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Senate R. Room.



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CURRENT COMMENT

The latest news about the movement from St. Michael's, Shore-ditch, to the new church of St. Mary's, Moorfields, is given in a recent issue of *The Tablet*. The congregation proper to the ritualistic St. Michael's was not a large one; but of the regular communicants, little more than a hundred in number, putting aside more inflated numbers and checking a ridiculous attempt to minimize the movement, it may safely be asserted that the majority of those hundred ritualistic communicants have either formally entered the Catholic Church or are catechumens awaiting their early reception. The number actually received up to the 13th of March is 53. To this number must be added one of the late curates of St. Michael's, Mr. Hume. Each week brings fresh additions to the ranks of the neophytes. Between 30 and 40 children with their parents, or with the parents' consent, are also attending instructions, and more than 20 have been transferred to the day schools for secular instruction.

We beg to call especial attention to a weighty article on juvenile pilfering which appeared in a recent number of our entertaining city contemporary, *Town Topics*. We have given it the heading "Thou Shalt Not Steal," thereby implying that the Divine Categorical Imperative is a still stronger motive than any of the natural deterrents recommended by "The Woman About Town." Worldly wise and socially prudent as she is, she fails to put her fearless finger on the sorest spot, the non-religious atmosphere of the public schools. Expediency and unsectarian morality are poor and weak substitutes for the fear and love of God and of His holy law. Where teachers are thoroughly Christian, they steep their pupils in the saving waters of a live and energizing faith and thus train them to be God-fearing fathers and mothers one day. Moreover, the daily example and daily warnings of a teacher who walks in the presence of an All-pure God react upon the parents themselves and insensibly remind them that they must be firm and watchful as well as kind. With these Catholic thoughts to supplement the suggestions of "The Woman about Town," her article may do much good, especially as she quotes approvingly the words of one of our priests and says that "the Church of Rome has given the world a lesson it would do well to heed."

In connection with this great question, the training of the young, we were recently impressed by the remark of a French nobleman who has spent some years in the Northwest and has made many acquaintances among English and French speaking families. "The great mischief," he said, "is that parents do not correct their children. I don't mean that they ought to beat them or rule them by fear; but they ought to correct their faults and mistakes with gentleness and constant vigilance, and they do not. For my part, I know none who do correct their children. Do you know any? I find I have to begin correcting my children as soon as they begin to talk. Real home education is chiefly the patient correction of defects." Then he instanced a bevy of half a dozen sisters, all married happily, and all letting their numerous progeny grow up as the children chose, palliating their faults, praising them to their faces, spoiling them from morning to night. "And the worst feature of this 'laissez aller' system," he ad-

ed, "is that the victims of it have no love for each other. One of these six sisters told me that she had completely lost sight of her sisters and that she never heard from them by letter or otherwise. Parental weakness destroys family and home life. Parents bring up their children as they were brought up themselves, and if these grown up sisters do not care for one another it must be because their own parents let them grow." The indictment may be a trifle too sweeping, but who shall say it is not true in most cases? The outlook for the future of the country can hardly be said to be a cheerful one. No doubt there are some strong minded men and women who have the sense and the energy to make up for their early lack of training; but, with the growing tendency to follow the majority in all things, the number of these chosen spirits is daily becoming less and less.

That was a rather startling vote the other day at Ottawa, when the House of Commons, by a majority of 55 votes out of 151, expressed its strong opposition to the manufacture, importation and sale of cigarettes. After the vote, which was a surprise to the Speaker, who had at first declared the motion lost, and to Sir Wilfrid Laurier, who had spoken against it as too drastic, although he deplored the cigarette habit among boys, Dr. Sproule rose and asked the Premier when he proposed to carry out the instructions of the House in the matter. Amid much laughter, Sir Wilfrid Laurier made the reply which is usually made by a Prime Minister after the defeat of his Government in House.—That he desired the opportunity of consulting with his colleagues.

A bill will be necessary to give effect to this decision; but it will have to be considerably softened before it can be made practically effective. Similar enactments in Nova Scotia and Ontario have become a dead letter.

A curious testimony on this question was given by the celebrated physician, Dr. Roddick, of Montreal. He "thought the mover and second were a little too ambitious in seeking the entire prohibition of cigarette smoking. He would favor prohibiting smoking by boys under 17. Till that age the bodily frame was growing, and smoking did incalculable harm. He cited tests made in educational institutions, showing that young cigarette fiends were inferior mentally and physically to non-smokers. It ought to be known, however, that in the case of grown people a well made cigarette was not productive of harm. On the contrary, it was the purest and best form in which tobacco could be smoked. He would be glad to support the motion if it were modified in the direction he had indicated." And yet Dr. Roddick voted for the motion as it was, without any modification. "It is just possible," writes the Montreal Star correspondent, "that not every Conservative who voted for the motion was so animated with zeal against the death-dealing cigarette as desirous of putting the Prime Minister in an awkward position."

"The Shamelessness of St. Louis," by Lincoln Steffens, in McClure's Magazine, is a terrible arraignment of that great city on the eve of its coming exhibition. The writer, who is the author of "The Shame of Minneapolis," says: "Minneapolis may fail, as New York has failed" (to reform themselves); "but at least these two cities could be moved by shame. Not so St. Louis. Joseph W. Folk, the circuit attorney, who began alone, is going

right on alone, indicting, trying, convicting boodlers, high and low, following the workings of the combine through all of its startling ramifications, and spreading before the people, in the form of testimony given under oath, the confessions by the boodlers themselves of the whole wretched story. St. Louis is unmoved and unashamed. St. Louis seems to me to be something new in the history of the government of the people, by the rascals, for the rich," an epigrammatic way of parodying Lincoln's famous phrase.

Mr. Steffens echoes the N. Y. Sun's assertion, some years ago, that the criminal law of the United States is more favorable to the criminal than to the law-abiding citizen. "One of the permanent services Mr. Folk has rendered," he writes, "is to impress upon the minds, not only of juries, but of the people generally, and in particular upon the Courts of Appeal (which often forget it), that while the criminal law has been developed into a great machine to preserve the rights, and much more, of the criminal, the rights of the State also should be guarded." And he instances the only case which Mr. Folk lost. "The Supreme Court, technical and slow, is the last stand for such criminals, and they won their first fight there."

Is there no hope for reform? "Mr. Folk says, 'Ninety-nine per cent. of the people are honest; only one per cent. is perniciously active.' In other words, the people are sound, but without leaders. Another official, of irreproachable character himself, said that the trouble was there was no one fit to throw the first stone." What a commentary on a municipal government in which several convicted criminals are still sitting!

The following special cablegram to the Montreal Star broaches an important plan for the agricultural and industrial improvement of Ireland by a great network of railways—

London, April 2.—That gigantic plan for the regeneration of Ireland, the Land Bill, is not to stand alone. The chief secretary for Ireland announced in the House of Commons yesterday that two captains of industry, Lord Iveagh, the brewer of Dublin, and Pirrie, the shipbuilder of Belfast, are to undertake a great scheme of transport development throughout the whole country, with a view to aiding the revival of agrarian industrial undertakings. They have been led to propose this generous plan by the new spirit of good will which prevails throughout the whole of Ireland, and no hope of profit enters the calculations.

In announcing this to the House of Commons yesterday, Mr. Wyndham, insisted particularly on the fact that the object of the two capitalists was not to make money, but to patriotically facilitate organized transportation to agricultural communities, and to consider the possibilities of aiding industrial and agrarian enterprises. They were prepared to contribute the capital themselves, and did not ask public aid. Beginning in certain districts they would watch the results and base thereon the future development of their scheme, which includes the use of the most scientific inventions.

Mr. Wyndham continued: "Nothing so hopeful and businesslike has been done in Ireland since the days of its industrial prosperity at the end of the 18th century. The captains of industry from Dublin and Belfast, recognizing Ireland as their country, will devote their

wealth and business ability to assist Ireland without regard to political divisions. This is a matter of deep significance, and goes a long way to justify what the Government is attempting to do with public money."

Mr. Wyndham also announced a new bill, the effect of which will be to bestow upon Ireland £195,000 annually, as the equivalent of what England receives under the Education Bill. Part of the money will be used to guarantee against loss on the floating of the Land Bill loan, part for Irish education, and part for economic development.

The approach of Easter reminds all our Catholic readers of the Church's law with regard to Holy Communion at least once a year in Paschal Time. This ought to be no mere matter of form, but a thorough conversion of heart, with a firm resolve to eat the Bread of Life as often as is necessary to keep each individual soul in the state of grace. There will be no resurrection of the spirit, unless that spirit be determined to remain alive.

And here it may not be out of place to insist on thanksgiving after Holy Communion. A pharisaical Catholic from North Dakota once expressed his disapproval of an advertisement of somebody's beer in this journal. Having observed that this censorious person had left the church immediately after the Mass at which he had communicated, we pointed out to him that a moderate use of beer was not even a venial sin, whereas the omission of one's thanksgiving for at least a quarter of an hour after Holy Communion was a very serious fault, likely to nullify the fruits of the Blessed Sacrament he had received with so little devotion. When one receives towards the end of the Mass, there can be no excuse for not remaining in prayer at least ten or twelve minutes after the Mass. Too many Catholics in this city have been known to enter the church at the moment of Communion, walk up to the altar rails (sometimes ladies keeping their gloves on), receive, and then go out of church almost immediately, laughing and talking on the way home. What sort of faith can such people have? What wonder that their religion has no influence on their lives!

One of our exchanges, which seems to cultivate a speciality for historical blunders, lets one of its contributors write: "For years has the world admired that one line of Thomas Campbell, on the changing of water into wine at the marriage feast of Cana:—'The conscious waters knew their Lord, and blushed.'" Campbell was utterly incapable of writing anything like that, for he was an alien to the faith. The line is, of course, from Richard Crashaw, a pious Catholic, and was written two hundred years before Campbell's time; moreover, the slipshod contributor has got nothing but the sense, he has changed four out of the eight original words which are—

"The conscious water saw its God and blushed."
This line of Crashaw's is no doubt admirable; but it is, after all, a poor translation of the untranslatable Latin original in the "Epigrammata Sacra": "Nympha pudica Deum vidit, et crubuit." The double meaning of "Nympha" (a nymph and water) and the force of "pudica" (modest, chaste) are somewhat lost in the one word "conscious." Perhaps the line would read better in this way: "The virgin water saw its God and blushed."

Clerical News

Rev. Fathers Campeau and La-londe were the Archbishop's guests last Tuesday.

There are now in this Northwestern country three schismatic Greek bishops. One of them who resides in this city and calls himself an Independent, says he was consecrated by the Bishop of Constantinople. Another, Bishop Popof, makes his headquarters at Yorkton. A third operates from somewhere in the Dakotas. They are trying to win over to themselves the Ruthenians. Very Rev. Father Filas, Superior of the Greek Uniate Basilian Monks, who has already visited most of the Ruthenian settlements in Manitoba and the Territories, says that six-sevenths of the Ruthenians are Roman Catholics.

Rev. H. Hudon, S.J., Rector of St. Boniface College, is in charge of the Catholic Church at East Grand Forks, Minn., during the absence of the pastor, Rev. Father Green, whose health has lately broken down. Father Hudon will return to St. Boniface after Easter.

The late Bishop of Salford, who was buried on March 9th, was born at Singleton Lodge, near Kirkham, Lancashire, on March 30, 1836; so that the Right Rev. John Bilsborrow was completing his 67th year at the date of his death, March 6th. He succeeded Bishop (now Cardinal) Vaughan nearly eleven years ago. No bishop exerted more influence over the rest of the English hierarchy in educational matters than Bishop Bilsborrow. He was always a Catholic, and was an Ushaw college man.

Rev. Adelard Bellavance, who has had several pulmonary hemorrhages of late, is invalided at the Archbishop's House.

Rev. Father Proulx, S. J., is preaching a mission in St. Andrew's Church, Port Arthur.

Mr. Perisset, a theological student from Fribourg, Switzerland, is now staying at the Archbishop's House.

Rev. Father Perrault, of Fanny-stelle, was here at the beginning of the week.

Rev. Father Poirier is back at the Archbishop's House, greatly improved in health.

Rev. Father Therriault is at Lorette, assisting Rev. Father Dufresne, who is suffering from his eyes.

Rev. Father Drummond, who returned from the west at the end of last week, preaches at St. Mary's in the evenings of Good Friday and Easter Sunday.

The Very Rev. Vicar General Dugas is preaching the cathedral parish retreat every day of Holy Week.

The Right Rev. Mgr. Gadd has been elected Vicar Capitular and administrator of the Diocese of Salford, during the vacancy of the See.

DR. GAIRDNER'S NEW WORK ON THE ENGLISH CHURCH.

Dr. Gairdner's Antecedents.

Boston Sacred Heart Review.

(Continued from last week) PRE-REFORMATION TIMES.

The four different historical treatises, originally published as prefaces to our four volumes of "Letters and Papers of the Reign of Henry VIII.," edited by Professor Brewer for the Master of the Rolls, proved to be too valuable and too decidedly of general interest, to be confined to the ponderous tomes with which they were at first connected, and in which they were not likely to be seen by many readers. They are now to be found by themselves in two volumes of about 500 pages each, and furnish us with the picture of this part of Henry's reign as Mr. Brewer saw it in his mind's eye after his careful researches. Before commenting on Dr. Gairdner's book, we will quote from Vol. I. of Mr. Brewer's book, page 500, the following significant words:—

"It has been thought that the success of the Reformation was mainly due to the purity of the morality it inculcated, or rather to the general corruption of all classes—of the clergy in particular—in the fifteenth century. The declamations of moralists and theologians, the invectives of satirists, even the evidence of criminal courts, on such a subject as this, whether in the 16th or the 19th century, are too partial to be decisive. Neither authentic documents, nor the literature and character of the times, nor, if national ethics are essentially connected with national art, its artistic tendencies, warrant us in believing that the era preceding the Reformation was more corrupt than that which succeeded it. It is impossible that the clergy can have been universally immoral, and the laity have remained sound, temperate and loyal. But if these general arguments are not sufficient, I refer my readers to a very curious document, dated the 8th of July, 1519, when a search was made by different commissioners, on Sunday night, in London and its suburbs, for all suspected and disorderly persons. I fear no parish in London, nor any town in the United Kingdom, of the same amount of population, would at this day pass a similar ordeal with equal credit."

To quote Mr. Brewer again, page 254—

"The sixteenth century was not a mass of moral corruption out of which life emerged by some process unknown to nature; it was not an addled egg cradling a living bird, quite the reverse."

And in a foot-note to the same page, we read:—

"Luther's most earnest remonstrances were directed, not against bad, but against 'good works,' and the stress laid upon them by the advocates of the old religion. If that religion had been in its practice so generally corrupt, as it is represented by modern writers, such denunciations were idle."

Mr. Brewer represents Henry VIII. in his early reign as kind and affectionate to his good Queen Katherine, and devotedly loved by her, and especially as manifesting no slightest doubt of their lawful union.

HENRY VIII. AND THE REFORMATION.

To quote the Rev. Henry Wace, M.A., Mr. Brewer had for years "lived in daily intercourse, as it were, with the chief actors in the reign of Henry VIII., read their private letters, followed them into numberless details of their daily lives." We can, therefore, readily see upon what a path of minute and toilsome labors his successor, Dr. Gairdner, entered for the strong foundation of his own work of historical research. What has been the result? Continued addition to the vast change, prognosticating one still more vast, that has come over the face of history in regard to the so-called Reformation in England. This we find clearly indicated by Dr. Gairdner's new volume. Therein

he declares that "the Reformation had undoubtedly been brought about . . . by immoral and degrading agencies. He shows us the King, changed from his earlier days and steeped in sin, profligate, a murderer, a despot, false to the Church. He tells of the Church properties plundered, and given over to the nobility. Of Henry's hypocrisy before the divorce he writes: "The King . . . was doing all he could to encourage heresy while professing still to be orthodox; for, as yet, he had not even thrown off submission to the See of Rome, though he was preparing to do so. . . . He could not have undermined the liberties of the Church in the way he did except by professing to be the Church's patron and friend. And all the while he was thus engaged at home, either in the underhand encouragement of heretics, or in tying the hands of convocation, he was pursuing a long course of strategy in the court of Rome, the final issue of which was clear enough to him, but dark to everybody else."

He narrates the uprisings of an outraged people, one in the entire north from Westmoreland to Lincolnshire, demanding justice. The reply to these demands and these uprisings was martial law; and there ensued "a series of butcheries all over the northern counties such as had never before been seen." As a whole, the nation had shown little disposition to throw off Papal authority. "What little was said," writes Dr. Gairdner, "was very far indeed from a repudiation of the actual jurisdiction of the Church and of its existing head. It was needless speaking against a jurisdiction so firmly established." And Mr. Brewer distinctly says that, had the Pope only granted Henry's demand for a divorce from Katherine, there would have been no revolt from the Pope's spiritual authority in England. But, failing in this, the monarch threw off his old allegiance, made himself supreme head of the English Church, and "brutally despatched" to quote Dr. Gairdner—the noble men who would not perjure themselves by acknowledging this degrading supremacy: men like Bishop Fisher of Rochester, Sir Thomas More, the Earl of—idare and his five uncles, Earl of Kildare and his truly martyred Carthusians.

FOXES AND CRANMER.

As to the Protestant historian Foxe, and his renowned "Book of Martyrs," which has been a treasure-house of Reformation history in the hands of so many Protestant writers, Dr. Gairdner has small sympathy or respect for either. He calls Foxe himself notoriously prejudiced, and implies that the worst is not yet known of him. And of some of Foxe's "martyrs" he writes:—

"Foxe mentions three hanged in chains for burning the Rood at Dovercourt—an exploit to which he says they were moved by the Spirit of God,—and also a kinsman of his own, John Randall, who, even from his own account, evidently either was murdered, or hanged himself. And Alan Cope, soon after the publication of Foxe's book, had no difficulty in showing the latter to have been the case. Various, indeed, were the human materials out of which Foxe manufactured 'martyrs.'"

As to Cranmer, how far he carried the question of the king's supremacy we may judge from Dr. Gairdner's account (page 365) of his trial at Oxford, Sept. 12, 1555, in Mary's reign, as follows:—

"He said the king of a realm was head of the Church in it, and he did not shrink from the conclusion pressed upon him that in that case Nero, who put St. Peter to death, was head of the Church at Rome—nay, that the Turk was head of the Church in Turkey."

Dr. Gairdner declares:— "The experience of years had convinced Mary, and no doubt her subjects generally, that defiance of Papal authority had shaken the foundation of all other authority whatever. Rebellion and treason had been nourished by heresy—nay, heresy was the root from which they sprang."

Of Queen Mary herself he writes with deep respect and sympathy.

"Intolerance did not begin with her," he says; and he shows 'how severe punishments and terrible executions were the custom of those times; and that the Queen herself had desired to reign "in a mild spirit." He declares that while, in his opinion, "Mary's government of England was a sad failure, it was not merely on account of her religion"; and that among the causes was this,—"that the possessors of Church lands disliked even the moral effect of her example in restoring Church property."

HENRY VIII. AND THE PAPACY.

To quote at length from Professor Brewer, Vol. II., page 462, he says:—

"I must express my conviction that Henry never, in the first instance, seriously contemplated separation from Rome. . . . He was a victim to his own devices. Throughout the divorce, and even after the fall of his great minister, two purposes are evident in all his actions—an intense desire to marry Anne Boleyn and an equally intense desire to compass this object with the sanction and approbation of the Pope. . . . Had he obtained it, there would have been no Reformation in his reign, so far as the King could personally have prevented it."

How great was the value he set upon the Pope's approval is manifest by the violent terms in which he denounced the Papal authority and pretensions. . . . The Papacy was not only the highest, but it was the oldest monarchy in Europe. Compared with it, all other kingships and dignities were of recent growth. . . . It was fenced round with traditions mounting up to heaven. It had been the great and chosen instrument of God for propagating and preserving the lore, the faith, and the love of Christ among ignorant and unsophisticated nations; . . . the chief, at one time the sole, depository of wisdom, art, law, literature, and science to uneducated men. . . . Looking at the whole career of Henry, it would be unnatural to suppose that he now intended to break entirely with Rome and stand alone in his defiance of the Pope's authority. . . . For his own purposes, he had done so much to encourage attacks upon the Papacy, to question its dispensing power, to menace its authority, that to retrace his steps, had he felt inclined to attempt it, was impossible. The marriage with Anne Boleyn completed the recoil."

THE TRUTH ABOUT GALILEO.

Father Pardow's Reply to Criticisms of His Discussion of the Church's Attitude to Science.

The interest in the series of sermons of the Rev. William O'Brien Pardow, S.J., on the attitude of the Catholic Church toward science served to draw an audience that filled St. Patrick's Cathedral last Sunday.

Father Pardow's subject was "The Catholic Church and the Age," but he began his address by referring to newspaper comments on his previous discussion of the Church's attitude to science. In part he said:

"I have no doubt that some of my hearers have been accustomed to picture Galileo on the rack of the Inquisition. Modern investigation has relegated this picture to the nursery. Strange to say, we do not hear so much of Luther's opposition to the theory of the movement of the earth. The fact is, however, that Luther said: 'People give ear to an upstart astrologer who strives to show that the earth revolves, not the heavens, nor the firmament, nor the sun and moon. Whoever wishes to appear clever must devise some new system, which of all systems is, of course, the very best. This fool wishes to reverse the entire science of astronomy, but sacred Scripture tells us that Joshua commanded the sun to stand still, not the earth.'"

"The twentieth century is anxious to know the exact truth. The exact truth is this: The Pope urged Galileo to maintain the movement of the earth as an astronomical hypothesis, but Galileo insisted

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that the Pope should declare his system as the only one that was really founded on the Bible.

"Besides its claims to be scientific, the age also boasts of other characteristics. Every age is supposed to have some special mode of thought. Like most sayings which pass muster a good deal of error mixed with some grains of truth. Scratch a Russian and you will find a Tartar. So, scratch a little of the veneering of the nineteenth century or of the twentieth, and you will find beneath the surface what St. Peter found when nineteen hundred years ago, he knocked at the gate of Rome; what St. Paul found when he faced the cultured audience of Athens. Underneath the tinsel and the show, you will discover the concupiscence of the flesh, the concupiscence of the eyes and the pride of life.

"This explains the opposition of the world to the Church in all ages. The age wishes society to be governed simply and entirely for the sake of this world. Such is the philosophy and practice of the world. But the Church moves in quite another direction. It puts in the first place the individual and society in the second. The Church considers that if she is to benefit the world at large she would centre all of her powers on each individual soul."—Irish World.

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EASTER.

Where all His Saints assemble make haste, ere twilight cease, His Easter blessing to receive, and so lie down in peace.

—Keble.

THE DAWNING.

Awake, sad heart, whom sorrow ever drowns; Take up thine eyes which feed on earth; Unfold Thy forehead gathered into frowns; Thy Saviour comes, and with Him mirth; Awake, awake!

And with a thankful heart His comforts take, But thou dost still lament and pine and cry, And feel His death but not His victory, Arise, sad heart; if thou dost not withstand, Christ's resurrection thine may be: Do not by hanging down break from the hand Which as it riseth, raiseth thee, Arise, Arise.

—George Herbert.

EASTER.

O day of days, shall hearts set free No "minstre rapture" find for thee? Thou art the Sun of other days, They shine by giving back thy rays.

Enthroned in thy sovereign sphere, Thou sheddest thy light on all the year; Sundays by thee more glorious break, An Easter day in every week.

And week-days following in their train, The fullness of thy blessing gain, Till all both resting and employ Be one Lord's day of holy joy.

—Keble.

THIS DAY.

Again the Lord of life and light Awakes the kindling ray, Unseals the eyelids of the morn, And pours increasing day.

This day be grateful homage paid, And loud Hosannas sung; Let gladness dwell in every heart; And praise on every tongue.

Exalted high at God's right hand, The Lord of all below Through Him is pardoning love dispensed, And boundless blessings flow.

To Thee, my Saviour and my King, Glad homage let me give; And stand prepared like Thee to die, With Thee that I may live.

—Anna Letitia Barbauld.

THE RESURRECTION FESTIVAL.

Oh, happy day! Oh, day of light! Let us be joyful and bright and prettily dressed, but let us put on the new spring array only as a symbol. As a sign of our rejuvenescence in God's service, the prettier and brighter it is the better. God forbid that our new clothes should detract from rather than deepen our fervor on that day.

Why not get a new Easter bonnet? It is a great celebration. We are going to assist at the greatest concert that has ever been heard—the great chorus of hosannas from the great heart of the great old Church. Every Catholic is happy and every Catholic heart is surging with joy. It is a festive day. It is a resurrection of hopes. It is the Day of Hope and with hope come faith and charity. Charity above all is everywhere. We are happy and want every one else to be happy. It is not only our privilege to be happy. It is our duty to be happy and praise God. It is our duty to help our neighbor be happy and praise God.

Let us get up in the morning with the children to see the sun dance and commence our paean early and sing it all day long.

—AMICA.

THOU SHALT NOT STEAL.

(Town Topics, March 28.)

The burglaries of the past few weeks have aroused many citizens to the growing need of increased police protection and no doubt something will be done in this direction almost immediately.

There is a form of stealing going on constantly in our city that is a much more serious matter, because it not only means the present loss of money and property, but is leading to a terrible state of morals among our boys and girls.

Very little is said about it, but daily small thefts are going on all over the city. Only last week a business man traced the constant disappearance of trifling sums of money from a drawer in his office, to certain very small boys, who for months had made a practice of slipping in while the caretaker was at work in another part of the suite of offices.

The thing had been going on for months and the care and system exercised by the boys is appalling, when you consider to what an end it was put.

The thefts had at first been the act of one boy, who had accidentally stumbled on the fact that money was often slipped into this drawer at the end of a day's business. Gradually he took other boys into his confidence until when discovery came there were four of them in the compact. They had found out that between six and seven each evening the janitor was furthest away from this room and a lad would slip up and go through the drawer. As it was a different lad each night it was quite easy to frame an excuse, when occasionally the janitor met one of them coming from the room.

None of these boys are over twelve years of age; they are not foreigners, nor do they come from desperately poor homes.

When their parents were seen about it they admitted that the boys had been guilty of other thefts, but declared their inability to do anything with them.

The man whom they have robbed cannot bring himself to prosecute such mere children, and so apparently they are going to go on, until finished criminals, they land in the penitentiary, if not on the gallows.

Just such incidents as these are cropping up continually. Some of them are known to the police, others never reach the attention of those worthies.

There are three questions that every citizen would do well to ask in this matter:

What is the first cause leading to this abnormal amount of crime? What is the remedy for the existing state of things?

How far am I personally responsible for seeing that remedy applied?

Having watched this city develop from a small frontier town I am convinced that the one thing that more than any other has contributed to the present extent of juvenile crime is lack of parental control among children in the home.

I will venture to say that any one of my readers, old enough to make the estimate can count on the fingers of one hand, all the homes where they have visited for the past fifteen years, where the children obeyed promptly, without question the commands of father or mother.

A great deal has been said, and more has been written about the harshness of the old time method of bringing up children, and we are told that there has been more child study in this generation than in any previous one and yet there is more juvenile crime to-day than ever before, and it is among the children of what might be termed a better class.

In the older days obedience was the first lesson taught; now the children are persuaded, coaxed or cajoled into doing what is wanted, or more frequently allowed to follow their own sweet will.

They have no self-control, but instead an idea that they have a right to everything they see and an everlasting craving for what they have not got.

The space between this condition of mind and the deliberate taking of what they know is the property

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of others is shorter than most people imagine.

This is one of the home influences that has been so destructive.

There is a public influence that has done much to foster theft and that is the number of crimes of this particular nature that have been allowed to go unpunished in recent years, and others that have been marked by absurdly light terms of imprisonment.

Any one who has been in touch with either the business or social world of Winnipeg for the past fifteen years, will endorse the statement that there have been more than a score of cases where young fellows in responsible positions have embezzled trust funds and the money has been paid by relatives and friends and the matter hushed up.

In not a few instances these young men have retained their positions even after a second lapse of this kind, and although in the majority of such cases the circum-



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Catechism in the Church, 3 p.m.

N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.

WEEK DAYS—Mass at 7.30 a.m. On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

Grand Deputy for Manitoba.

Rev. A. A. Cherrier, Winnipeg, Man.

Agent of the C.M.B.A.

for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

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stances have been known to many, they have suffered no social ostracism.

These things are known to the boys all over the city, in fact, I have more than once heard them discuss such cases with the greatest gusto. What about the influence of such knowledge on undeveloped minds?

The Rev. Father Drummond, upon one occasion said, "Fear of consequences is a powerful deterrent influence, more particularly with the young." And though to refrain from stealing for fear of being caught is not a high type of morality, it shows a healthier state of public morals than to steal unblushingly because there are no consequences to fear.

The accusing of public men of bribery, corruption and theft of public funds, which goes on continually in the daily papers, is having its baneful effect.

Boys hear and see these statements made, and with apparent truth, yet these men are retained in office; they are a power in the land.

Is it any wonder that the urchins of the street try in their small way to imitate these greater lights?

These are some of the causes that have already produced such terrible results, and the end is not yet.

What are the remedies?

Without doubt the place to start is in the home.

No school training, however up-to-date, takes the place of the home training that should come in the first four years of the child's life.

The Church of Rome has given the world a lesson it would do well to heed; in demonstrating the ineffaceable impression of the first years.

No country would be insane enough to expect an efficient army without absolute and unquestioned obedience to officers, and yet the fathers and mothers of our day are attempting to build a nation without insisting on this principle of primary importance.

The homes of Winnipeg seem to have forgotten that stern admonition of the Old Testament, "To obey is better than sacrifice, and to hearken than the fat of rams."

But assuming that all the parents of Winnipeg rise up and amend their training for the future in this regard, it will not remedy the generation of boys and girls that have reached, say ten years of age.

There should be a public remedy for breaches of law, not such as to make criminals, but such as to train and discipline these warped minds, so that they may become good citizens.

This can only be done by taking them away from all present surroundings and placing them in reformatory schools.

Not a single case of juvenile offender coming up before our police magistrate but should be dealt with in this way.

No boy or girl should be allowed to grow up with the idea that their country's laws can be broken with impunity and the parents who have shown that they cannot train their children to be decent, law-abiding citizens should have their children taken from them in this way.

The cases, such as the one provoking this talk, carry with them a responsibility. No one likes to prosecute children, but the prosecution should be brought against the parents.

It is a disagreeable duty, but the good citizen should face it without flinching, if this tide of evil is to be stopped.

It is well to make the city clean and healthy, to promote its commerce and industries, but unless it is morally clean and strong, the success will end in failure and the prosperity in ruin.

It seems almost hopeless to say anything about corruption in civic or political life, and yet every citizen who possesses a vote and casts it a second time for a man, whom there is good reason to believe has used his office to feather his own nest, has done his share in condoning a breach of public trust, and is morally responsible for the evils that invariably follow in countries whose governments are corrupt at their source.

This is a long, and not too cheerful, tale, but will any reader of Town Topics say it is not true in substance, at least?

Chats with Young Men

Of the many evil habits which young men contract none is more fascinating and dangerous than gambling. The extent, too, to which it is practised at the present day by all classes of men and the apparently innocent pastime it affords to the beginner lead me to warn young men against this evil.

Gambling assumes various forms, from the wheel of fortune to the giant speculations of a stock exchange. While the latter are, however, recognized business deals in which the factors are usually excellent business men staking their fortunes judiciously rather than on mad chance; whereas the gamblers at a card table are dependent upon chance which they cannot honestly control or foresee and hence stake their fortunes and prospects in life on caprices which their God-given talents cannot govern; it is therefore easy to draw a line between the gambling which fosters indolence and vice and that which comes within the realm of legitimate business enterprise. At any rate I shall be understood by my common-sense readers when I draw a rough line between these classes of gamblers before setting about my remarks.

The gambling which I wish to condemn strongly and which I urge young men not to practise is that ordinarily indulged in when card playing, throwing dice and the like. There are many reasons I could advance in support of my position. Gambling is most dangerous. It begins for fun and with small stakes. It usually ends after it has outlived the early pleasures derived from it but not until it has made physical, mental and moral wrecks out of promising young men. How does it do this? Well, for pastime two friends sit down to spend the evening at cards. One suggests five cents a "corner," and the other, though he prefers not to gamble, feels that he would appear cowardly if he did not yield readily to the proposition. The evening wears on, and while neither gains nor loses much, the five cent corner afforded considerable mirth and the novice admits to himself that a little stake made the game interesting, especially if he has risen from the table a quarter ahead. At another meeting the friends resume their game, this time with two companions. They play longer as the two new friends are "old-timers" at the game. One is winning and secretly congratulates himself, while another who is losing does not smile so cheerfully as he did at first. The game breaks up and the winner is fascinated by the pleasure of making profits so easily. The losers are anxious for another game in which to repair their losses. Another game is arranged. This time earnest faces denote that nerves are at a high tension. Fortune flits about the table, the players sit longer, rest is lost and the gamblers rise more fascinated by the game, more determined to meet again. The winners find gambling more profitable than work; hence, work is often neglected and bright prospects are blighted. The losers, drained of their honest earnings, default board bills and even borrow from friends in order to, as they say themselves, "get even with the table." The lives of both winners and losers are already wrecked. They will go to both extremes of fortune and back again, but henceforth, even they may pursue some line of business, they will be incapable of getting the best out of their lives. They are now gamblers, and as such, are spoiled for energetic, persevering, independent effort. If circumstances favor their occupation or faithful employees do the work the proprietors neglect, business may succeed but success in business is oftener the result of constant attention on the part of proprietors than of favoring circumstances or devoted employees. If business goes badly with the gambler, instead of seeking the

cause of failure, he is inclined to turn for aid to the fatal card table. Here, as a rule, he consummates the wreck of himself and his business.

This picture may appear overdrawn and no doubt cannot be applied to any of my readers. Yet, there are many cases in actual life similar to that described. I am not so sure, however, that my remarks do not apply, in some measure, to many young men whose eyes fall on these pages, for the practice of gambling in one way or another is very widespread. One youth addicted to it can always find partners for a game. It is not the individual game that is dangerous, not the loss at a single game that is irreparable; but this companion addicted to gambling is dangerous. His life is wrecked. There is nothing to reclaim him from his evil habits. He will always suggest a time and place for his game of chance and if you do not absolutely refuse, under any circumstances, to join him, he and his game will so fascinate you that you, too, will be wrecked. It is not the loss at a single game but the losses sustained in endeavoring to repair losses that ruin the gambler. Even more pitiable than the material losses is the destruction of energy, mental, moral and physical. Peace of mind, honesty, self-reliance, friends, principle—these, and similar blessings and virtues are sacrificed to appease the gambler's appetite for the rewards of chance.

I have not said anything which every youth of common-sense does not know. I cannot do more now than say that my purpose in writing the above is to warn young men against gambling, in any form. It is one of the evils in which it is unsafe to indulge to any extent whatever. My advice is to have nothing to do with it lest the fascination might lead you on. Compel yourselves to depend on your natural talents and on the judgment and knowledge you may require while earnestly endeavoring to solve the problems of life in a manner worthy of men.

FINEM RESPICE.

The Measure of a Man.

The Pleasant Tale of a Person Who Never Amounted to Anything.

By Juliet Wilbur Tompkins (in Munsey.)

I. "Well, exit Felix, R.U.E. I must go down and rehearse"; and Felix rose from the dinner table, dropping his napkin in a crumpled heap. "I wish you would change your mind and take part in the thing, Mils—when I wrote 'Lucile' in especially to fit you."

"But you know I can't act, Felix," Mildred protested, picking up his napkin to smooth and fold it. "Exactly. 'Lucile' doesn't have to," he said triumphantly. "I told you I wrote the part especially for you. Whoo hoo!" And he crowed happily as he went out.

Mildred laughed helplessly. "Will he ever grow up?" she said, turning to her father.

He shook his head. "I don't see why Felix doesn't amount to more," he said in puzzled dissatisfaction. "He certainly had every chance my own boys had. And as for example—Ned, I don't believe you or Harvey ever lost a good opening in your lives; while Felix will refuse the Presidency if he happened to be busy with an amateur play."

"Well, it's having a miserable little income of his own, and half a dozen miserable little talents—that's what has spoiled him," said Ned, lighting such a cigar as a prosperous young business man may afford himself. "And he hasn't any application; one week he will do nothing but drum, and the next it's painting, and the next theatricals or poetry. And not any one done well enough to justify him—a fellow of twenty-eight."

"And yet he is the happiest person I know," said Mildred, in the tone of one fully awake to the feebleness of her protest.

"I'm not down on the boy," her father went on, when he had finished his lecture on a man's duty to the world and himself; "he's as sweet and good a fellow as ever

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Arthur (aged six).—Not yet.

breathed. In all the twenty years he has lived with us, I've never seen a mean or ugly trait about him. It is just that he doesn't amount to anything. Harvey, did you see Ritter to-day about that contract?"

The talk turned to business, and Mildred, escaping to the empty drawing-room, seized the half hour of quiet to get a chapter of "The History of the Philippines" read. It did not really interest her, but she had been brought up to a conscientious sense of the value of time and the necessity of information—self-government, she called it. true to the family traditions. When she found her attention wandering, she grasped it firmly and made herself go back to the beginning of the paragraph. That is one reason why she did not cover much ground in her diligent two hours a day of solid reading.

The evening went by somewhat heavily. Harvey went out, but Mr. Alden and Ned recurred to business at intervals, and grew ominous over politics. Janet made them sit breathlessly still while she added her accounts, and became very cross when some one forgot and spoke, obliging her to begin all over again. Mildred, oppressed by the stretch of Philippine history still before her, kept her finger in her place and mastered an occasional page or two in the pauses. She was planning a retreat to bed when the click of Felix's latch key made her change her mind. They all glanced up with an unconscious relaxing of their faces when he came in—a look of mild expectancy with a laugh ready to follow. He went without a word to the piano, and after playing a few bars of Handel's beautiful "Leave Me to Languish," sang in a pathetic tenor, light but true and sweet: "Leave me to languish, harshly explicit, Language not fit for a lady's ear! They are not actors, brains are deficit—"

"Felix, Felix!" broke in Janet. "You shall not spoil that song—I won't have it. Don't laugh at him, father; it just encourages him."

"It doesn't spoil it," Felix protested. "I could sing you the other version this moment without moving a muscle."

"But I should laugh," she said. "You have utterly ruined the 'Garden of Sleep' for me. I can never hear anything in the poppy part but 'It is there that the regal red puppies are born.'"

"Oh, well, that song needed to be spoiled," Felix took his hands from the keys and turned about on the stool. "You never saw such acting, Mildred! They got worse with every rehearsal."

"What are you going to charge for the show?" asked Ned.

"Fifty cents to come in and a dollar to go out," said Felix, promptly. "We'll make enough to furnish the whole club house before the end of the first act."

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EASTER SERVICES.

Church of Immaculate Conception—Order of divine services during Holy Week and Easter Sunday.

Holy Thursday and Good Friday—10 a.m. and 7:30 p.m.

Holy Saturday—9 a.m.

There will be sermon on Thursday and Friday evening. Singing of the Passion on Friday morning. Music for the part of the choir by Michelot.

On Easter Sunday, under the leadership of the Rev. A. Sauve, and with A. Betournay, Esq., at the organ, the choir will render:

At Mass—Mass in G. (Kyrie, Gloria, Credo)—B. Klein. Missa Brevis (Sanctus and Agnus)—C. Gounod.

At the Offertory—Regina Coeli—T. H. Dubois.

At Vespers—Harmonized Psalms and Magnificat.

Benediction—Ecce Panis—T. H. Dubois. Regina Coeli—idem. Tantum Ergo—Lambillotte.

The Rev. Father McDonald, S.J., will preach at High Mass. The members of Br. 163 of the C.M.B.A. will receive in a body at the 8:30 a.m. Mass.

ST. MARY'S CHURCH.

Easter Sunday morning—Millards Mass in G. Soloists, Miss Simpson, Miss Holroyd, Mr. Perkins and Mr. Codd.

Mascagni's Regina Coeli.

Persons and Facts

Mrs. Ghent Davis arrived in the city on Sunday, accompanied by Mr. Thos. Kelly and a party of friends, among whom was her brother-in-law, Hon. E. J. Davis, Commissioner of Crown Lands for Ontario.

The many friends of Mr. and Mrs. Thos. Kelly will be pleased to learn that their two sons, who have been confined to their home with a severe attack of scarlet fever, are now fully recovered and will resume their classical course at St. Boniface College after the Easter vacation.

Mrs. Ghent Davis is the guest of her sister, Mrs. Thos. Kelly, 358 Notre Dame Avenue.

Mr. J. A. Langford, though still somewhat weak after his serious illness, daily visits the office and attends to business.

The late Colonel G. F. R. Henderson, author of a "Life of Stonewall Jackson," and chosen by Lord Roberts Chief Intelligence Officer in South Africa, and on his return, appointed official historian of the war, died last month. He was a convert to the Catholic Church.

A petition to Parliament on the subject of the Royal Declaration is being prepared, and will shortly be offered for the signature of Catholics in every parish in England.

A new and promising industry is opening up for Ireland in the manufacture of high-priced carpets, which are hand-made and resemble Turkey carpets in quality.

More than 1,000 men, a third of whom are prominent in social and business life in New York City, filled the Church of St. Francis Xavier in Sixteenth street on Sunday, March 29, at the opening of the week's mission for men only. In the first pews were Hugh J. Grant, Justices O'Gorman, Amend, Delahunty and Roesch, and John D. Crimmins.

A mission for night-workers (newspaper men and others) will be given by the Apostolate Fathers in St. Andrew's Church, New York City. The services will be held in the early morning at about 2:30 o'clock, when there will be Mass and instruction. The mission, which will last one week, will begin May 10th.

The actors of that vile caricature of Irish ways, "McFadden's Row of Flats," were greeted lately at the Star Theatre, New York, by rotten eggs and decayed vegetables hurled at them with disastrous aim by 200 Irishmen posted in different

parts of the theatre. The actors were compelled to retire in a sorry plight. Four men were arrested, but immediately bailed out by the vice-president of the Clan-na-Gael, the vice-president of the county organization of the Ancient Order of Hibernians, and the president of the Greater New York Irish Athletic Association. Wherever plays of this offensive kind appear, the Clan-na-Gael and kindred societies will assail them in the same way.

A New York lady, who lost the tip of her nose in an automobile accident, offers, through an advertisement in the N.Y. World, fifty dollars to any woman willing to supply flesh for grafting on a new tip.

The Silver Jubilee of the Restored Scottish Hierarchy was celebrated with becoming pomp on March 5 in St. Mary's Cathedral, Edinburgh. The Archbishops of St. Andrew's and Edinburgh, and the Bishops of Dunkeld, Galloway, Argyll and the Isles, and Aberdeen were present. Twenty-five years ago the number of Catholics in Scotland was estimated at 360,000; now it is over 510,000, showing that the Church is more than maintaining her own in comparison with the general increase of population.

The Holy Father hopes that he may soon be able to announce that one hundred thousand Nestorians of Mesopotamia and the surrounding countries will shortly be reconciled to the Church. This will be the second great triumph of Leo XIII's efforts to reunite the East to the West, the first being the return of thousands of the Copts in Egypt.

Excavations at the catacombs of St. Cecilia, at Rome, have revealed what is believed to be a large underground basilica that was used by the early Christians. Traces of an altar and episcopal chair were found. There were also found in a state of excellent preservation a number of ancient paintings, including a Greek portrait of Christ. Three tombs that were discovered are declared by local archaeologists to be those of St. Mark, St. Marcellinus, martyred by Diocletian, and the famous Pope Damasus.

Father Murphy, of the Paulists, has arranged to publish a set of sermons for deaf mutes. It is the first time that such a book has been planned especially for their benefit. Its name is "Nothing New." An effort will be made to place it in the hands of deaf mutes throughout the country without cost to them.

Queen Alexandra of England presented the Catholic Danish Nuns of the Order of St. Joseph, at Dublin, the sum of \$250 to assist them in their work.

Catholic schools have had wonderful success in the high school examinations at Bengal, India. Out of 67 successful candidates, they have furnished 43.

Rev. Father Blais, O.M.I., will return east next week. On this colonizing trip he has located 42 settlers in the Souris district, and five families have bought five sections at Montmartre near Wolseley.

Strikes are all the rage just now. After the great transportation strike in Holland comes the news of conflicts between troops and strikers in Rome and Nidjni Novgorod. Five hundred French pilgrims, having got off at a station in the outskirts of Rome, arrived at the Garibaldi bridge just as a detachment of cavalry charged the mob and unintentionally scattered the pilgrims in all directions, and some of them had not yet been found on Wednesday last, April 8. In Rome about a dozen strikers were wounded. In the Russian af-ray 30 strikers were killed and a hundred wounded.

Catholics will henceforth know what to think of Col. Chambre's animus towards them. In a half-column interview in the Free Press of the 8th inst., an interview which, by the way, stamps him as a shallow, superficial observer of Ire-



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land's present condition, he makes the Catholic Church "largely responsible for the poverty of the people." Considering that more than nine-tenths of the government and municipal officials are Protestant, this charge falls very flat. But it is quite in keeping with the narrow snobbishness of Mr. Hunt Walsh Alan Chambre that he should attempt to relieve his military and social insignificance by posing as a dissatisfied Irish landlord.



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POPE LEO XIII.



SATURDAY, APRIL 11, 1903.

CALENDAR FOR NEXT WEEK.

APRIL.

- 12—Easter Sunday.
- 13—Easter Monday.
- 14—Easter Tuesday.
- 15—Wednesday in Easter Week.
- 16—Thursday in Easter Week.
- 17—Friday in Easter Week.
- 18—Saturday in Easter Week.

THE DOUBLE ASPECT OF HOLY WEEK.

As, on the one hand, we go to press before the end of the week, so that our subscribers in a railway radius of five hundred miles may get their Review before Sunday, and as, on the other hand, our readers in the far west may not receive their copies till Easter Sunday or Monday, we think the best way of putting before them ideas in harmony with the double aspect of this Holy Week, the tragedy of Good Friday and the dawn of hope on Holy Saturday, is to make two extracts from Father Tyrell's informal meditations, "Nova et Vetera," a perfect treasury of beautiful thoughts, which we reviewed at considerable length some four years ago. The first extract is headed "Attractiveness" and reads thus:—

"If I be exalted from the earth I will draw all men to Myself." There is doubtless an exaltation of soul which comes from suffering and from the cross, which "draws" men by a spell. An uncrucified Saviour had never exercised such a strange spell over the heart of man. This is indeed the mark of a genuine spiritual advance and approximation to the cross, that others are more drawn to us, and we to them. It is not the senseless self-annihilation of the fakir or dervish which attracts, but that which results necessarily from a loving devotion to the service of others; the self-sacrifice of the Good Shepherd who gives His life, not for nothing—as it were despising God's good gift—but for the sheep. It is from the foot of the Cross that Mary attracts us to herself most powerfully. The Cross of Christ is the very centre and nucleus of attraction, and each one as he hears it becomes himself magnetized with its mysterious influence. There is a pseudo-austerity and spiritual exaltation that lifts us above our fellow sinners, and makes them shrink from us in awe. But the

more we compare ourselves with God, the wider and deeper our grasp of His fulness, the more infinitesimal does the difference between saint and sinner, or sinner and sinner, appear.

The second extract, entitled "Life from Death," is here given.

"I await the Resurrection of the dead, and the life of the world to come." Faith is the substance of things hoped for, the evidence of things not seen; and thus the last article of our creed in order of synthesis, is the first in order of analysis. It was this expectation of the future life, far more dimly apprehended than by us, the "looking for the reward," "for a city whose builder and founder is God," that nerved the Old World saints to subdue Kingdoms, work righteousness, and the rest (Heb. xi.); to live as strangers and pilgrims on earth. Still more in the fuller light of Christian revelation have martyrs, virgins, confessors, reformers, laborers, sufferers, lifted up their eyes to the hills of eternity, those far-off mountains whose peaks are bright with the coming day, and from whence come our help and our hope. In looking for the resurrection of our mortal dust, for the re-gathering and the re-quickening of dry bones and scattered fragments, we are pushing the madness of hope to its extremity; of hope in lost causes, disappointed ideals, frustrated designs; of hope in Him who is the Resurrection and the Life, and who brought Lazarus from his grave. He who can say "I hope," or rather, "I wait, as for a distant but certain event, for the resurrection of the dead," can never despair, however dark and puzzling God's ways may seem to him.

A DEFENCE OF OLD MAIDS.

A certain Miss Van Vorst having asserted that Jeanne d'Arc was the only old maid that ever accomplished anything, Mr. Robert J. Burdette delivered himself of the tirade we reprint below, prefacing it, however, with the remark that the writer is sorely handicapped by his exclusively Protestant outlook. How much stronger would his reply have been had he not excluded the better half of Christendom. The sisterhoods of the Catholic Church are filled with old maids far nobler and more successful than Florence Nightingale. She spent most of her life in the comforts of a pleasant home and scintillated for a time only in the Crimea; they die in harness. The latter part of the following Burdettism is better than the beginning.

"The gifted author had better quit writing so much and read a little more. Jeanne d'Arc is not so lonesome in the world of spinster achievements as all that. What is the matter with Queen Elizabeth, Helen Gould, Florence Nightingale, Sister Dora, Grace Darling, Clara Barton, Susan Anthony, Frances Willard, to say nothing of Jephtha's daughter and the Queen of Sheba? Is President Carey Thomas nobody? Is Jane Adams doing nothing?"

"There is Flora McDonald, who disguised 'Prince Charlie' in her petticoat and saved his life. What about Mary Russell Mitford, Joanna Baillie and Miss Edgeworth? Charlotte Cushman was something that no married actress of her time approached.

"Did you ever know an old maid who wasn't nurse, teacher, seamstress and stepmother to all the children of her six married sisters, if she had so many?"

"More are the children of the spinster than of the married wife," saith the prophet. If all the women married and raised families who would take care of the children? A family without an old maid aunt is a rose garden without its perfume. And, speaking of spinsters, what's the matter with Miss Marie Van Vorst?"

MISSIONARIES ARE ARMING THEMSELVES.

Victoria, B.C., March 22.—The steamer Tartar, which arrived from Yokohama and the Orient, brought news that some of the Roman Catholic missionaries in North China are arming themselves and the missions because of the fear of further Boxer uprisings.

Obituary.

The funeral of the only daughter of Mr. and Mrs. Frank Boyard took place last Sunday from their home, at 324 Bannatyne avenue, 3 p.m., to St. Mary's church, where services were conducted by the Rev. Father McCarthy, after which the remains were interred in St. Mary's cemetery. Many beautiful wreaths were laid on the casket by sympathizing friends and neighbors. Mr. Boyard is at present at the coast, and could not arrange to get home in time for the funeral.

Among the wreaths and sprays of flowers were: A beautiful wreath from Elsie and George Trescott; cross, Mrs. C. Scott; wreath, Maud Chambers; sprays, Mary Watt and Agnes Watt, Emilia Rabbit, Mr. and Mrs. Marsh; Mrs. Jackson, E. Waters, Mrs. J. W. Hartley, Harold and Frank Huffman, Ethel Buchanan, W. A. Dallis, D'Arcy and Flossie McElroy, and Mr. Smith; marked with deepest sympathy to dear little May. The bearers of the casket were Masters Willie Barry, Willie Buggie, Willie Murphy and E. Jobin; under Mr. Kerr's supervision.

The little girl was not quite five years old, but a favorite with all who knew her. Mr. and Mrs. Boyard and their little daughter had boarded some time ago at Mrs. Wood's boarding house, on Adelaide street, and became acquainted with many who will regret to learn of the death of little Mary.

Rosie Restivo, aged seven months, daughter of Mr. and Mrs. Frank Restivo, died early on Monday morning at the residence of her parents, 485 McDermot avenue. The funeral was held on Tuesday at 10 o'clock to St. Mary's Church, thence to St. Mary's cemetery. The flowers covering the casket were many and very beautiful. Among them were a large cross and crown, Dominico Azarello; crescent, Antonio Petuillo; heart, Geran Giureppi; heart, A. Gelusa; star, F. Fahitto; cross, Z. Nazane; wreath, Deghagh Earso; Maltese cross, M. Fahito; sprays, Mrs. Frank Nurt and Mrs. J. H. Braden; large cross, Jos. Badalie. The bearers of the casket were Kathleen Jackson, Sadie Hunter, Alberta Jackson and Rubie Baker. Much sympathy was felt for the bereaved parents by their many friends and neighbors.

On Wednesday last His Grace the Archbishop received a telegram from Rev. Father Gauthier, pastor of Auburn, Maine, and formerly of Brandon, Man., announcing the death of his sister, Miss Philamene Gauthier, informing His Grace that he would reach Winnipeg with his sister's remains on Holy Saturday, and inviting the Archbishop to the funeral at St. Agathe on Monday next. It is doubtful if Mgr. Langgevin will be able to attend; but Rev. Father Blais, O.M.I., and Rev. Dr. Trudel will go. Miss Gauthier had many dear friends in St. Agathe and Winnipeg.

OLD FRANCISCAN MISSION FOUND.

W. W. Calhoun, a well-known citizen of Austin, Texas, has discovered the ruins of an old Spanish mission near that city. He has found several interesting relics in the ruins, including an ancient basin in which the holy water was contained. So far as known there is no historical mention of the existence of this mission.

It is supposed that it is one of the chain of missions that were established about two centuries ago by the Franciscans, extending northward from the Gulf Coast through San Antonio to the San Faba river, a distance of probably 400 miles. Further excavations will be made.

The Book-Lover relates that a wag, having witnessed an unusually villainous performance of Hamlet, observed: "Now is the time to settle the Shakespeare-Bacon controversy. Let the graves of both be dug up and see which of the two turned over."



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