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ARCHBISHOP GLENNON ON HIGHER CRITICISM.

Higher criticism was made the sub-

Higher criticism was made the subject of the regular monthly sermon of His Grace Archbishop John J. Glennon, D. D., recently, at the New Cathedral Chapel. His Grace said:

"Many people of to-day are impressed by a religious teaching which rejects doctrine and dogma and for mula, professing only, as they claim, a religion where Christ is the center and they are the circumference: where doctrine is passed by in favor of the gos. trine is passed by in favor of the gos-pel, and theology set aside in favor of Christ. For they claim that doctrinal form and dogmatic definitions are but the creations of men formed to suit the needs of the times, useless when the times for which they were written are passed; fallible in their concept, and false if taken in their literal sense.

faise it taken in their iterat sense.

"Let us," says the latest preacher,
brush all these cobwebs aside, clean
up the temple of the living God, let in
the fresh air that blows from the mountains of divine inspiration and the light that is infinite. Of all your systems, doctrines and creeds, there is little now worthy of our respect or adhesion excepting whatever of divinity there appears in the Christ Who was human and in us who are His brethren.'

and in us who are His brethren."

"These sentiments, which to-day are popular with many and to-morrow may become popular with more, have many attractive features, especially to those of shallow mind and easy ways. Their glittering generalities appeal to and please those who are careless in there thought and untrained in the methods. thoughts and untrained in the methods of thinking. They weave into their arguments just enough of Christian terminology to deceive the public and sufficient to conceal their own sublimsanded autorialism: If you will, their pantheism. While in the sphere of moral teaching, their apologies for sin and their explanation of right and wrong are so plausible that the one of easy habits finds in their teachings an ex

cuse, or perhaps more, a justification.
"The first difficulty the defenders of Christianity have with the critics is in the elusiveness of their arguments and the lack of honesty in their ments and the lack of honesty in the'r motives. To ask a question direct is to bring from them an indirect and incomplete answer. They will tell you that they believe all you do, but on analysis of their teachings you will find they do not believe anything at all. One doctrine after another belonging to the sacred deposit of faith they will take up, first by saving they believe take up, first by saying they believe in it, secondly by distinguishing in it in it, secondly by distinguishing in it the symbolic meanings, then subject-ing it to a critique of their acumen; they will tell you they only believe in these symbolized meanings, and then they reduce it all to a mere figure; of speech, which means nothing and is intended to mean nothing.

"From one doctrine to another, they command to the one which, with

go upward to the one which, with many plaudits they claim to be the great source of all modern religious thought, namely, the Christ idea, but, having reached these instead of going, as the wise men of other days did, to the shrine of the Christ King to adore their Lord, they proceed by the way of renewed criticism, analysis and investigation to the conclusion that Christ's divinity is but a figure of speech. So that religion with them is somewhat in the condition that liberty was in during the French Revolution, not much more than a cap to crown the Goddess of Reason, and a sword to strike down those who refused her wor

"Yet those prophets of new thought "Yet those prophets of new thought more, while they, with bitter invective, attack' the Christian system and stance, they scarcely ever get angry, the decerinal form of Christian faith they would like to argue as gentlement of auch things of dogma and cread, while they would of men, and there, today, as yes they unfortunately both in their methgood. They use phrases that include 'life' and 'love.'

They have the greatest pity for and sympathy with those that are bound up with the old creeds. The Chrisup with the old creeds. The Christians of the past were, in their mind, all good people, and the Christians of the present would be if they were all dead. They do not know any better, and anyhow, it is by heritage, they believe in these feeling of the control o lieve in these foolish Christian teachings that people claim to be the faith

Because these men are literary men, they occupy quite a place in the literary world, in magazines and universities and club rooms. They like to associate with scientists and transplant from the fields of scientific research much of its terminology, for they wish to represent to the unwary world that they are somewhat scientific themselves. when we turn to the question in a calm and really scientific way, we will find that there is very little of scientific form or logical sequence in their system; in fact, they have no

For, if Christ be divine-truly the For, it Christ be divine—traily the son of the living God—it is our supreme daty, in fact, the very essence of Caristianity to believe, not only in his divinity, but also in that which he has spoken and taught; for he must trath itself, both in his life and in his teachings; be must live the truth and speak the truth. If then that live He has spoken. Now that Christ has spoken and taught definitely and deliberately is acknowledged by all His life and teachings are recorded and the record is authentic. His teachings record is authentic. His teachings were by Him committed to a teaching Church in words that the most ignorant have to acknowledge. St. Matthew, Lake, chapter 10, continues His com-mission by His words to the same apos-

them and confirming the word with signs that followed. They committed the teachings to definite doctrinal form in the apostolic symbol known as the apostles' creed; and with the growth of the church and the needs of the day continued to expound before the world the teachings the blessed Saviour gave them as a sacred legacy. Christ and His teachings were to remain one for His teachings were to remain one, for He would be with His apostles all days, even unto the consummation of the world.

and to reject the doctrinal form of his teaching is to place yourself in the peculiarly embarrassing position of believing in a divine personality and yet branding the teaching of the divine person as false. Neither rhetoric nor criticism, high or low, can bridge over this abyssmal contradiction; nor can it flatter either human reason or divine authority to claim belief in the person of Christ and yet reject His Gospel.

"In order, however, to justify them-

selves and make more consistent their attitude, the more advanced leaders assert to day that Christ, though ideal in character and in soul development, was only divine in a very limited sense. Not divine in the sense that he was the Son of the Living God, only this, that he expressed the divinely perfect man, or to be plain about it. that he was man essentially, with all that he was man essentially, with all the limitations of humanity, but with all the aspirations of the perfect man. Of course this advanced teaching of of course this advanced teaching of theirs is not new; is old, in fact, as the oldest heresy. It does not express profound thought on their part, while at the same time it places them outside at the same time it piaces them outside the pale of Christian faith altogether and leads again to almost the same con-tradiction. For if Christ were even ideally perfect, from a human stand-point, then those who would believe so should, to be consistent, also sub-scribe to the teachings this perfect scribe to the teachings this perfect

Whereas our critics, while in one passage proclaiming their veneration and respect for this ideally perfect man, yet in their very next paragraph deny the truth of his teachings, and by implication declare that he did not know and could not teach ultimate truth, or claim any infailibility which was impossible in the limited sphere

of his knowledge.
"So the contradiction still remains. To flatter their hearers or readers and to put on a profound impression of Christ, they profess the greatest re-spect for him, and yet to satisfy their vanity they deny all that he has taught and all that He was. Fartherods and their conclusion resort to the

very system they attack in us.

For dogma without authority and definition without reason and invective without end commend me to the modern critic. His every statement he would like to have you understand is so consonant with reason and the common sense of the multitude that it ortic can teach no wrong; they who do not accept Him are fools, and it is the duty of humanity with one accord to proclaim this new prophet as the one who has in His own opinion a divine right to speak the last word in the field of science and religion. While his brother critic across the way, with the same dogmatism and the same spirit, would wish that all would follow him while he propounds an entirely different system and reaches by the same process an entirely different con-

"So they go in their dogmatism warring against the Christ and against the truth. Stripped of its rhetoric, their system in its last analysis denies the divinity of Christ, denies the truth of his mission, the truth of the gospel, or of the church, or of civilization or Christianity.

"Against all which we must contend, renewing our faith in Christ our Lord, proclaiming His words as those

of salvation, declaring that He is the way, the truth and the light. "And we believe in Christ our king, and believing shall have life in His name. For whatever fate awaits earthly kings and kingdoms, of Christ's kingdom there shall be no end; and in this instance, at least, the saying comes true that the 'king never dies.' "-

tles: 'He that heareth you, heareth Me, and he that despiseth Mo, despiseth Me, and he that despiseth Mo, despiseth Me, and he that despiseth Mo, despiseth Him that sent Me.'

"Again, St. Paul in his epistle to the Romans, says: 'For whoseover shall call upon the name of the Lord shall be saved.' How, then, shall they call on him in whom they have not he lieved; or how shall they helieve in him, of whom they have not heard, and how they shall bear without a preacher, and how they can preach without they be sent: faith then cometh by hearing, and hearing by the word of Christ.

"From these passages it is quite tevident that Christ had a gospel for the world, and that gespel He willed the world, and that gespel He willed to make thought and once, but he is an orator whose vigorone and luminous thought and clear once, but he is an orator whose vigorone and luminous thought and clear preach without they be sent: faith then cometh by hearing, and hearing by the word of Christ.

"From these passages it is quite evident that Christ had a gospel for the world, and that gospel He willed that others should preach in His name. Hence the apostles gave themselves up to the ministry of preaching.

"But they going forth preached everywhere, the Lord co-operating with them and confirming the word with preaching of Caristianity is closely

was explored by missionaries, the preaching of Christianity is closely associated with the earliest history of the territory in Archbishop Ireland's jurisdiction. The first white man to tread the soll of Minnesota was Father Louis Hennepin, a Franciscan, and his announcement to the Indians of the wilderness of the reign of Christ has been re-echoed ever since in the up-building of Christ's Church.

"Since the days of Hennepin much has been done to uproot from the earth the worship of Christ," said Archbishop Ireland, "to convince man that God did not incarnate Himself in the Savior of Galilee, that He who for long cen-turies had been adored as the Son of God was only the son of man-man and nothing else. Has Christ receded before the foes of His divinity? Most assuredly not. God, as Creator, has in-delibly impressed Himself upon nature, so that nothing can obliterate His foot-steps, and so the Incarnate God, Christ, has indelibly impressed Himself upon the pages of human history, so that so long as history speaks Christ is revealed.

"The fact persists, durable and irresistible as earth itself, that nineteer hundred years ago Jasus Christ lived, wrought and taught. He lived, the purest, the highest, the most perfect that earth ever knew, ever believed possible—rising in all the virtues of moral goodness to such altitud s above other children of men, that plainly a stream of moral grace, not sprung from earth, coursed through his soul. He taught as the wisest never taught, revealing the things of God and of the human soul, the things of the eternal and the immortal, which sanctify man and uplift him to the throne of the Creator, so that plainly, the light of heaven shone through His mind; His wisdom was not of this world. He wrought miracles—crowning His other miracles with one He put forth as the culminating evidence of the truth of His divine mission. His own ressurrection from the dead-miracles so plainly supernatural that the divine element in them is undeniable-miracles authenticated by history, according to its most severe canons, written down by eye-witnesses canons, written down by eye-winesses and contemporaries, given out to the whole world, Jew and Gentile, as the compelling argument for belief, for obedience even unto death, an argument which won to His allegiance rich and poor, lettered and unlettered, prince and peasant, until the world, Jewish, Greeian and Roman, united in forming a new world of thought and moral action, Christendom.

"The solemn fact persists that, durterday, lives and reigns. He has lived and reigned by the heavenly graces poured through the power of His name upon the moral and religious world, lifting humanity, so far as humanity accepted Him, to heights to which heretofore it had never soared, to which, of its own self, it never could hope to soar. Look out upon the world of men, as it has been, as it is, and will you not declare that wherever the will you not declare that wherever the sun of Heaven has shed brightest light, Christ was there, that where darkness prevailed, Christ was absent, that just as in proportion to the de-gree in which Christ was present and was accepted by souls the divine effulgence was the more radiant, hu manity was the more God-like. highest civilization has ever been the Christian—all the higher as it was the more Christian. The social organism that rose the nearest to the ideal charity, was that in which the roligion of Christ penetrated deeply into the souls of its members; and the more Christian these were the more nearly perfect was the whole organism. Que tion your own selves : fact that just so far as you identify yourselves with Christ in mind, in heart and in works, you rise in righteous ness and moral grandeur, that just so far as you incline to the base and the sinful, you are going away from Christ sintul, you are going away from Carist and from His Kingdom? And throughout this reign of Christ, yesterday and to-day, there runs, as its very web and woof, the teaching that Christ, is divine, that He is the Son of God, very God, so that, if He were not really divine, it must be said that the best in the state of vine, it must be said that the best in the history and life of humanity is an illusion and the Creator has allowed that the highest moral triumphs of hu-manity be born of a deception and to

alarm comes to our Christian faith. With what does unbelief busy itself, in its war upon Carist and His Church? With details and incidentals in the story of the revelation, which never disturb the main feater which the disturb the main facts, which the great facts, once discovered, lose their sig-nificance, or easily yield to explanation -with human impresses upon the pathway of religion, which touch not the divine, which neither impede nor e its onward match—with scattering ads across the firmament, while the noon day sun, in its dazzing splen rs, is unnoticed, unseen. The solemn its of revelation remain: Christ re ins. Christ reigns. No, the advance of the world of man, progress in dis covery and science, marvelous victories er matter and nature, have made no hange as to Christ and His kingdom : sified and a keener insight into history has been obtained, do the solemn facts regarding His life and preaching and the supernatural influences working therein stand out in clearer light and more broadening perspective.

The soul of man clamors imperiously for God; without Him its cravings are never stilled, its hopes and aspira tions never attain their goal. By its deepest forces the soul is impelled onward and upward; nothing within it and nothing around it gives satisfac-tion. The plenitude of truth and goodness is its need: the rest of assured bliss, in an immortal life, is its coveted goal. And all this comes only from the eternal and the infinite. In the presence of the human soul, hungering and thirsting, the world of matter, in its most alluring forms, is a dismal failure. Its richest treasures placed on our tables, the cravings of the on our tables, the cravings of the spirit still goes on; the most joyous feasting is unable to dispel the de-spairing shadows of the swiftly ap-proaching figure of darkening death. Amazing is the victory of man over nature; amazing the accumulation of treasure and of enjoyment he has been able to wrest from its bosom; but amid it all the soul is not satiated and never will it be satiated until the Almighty

God is within its embrace. OBWEB THEORIES OF MCRALITY.

We need God; we need Him not only as He reigns in the highest heavens, Creator and Sovereign, the beginning and the end of all created beings; we need Him coming down to mind and heart in truth and in grace, whis-pering to us a fuller message of truth than mere reason re-echoes, and inun-dating our hearts with sweeter and stronger love and grace than nature's richest overflowing can possibly dis-pense; we need the God incarnated in Grist, teaching and working in Pales tine nineteen hundred years ago, teaching and working amid living hu-manity throughout all history; down to our own very selves. O the folly of men, who in humanity's name bid Christ to recede from the embrace of humanity under pretense that what-ever His place in the history of the past, He is no longer needed when the world of man has come upon the scene, in its newest evolutions, potent and self reliant, all sufficient to itself in all its spheres of life and activity! Christ removed, what is there to build up the moral life, without which man is no longer the man, but only the beast; no longer guided by reason, but by the lowest and basest appetite. Will wealth and material comforts sub-due passion and induce the practice of self denying virtue? We are putting wealth and material comforts to the

shreds, as colvebs agitated by the passing breeze. Is help to come from any or all the systems of so called philosophy, brought to.day into play, as substitutes for the religion of the living God and His Christ? All such systems, explaining human life as the emanation of matter or the product of the unknown, not only offer no barrier to unruly instinct or passion, but pos-itively set up instinct and passion as the moral law of human nature. The world of man, without God and Christ, is around us; its fruitage speaks too lainly. It affrights us by the recklessness of its vices. The ruin of personal morals, the disruption of the family, the sapping of the very foundations of the social edifice, are the order of the the social edifice, are the order of the day. And if such is the case, while as yet society is traditionally Christian and men perforce are born into Chris-tian principles and practice, what shall be our conditions, when materialism and belief have run into logical results, and having swept away the uncon-scious faith in the supernatural, which still survives in spite of advancing implety, will hold exclusive sway over human conduct? The terrible feature of materialism and of unbelief is that they lead, as over a straight road, into sensual gratifications, as the consequences of principles. If man is of animal origin why shall he not obey the propensities of the animal? If there is no Supreme Being, watching him, why shall be not consider himself the sole legislator? If there is nothing for him beyond earth why not deem earth the only thing worth having and he may lay his hand? Religious prin-When we make the sign of the cross, let us make it slowly and carefully, realizing that it is not an idle coromony but the sign of our eternal redemption, and that we are calling on the names of the Taree Divine Persons, the Father, the Son, and the Holy Ghost.—Madame Rose Lummis.

that the highest moral triumphs of humanity be born of a deception and to have enhanced this deception by their course even where Christ is acknowledged; but then it is in spite of principles, in spite of conscience, and recovery is not hopeless. And while some fall, the many obey the principles and live as Caristians, despite passion armor and hurl against God and His Christ its most venomous shafts. No

BUILD TEMPLES.

"What is the life of man, whence its true grandeur and peace, if righteous-ness does not prevail? And righteousness comes not from granite and marble, from railroad or factory, from counting nouse or museum nor even from library or lecture hall, from school or unive matter and the possibilities of matter. if there the human soul, in final adjudisation, is told that its reliance is its own strength, and that no power is there above it to uplift it from the slime of earth, and renew it in the throbbings of a life descending from the

very Paradise of the Almighty.

"Baild, then, temples to God and to Christ, and thither lead the multitudes one is, and thither lead the michitudes, in worship and in prayer that they come near to heaven and take into their souls its grace and inspirations, It is the solemn teaching of history, no less than that of our reason and experience that without religion, there is no strong and stable morals; and without morals, no social organism, however mighty in material achieve-ments will prosper and endure. "Build temples to God and to Christ,

and within their sacred precincts he preached the gospel of Christ, as Christ preached it, as the apostles repeated it, without care whether it be 'to the Jews a stumbling block,' or 'unto the Gentiles foolishness, not one tittle taken from it, nor a dogma or a precept shorn of its severe meaning, or mini-mized of its import to caress the inat-tentive ear, or lessen the sting to the weakened heart. The gospel of Christ is potent to bring salvation to humanity, because it is divine. Were it for an instant supposed to be of humanorigio, in whole or in part, its efficacy vanishes: it is on a level with the philescent of a Secretar or a Marchae vanishes; it is on a level with the pair osphies of a Sorates, or a Marcus Aurelius, which, however beauteous in theory, or seemingly fitted to lead to well-doing, were vain of effect — never capable of subduing rising passion, never of conquering assent even to the shedding of blood for the sake of truth and virtue. The gospel is divine, the word of God; no one has the right to alter or impair the message under whatever pretense, in whatsoerer circumstance of process and conditions. cumstance of person or of condition.

Not seldom to-day a Christianity is preached which is not the Christianity of Jesus Chirst: times, it is said have changed, we are living in a new age, and even religion, it is said, must put itself into new terms lest it new to itself into new forms, lest it seem to be out of date, or fail to attract the crowd. A Christianity that is not Christ's is a delusion and a lie: it can-not save the world: rather, it deepens guilt or sin, by casting over pride and passion the mantle of the Saviour, and giving in this way, to pride and passion encouragement and justification. Preach Christ, full and entire: or at least honor Him by not invoking His name. Preach the mysteries of the Incarnation and of the Redemption; preach the divine hatred of sin, and the penalties sure to be meted out by divine justice to wrong-doing; preach the commandments, as Christ preached them, no matter that the sinner rage, no matter who the sinner be, high low, rich or poor. This is the Christianity that will uproot vice and plant in the soul the righteousness of God, in which alone there is salvation for individual and for society."-Catholic

CARDINAL LOGUE IN QUEBEC.

wealth and material comforts to the test and what is happening? The peril to good morals increases because the means of gratifying our passions is readily at hand. Will theories of independent morality—morality for its own sake—win the practical adhesion of their votaries? In the moment of temptation these theories break into day long to be remembered by the loyal sons of Erin who had assembled in large numbers to greet the distinguished gentleman and his party. The Prelate on landing was cheered to the echo and his bon volent face was wreathed in smiles as he stepped into the carriage accompanied by Mgr. Marois, Archbishop Brown and Mgr. Marois, Arondshop Brown and Mgc.
Hayes en route to the palace, the
accompanying clergy and laymen following in carriages. After being welcomed by His Grace Archbishop Begin,
the Cardinal received in audience the had the happiness of being presented to Archbishop Brown of Queenstown, Mgr. Hays of New York, Rev. Father Qainn of the primate's household, Rev. ship of Gloyne, Rev. Fathers Killoran and O Reilly, Montreal. During the unexpected and delightfully informal reception sallies of choice wit were interchanged between His Eminence and Archbishop Begin in one of which reference was made to the red hat and congratulations awaiting a Quebec friend in Rome. Notwithstand. ried as well as some of the religious institutions. The shrine at St. Aan de Beaupre, so dear to all Catholics was included in the day's programme. Raturning to the city from St. Ann's one Prelate and his associates reached the palace after 4, having spent a somewhat for departure arrived a procession formed up, headed by a band, to escort the grand old Cardinal and his suite to the train. At Levis station a pretty the train. At Levis station a precty scene was enacted when, previous to boarding the ear, Canada, Cardinal Logue was presented with a beautiful bouquet of white roses tied with stream ers of green and white. Miss Maloge naking the presentation accompanied by Miss Walters. Souvenirs were also by Miss Watters. Souventes were also presented to Archbishop Brown, Fatner in dramatic literature, and he was Brown, Mgr. Hayes and Father Quinn by Mrs. P. A. Shea and the members of St. Anthony's Villa.

His Eminence carried the bouquet aboard the car with him and after de-positing it inside returned to the rear platform and from there addressed the delegation, which had crossed the river, in his rich brogue, to which it was a delight to listen. After thanking all most heartily in his own behalf as well most heartily in his own behalf as well as that of his associates, Cardinal Logue said he would carry back to frealand the fondest recollections of his visit to Quebec. He also expressed the wish that should those present ever go to Ire-land he would like them to visit him. His Eminence then imparted his benediction and after rousing cheers were given for Cardinal Logue, Bishop Brown and Bishop Roy the train steamed away to the strains of "God Save Ireland," the venerable prelate remaining on the platform until the train passed out of sight.

CATHOLIC NOTES.

Mrs. Charlotte H. Karth, a non-Catholic who died last week in Mil-waukee, Wis., left \$200 each to the Catholic Boy's Home and the Little Sisters of the Poor.

The Knights of Columbus have given up to date over \$6,000 to the Chelsea Council Relief Fund for the relief of sufferers in the recent conflagration which practically wiped Chelsea, Mass., off the map.

Brother Lawrence of St. Mary's Brother Lawrence of St. Mary's Augustinian Priory, Lawrence, Mass., the oldest lay brother of any religious community in America, if not in the world, died Sunday, June 7, in his 199th year. He was ninety-nine on March

The oldest French priest is Canon Ch. Gadenne. Born in 1803, he has attained the age of one hundred and two years, and has no infirmities. He still celebrates Mass every day. The aged Canon has 156 nephews and nieces and great nephews and great nieces.

Rev. Thomas A. Hughes, the noted Jesuit author, was the recipient of the second Loubat prize, \$400, at the com mencement exercises of Columbus University, New York. The distinction was awarded him for his book, "The History of the Society of Jesus in North America."

The Chilean government appreciates the heroism of Catholic nuns. A bill has passed the second reading in the Congress of that country appropriating \$25,000 for a monument at Santiago to the three Sisters who gave up their lives during the earthquake in an effort to save the lives of the one handed to save the lives of the one hundred old men who were in their charge.

Following the footsteps of their former rector, Rev. Dr. William McGarvey and his three assistants, about forty of the three hundred and fifty members of St. Elizabeth's Protestant Episcopal Church, Philadelphia, are under instruction in Catholic churches. The open pulpit canon of the Episcopal Church was one of the chief causes of the change of faith. St. Elizabeth's is regarded as extremely "high church."

Colonel John F. Finerty, editor of the Chicago Citizen, lecturer, orator and soldier, died at 12 20 yesterday morning at his bome in Chicago, Ill. Mr. Finnerty was one of the ablest Irish orators in the country, and never was so elequent as when pleading the cause of Ireland. He was a staunch Irish patriot and took a prominent part in all movements looking towards the freedom of his native land.

Cardinal Logue sailed from New York for Ireland last Saturday. The venerable Cardinal is deeply impressed with the greatness of the United States, but he is more than ever desirous that the Irish people should re-main at home for their country's sake and their own. The Cardinal is op-timistic. Sooner or later he says Ire-land will secure some form of self government that will enable her sons to prosper in their own country.

A candle ten feet high, which will burn for two years or more, was manufactured in New York recently for an Italian. It is doubtless the largest as well as the most persistent candle in the world. The candle measures eight inches in diameter and weighs 3.8 pounds. Its sides are decorated with pictures of flowers and repro-ductions of paintings of a religious nature, all carried out elaborately with many bright colors. The candl \$300.

Mrs. Hagh McLaughlin, widow of the Democratic leader of King's county, New York, received notice from Rome this week that the Pope has conferred upon week that the Pope has conferred upon her the title of marchicoess in the papal nobility. Mrs. McLughliu is 73 years old. Many years of ner lite have been devoted in large part to charit-able work, chiefly in the Catholic Church, and she has collected and donated many thousands of dollars to the support of Sb. Mary's bospital in Brooklyn. Her husband gave to the St. James pro-cathedral of that borough.

The death was announced recently of Francois Coppee, who had been probably the greatest of living French poets in recent years and who had been a member of the French Academy for very nearly a quarter of a century. There are many who consider that Francois Coppee has been for the last ten years the greatest of living poets. His work was known for its beauty of style, its charming sympathy, and its marvelous simplicity. Besides lyric poetry, in which he succeeded a imirably, Coppee did some excellent work