

The True Witness.

CATHOLIC CHRONICLE, AND WEEKLY EDITION OF THE "EVENING POST"

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MONTREAL, WEDNESDAY, JUNE 19.

CALENDAR—JUNE 1878.

Wednesday, 19—St. Juliana Falconieri, Virgin.

Henry VIII crowned King of Ireland, 1541.

Thursday, 20—Corpus Christi. Holyday of Obligation.

Wolfe Tone born, 1763.

Friday, 21—St. Aloysius Gonzaga, Confessor.

Saturday, 22—Of the Octave.

St. Paulinus, Bishop and Confessor.

Molyneux's "Cure of Ireland" ordered to be burnt by the common hangman, 1698.

Sunday, 23—Sunday in the Octave of Corpus Christi.

Monday, 24—Nativity of St. John Baptist.

Henry VIII. assumes the title of "King of Ireland," 1540.

Tuesday, 25—St. William, Abbot.

TO OUR FRIENDS.

Now that we have our daily, the Evening Post, in the market for public favor, and being anxious to extend its circulation and influence, we commence this week to mail sample copies to every subscriber to the True Witness throughout the country, and as the number will necessarily be limited, we ask our friends to lend us a helping hand in extending the circulation of the Post by sending us the names of persons in their neighborhood who would be likely to subscribe for the paper, and we will cheerfully mail them sample copies. A goodly number of names can be sent on a one cent post-card.

The terms to subscribers are as follows:—

One year \$3.00, cash in advance.

Six months \$1.50, cash in advance.

Three months 75c. " " "

The amount in postage stamps will suffice when change in coin is not at hand. In all cases we pay the postage. Just think of it; a first-class daily newspaper, for three months, for seventy-five cents! Already the circulation of the Evening Post in Montreal has gone beyond the height of our expectations, and we have ordered a powerful four-cylinder press in order that we may meet the demands of the public and compete with our contemporaries of many years standing. This is, indeed, encouraging, and if our friends in the country will but do their part, as we are sure they will, we will shortly have the cheapest, best, and largest circulated daily paper in Canada. Therefore, send on your names and subscriptions as soon as possible. Address all communications to the Evening Post, Montreal.

THE YOUNG BRITONS.

The Young Britons were nearly causing a row last Wednesday. It appears their band was going to Huntingdon, and when near Wellington basin of the Lachine canal they commenced playing tunes, which, according to a report in the Gazette, "were apparently not appreciated by some men who were working on the banks." These men gave chase, and the Britons took refuge in the cabins of the steamer "St. Francis," and so the disturbance was averted. Some time since we said that Blake Act will not secure peace until party tunes are made punishable. The Orangemen, in the letter we published yesterday, admitted that party tunes were offensive, and it is simply courting rows to play them in our thoroughfares. It is bad taste to play them anywhere, but it is invoking lawlessness to play them in the streets.

LORD DUFFERIN.

Canadians cannot afford to lose the services of Lord Dufferin just now, and the announcement that he is likely to remain here for another year has given universal satisfaction. As a Governor-General Lord Dufferin has been a brilliant success, and his countrymen in Canada will, we are sure, ever take pride in the brilliant reputation which he is sure to leave behind him. Some of his countrymen in Canada may not agree with Lord Dufferin's policy in relation to the ties which should bind Great Britain to Ireland, but none of his countrymen in Canada ever have refused to give him their cordial support in all questions affecting the interests of the people of this country. There has been one little incident, which recently took place at Ottawa, and which we would rather had not occurred, but take him all in all, Lord Dufferin's career has been that of a true statesman, and we heartily join with our contemporaries in hoping that his term of office may be prolonged.

THE QUEBEC RIOTS AND THE VOLUNTEERS.

The Quebec riots are over, and the Montreal Volunteers have received well deserved compliments for the cheerfulness with which they obeyed the call for assistance. One of our contemporaries however, contained a telegram from Quebec regretting that a certain corps had "not had an opportunity of showing their pluck." Now, what is the meaning of this? If we read it aright it is simply an unnecessary insult, for we mistake very much if the Volunteers who went to Quebec would not regret an opportunity for "showing their pluck." We have fought with the Volunteers of Montreal more than once and we may be compelled to do so again, although we hope not; but with all that we think the men who compose the force have no desire to "show their pluck" before a mob of half-starved poor wretches, who must indeed be kept from committing outrage, but who are perhaps nearly as much sinned against as sinning. It is not towards such an enemy that the Montreal volunteers wish "to show their pluck," and we are sure that it was more owing to accident than to design that the offensive paragraph was published.

THE EXPORT CATTLE TRADE.

It is well, amidst the gloom which surrounds the mercantile world in Canada, to note one feature of our export trade which is progressing with favourable rapidity. The export cattle trade, originating, as a contemporary remarks, "in a single venture for experimental purposes," has become a marked success. The transportation has not been found so difficult as was anticipated, and the remuneration has amply compensated the men who have embarked in it. And it is some satisfaction to know that this market—England and Scotland—for our export cattle trade is not likely to become soon exhausted. Mr. Sidney Billingham, M.P. for Argenteuil, writing from the old country to the Argenteuil Advertiser, thinks that the enormous consumption of beef in Great Britain warrants the Canadian stock raisers in speculating upon a great demand for Canadian beef across the ocean. It appears that Ireland alone ships six hundred and fifty thousand fat beasts annually to Great Britain, while Denmark and Spain send two hundred and fifty thousand. He says, too, that the prices of fat cattle are on the rise.

CAMP MEETINGS.

We were almost inclined to hope that the devil was neglecting his business in Canada this year, and that one source of revenue for him—camp meetings—was to go by the board. But we find ourselves mistaken, for we notice that his majesty has selected one of the Thousand Islands as the spot where he may reap a fruitful harvest into his fold. We learn that a portion of Wellesley Island has been purchased "by an American Company," and under the name of the "Thousand Island Gospel Scheme," it is expected that the speculators will do a good thing in the religious business, and Satan has, no doubt, strong reasons for forwarding the enterprise. Of course there are people who will think it very wrong of us to denounce those "innocent camp meetings," and we may be told that the Gospel can be taught with as much effect, and preached with as much power, at a camp meeting, as in a house erected to the glory of God. No doubt of it. But is easier to serve the devil outside the church than within doors, and the balmy air and secluded bowers of Wellesley Island will afford the metemorphosis to qualify themselves for a region, in which most of them, perhaps, have but a hazy belief, yet which has withal a potent argument—Itself.

POLITICS.

Everything of importance that takes place in Canada is, somehow or another, attributed to political influences. The late riots in Quebec, are said to be owing to political intrigue and men seriously assure the public that the disturbances were created by men who desired to embarrass one party or the other. This is, of course, all speculation, but it reveals a demoralized state of public opinion—when such rumours can find ready supporters. No doubt political morality is low enough in Canada. Men certainly go a long way towards securing political influence, and the honourable warfare which marks most political contests in the old country, appears to be here, very much unknown; but that public men could plot and direct disaffected labour against constituted authority, and cause loss of life and loss of property, for political ends, it is difficult to believe. No doubt there are men, and plenty of them, who vampire like would suck the blood of its victim and fan it to riot with honied breuxos of "liberty, equality and fraternity" the while. The working men have at all times furnished food for demagogues and political schemers and yet it is hard to convince these working men that they are being made dupes of. Labour has many grievances to set right; the condition of the poor man is far from satisfactory, but that condition can better be remedied by manly and intelligent discussions, than by allowing schemers to mould the sympathy of labour into political capital.

THE NEW YORK "HERALD."

The New York Herald is considered a particularly sharp paper. If a Grand Duchess is to be interviewed, or the latest novelty in baby-shows to be described, the Herald will spare no expense to outdo its neighbors in the

enterprise. Above all papers in the United States, the Herald is the greatest spread-eagle of them all. Its right wing reaches the east; its left the west, while its talons are fixed in the antarctic, and its beak in the arctic regions. As the Scythian ambassador said to Alexander, "The world is not large enough to contain" it. It "fuds" Livingston, solves the problem of the Nile, undertakes to reach the North Pole, on the summit of which it expects to plant the Star-Spangled Banner to the classic "musik" of Yankee Doodle. Nor is this all; of late the Herald has been doing a good deal in a religious way, and every week it contains numerous sermons, from numerous pulpits, and nearly all of which express numerous beliefs. The latest thing it has done in this line is to publish letters from a "Roman prelate," in which the said "prelate" discusses subjects of importance to the Catholic world, the Encyclical, &c. But the Herald has overshot the mark this time. The "Roman prelate" is a poor hand at theology; and we strongly suspect that some ingenious penny-a-liner in the Sixth Ward is the veritable author of the "Roman prelate's" letters. Our reason for saying this is that the "Roman prelate" knows no more of Encyclicals than we do of the fetish gods of interior Africa.

"OLD CATHOLIC PRIESTS TO MARRY."

The "Old-Catholic" Synod has been sitting at Bonn, and we learn by cable on Saturday that the Synod "decided in favor of the marriage of the clergy by 25 to 22." The news is by no means startling, for "Old-Catholic" priests have advocated it for some years. Like all other schisms—"Old-Catholicism" must have its special mark of favor. Their priestships evidently know how to enjoy life in this year of grace, and a benedict's home where prattling little ones make parents alternately grave and gay, is far jollier than the secluded life of a recluse priest, who is not of the world, worldly. "Old Catholicism" is, like all other departures, religion made easy, a "get to heaven in a hand-box" kind of creed, and it is not always easy to eradicate such happy-go-lucky ideas from a not over-intellectual community, such as that which supplies priests to the Old Catholic fraternity. No one can blame a man, who is conscientiously sincere, for changing his religion, but we always suspect individuals who "get" religion just for convenience sake, or for, say an income, or, better still, for a wife. It is well known that none of these priests came from any of the three theological seminaries in Switzerland for every one of them are, or were up to last year, from schools not provided with a seminary and consequently these priests, were deficient in theological training. Their education was as deficient as their enemies unjustly say their morals are loose. But as they have decided to marry we hope it will never be said of them, as Madame de Staël unfairly said of the Germans, that "they change their wives as quietly as if they were arranging for the incidents of a drama."

WHAT IS AN ARMY CORPS?

Of late we have heard so much about "Army Corps" that it may be interesting to examine what an "Army Corps" is composed of. In our Service an "Army Corps" consists of twenty-one battalions of infantry, six regiments of cavalry, and ninety field pieces, the whole being under the command of a General. This "Army Corps" is then divided into three divisions, each commanded by a Lieut-General, and consisting of seven battalions of Infantry, three battalions of Artillery of six guns each, one regiment of cavalry, and a company of Engineers. Each of these divisions is again divided into two brigades commanded by a Major or a Brigadier-General. But an "Army Corps" is not complete without its brigade of cavalry, with a battery of horse artillery attached to it, and what is called the Corps Artillery, consisting of thirty guns; besides which there are Engineers for the telegraph service, and for the pontoons or military moveable bridges, and artillery waggons to carry the reserve ammunition for the infantry, mounted police, the Army Service Corps, consisting of butchers, bakers, &c., hospital attendants, and last, but not least, the Staff, consisting of Adjutant and Quarter-Master General, and their Deputies and Assistants, and Deputy Assistants, Military Secretaries, Aides-de-Camp, Brigade Majors, and Provost Marshals. So that in round numbers the whole corps will number about thirty thousand men, consisting of twenty thousand infantry, three thousand cavalry, four thousand artillery, and the remainder Engineers, and the odds and ends above enumerated.

THE "GLOBE" ON ORANGEISM.

The Globe of yesterday said that Orangeism, in this country, is "neither more nor less than a political organization under another name." "Whatever," it continues, "its nominal purpose or intention, they have long since ceased to be other than a political agency worked by party wire-pullers." We hope that this view of the situation is the correct one. If it is true, it will do a great deal to restore order all over the Dominion. To be sure, the Globe says that "many members of the Association, it is true, do not approve of this diversion from the professed objects of the body; but they are too weak in numbers and influence to counteract the designs of the active schemers." In support of these views, the Globe gives some particulars of the late interview between the Governor-General and the deputation of Orangemen that waited upon him in Ottawa. It proves pretty clearly that that deputation was Conservative in its tendency, and almost admits, which we believe to

be a fact, that Mr. Mackenzie snubbed the members who composed it. In the House, the deputation was seated with the Conservatives—Mackenzie Bowell, Hector Cameron, Dalton McCarthy, John Beverley Robinson, W. C. Little, and H. Langavin, *Ultramontane though he be.* When this Orange deputation returned to their homes, they had nothing but abuse for the Reformers, and praise for the Conservatives, and for this and other reasons the Globe has come to the conclusion that Orangeism is a political institution. We hope so; and we do not doubt but that the leaders use it as such. But how does the Globe account for the Orangemen of Quebec being Reformers, while the Orangemen of Ontario are mostly Conservatives? No doubt politics have a good deal to do with Orangeism, and that it is a political organization, pure and simple, we should be slow to believe. Many Orangemen must have seen the folly of the original intention for which the institution was established. It has a bad history, and so long as it carries the name, it will always be looked upon with anger by Catholics.

MR. F. H. O'DONNELL, M.P.

Mr. F. H. O'Donnell, the patriotic M.P. for Dungarvon, was a candidate for admission to the Savage Club in London. This club is composed principally, if not exclusively, of literary men, and Mr. O'Donnell is admitted to be one of the ablest writers on the London press. But he is an Irish "Obstructionist," and that fact was too much for the members of the Savage Club, and so Mr. O'Donnell was blackballed, thus furnishing another illustration of the saying that "it is a misfortune to be born an Irishman and a Catholic." Had Mr. O'Donnell been blackballed because of any social disqualification we could understand it, but here is a non-political club refusing to receive a member because of his political views upon certain Irish questions. English policy towards Irishmen has been cruelly sarcastic and oppressive in the past, and most men would wish to see a change. It is such acts as the Savage Club has been guilty of in this matter that have caused the bitter feuds and strife of bygone days, and we mistake much, if these acts are continued, if Irishmen can ever become reconciled to the present state of affairs. If Englishmen could only learn that kindness is, perhaps, the most powerful weapon in the world, they would at one stroke do more to reconcile the Irish people, than all the threats and petty persecutions which it would be possible to enforce. Not that we believe that Ireland ever can be heartily satisfied with anything short of a legislature, where Irish laws will be made by Irishmen, but we believe that a great portion of the people, who are now disaffected, might look with a kindly eye upon England if she only learned the lesson that kind hearts are more than coronets, and simple faith more than Norman blood.

"IN THE NAME OF THE LORD."

The New York Witness is in agony, and its editor, Mr. John Duggan, *senr.*, appeals to the faithful for help. A Brutus called out, "Help me Cassius or I sink" so does the New York Witness cry aloud for succour and assistance. One hundred and fifty thousand dollars have been spent on the enterprise and yet it payeth not, although the editor tells us that every cent of that sum was given "in the name of the Lord." And yet the charity thus exemplified did not bring the New York Witness to success, for we are told that the condition of the paper is "distressingly precarious," although the editor says that "the Lord knows" he did all in his power to keep the "cry of wolf from the door." And yet Mr. Duggan "has confidence in the Saviour's command and promise," ask and ye shall receive." Harassed by impecunious tradesmen the New York Witness pledges itself to thankfully receive the smallest donations that may assist it in weathering the tempest as "when their vessel was likely to sink the disciples cried "Master carest Thou not that we perish," and he arose and rebuked the wind and said unto the sea "Peace be still." So does the New York Witness now cry aloud "In the name of the Lord" "Master carest Thou not that we thy, man servant and thy maid servant composing the staff of Thy journal perish for the want of a few almighty dollars." But why the cause? Why has this instrument of the Lord been thus stricken down in the midst of its usefulness? Why has not a special blessing fallen upon our contemporary, when it thus piously and disinterestedly does all, like Count Fresco's gift to the organ grinders monkey, "In the sacred name of humanity." We must only look to the columns of the New York Witness itself for a key to the enigma, and we think we find it in the progress, it says, the Catholic Church is making in the Republic. Sayeth ye New York Witness.

"A study of these figures (statistics too long to quote) develops the remarkable fact that the Roman Catholics in this country have almost exactly doubled in each decade from 1780 till 1860." Then comes another list of statistics, from which it appears that the Catholics in 1785 were only as one to every 131 of the population, while in 1878 they are one to every 6 of the population. Then comes more statistics, from which it appears that in 1930 "Rome" will have 52 per cent. of the population of the States under her sway. This, if true, is remarkable indeed, and we are not surprised at the agony of the New York Witness at making the startling discovery. Such a state of affairs it may be the duty of the New York Witness to manfully oppose with all the literary ability at its command, but we scarcely think that it will win much glory in the fight by appealing to those who only subscribe "in the name of the Lord."

DOMINION DAY.

Within the next few weeks three days of importance will be chronicled on this continent. July 1st, July 4th, and July 12th, will soon be come and gone. To the residents within this Dominion one of those days should have a special and a patriotic claim. Dominion Day should be a day for all, and not for a portion of, the people. Our friends across the border—native American, Irish, German, and the legion of nondescripts who make up the American Republic—will all unite on the 4th of July to do honor to the anniversary of Independence Day. On that day "none will be for a party but all will be for the State." Here, however, unhappily, the elements of intestine strife divide the attention, and faction, in some cases, triumphs over all the better qualities of the mind. Men look to party before they look to Canada, and the glory of the nation is sunk in the petty feuds and jealousies which only become a semi-barbarous race. If it were possible for all sides—Protestants and Catholics—to join hands on Dominion Day, much would be done to regain the good name which Montreal appears to have lost in the opinion of the outside world. Whoever could bring about such a consummation would deserve well of every good citizen in the land. And yet it ought not to be a difficult task. Dominion Day is the charter day of our liberties. It is not a day for either Catholics or Protestants, Jew or Gentile, it is a day for all; a day for Canadians of every creed and of every original nationality. On such a day we can be Irish, Scotch, English or anything else, but we can be Canadians as well. Upon that question we are all agreed. Why could not the various societies, Irish, English, Scotch, &c., have a banquet on the evening of Dominion day? We believe, if properly handled, such a banquet would be a great success. Let Irishmen drink to the "Dear Little Shamrock"; let Englishmen quaff to "St. George and Merry England"; let Scotchmen toast of "Auld Lang Syne"; but let us all attest allegiance to the land we live in.

THE QUEBEC GOVERNMENT.

The Quebec Government is so much occupied with its efforts to retain power that it appears to have but little time to attend to the affairs of the Province. The "years" are 31 and the "days" are 31, and so the sea-saw goes, just as the Speaker decides. Such a state of affairs is neither edifying nor profitable. The Reformers hold on to office with a tenacity which no government that was sure of the confidence of the majority would attempt, while the Conservatives, chagrined at seeing "Conservative Quebec" slip away from them, are ferociously assailing the Hon. Mr. Joly and all his surroundings. The "Constitutional Question" is angrily debated night after night, while public measures of some importance to the country are neglected. The 12th of July is approaching! Montreal is threatened with riot; a disturbance which may be desperate in its character is not unlikely to occur; it is no exaggeration to say that incendiarism may occur, and yet with the exception of Mr. Nelson's motion, not one word has yet been said in the House about the Party Procession Act. We hope that the Reformers will treat the Catholics better on this issue, than the Conservatives did. The Government of Mr. de Boucherville would not introduce a Party Procession Act. No matter what reason, yet the Conservative party declined, and that, too, at a time when they could easily have done so, to secure peace to our city by abolishing the outward display of those elements of strife by which we are surrounded. Had the Government introduced such a measure, it would have passed very easily, but it looks as if the fear of offending a few of the minority was of more importance to the Government of Mr. de Boucherville than the peace and good name of our Province. And what did they gain by it? Nothing, but defeat. Well, we shall now see how the Reformers treat the question, and upon such treatment will, we believe, depend the Irish Catholic vote in the Province. No doubt such a measure as a Party Procession Act would be supported by many Conservatives, and by passing it the Legislature would do a great deal to bring about the social and political harmony which every good citizen must so much desire.

THE HARBOR COMMISSIONERS OF QUEBEC.

A short time since tenders were received by the Harbor Commissioners of Quebec for the construction of the docks according to plans and specifications prepared by the engineers appointed by the Commissioners. In all there were eleven competitors, amongst whom was Mr. F. L. McNamee & Co., Messrs. O'Brien & Co., and Sullivan & Co. When the tenders were received and opened by the Commissioners, it was then discovered that an additional foot of water was wanted to meet the requirements of the shipping interests. Supplementary tenders were called for, but, strange to say, the Commissioners omitted to ask these supplementary tenders from all the contractors who had complied with the conditions imposed. For some reason the Commissioners confined the call for supplementary tenders to a portion of the original tenders, and speculation is rife as to the reason. The Commissioners say that the gentlemen who were omitted tendered "too low," and that the work, as contemplated, could not be successfully carried on for the amount tendered for. But it will occur to business men that that was not the business of the Commissioners. If the lowest tender complied with all the ne-

cessary conditions: if he gave, or was willing to give, all the necessary security, and in every way met the demands of the Commissioners, the plea of "too low" will hardly remove from the minds of the public that there have been some agencies at work to place the contract in the hands of political friends. It so happened that McNamee & Co.'s were the lowest tenders by \$100,000, and the public has a right to know on what ground the Harbor Commissioners of Quebec have been the means of imposing this extra debt upon them. We believe Mr. McNamee & Co. are as well able to successfully complete the work as the men who have obtained the contract. Of their ability to do so, there is no question, and we shall be curious to learn how the Minister of Public Works, the Hon. Mr. Mackenzie, can sanction a contract which has given rise to much suspicion.

THE RIOTS IN QUEBEC.

Fifty cents a day is poor wages for a working man in this country. No one admits that it is a fair day's pay for a fair day's work. The labourer is always worthy of his hire, but the vital question is—what is that hire when trade is dull and capitalists are going to the wall like nine pins? It is difficult perhaps, to expect much philosophy from a hungry man. Francis Due de Rochefoucauld, the celebrated French wit, pithily said that "philosophy triumphs easily over past and over futureills, but present evils triumph over philosophy." This has been true in all ages and it is true to-day. The rioters in Quebec cried for "bread or blood";—their present evils overcome their discretion, and the result has been the loss of one life and the probable maiming of many, some of whom may be innocent men. It is always a terribly serious thing for troops to fire upon a mob—the provocation must be almost unbearable when such an extreme course is adopted, but there are times when such a course is not only justifiable, but it becomes a duty in the interest of law and order, and such it appears to have been the case in Quebec. Some accounts of the riots attribute them to Communistic influences—a statement at which we are much surprised—but if it be true, the stern logic of the bullet was the only way to meet the dreaded herald of the red flag in Canada. Tampering with such an evil would be a crime against the State. Socialism is spreading with startling rapidity everywhere, and while Canada has hitherto been free from the evil, yet we need only look across our border to enable us to realize the dangerous elements of which we are within call. We hope, and indeed we believe, that the rumor of a Communistic origin to those riots is unfounded, and that they are merely some of the unhappy outbreaks which all countries are from time to time subjected to.

MISTAKES ABOUT ISLAMISM.

The rumored dismemberment of Turkey, the perils of the military situation at Constantinople, the massacre of Mussulmans by Bulgarians, the defiant attitude of Roumania, and the meeting of the Congress, all attract the eyes of the world once more to Islamism and the Eastern Question. We are told, by cable-gram, that "Turkey in Europe is likely to cease to exist, or only to become a geographical expression." After twelve and a half centuries of active life, we find that Islamism is still one of the problems of the world, and that Europe is still agitated with the question of its existence in its midst. At such a time it may be instructive to enquire, "What is this force, which has outlived centuries of active opposition; which claims and exercises its influence over one hundred and fifty millions of souls, and which is, after Christianity, the most powerful and active agent in the world, in controlling Paganism? Islamism to-day is the only non-Christian religion that sends forth missionaries to destroy the fetish gods of Africa, just as Mohammed himself cast down the idols of Mecca. Islamism has been, as is still, a great power. Mohammed himself was a poor man. He received but little education but was a bold thinker and quick witted. He was a Protestant in his day, and claimed the right of private judgment in all things that Christ taught, rather than take from any living authority what the Christian doctrine was. He was the avowed enemy of Paganism, and said that their "idol-gods could never create a single fly, even were they all assembled for the purpose, nor could they recover anything that a fly took from them." His antagonism to idolatry was energetic and wonderfully successful. He destroyed the false gods among his people, and if he supplied in their place the Koran, the change was for the better. Men and women rallied round him. He did not preach, nor does Islamism, teach, that women have no soul. His ideas of Christianity were as false as his ideas of Paganism were true. During his lifetime he made marvellous progress in establishing the new religion. As a King or as a Conqueror, Mohammed had few superiors in his history, and were it not for the one dark stain upon his moral life, a stain which perhaps hid God's truth from him, he would stand far higher in the estimation of the human race than he does. As a man he was great; but as a Prophet, as the founder of a new religion, as the "equal" of Jesus Christ, Mohammed sinks into the character of juggler. Originally he was not hostile to Christianity. To Moses and Abraham he gave great praise and honor. He accepted the Pentateuch as a sacred book, and did not hesitate to believe in much of the Old and the New Testaments. The Koran has many passages from the law of Moses, but always hold that the Jewish prophets foretold his coming. He called the Gospels the "illuminating book".