

Archbishop Bruchess
Archbishop, has just
Letter on an
which will be read
to-morrow at

The Laws Of a Great City.

DEATHS.

KIELY.—The dead-
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ch the family of our
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Tuesday, April 21,
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In a recent issue we briefly touched upon a contribution from the pen of Mr. Eugene A. Philbin, the well known lawyer of New York, to "The Messenger Monthly Magazine" of this city. We now give the following additional paragraphs from the article. Mr. Philbin says:—
"Some time ago I read a very interesting pamphlet entitled: 'The Cost of Crime,' by Eugene Smith. The writer admits inability to estimate the expense of such items as the enactment of penal statutes, and the others of a like character, but he very plausibly sets forth various details which make in the aggregate a cost to the United States annually of \$600,000,000. In the County of New York he correctly states the outlay for one year to be \$12,980,804; of which all but about \$700,000 is used only for the prosecution of criminals. The expense attendant upon their punishment must be added. The amount would be higher in New York to-day as the above estimate relates to a period of about three years ago, and the city is progressive in crime as in all else. While the author does not include it in his calculation of cost, he suggests with much force that the expense of public charities might be added to the disbursement for crime, since the condition of the dependent is often the result of violations of the law committed by themselves or those upon whom they relied for support. The total annual cost to New York, including the amount just mentioned, is figured to be over \$20,000,000. In reaching the sum of \$600,000,000, Mr. Smith takes into consideration the property stolen and accepts an estimate made by certain learned jurists by which the average amount each criminal earned yearly was fixed at \$1,600, making the comment, however, that most habitual offenders would regard that sum as niggardly. . . .

In referring to the police, Mr. Philbin relates some experiences. He says:—

In a conversation upon the burning question of the day he told his own experience in paying police officers for neglecting their duty in not compelling him to keep the sidewalk unobstructed by his dry goods boxes. There again we have the exigencies of business justifying a wrongful act. And yet these policemen, coming from environments not always conducive to a heroic regard for the highest standards, are supposed to be virtuously loyal to their official oaths. It is surprising that after a while they fail to distinguish the difference between the dollar of the outcast and the dollar of the pharisee? It is to be expected that the habit of acquiring money in this way will become so fixed as to cause the officer to enlighten, by a little oppression, those who fail to realize the obligations to contribute. Thus we have blackmail.

It may strike one as very curious, yet I venture to say that in nine out of ten cases of corrupt policemen, it will be found that such men are absolutely honest in everything outside of police duty. There is one especially who enjoys much well earned notoriety and who has been repeatedly accused of being thoroughly corrupt, but who has never to my knowledge had his integrity or morality questioned in any other particular. I do not doubt that if you had an important transaction with him your experience would be entirely satisfactory. He has been charged repeatedly with the lowest and vilest form of corruption, the levying of blackmail upon houses of bad repute, and thus living upon the shame of women. The fact that it was in connection with police duty would render it impossible for him to realize the immorality of his conduct.

Apart from the physical danger incurred, the life of a police official of higher rank is often perilous. There have been cases where he has been the innocent victim of a corrupt subordinate and been obliged to suffer for the sins of the latter. It may be that he will have a flawless record of years, but the technical violation of duty will be sufficient to destroy him.

A very able priest, and one who has in a quiet way given much thought to public affairs, realizing all this, expressed the opinion recently, that the department should have chaplains in its service who would maintain a proper standard. I was informed that, not many years ago, in one precinct alone, the amount realized monthly in blackmail

was not less than \$20,000, and I do not doubt that the estimate was correct and that the sums collected in others were hardly less in proportion varying according to location.

Then we have the standard of morality in labor circles, where an assault even to death is considered justifiable in times of strike.

So throughout every phase of life men are apt to be governed by the necessities of their avocations, in determining their lines of conduct. It does not help the situation, that they are frequently sustained, or, at least, not fearlessly condemned, by their spiritual advisers for the lawless acts thus committed. Many a man in public life has continued in a course of wrong doing, when some tactful suggestion from his pastor would have set him right, the absence of which has been deemed an approval.

In no other sphere of life is the danger of adopting a false standard of right so great, and in no other is the temptation to wilfully do wrong so often presented. I believe that a man who has lived a political life and who has never offended his conscience ought to be canonized. When one fully realizes that such a career necessarily often involves submitting to the will of others, whose favor is essential to political advancement, one gains a fair idea of the peril to be encountered.

It may be not merely the gratification of your ambition that is at stake, but the very bread and butter of your beloved ones. Just think what you would do under such circumstances and then judge the man who thus goes wrong. In all grades this condition of dependence exists, from the highest to the lowest of office. Once enter the life, and absolute independence is no longer yours. Nothing is sadder than the conduct of a man whose term of office is about to expire. Not many years ago we had a judge who had been aggressively independent of the politicians during his term, but when his time was about up, he sought in vain for a new tenure of office. If a man can get office without obligation, as the District Attorney's office came to me, he may accept it, but he must look forward to the end of his term and be willing to retire, for then his independence is not interfered with.

It may seem a discouraging view to take and yet it is strictly true that the average man is controlled more by the opinion of fellowmen than by his religion in his daily life. It is well known that the devoutly religious business man, that is, one who gives evidence of his piety in his transactions, is regarded as either mentally incompetent or a hypocrite. I knew of one case where an expert of great ability was refused employment because, as the desired employer put it, he was praying all the time, and it was true. I had often observed him myself apparently engaged in murmuring prayers. A man who stands on the street corner and shouts curses would be regarded merely as disorderly and would be told to move on, but the man who under similar circumstances uttered prayers aloud would be looked upon as crazy and taken for examination as to his sanity.

If it were known that a citizen made a practice of reading his Bible in the elevated trains daily on his way to business, men would certainly say he was eccentric, at least, but, on the other hand, if he read purulent French literature, they would simply regard him as having a depraved taste, but would not question the regularity of his mind. I would not be worthy of being a Catholic if I did not know that these views could not be applied to one who had been well trained in the doctrines of the Church and had an intelligent appreciation of its teachings. But unfortunately it often happens that even those within its pale have either lacked such training or such appreciation.

It has always seemed to me that one's duty to the Church demanded that Catholics who were false to official obligations should be promptly condemned and not shielded. Their conduct impairs the confidence of non-Catholics in the Church, and creates a prejudice detrimental to its mission. We are constantly seeking not favors, but our bare rights, and nothing must be permitted to interfere. Such people misrepresent the Church and the latter should not allow the impression to prevail that they are her representatives. It is illogical, to say the least, to ask that the care and training of children and future citizens be given to us, and yet treat with honor those of our faith who furnish to the community a spectacle of official depravity.

My observation of men has created the firm belief that the Supreme Being has implanted in every human breast a share of His own perfect sense of justice, and no matter how degraded a man may become, the instinct for right must prevail. This is often shown in the judgment we form of others. Our affec-

tions we can, as a rule, control, but our respect is not within our disposition. In the administration of justice one man imposes what is very often a severe penalty upon another, and yet arouses no personal resentment. It is because the criminal believes in the integrity of his judge and yields him respect. In the rare cases in which a judge has purposely acted wrongfully, the feeling has been entirely different. And again, I have known the lowest type of criminals to have almost a veneration for a good man.

Men are supposed to look leniently upon sexual immorality among their own sex, and yet it is a well known fact that a man's ability to succeed in business is seriously impaired by such a thing. I challenge anyone to dispute successfully the fact that any man has committed a dishonest or immoral act, without suffering for it at the hands of his fellowmen, if known to them. The penalty may never be fully known to anyone but himself, for often it is made up of many slight or comparative up of many slight or comparative painful realization of the disadvantages suffered.

On the other hand, one who has obtained the fullest confidence in his morality possesses an advantage compensating for all else, even lack of ability. I know men in the legal profession whose success is based almost entirely upon the absolute belief in their integrity and who would never have attained such a high position for any other reason.

I shall go a step further, and say that so unerring and certain is this sense of justice, that we almost always pass judgment without being aware of it. This also proves that it is not a human attribute. It frequently happens that we may have a very congenial and dear friend who is our "alter ego," and whose integrity we have, of course, never doubted. Then some day an occasion will arise when we must entrust into the hands of another something that is most sacred and precious to us. We immediately think of our friend, but are shocked to find ourselves unable to confide the trust to him. Instead is selected one who has not been at all congenial and with whom we have not associated. The worst of it all is that we cannot, of course, overcome or remove these unconscious impressions, but must submit to the truth and act accordingly.

I think, from all that I have said, that it must be apparent that even where laws are well constructed and public officials charged with suppression of crimes are vigilant, there may yet be a failure of justice. After all, it seems that the only way to secure a proper moral tone and standard in a community is to go back to the first principles, to the highest source of all law, and endeavor to get men to have a real regard and respect for the revealed law, which, as Blackstone says: "Divine Providence, in compassion to the frailty, the imperfection and the blindness of human reason, has been pleased at sundry times and in divers manners to make known to us."

With Our Subscribers,

An old subscriber and former parishioner of St. Patrick's, this city, writing from Kansas, says:— "Enclosed you will please find one dollar as a renewal of my subscription to the 'True Witness and Catholic Chronicle' from May 11th, 1903, to May 11th, 1904. Although I am renewing my subscription I do not consider that I am paying what I should for such a valuable paper as the 'True Witness,' as I call it the 'Star of the East.' I have done my best to raise subscribers for the 'True Witness' in this part of the country, but it seems very slow work, but I was well aware of it before I started at it. I have been trying to have Catholic papers over this country for the past twenty years, and it is a very slow undertaking. I was happy to see how the parish question was settled in St. Patrick's parish, just as happy as though I was still one of the members of St. Patrick's. Wishing the 'True Witness' a prosperous year.

Yours truly,
J. D.
THE COMBES LAW.

The French Congregations, anticipating their expulsion, took the precaution of selling out all French titles, shares, &c., in their possession and investing their capital outside France. Switzerland has gained greatly by this change. As the Swiss laws with regard to religious are much more lenient than in France, many Orders have elected to settle in that country, thus giving an impetus to trade.

"German "Catholic "Mission"

By a Regular Contributor.)

Under this heading, which but partially expresses the scope of the article, "Innominato" has a wonderfully significant letter in the New York "Sun." It is such a condensation of the actual attitudes of the various nations of Europe towards the Catholic Church, that to follow it, would be a matter demanding a volume. However, we will attempt to glean a general idea of trend of this writer's arguments. To do so we will have to begin with the end—for, like the proverbial lady's postscript, it contains the most important part of the letter. In closing he says:—

"Such are the missions of Germany, such is the persevering, over-willing fervor with which the substitution of Germany for France is pursued. This march for conquest has drawn in its train the other colonizing nations. Whether from direct connivance with Berlin or whether from the logical development of a new situation, the intimate inevitable connection between the national efforts and Christian missions, Austria, Italy, Portugal, England, Belgium, have taken account of Catholicism in their policy. They invite the missionaries around the factories; they help the missionary work when they have those who are ready to take their places; everywhere the struggle is being prepared against the primacy of France."

He might have added, by way of completing the situation, that France alone is discarding the missionary, the orders, the Church, and thereby inviting this coalition of powers against herself and consequently inviting her own destruction. But this is so potent that it scarcely requires expression.

While the foregoing conclusions may be said to flow directly from all that the writer has advanced in regard to the attitude of Germany towards the Holy See, still there is one lack in the reasoning which leads to other and ulterior conclusions. From all that "Innominato" says, we would naturally conclude that the rapidly developing situation, so favorable to the Church everywhere, except in France, were the outcome of a concerted policy between the various powers, whereby they find it wise to count with the Church in all their plans for the future; therefore, that this favorable change, which must affect the influence of the Church for generations to come, springs from the policies of the different powers. Not so; it springs from the Church herself and from the innate immortality that is her special sign and note. It is only one of the means, of which millions unknown to man are in reserve, whereby the promise of Christ is to be carried out, and whereby the nations of earth are to be made the instruments of the Church's triumph. They turn to her through necessity, and at the very hour when her own are turning against her. That national and international necessity is merely a lever used by the Hand Divine to raise the Church to her rightful position and to confound the enemies that seek to undermine and overthrow her.

In his letter the correspondent refers to the coming visit of the German Emperor to the Pope, and considers it as another link in the chain that Germany has long been forging, and wherewith she means to bind France hand and foot and deprive that land of the protectorate she has long exercised over the foreign missions. Here is the kernel of the whole matter in one paragraph:—

"The fight for the French inheritance is being organized. The Colonial Powers, seeing that the French congregations have taken possession of the moral, intellectual and religious paths in the heathen continents, have set up the comparison of conquest. 'If,' they say, 'the congregations form new fatherlands in foreign parts; if, sowing colonial harvests, the apostles cement with their blood the edifice of far-off hegemonies; if these houses of sacrifice and of disinterested devotion spread power and build up protectorates, why should we leave to our rival this privilege, this instrument and this buckler?'"

No sooner was the "Kulturkampf" ended than Germany proposed herself as a candidate to succeed France. In this scheme, ultimately for the triumph of Germany, all entered heartily. Co-operation with the Holy See and the bringing of Catholic missions into the service of their plans, seems to be the two-fold aim. And the press favored it, and states-

men advocated, and Protestant extremists gave the hand to Catholic propagandists, Petri, Wissmann, Gelfen, Walf, Rosenthal, "all exalted the policy and the national value of the religious orders."

What is the meaning of all this? Is it a sudden love for the Papacy that has flashed upon the souls of these men? Or is it a national ambition that is prepared to accept any ally that is necessary to the realization of its objects? It may be one or the other, or both, or neither; but decidedly it is the turning of the world's great wheel by the Hand that has fashioned the universe and that knows when and how, (to use the language of Scripture) to "make thine enemies thy foot-stool."

We will not worry the reader with a lengthy recital of all the acts that are recorded by "Innominato," in explaining this new phase of European colonial policy. But this paragraph is of utmost importance:—

"This audacious pride commands and inspires confidence. Help comes from Belgium, from Holland, from Austria, from Hungary, from Italy and from America. If it were not for the inflexible will of the Holy See and the memorable letter of Leo XIII. to Cardinal Langenieux, efficacious sympathy would have passed from France to Germany. The French missionaries themselves are disturbed. The religious orders of other countries consult with each other and watch the horizon. Secessions are being organized, and if Rome had not stopped the fugitives the French rout would have followed soon the German attack. With banners unfurled and bands playing, the conquerors of Sedan were arranging this conquest as though it were a military march."

Thus we see that to Leo XIII and his fidelity to France and her interests does that country owe the very existence that she enjoys to-day. And it is in face of all this that a French Government would seek to drive the Pope into a breach of the Concordat, and would wipe out its own act of warranty for the future. If the French Government is so blinded by prejudice that it cannot see the gathering clouds upon the entire horizon, then the people of France should rise up in their might and take the helm of state out of the hands of a pilot whose ignorance or whose perversity is visibly driving the vessel upon the rocks. Matters cannot go on much longer in such an unsatisfactory condition, and the trumpet of Teutonic triumph will finally awaken the Gaulish moribund to a much needed political and national resurrection.

Thomas A Kempis

Last week we gave some interesting extracts from the able lecture of Dom. Gilbert Higgins, C.R.L., on the life of Thomas A. Kempis. The most lasting work that this wonderful man left to the world was his "Imitation of Christ;" and it is yet the most widely known of all the books of the middle ages. In fact, if we except the Bible, it can be truthfully said that "The Imitation" is the most universally recognized book of spiritual reading in the world. Consequently it might not be inappropriate to give our readers a few passages from that portion of the lecture which refers in a special manner to the "Imitation." As these details are sufficiently extensive we need not load the subject with any comments.

All his biographers agree in assigning the date of Thomas' ordination as the time wherein he composed that soulful treatise on the Blessed Sacrament now commonly known as "The Fourth Book of the Imitation." In the very first year of his priestly life a Kempis seems to have been engaged in the composition of the other three books. It is, however, uncertain in what order they were written; nor were they at first regarded as parts of a harmonious whole. Each treatise was considered as a distinct work, and known by the heading of the opening chapter. Eusebius Amort, a well known critic, informs us that the first MS. of the complete work appeared about the year 1418, and that from that date to A.D. 1440 various copies were taken, differing, however, greatly in the divisions and titles of chapters and books, and that these variations did not cease until after A.D. 1441, in which year Thomas published an autograph edition.

In the year following a Kempis' ordination the General Council of

Constance was solemnly opened, A.D. 1414. Apart from its importance as the means of ending the great schism which had for so many years distracted the Church of God, this Council was a subject of intense and prayerful interest to Thomas and his brethren, inasmuch as their institute was then and there being discussed before His Holiness Pope Martin V. and the assembled Cardinals and princes, and it was with much anxiety that the result was waited for at Mount St. Agnes.

The decisions of the Council upheld the order, and Thomas was correspondingly gratified.

In 1421 a terrible plague fell on Dventer, Zwolle, Kempen and other cities, and carried off several of Thomas' brethren on the Mount.

The following entry in the Mount St. Agnes Chronicle is not without value:

"In the same year (1421) after the Nativity of St. John the Baptist (June 24), a crusade was preached against the heretics of Prague, who enkindling a fierce persecution against the Holy Church and against the Christian clergy and people, seduced many of the faithful by threats and fallacies, overthrew monasteries and churches, and put great numbers to a most cruel death."

Extreme Protestant writers in England express great admiration of these fanatics and sympathy with their cause. But when these writers strive to persuade us that Thomas a Kempis and his brethren were the forerunners of Luther and Company, we may be allowed to call their attention to the above and similar passages in the works of these monks. To complete this sketch we will encroach on space a little further in order to give an account of an extraordinary occurrence in connection with a Kempis, which is narrated in the nineteenth chapter of the Chronicles of Mount St. Agnes.

"A few weeks before the death of Prior John de Huesden, business took Thomas to Windesheim, where one night in sleep he saw in the heavens the spirits gather together and hasten as it were to be present at someone's demise. And immediately he heard the rattle sounding as if for the departure of a dying brother, so that roused by the sound he awoke. Rising from his bed with the intent of going to see what was the matter, he could perceive no-one; for it was not yet five o'clock, and the brethren were still sleeping. Returning to himself he began to think in silence, 'Perhaps our father Prior is about to migrate from this world.' However, he said nothing to anyone in the house; but to a cleric from Brabant, who was accompanying him on his way home, he said in confidence: 'You might tell Master Herman Sculken, who is staying at Thenis, that if he wishes to speak to our Father at Windesheim he must come quickly; for I think he will not live long if the vision a certain person had last night be true.' The incident is recorded not only by a Kempis, but also by a contemporary, Busch, the Windesheim Chronicler, with an addition bearing upon the imitation controversy:—

"It happened a few days before his (John de Huesden's) death, he writes, that two notable brothers of our Order, near Zwolle, came to Windesheim to consult our Prior on certain matters. One of these, Brother Thomas a Kempis, a man of blameless life, who has composed many devout books, namely, 'He who follows Me,' 'Of the Imitation of Christ,' and others, beheld in a dream the following night a passage of what was going to happen.' On the fifteenth day after this vision had been granted to Thomas, the holy Prior died, early in December, 1425."

PERSONAL.

Mr. and Mrs. M. Burke and their eldest son, Mr. M. T. Burke, have gone to New York for a brief holiday.

TEACHERS IN ROME.

A teachers' pilgrimage from Berlin and the neighborhood arrived in Rome recently.

A PRINCELY COLLECTION.

In St. Patrick's Cathedral, New York, in response to a special appeal made by Father Lavelle, \$35,000 was given at the 11 o'clock Mass on Easter Sunday, toward the erection of the Petit Seminary, soon to be begun in Madison Avenue, on the site of the Boland Trade School.

Limitation is the law of life; for life is the finite shore, everywhere touched by Infinity's uncharted ocean.