## Recees 000000000 000000000

And this quickens into hope that that nationne day be vindicated in -Mr. J. J. Maron y, at

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N ORPHANAGE. -The nicles of fires in orphan g the past year should ators and guardians of shments on their guard infortunate emergencies, cent report comes from R.I., where a fire desing of the St. Aloysius m on March 20 in charge of the Sisters ho behaved with such no panic ensued among

OF LIFE-Possibly no spoken more beautistrongly, on the alljects of life and death, famous Bossuet. ditated upon that wone, in one of his great herein he tells exactly It was thus he spoke: man is like unto of which is a frightful is warned thereof from but the law has been ist ever go forward. I retrace my steps: "For-An invinciule rd." resistable power drags ds that precipice cessation advance. A acles, a thousand sor-and disquiet me on the ald even only avoid that Not so, however; t walk, I must run, 50

ourse of years. One is distract him; waters flowers that fade. I stop: "Forward, foryet I see falling be-thing that I have passcrash, and inevitable consoled with a few up in passing along, in the hands, between along, evening, or a few fruits st before well tasted. nere enchantments; ever agged forward, you apand nearer the dread ly is everything becomrdens less flower-decked autiful, colors less disss smiling: waters less ng is tarnished, every-

the shadow of Death e fatal gulf. But on, , you must go; yes, Already has terror you must move on -You want to turn back; fallen, everything has thing is gone.

of is life, and that the end is Death. ost imagine the effects sage as spoken by a I the arts of elocution of Meanx''-the won-

cely tell you that the

A PRIEST. -Rev. J. twenty-two years pas-y's Church, Nutley, N. onday of last week. He e years old, was or-ne late Bishop Wigger, e years in Rome.

Church. He had a priore than sufficient to volent and charitable

NCISCANS -Sir Thos.

P., has been informed endish, Secretary to of the British Governe report of the inspec-blin to examine the the Irish Franciscans, ed, and the Historical ommissioners are conthey can carry into ef-mendations. His report here is three months'

me over and above the of the papers, which dvisable, before a remanuscripts be placed thands. Every effort to complate its publicas possible.

## FACE TO FACE WITH CHRIST?

A SHORT REVIEW BY "CRUX,"

ly Review," Rev. A. J. Maas, S.J., has an admirable contribution under the title "Face to Face With Christ?" Why the point of interrogation after the title I do not know; certainly it is not a question that the learned Jesuit Father asks, rather is it an assertion of a very positive character that he makes. But the form of heading does not matter; it is the body of the article, and the serried arguments therein that appeal to us. is no easy matter to summarize such a contribution, for each line of it seems to be of great importance, and to have its necessary place in the mosaic of the work. Still will have to condense the first pages into a few lines. The author starts out with the as-

sertion that at no other period was the earthly life of Christ subjected to more minute criticism than in our "The textual critic and the higher critic, the historian and the antiquarian vie with each other in their search for light from every scrap of evidence that bears on the life of Christ. The publishing houses of Berlin and New York are issuing whole libraries of literature concern ing the same theme. Meanwhile, the theodolite and the surveyors chain, the pickaxe and the shovel are in stant requisition to give us a fuller knowledge of the Holy Land, past and present, while the painter's brush and the tourist's kodak draw attention to the more minute features of and scenery which otherwise would escape the students' eye. consequence, the historic person and the human character of Christ have been set into such clear light that in hardly any century, except perhaps in that of Our Lord Himself, have men been as well acquainted with Jesus of Nazareth as we are.'

Thus does the writer at once show us that we of our age are actually face to face with Christ, even never were the people of the middle

A DISTINCTION:-But here come the crucial test of the world's knowledge to-day. We know more about Christ, His appearance, His acts, the land He lived in, the people He associated with; the clothing He wore the food He used, the style of He spoke. But all this is Christ, the Man. It is the human part of Christ, and not the whole st, that appeals to the converts of Indian, and that form the theme of a thousand sectarian pulpits. Nor is this all; nor is it enough that the more important, the Divine part of Christ is ignored; but we find that the literature of our time entirely neglects the Divine phase of the ques tion. Here let me quote a striking passage, which constitutes an intro duction to the whole theme, and gives the divisions of the following pages:

"Modern science, comparative religion, and historical criticism have joined against a true life of Christ. In the elements which enter into th life of Christ we may distinguish three formalities; their supernaturality; their evidence, and their historic Modern science tends to imperil their supernaturality; comparative religion invalidates their evidence; historical criticism denies their histori-We do not say that these arily produce these effects. On the contrary, if true principles be adhered to, they will rather aid than impede the student of the life of Christ. We merely maintain that, in point of fact, our present day science tends make of Christ a perfect man; comparative religion leads towards Christian agnosticism; historical criticism inclines towards making Christ a legendary hero.

the three propositions that Father Maas sets out to estab lish and prove.

FIRST PROPOSITION - "1. said that modern science tends lead us away from faith in Christ divinity, because it tends to destroy
the supernatural element in the life of the Master. Not as if the best scientists denied the possibility of miracles. Such a position would be too hard to defend. But our scientists bent leads us to look for a natural explanation. ral explanation of even the most ex-

ral explanation of even the most ex-iracrdinary phenomena.

"The Bishops of Ripon endeavors to show his readers how they may be-lieve in the veracity of the inspired-writers, and still disbelleve their re-ports of miraculous occurrences.

7According to these principles the only true miracles of healing worked

In the "American Oatholic Quarter- by Jesus must be reduced to those 'which even at the present day physicians are able to effect by physical methods, as, more especially cures of mental seemingly miraculous narratives ar in reallity only figurative expressions Thus at the death of Jesus darkness i.e., sorrow, spreads all over the earth; (Mark. xs., 33, Mt. xxvii., 45, Lk, xxiii., 44) graves, i.e., the bonds of human misery, open (Mk. xxvii., 52); the veil of the temple, i. e., the separation between God and his people, is rent in two (Mk. xv., 38: Mt. xxvii., 51: Lk., xxiii., 45.) Similarly, the withering fig-tree is a figure of the decaying Jewish people the feeding of the multitude repre-sents the teaching of Christ; the walking on the waters and the still ing of the tempest are concrete representations of Christ's words: "If you have faith as a grain of mustard seed, etc." In a word, to-day's scientific bent of mind inclines student of the life of Christ to seek for a natural explanation of those phenomena that are represented as miracles by the inspired writers of New Testament.'

> After several quotations the writer continues :

"We quote those attempts to naturalize the virgin birth and the resurrection of Jesus Christ as instances showing the general tendency of non-Catholic writers to drift away from the miraculous. If then every supernatural event be reduced to the order of nature, is it probable that the incarnation alone will escape."

"The tendency to minimize the supernatural element in the life of Christ has made itself felt even the works of some Catholic writers. Not to mention other instances, Professor Schell has contributed to the historical series "Weltgeschichte in Charakterbildern," the volume entitled "Christus, Das Evangelium und seine weltgeschichtliche Bedeutung." The very fact that a monograph Christ is published among purely profane character sketches seems to imply a certain amount of a naturalizing process of the supernatural element in the life of Christ. It is in keeping with this antecedent suspicion of ours that Jesus finds scant recognition in Professor Schell's work in so far as He is our Redeemer and our God. It is only acciden tally, as it were, and in passing that these chief characteristics of Christ are brought before the reader. Schell defends the supernatural character of the exorcisms attributed to Christ and in this point he contrasts most favorably with several other modern writers. At the same time he believes that St. Mark personifies the interior affections and passions in their strife against the dictates of reason and the promptings of grace. Here he appears to yield a point to modern naturalists; or does not the personification imply a denial of the reality of immediate possession? Our exceptions to the features of Christ as drawn by Professor Schell may appear trifling. But they are of prime importance in so far as they show that the author fails to bring us face to face with the whole of Christ.

SECOND PROPOSITION. - "2. While the scientific tendency of our age tends to naturalize the supernatural elements in the life of our Lord and thus to imperil the faith in his Divinity, comparative religion denies the evidence of all supernatural facts, and thus undermines the very foundation of Christian apologetics, We will not here insist on the vagaries of those writers who draw life of Christ within the range comparative mythology. They find in pagan myths and legends parallels to the pre-existence of the person of Jesus Christ, to His miraculous conception and birth, to His offices of Redeemer and Divina Legate, to His passion and death, to His descent into hell and His resurrection, to His ascension into heaven and His sitting at the right hand of the Father, finally to His second coming and His apocalyptic nuptials. These extreme views are still repudiated by the greater part of rationalists. In fact, men like Zimmern and Gunkel are the worst foes of rationalism. For, on the one hand, their theories are dreams rather than scientific hypotheses; on the other, they are the legitimate outcome of rationalistic principles." finalty to His second comi

they are spreading, and they find their way even into works of Catho- this stratum is a nec lic writers. In fact, men like the tween Christ's own view of Himself Abbe Loisy present the views of com- and the character given to Him in the theory could hope to make. We must not be misurderstood. When we speak of system and clearness in Loisy's book, we use the term in relative sense, not in their absolute meaning. Loisy is much clearer in his use of the expression "Christian conscience" and "experience of faith e.g., than the Protestant writers whom these phrases are household words. At the same time there is nothing more difficult grasp than the sense in which Loisy endeavors to "Catholize" these expressions. Among Protestants they denote the internal principle of im mediate inspiration as distinct from and opposed to the external author ity of the Church; but what can be their Catholic meaning? And not our readers grow impatient our criticism of a laborious priest censured by his ecclesiastical superi ors and humbly submissive to censure. From the first Loisy's let ter to Cardinal Richard contained no disavowal of his opinions as an his torian; it was an act of respectful deference in conformity with ecclesiastical discipline. And now the writer's espectful silence has lasted long Long references now folenough." low to the work of Loisy, and criticism thereof. We pass them over as too extensive.

THIRD PROPOSITION : -"3. The cientific trend of mind is inclined to minimize the supernatural element in the life of Christ; the comparative religionist of the present day introdu ces a state of agnosticism into region of Christian faith; but both are outdone by the modern historical critic. The first foe touches, after all, only the supernaturality of the facts in question; the second denies only their evidences; but the third simply brushes them out of realm of realities. Professor Paul W. Schmiedel,, who has contributed

the article entitled "Gospels" to the "Encyclopaedia Biblica," divides the contents of the Gospels into two classes: absolutely credible passages and doubtful matter. The absolutely credible passages are reduced to nine five of which refer to Jesus Himself and four to His miracles. These, we are told, are the historical foundation pillars for a scientific life Jesus. And what a life they would furnish. The question "Why callest thou Me good?" the three statements that blasphemy against the Son can be forgiven; that Christ's relation held Him to be beside Himself, and that the Son of Man does not know "of that day and of that hour," gether with the invocation "my God, my God, why hast thou forsaker me?' are to be the only certain elements in the life of our Lord. Perhaps the four absolutely credible pas-

ture of Christ; in reality they add harkness rather than light. Jesus declines to work a sign; He is not able to do mighty works in Nazareth; He identifies the feeding of the multitudes with His teaching them, and finally He sends an answer to John the Baptist, again identifying His miraculous works with the internal effects of His teaching; such are. according to the interpretation Professor Schmiedel, the only reliable passages of the Gospels concerning the miracles of our Lord. And what becomes of the rest? It must be confessed that the professor is too generous to relegate everything else to the region of fiction. Much is assigned to the rarge of the doubtful. This generosity is amply rewarded; for even what is historically doubtful

sages concerning miracles will

more consistency to this vague pic-

is perfectly innocuous from an apologetic point of view. "We do not say that all critical historians go the full length of Sch-miedel's position; nor do we maintain that all attain only negative re-

"We have draw- attention to the foregoing points in Harnack's theory in order to emphasize the contrast between the Protestant critic and th Abba Loisy. The latter distinguishes three strata, as it were, of ideas concerning the person and the work of Jesus Christ. First, we have the views of Jesus himself; secondly, we ave the faith of the earliest Christhat community; thirdly; we have the Christology of the New Testa-ment. In illustrating and explaining these three strata we shall have octhese three strata we shall have occasion to refer to Loisy's former work entitled 'L'Evangile et l'Eglise' This cannot be considered unfair after the author's so-called subjection to the verdict of his ecolesiastical superiors, since he does not retract anything contained in the book itself.

"The second stratum of ideas concerning Christ and His teaching is that found in the earliest Christian community. In Loisy's theory of

parative religion so systematically the writings of the New Testament, and clearly that they make more converts than the prime originators of the theory could hope to make. We that Jesus had become the Christ or the Messias by virtue of His resurrection; similarly, He had become Son of God in the sense that He had become the Messias. Again, His Messianic coming was expected to be imminent, since His first appearance in the flesh could not be regarded as a Messianic advent. Thus far we have not even an implicit faith in the di vinity of Jesus Christ; how can we account for its development? tian piety, Loisy tells us, kept on elevating Christ higher and higher, seeking God in Him and finding God. Its starting point was Jesus invested with the Messianic dignity by virtue of His resurrection. Through Him, and in Him, and with Him, the earliest Christians prayed to the heaven-

> cerning the person of the Redeemer. "The third stratum of Christological ideas we find in the writings of the New Testament. Thus far it Christ's resurrection that is regarded as the starting point of Jesus' Messiasship and Divine Sonship, According to Loisy, the more thoughtful Christians must have asked themselves whether Jesus had been anything more than other men before His re surrection. In other words. what was Jesus independently of His Messiasship acquired by virtue of Hi resurrection ? This question began to be answered by St. Paul, and kept on being more fully treated till found its final settlement in the writings of St. John.

CONCLUSION. - "Abstracting nov is at once discovered." eth Jesus ?" than the false witnesses did in ou taught us that silence was the most effective answer in His case. In fact argument against the theories w have described would resemble Don Quixote's fighting the windmills. It is quite plain, too, that our modern theorists do not bring us face face with Christ. Only the Catholic Church says now what St. Paul wrote to the Philippians at the very dawn of Christianity: "I esteem all things to be but loss, but the cellent knowledge of Jesus Christ my. Lord."

Without loading our summary with all the extracts and quotations that serve to support the Christian argu ents of Father Maas, and to explain the dangers to Christianity as they exist to-day, we will leave this thoughtful subject to bear fruit in the minds of the reflecting and serious.

## Civic Reform.

- National Municipal Reform League, to enlist the co-operation of ratepayers in the improvement of local government, and to promote purity and justice in local administration, has been organized in Manchester, Eng.

DO NOT BUY THRASHY GOODS AT ANY PRICE. . . . Cowan's

Cocoa ... Chocolate Are the Best, Notice the Name on them

development of Christian doctrine 

ly Father, and insensibly they commenced to pray to Christ Himself It. is quite inconceivable to the Abbe Loisy that Christianity should not have implied the worship of Christ, and it does not appear rash to him to say that this worship of Christ preceded and sustained and inspired the line of Christian thought

for a moment from all the sins against faith and reason committed by our Christian naturalists and ag ostics, and historical critics, what after all does the image of Christ amount to which they paint for us? We may describe it in the words in which one of our most eminent foe describes Christ's image represented in the Gospels : "One may perhaps venture to compare the process with that of a photographer who prints from many negatives of the same individual on the same paper. There is produced in this way an 'average likeness which when viewed from some distance seems satisfactory enough, but when it is more closely viewed the vahueness of its contours What shall we say in answer to all that is advamced by this "spirit that dissolv They prove no more Lord's trial before the ecclestastical authorities of the Jews. Our Lord

> of Ottawa, every spring, is the Rideau river, which, like a second Nile, annually overflows its banks. A gang break the ice near the Good herd Monastery. So far eight hundred pounds of dynamite have been used, and the booming would make the imaginative think that both Rus-

PLAIN CHANT. - The decree o the Pope regarding the use of Plain Chant has been promptly obey ed in St. Mary's Church, Bayswater Father Sloan gave a remarkable ser mon regarding the new departure, and I thought well to reproduce a synopsis of the whole proceedings.

On April 8th a meeting of men and

boys of the congregation will be held at the Church, with a view to orga-nizing a male choir. In explaining nizing a male choir. In explaining the import of the recent Papal encyclical dealing with Church music, Rev. Father Sloan told the congregation yesterday that the new Head of the Church had ordered a universal change in the choir singing. The Gregorian chant was to supple-t the

## **OUR OTTAWA LETTER.**

(By Our Own Correspondent.)

THE SESSION .- There is nothing class of music now in vogue throughin regard to politics this week, the parliamentarians are simply beating time and awaiting the Easter holidays. The real work of the session will commence on the 5th April when the House meets again and when the Grand Trunk Pacific Bill with the amended contract, will be laid before Parliament for full cussion. Meanwhile a kind of lethargy has come upon the place, and there seems to be no movement, no life on any side. Possibly all this is natural for here we are at Easter and now we hear more about the great events of twenty centuries ago than about the little events of the Consequently for Ottawa news we will have to come down from Parliament Hill and walk the streets of the city.

JUDGE O MEARA. -A week or so ago I informed you of the recent appointment of four Irish Catholics to the Ontario Bench. Amongst them is Mr. J. J. O'Meara-now Judge O'Meara-of Pembroke. It was a remarkable fact that on the day of the burial of Mr. Wm. O'Meara, one of the pioneers of the Ottawa, and father of the present Judge, the latter's appointment was made. On Saturday last the members of the Bar Association presented the new judge with a beautiful address, which rea thus :

'The members of the Carleton Law Association have assigned me their president the pleasing duty of extending to Your Honor their con. gratulations upon your appointment to a seat on the bench of the Metropolitan County of the Dominion and also to extend to you a hearty wel- Corbeil.

"We have all been waiting patiently, and some no doubt anxiously, for brated Mass, while the Passion was some time to have the vacancy filled. and I am sure none will wilcome your advent more cordially His Honor the Senior Judge.

"We are so pleased that an pointment has been made from county so closely connected with our own and in our own Ottawa Valley that it does not seem as if a stranger had come among us.

Your Honor will before long realize that the position of a judge in this County is no sinecure, a fact which, however, we are aware will not distress Your Honor, whose reputation as a worker has preceded

The relation between the members of the profession and the judges of the county have been of a pleasant mature and we trust that they will be no less cordial between us and Your Honor.

"In conclusion I have only to say that the members of the bar in this county will always endeavor to assist Your Honor in every way in their power, and trust you may long be spared to fulfil the duties of your of

Needles to say that the reply was both eloquent and graceful. It is pleasant to see one of our young Irish Catholics taking his rank no high in the profession of his choice and it is most agreeable to note the good feelings expressed and sincerely felt towards him by representatives of all other sections of the communi-

RIDEAU FLOODS. - The menac of twenty men is at work trying to sians and Japanese had got here and were fighting for possession of our capital

ARCHBISHOP ELDER celebrated eighty-fifth birthday on Tuesday of last week, remarks American weekly, and was overwhelmed with gifts and congratulations. The venerable prelate, who is called the "grand old man" of the American hierarchy, is still hale and hearty, says Mass daily, is found in his confessional at the Cathedral regularly on Saturdays, and spends regularly on Saturdays, and spends at least five hours every day at his business deak, though frequently interrupted by callers. His Grace said to a reporter the other day: "I have never felt better in my life—in fact, I feel so well and strong that I could start life over again."

vows for two years.

out the Catholic world. course, meant the exclusion of the women vocalists, and a great reduction of the number of soloists required in the services. At all events, solos should not dominate. pastor expressed his gratitude to the ladies who had formed so important a part of St. Mary's choir during its history, and recalled the great vice of women singers throughout the whole nineteen centuries since the Mass was instituted. Their exclusion from chanting the liturgies, he said, would not entirely debar them from exercising their voices in the praise of God. He mentioned hymns and special occasions where the ladies might still take some part. Father Sloan remarked that no matter how strange the mandate seemed, it came from the infallible source and would be obeyed with the faithful spirit characteristic of the Irish race, St. Mary's congregation as a whole will regret to lose the many excellent singers the women of the parish have supplied to the choir. It will inecessitate long and arduous training by the musical director, Mr. W. J. Caffrey, to replace them from Mr. McCaffery is a Montreal boy

and one who has won golden opinions and created for himself countless friends since he came to Ottawa.

PALM SUNDAY, -Palm Sunday was most solemnly celebrated in all our city Churches.

At the Basilica His Grace officiated at the blessing of the palms while the Passion was sung by Mgr. Routhier. Canon Campeau and Rev. Father S.

At St. Joseph's Church Rev. Father Boyon blessed the palms and celesung by Rev. Fathers Kirwan, O'Boyle and Sherry. In the evening Rev. A. A. Sinnott, secretary of the Apostolic Delegation, preached earnest and impressive sermon on 'Inconstancy on the Service God." During the Benediction Mr. Eugene Belleau sang with good effect "The Palms,"- by Faure

SERVANTS OF JESUS-MARY -

Rarely has Hull ever witnessed a reli-

gious ceremony like that of last Sanday in the Convent of the Servants of Jesus-Mary. His Grace Archbis-hop Duhamel officiated. The occasion was the consecration of the nuns to the Holy Eucharist, and His Grace gave each of them a ring and crown-insignia of their profession. The Chapel was crowded with members of religious communities, priests of the dioceses, and lay peo-This community was founded at Masson, in the County Labelle, eight years ago, and began in great poverty. Lodged ir. a kind of stable or shed, the young girls who founded the community numbered three four; there they did sewing and prayed. After many obstacles overcon and failures experienced, a holy priest -Rev. Father Mangin-came to their aid and placed their community on a more solid basis. From Masson, the Servants, as they are called, es tablished themselves a few miles from Hull, near Avlmer, on the line of the Hull and Aylmer electric road. After two years there, in an humble huilding, they removed to Hull, where a monastery on Laurier avenue built for them. Those who nounced their perpetual vows Sister Marie Bernard, Superioress Sister Marie Delphine, assistant; Sr. Marie de Saint-Redempteur, Mistress of Novices; Sr. Marie de l'Incarnation, Burser; Sr. Marie de la Croix, Councellor; Sr. Marie Saint-Michel. Sr. Marie Immaculate, Sr. Marie Estelle; Sr. Marie Therese, Sr. Ste. Jeanne, and Sr. Louis Joseph— all choir nuns. Besides eight who took