this time that persons sprung from Jewish stock should obtain supreme power." (Vespas. Cap. IV) Previously, Tacitus in words which are almost identical, bears witness to the prevalence of this belief, adding that it was contained in the "Sacred Books of the Priests," that is, in the Old Testament (Hist. v, Cap. xlii). Putarch, too, discussing the existence of good and evil in the world, refers to the general conviction of the coming of a Mediator who should restore order between God and the human race, and calls it—"a most ancient belief which has descended from theologians and legislators to the poets and philosophers, which does not take rise from any clearly defined author, but is, however, a firm and indelible conviction, propagated in many places not by treatises only, or traditions, but in sacred rites and sacrifices, both amongst barbarians and Greeks." (D. I. de Ordirde)

The belief, then, in the coming of a Supernatural Being, who should reconcile man to his Maker, restore order and harmony in human conduct, cure the lawless, uphold the weak, and renew the face of the earth, was old, unchanging and widespread. It was the one hope of humanity tossed about like a rudderless ship, on the seething sea of its own uncontrolled passions. The plaintive prayer of the Prophet, "Drop down dew, ye heavens from above, and let the clouds rain the just: let the earth be opened and bud forth a Saviour; and let justice spring up together." (Isaiah xlv, 8) was the burden of the cry sent up from weary hearts. He, and He only, could cure the ills of the nations. For thousands of years men had been at work. A literature which has never been surpassed existed both in Greece and Rome. Painting, Sculpture and Architecture had reached a state of perfection unequalled to this day. All the highest intellectual faculties had been developed to their culminating point. It is only the less noble ones we are developing to day. Notwithstanding these achievements the moral and social condition of mankind was most lamentable, its degradation unspeakable. Apart from what may be gathered relative to this, from the writings of pagan poets and historians, we have the very vivid description given by St. Paul in the first chapter of his Epistle to the Romans, of the pagan world. The picture of shameful debasement is rather underdrawn; the reality was too revolting to be set down by the Apostle pen. And the evil was caused because men had "changed the truth of God into a lie," and because "they liked not to have God in their knowledge." If we be honest with ourselves, we shall confess that human nature, unaided by supernatural intervention, is incapable of rising to the higher and more noble plane of life, for which it instinctively feels it was born. That intervention was promised, and as we have seen, man was expecting it in the days of Cæsar Augustus.

The history of the human race is a great epic, and should be read in its entirety if we wish to grasp the meaning and connection of its various episodes. The story of England's Barons forcing King John to sign, at Runnymede, the Magna Charta, fascinating though it be, does not afford us any adequate idea of the vicissitudes of Parliamentary institutions. Much less will a study of some, even many, of the laws of the physical world, or the adaptation of natural forces to meet our conveniences, enable us to understand the story of mankind, and of the Christian Religion. Yet with no better mental equipment than that supplied by such studies, serious men, — and not seldom, untrained scientific ones, also — will attempt to explain that story, in a tone more dogmatic than learned, more flippant than convincing. The coming of the wise men from the East to Jerusalem in search of the new born King is quite credible and explicable read in the light of ancient history, and of the Bible account of man. They came seeking a "King." They found Him in a lowly cot, wrapped in coarse swaddling clothes. No men of arms guarded the door; no liveried servants watched and waited on the infant; there were no marks or signs of regal dignity in the room. Only "Mary, His Mother," (Matt. II, 11) was there. Yet, "falling down they adored Him, and offering Him gifts, gold, frankincense and myrrh." Were they fools, then, not "wise men," as the Gospel styles them? Had their judgment been guided by human standards, and not by some supernatural light, they should, indeed, be accounted unwise to adore that Babe as their Lord and Master. Read in the light of Bible history and of future events, their adoration is seen as an "obsequy" in the chain of divine intervention which runs through the whole history of man; they adored, not because their senses bore testimony to the Lordly dignity of the Infant, but because of an infused light and knowledge, or divine Revelation. Time justified their act, proved their wisdom, and has made clear to men of good will that the Babe of Bethlehem was as truly God as He was really man.

The long expected Redeemer and Mediator had come to break the bonds of sin, to conquer death, and to renew the face of the earth. The Creator had come down to His creatures, to lift them up from the mire of iniquity, to dispel the darkness of error, and to offer a balm for every wound, a cure for every spiritual disease, and to subvert all things to Himself. Yet He came in lowliness, in meekness, in poverty. His Virgin Mother was poor; His most intimate associates during life, His chosen disciples even, were unlettered fishermen; He was despised by the more learned classes, and finally died as a Malefactor on a Cross. All the ordinary means of success were lacking in His case; and yet what conqueror ever gained such victories, or so firmly established his kingdom? What school of philosophy has ever disseminated its teachings so widely as our Lord has propagated His? Maxims and rules of conduct proposed by learned men have, indeed, exercised a certain influence over the minds of their pupils, but only within a restricted area, and for a short time. But the Gospel of Christ changed the habits of thought of mankind, opened up new fields of intellectual activity, shed light on many obscure subjects, and emancipated human reason from the slavery of error, by proclaiming the truth. And this action has not been transitory: it has dominated the intellect of all that has been born in the world for the past nineteen centuries, and shaped the course of all moral, social and political reform. Even those who to day reject, or rebel against that Gospel, are influenced by it in a thousand ways. Their self-respect, which leads them to avoid disgraceful actions, as well as the philanthropy of which they boast, are results, distorted, indeed — yet the results of the impalpable action of the Gospel in the region of thought. To that same action are to be ascribed all the nobler and more humanizing sentiments, works and theories which distinguish them from the pagans of St. Paul's time. For conduct can never rise higher than its principle. If men are less gross, less cruel, less shameless than in pagan Greece, or Rome, it is because they are informed by a higher principle. Who taught that new and higher principle? Who but the Lord Jesus Christ; He who was "born King of the Jews," — whose star the wise men had seen in the East; and whom they came to adore.

No serious student of history will gainsay this, so full and clear are the evidences of the renewing and transforming action of the Gospel, on the wild tiger nature of the pagan nations that were gradually brought under its influence. In the remote confines of Caesarea Philippi, at the base of Mount Hermon, and near one of the sources of the Jordan, our Lord spoke solemn words which are a prophecy and a promise, a pledge of hope for mankind, and at the same time created in the beginning, as those spoken "Let there be light." After Peter had proclaimed that, "Thou art

Christ, the son of the living God, our Lord said—"Blissed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father Who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." (Matt. xvi, 16-19)

By these words Christ's spiritual kingdom was created, its head on earth designated, its indefectibility both foretold and guaranteed. Subsequently its scope and mission were more fully defined when our Lord addressing His Apostles said: "All power is given to Me in heaven and in earth. Go ye, therefore, and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world." (Matt. xxviii, 18-20) This teaching body, consisting of a few Galilean fishermen, thus chartered and commissioned, began its work judged by human standards, it must be pronounced totally inadequate to propagate and make popular doctrines opposed to the passions and prejudices of mankind. Yet, history tells how great, and widespread and enduring its success has been. Every effect must have a cause potentially proportionate to itself. If we deny a divine power to that teaching body, common to all called the Church, how shall we explain the incontrovertible fact of the humanizing, civilizing and christianizing of so many hundreds of millions through its ministry? How explain the triumphs of the ignominy of the Crucifixion over the pride of the Roman patrician, — His code of purity over the degraded masses, — His meekness over the fierce Goth, and Vandal, and Hun? Our intelligence, when brought face to face with the facts of history, must either stultify itself by admitting effects without a cause, or it must recognize a divine power in the Church, and, consequently, the divinity of its Founder.

And this Divine Founder, Who in the beginning was with God, and was Himself God, through no compulsion, but moved by infinite love for us, descended to our weakness so that we should be made partakers of His strength, uniting to Himself a human body and soul through which He might bear our sins, and teach us by word and example.

What does He ask in return for all the benefits conferred upon us in the social, intellectual and spiritual orders? Only our love, our adoration, our service. He is our Brother Who has labored and suffered much for us; therefore we should cherish for Him an intense personal love. He is our God, and as such merits our adoration. He is our King — our King by right of creation and by the right of purchase through the shedding of His blood for us, hence our best service is His due, hence our love for us, and the consequence of man, fear and restlessness find no place. In families and communities where His laws are observed peace and happiness abound. If we obey Him we shall find that rest of soul after which we all sigh, even in the midst of thoughtless gaiety, for so He has promised: "Come to me, all you that labor and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of Me, because I am meek, and humble of heart; and you shall find rest to your souls." (Matt. xi, 28-29)

But the victories of the Gospel were not won without many struggles. The evil one who seduced our first parents, and who for several thousand years has held us in futile love for us, countless of so many, fought to maintain His mastery. All through the centuries we see the opposing forces at work: side by side we see their effects in all the relations of life. In the same kingdom, often in the same community, and sometimes in the same family, we find examples of the loftiest virtue, as well as of the lowest vice. The Gospel message calls man to follow virtue; it does not drive him; the grace of God entreats to good, it does not force. The awful responsibility of freedom of will is ours: good and evil are before us, constituting the touchstone by which souls are proved. If the senses exert an influence to drag us down to material things, the words of Christ, "What shall it profit a man if he gain the whole world and lose his own soul?" (Matt. viii, 36), tend to lift us up to the spiritual; temptations are strong to lure us to sinful pleasures, the grace of God is no less potent to strengthen us to seek the unending joys promised to the pure of heart. The devil, who is no figment of the imagination, but a real personal being, once a noble spirit, but having fallen through pride, is ever seeking to draw others down, makes use of men individually and collectively, to thwart, or mar the designs of God through a misuse of their free will. Let no one wonder at this. Does not one man frequently control and shape the actions of a number? He does not, and cannot force

their will; nevertheless, by cajolery, or astuteness, or imperious determination, he bends it to his own purpose. The men may be merely puppets without personal malice, yet they become the effective tools of the one master mind. In this way the devil stirred up persecutions against the Church; he played on national feelings to create divisions; he led the unwary into profitless sentimental speculations, and eventually into intellectual pride and heresy; he engendered a love of wealth and honors at another period; then he appealed to the lower passions so as to strike at the root of the Christian home through the effective instrument of divorce. Finally, in our day, he is re-awakening the faculties which served his purpose so well during the period of decadence of all the dead kingdoms of the past. Then, as now, pride of heart and luxury of life had turned the thoughts of men from God. The religious sense had been blunted by self-indulgence, and the spiritual instinct deadened by an eager pursuit after the material. Gods they, indeed, had, but gods who neither cared for, nor took any interest in the affairs of the world. It was not difficult for the wily foe to persuade such men that, after all, it was the only god they should adore. It flattered their pride, it drove out fear, it reduced morality to a mere sanitary law. Every thoughtful person can see with what startling similarity the conditions of decadence are being verified in our day. The fight for possession of the sources of wealth is fierce and unrelenting. Justice, charity, honor, are all trampled upon in the mad pursuit after money. The sense of common honesty has become so dulled that the successful thief, who has stolen and defrauded under cover of status purchased by his gold from corrupt legislators, is favored upon by society, and held up in the press as an example to our school children. The multiplication of the conveniences and luxuries of life has begotten a silly pride in the material progress of our time which would be laughable to the reflecting mind were not its consequences so regrettable. Men thus affected may yet speak of God, but it is no longer the just and loving Father adored by their sires. The dry rot of unbelief, born not of intellectual advancement, but of mental decadence, is sapping the religious spirit of the children of the world. The spiritual instinct is no longer quickened by prayer at home or by the study of metaphysics at school. Physical phenomena are investigated not for the purpose of finding a God behind them, but in order that some cheaper method may be found of applying their constituent forces to the production of wealth. The way is thus prepared for the enemy. He will no longer persecute; he is satisfied with having God ignored in business, in the press, and in politics, knowing that this must lead to a negation of Him in the home and in the human heart. It has led to this already in many cases. To realize and proclaim the presence of danger is not, as it is frequently called by those already overtaken by disaster, pessimism; it is the truest form of patriotism. Has Christianity, then, been a failure? God forbid the thought. If the careless and carnal minded abound, the fervent and pure of heart abound. Sorrow, and grief, and pain, are on the threshing floor of God's Church; there is no winnowing of pretension to separate them; the husks appear on the surface and the straw hides the grain from view. The children of the world are always in evidence; after the acquisition of wealth the attainment of notoriety is their passion. Even their deeds of philanthropy must be performed in the full glare of publicity, accompanied by the blowing of trumpets, and the tooting of tin horns. On the other hand the children of God do their work quietly, effecting themselves and glorying in the humility of the Cross. As an illustration of this we might point out the marvellous increase of Educational and Charitable Institutions during the past century. Yet how little has been heard of the pious and silent workers. If Christianity has not subjected all hearts to God it is not through any failure on its part; it is because men choose to misuse their free will, as they did when St. Paul complained: "But not all obey the Gospel" (Rom. x, 16). In these few words we have a full explanation of the existence of all social, moral and political evils. "All do not obey the Gospel." Our dear Lord brought to earth a cure for all human misery, a remedy more potent to scold "strikes" and labor disputes than boards of arbitration, a preventative of crime more efficacious than police regulations, viz., His Gospel. But all do not obey it, and so men suffer; the tears of the weak still flow; brute force has its admirers; and the cries of the oppressed are ascending in judgment against the doers of evil.

No new Gospel, no revised code of morality, no fresh standard of conduct is required to heal the ills of our time, and to guide men aright. "Jesus Christ yesterday, and to day, and the same forever." (Heb. xiii, 8) Acknowledge His Kingship in the family, in the school, in public life, let Him reign over the hearts and the intelligence of His creatures, and peace and justice will enfold the earth. R. Ject

CONTINUED ON FIFTH PAGE.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD London, Ont. Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday, March 2, 1901.

HIS EXCELLENCY MGR. FALCONIO.

A report has been for some time persistently in circulation to the effect that Mgr. Martinelli is to be elevated to the Cardinalate, and that Mgr. Falconio will be transferred to Washington as Apostolic Delegate to the United States.

We should be extremely sorry to lose as Apostolic Delegate for Canada the present eminent holder of the office of representative of the Holy See; but if the rumor prove to be true we must content ourselves with the loss, as we must feel pleased that Mgr. Falconio's services in Canada are so highly appreciated by the Holy See, as to have brought about his promotion to the more important and higher position of Apostolic Delegate to the United States.

REV. FATHER FISHER, O. F. M.

We announce with much regret that Rev. Father Edward Fisher, O. F. M., Secretary to His Excellency, Mgr. Falconio, Apostolic Delegate to Canada, is obliged, through ill health, to return to England. Rev. Father Solanus, O. F. M., of Chatham, Ontario, has been appointed to take his place. During Rev. Father Fisher's stay in Canada he has endeared himself to all those who had the pleasure of making his acquaintance. It can with truth be said he possesses all the traits of the true Franciscan, and in addition his winning personality and kindness of heart made for him friends without number. If it came to pass that at some future time he will return to Canada—and many will, we feel sure, offer up an earnest prayer that such will be the case—his welcome will indeed be a warm one.

MIXED MARRIAGES.

In a recent letter received by his Grace Archbishop Duhamel of Ottawa, from the Secretary of Propaganda, attention is called to a feature of the quinquennial report which has to be sent regularly to the Holy See regarding the state of religion. This feature lies in the fact that the number of mixed marriages, that is of marriages of Catholics with Protestants, has increased—a state of affairs which is not pleasing to the Holy See. The Secretary of the Propaganda writes:

"We have learned with a great deal of regret that marriage between Catholics and non-Catholics are becoming more frequent in your diocese. Your Grace and your clergy well understand that these marriages are allowed only with the regret of the Catholic Church, and constitute a relaxation of that lively faith which should everywhere prevail."

In consequence of this notification, the Archbishop has instructed his clergy to see that the regulations of the Church regarding such marriages are to be read at least once a year in all the churches of the diocese.

The Church has always disapproved of such marriages, and with regret grants permission that they should be contracted; and when they are contracted, always insists upon it that full liberty to practice the Catholic religion be given to the Catholic party, and that the children be brought up in the Catholic faith. The Catholic party should also, by word and good example, endeavor to lead the non-Catholic husband or wife to become a Catholic.

THE CONVERSION OF AMERICA.

In a recent sermon delivered in the Church of St. Paul the Apostle, New York, by the Rev. Walter Elliot of the Panlist Fathers, speaking of the prospect of the conversion of America said:

"Cardinal Gibbons is authority for the statement that 30 000 converts are received into the Catholic Church in this land every year. This estimate of the Cardinal was made before the initiation of the new non-Catholic missionary movement, for since that statement was made, the number of converts has increased 25 per cent."

According to this estimate the annual number of converts must be about 37 500, and unless losses to the faith exceed this number—which we are assured is not the case—the Church is progressing steadily beyond the natural increase of population. Father Elliot is full of hope that the increase will be greater as more energy is thrown into the missionary work, and in regard to the future prospect, he adds:

"It is a vast undertaking to explain to the American people the doctrine of the Catholic Church. But we are equal to it. We have the true faith, we have a splendid clergy, led by noble Bishops and enrolled in many glorious religious orders. The Church of Christ was made to do great things, and above all to save the nations of the world."

THE "CORONATION OATH."

The opening of Parliament by King Edward VII. was a gorgeous ceremonial, and was carried out with great pomp on Feb. 14th, the tablet being exceedingly brilliant, notwithstanding the sombre coloring given by the black evening dresses worn by the peeresses and others who were in mourning in consequence of the Queen's death.

The occasion was marred, however, by the Declaration against Catholic doctrine which his Majesty took in obedience to laws which were passed in an age of persecution when to be a Catholic was an unpardonable offence against the laws of Great Britain.

This oath which the King is required to take was in substance prescribed by an Act of Parliament passed in the reign of Charles II. and modified in that of William III. in 1689, and it was so framed as to make it sure that no possibility should any believer in the Catholic Church, or in the principal doctrines of the Catholic Church, ascend the British throne; but not only was this required, for the new Sovereign must absurdly and falsely swear that any of his subjects who believe in these doctrines is guilty of idolatry and superstition!

The oath is as follows: "I, by the grace of God, King of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely, in the presence of God, profess, testify, and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the elements of bread and wine into the Body and Blood of Christ, at or after the Consecration thereof by any person whatsoever; and that the Invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous."

In addition to this the King must swear that he has not received any dispensation from the Pope or other person authorizing him to take this oath falsely.

This is frequently called the Coronation Oath, though it does not necessarily pertain to the Coronation of the King, as it may be taken, as it was in this instance, on the occasion of the opening of Parliament, or of some other public function. Thus it is taken at the coronation, if it has not been previously taken.

It is needless to say that this is a most senseless requirement, as well as a gross insult to the twelve million Catholic subjects of His Majesty. It is senseless because there is no need for it. It is admitted that the Catholic religion is not inimical to loyalty to the throne; and one of the best proofs that this is the case, is that the Catholics of the Empire remain loyal notwithstanding so gross an insult being put upon them. We do not at all assume or imagine that the fact that such an oath is still taken will shake Catholic loyalty; but we submit to the governing authorities the consideration that the patience of a large body of subjects should not be so sorely tried by the continuance of this detestable and insulting oath.

The British Empire now extends over a territory which includes the followers of Mahomet, the worshippers of Buddha and the Grand Lama, of fire and the hideous fetiches and gods of Africa and China: yet our Sovereign is not required to insult all these

Why should the insult uttered against Catholics be kept up in an age when the persecuting spirit which led to its adoption is supposed to have passed away?

It is said, and we believe it, that Edward VII. has sound sense, and is endowed with the qualities of thoughtfulness and discretion, and with such qualities he must be convinced of the necessity of repealing the odious law which required him to take such an oath. If he manifest his desire to have this law changed, we have no doubt that it will be; and we therefore anticipate its repeal at the earliest possible moment; but so long as it remains on the Statute books, it is the duty of Catholics, and even of honest Protestants, to agitate for its repeal.

We have had already Catholics in positions of the highest responsibility in the service of the public, not in the colonies only, but in Great Britain itself. There are many Catholic Privy Counsellors: good Catholics have been members of successive British Cabinets, and until recently, a Catholic held the position of Chief Justice of Great Britain, whereby he was the chief guardian of the laws of the British Empire.

So lately as last year, Queen Victoria publicly thanked her Irish Catholic soldiers for their services bravely given in South Africa when it was admitted that the Empire itself was in peril, and her words of gratitude were echoed everywhere so heartily that St. Patrick's day was celebrated with enthusiasm even by Protestants who had never thought of doing the like before.

These Catholics, without exception, fulfilled their duties faithfully and ably, and is it not an act of supreme folly and ingratitude to persist in retaining in the King's oath, a clause gratuitously insulting them and their co-religionists?

We are pleased to notice that the question of repeal of this oath has been raised in Ottawa, and that it is proposed to bring the matter before the Imperial Government.

An expression of opinion from the British colonies would add greatly to the force of the protest which has already been made by the Catholic peers, especially at this moment when the colonies have done, and are doing, so much for the maintenance of British power in South Africa; and as Canada has taken so prominent a part in this work, an expression from our own House of Parliament declaring its desire to see the insulting language of the coronation oath removed therefrom would add great weight to the demand.

We hope, therefore, that the Canadian Parliament will make a move in this direction.

A telegram from London states that thirty Catholic peers, including the Duke of Norfolk, have already protested against the iniquity, but the voice of colonial Catholics will have some weight in promoting their case.

Mr. John Redmond also called the attention of the Government to the matter in Parliament, but he was answered by Mr. A. J. Balfour that the form of words of the oath are not to be admired; yet "he hoped the practical question of their repetition is disposed of for many years to come."

We hope, indeed, with Mr. Balfour that the King may reign many years; but this does not dispose of the question. Human life is precarious, and the practical question may loom up again at any moment.

If this question had been brought up last year, it is probable Mr. Balfour would have made the same answer, and yet not years, but only a few months elapsed before it became a very practical question. It is, therefore, a matter of importance that the law prescribing the disgraceful oath should be repealed without delay, so that there may be no possibility of its repetition.

EXTREME UNCTION AND MIRACLES.

At a recent meeting of the "Protestant Ministerial Association" of Montreal, after passing a vigorous resolution declaring that the Deloit marriage, the civil validity of which is now being contested before the courts of the Province of Quebec, is a valid one, the meeting listened to the reading of a paper by the Rev. Mr. Webb on "the New Testament doctrine of healing."

The reader maintained that the age of Christian miracles is past, yet he added that there is no reason why the sick Christian should not follow the advice of St. James, given in the 5th chapter and 14th verse of his Epistle, and seek for the elders of the Church to pray with him and expect the prayer of faith to save the sick person.

Mr. Webb and the clergy who applauded his views appear to have overlooked the fact that St. James prescribes something more than mere prayer for the sick. The elders, as the Protestant version has it, are also to "anoint the sick with oil in the name of the Lord."

A Protestant minister of the present day would be very much perplexed as to the manner in which this injunction should be carried out. What kind of oil should he use, and how is it to be applied? He has never obeyed the command, and would not know how to do so now.

The Catholic priest knows what he ought to do in the circumstance, for he is aware that the apostle here speaks of the sacrament of Extreme Unction, which is administered to the sick, to gain for him the graces necessary to strengthen him in dangerous illness; but Protestantism has abolished this sacrament, and with it the practice of sacramentally anointing the sick as prescribed by the holy apostle.

And how did the Rev. Mr. Webb come to the conclusion that the age of miracles is past? They are not, in deed, so commonly wrought as they were in the apostolic age, when God deemed it proper that Christianity should be propagated by miracles whereby the divinity of the Christian religion should be plainly demonstrated. But Christ did not fix any period to which the working of miracles should be limited. He named no date after which miracles should not be wrought, but gave the commission in general terms to His apostles, and to those who should believe in Him:

"Amen, amen, I say to you: he that believeth in Me, the works that I do, he shall do, and greater than these shall he do, because I go to the Father." (St. John xiv., 12)

Miracles were, therefore, to continue in the Church, and would be wrought whenever God in His infinite wisdom might deem them needful for His work of spreading the gospel. They are still wrought in the Catholic Church, and there are thousands who can testify that at certain shrines of the saints, such as of the Blessed Virgin, St. Anne, etc., just such miracles as were foretold by Christ occur frequently, testifying to the divine mission of the Catholic Church, just as our Lord indicated that His miracles proved that He was the Messiah for whom St. John the Baptist was looking. John's messengers were told:

"Go and relate to John what you have heard and seen: that the blind see, the lame walk, the deaf hear, the dead rise again, to the poor the gospel is preached." (St. Luke vii., 22)

THE ANTI-SALOON CRUSADE.

The raid of Mrs. Carrie Nation upon the saloons of Topeka, which was participated in by a band of women and men who supported her, has resulted, as was to be expected, in bringing this disturber of public order into the meshes of the law. She was several times arrested after smashing slot-machines, jars, glasses, and other furniture of saloons or joints with a hatchet, but was released as the judge before whom she was brought at first, would not entertain complaints against her for disorderly conduct and refused to inflict punishment.

In one of these raids, Mrs. Nation was herself struck with her own hatchet which a man defending the saloon against her attempts wrested from her hands, striking her unintentionally on the right temple. She was not seriously injured, but was able to seize another hatchet carried by one of her companions, and to continue the work of demolition. In this saloon a large refrigerator and the bar fixtures were demolished, the contents of the glasses behind the bar were spilled on the floor and Mrs. Carrie Nation herself was taken to the police station, where, with her followers, she started a sort of religious service consisting of hymns and a lecture to the policemen.

She was, strangely enough, let off notwithstanding these pranks, as the judge seemed to be indisposed to inflict a penalty on so extraordinary a female character; but she is in the county prison now for continuing her acts of destructiveness. She is confined in the county jail on a charge of destroying the plant of the Cold Storage Company on Sunday morning Feb. 17th. She acted as her own attorney, and is held by Judge Hazen under bonds for \$2,000. She cannot procure bondsmen, as she expresses her determination to destroy all the saloons she can in spite of police, or any other opposition, and she is therefore detained in jail. Judge Hazen also placed three other women under peace bonds. In their cases, bail was offered and accepted.

We already mentioned in our columns that Mrs. Nation's destructive methods were adopted by the Faith Curists of Dowle's Church in Chicago. An attempt was made at Millwood near Leavenworth, Kansas, to follow Mrs. Nation's methods, for the propagation of the same cause of Temperance, but it ended fatally. The saloon of one John Hudson was attacked. Three men entered the saloon and called for drinks, and when served they gave a signal by pounding on the bar counter, that it was time for the mob of raiders outside to enter. About forty men then rushed into the saloon, and when the purpose of the raiders was thus made known, Hudson grappled with one of the men, and in the fight which followed, a gun carried by one of the raiders went off, the shot entering the wall.

Mrs. Hudson, attracted by the noise, ran screaming into the room, and in the general melee about one hundred shots were fired, one of which struck Mrs. Hudson, tearing off the top of her head. One of the raiders, William Ebb, was also struck in the shoulder by a revolver bullet. It is stated that Mrs. Hudson cannot recover, but the mob, horrified at the mischief they had done, retired without wrecking the saloon.

There were no women in this mob, which was composed of farmers in disguise, four of whom have been arrested.

In Chicago there have been similar disturbances.

These outbreaks of mob violence are inexcusable, as the law ought to be obeyed, and if the saloon keepers break the law they may be prosecuted.

We are sorry to notice that some Ontario Prohibitionists have seriously proposed that the same lawless methods which are producing already such ill effects in the West shall be adopted in Ontario. We can scarcely believe that in this law abiding Province there will be found fanatics enough to carry out the proposal; but should it be attempted, the lawful authorities should suppress the attempt at any cost or expense which it may be necessary to incur to suppress such rowdism and rioting. We are in favor of restricting the sale of intoxicants within the narrowest limits for which the people of the province are prepared; but we are decidedly opposed to illegal and violent methods of making the people temperate. They will result only in misfortune and trouble.

LATITUDINARIANISM IN THE PROTESTANT SECTS.

The pastor of the Jarvis street, Unitarian, Church of Toronto, the Rev. J. T. Sunderland, in a sermon recently delivered in that church, made reference to the retirement of Professor Steen from the Anglican Diocesan Theological College of Montreal.

The professor's views in regard to the fundamental doctrines of the Christian religion were regarded by many as too lax, and tending to Latitudinarianism; but it would appear that his language was so guarded that the ecclesiastical Court which took cognizance of the matter pronounced his views to be orthodox and his theology sound. This decision seems to have been founded rather on the proclivity of recent theological thought to allow great laxity of belief in regard to the most sacred of revealed truths, such as the Divinity of our Lord, and the inspiration of Scripture, and this is really the view taken of the matter by the Rev. Mr. Sunderland.

Our readers are aware that Unitarianism saps the very foundations of Christian truth, and it is not a very satisfactory testimonial to the orthodoxy of our Anglican divine that his views are applauded in a Unitarian pulp.

In fact, the professor seems to have become convinced, notwithstanding that he is upheld by the ecclesiastical court which took his case into consideration, that he belongs to too advanced a school of thought to be an acceptable theological teacher in an Anglican institution.

It is of course well known that there is in Anglicanism a Broad Church or Latitudinarian party, but this is not a strong party in Canada, so we have no doubt that the Rev. Mr. Sunderland is correct in stating that Professor Steen intends to go to the United States, where he will join with some sect, perhaps even the Protestant Episcopal, where he will find more tolerance for his mode of thought.

Rev. Mr. Sunderland is evidently well pleased with this evidence that Latitudinarianism is spreading in the Church of England, and he does not conceal his delight, as he considers the fact an evidence of the spread of Uni-

tarrian views among the apparently orthodox sects. It is not that Unitarianism is professedly adopted; but the sects are taking up the Unitarian creed while remaining in name what they were before, whether Anglican, Presbyterian, Methodist, Congregationalist or Baptist.

Thus Protestantism, professedly founded upon an undoubting belief in the divine inspiration of the Bible, is fast drifting towards unbelief in this important doctrine, and as a matter of course to pure Deism, which is all that will remain when belief in the Bible disappears.

The Catholic Church alone, which Protestants have hitherto regarded as an enemy of the Bible, will soon be the only Christian Church which will hold firmly to the doctrine of Biblical inspiration, and the Divinity of the Son of God.

THE DELPIT MARRIAGE CASE.

The Deloit marriage case is still attracting a considerable amount of attention, and is being discussed with a good deal of vigor in certain papers, much indignation being freely expressed by some papers and their correspondents, because the validity or invalidity of the marriage has been made to depend upon the pronouncement of the Roman ecclesiastical Court whose duty it is to pronounce upon such cases.

We have already stated in our columns the point at issue on which the decision of the courts so far has been made to rest, and it is this:

The Catholic Church maintains that marriage being a Sacrament of the New Law is a sacred institution and contract, and not a merely civil agreement between the contracting parties.

This being so it belongs to the domain of the Church to lay down the conditions under which the marriage contract is valid.

The civil law of the Province of Quebec recognized this claim before the cession of Canada by France to England, and as by the terms of that cession the religious privileges of Catholics were still guaranteed to them, Mr. Justice Jette decided in reference to the Deloit marriage that its validity depends upon the ecclesiastical law on the matter, as regards Catholics only.

It follows from this that the question at issue is not one of Catholic encroachment on the rights of Protestants, as several of the Protestant religious papers represent it to be. Thus the Presbyterian Review of the 7th Inst. is completely astray when it says:

"We think over this unhappy Deloit business, and we give valuable space to it as it presents for solution the question whether the Pope's decree or the King's writ is supreme in one of the Provinces of Canada. There must be no doubt upon this point. If the Province of Quebec, in which the other Provinces of the Dominion have a very special interest, stands isolated from the sister Provinces in its relationship to the authorities of the land, it is well that this should be known. . . . We have no fault to find here with the Roman Catholic because he is loyal to another than the Protestant faith. But the circumstances connected with this miserable Deloit business justify the proclamation anew that Protestants have rights in the Province of Quebec, and that Rome rule in Canada is intolerable."

The fact is that there is no question of Rome rule in civil matters in the Province of Quebec or any other Province, but so long as the civil law governing marriage follows the law of the Catholic Church, the judges must follow it independently of any special action of Rome; and if there is any hardship thereby inflicted on any person or class of persons, the proper remedy should be found, not in abusing Rome or the French-Canadians, but by endeavoring to have the law changed in a constitutional manner to suit the circumstances of the case, if the hardship be real, and not merely a phantom of the imagination. But here we must remark that the civil law can not legislate in conscience upon any more than the civil effects of marriage. The Church alone, inasmuch as marriage is a sacred contract, can regulate the substantial conditions under which that contract can be validly entered upon.

But here a difficulty arises which is not to be overcome by brow-beating the French-Canadians, as the Review seems inclined to do. It was, as we have already remarked, a condition of the cession of the Province that the religious privileges of the Catholic people should remain intact, and thus the Catholics of the Province cannot be forced to change the law in regard to marriage, so far as Catholics are concerned, and it is an act of folly to

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OUR BOYS AND GIRLS.

MADGE BARRY.

Madge Barry; the name sounded like her, rapid and mischievous, and as I write it I see again the old dance country schoolroom, the dingy desks, the torn spellers, the crowd of restless, healthy, noisy children, and foremost, conspicuous among them all, Madge Barry.

She was taller than most of the other pupils, a strong, bright, dark-eyed girl of fourteen, perhaps, whose shining black hair tossed itself in short round curls all over her well-poised head. She was straight and active; quick to learn, quick to plan, quick to quarrel or forgive, quick in every way.

I can see her now, seriously intent over Mary Baner's slate, working out her problems with a flying pencil, and setting down the correct answer with a triumphant flourish, and a moment later carefully tying Annie Wally's curls to the back of her seat with pieces of twine, while the questions in geography are slowly travelling down the class to find the unconscious Annie a prisoner in her place.

Indeed, Madge's energies seemed equally divided between good and evil doing; not that her mischief took any really wicked form, while her generosity was broad as sunlight and as warm. All the little helpless sixth-form children looked to Madge as to a strong power of retributive justice. Anything forlorn or wretched, kitten, beggar, tramp, frog or angleworm, found a ready champion and helper in this loud, wilful, merry girl.

She had a way of dividing up her nuts and candies right and left, that made me somehow think of the "loaves and fishes," and her "bounty was spread abroad so widely as not to cause even her foes to be idle in her praise." Child as she was, I yet was conscious of a great power in Madge to command and control, but she was terribly indolent at times, and could do nothing with better grace than any human being I ever saw.

Madge was a first division girl, and I, a third, so I could only observe her from afar, but I remember my feeling of mingled pain and wonder when I saw her stand up, tall, handsome, clever, "the observed of all observers," and fall, utterly, day after day.

I recall, so well, the look of weary, hopeless contempt on Miss Gaynor's face when Madge rose for recitation, and the blush that stole burning to my cheek as she sat down again, smiling and indifferent under scathing rebuke or still more scathing silence.

Poor Miss Gaynor! how plainly she, too, comes before me, flushed, and fretful and pretty, with a steady brilliant light in her hazel eyes, a lustre whose sad meaning I had not learned to know. She was precise, methodical, thoroughly practical in character, but tight-laced, pastry lunches and bad air had made her irritable, whimsical, full of cranks and corners.

To the good girls, the galaxy of shining lights in the front row, Miss Gaynor was, no doubt, an excellent teacher, for they needed neither discipline nor severity; but beyond these, her reign was a tumult, a sort of civil war led on by Madge.

It is very probable this state of affairs would have brought about the speedy expulsion of the chief "turbulent spirit," only for the fact that Madge's parents were among the most esteemed and respected people in Dane, and were, moreover, constantly showering kindnesses and friendly attentions on Miss Gaynor, as if anxious to counterbalance the shortcomings of their rebellious daughter, whom they adored and spoiled and found fault with, after a foolish fashion known only to fathers and mothers that possess but one child. It never occurred to either of them, honest, kindly souls, that the pranks and follies they so much deplored were simply the legitimate outgrowth of their own lack of will or knowledge to direct the strong unfolding energies of Madge's character.

I used to wonder in my dreamy, childish brain, if anything could ever happen to Madge, to blot away the darling happy smile from her face, or soften her ringing voice, or cloud her open, joyous eyes in tears. And one day, very suddenly and unexpectedly, my question was answered. How it all comes back to me on a thought! The royal June day, bright and burning, that hung above the broad fresh meadows of Dane!

Mary Baner is cutting paper dolls, well-shielded from view by Mate Joyce's open atlas. And Madge Barry, as usual the center of a group, is making an elaborate caricature of Miss Gaynor receiving the visiting committee.

There is much crowding, and craning of necks, and various stifled shrieks of laughter, as the work progresses, but the artist sits unmoved by homage, and undisturbed by elbows, putting in, with an impartial hand, the gigantic nose and emphatic shirt collars that are supposed to distinguish visiting committees in general.

As usual, also I am near to Madge, at least within reach of her nod and smile, and the kind protecting looks she loves to send me from time to time, perhaps because she knows I watch and wait for it.

The prim, busy girls on the front seat are working out exercises, slates in hand. Dot, dot, dot, click, click, go the hurrying pencils. Miss Gaynor's monotonous voice reads from the arithmetic and explains; I can scarcely hear her above the tumult, but I can see her very plainly indeed, sitting behind her desk and leaning forward a little on her elbow.

She is dressed in a light blue cambric, with fresh linen at her wrists and neck; her smooth brown hair is built in glossy braids behind, and long coral eardrops dangle from her ears; her cheeks and lips are brighter than ever, but her voice sounds spent and faint; she seems to speak and act mechanically, as if her mind were far away.

I have just finished writing thirty punishment lines for spilling my ink, and am, therefore, at leisure for a time. It is only 2 o'clock. How slowly the hours move! How drowsy they make me, the heat and noise and bustle! If I could only lay my head down on the desk—! A moment, just a moment!

I suppose I am falling gently asleep, when my senses come back with a jump. A strange sudden sound, a cry, a gasp, rings out above the drooping hum, and stills it instantly. And we all see Miss Gaynor leaning back in her chair as pale as death, holding against her lips a handkerchief stained with blood.

For a moment or two we sit staring at her as if paralyzed. Then little Lucy Morris, the angel of the school (she was indeed an angel, and has gone to heaven since), stands at her side holding a glass of water to her lips. Some of the others now rise hurriedly, but Miss Gaynor holds up her stilted hand, and they sit down, obeying the mute gesture, as if it forced them into their places.

How quiet the room has grown! The clock ticks out sharply, and the wind comes in with a sort of shuddering sigh. After a while of waiting, breathless silence, Miss Gaynor arises, supporting herself with her hand on Lucy's shoulder. She is still terribly pale, but she looks round on us with a wistful smile.

"Girls, I must leave you; I am very ill." Her voice is scarcely louder than a whisper, but it sounds in our ears almost like a trumpet. "Lucy will walk home with me. If I am able, I will surely be here in the morning as usual, but if not I should like to appoint one of you to take my place for a day or two, so that the studies can go on. I wish to do this especially on account of the students who are trying for the high school membership, and who cannot afford to lose any time."

She was silent a moment, glancing through the classes. At length—"If she is willing," speaking firmly and clearly, "I appoint Madge Barry. Will you come here to me, Madge?" "Madge," Miss Gaynor says, gently, and still faintly smiling, "you are my tallest girl, and have the greatest influence. Do you think you could be, for a day or two, my best and wisest girl? Will you try to take my place while I am gone? I have sometimes been grieved that you did not better use your opportunities, but you have many noble qualities, and I see them now."

"To teach and keep them in order, and—and everything?" "To do everything you have seen me do. You can do it, I am sure, if only you are willing."

"Yes'm, Miss Gaynor, I'll try," she answers, briefly, still looking straight before her; but I can see a great flush rise over her face, and her lips twitch a little.

"Give me your hand, then, Madge," her teacher says; and so, with her other hand in Lucy's, she stands between the worst girl and the best girl in school, and says good-bye quietly and tenderly. Many of the girls are weeping, and some are sobbing audibly.

ing out his wild sweet rhapsody of gurgled music. How glad the hurried notes sound, breaking from his eager fluttering throat, as if life were almost too dear, too joyous.

He slings on, and on. Still on one speaks. All the hard hearts are melting now. We are weeping, each girl to herself, silently and heartily.

"But at least you must tell me you forgive me!" said the quiet voice again. And then Madge Barry cried out passionately, stamping her foot, "O Miss Gaynor, what to forgive? It was I! It was I! I did everything in the world—to hurt and trouble you. Oh, if you die I will die, too!" and she buried her face in her bare brown arms, in a wild despairing passion of tears.

Miss Gaynor lays her white hands gently on the bowed brown head, and Lucy Morris slings both her loving arms round the poor little breaking, penitent heart. Truly on earth as in heaven there is great joy over a "sinner that repenteth."

I scarcely knew what happened next, there was such a tumult of embraces and pardon and promises, of smiles shining through tears, and at last Miss Gaynor went away.

We crowded to the doors and windows, and watched her going slowly and wearily across the sunny level, her arm round Lucy's shoulder, their long shadows striking over the "seas of daisies and clover," but she never came back by the same path, and we never heard her voice in the old school-room again.

Madge Barry kept her word. She not only taught us carefully, wisely and faithfully for the next few days, but for all the remainder of the term. The school thrived and brightened under her strong kindly guidance. All the warm energies of her nature were turned into broad, healthy channels. She studied hard herself and seemed to become a woman all at once, firm, loving, reliable.

How much more dreamlike than any dream it was to see Madge seated in her chair of state, listening to the recitations, her hair still tossing over her fine open forehead, her air betokening calmness, determination.

When vacation came and broke the school up for the first time within memory, the girls of Dane were sorry. Madge became a hard-working student, and graduated from the high school in due time, with honors. But she always says, seriously: "Miss Gaynor was the best friend I ever had, for she taught me to see my faults, by giving me her confidence when I felt I did not deserve it."

The robins sing over the teacher's grave, and Madge is a woman now, but she loves to recall the scene of that long-gone day, while she regrets her negligence of the past.

World that the secret of popularity is kindness and helpfulness. The depreciation of kindness in private life, which is one of the features of our day, is very largely due to the fashion of intellectualism; but human nature below the surface of crazes and phrases remains the same, and his fellows still judge a man by his heart rather than by his head.

When the jury is selected, not from a coterie, but from the market place, the person who is ever kind will ever be preferred to the person who is clever; and "thoughtful," to use a cant word of our day is still less than warm-hearted. Walter Scott and Dickens will ever have a larger hold upon the people than Hardy and Meredith, not because their art is finer, but because their spirit is kinder. An affectionate child is more welcome than those monsters of modern precocity who furnish their foolish parents with sayings for quotation, and who have worn out all healthy sensation at the age of ten. The boy who is honest, unaffected, considerate, good natured, still receives the prize of respect and of love. No young man is better liked than he who has a genuine interest in the aged and in little children, in poor lads and in weak people.

The Christian in Active Life. Men are asking everywhere this question: "Is it possible for a man to be engaged in the activities of modern life and still be a Christian? Is it possible for a man to be a broker, a shop keeper, a lawyer, a mechanic, is it possible for a man to be engaged in a business of to-day, and yet love his God and his fellowman as himself?" I do not know what transformations these dear businesses of ours have got to undergo before they shall be true and ideal homes for the child of God; but I do know that upon Christian merchants and Christian brokers and Christian lawyers and Christian men in business-to-day there rests an awful and a beautiful responsibility to prove, if you can prove it, that these things are capable of being made divine, to prove that a man can do the work that you have been doing this morning, and will do this afternoon, and yet shall love his God and his fellowman as himself. If he can do that business have you to be doing them? If he can, what business have you to be doing them so poorly, so carnally, so unspiritually, that men look on them and shake their heads with doubt? It belongs to Christ in men first to prove that man may be a Christian and yet do business; and in the second place, to show how a man, as he becomes a greater Christian, shall purify and lift the business that he does, and make it the worthy occupation of the Son of God.—Palimpsest Brookes.

Don't Be Drowned in Your Calling. A European traveler, says Success, tells of the following epitaph which he read on a tombstone in England: "Here lies—; he was born a man but died a grocer." The man had died in his calling. We often find that a man's vocation has swallowed him; that it has completely overwhelmed him, that there is nothing left of him for any purpose outside his occupation.

It is a contemptible estimate of a vocation to regard it as the means of getting a living. The man who is not greater than his calling, who does not outgrow his vocation, so that it runs over on all sides is not successful. A man should be greater than the books he writes, greater than any speech he makes, than any house he builds, or any sermon he preaches. Be not a great stenographer, or great book keeper, professor, merchant, farmer or doctor, merely, but a great man,—every inch a king. The man who is drowned in his vocation, lost in his calling, is of very little use in any community. No man can be truly great until he outgrows the vocation which gives him bread and butter. No man is really rich until he has learned to do without money, or to be greater than his check book.

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Err, my friend, if that is possible, on the side of politeness. I do not think many men have died from colds caused by hats being removed when ladies were in an elevator. Usually, because you are strong and young, you can stand in a street car better than a woman, so consider your strength and do not sit while she stands. It may happen that she does not thank you, but her lack of manners does not excuse you.

After dark if you are walking with a lady you offer her the protection of your arm—the left one, for the right is reserved for defense—but do not commit such a blunder as to take hers, that is too great a familiarity. It is true that you may take the arm of an elderly lady, or an invalid if she needs to be helped through a crowd or across the street, but these are exceptional situations. Never just about a woman. The old-fashioned or ill-made gown worn by some young girl may look queer, but how do you know the why of the wearing it? What do you know of the mortifying tears that came when she saw herself in the old dress, but—well, there was no money for a better one. Make that girl happy by your polite attentions, and make her realize that a gentleman does not judge women kind by the finery worn.

How to be Popular. Lun MacLaren tells The Christian

World that the secret of popularity is kindness and helpfulness. The depreciation of kindness in private life, which is one of the features of our day, is very largely due to the fashion of intellectualism; but human nature below the surface of crazes and phrases remains the same, and his fellows still judge a man by his heart rather than by his head.

When the jury is selected, not from a coterie, but from the market place, the person who is ever kind will ever be preferred to the person who is clever; and "thoughtful," to use a cant word of our day is still less than warm-hearted. Walter Scott and Dickens will ever have a larger hold upon the people than Hardy and Meredith, not because their art is finer, but because their spirit is kinder. An affectionate child is more welcome than those monsters of modern precocity who furnish their foolish parents with sayings for quotation, and who have worn out all healthy sensation at the age of ten. The boy who is honest, unaffected, considerate, good natured, still receives the prize of respect and of love. No young man is better liked than he who has a genuine interest in the aged and in little children, in poor lads and in weak people.

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Advertisement for Surprise Soap. Includes an illustration of a woman holding a box of soap and the text: 'YOUR BEST FRIEND. On wash day and every other day is SURPRISE SOAP. It will give the best service; is always uniform in quality, always satisfactory. You cannot do better than have Surprise Soap always in your home. SURPRISE is a pure hard Soap.'

Advertisement for The Sanitary Dairy Co. of London (Limited). Includes details about capital, shares, directors, and the company's mission to provide sanitary milk. Text: 'THE SANITARY DAIRY CO. OF LONDON (Limited). CAPITAL, \$100,000. Divided into Shares of \$10 each. PRESIDENT, DR. C. S. MOORE. VICE-PRESIDENT, T. B. MILLER. DIRECTORS: W. M. Spencer, P. W. D. Brodrick, Banker; George Hodge, M. D.; C. Norman Spencer, and Chas. H. Ivey. The object of the Company is to enable the citizens of London to have their milk supplied under thoroughly sanitary conditions. The Company will take over the property and assets of the milk supply business of the promoters on the 15th April next, including building, machinery, plant, bottles, real estate, stables, horses, wagons, cans, etc., together with milk routes purchased from milk dealers amounting to not less than 4,000 quarts daily delivery. A block of stock amounting to \$50,000 placed on the market has all been taken up. The Directors have, however, induced the promoters to offer a further lot of \$20,000 at par. Those who could not get the number of shares required, and others who wish shares in the Company, may secure the same by applying promptly either personally or by written application, at the office of Hellmuth & Ivey, corner Dundas and Richmond streets, London, Ontario. Terms of Payment.—25 per cent. on subscription; 25 per cent. in one month and the balance on call of the Directors, subject to twenty days' written notice.'

Advertisement for Professional Services. Lists Dr. Claude Brown, Dentist, Honorary Graduate Toronto University, and Dr. W. Vaughn, Specialist in Nervous Diseases.

Advertisement for Incubators. A. J. Morgan, Mfr., London, Ont.

Advertisement for Memorial Windows. High-class Church and Cathedral Windows. Equal to any English or American work. HOBBS MFG COMPANY, LONDON, ONTARIO.

Advertisement for Little Folks' Annual—1901. Five cents. Includes details about the content of the annual and how to obtain it.

Advertisement for Elgin Watches. 'The Watch Word'. 'Elgin Watches possess every desirable modern improvement— are acknowledged to be The World's Standard in accurate time-telling and endurance. Jewelers everywhere sell and warrant the Genuine Ruby Jeweled Elgin. An Elgin Watch always has the word "Elgin" engraved on the works—fully guaranteed. Booklet Free. ELGIN NATIONAL WATCH CO. ELGIN, ILL.'

Advertisement for Bronchial Trochets. 'TRY THEM FOR Coughs, Colds, Asthma, Bronchitis, Hoarseness, and Sore Throat. Fac-Simile Signature of Dr. H. H. H. on every box.'

Advertisement for an Investment Security. 'If you have money to invest for one year, or for a longer term, the Four per Cent. Debentures of The Canada Permanent and Western Canada Mortgage Corporation, afford a security which cannot be excelled for safety and a profitable return. Interest accruing from the date on which the money is received is payable half-yearly. HEAD OFFICE, Toronto Street, TORONTO.'

THE CATHOLIC RECORD

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month...

ARCHDIOCESE OF OTTAWA.

Much to the disappointment of a large number of intending audience, the lecture on "Liquified Air" announced to be delivered under the auspices of the Ottawa University...

Plans for an addition to the Rideau street convent are being prepared. Provision is being made for a dining room, a study, a drawing room and private room, also for a library.

The children of St. Mary's parish will give an entertainment on the 12th April. The Rev. Father Edward Fisher, O. M. I., Secretary of the Catholic Educational League...

On Sunday the Rev. Father Alois, Superior of the Convent of the Sisters of St. Mary's, Francis of Assisi (Hintonburg), stated the condition of the parish...

The quarterly meeting of the city conference of St. Vincent de Paul Society on Sunday morning at St. Patrick's congregation...

DIocese of Peterborough

The Campbellford bazaar, which was to have taken place last week, Feb. 13, 14 and 15 of last week, proved a success...

On the Sunday week preceding his death, the late Mr. J. Donnan presided at the Mass in the parish of St. Mary's, Baywater, Hintonburg.

Rev. Father Brunet, of Portage du Fort has published a card in the Ottawa Free Press...

On the first Sunday of Lent the extended six months of the "Spiritus" was sung in all the churches of the Archdiocese.

DIocese of Hamilton

The annual festival of St. Mary's Orphan Asylum—the forty eighth on the long list—was celebrated yesterday afternoon...

Selection—Irish Music. Van Manen. Thirteenth Regiment Band. Quartet—"Crossing the Harbor."

Mezzo-Soprano, Wodell, Robertson and Gay. Solo—"Angels." Mr. ...

Recitation—"The Bravest Battle That Ever Was Fought." ...

Recitation—"The Garden of Sleep." ...

"There is another institution in Hamilton that I hope may be still flourishing a hundred years hence, and that is the daily press."

"Just one word more, my dear friends, before I bid you good night. When we boys turn to Dundas we hope you will come out to see us."

"The afternoon entertainment there were choruses by the children of the orphanage and special numbers by individual members."

"The distribution of staves took place in all the city churches on Wednesday evening."

"The quarterly meeting of the city conference of St. Vincent de Paul Society on Sunday morning at St. Patrick's congregation..."

DIocese of London

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Paul's church, by the Rev. Father Conroy, who spoke very highly of the deceased. Rev. Father McGuire, of Hastings, was also present, and took part in the solemn and impressive service.

Miss Cecelia Teresa Call, Pictou. She died on Sunday, 17th ult., at the home of her mother in Pictou. Miss Cecelia Teresa Call, at the early age of twenty-five years...

Patrick O'Malley, Bristol. He was with his family of unfeigned sorrow that he recorded the death of Mr. Patrick O'Malley, which occurred at his home in Bristol...

John C. Bonner, Ottawa. He passed away on Sunday morning at a young man of St. Patrick's congregation. Mr. John C. Bonner, who for many years had filled the position of organist at the church...

Mr. R. W. Conroy, St. John's, N. B. The sudden and tragic death of Mr. R. W. Conroy was a sad surprise to those who knew him and appreciated his many qualities...

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Resolution of Condolence. The following resolutions were passed at a regular meeting of the C. M. B. A. of Newcasale, held at their hall, Tuesday, Feb. 12th inst.:

Resolved, that we, the members of our beloved brother, Thomas Gill, the son of our esteemed brother, Thomas Gill, who died on Tuesday, Feb. 12th inst., be commended to God...

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Resolution of Condolence. The following resolutions were passed at a regular meeting of the C. M. B. A. of Newcasale, held at their hall, Tuesday, Feb. 12th inst.:

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AGENTS WANTED FOR OUR NEW WORK. "Beautiful Life and Illustrious Reign of Queen Victoria."

The Book is not yet completed, but will be shortly. All the events of Her Majesty's life and reign, and all accounts of her last illness, death, funeral, etc., will be given. This will be a reliable work, well written, beautifully illustrated with woodcuts, and price remarkably low for a royal octavo book—only \$1.50.

WILLIAM BRIGGS, Methodist Book and Publishing House, Toronto.

A GERM DISEASE. THE GREAT ENGLISH SPECIALIST EXPLAINS CATARRH WHY ORDINARY TREATMENTS ARE VERY DANGEROUS.

My cured patients often ask me how it is that I am able to cure them so easily when so many other doctors and patent medicines had utterly failed in their cases. My answer is, "because I have for many years been using the only medicine that is the nature of Catarrh, and that I have successfully determined to be the true nature of the disease."

Catarrh is a germ disease. It is caused by the presence of countless living organisms in the mucous membrane of the throat. These organisms are of the nature of Catarrh, and that I have successfully determined to be the true nature of the disease.

I have been greatly interested in the last few days in excavations that are carried on continually in the most interesting part of ancient Rome, the Forum, where the ruins of the old public buildings were grouped together.

At the last regular meeting of Branch No. 4, C. M. B. A. of London, Ont., an appropriately worded resolution of condolence was tendered to the bereaved family of our beloved brother, Thomas Gill, who died on Tuesday, Feb. 12th inst.

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