

SOME REFLECTIONS ON EASTER.

BY A REGULAR CONTRIBUTOR.

Unlike Christmas and other fixed feasts of the Church, Easter is scarcely ever twice on the same date—it is regulated by the fluctuations of the seasons, so that it always falls within the period known as vernal, or springtime. Apart from the astronomical calculations, unnecessary to explain at present, the period of Lent closes with the first indications of the real springtime. Winter is over, and summer has not yet come. All nature awakens to a new life. The icy barriers that bound up the streams are dissolved by the stronger suns of the lengthening days, and the rivulets and rivers bound on rejoicing and singing their songs of freedom; the cold, white, shroud-like mantle of snow disappears and the earth appears in a new garment of the purest and freshest green; the leafless branches of the trees, that rise, like reefs of coral, in the chilly atmosphere of winter, are adorned with tiny buds that foretell the coming foliage; the sap courses afresh under the charmed bark, and imparts vegetable life to the long dormant wood; the birds return from the land of the sun, and chant anew their anthems of praise in the grand aisles of nature's temple. It is the springtime, the period of rejuvenation, of a grand and general resurrection. From the tomb-like gloom of the long, dark winter, all of God's creatures spring into activity, joyousness, strength, and life. So it is in the spiritual sphere. Man, chained down by the icy shackles of sin, breaks the bonds and rejoices in a fresh emancipation from the serfdom of iniquity; buried in the shroud of cold indifference to God and to religion, the warm beams of heavenly grace dissolve the snowy mantle, and he arises in robes of brightness and beauty—not of baptismal white, but of regenerating verdure. The dead and leafless branches, from which the autumn blasts of passion had swept away every vestige of God's beautiful gifts, but once more with indications of virtue's grand foliage, and the songsters of peace, holiness and happiness return to chant their canticles of rejoicing and gratitude over the soul that has arisen to a stronger life of grace. It is the day of Resurrection; the day upon which the Angel of God came down, rolled away the stone from the sepulchre of the Aremathian, and stood aside to allow the transfigured Christ to come forth glorious and triumphant over Sin, Death and Satan. Easter is the most important of all commemorative feasts; it is the day upon which the seal of Divinity's approval was set upon the accomplished work of Redemption, and the Son of God, conquering all His enemies, and all the enemies of man, radiant in His victory, looked up to the face of the Father—the face that had turned from Him while he carried the sins of men—and, in that glance, consummated the indescribable satisfaction of the Most Blessed Trinity. There was war between the Heavenly hosts. Lucifer, "star of the morning," had rebelled against the Most High, and in a twinkling the hand of Divine Justice dug out the

caverns of perpetual torture, into which the fallen Angel, and his myriad following, were cast. Impotent to avenge himself against God, Satan gloried in the partial loss that he had caused Heaven to sustain in the departure of so many pure spirits. But one day, the day of Creative Miracle, he awoke to the knowledge that in man God supplied a being to replace the fallen angels. The baffled demon at once took deep counsel with himself, and resolved upon the ruin of man. The ways of the tempter succeeded; man sinned; God's goodness was outraged; and Satan felt that he had at last triumphed over the Almighty. But immediately a new dispensation commenced, and the second person of the Blessed Trinity spoke to the Father, and offered to redeem man and restore him to his pristine innocence, and favor with Heaven. Original sin hung as a veil between God and his creature; centuries rolled away; laws were thundered from Sinai; the white tents appeared in the desert; prophet after prophet proclaimed his message; the temple arose all glorious in the heights of Zion; but still humanity was estranged from the Creator—still Satan gloried in his work, but he knew not the resources of the Infinite One.

It was his experience that all that was spiritual must live and all that was material must perish; imagine then his wonder on beholding the perishable and the immortal combined in one being, MAN! And he had ruined what he supposed to be God's master-piece of workmanship. When, lo! another change came suddenly upon his vision; and he beheld God Himself assuming the mortality of man, on the day of the Incarnation. Then it dawned upon Satan that he was truly defeated; for he was obliged to recognize that God's master-piece was not mortal man made to the image of God, but God taking the form of mortal man.

Step by step along the thirty-three years, from Bethlehem to Calvary, Satan followed the new and still more inscrutable combination, of Divinity and Humanity, in one person. He felt a lurid hope lighting up his dark soul, for he believed that he could ruin the second Adam as he had destroyed the first one. If not the spirit, at least the mortal part of the Saviour would he efface. And on Good Friday the wily enemy imagined that he was again avenged and that he had defeated God.

But he knew not that the Infinite and Omnipotent had power over death as over life, over the mortal as over the immortal, over the material as over the spiritual. And on Easter morning, when Christ burst the barriers of the tomb, and came forth in all His perfect Divinity, as well as in all His immortal and ineffable Humanity, the enemy of God and man fled shrieking into the deepest caverns of the damned and bowed down defeated, crushed, annihilated under the weight and efficacy of that Easter morning's Resurrection! Christ had conquered; Hell was defeated; man was saved; and Angelic hosts entoned the imperishable "Alleluia!"

LIBRARIES AND SCHOOL PRIZES.

BY OUR OUBSTONE OBSERVER.

During the past few weeks I have noticed considerable mention of Mr. Andrew Carnegie, the multi-millionaire, in connection with donations which he has made, or has offered to make, to various cities, for the purpose of establishing free libraries. While I believe in the principle that no man should be dictated to in matters that concern his private affairs and that affect the disposal he deems well to make of his means—be it by donation "inter vivos," or by will—still, when a person possessed of immense wealth, sees fit to employ his money for the good of his fellow men—according to his own lights—all criticism should be of a constructive, and not destructive, kind. We should simply be thankful for the benevolence displayed, and feel satisfied that the man of wealth did not follow the ordinary course of such people—a course that is characterized by extreme selfishness.

LASTING MONUMENTS.—In thus disposing of his surplus wealth, a man erects for himself monuments far more imposing and lasting than any that hands of admiration or

gratitude could build—even though they were as solid as the Pyramids by the Nile. He perpetuates his name in connection with a work that will affect the generations yet unborn. The importance of good public libraries cannot be over-estimated. Once, however, the generous act of donation done, and the library founded, there arises, to my mind, a very important question—it is that of guidance for those who are to benefit by the volumes in such library. Then comes another question—that of censorship, or selection of the volumes best calculated to benefit—intellectually and morally—all who will make use of a free, public library. It is not my province, nor my intention, to dwell upon these very important questions, beyond stating that a public library may not always be an unmixed benefit.

SELECTING BOOKS.—Needless for me to dwell upon the patent fact that as a good book is a source of incalculable benefit, even so is a bad book the spring of untold evils. In a large library, unless it be care-

fully and honestly selected, with a view to the moral improvement of men, there must be found books good, bad, and indifferent. In nine cases out of ten it is the bad volume that the untrained reader will select. Hence the grave menace that a public library may become. In my humble estimation the proper selection of books for such a library, and a certain degree of direction or guidance for the benefit of inexperienced readers, are matters equally as important as the founding of the library. Because, if the volumes to be had in such an institution are morally injurious, the establishment of itself is a huge wrong perpetrated on humanity. And the care that should be taken in selecting the works to be placed in a public library, is, on a smaller scale, the same that should be adopted in laying the basis of a private library.

PRIVATE LIBRARIES.—There are many ways in which people have commenced the collecting of a small private library; some have had a number of volumes willed to them; others have purchased a few sets of books at auctions; again others have begun by carefully putting away every book that they received or bought. But, not a few have found that their prize-books, from the school, constituted the foundation of their private collections. And in many cases these books remain amongst the most important on their shelves. Whenever I look up at the "history shelf" of my own little library, my mind is carried back to the proud day when I secured three prizes—one for English composition, a second, for general history, and a third for rhetoric. There they stand, the three sacred reminders of days when ambition ran high and the future spread out before me, "brilliant as the track of a harvest moon on the bosom of a placid lake." The three constitute the most valuable books on that shelf, they are McGee's "History of Ireland," Lingard's "History of England," and Gibbon's "Rise and Fall of the Roman Empire." They were the pillars upon which I subsequently constructed that humble but precious dome of literary love, underneath the shadow of which I dream, and in dreaming, live in spirit with the grandest minds of the past.

SELECTING PRIZES.—With what care, therefore, should not the prize-books for our schools be selected. When a volume is marked down as going to a certain pupil as a prize in some branch, we are not always aware that the book thus bestowed may serve as the basis of a future library, and even help in giving a turn, for all time, to the current of that boy's thoughts, predilections, and sentiments. A good and useful book thus won by a pupil will certainly be read, both by himself and the family. As it will ever be considered as a badge of distinction for the boy, it will be shown to friends, strangers will pick it up when seated in the parlor, and a knowledge of its healthy contents will be thus increased and propagated far and wide. More depends upon the selection of appropriate volumes for school prizes than either parents or pupils may, at first, imagine. In fact a whole future may depend upon the prizes that a pupil receives.

AN EXAMPLE.—I know of a public school in which prize-books were given yearly to the children. I recall now one special case. A very brilliant and subsequently successful young fellow won a high prize, and the book given him was Volney's "Ruins." Literally the teacher, who had bought a number of books, considering the covers more than the contents, and who included in his collection the above named work, presented moral and religious "ruin" to his bright pupil. The lad, of course, read his little prize-volume, and dwelt long and dangerously upon its contents. When his school days were over and he had started in life in a profession, the poison that he drank in from Volney's work produced its effect, and he soon passed into the ranks of the Infidels. For fifteen years, during which time I was well acquainted with him, he was a learned blasphemer, an educated Atheist. And his career of anti-Christian propaganda could be traced, infallibly, to the days and nights of serious meditation upon the false and wicked writings of the great infidel.

DONATING PRIZES.—In this connection there is another subject to which I will make bold to refer. I wish to speak about the lack of practical zeal and interest in matters of education. There are hundreds of citizens who could do a most meritorious work were they a little more thoughtful and gave appropriate volumes,—either from their own libraries, or else purchased at a low figure, yet how few ever think of

presenting a few books to our schools? In the majority of cases men love to talk about education, to display a blatant interest in the progress and development of the younger generation; but their interest is confined to words, and rarely ever touches upon the practical. Take the Brothers' school as an example; how many of the well-to-do ex-pupils of these institutions ever think of offering prize-books to be selected and distributed by some of their own former professors? Yet it would be easy to count hundreds of these successful men, whose elementary instruction was obtained on the benches of these schools, and who could afford to give a volume or two each year—and who never do anything of the kind.

How many of our Catholic women, educated and trained in the convent schools and academies of our Irish parishes, ever think of showing their appreciation of the institutions, where they spent so many years in the good old school days, by sending the price of one book to the superiors of those noble educational establishments? Very few indeed. Yet we are too apt to bemoan our position in the community, while we fail to realize the fact that the real cause of the difficulty may be traced to our own selfishness and indifference. The same may be said in regard to our Catholic High Schools; which started out on its high mission a few years ago, and of various other school associated with our nationality. This lack of apprecia-

LETTERS OF LORD RUSSELL OF KILLOWEN.

Several biographies of Lord Russell of Killowen are being prepared. One is a "Life of the Great Irishman," by Richard Barry O'Brien, and the other two are sketches for the Dictionary of National Biography and for the Encyclopedia Britannica—the former by Mr. Justice Mathew, the latter by Mr. Aug. Birrell. But of great interest is the contribution to the "American Ecclesiastical Review," by Lord Russell's brother, Rev. Matthew Russell, S.J. It is entitled "Memories and Letters." The following extracts from that valuable paper, which appeared in the March number of the Review, will prove very interesting.

Father Russell writes:—Mrs. Russell's fervent Catholicity forbade her to send her sons to a university not approved by the Catholic Hierarchy, and as there was no such institution in Ireland, Charles was articled to a solicitor at the earliest possible age, and later endeavored to make up for his lack of university education by becoming an extern student of Trinity. One of the consequences of this was that after his death this beautiful romance appeared in a certain English magazine.

"He did not gain any distinction during his career at the University. The result of his examination was fair, but by no means brilliant. An incident concerning this period of life is interesting in the light of after-events. One of the questions in the Moral Philosophy paper (set by Bain, I think) was, 'Give the different theories of right and wrong, and state your own opinion.' Russell gave a number of theories and stated his own opinion in a short note. 'I am an Irishman and a Roman Catholic. Whatever the Church teaches on the subject, I hold to be right, whatever the condemnations I hold to be wrong.' An honest answer, given without fear or favour, which earned him a congratulation in the viva voce examination."

Not too well pleased with this anecdote, Father Russell submitted the following to the Fellow Trinity whom Charles Russell chose for his tutor, partly for the altogether Irish reason that he was the author of "Who fears to speak of '98?" and this was his reply, written in the spirit of the well-known gentleman who "never had any dog."

Dear Sir,—Your late distinguished brother was a pupil in Trinity College for two years. During those years he passed—besides his matriculation—four examinations. He followed exactly the same course as all our non-resident students, and his connection with the University was in every respect the same as theirs, and not at all nominal. His object in becoming a student of Trinity College was, by keeping two years and presenting at the Inns of Court, a certificate of having kept them, to shorten the period of transition from his former profession of solicitor to that of barrister. We have a good many students who are prevented by other occupations from reading for honours, and consequently distinguish themselves in their ordinary examinations, and pass them creditably. Lord Russell was one of these. He always made a respectable appearance at his examinations, and never had any difficulty in obtaining credit for them.

The writer is one of those persons, now so numerous, who make unfounded statements in the public press, which they have never taken the trouble of verifying. Bain never examined anyone in Trinity College, and your brother was never examined in Moral Philosophy, which be-

comes a subject of study only in the fourth year.—I am, dear sir, faithfully yours, JOHN K. INGRAM.

The speech before the Charges and Allegations Commission, the speech which Sir James Hannew, in a note sent down from the bench, called "great . . . and worthy of a great occasion" went to Father Russell with this humble note:—My Dear Mathew,—I have asked the printer to send a proof to your care, with a view of getting the benefit of a fresh and critical eye. Alter as you please, so long as the sense is not varied, and attend, please, to the punctuation, which was very bad originally. I hope you will be able to return the proof to me very quickly, for I am urged not to delay. I want your judgment of the whole business, i. e., performance.—A.T.V. C.R.

Beside this might well be placed the beautiful letter, written to his daughter when she entered a convent.—My Darling Child,—God's will be done! You have now taken the first serious step towards final retirement from the life of the world. The thought that it makes for your happiness and that it is the will of God softens the blow to your mother and to me—for blow it, beyond question, is to us—blow it is also. I know, to Lily (who has borne herself like the brave girl she is) and to Margaret also.

We hoped, selfishly in part, no doubt, but not wholly selfishly, to have your sunny nature, with or near us in the world—a world in which we thought and think good bright souls have a great and useful work to do. Well, if it cannot be so, we bow our heads in resignation. We know you will do your duty, as it comes to you, and we will be thoroughly and unselfishly, and we have no fear that you will forget us. After all, it is something for us, poor dusty creatures of the world, with our small selfish concerns and little ambitions, to have a stout young heart steadily praying for us. I know you will not on this; I know also you will not forget your promise to me, should serious misgivings cross your mind before the last word is spoken. I rely on this. God keep and guard you, my darling child, is the prayer of your father, Russell of Killowen.

There are other striking letters in the article, but those chosen for presentation here show aspects unsuspected by the world, and therefore, all the more interesting to those who knew their writer only, to use Lord Dufferin's words, as the "man whose great talents, whose brilliant career at the bar, whose distinguished service as a statesman in Parliament, and, above all, whose blameless reputation and lofty character had advanced him to the august position of Lord Chief Justice of England."

NO PROTESTANT INDIANS. Mr. Charles F. Lumis, editor of Land of Sunshine, in an account of his recent trip through districts held by the Indians in the neighboring Republic, thus pays a tribute to the Catholic missionary and his work. He says—"It has often occurred to me what a strange thing it is that here are those hundreds of tribes, all Catholic and speaking Spanish, more or less; and then in self-defense, I have tried to think of a

Methodist tribe. I am sure my grandfather, if he had got there, would have left converts or sore heads. It is a sad matter of fact, but not a tribe speaks English, and there is not a Protestant among them. I have known a great many tribes and Indians of a great many tribes and countries. I have never known a Protestant Indian. I have known several of them that thought they were Protestants, but never knew one that really was."

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PROVINCE OF QUEBEC, District of Montreal, SUPERIOR COURT, No. 2990.

Dame Florence Gagnon, has this day instituted an action in separation as to property against her husband, Leon Girard, merchant, of the City and District of Montreal, Montreal, 16th March, 1901. BEAUDIN, CARDINAL, LORANGER & ST. GERMAIN.

PROVINCE OF QUEBEC, District of Montreal, SUPERIOR COURT, No. 438.

Dame Marjory B. Mowatt, of the Town of Westmount, in the District of Montreal, wife of Charles B. McDowell, of the same place, Merchant, Plaintiff, Vs. The said Charles B. McDowell, Defendant.

An action in separation of property has been this day instituted between the above parties. Montreal, March 6th, 1901. SMITH, MARKEY & MONTGOMERY, Attorneys for Plaintiff.

PROVINCE OF QUEBEC, District of Montreal, SUPERIOR COURT, No. 150.

Dame Marie Hymne Gagnon of the City and District of Montreal, wife of Eliezer Martel, of the City and District of Montreal, duly authorized a ester en justice, Plaintiff, Vs. The said Eliezer Martel, Defendant.

An action in separation of property has been instituted in this cause, the sixteenth day of March, 1901. Montreal, March 6th, 1901. DEVLIN & BRISSETT, Attorneys for Plaintiff.

C. A. McDONNELL, Accountant and Liquidator 150 ST. JAMES STREET, Montreal. Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Reports for private firms, and public corporations a specialty. TELEPHONE 1182

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REDMOND

The annual St. I. . . . . Party was held at London, Eng. . . . . attendance and Mr. M.P., occupied the ing speech was a n . . . . . may be realized (r . . . . . usual of the followi . . . . . Redmond said.—He particularly fortun . . . . . in the midst of a strain in the Hous . . . . . take part in that . . . . . annual functions d . . . . . al service by bringi . . . . . men, and affordi . . . . . tunity for taking . . . . . sional movements, . . . . . together. When . . . . . sided at the St. F . . . . . puet, he was able . . . . . them and Ireland . . . . . a reunion had ta . . . . . ranks of the Irish . . . . . that the disastrou . . . . . civil war through . . . . . gone had come to . . . . . though at that tim . . . . . ly believed that th . . . . . in the Irish race w . . . . . enough to believe . . . . . that they proclaim . . . . . one, and had the . . . . . manency in it. We . . . . . last year many ev . . . . . which had raised . . . . . Irish race through . . . . . had given to the . . . . . hope and new cour

The general elec . . . . . place in Ireland a . . . . . resulted in Ireland . . . . . whole world a spe . . . . . and brotherly . . . . . er had been in cit . . . . . Scotland. People . . . . . were fond of smee . . . . . sensions, but he . . . . . whole course of B . . . . . tory there never . . . . . stance of political . . . . . election showed t . . . . . they had 85 per . . . . . sentation of Irelan . . . . . same platform, pr . . . . . principles, and em . . . . . party. The party . . . . . the most democ . . . . . had ever sent to . . . . . ment—certainly i . . . . . ience there had . . . . . party elected from . . . . . ly by the people t . . . . . little interference, . . . . . advice from so-ca . . . . . present party was . . . . . of the free action . . . . . of Ireland. In th . . . . . a number of new . . . . . detach himself fr . . . . . the moment to . . . . . seemed to him to . . . . . of Commons. Irel . . . . . the House of Com . . . . . able men—of men . . . . . some of their dut . . . . . absolutely united . . . . . in policy. He cot . . . . . timate personal k . . . . . said that in the p . . . . . absolute brother . . . . . there was no tr . . . . . slightest personal . . . . . sion, and absolut . . . . . to any question o . . . . . of which that pa . . . . . had already bee . . . . . ment had only be . . . . . little over a mon . . . . . Party during tha . . . . . a steady attendan . . . . . Commons, and an . . . . . to duty, a const . . . . . readiness of reso . . . . . initiation, and w . . . . . best of all, a cou . . . . . er excelled, and . . . . . paralleled in th . . . . . country. It had . . . . . ment with a n . . . . . 150, and in the c . . . . . weeks it had rec . . . . . ment to a positio . . . . . position in which . . . . . was overwhelm . . . . . danger, and em . . . . . though the whole . . . . . Parliament met . . . . . the British Parli . . . . . by revising their . . . . . rights of discussi . . . . . to the freedom o . . . . . During the whole . . . . . House of Comm . . . . . had been domin . . . . . question and the . . . . . party had, durin . . . . . filled the duty of . . . . . had been the on . . . . . had ventured to say . . . . . tically no limit . . . . . of achievement h . . . . . character. He th . . . . . ed them, and he