

TOPICS OF THE DAY.

(By a Regular Contributor.)

MOCK CHRISTIANITY. — It is painful to note how many eminent writers and professors, of different Protestant persuasions, exhaust their talents and erudition in attempts to improve upon the pure doctrines of Christ. They do not seem to notice that they are actually carrying on an anti-Christian propaganda, far more dangerous than the open attacks of professed infidelity. The one great aim of these writers appears to be the effacing of the idea of Christ's Divinity. They depend entirely on the Bible, and they make use of it to prove, after their fashion, the mere humanity of the Founder of Christianity. Of recent works of this class not a few have emanated from Germany. Professor Harnack has published a very deep and treacherous work entitled the "Essence of Christianity," and if his conclusions are to be taken, in a logical manner, they simply lead us to understand that Christ was not God. He might be more than a prophet. He might be a Messiah. He might be most intimately associated with God in the work of redemption, but He is not presented as being Divine, in the sense that He is God as well as man.

In the "Christliche Welt," of Leipzig, Professor Kaftan, a colleague of Harnack's in the University of Berlin, reviews the work in a few pages, and the review is even a more barefaced attack upon the Divinity of Christ than is the long-winded and frequently ponderous and confused original work.

In a few words the contention may be thus summarized: Whence did Jesus derive the doctrine and proclamation that the Gospel is the declaration of the Kingdom of God, the eternal Kingdom of the future, inaugurated in the present, without ceasing to be one of the future? He gave out this proclamation, because "He was conscious of the fact that He was the Messiah." "But," he says, "we must go behind this preliminary answer and determine whence that consciousness came. How did Christ come to the conclusion that He was the Messiah?"

Without going any further: is not this the mere placing of Christ's Divinity in doubt? If Christ be God, co-eternal with the Father, there is an impertinence in such a question. He had not to "come to the conclusion that He was the Messiah," for He knew that He was such, even from all eternity. To be obliged to argue out the nature of His own mission with Himself, and to come to final conclusions regarding His own personality, presupposes a merely human spirit in His human body, and precludes the idea of Divinity. Dangerous and unchristian as this line of reasoning concerning Christ may be, it leads up to something far worse. The writer says:—

"Only one conclusion is possible, namely, that the Messianic claims of Jesus of Nazareth were the outgrowth of a deep inner consciousness and that in his most unique personality he was not a child of his times."

That Christ was not a child of His times goes without saying; but what follows is evidence that this is said of Him, as it might be said of any renowned and original genius who happened to be in advance of his times.

The Feast of The Week.

(By a Regular Contributor.)

THE ASSUMPTION.—After the death of Our Saviour the Blessed Virgin remained in Jerusalem, in company of the Apostles, and especially of St. John, the beloved disciple, to whom she was entrusted by her Divine Son. Even during her lifetime on earth she was an object of veneration, and countless numbers of the faithful came from all countries to Jerusalem to visit her and receive lessons of wisdom from her lips. So say the German authors of "The Means of Grace."

Ancient and credible chroniclers tell us that Mary lived upon earth some twelve or fifteen years after the

"This conviction is strengthened by two further considerations. The first and more important one is this, that Jesus was able to connect in a deep inner harmony his own Messianic call with the certainty that this would also compel his death. Just how soon in his career Christ became convinced that he must die in order to establish his kingdom is uncertain. This is a matter over which the Gospel records throw a veil. But the fact remains, that he knew the way to life for him led through death, and by this conviction he placed himself in the boldest opposition to the popular Messianic views of the times. Such a conviction could have come only from within. Secondly, it must be remembered that in this break between himself and the Judaism of his day is to be found the real beginning of the Christian world-religion."

The writer has already told us that Christ wished to make the events of His life fit in with the prophetic announcements made from time to time throughout the previous centuries. This would simply mean that Christ was an exceptionally clever impostor or, in other words, a most resourceful agitator and one who built up His future work upon human calculations. According to the foregoing passage we see that Christ anticipated being put to death; and that He was firmly convinced that by playing the part of a Messiah, He would have to undergo that ultimate penalty for His success in carrying out the prophecies. "Just how soon in His career Christ became convinced that He must die in order to establish His Kingdom is uncertain."

We need not go beyond this assertion. No man believing Christ to be God, knowing Him to be Divine, could possibly make such a statement. If Christ is Divine, is the Son of God, is true God and true Man, then it follows that from the very beginning He knew that He must die in order to redeem mankind. There could be no question of a conviction on His part; for a conviction presupposes a possible doubt either past or present; and He must have had a perfect knowledge, which is far different from a conviction. Otherwise we might go into details, as we would in the life of a human potentate, or philosopher, and speculate as to whether Christ was twelve, or twenty, or thirty years old before it dawned on Him that His undertaking would end in death. We might question whether He ever became convinced of the magnitude and dangers of His enterprise until He found Himself fully launched into the maelstrom of His public life of three years. But no such speculation and no such questioning could ever flash upon the Christian—th? Catholic—mind. Knowing, as we do, that Christ is God, All-wise, All-powerful, All-sustaining, Omnipresent, and Omniscient, we also know that from the very beginning—"in precepto.....apud Deum"—He knew all that was to and that did take place.

Hence we conclude that a work is based upon the very denial of Christ's Divinity, and while the writer may be called a Christian, and his teachings Christianity, he is simply doing the work of infidelity and atheism.

Ascension of Our Lord. At last, the hour came when she was to be reunited to Him. Her death was the result of the intense fires of love for God that burned within her breast. The scene of her death was the room in which Our Lord had instituted the Sacrament of the Last Supper. A short time previous the Spirit of the Lord led all the Apostles, except Thomas, to the city of Jerusalem. When she was about breathing her last, Our Lord came, accompanied by angels, and handed her soul to the keeping of St. Michael, the great archangel. Then the Apostles, with a throng of the believers, carried her precious remains to a newly-made tomb in Gethsemani. For three days the Apostles remained on the spot praying and singing psalms, and mingling with their voices were heard sweet strains of angelic music.

On the third day St. Thomas arrived, and wishing to look once more on the sacred body of the Blessed Mother, the lid of the tomb was lifted, but there was nobody there. Then all understood that as the sacred body which had enclosed the body of Our Lord, and which had been

conceived immaculate, could not be left to undergo corruption, it must have been carried to heaven. Thus to Mary would be applied the words of David "Thou wilt not give Thy holy one to see corruption."

In commemoration of this glorification of Mary the Church now celebrates every year, on the 15th Aug., the festival of her reception into heaven and her coronation. It is known as the festival of the Assumption of the Blessed Virgin Mary, and is one of the most ancient established to honor our Blessed Mother, as on this day, in some lands, especially in Ireland, it is customary to bless fresh flowers and sweet herbs and other autumn fruits, it is often called Lady Day in Harvest. In Canada, as the day is not a feast of obligation, the solemnity is transferred to the following Sunday; thus to-morrow, the 17th August, will be the day upon which yesterday's festival will be solemnized. To-day—the eve of that grand feast, is a day of abstinence and fast.

In the Old Country the devotion of the people to Mary, the Mother of God, has been proverbial; and the feast of the Assumption, or Lady Day,—mid-summer—has ever been one of unusual rejoicing. In chronicle and song is that day commemorated. As far back as pagan times, long prior to the advent of St. Patrick, there was a mid-summer festival in honor of Bael, when fires were lighted by the Druids on the hill-tops, and the people were summoned to especial rejoicings. It is well known that St. Patrick disturbed as few as possible of these olden customs, but rather adapted them to the requirements of Christianity, thus facilitating his conversion of the Irish nation. Of these ancient customs that of lighting the Bael-fires or Bell-fires as they were later called, was made use of to celebrate the Assumption of Our Blessed Lady. Hence the meaning of the introduction to one of the most beautiful ballads of ancient Ireland, rendered in English by Edward Walsh. It began thus:—

"One mid-summer's eve when the Bell-fires were lighted,
And the bag-piper's tunes called the maidens delighted,
Joined a gay group by the Araglen water,
And danced till the dawn with O'Donovan's daughter."

In the midst of the harvesting a truce to labor was called, and the workers left the field, bearing with them the choicest samples of earth's fruits, to decorate the altar of Our Lady. It was this chivalrous devotion to the Mother of God that proved the talisman which guarded the Faith of Our fathers through the gloom of long centuries, and it is this same devotion, if kept alive and intense, that will guarantee to their descendants in this new land the perpetuation in their hearts of that same golden gift of Faith.

What Is Yellow Journalism?

(By an Occasional Contributor.)

In the "Star," one evening last week, appeared a very timely and yet amusing editorial, in which the organ makes an exhibition of the yellow journalism now so much in vogue. The subject selected for comment was the conflicting and dime-novel style of reports that appeared in the New York "World" concerning the suicide of the notorious Tracey, the outlaw. We are not exactly certain at what degree of shading the line, beyond which journalism becomes yellow, is to be drawn.

What we understand by the yellow journal is an organ that seeks to gain circulation and popularity by means of the most extravagant sensationalism. Possibly there may be some other technical standard that we do not know of; but we think that we have defined this peculiar species of journal as exactly as circumstances demand.

In the "Criterion" for July, a well known New York journalist, Mr. Samuel E. Moffett, undertakes to defend yellow journalism. His principal argument in favor of this species of daily literature is that yellow journalism is not of yesterday; but dates back half a century or more. He claims that in 1835 the New York "Herald" was "yellow," in as much as it invited editors, in order to have their papers upon its exchange list, to furnish something original and good: "A droll story, a wonderful accident, a tale of the

mountains or rivers, a prodigious growth, a horrible murder, a curious marriage, or such like tit-bits."

This seems to us more like a desire on the "Herald's" part to have other organs grow "yellow," than any special degree of yellowishness in its own make up. However, the fact of the "Herald" being so tinged with sensationalism in 1835, by no means justifies the extravagance into which the daily press of the great cities at present permits itself to dip. The sin of disobedience is as old as the human race, our first parents having been guilty thereof; but that is no excuse for the prevalence of the same sin in the world to-day. Time does not consecrate that which is wrong, nor does it alter the nature of that which is morally dangerous.

As long as Mr. Moffett argues in favor of flash headlines and extensive illustration we have nothing to say against his contention. We do not think that the form of the paper, or the character of the type, or the artistic value of the cuts has anything to do with ranking an organ amongst the yellow journals. He dwells very insistently upon this phase of the subject, possibly in order to cover up the weakness of his argument when he comes down to the real index of color in these sensational journals. The essence of "yellowness" in journalism, Mr. Moffett says, "is the vulgarity of the rich pork packer whose family displays its diamonds at the breakfast table. This vulgarity, however, is not because taste and refinement are lacking in those who make these newspapers; it is deliberate, done to suit a heterogeneous constituency."

This is exactly the point. The vulgarity is not introduced because the managers and editors are vulgar, but because they want to please the depraved taste of the vulgar in their constituency. Herein lies the sin, the wrong, the injustice to society, the crime against the rising generation. Instead of educating the readers up to higher standards, the yellow journalist deliberately lowers and vitiates his own standard in order to pander to the craving of the masses for that which is false and injurious. And even were vulgarity the only blemish we might pass it over, and ascribe it to the folly of an unreflecting age; but there is the immorality of the yellow journal; and we suppose that Mr. Moffett will here make use of the same argument. It is not that the newspaper men are immoral, nor that they are devoid of abhorrence for immorality, but because they are obliged to satisfy the morbid and the immoral tendencies and sentiments of a heterogeneous constituency. When we use the word immoral we do not necessarily mean the immodest, or unchaste; we refer to that which is demoralizing and antagonistic to the principles and inculcation of all Christian virtues. And no serious Christian parent will deny the poisonous effects upon the younger generation of the wild, the unbridled sensationalism of yellow journalism. We do not object to a newspaper making as elaborate a display as its means will permit, and thereby augmenting its circulation to any possible degree; but let that display not sow the seeds of vulgarity, nor inculcate the principles of immorality. It is this danger that looms up along the journalistic horizon of the immediate future. It is the multiplication of crimes in consequence of this glorification of criminals, the ruin of souls through this tinsel of notoriety bestowed upon the sinning, the corruption of society by means of this perpetuation of all unsavory odors amongst the impressionable youth of the country, that we condemn, and that we claim to be the special mission—"the deliberate work"—of the yellow journalist.

An enlightened mind is a sanctuary where no tyrant may enter.

Narrow minds think nothing right that is above their own capacity.

"A hundred men," says a Chinese proverb, "may make an encampment, but it takes a woman to make a home."

Roofs of Every Description

Asphalt, Cement, and Vulcanite Floors.

If Low Prices make a bargain, High Quality doubles it, that is why we are sure of our own ground.

All our work supervised by Special Experts.

GEORGE W. REID & CO.,
785 CRAIG STREET.



...THE...
Catholic High School
Will re-open its Classes on
WEDNESDAY, September 3.

For terms and particulars apply to the Principal,
A. J. HALES-SANDERS.

Business Cards

T. J. O'NEILL,
Real Estate Agent,
180 ST. JAMES STREET.

If you want to buy a property, want to sell your property, want your rents collected, your taxes, insurance, repairs and renting attended to, call or write for terms. Special attention given to properties of non-residents.
Prompt Returns. Moderate Charges.

M. SHARKEY.
Real Estate and Fire Insurance Agent
1840 and 1785 NOTRE DAME ST.,
Montreal.

CARROLL BROS.,
Registered Practical Sanitarians,
Plumbers, Steam Fitters,
Metal and Slate Roofers.
705 CRAIG STREET, near St. Antoine Street
Drainage and Ventilation specialty.
CHARGES MODERATE. Telephone 1896

CONROY BROS.
228 Centre Street,
Practical Plumbers, Gas and Steam Fitters
ELECTRIC and MECHANICAL
BELLS, etc.
Tel. Main 3552. Night and Day Services

TELEPHONE 3833.
THOMAS O'CONNELL
Dealer in General Household Hardware, Paints,
Oils, and a fine line of Wall Papers.
Cor. Murray and Ottawa
STREETS.
PRACTICAL PLUMBER,
GAS, STEAM and HOT WATER FITTER
RUTLAND Lining, FITS ANY STOVE
CHEAP.
Orders promptly attended to. — Moderate
prices. — A trial solicited.

ESTABLISHED 1864.
C. O'BRIEN,
House, Sign and Decorative Painter
PLAIN AND DECORATIVE
PAPER-HANGER.
Whitewashing and Tinting. Orders promptly
attended to. Terms moderate.
Residence 646, Office 641, Dorchester Street,
east of Bleury Street, Montreal.
Bell Telephone, Main 1405.

DANIEL FURLONG,
Wholesale and Retail Dealer in
CHOICE BEEF, VEAL, MUTTON and PORK.
54 Prince Arthur Street
Special rates for Charitable Institutions
TELEPHONE EAST 47.

LAWRENCE RILEY,
PLASTERER.
Successor to John Riley. Established in 1866.
Plain and Ornamental Plastering. Rooms of
all kinds, promptly attended to. Estimates
furnished. Postal orders attended to. 15 Paris
Street, Point St. Charles.

Catholic Sailors' Club

ALL SAILORS WELCOME.
Concert Every Wednesday
Evening.
All Local Talent Invited; the
finest in the City pay a visit.
MALES at 9.30 a.m. on Sunday.
Secured Concert on Sunday
Evening.
Open week days from 9 a.m. to
10 p.m.
On Sundays, from 1 p.m. to 10
p.m.
Tel. Main 2161.

'St Peter and Common Sts.
Society Directory.

A.O.H., DIVISION NO. 3, meets on
the first and third Wednesday of
each month, at 1863 Notre Dame
street, near McGill. Officers: Al-
derman D. Gallery, M.P., Presi-
dent; M. McCarthy, Vice-President;
Fred. J. Devlin, Sec.-Secretary.
1528F Ontario street, L. Brophy,
Treasurer; John Hughes, Financial
Secretary, 65 Young street; M.
Fennel, Chairman Standing Com-
mittee; John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY,
established 1863.—Rev. Director,
Rev. Father Flynn, President, D.
Gallery, M.P., Sec., J. F. Quinn,
625 St. Dominique street; M. J.
Ryan, treasurer, 18 St. Augustin
street. Meets on the second Sun-
day of every month, in St. Ann's
Hall, corner Young and Ottawa
streets, at 8.30 p.m.

A.O.H. LADIES' AUXILIARY, Di-
vision No. 5, organized Oct. 10th,
1901. Meeting on the second
Sunday of every month, at 4 p.m.;
and 3rd Thursday, at 8 p.m. Mrs.
Annie Donovan, president; Mrs.
Sarah Allen, vice-president; Mrs.
Nora Kavanaugh, recording secre-
tary, 155 Inspector street; Miss
Emma Doyle, financial secretary;
Miss Charlotte Sparks, treasurer.
Rev. Father McGrath, chaplain.

ST. PATRICK'S SOCIETY.—Estab-
lished March 6th, 1856, incorpo-
rated 1863, revised 1864. Meets in
St. Patrick's Hall, 92 St. Alexan-
der street, first Monday of the
month. Committee meets last Wed-
nesday. Officers: Rev. Director,
Rev. M. Callaghan, P.P. President,
Hon. Mr. Justice C. J. Doherty;
1st Vice, F. E. Devlin, M.D.; 2nd
Vice, F. J. Curran, B.C.L.; Treas-
urer, Frank J. Green, Correspond-
ing Secretary, John Kahala; Rec-
ording Secretary, T. P. Tansey.

ST. ANN'S YOUNG MEN'S SOCI-
TY organized 1885.—Meets in its
hall, 157 Ottawa street, on the
first Sunday of each month, at
2.30 p.m. Spiritual Adviser, Rev.
E. Strubbe, C.S.S.R.; President,
M. Casey; Treasurer, Thomas
O'Connell; Secretary, W. Whitty.

ST. ANTHONY'S COURT, C. O. F.,
meets on the second and fourth
Friday of every month in their
hall, corner Seigneurs and Notre
Dame streets. A. T. O'Connell, C.
R., T. W. Kane, secretary.

ST. PATRICK'S T. A. & B. SO-
CIETY.—Meets on the first Sun-
day of every month in St. Pat-
rick's Hall, 92 St. Alexander St.,
immediately after Vespers. Com-
mittee of Management meets in
same hall the first Tuesday of every
month at 8 p.m. Rev. Father Mc-
Grath, Rev. President; W. P.
Doyle, 1st Vice-President; Jno.
P. Gunning, Secretary, 716 St. An-
toine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH
26.—(Organized, 13th November,
1878.—Branch 26 meets at St.
Patrick's Hall, 92 St. Alexander
St., on every Monday of each
month. The regular meetings for
the transaction of business are
held on the 2nd and 4th Mondays
of each month, at 8 p.m. Spiritual
Adviser, Rev. M. Callaghan; Chan-
cellor, F. J. Curran, B.C.L.; Pre-
sident, Fred. J. Sears; Recording
Secretary, J. J. Costigan; Finan-
cial Secretary, Robt. Warren;
Treasurer, J. H. Feeley, jr.; Med-
ical Adviser, Drs. H. J. Harrison,
E. J. O'Connell and G. H. Merrill.

FRANK J. CURRAN,
B.A., B.C.L.,
ADVOCATE...

Savings Bank Chambers, 180 St. James
Street, Montreal.

SAVE
YOUR EMPTY BAGS.
Users of BRODIE'S "XXX"
Self-Balancing Flour who per-
serve the empty bags and re-
turn them to us will receive the
following premiums: For 12 six pound bags,
beautiful colored picture in splendid gilt frame,
15 inches x 16 inches. For 24 six pound bags, a
larger picture in fine gilt frame 18 inches x 24
inches. Two three pound bags may be sent in
place of one six pound bag. BRODIE &
HARVEY, 10 & 12 Boulevard, Montreal.

Subscribe to the
"True Witness"

OUR CURBSTONE
OBSERVER.

AST month, in a steambo-
tion to hear
passed by
awakened my
suggested painful th-
as convictions to the
version turned upon
finally led to the con-
importance of Cathol-
gentleman present, a
one who would feel it
to insinuate that I
practical Catholic, sa-
liked the Catholic pa-
His reason for this
ment towards our ov-
that he had purposely
time back, made it a
out all the errors, ty-
otherwise to be found
papers, and that he
numerous mistakes
came under his eye.

What a delightful sa-
Catholic. Without th-
blush, without the
tion in his voice, t-
frankly admitted that
time hunting for slips
in the columns of the
pers that he read, an-
pleasure in making K-
who might wish to h-
story of his discove-
your intimate and tru-
one in whom you hav-
tire confidence, amusi-
your expense in such
estimate would you
friendship? Suppose s-
friend were to spend h-
association with you in-
tect your every short-
out and noting down
ities you may have, a-
ing another set of acq-
the recital of all y-
ishes or faults; what
think of his profess-
ship? Yet that is ex-
gentleman was doing
the organs that defe-
faith which he claims
this were a solitary
instance I might rec-
osity, a freak; but I
say that, in the cour-
versations, I have found
treating our own inst-
a rule than an exc-
pleasure a person can
doing the work of the
more than I can eve-
Suppose, even, that it

With the Science

MECHANICAL POW-
the total horse power
gines in the United States
200,000; in 1900 it was
an increase of 10,000
total motive power, ex-
draulic motors, increas-
enty years from 1,900
000,000 horse-power.
of population in this
493 per cent. In 1
power per inhabitant v-
0.7 horse power in 190
the horse power of loc-
alone has increased 12
while the population in
52 per cent. The tota-
the country in this in-
creased prodigiously, t-
being 900. In 1830 th-
inhabitant was about 1
1900 \$1,200. It was
however, that the weal-
thant, which increased
from 1850 to 1870, in-
per cent. from 1880 to
1853 the urban wealth
bly to exceed the rural
day the former consti-
cent. In 1860 wages c-
per cent. of the total w-
they make 74 per cent.
average wages of work-
creased from \$800 per
to \$675 in 1900.

WEIGHT OF THE I-
Marchand has invest-
brains of 1,173 persons
after death. The weigh-
is influenced by the dis-
ria, for example, in
weight. The brains of
weigh, on the average, 1