month in St. Patrick's of every month at 8 irector, Rev. Jas. Kil-ent, W. P. Doyle; Rec. t, St. Henri

McPhail; President, D. P.; Sec., J. F. Quinn, minique street; M. J. rer, 18 St. Augustin s on the second Sunmonth, in St. Ann's Young and Ottawa

CANADA, BRANCH

tion of business are i, at 8 p.m. Spiritual.
M. Callaghan; ChanSears; President, P.J. Sec., P. J. McDonagh; y, Jas. J. Costigan; H. Feeley, jr.; Media Drs. H. J. Harrison, of and G. H. Merrill

ibe. McShane's

BELL COMPANY

Y. NEW YORK CITY perior ENURCH BELLS

, When You Buy

wan's Chocolate

ELEBRATED -RAISING FLOUR

al and the Best given for the empty bas

St. Montreal. 1 %

..190

temporal politics; her kingdom is not of this world, any more than is that of her Founder. Hers is a spiritual life and none other concerns her seri-ously. She has no ambition for the thrones and crowns of monarche the thrones and crowns of monarchs, the Pontifical throne and the tiara are enough for her needs. The appearance of this cry of fear at the mention of the mere possibility of Catholics being legally freed from their unjust chains indicates the internal weakness of the organization of those who make use of it.

"Let us not remove all the chains -

the legal chains-from the limbs of

those Catholics. They yet bend under the weight of certain disabili-

ties, and it is better to keep them so." Not but they would like to be

generous and considered friendly as

well as broad-minded, but they have

that terrible dread of some mysteri-

ous and occult powers that Catholics

secretly possess, and that, if once freed from legal disability, they might use to the destruction of all

Yet history is there to show that

there is nothing secret in either the

Church or her aims, or her methods.

She does not belong to the sphere of

established institutions.



# Orne Witness

Vol. LIII., No. 39

MONTREAL, SATURDAY, APRIL 2, 1904.

PRICE FIVE CENTS

### THE TRUE WITNESS AND CATHOLIC CHRONICLE IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited.

2 Busby Street, Montreal, Canada. P. O. Bex 1138.

SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Danada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advence.

All Communications should be addressed to the Managing Director, "Trux Wrr-

### EPISCOPAL APPROBATION.

u by the English-speaking Catholies of Montreal and of this Province consulted theorem best imbrests, they would soon make of the "True Witness one of the most prosperous and best imbrests, they would soon make of the "True Witness one of the most prosperous and best imbrests, they would catholic papers in this country. I heartily bless those who encourage this exsellen work." "PAUL, Archbishop of Montreal."

# NOTES OF THE WEEK.

MORE PROTESTS.—There are a number of Protestant Ministerial As-MORE PROTESTS.—There are a sociations in England and throughout the Empire, who are petitioning the members of the Imperial Parlia-NEW BOOK ON IRELAND. ment to vote against the Bill for the The Right Honorable Sir Horace Plunkett, K.C.V.O., F.R.S., has writremoval of Roman Catholic disabiliand has entitled it: ties. They have sent circulars to "Ireland in the New Century." As all the members of the House, except a member of the Government and the Catholics. They set forth that while yet in office, it seems. if this Bill becomes law, and all the least, questionable taste on his part to come before the public with a voldisabilities be removed from the Caume concerning the working of his tholics, the throne of Great Britain own department. One would naturwould be in great danger; for such ally suppose that he would have left would make it possible for a Cathosuch work to outsiders, or else that he would have awaited the time lic to sit upon the throne of Great when, free from office, he could speak Britain. What a fearfully elastic imagination the man, or woman, without there existing any suspicion of his partiality or of ulterior have, who can conjura up so mosuch far-off possibilities, and use tives. In his days of rambling over them as arguments in favor of keep-America, he imagined that he had ing a vast section of the Empire's learned a great deal about the Irish best subjects perpetually under people and the Irish problem; and shadow of an ostracism that is both since he has become a member of the Administration he certainly has unjust and humiliating. Yet we are taken upon himself to astonish not the least surprised at this. Like the the obselete and now ridiculous Coworld with theories suitable to his own purposes. The fact that no constituency in Ireland would reronation oath, like all the bug-aboos that A.P.A.'s invented in Ameturn Sir Horace to Parliament is, in rica, like all the terrors created at one time by the mere mention of the itself, sufficient evidence that he is name Jesuit, and like all the menaces by no means a friend of Ireland. But attributed to the Catholic Churchhis pamphlet is certainly one of the most able pieces of political sophall which have long since been explodd-this fear of a Catholic ever seizistry that has appeared in many ing upon the throne, seems to come long years. Before touching upon the cold and critical, not to say adfrom minds that are fevered verse, reception which this new vol-ume met with at the hands of the prejudice and distorted with bigotry Time was when the same reasons were invoked against the opening to Irish press, we will take the liberty of quoting from an elaborate appre-Catholics of preferment in the legal profession; yet we have seen the scat ciation of it that appeared in a leadof Chief Justice of England held by a ing secular magazine, from the pen of a writer named Filson Young. This Mr. Young goes into transports of Catholic, and the world did not cease to revolve on its axis, nor did the onstitution or laws of Great Britain delight over Sir Horace's newly discovered means of making Ireland in any way suffer-quite the contrahappy and prosperous, which is by These holy members of so-called Christian organizations seem to treat "making headway against the weakness of the Irish character —a weak-ness which Sir Horace attributes to the matter the same as they would the unchaining of a menageria 'a paralysis of our activities in the past.'" We will begin with Mr. wild beasts-giving liberty to caged tigers. In the latter case there We will begin with Plunkett's own defamation of the would be almost a certainty that the liberated animals would do some da-Irish Catholic clergy, before coming mage; in the former there is not to his ultimate and expressed object remotest chance of the unshackl- of subordinating all religion ed Catholics committing any act cal- temporal or State purposes. to sulated to deprive the throne of its legitimate possessor. Still the spirit . . . THE CATHOLIC CLERGY. — We pirations. Cromwell tried the same would seem to be the and even learned, and in many cases amiable men, say to themselves

quote Mr. Plunkett: "No reader of this book will accuse me of attaching too little weight to the influence of historical causes on the present state, social, economical and political, of Ireland, but even when I have given full consideration influences I still think that, with their unquestioned authority in religion, and their almost equally undisputed influence in education, the Roman Catholic ctergy cannot be exonerated from some responsibility in regard to Irish character as we find it to-day. Are they, I would ask, satisfied with this character? I cannot think so. The impartial observer will, I fear, find amongst a majority of our people, a striking absence of self-reliance and moral courage; an entire lack of serious thought on public questions; serious thought on public questions:
a listlessness and apathy in regard
to economic improvement which
amount to a form of fatalism; and,
in backward districts, a survival of
superstition, which saps all strength
of will and purpose—and all this, too,
amongst a people singularly gifted by
nature with good qualities of mind
and heart."

A MORAL REFORM. - Not satis-

### moral nation. It may be thought that we are prejudiced, but we are not. If the following does not mean the abandonment of morality, which has been the glory of Ireland, and of Church in Ireland, then we do not know what it means: "I would ask," he says, "whether

tholic clergy for what he does

the evolution (of chaste habit) has the Irish character." not reached a stage where a gradual relaxation of the disciplinary measures by which chastity is insured might be safely allowed without any danger of lowering the high standard of continence which is general Ireland, and which, of course, it is of supreme importance to maintain. .

. The evil of grafting upon secunot being voluntary, has no real effect upon character, may perhaps involve moral consequences little dream ed of by the spiritual guardians of the people. A study of the pathology of the emotions might throw doubt upon the safety of enforced asceticism when unaccompanied by the training which the Church wisely prescribes for those who take the vow of celibacy."

at

LESS OF FUTURE LIFE. - Mr. Plunkett claims that the time has come when the less important life of the future, of which we know nothing should not be made an essential aim of the Irish, but they should taught to lay aside all that for the consideration of their material interests in the world in which they live. And Mr. Young agrees with him. He says that "Religion, Celticism and Economic Prosperity are, in their essence, mutually antagonistic. Two out of these three ideals, it seems to me, must ultimately go. And the two that must go are ligion (meaning Catholicity) and Celticism (meaning Irish national sentiment): These two must go to make

way for the new era of Prosperity" that Sir Horace Plunkett is to bring to Ireland. And he imagines that the Irish are fools, or he would not dream of wiping out their Faith and their national spirit to make way for the realization of his Utopia. We use this remark advisedly. He not only imagines they are fools, but he squarely says that they are mentally unbalanced. "Whatever impression I may succeed making upon others," he says, "I may state here that, as the result of observation and reflection, the conclusion has been forced upon me that the Irish mind is suffering from considerable functional derangement, but not, so far as I can discern,

from any organic disease." Mr. Young adds: "This is the basis of an optimism which is one of the most stimulating qualities in Sir Horace Plunkett's book." If so we have no need of going any further in the ana-The basis of the whole scheme is to wipe out individualism and create co-operative working; under the dictation, of course, of Sir Horace and the British Government; to wipe with cannon and sword; Plunkett tries it with pamphlet and diplom-

NO HOME RULE- Now, there is to be no Home Rule in this scheme: here is how Mr. Young calls attention to this feature in the book:

acy.

"Mere academic political discussion has, however, no place in Sir Horace Plunkett's view of Ireland. It is sig nificant that in his book such matters as Home Rule and the new Land Act are dealt with in a very pages. A book about Ireland, and nothing about Home Rule? It seems miraculous, but it is simply com-mon-sense. Home Rule does not matter for the present. The nation is in an exhausted condition, and Home Rule would not save it. Home Rule Would not change the Irish mind or the Irish character; that problem would still remain. Land Acts will not help it; they are useful and necessary, but they are details. So that those of us who take the new view of Ireland need not be divided on the question of Home Rule; it becomes a secondary question as to which difference of opinion is not a source of vital division."

Here is the language in which Sir

fied with casting blame on the Ca-Horace disposes of the real grand entering upon successful careers in not

Irish issue:

"As I come into closer touch with and other cities of Canada. relish in Irish character, he thinks it is time for Ireland to step down the efforts which are now being made from her high pre-eminence as a to raise the material condition of the to raise the material condition of the people, the more convinced I become. much as my practical training has made me resist the conviction, that the Irish question is, in its most difficult and most important aspects, the problem of the Irish mind, and that the solution of this problem to be found in the strengthening of

So he means to undermine the religious influence of the Catholic clergy; to lower the standard of morals; to make the Irish feel that they are not sane in mind or fit for selfgovernment, in character, and to elaborate a delightful scheme whereby Liene Rule may be shelved, and in the Sanctuary were noticed: Rev. Sir Horace Plunkett and the Govlar life a quasi-monasticism which, ernment, of which he is a member, may rule the race according to their

> "HERE AND NOW." -Sir Horace has learned, so he says, from experience that as individuals Irishmen are not sufficiently free from "functional derangement" to be trusted, so he will substitute a plan of "economic association," and he means to begin at once. Now Mr. Young is joyed, as his closing words show, at the prospect. He thus ends his praise for Sir Horace's plan :

"Here and now- these are Horace Plunkett's watchwords for the application of Irish energy. Not beyond the skies, not across the water, but here; not yesterday or tomorrow, not when some private political differences shall have been settled, but now. Not against land, but for ourselves; not with the aid of the latest pattern of political machine, but with our own hands our coats off."

No, "not beyond the skies" -what is the same destructive spirit that speaks; it spoke in France, it spoke elses be. It thundered in Ireland's ear through the trumpet of Penal Laws; but it failed to uproot the Faith, to corrupt the morals, to efface the Celticism of the Irish race. It is surely not reserved for Sir Horace Plunkett to carry out successfully what generations of persecution could not accomplish.

We have not studied this book from the exact same standpoint as did the Irish press; we have dealt more with the audacious plan of breaking the spears and smashing the shields of Irish nationhood, while pretending to be drafting a plan for the amelioration of Ireland's condition. But we will come back to it next week, and bring before our readers the views of the Irish and Catholic press regarding it.

# RECENT DEATHS.

MR. PATRICK McCAFFREY. -On Mr. Patrick McCaffrey, one of the R.I.P. eers of Irish emigration to anada, took place from his late residence on St. Edward street to St. Patrick's Church, the foundations of which he beheld laid more than half a century ago, and of the congregation of which he has ever since been a loyal and practical member ..

Mr. McCaffery was born in the parish of Derrygonnelly, Co. Fermanagh, sixty-seven years ago, and ere he had passed the first bright years of boyhood came to Canada. nearly thirty years he occupied the important position of Superintendent of the manufacturing department of sition of Superintendent Mullarkey & Co., boot and shoe manufacturers, of Montreal.

In Irish national affairs he was prominent worker in days when only men of strong convictions and cour were to be found in the ranks of such an organization as Home Rule would not save it. Home the Home Rule League, of which the

various walls of endeavors in this

A widow, five sons and four daughters survive him. His sons, Peter F. William J., Edward, Thomas J., and Joseph hold important positions in commercial life, and are esteemed by a wide circle of friends in classes of the communities in which they live. The daughters are Mrs. Charles J. Breen, Miss Alice, Frances and Laura.

At the Church the remains were re ceived at the main entrance by Rev Martin Callaghan, P.P., Rev. Peter Heffernan was the celebrant of the solemn Requiem Mass. He was assisted by Rev. Fathers Killoran and Polan, who acted as deacon and subdeacon. In the stalls of the clergy Dr. Luke Callaghan; Rev. Isidore Kavanagh, S.J., Rev. Robert E. Callahan, and others.

The choir, under the direction of Prof. J. A. Fowler, was assisted by leading soloists of all the choirs of the various Irish parishes of Montreal, and their rendering of the choral service was most impressive.

In the funeral cortege were noticed citizens of different creeds, representatives of the Bench, Bar, medical profession, commercial and industrial life and the leaders in Irish national societies of Montreal. The interment took place at Cote des Neiges Cemeterv. R.I.P.

MR. TIMOTHY J. DONOVAN, JR. -Mr. Timothy J. Donovan, Jr., eldest son of our esteemed co-religionist Mr. T. J. Donovan, died at Peabody, Mass., on Sunday last quite unexpectedly. For nearly twenty years he had been a resident of that city, where he was engaged in the leather business. He was unmarried. The remains were brought to Montreal, not with our armour on, but with and on arrival of the Boston express at the C. P. R. depot, were met by a large concourse of citizens, who accompanied them to St. Anthony's Church, where a High Mass of Requiem was sung. The regular choir of the Church was reinforced by members of other choirs as a tribute of sympathy for the sister of the deceased, who is the teemed and talented organist of St. Anthony's. The interment took place at Cote des Neiges Cemetery. R.I.P.

MRS. MICHAEL DALTON. - A kindly soul passed to her reward this week in the person of Margaret Dalton, widow of Michael Dalton. aunt of Rev. Father Holland, C.SS. R., St. Ann's Church. Deceased was a native of Newfoundland, and came to Montreal in 1867. She was connected with various parish societies The funeral was held on Wednesday morning to St. Ann's Church, where Rev. Father Holland officiated at a Requiem Mass. The chief mourners were the three suns of deceased, John, Thomas and Bernard; nephews, Rev. Father Holland, Geo. P. Holland, John T. Holland, Robert F. Holland, and William A. Holland; and brother-in-law, James Dalton. The remains were transferred to Cote Wednesday morning the funeral of des Neiges Cemetery for interment.

# THE S. A. A. A.

The annual meeting of the S.A.A. A, on Monday evening was attended by a large number of members, and much interest was manifested in the proceedings. Veteran officers, such as Mr. J. B. I. Flynn, Edward Halley, J. P. Clarke, Tobias Butler and others delivered speeches during the course of the evening.

Mr. Harry J. Trihey was deservedly selected as the first occupant of the new office of Honorary President, very wisely made an elective office Mr. Trihey, since his association with Irish athletics, has been a tower of strength as a player and executive officer. The following gentlemen were elected directors, as representatives of the Association: Messrs. W. J. Hiniphy, H. Hoobin, W. P. Kearney,

A, McGarr and P. Kenehan. The reports of different officers, ed in our issue of last week, were adopted.

Mr. William J. Hiniphy occupied

Mr. William J. Hiniphy occupied the chair and made an admirable presiding officer, while Mr. William P. Lunny, the efficient secretary-treasurer, acted as secretary. Bright prospects for the season seemed to be the prevailing opinion at the meeting.

### I AM ARISEN.

It is with great pleasure that we publish at this happy Easter time the following poem in blank verse. It is a simple recital of the great event of the Resurrection; yet in that very simplicity is its beauty.

Behold, the dawn breaks o'er the sleeping world; Still hush'd and silent in serene re-

pose. As o'er the lonely hills with sorrows

bow'd. Two weaping hearts to the sepulcher

go,
With herbs and spices of aroma sweet To 'oint the sacred body of their Lord.

But hark! what is this rolling sound they hear; This sudden quaking of the stricken

earth: As from the heav'n of heav'n, with lightning flash, An angel of the Mighty One descends,

The guards to earth fall low, with mortal fear. As rolling back the stone with thun-

der bolt, In raiments white and dignity serene, Sits waiting for the belov'd of his Lord.

Fear not, fair women, said he, for I know You seek the Christ of mercy and of love:

He is arisen, he's not here, behold The empty tomb wherein His glory Go quickly forth onto the Galilee

And to His chosen ones the tidings spread: For lo! Him shall you see, in glories

bright; The Jesus of your sorrows and your

The golden sun in splendor now has ris'n.

Gilding the earth with streams of fluid gold; And sweet enchanting strains of bird and brook,

Were wafted on the gentle winds along; And pure and clear was the balmy

spring air. As on the road to Galilee they went, With hope and joy, aburning in their

"Mary, do you know me?" a sweet voice said

At her elbow, and turning she beheld Her love, with mercy and compassion sweet, And glory and immortal radiance

Enwrapt His sacred form with beauty divine: And falling prostrate at His sacred

'My Lord, my love, my joy, can'st it be thou !" 'It is I, for behold, I am arisen."

CLARA BEATRICE SENECAL,

St. John's, P.Q.

# FROM VALLEYFIELD

(By a Subscriber.)

Valleyfield, March 28.

During the past week a mission was held in the Chapel of the Convent of the Nuns of the Holy Names of Jesus and Mary, for English-speaking tholics. Rev. D. Holland, C.SS.R., of St. Ann's parish, Montreal, conducted the exercises. His Lordship Bishop Emard, who takes a deep interest not alone in the spiritual but in the temporal welfare of the English-speaking section of his flock, and particularly Irish Catholics, was present at the closing exercises on Palm Sunday and officiated at the Benediction of the Most Blessed Sacrament.

Rev. Father Holland is to be gratulated on the success of the misprinted in the German language are organizing a company issue a Catholic daily newspaper in English in Buffalo. Stock is be sold at five dollars a share, and subscriptions are called for. No money is to be paid until stock to the amount of \$100,000 is subscribed for.

A SELF-MADE MAN GONE. -Ex-Mayor William R. Grace, of New York, prominent in Catholic circles in that city, died last week from pneu-Mr. Grace was one of the pioneers of Irish emigration to America, and during his long business career in the United States had accumulated a fortune.

MEAN ECONOMY .- We pity the woman or child whose sad plight it is to be buried at public expense in a city where an Alderman objects to the payment of \$8.00 for an adult and \$6.00 for a child, for funeral expenses. Such is the case in a leading city in the United States

PRIDE OF RACE: -It would be well for all Irishmen and their descendants if they displayed the same courageous spirit recorded in paragraph given below. Publishers of Protestant newspapers and magazines would be more respectful in their references to Irish Catholics and would esteem them as they deserve to be esteemed. Other races are always ready to accept us at our own valu The item is as follows : The publication of a cartoon in a South Rend Ind paper St. Patrick's Day was denounced by Rev. Father John F. Degroote at the St. Patrick's Day exercises as an insult to the Irish race and a proceeding of most contemptible nature. A public apology was demanded by the priest.

KNIGHTS OF COLUMBUS.-Msgr. O'Connell, the rector of the Catholic has extended a special invitation to dinner to the national directors of the Knights of Columbus on the occasion of the presentation of the chair fund.

WAR NEWS .- There is an old saving that cats are endowed with nine To judge from the despatches a good many of the Russian war vessels must closely resemble cats from the number of times they have been mentioned as being totally disabled and yet they are able each time to get back into something like fighting trim before the next visit of Japanese squadron, Take, for ample, the case of the protected cruiser Askold. It was reported that she was entirely destroyed by first attack of the Japanese battleships and cruisers on the Russian et at Port Arthur, Next came despatch dated February 14 confirmed this destruction of the Asla old, and said that she had sunk in thirty fathoms of water, that being the comfortable depth of 180 feet. About ten ten days later the Askold was again mentioned in the patches; this time, however, she was covering herself with glory in materially assisting to repel an attack o Since then, and within a day or two, this same cruiser has been reported as lost, and as being one of tha fleet within the in ner harbor at Port Arthur. -Boston

A SIDELIGHT .- Some little time ago in Glasgow there was a reu of Connaught men in the City Hall, which the Archbishop of Glasgow was resent. In warning Irishmen gainst the danger of disunton, he told a story of Dr. Johnson evoked much aughter, but which has a serious moral. Boswell once asked Doctor: "How is it you always speak ill of Scotland and never Ireland?" Johnson replied Ireland?" Johnson replied: "The answer is this. You Scotchmen are joined in a conspiracy to make little of everyone else, and to make much of yourselves. The Irish, on the hand, are an impartial pe od word of another."

Herald.

ABOUT PRISONS-From the report of Inspector of Prisons in Ontario we learn that the number of committals in 1903 was 9261, 1000 in excess of 1902. There were 38 deaths. Of the prisoners 1221 were females; 3397 were married and 5864 unmarried. Those who could not read or write numbered 1662 and 6969 were intemperate.

The cost of maintaining the jails in the province for food, clothing and fuel was \$57,252.84; for salaries, \$86,081.95, and for ordinary pairs \$7.122.23. The average cost of food, clothing and fuel was \$6.18 for each prisoner. The greatest number of prisoners during the year was 1090; the low-est number 299. The average cost per day per prisoner was 24c.

CARNEGIE LIBRARIES - From Toronto exchanges we glean that there is much difficulty in selecting a site for the proposed library for which the famous Carnegie gave a donation. One of the Aldermen stated that the offer of Mr. Carnegie should be rejected, and that the Council would never agree on a site. would move that the matter be not considered further and that the Carnegie offer be declined. The motion was not entertained.

THE DAY IN P.E.I.-Rev. Father Gallant and Mr. P. J. Trainor were the orators at the St. Patrick's Day celebration in P.E.I.

A MEMORABLE DAY -The fortieth anniversary of the founding of St. Joseph's Society was celebrated on March 19th at St. Joseph's Convent, Charlottetown, in a manner befitting the occasion.

PROTESTANT MISSIONS. - A report says that the American Tract Society have put into circulation 750,000,000 publications printed in every known language, to enlighten the domestic and foreign heathens.

DEAD MEN AT ELECTIONS .- At nearly all elections in this city there are not a few dead men represented at the polls by daring and foolhardy partizans, who risk their liberty for candidates who would not recognize them after the election. It would appear that the practise is in vogue in France on a much larger scale the following item, which we clip from an exchange, is correct in all its details. It is a translation from a French newspaper, "Le Bien Public de Gaud." It is as follows:

"During the elections at Orleans, in order to assure themselves of an easy majority, the gentlemen of the bloc (the Government party) conceived the funereal idea of causing themselves to be elected by the votes of defunct electors. This idea, though brilliant, appeared to certain persons as a little far-fetched, and a courage ous citizen, one M. Lorillard. sired to rid the urns of this of Death' contingent. The names of half a hundred persons who had departed this life appeared on the electoral lists; M. Lorillard procured the certificates of death of this mortuary phalanx, and armed with them pre ented himself before the justices re spectfully praying them to lay the ing audacity the bloc trembled with rage, and M. Rabier, who saw him self threatened with the disappearance of his phantom army corps, im mediately took the train to Orleans and in open court stigmatized the ac M. Lorillard as une sale be sogne. After this sentence of eminent orator, the duty of magistrates was sufficiently indicat. four were permitted to return to th tomb; the rest remain at the disposal of the bloc to assist in overcoming the 'infamous reactionaries.' ' In regard to meeting such a cor

dition of affairs in Montreal, the remedy is simple and easily applied.
All deaths are now registered in the mere matter of clerical work to ob-tain returns from the Health Depart-ment and have the ment and have the names cancelled in the books of the office of the Trea-

TO STEM THE TIDE.—Hundreds of wealthy citizens are striving to prevent what is scientifically termed the conta gion of consumption, but few are engaged in the more laude ole task of introducing civic reform in the methods of overceowding in teneor building sanitary which the poor may occupy at a reasonable rental. Our Aldermen are busily engaged in looking after other matters which tend to maintain their popularity and keep them in office The Average Alderman is not inclined to study any question unless it calculated to secure votes.

EARTHQUAKES. - It is little wonder that the earth quakes considering the daily and nightly hap penings that are chronicled in yellow journalism of the day. A Catholic American exchange says:

"Several shocks of earthquake were felt in many parts of New England on last Monday morning. The ex tent and severity of the disturbance is said by scientists to show that it was the most remarkable in twenty years. The motion of the earth was most violent in Eastern Maine, where from three to seven distinct shocks were felt. Bar Harbor noted seven shocks of a violence sufficient to cause the fire-alarm bell to strike several times. Calais, Me., reported that buildings were rocked so as to shake pictures from the walls. From this point to Hartford, Conn., including all parts of New Hampshire and Vermont, as well as Massachusetts and Rhode Island, the trembling of the earth was noted.

A NEW INDUSTRY - One of our Ontario contemporaries remarks:

"An industry which, it may be rea sonably expected, will have something of a revolutionizing effect in regard to building material, is that which will be in operation in Peterborough within a couple of weeks. This is the manufacture from Portland cement of blocks for building purposes to take the place of brick or cut stone. the States and some parts of Canada this material has come to be largely used, and is recognized as having ex ceptional merit. The blocks, which have dimensions of two feet by inches, with varying widths, are hollow and are non-conductive dampness or frost, and as to durability are said to be away ahead of anything in the market.

RENOUNCED MASONRY. - The Associated Press sent this despatch from New York, 16th inst.:

"By renouncing Freemasonry his deathbed, Dr. William J. McDermott, a Freemason of 50 years standing, and of of the most active members of the fraternity in the Bronx, has given a shock to the members of that organization.

"Dr. McDermott was born of Roman Catholic parents, but when young man he drifted away from the Church, and for half a century had nothing to do with it. Just after attaining his majority he joined the Masonic Order.

"When he was taken seriously ill four weeks ago, he asked to see a saloons, they get into older and bad priest. Father Parks was sent for To company, and mingle with bad ashim the physician expressed a wish to the Sacraments of receive Church."

Commenting on the foregoing, the Catholic Union and Times remarks: "This is one of the many instances in which Catholics, when they com to die, call for a priest, renounce con conciled to the Church from which they lived so long estranged.

"And the fear of such an ending to the very thing that makes Masonry hesitant and wary in promoting the who were once practical Catholics to high positions in its ranks.

"It is never sure of the final confessional dislodge the square and compass towards the close of the conflict."

IRISH EMIGRATION.- An appe igned by many Trish prelates We take

<del>verenter to the text of the t</del> responsibility in this crisis in the fate of Ireland. It is estimated that the passages of more than half the emigrants are prepaid by relatives in the United States. It, therefore, rests with the Irish in America decide whether emigration shall continue at the present abnormal rate. We are confident that they do not wish to complete the last conquest of Ireland, and we appeal to them to put a check on the practice of sending unnecessary prepaid passage tickets. Ireland at the present time cannot afford to lose a single one of her children. Apart from the economic loss to the country, the emigra tion of every adult means the with drawal of a fighter from the nation's rank while the battle for racial ex istence is proceeding."

> OPPOSED TO MEN'S CLUBS. The New York Sun, in the course of a sketch of the newly appointed auxiliary Bishop of New York, Mgr. Cu-

He is an advocate of social and athletic clubs for boys, but does not believe in clubs for married men.

sack. savs :

"Their place is at home," ha said and the stern features were more evident than the kindly eyes. "One of the unfortunate conditions or this generation is the popularity of men's clubs. They are run as restaurants and hotels, and in many cases are substitutes for the home. They roll children of much of the father's influence and in many cases prevent fathers and children from really knowing each other.

A MINISTER'S VIEW. - An incident characterized as "sensational" by a contemporary, tells how minister of the Methodist church in Peoria. Ill., publicly rebuked a young soloist for singing an "Ave Maria" during the service on a recent Sunday evening. "Had I known," said he, "that song was on the programme, I would have requested the singer not to sing it." Seeing that the audience and choir were dumbfounded, the minister repeated the de claration, and added that the song was not one that should be sung in the Methodist Church and that he was sorry it had reached the ears of

ABOUT TRANSGRESSORS - The hurrying crowd in search of the means whereby to gratify their own ambitions seldom pause to dwell which lead the upon the causes young along the highway that leads to the prison doors. In a recent case before the courts in Buffalo, in which a lad was convicted and sentenced to life imprisonment, the Dis trict Attorney is reported to have made the following remarks:

"Altogether too little heed and attention is paid by parents to bringing up and education of their children. What is the result in great many of these cases? Thes they are nourished until they walk, and are then turned upon the community. They hano and frequent around street corners sociates and the first we see of th the is that they are arrested for corner lounging. We next find them in lounging. our police courts, charged with petty larceny. We next find they have been held to answer before the grand jury upon the charge of burglary, larceny, robbery, assault with intent to kill and other crimes of just

Where do we next find them? We visit our reformatories and penitentiaries and prisons, and there we find this fellow who started out in manner I have described, who receivmore consideration than I have tried to portray to you, and there in that reformatory, in that penitentiary, or in that prison ends what might have

AN EARL'S EXAMPLE .- The Catholic Columbian calls attention to the example shown by the Earl of Denbigh in the following, terms: "Following the fashion among no-

bility, each child has three or. ven names, but we notice to

"Mary" among her other Dowry." This Catholic English Earl seems to recognize that fact in the naming of his children."

GERMAN CATHOLICS - The Nex York State Federation of German Catholics Societies will hold its nual convention this year in Rochester at the end of May. From the notice addressed to the members the President and Secretary we take the following extract: "It is a violation of these rights

to tax Catholics for a school system the benefit of which their conscience forbids them to enjoy. We will, there fore, unite with other Catholic fede rations in this State and country in demanding our just share of the m ney raised by taxation for school pur Standing together as great and solid organization, which, by the number of votes it represents will make a deep impression on the class of politicians with whom we have to deal, will gain for us that which their love of liberty and sense of justice should willingly accord us "The solution of this important problem has been begun, and it is our duty to be vigilant in order that what the future may bring be not worse than we have at present.

ECHOES OF IRELAND'S DAY. Below we publish an extract from some of the eloquent sermons patriotic addresses delivered by priests in various cities and towns on this continent on the occasion of the feast of Ireland's Patron Saint: "Ireland is the anly nation whos

entire history is a history of patriot They were celebrating the tri umph of Christianity. Whenever Pat rick spoke the people bowed answered a solemn 'amen !' " -Rev. Father Cotter, Cincinnati. "The faith which Patrick brought

to Ireland implanted in the breasts of its people a strong love of liberty and a deep hatred of oppression, a passion for freedom, and a frenzy against tyranny. And in every spot of this wide world where Irish courage and Irish valor have been most signally displayed, the cause and explanation of it has been the worship of the race for freedom and its hatred of oppression. To be free men and to enjoy the rights that follow freedom brought our ancestors into the field under Brian Boru, their country's freedom inspired the military genius of Owen Roe O'Neil and the deeds of Patrick Sarsfield."-Rev. M F. Fallon, O.M.I., at New York Ban quet of Friendly Sons of Erin.

faith and nationality. In our day when men are apt to measure conditions of nation and country by material progress, there has been many a sneer because the faith the inhabitants of Ireland seemed to bring forth none of this material pro The conditions of the Emerald Isle and those dark days were due to the fact that the Irish had stood by their faith. If they had been traitors to their faith, God, and to the teachings of Patrick, it had been said that the conditions in Ireland would have been different."-Rev. Father Slaven

'The Irish may glory in

'To-day the Irish race at emerges from seven centuries of destroyed nationhood, moved by the spirit of nationality, with such practical unanimity that it constitutes in every sense except a mere legal sense a nation. Let us not surrender t the argument of vanity that this could have been if the special favor of Divine Providence had been with held from the race, and that it due to an innate strength of charac ter in the Celtic race. The individua Irishman is no such model of strength when left to his natural human gui ance as that extravalgant clair would argue. No. If left to its h man resources it would be a marvel past our belief that the race could produce one member to-day in an land untainted by the spirit of anar ment. If the phenomenal strength of the national spirit of our race to-day is explainable to our definite under standing on any hypothesis, it rved to the race the boon of its

ssurance the hope that that nation ality shall some day be vindicated in human law."-Mr. J. J. Marony, at Columbue, O.

FIRE IN AN ORPHANAGE. -The frequent chronicles of fires in orphan asylums during the past year should put administrators and guardians of such establishments on their guard against such unfortunate emergencies. The most recent report comes from Providence, R.I., where a fire troyed one wing of the St. Aloysius Orphan Asylum on March 20. The institution is in charge of the Sisters who behaved with such of Mercy. that no panic ensued among the 200 orphans in the asylum.

THE WAY OF LIFE-Possibly no nan has ever spoken more beautifully, or more strongly, on the allimportant subjects of life and death, than has the famous Bossuet. We have often meditated upon that wonderful passage, in one of his great wherein he tells exactly sermons, wherein he tells exactly what life is. It was thus he spoke: "The life of man is like unto

road, the end of which is a frightful

precipice: he is warned thereof from

the first step; but the law has been

. . .

spoken; he must ever go forward. I would like to retrace my steps: "Forward, forward." An invincible weight, an irresistable power drags me on; towards that precipice 1 must without cessation advance. A thousand obstacles, a thousand sorrows, weary and disquiet me on the way. If I could even only avoid that terrible precipice. Not so, however; onward I must walk, I must run, so rapid is the course of years. One is consoled, however, for he meets with objects that distract him; waters that flow by, flowers that fade. I would like to stop: "Forward, forward." And yet I see falling behind me everything that I have passed-a fearful crash, and inevitable ruin. One is consoled with a few flowers picked up in passing along, and which fade in the hands, between morning and evening, or a few fruits that are lost before well tasted. These are all mere enchantments; ever and always dragged forward, you approach nearer and nearer the dread abyss. Already is everything becomed; gardens less flower-decked flowers less beautiful, colors less distinct; nelds less smiling; waters less clear; everything is tarnished, everything vanishes; the shadow of Death appears; you begin to feel that you are nearing the fatal gulf. But on. to its very rim, you must go; yes, seized upon your senses, one step more. Already has terror grows dizzy, your eyes become hewildered, but you must move on -"Forward." You want to turn back; everything has fallen, everything has

vanished, everything is gone. "I need scarcely tell you that the road I speak of is life, and that the precipice at its end is Death "

We can almost imagine the effects of such a passage as spoken by a master of all the arts of elocution and eloquence, such as was the re-nowned "Eagle of Meanx"—the wonderful Bossuet:

DEATH OF A PRIEST. -Rev. J. P. Morris, for twenty-two ye tor of St. Mary's Church, Nutley, N. J., died on Monday of last week. He was sixty-three years old, was or-

and spent some years in Rome.

Father Morris never drew any salary from the Church. He had a private income, more than sufficient to provide for his needs, and he gave freely for benevolent and charitable

IRISH FRANCISCANS -Sir Thos. Esmonde, M.P., has been informed by Victor Cavendish, Secretary to ment, that the report of the inspec-tor sent to Dublin to examine the ns. His report fect his recommendations. His restates that there is three mo

nationality. And this quickens into

the title "Face to Fac Why the point of inter the title I do not know is not a question that suit Father asks, rath sertion of a very pos that he makes. heading does not mat body of the article, arguments therein tha is no easy matter such a contribution, fe it seems to be of gre and to have its necess the mosaic of the wo will have to condense into a few lines. The author starts ou sertion that at no otl

ly Review," Rev. A. has an admirable con

SATURDAY, AI

the earthly life of Chri more minute criticism "The textual cri higher critic, the histo antiquarian vie with e their search for ligh scrap of evidence that l life of Christ. The pub of Berlin and New Yo whole libraries of liter ing the same theme. odolite and the surve pickaxe and the shovel stant requisition to give knowledge of the Holy and present, while the p and the tourist's kodal tion to the more minut place and scenery wh would escape the studen consequence, the historic the human character of been set into such clear hardly any century, exce that of Our Lord Himse

> of Nazareth as we are." Thus does the writer us that we of our age face to face with Christ never were the people of

been as well acquainted

A DISTINCTION:-Bu the crucial test of the w ledge to-day. We know Christ, His appearance, the land He lived in, the associated with; the cloth the food He used, the st guage He spoke. But Christ, the Man. It is part of Christ, and no Christ, that appeals to of Indian, and that form a thousand sectarian is this all; nor is it enoug more important, the Div Christ is ignored; but w the literature of our t neglects the Divine phase tion. Here let me quote passage, which constitute duction to the whole them the divisions of the follow

"Modern science, compa ligion, and historical crit joined against a true life In the elements which en life of Christ we may three formalities; their su ty; their evidence, and th ity. Modern science tends eir supernaturality; com ligion invalidates their ex torical criticism denies th We do not say branches of learning neces duce these effects. On th will rather aid than imper dent of the life of Christ. ly maintain that, in poin our present day science t ke of Christ a perfect parative religion leads Christian agnosticism; his ticism inclines towards ma a legendary hero." ese are the three p

that Father Maas sets ou lish and prove. FIRST PROPOSITION

said that modern scie lead us away from faith divinity, because it tends the supernatural element i of the Master. Not as scientists denied the possimiracles. Such a position too hard to defend. But bent leads us to look ral explanation of even the

"The Bishops of Ripon er show his readers how they lieve in the veracity of the writers, and still disbeller ports of miraculous occur 7According to these pri only true miracles of he

# Recees 000000000 000000000

And this quickens into hope that that nationne day be vindicated in -Mr. J. J. Maron y, at

\*\*\*\*\*\*

N ORPHANAGE. -The nicles of fires in orphan g the past year should ators and guardians of shments on their guard infortunate emergencies, cent report comes from R.I., where a fire desing of the St. Aloysius m on March 20 in charge of the Sisters ho behaved with such no panic ensued among

OF LIFE-Possibly no spoken more beautistrongly, on the alljects of life and death, famous Bossuet. ditated upon that wone, in one of his great herein he tells exactly It was thus he spoke: man is like unto of which is a frightful is warned thereof from but the law has been ist ever go forward. I retrace my steps: "For-An invinciule rd." resistable power drags ds that precipice cessation advance. A acles, a thousand sor-and disquiet me on the ald even only avoid that

Not so, however; t walk, I must run. so ourse of years. One is distract him; waters flowers that fade. I stop: "Forward, foryet I see falling be-thing that I have passcrash, and inevitable consoled with a few

up in passing along, in the hands, between along, evening, or a few fruits st before well tasted. nere enchantments; ever agged forward, you apand nearer the dread ly is everything becomrdens less flower-decked autiful, colors less disss smiling: waters less ng is tarnished, everythe shadow of Death e fatal gulf. But on, , you must go; yes,

Already has terror you must move on -You want to turn back; fallen, everything has thing is gone. cely tell you that the of is life, and that the

end is Death. ost imagine the effects sage as spoken by a I the arts of elocution of Meanx''-the won-

A PRIEST. -Rev. J. twenty-two years pas-y's Church, Nutley, N. onday of last week. He e years old, was or-ne late Bishop Wigger, e years in Rome.
is never drew any sal-He had a pri-

Church. ore than sufficient to volent and charitable

NCISCANS -Sir Thos. P., has been informed endish, Secretary to of the British Governe report of the inspec-blin to examine the the Irish Franciscans, ed, and the Historical ommissioners are con-

they can carry into ef-mendations. His report here is three months' me over and above the of the papers, which dvisable, before a remanuscripts be placed thands. Every effort to complate its publicas possible. FACE TO FACE WITH CHRIST?

A SHORT REVIEW BY "CRUX,"

ly Review," Rev. A. J. Maas, S.J., has an admirable contribution under the title "Face to Face With Christ?" Why the point of interrogation after the title I do not know; certainly it is not a question that the learned Jesuit Father asks, rather is it an assertion of a very positive character that he makes. But the form of heading does not matter; it is the body of the article, and the serried arguments therein that appeal to us. is no easy matter to summarize such a contribution, for each line of it seems to be of great importance, and to have its necessary place in the mosaic of the work. Still will have to condense the first pages into a few lines. The author starts out with the as-

sertion that at no other period was the earthly life of Christ subjected to more minute criticism than in our "The textual critic and the higher critic, the historian and the antiquarian vie with each other in their search for light from every scrap of evidence that bears on the life of Christ. The publishing houses of Berlin and New York are issuing whole libraries of literature concern ing the same theme. Meanwhile, the theodolite and the surveyors chain, the pickaxe and the shovel are in stant requisition to give us a fuller knowledge of the Holy Land, past and present, while the painter's brush and the tourist's kodak draw attention to the more minute features of and scenery which otherwise would escape the students' eye. consequence, the historic person and the human character of Christ have been set into such clear light that in hardly any century, except perhaps in that of Our Lord Himself, have men been as well acquainted with Jesus of Nazareth as we are.'

Thus does the writer at once show us that we of our age are actually face to face with Christ, even never were the people of the middle

A DISTINCTION:-But here come the crucial test of the world's knowledge to-day. We know more about Christ, His appearance, His acts, the land He lived in, the people He associated with; the clothing He wore the food He used, the style of He spoke. But all this is Christ, the Man. It is the human part of Christ, and not the whole st, that appeals to the converts of Indian, and that form the theme of a thousand sectarian pulpits. Nor is this all; nor is it enough that the more important, the Divine part of Christ is ignored; but we find that the literature of our time entirely neglects the Divine phase of the ques tion. Here let me quote a striking passage, which constitutes an intro duction to the whole theme, and gives the divisions of the following pages:

"Modern science, comparative religion, and historical criticism have joined against a true life of Christ. In the elements which enter into th life of Christ we may distinguish three formalities; their supernaturality; their evidence, and their historic Modern science tends to imperil their supernaturality; comparative religion invalidates their evidence; historical criticism denies their histori-We do not say that these arily produce these effects. On the contrary, if true principles be adhered to, they will rather aid than impede the student of the life of Christ. We merely maintain that, in point of fact, our present day science tends make of Christ a perfect man; comparative religion leads towards Christian agnosticism; historical criticism inclines towards making Christ

a legendary hero. the three propositions that Father Maas sets out to estab lish and prove.

FIRST PROPOSITION - "1. said that modern science tends lead us away from faith in Christ divinity, because it tends to destroy
the supernatural element in the life of the Master. Not as if the best scientists denied the possibility of miracles. Such a position would be too hard to defend. But our scientists bent leads us to look for a natural explanation. ral explanation of even the most ex

ral explanation of even the most ex-iracrdinary phenomena.

"The Bishops of Ripon endeavors to show his readers how they may be-lieve in the veracity of the inspired-writers, and still disbelleve their re-ports of miraculous occurrences.

7According to these principles the only true miracles of healing worked

In the "American Oatholic Quarter- by Jesus must be reduced to those 'which even at the present day physicians are able to effect by physical methods, as, more especially cures of mental seemingly miraculous narratives ar in reallity only figurative expressions Thus at the death of Jesus darkness i.e., sorrow, spreads all over the earth; (Mark. xs., 33, Mt. xxvii., 45, Lk, xxiii., 44) graves, i.e., the bonds of human misery, open (Mk. xxvii., 52); the veil of the temple, i. e., the separation between God and his people, is rent in two (Mk. xv., 38: Mt. xxvii., 51: Lk., xxiii., 45.) Similarly, the withering fig-tree is a figure of the decaying Jewish people the feeding of the multitude repre-sents the teaching of Christ; the walking on the waters and the still ing of the tempest are concrete representations of Christ's words: "If you have faith as a grain of mustard seed, etc." In a word, to-day's scientific bent of mind inclines student of the life of Christ to seek for a natural explanation of those phenomena that are represented as miracles by the inspired writers of New Testament.'

> After several quotations the writer continues :

"We quote those attempts to naturalize the virgin birth and the resurrection of Jesus Christ as instances showing the general tendency of non-Catholic writers to drift away from the miraculous. If then every supernatural event be reduced to the order of nature, is it probable that the incarnation alone will escape."

"The tendency to minimize the supernatural element in the life of Christ has made itself felt even the works of some Catholic writers. Not to mention other instances, Professor Schell has contributed to the historical series "Weltgeschichte in Charakterbildern," the volume entitled "Christus, Das Evangelium und seine weltgeschichtliche Bedeutung." The very fact that a monograph Christ is published among purely profane character sketches seems to imply a certain amount of a naturalizing process of the supernatural element in the life of Christ. It is in keeping with this antecedent suspicion of ours that Jesus finds scant recognition in Professor Schell's work in so far as He is our Redeemer and our God. It is only acciden tally, as it were, and in passing that these chief characteristics of Christ are brought before the reader. Schell defends the supernatural character of the exorcisms attributed to Christ and in this point he contrasts most favorably with several other modern writers. At the same time he believes that St. Mark personifies the interior affections and passions in their strife against the dictates of reason and the promptings of grace. Here he appears to yield a point to modern naturalists; or does not the personification imply a denial of the reality of immediate possession? Our exceptions to the features of Christ as drawn by Professor Schell may appear trifling. But they are of prime importance in so far as they show that the author fails to bring us face to face with the whole of Christ.

SECOND PROPOSITION. - "2. While the scientific tendency of our age tends to naturalize the supernatural elements in the life of our Lord and thus to imperil the faith in his Divinity, comparative religion denies the evidence of all supernatural facts, and thus undermines the very foundation of Christian apologetics, We will not here insist on the vagaries of those writers who draw life of Christ within the range comparative mythology. They find in pagan myths and legends parallels to the pre-existence of the person of Jesus Christ, to His miraculous conception and birth, to His offices of Redeemer and Divina Legate, to His passion and death, to His descent into hell and His resurrection, to His ascension into heaven and His sitting at the right hand of the Father, finally to His second coming and His apocalyptic nuptials. These extreme views are still repudiated by the greater part of rationalists. In fact, men like Zimmern and Gunkel are the worst foes of rationalism. For, on the one hand, their theories are dreams rather than scientific hypotheses; on the other, they are the legitimate outcome of rationalistic principles." finalty to His second comi

they are spreading, and they find their way even into works of Catho- this stratum is a nec lic writers. In fact, men like the tween Christ's own view of Himself Abbe Loisy present the views of com- and the character given to Him in the theory could hope to make. We must not be misurderstood. When we speak of system and clearness in Loisy's book, we use the term in relative sense, not in their absolute meaning. Loisy is much clearer in his use of the expression "Christian conscience" and "experience of faith e.g., than the Protestant writers whom these phrases are household words. At the same time there is nothing more difficult grasp than the sense in which Loisy endeavors to "Catholize" these expressions. Among Protestants they denote the internal principle of im mediate inspiration as distinct from and opposed to the external author ity of the Church; but what can be their Catholic meaning? And not our readers grow impatient our criticism of a laborious priest censured by his ecclesiastical superi ors and humbly submissive to censure. From the first Loisy's let ter to Cardinal Richard contained no disavowal of his opinions as an his torian; it was an act of respectful deference in conformity with ecclesiastical discipline. And now the writer's espectful silence has lasted long Long references now folenough." low to the work of Loisy, and criticism thereof. We pass them over as too extensive.

THIRD PROPOSITION : -"3. The cientific trend of mind is inclined to minimize the supernatural element in the life of Christ; the comparative religionist of the present day introdu ces a state of agnosticism into region of Christian faith; but both are outdone by the modern historical critic. The first foe touches, after all, only the supernaturality of the facts in question; the second denies only their evidences; but the third simply brushes them out of realm of realities. Professor Paul W. Schmiedel,, who has contributed the article entitled "Gospels" to the

"Encyclopaedia Biblica," divides the contents of the Gospels into two classes: absolutely credible passages and doubtful matter. The absolutely credible passages are reduced to nine five of which refer to Jesus Himself and four to His miracles. These, we are told, are the historical foundation pillars for a scientific life Jesus. And what a life they would furnish. The question "Why callest thou Me good?" the three statements that blasphemy against the Son can be forgiven; that Christ's relation held Him to be beside Himself, and that the Son of Man does not know "of that day and of that hour," gether with the invocation "my God, my God, why hast thou forsaker me?' are to be the only certain elements in the life of our Lord. Perhaps the four absolutely credible passages concerning miracles will

ture of Christ; in reality they harkness rather than light. Jesus declines to work a sign; He is not able to do mighty works in Nazareth; He identifies the feeding of the multitudes with His teaching them, and finally He sends an answer to John the Baptist, again identifying His miraculous works with the internal effects of His teaching; such are. according to the interpretation Professor Schmiedel, the only reliable passages of the Gospels concerning the miracles of our Lord. And what becomes of the rest? It must be confessed that the professor is too generous to relegate everything else to the region of fiction. Much is assigned to the rarge of the doubtful. This generosity is amply rewarded; for even what is historically doubtful

more consistency to this vague pic-

add

is perfectly innocuous from an apologetic point of view. "We do not say that all critical his-torians go the full length of Sch-miedel's position; nor do we maintain that all attain only negative re-

"We have draw- attention to the foregoing points in Harnack's theory in order to emphasize the contrast between the Protestant critic and th Abba Loisy. The latter distinguishes three strata, as it were, of ideas concerning the person and the work of Jesus Christ. First, we have the views of Jesus himself; secondly, we ave the faith of the earliest Christhat community; thirdly; we have the Christology of the New Testa-ment. In illustrating and explaining these three strata we shall have octhese three strata we shall have occasion to refer to Loisy's former work entitled 'L'Evangile et l'Eglise' This cannot be considered unfair after the author's so-called subjection to the verdict of his ecolesiastical superiors, since he does not retract anything contained in the book itself.

"The second stratum of ideas concerning Christ and His teaching is that found in the earliest Christian community. In Loisy's theory of

parative religion so systematically the writings of the New Testament, and clearly that they make more converts than the prime originators of the theory could hope to make. We that Jesus had become the Christ or the Messias by virtue of His resurrection; similarly, He had become Son of God in the sense that He had become the Messias. Again, His Messianic coming was expected to be imminent, since His first appearance in the flesh could not be regarded as a Messianic advent. Thus far we have not even an implicit faith in the di vinity of Jesus Christ; how can we account for its development? tian piety, Loisy tells us, kept on elevating Christ higher and higher, seeking God in Him and finding God. Its starting point was Jesus invested with the Messianic dignity by virtue

development of Christian doctrine

of His resurrection. Through Him, and in Him, and with Him, the earliest Christians prayed to the heavenly Father, and insensibly they commenced to pray to Christ Himself It. is quite inconceivable to the Abbe Loisy that Christianity should not have implied the worship of Christ, and it does not appear rash to him to say that this worship of Christ preceded and sustained and inspired the line of Christian thought cerning the person of the Redeemer.

"The third stratum of Christological ideas we find in the writings of the New Testament. Thus far it Christ's resurrection that is regarded as the starting point of Jesus' Messiasship and Divine Sonship, According to Loisy, the more thoughtful Christians must have asked themselves whether Jesus had been anything more than other men before His re surrection. In other words. what was Jesus independently of His Messiasship acquired by virtue of Hi resurrection ? This question began to be answered by St. Paul, and kept on being more fully treated till found its final settlement in the writings of St. John.

CONCLUSION. - "Abstracting nov for a moment from all the sins against faith and reason committed by our Christian naturalists and ag ostics, and historical critics, what after all does the image of Christ amount to which they paint for us? We may describe it in the words in which one of our most eminent foe describes Christ's image represented in the Gospels : "One may perhaps venture to compare the process with that of a photographer who prints from many negatives of the same individual on the same paper. There is produced in this way an 'average likeness which when viewed from some distance seems satisfactory enough, but when it is more closely viewed the vahueness of its contours is at once discovered." What shall we say in answer to all that is advamced by this "spirit that dissolv eth Jesus ?" They prove no more than the false witnesses did in ou Lord's trial before the ecclestastical authorities of the Jews. Our Lord taught us that silence was the most effective answer in His case. In fact argument against the theories w have described would resemble Don Quixote's fighting the windmills. It is quite plain, too, that our modern theorists do not bring us face face with Christ. Only the Catholic Church says now what St. Paul wrote to the Philippians at the very dawn of Christianity: "I esteem all things to be but loss, but the cellent knowledge of Jesus Christ my. Lord."

Without loading our summary with all the extracts and quotations that serve to support the Christian argu ents of Father Maas, and to explain the dangers to Christianity as they exist to-day, we will leave this thoughtful subject to bear fruit in the minds of the reflecting and serious.

Civic Reform.

- National Municipal Reform League, to enlist the co-operation of ratepayers in the improvement of local government, and to promote purity and justice in local administration, has been organized in Manchester, Eng.

DO NOT BUY THRASHY GOODS AT ANY PRICE. . . .

Cowan's Cocoa ... Chocolate Are the Best, Notice the Name on them **OUR OTTAWA LETTER.** 

(By Our Own Correspondent.)

in regard to politics this week, the parliamentarians are simply beating time and awaiting the Easter holidays. The real work of the session will commence on the 5th April when the House meets again and when the Grand Trunk Pacific Bill with the amended contract, will be laid before Parliament for full cussion. Meanwhile a kind of lethargy has come upon the place, and there seems to be no movement, no life on any side. Possibly all this is natural for here we are at Easter and now we hear more about the great events of twenty centuries ago than about the little events of the Consequently for Ottawa news we will have to come down from Parliament Hill and walk the streets of the city.

JUDGE O MEARA. -A week or so ago I informed you of the recent appointment of four Irish Catholics to the Ontario Bench. Amongst them is Mr. J. J. O'Meara-now Judge O'Meara-of Pembroke. It was a remarkable fact that on the day of the burial of Mr. Wm. O'Meara, one of the pioneers of the Ottawa, and father of the present Judge, the latter's appointment was made. On Saturday last the members of the Bar Association presented the new judge with a beautiful address, which rea thus :

'The members of the Carleton Law Association have assigned me their president the pleasing duty of extending to Your Honor their con. gratulations upon your appointment to a seat on the bench of the Metropolitan County of the Dominion and also to extend to you a hearty wel- Corbeil.

"We have all been waiting patiently, and some no doubt anxiously, for brated Mass, while the Passion was some time to have the vacancy filled. and I am sure none will wilcome your advent more cordially His Honor the Senior Judge.

"We are so pleased that an pointment has been made from county so closely connected with our own and in our own Ottawa Valley that it does not seem as if a stranger had come among us.

Your Honor will before long realize that the position of a judge in this County is no sinecure, a fact which, however, we are aware will not distress Your Honor, whose reputation as a worker has preceded

The relation between the members of the profession and the judges of the county have been of a pleasant mature and we trust that they will be no less cordial between us and Your Honor.

"In conclusion I have only to say that the members of the bar in this county will always endeavor to assist Your Honor in every way in their power, and trust you may long be spared to fulfil the duties of your of

Needles to say that the reply was both eloquent and graceful. It is pleasant to see one of our young Irish Catholics taking his rank no high in the profession of his choice and it is most agreeable to note the good feelings expressed and sincerely felt towards him by representatives of all other sections of the communi-

RIDEAU FLOODS. - The menac of Ottawa, every spring, is the Rideau river, which, like a second Nile, annually overflows its banks. A gang of twenty men is at work trying to break the ice near the Good herd Monastery. So far eight hundred pounds of dynamite have been used, and the booming would make the imaginative think that both Russians and Japanese had got here and were fighting for possession of our capital

PLAIN CHANT. - The decree o the Pope regarding the use of Plain Chant has been promptly obey ed in St. Mary's Church, Bayswater Father Sloan gave a remarkable ser mon regarding the new departure, and I thought well to reproduce a synopsis of the whole proceedings.

On April 8th a meeting of men and

boys of the congregation will be held at the Church, with a view to orga-nizing a male choir. In explaining nizing a male choir. In explaining the import of the recent Papal encyclical dealing with Church music, Rev. Father Sloan told the congregation yesterday that the new Head of the Church had ordered a universal change in the choir singing. The Gregorian chant was to supple-t the

THE SESSION .- There is nothing class of music now in vogue throughout the Catholic world. course, meant the exclusion of the women vocalists, and a great reduction of the number of soloists required in the services. At all events, solos should not dominate. pastor expressed his gratitude to the ladies who had formed so important a part of St. Mary's choir during its history, and recalled the great vice of women singers throughout the whole nineteen centuries since the Mass was instituted. Their exclusion from chanting the liturgies, he said, would not entirely debar them from exercising their voices in the praise of God. He mentioned hymns and special occasions where the ladies might still take some part. Father Sloan remarked that no matter how strange the mandate seemed, it came from the infallible source and would be obeyed with the faithful spirit characteristic of the Irish race, St. Mary's congregation as a whole will regret to lose the many excellent singers the women of the parish have supplied to the choir. It will inecessitate long and arduous training by the musical director, Mr. W. J. Caffrey, to replace them from

Mr. McCaffery is a Montreal boy and one who has won golden opinions and created for himself countless friends since he came to Ottawa.

PALM SUNDAY, -Palm Sunday was most solemnly celebrated in all our city Churches.

At the Basilica His Grace officiated at the blessing of the palms while the Passion was sung by Mgr. Routhier. Canon Campeau and Rev. Father S.

At St. Joseph's Church Rev. Father Boyon blessed the palms and celesung by Rev. Fathers Kirwan, O'Boyle and Sherry. In the evening Rev. A. A. Sinnott, secretary of the Apostolic Delegation, preached earnest and impressive sermon on 'Inconstancy on the Service God." During the Benediction Mr. Eugene Belleau sang with good ef-

fect "The Palms,"- by Faure

SERVANTS OF JESUS-MARY -Rarely has Hull ever witnessed a religious ceremony like that of last Sanday in the Convent of the Servants of Jesus-Mary. His Grace Archbis-hop Duhamel officiated. The occasion was the consecration of the nuns to the Holy Eucharist, and His Grace gave each of them a ring and crown-insignia of their profession. The Chapel was crowded with members of religious communities, priests of the dioceses, and lay peo-This community was founded at Masson, in the County Labelle, eight years ago, and began in great poverty. Lodged ir. a kind of stable or shed, the young girls who founded the community numbered three four; there they did sewing and prayed. After many obstacles overcon and failures experienced, a holy priest -Rev. Father Mangin-came to their aid and placed their community on a more solid basis. From Masson, the Servants, as they are called, es tablished themselves a few miles from Hull, near Avlmer, on the line of the Hull and Aylmer electric road. After two years there, in an humble huilding, they removed to Hull, where a monastery on Laurier avenue built for them. Those who nounced their perpetual vows Sister Marie Bernard, Superioress Sister Marie Delphine, assistant; Sr. Marie de Saint-Redempteur, Mistress of Novices; Sr. Marie de l'Incarnation, Burser; Sr. Marie de la Croix, Councellor; Sr. Marie Saint-Michel. Sr. Marie Immaculate, Sr. Marie Estelle; Sr. Marie Therese, Sr. Ste. Jeanne, and Sr. Louis Joseph— all choir nuns. Besides eight who took vows for two years.

ARCHBISHOP ELDER celebrated eighty-fifth birthday on Tuesday of last week, remarks American weekly, and was overwhelmed with gifts and congratulations. The venerable prelate, who is called the "grand old man" of the American hierarchy, is still hale and hearty, says Mass daily, is found in his confessional at the Cathedral regularly on Saturdays, and spends regularly on Saturdays, and spends at least five hours every day at his business deak, though frequently interrupted by callers. His Grace said to a reporter the other day: "I have never felt better in my life—in fact, I feel so well and strong that I could start life over again."

# HAPPENINGS IN IRELAND

coming month a Nationalist convention will meet in Dublin, says the Belfast Irish Weekly, to consider the position and prospects of the Nationalist movement, and to devise means for putting the Nationalists of the country in a state of preparedness for eral election, which cannot be far distant, and which may tale, place before the year expires. Irish party are taking active steps ek to organize the Irish vote in the English and Scotch cities, and fifty members of the Party will be spreading the light through as many large towns in different parts of England and Scotland. The forthcoming convention in Dublin will make to English statesmen that Home Rule holds the field as the dominant question with Irishmen, and that the good fight for National self-Government will go on steadily, no matter what conditions and complications may affect English politics. In the coming Parliament the two English parties promise to be almost evenly Unprecedented opportunities may then be afforded for the powerful and effective exercise Irish Parliamentary strength. In the present Parliament the Irish have proved a solid, united force, acting with one mind, under the guidance of a sleilful and capable leader. The continuance of a united party

is indespensable to Irish interests, and the Convention will help to give the country again a Party as independent, disciplined and compact as the present Party has proved itself, and will guarantee to the present Party the moral and material supwill guarantee to the present port of the Nationalists of the coun-Other questions await the deliberations of the Convention. Mr. Redmond and his colleagues are rightly accustomed to pay the utmost attention to the voice of Conventions genuinely representative of National Ireland-of the clergy, of the Nationalist organization and of the Nationalist county and urban and rural councils and board guardians. Two important Irish Bills have just been introduced Mr. Wyndham-the Laborers Bill and the amending of the Land Bill Some differences of opinion may ex ist as to whether it would be prudent to accept Mr. Wyndham's Bills, inadequate as they are, or whe ther it would be wiser to depend on the fortunes of Westminster for se curing more satisfactory and comprehensive measures next year. It is ob viously a serious question, and Mr. Redmond and his colleagues may be held justified in seeking a direction on the subject from the whole country, as represented by a National Con-These are two principal matters on which the convention will be asked to make a pronouncement of policy. Other matters of far-reaching effect, such as the working of Land Act, will require the thoughtful consideration of the delegates, who, it is most earnestly to hoped will be guided by a spirit of wisdom, justice and enlightened pa-

PEACE AND HARMONY -At the Masses in the parish Churches of the of Belfast on a recent Sunday, the following circular was read from the Most Rev. Dr. Henry, Bishop of Down and Connor

Very Rev. and Rev. Fathers .- You will kindly arrange to have the usual ment : nual meeting of the Catholic house holders of your district on Sunday, day before the following Sunday, for the appointment of a Congregational Committee and the selection of dele-Catholic Association of Belfast. wish to impress on the minds of the in former years had to emigrate to Catholic people that the election of delegates is entirely in their and that to the Executive Committee, consisting of the delegachosen by the whole people together with the ex-officio and codetermining the candidates who de support of the Catholic the elections to our local public boards. The results of entested elections in Falls and Smithfield wards prove that the method of selecting candidates has the approval of the vast majority of the our friends from whom we expected the Catholic people, with the help of the non-Catholic vote, to pursue a the non-Catholic vote, to pursue a different policy. We forgive, and are willing to forgive, their past conduct, which has not been at all ediffying. We trust that henceforward devolves with double force on the

A NATIONAL CONVENTION. -In wiser counsels will suggest a wise policy, and that our Catholic people will be convinced that the advancement of Catholic interests, as well as of the National cause, is best promot ed by the union and consolidation of our forces, and not by division and which the bitter opponents of Catholicity are glad to encourage While firm and fearless in asserting our rights as Catholics citizens. should be just towards all who differ from us in religion. It is our duty to live together in peace and harmony with them and with one other, and in the practice of charity, which is the bond of perfection.

> GAELIC LEAGUE - The Dublin correspondent of the Liverpool Ca tholic Times says: Time has clearly shown that it was a wise move on the part of the Gaelic League to earmank one week in each year, and that too, the week in which the National Festival occurs, for the purpose of concentrating the attention of the people at large on the work which is being steadily carried on for the revival of the old language of Erin, and the promotion of her literature. art, industry, and kindred subjects admitted on all sides to be of vital interest to the well-being of the na

imposing procession Sunday's through the leading streets of Dublin, by which Irish Language Week was inaugurated this year, far transcended its predecessors both in size and in the importance of the element which composed it. It was truly a brilliant success, and could not to impress even the most lukewarm with the earnestness of the tens of thousands, both young and old, who, notwithstanding the unpropitious state of the weather, turned out to show the faith that is in them and their determination to push on cause which they have at heart.

The procession, which was more than two miles long, was made up of seven sections, namely, Language, Education, Temperance, Athletics, Politics and Public Bodies The Gaelic section was, as might be expected, the most imposing, but each section made a splendid show. In the Educational section, the Chris tian Brothers' boys of the city ap peared to great advantage and did much credit to their teachers, while in the Temperance section, the boys brigades acted in a similar creditable part. The Lord Mayor of the city occupied a prominent position among the temperance bodies, and met with a warm reception from the crowds that thronged the streets. Shor but thoroughly practical were delivered in Smithfield before the immense crowds dispersed their respective homes

A PRIEST'S VIEW. - Writing to the Irish Weekly, Belfast, a corres-of pondent, signing "A Northern P.P.," says:

> It was with sincere pleasure I read in Tuesday's "Freeman," a letter from the secretary of the Dublin Silk Weaving Trade, in which, after publishing a resolution of thanks for the letter I wrote in the columns of the Irish Weekly a few weeks ago advocating the purchase by the Irish priests of Irish poplin vestments, he makes the following interesting state-

> Dublin has done a large trade poplin and white silk vestments the past, the carrying out of such a patriotic plan would do much to crease our already expanding trade We are happy to say that several America, are now busily employed in

own their native city. Now, as I said in my former letter, there are at least, 3000 Churches and oratories in Ireland, in each of which from ten to twelve sets of vestments are required, and the aggregate cost of all these must amount to over £100,000. How mpch of this vast Irish silk vestments? Only a very small proportion, I fear. One of the most pressing duties upon all who wish to stop emigration and retain the Irish people in their own country is to do all they can to afford remunerative employment for them in Ireland, and this again can only be

not only their personal apparel and domestic articles of Irish-made goods but, still more, the vestment in their Churches and oratories, far as they can get them woven, put and embroidered heads and hands of our good and religious Irish people, instead of sene ing their money away to the well-to-do workers of foreign countries.

Now, if every one of the 3000 Churches and oratories in Ireland were supplied with even one set of Irish poplin vestments this year and powerful impetus would thus be given to the once flourishing but now most extinct Irish industry of poplin and silk weaving! Besides, Irish poplin vestments, woven, made up, and embroidered in Ireland, are not surpassed nor perhaps equalled any foreign-made vestments at the same price. I desire also to attention to another very effective means by which this same poplin industry could be immensely helped, and that is by a few thousand patriotic Irish ladies of means buying each the material for one Irish poplin dress during this and the next Are there not at least ten thousand such ladies in Ireland? Let each one of them buy one Irish poplin dress, which can be had in beautiful shades and colors, and they would thus be the means of setting hundreds of new looms agoing in Ire land. on which many young people would be taught silk and poplin veaving who would otherwise have to emigrate or live in a state misery and want. Again, let our thousands of young men, Gaelic Leaguers and U. I. Leaguers, instead of the gatherings with which they often profane the Sundays and holidays of the year, each of them buy one Irish poplin tie, and wear it at Mass on these Sundays and holidays, would thus really serve their thev country and help their countrymen.

# ST, PATRICK'S DAY

(By our Own Correspondent.)

O Ireland ! Ancient Ireland Ancient! yet ever young! Thou art our mother, home and sire

Thou at length hast found a tongue Proudly then at length, Resisted in triumphant strength Thy flag of freedom floats unfurled, And as the mighty God existed,

Who giveth victory where and when

Thou yet shall wake and shake thy

nations of the world.

In unison with the rest of the world, for the world itself is decked with shamrocks on St. Patrick's day, the children of the exiled sons and daughters of old Ireland here at Mayo fittingly observed the great national holiday. On the eve of th feast a large number gathered to enjoy a splendid programme of a very reditable and most successful cor cert. The programme itself, as here given, will show how very apt selections were, both from an artistic and patriotic point of view.

### PROGRAMME. Welcome, song and address.

"Sunshine, a play of one act, by Maude and Esther Burke and Ethel Song, "Rising of the Moon,"

Quartette. King Brian's Address to His Army,

Song, "Erin is My Home," Flora

"Grub." a play in one act. Henry McCoy, and Harry Burke. Song, "Let Erin Remember Days of Old," mary Burke.

Declamation. "Shemus O'Brien." Maggie Dunnigan. "Street Girl's Good Angel, play

one act, Mary Spooner, Edith Coy, May Doherty and Nellie

Song, "O'Donnell Aboo," Local Quartette. Declamation, "Courage,"

O'Callaghan.
Declamation, "Breaking the Ice," Laura Burke. Declamation, "Fontenoy," Mary

Sketch, "Pot of Broth," Edgar anning, Sarah Garvey and McCoy.

Celts," Ethel McCoy.
Declamation, "She is Far from the
Land," Esther Burke.

, it Sketch, "Practice What the Preach," Mary Spooner, Mary Bu

Song, "Little Girl to Her Dolly," Laura O'Callaghan.

Song, "Killarney," Local Quartette Declamation, "Orange and Green," Posilos McCox

Song, "Minstrel Boy," Local Quar-"God Save Ireland," sung by per-

ormers and audience. Tableau, "Ireland's Death and Resurrection."

The local quartette consisted the Misses Sarah Garvey, Ethel Mc-Coy, Flora Walsh and Mary Burke. Their rendering of the series of splen did old Irish patriotic songs enchaned the large audience. Miss Margaret Dunnigan presided at the organ

with all her well known skill.

The declamations were striking fea tures of the evening, Miss Dunnigar and Miss Spooner, two local ers, were most enthusiastically two local teachplauded for their fine elocutionary ef-

forts. Two of the children deserve cial mention for the manner in which they acquitted themselves, Nellie Mc-Donnell and Roselee McCoy. To their excellent young teacher, Spooner, is due the credit for the training they have received in regard. The effort made to sent Mr. Yeateis sketch "A Pot of with succes The audience enjoyed it immensely and every part of this laughable lit tle sketch of the now famous Irish poet was well brought out and thoroughly enjoyed. Edgar's receipt for making broth would make some people very happy if they could suc in having Sibby's seasoning appliances always on hand. The other dramatic effort was equally as well pre sented in "Practice What you Preach" The manner in which the National Anthem of old Ireland was given went to show how well in touch are our people here with our kith and kin across the sea, in their heroic struggle. The tableau, coming as it did immediately after the soul in spiring strains of "God Save Ire land," appropriately closed the

In the morning a large congrega tion assisted at High Mass. Church was in festive dress and St. Patrick's statue was not the attractive by the profusion of floral and other marks of ornamentation The choir did their part with credit. The sweet strains of those beautiful hymns in honor of St. Patrick were rendered in a manner that showed both religious and patriotic devotion The sermon was preached by pastor, and was in keeping with else in the day's celebration.

The news shall blaze from every hill And ring from every steeple. And all the land with gladness fill, We're one united people."

# THE SITUATION

(By a Regular Contributor.)

By a vote of 816 to 269-a maio rity of fifty-three, Premier Combes has succeeded in carrying through his to crush out entirely the religious Orders, as teaching bodies in France. This is the completion of the work commenced, in by Waldeck-Rousseau; it is also the complishment of the purpose for which Combes took the Premiership, and he claims that he can now retire freely if he so choses. The struggle in the Chamber over this measure was one of the most severe that, for a long time, has been witnessed in The only check that Mr. Combes has sustained is that in gard to the Colonies. He desired to have this measure extend to them also, but in this he failed. As it is, the old law suppressed unauthorize orders; this one suppresses them all, whether they be authorized or not. All these schools will be closed, except those that are necessary for the training or educating of a limited number of their members for services in the colonies. The same regarding novitiates; no new members will be allowed to be added to the Orders. But for colonial purposes they may train a few novices, but are forbid-den to accept minors into their novisystem of France for to be radically changed. As to the property owned by teaching orders, they will retain it until the last school is closed in each locality, and then it will become

# EASTER AND ITS LESSONS.

nmated," was the cry that startled Good Friday's echoes, and at which the earth trembled, the sun grew dark, the veil of the temple was haunt the bye-ways. Deep and somthat descended upon human race. the world: the Hope of centuries had come and had vanished; the promised Savior was born, lived, preached, taught, established His laws, suffered most terrible tortures ever flicted upon man, died, and in dying truth of the Resurrection. As end had come. Dark as were the clouds that hung over Calvary, dark- Hope, it is the greatest consolation er were the forebodings in the minds of many a follower of Christ, when he cried out consummatum est. Dim as was the sun over the Vale of Giants, dimmer still were the hopes of the Apostles and Disciples, when they heard that all the expectations as well as labors were finished, and finished ih death. Great as was the preparing for the glory of Easter. It finished in death. Great as was the er by far was the tearing of the Mo- cornucopia of blessings; Easter, with ther's heart when the Son of God declared that all was ended. Fierce as were the Roman soldiers during all that tragic series of events, still was the exultation of the Priests the Scribes, and the Pharisees, when they beheld Jesus suspended from the cross, and declaring to the world that it was all over with His . mis-Thrilling as was the sersasion. tion of the Jews when they beheld the dead coming forth from their graves, more thrilling was their feeling of joy when they saw the Naza-rene carried to the tomb. How proud they were when the seal of the city was set upon the stone that closed that burial vault! How careful in their choice of soldiers to guard the spot! They did not fear His return, but they did think that His followers might steal the body and proclaim Him arisen. What had they to dread since the dying Christ self cried out cons

appeared above the hills of Judaea, the portals of heaven were flunc open, an angel-followed by a cnoir such as sang over Bethlehem thirty three years before-descended to earth -the guards were dazzled and their spears fell from their palsied hands the celestial being broke the seal, rolled away the stone, and the Saviour -glorious in His transfigured splendor-came forth, while millions pure spirits made the heights of Zion and Moriah, the Mount of Olives and the Valley of Jehosaphat, ring with the song of victory, "Resurrexit sicut dixit!" Yes, it was all over with suffering, the consummation of the sacrifice had taken place; the reign of triumph had commenced and Christ was arisen. We are told that the sun danced with joy that Easter morning; such would not be surprising even if it were true. for all creation must have heaved a sigh of relief and burst into a cry of ex ultation. The world seems somehow happier on Easter than at any other time of the long year. Nature tery tomb and the cold white shroud of a dreary season the earth comes forth and dons garments of verdure indicative of new life, the streams burst through their icy barriers, the skies fold up their grey cloaks of purest of blue, the birds return to ourest of blue, the birds return to the sun dancing on the rim of forest harmonious with songs of juing breezes fan the brow of night and caress the cheek of day. In all that rejuvenation man alone se not always to participate; yet him were the seasons made, the sky and earth created, the birds bid to sing, the zephyrs told to rise; him was the consummatum est Friday spoken; for him was the Re surrection of Sunday accomplished Wonderful though it may seem, man

As the sun of the third morning

-made to the image of God and the object of all the tragic and at glorious events of the Redeemer's life -is alone, amongst all created beings to ignore the grandeur of Easter and to refuse to arise from the tomb of iniquity with the Saviour of the Christ is arisen according to Ilis

promise. Of that fact there can be

that could possibly

no room for doubt. Every testimony

is at hand to establish the bear that all was over, that the matter of Faith we cannot for ment hesitate upon it; as a matter of and assurance that humanity can possess; as a matter of Charity or Love, it is the fulfilment of promise and the real consummation of the most supreme act of supernatural love that could possibly be recorded. During forty days have the members of Christ's Church been has come at last; Easter, with its its floods of unnumbered graces; Easter, with its bright days, smiling faces, purified hearts and beautified arisen souls. Not only does the Church invite her children to participate in the benefits of this holy time she commands them, and under the severest penalties-to come forth from the darls recesses of sinfulness and to join the Savior in a glorious resurrection into a life of grace. Even as Christ shouted and manded at the tomb of Lazarus, so does His spouse thunder her warnings into the sepulchres of moral death, ordering the buried ones to arise and accept a new lease of spiritual life.

The period of Easter duty will soon

expire. If any of our readers have failed-through neglect, indifference, or design-to fulfil that one great obligation, let them not allow the season to pass without obeying the voice of the Church. The Easter duty is of paramount importance; otherwise the Church would not have surrounded it with so much emphasis proclaimed it under such exceptional penalties. Moreover, we cannot see how any rational being, knowing the value of Easter Confession and Communion, could possibly neglect the invitation; hard indeed must have been the hearts of men when the Church is obliged to force them to accept the choicest of blessings. But those laws are for the few-the great body of Catholicity is to be found at the altar-rail on Easter you seek an evidence of the maylor's Resurrection, go to the Catholic Churches of any city, at sunrise Easter day. There you will behold hundreds upon hundreds, men women, aged and tottering creatures. young and buoyant, rich earned and ignorant, all going in the same direction, all kneeling before the same altar, all receiving the same God, all arising with the same Christ, all bearing testimony- twenty centuries after the event-to the truth of the world-thrilling, inspiring, joy-compelling words.

May this be a happy Easter for all our readers; may each one arise from life's greatest misery the gloom of into the light of life's truest peace; may the children in every household watch, with innocent hearts. the woods and make the long silent | sky; may the aged recall their long bead-roll of happy Easters and recbilation, the morns and eves grow kon this among the best of them: farther apart, and the balmy, caressmay the strong and active continua to enjoy the blessings of this season; may the tear of Lenten sadness be removed by the smile of Easter joy; may the clouds of misery vanish beral prosperity; may the afflictions of the Church be changed into triumphs and may the guardian angel of each Catholic soul be able to say of protege—Resurrexit sicut Christus,—
"he had arisen like Christ."

the closing of the religious schools. This is the climax of petty tyran ny, and is so audacious that it be comes almost inconceivable. And yet the Government, and Mr. Combes in slightest regard for the wishes and consciences of the people of France. There are hundreds of thousands in France to-day whose hearts are sore when they dream that they can no longer eddcate their children after the dictates of their own consciences. But vhat cares the Government now what cares the Government now power for the wishes, aspirations, sires, interests and rights of the dinary citizens of the country? I a matter of brute force; "might

### Hibernians of Buckingham

The Labelle Division of the A.O.H. held a grand demonstration in the new Crystal Palace of Buckingham in onor of Ireland's Patron Saint. It

SATURDAY, APRIL

OUR TO

ERY REV. DR. TEEFY. ST. MICHAEL'S COLI

ew days ago, when, as the "True Witnes visit to St. Michael's Co would not have required flight of fancy to imagin thrown amongst scenes and dings far remote from all things Catholic and Though within five minutes the busy life of Yonge stree lege and its grounds are so thing apart that nothing outside intrudes, and pen-Parkman come up before of eccleciast black-cassocked ches down the gravelled wa students intent upon whate may be in hand, pass one It was a happily prophe

that guided the founders ha tury ago, when the site of lege was chosen; no more anywhere be selected to ma ablishment all things desi to location and environme ted near the head of the fir of Queen's Park and with eges, culminating in the I of the Province, all in sig claims the distinction of beir only Catholic College on the ent so situated. The build elf stands on an elevation by a sloping terrace orname es and broad gravelled is of white brick, oblong minated at one end by the Church of St. Basil and at by the new wing, the erect which marks the beginning econd half of the century of stence of the institution.

sident, Very Rev. Dr. Teefy, was sent to show me thro house, but particularly the ding. Here we found stud class rooms, dormitories, rooms, music rooms, the sho oom and laboracories. The ments are well lighted and th lation and heating are said the best. The ceilings are c metalic work, and the floo maple; nothing but rows of cen in the dormitories, the rooms adjacent being suppli-wardrobes, and each student owed a "locker" for his e Rows of marble basins centre of the room told the ablutions are performed. particular pride the "show oom" is pointed out, this is ovation in its way, and per its kind, the baths of white and the concrete floor of a hue render it an attraction.
There are two large study-ha niors and the other for the commercial room is one conicest and best equipped of the nearby is a smaller room, ows of typewriters told their

Through the kindness of

A lunch room and cloak ro the day pupils were also visite laboratory, where several you ists were exploring the m ntained in dangerous-looking bottles, is still in an embryo tion, but larger things are in in the near future. Recreation with games of all descriptions the laws of the Greak miliar here, that while storing nd and training the soul th s not neglected.

In passing through the hous cidentally came across repr res of all its grades, little nine or ten, youths of all age ard to young ecclesiastic eady for the great seal ould stamp him as one no lo tutelage but henceforth as a

On glancing at the curriculum a seen that it takes the child, ed, at the age of ten and

n according to Ilis bt. Every testimony nd to establish the surrection. As we cannot for a mo-on it; as a matter of greatest consolation that humanity can tter of Charity or fulfilment of real consummation reme act of supernacould possibly be re eme act of supernaforty days have the rist's Church been glory of Easter. It Easter, with its essings; Easter, with unnumbered graces; bright days, smiling earts and beautified ot only does the children to particiits of this holy time them, and under the ies-to come forth ecesses of sinfulness Savior in a glorious to a life of grace.

shouted and com-

omb of Lazarus, so

thunder her warn-

epulchres of moral the buried ones to

a new lease of spi-

laster duty will soon of our readers have eglect, indifference il that one great obn not allow the seaout obeying the voice The Easter duty is portance; otherwise not have surrounduch emphasis der such exceptional over, we cannot see being, knowing the Confession and Compossibly neglect the indeed must have of men when to force them st of blessings. But ty is to be found at Easter Sunday. If ence of the Savior's to the Catholic city, at sunrise re you will behold ndreds, men and tottering creatures. nt, rich and poor, rant, all going in on, all kneeling bear, all receiving the ising with the same g testimony— twenthe event-to the

d-thrilling, mpelling words. lixit. appy Easter for all e's greatest misery life's truest peace; in every household cent hearts, for n the rim of d recall their long the best of them: ings of this season; Lenten sadness be f misery vanish bepiritual and tempoy the afflictions of niged into triumphs dian angel of each ble to say of his ce Christ."

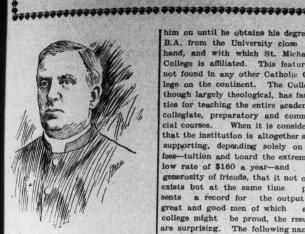
### Buckingham

sion of the A.O.H. nonstration in the of Buckingham in presentative of all hers Kavanagh and esent and delivered credit is due gramme included mental selections all of which were

# OUR TORONTO LETTER.

(From our Own Correspondent.)

\*



SATURDAY, APRIL 2, 1904.

VERY REV. DR. TEEFY. President

ST MICHAEL'S COLLEGE ew days ago, when, as the represen tative of the "True Witness" I made visit to St. Michael's College, it not have required a great flight of fancy to imagine oneself thrown amongst scenes and surroun tings far remote from all else save things Catholic and classical Though within five minutes walk of the busy life of Yonge street, the College and its grounds are so perfectly a thing apart that nothing from the outside intrudes, and pen-pictures o Parkman come up before one. as the eccleciastic approa ches down the gravelled walk, or the students intent upon whatever work may be in hand, pass one in It was a happily prophetic spirit

that guided the founders half a cen-

tury ago, when the site of the College was chosen; no more fortunate circumstances and surroundings could anywhere be selected to make the esablishment all things desirable as to location and environment. Situated near the head of the fine stretch of Queen's Park and with many colleges, culminating in the University of the Province, all in sight, it claims the distinction of being the only Catholic College on the continnt so situated. The building itself stands on an elevation fronted by a sloping terrace ornamented with rees and broad gravelled walks; it is of white brick, oblong in shape, erminated at one end by the parish Church of St. Basil and at the other by the new wing, the erection of which marks the beginning of 'the econd half of the century of the exstence of the institution.

Through the kindness of the Prosident, Very Rev. Dr. Teefy, a guide was sent to show me through the use, but particularly the new building. Here we found study halls, class rooms, dormitories, private rooms, music rooms, the shower bath oom and laboratories. The apartents are well lighted and the ventiation and heating are said to be of The ceilings are of white metalic work, and the floors of maple; nothing but rows of beds are seen in the dormitories, the toilet oms adjacent being supplied with wardrobes, and each student is alwed a "locker" for his exclusive se. Rows of marble basins down centre of the room told where the ablutions are performed. "shower bath om" is pointed out, this is an innovation in its way, and perfect of st and best equipped of the house nearby is a smaller room, where the ows of typewriters told their own

A lunch room and cloak room for the day pupils were also visited. The aboratory, where several young chenists were exploring the mysteries contained in dangerous-looking blue bottles, is still in an embryo condition, but larger things are in view in the near future. Recreation rooms with games of all descriptions, show the laws of the Greek are familiar here, that while storing the mind and training the soul the body not neglected.

In pass ing through the house cidentally came across representa-res of all its grades, little lads of nine or ten, youths of all ages up-ward to young ecclesiastic almost dy for the great seal should stamp him as one no lonutelage but henceforth as a "teach

On glancing at the curriculum it seen that it takes the child, if de-ired, at the age of ten and leads

im on until he obtains his degree of B.A. from the University close at hand, and with which St. Michael's College is affliated. This feature is not found in any other Catholic College on the continent. The College, though largely theological, has facilities for teaching the entire academic, collegiate, preparatory and commer When it is considered cial courses. that the institution is altogether selfsupporting, depending solely on its fees—tuition and board the extremely low rate of \$160 a year—and the generosity of friends, that it not only exists but at the same time sents a record for the output of great and good men of which anv college might be proud, the results are surprising. The following names are found in the ranks of the alumni: Most Rev. Denis O'Connor, Archbishop of Toronto; Rt. Rev. T. J. Dowling, Bishop of Hamilton: Rt. Rev. R. A. O'Connor, Bishop of Peterborough; Rt. Rev. T. A. Burke Bishop of Albany; Rt. Rev. F. P. Mc-Evay, Bishop of London; J. J. Foy, Esq., K.C., LL.D., M.P.P.; Very Very Rev. J. J. McCann, V.G.; His Honor Judge McCurry, Rev. J. J. Barrett J. P. Murray, Esq., Rev. J. H. Coty Rev. P. B. McLoughlin, Rev. W. J. McCloskey, Rev. J. Talbot Smith, J. L. Cosgrave, Esq., Thos. Mulvey, B.A., K.C., Very Rev. Dean Egan and H. T. Kelly, Esq.

The Provincial and Examiner in Theology is Very Rev. V. Marijou, B.A., C.S.B., and the President and Professor of Mental Philosophy is Very Rev. J. R. Teefy, M.A., L.L.D., C.S.B. These gentlemen, together with a large staff of Basilians founders and directors of the College and several lay teachers make up the staff of the school. Doctor J. J. Cassidy is the attending physician.

In passing through the house cannot but be impressed with idea that though the college tains every essential to health the carrying on of good up-to-date scholastic work, it is at the same time devoid of many things which we are apt to associate with classic halls of learning. It has, of course, the advantage of being associated with St. Basil's Church, in whose beautiful sanctuary the ceremonies carried out in the most perfect man ner and in these the students tale part, but in the College itself the paintings, statuary, busts and magnificent libraries are nowhere visible there is, it is true, a fair library for the students, and the house contain many small collections of books, but as the Very Rev. President observed with reference to his own, these are 'working libraries," the countless volumes have not yet been gathered The question rises in the mind where is the visible gratitude of the many who claim this College as their Alma Mater? All have not been negligent; scholarships and medals are given annually by several who were once children of the Institution; four Bursaries have been lately added, but these gifts are but few when compared with the many upon whom this kind Alma Mater lavished care and

attention. If her one-time children scattered all over the continent would remember that the old homestead is its kind, the baths of white marble and the concrete floor of a pinkish he render it an attractive spot.

There are two large study-halls, one it understood that no one even hint-such a thing — that their thought in this direction would be appreciated, that the old mother, with an ever increasing family whom she is anxious to surround with all the culture of the times, would grate fully acknowledge the gift. cheque, of course, comes first, then the bust or painting, or the book, from many an over-laden library shelf would all find a welcome and fitting niche in St. Michael's College.

> Looking over the roll of some two hundred and fifty students, we find that New York, Quebec, Ontario, achusetts, Pennsylvania, Conecticut, Illinois, Michigan and Rhode Island are amongst the spots whence they hall; this may meet the whence they hall; this may meet the eye of some even in the most distant state, and the sketch, incomplete though it be, may remind them of the place which was once "home," of the Alma Mater always glad to hear from her absent children.

THE JUBILLEE A letter from His

in the Churches on Sunday last. It related to the encyclical from His Holiness Pope Pius X., declaring a jubilee in honor of his accession to the Pontifical chair. In this diocese the time in which the jubilee may be made is three months, dating from the day of the reading of the letter. The conditions embrace three visits to the Cathedral for those living within two miles otherwise to parish Church, one day of fasting-the black fast-and the usual conditions of Confession and Holy Communion.

MISSION AT ST. BASIL'S. -- The ten days mission going on at St. Basil's, under the direction of the Redemptorist Fathers Connelly and Zilles, is simply a phenomenal suc-The congregations, large from cess. the beginning, are increased at each exercise, and the surprise on each occasion is how the great number issuing from the Church were ever packed within its precincts. On Sunday evening the students of the College were given seats in the Sanctuary in order to accommodate the overflow of people who attended the exercises. When all were scated it was simply an unbroken mass that covered the floor. The sermon was a most prac-tical and forcible exposition of the commandments of the Church, and was preached from the text, "He that will not hear the Church, let him be to thee as the heathen and publi-The mission \*loses Tuesday, when a solemn Mass of Requiem for deceased members of the parish will be sung and the l'apal blessing will be given in the evening to all who have made the mission.

# The Catholic Chinese.

(By an Occasional Contributor.)

For some years back a very pronounced movement towards Catholicity has been going on amongst the Chinese in Montreal. Rev. Father Martin Callaghan, P.P. of St. Patrick's, has been the first to devote himself to the noble work of the conversion of these Chinamen, and he has had the consolation of seeing the number of his converts yearly increase in numbers. Over one hundred and forty Chinese have already ceived baptism, and a vast number of others, still pagan, seek the same favor, but their imperfect knowledge of the English language prevents them from making due headway. His Grace Archbishop Bruchesi, having learned of this state of affairs, with his habitual devotedness, became deep ly interested in the fate of these poor Orientals,, whom Providence sent to his fold. He gave instructions to the Provincial of the Jesuits in Canada, to try and secure from the Superiors of the Order in Rome, Chinese missionary, to come and take charge of the Chinese Catholic population of Montreal. The Chiase received this news with great joy, and expressed their gratification His Grace. Accompanied by Rev. Father Martin Callaghan, and Rev. Etienne Demers, to the number of 140, they went to the Archiepiscopal Palace the other day, and presented His Grace with the following address c

To His Grace Mgr. Paul Bruchesi, Archbishop of Montreal.

YOUR GRACE,-The Catholic Chinese of Montreal are happy to offer to Your Grace the expression of their profound respect and their sincere es- to perpetuate the memory of Mgr. send his mite at this opportune moment of the building and opening of Your Grace, to Canada all filled with The idea originated, like so many the errors of the religion of our fathers; but since it has been given to us to know and appreciate beauties of the Catholic religion and its truths, we understood that must sacrifice all to belong to it. Charitable souls have powerfully assisted us in this difficult task, we are happy to-day to be able to say to Your Grace that many among us have already received baptism and that a large number seek same happiness. But, Your Crace, a serious obstacle arises in the path of our spiritual advancement, we are not acquainted with the language of in an imperfect manner the religiou nstruction given to us.

Also we feel the need of a mission ary from our own country, who speaks our language, and understand our wants. You alone, Your Grace an secure for us that signal favor. Also have we learned, with inexpre ble joy, that you have already stue, joy, that you have dready taken steps in that direction for us For that deed of great kindness please except, Your Grace, all our gratitude, and may Heaven crown our efforts and reward you a hund-edfold for all the good you are do-ng for the poor children of China.

Montreal, March 27th, 1904.

In reply to this address, Mgr. Bruchesi told them of the pleasure has felt of seeing them in such numbers, around his person, and his happines on being able to call them, to-day his children. He gave them a historical sketch of that Catholic religion to which they have just been called, and pointed out to them the duties they have now to fulfil in order to become good Catholics; he promised never to lose sight of them, and to look upon them as the privileged children of the great Catholic family that God had confided to his care. He hoped that in a few months a missionary would come from China who would be for them a guide, a protector and a father; in the meantime they would have to go under the guidance of those who had taken such a deep interest in their future.

This touching address was translated into Chinese for them by Mr. Goon Hay You, who then presented the delegates, one by one, to His Grace, who blessed each in turn. They then all retired, filled with a great joy and with faces beaming with real ontentment.

Next Sunday, at St. Bridget's Church, Rev. Mr. Demers will receive five Chinese into the Churchthe names of the five are, Chin Clue, Ling Hung, Quang Quing, Chin Dick and Chin Hunk

(By Our Own Correspondent)

CHOIR MASTER DEAD .- Pierre Roy, choir master of Limoilou Church, died suddenly on March 25. He was about to sing Mass when he expired. Deceased, who was 72 years of age, died in the arms of his daughter, who is organist of

WILL THEY STRIKE ? -The difficulty between the master painters and their employes is still unsettled A meating of master painters of this city, about 25 in number, was held week to consider the demands of the men. The increase demanded is considered exorbitant and in all probability there will be trouble, as both sides seem inclined to fight. Th scale takes effect April 1st. When the cost of living is taken into consideration, the new scale, 25 cents an hour, is only a living wage.

THE LEGISLATURE.-On March 22 the Provincial Legislature was opened by His Honor Lieut.-Governor Jette, with the customary cere-Nearly every member of both sides of the House was present, well as many prominent citizens. As the Speech from the Throne was a rather meagre affair, and the Opposition is practically nil, it is pre-dicted that the session will be a very short one, probably four or five weeks. The opening of the House affords a welcome break in the monotony of our long and severe winter The influx of our law-makers as well as others having business at the House has caused quite a stir, and many of the hotels are well filled.

MONUMENT TO MGR. LAVAL .-A movement has been set on foot for some years past to erect a monument other noble ones, with the St. Jean Baptiste Society of this city. Among the members of the committee trusted with carrying out the project are Mgr. Marois, V.G., the Rector of Laval University; His Honor the Lieut.-Governor, the Hon. Prime Minister, the pastors of the city Churches, etc. It has been decided to enlist the co-operation of all the Catholic benevolent associations in the work. A call will soon be made to all those willing to help, and there is little doubt but that the response will be a generous one

CHURCH MUSIC.-Mgr. Marois dministrator of the Archdiocese, has addressed a letter to Mgr. Laflamme, suggesting the formation of a com ission of competent ecclesiastics and laymen to enquire into the best mean of carrying out the instructions of the Holy Father regarding the reorgantization of Church choirs, and on his return from Europe. Mgr. La-flamme has been requested to assume the direction of the investigation.

ST. SAUVEUR CHURCH. - Pre- | Bridge Work and Plates

parations on an extensive scale are Frank McCrory and Ed. Quinn. being made in St. Sauveur parish to fittingly celebrate in April the 50th anniversary of the advent of the Oblate Fathers to the parish. This Church is one of the finest in city, and has recently been further adorned by some costly and handsome presents given as jubilee gifts. The celebration was to have taken place last fall, but on account of the labor troubles then existing and other causes it was postponed until April

EASTER COMMUNION. -On Laster Sunday the different societies con nected with St. Patrick's Church will receive Holy Communion in a body at the eight o'clock Mass. They will assemble in Tara Hall and march to It is a most edifying sight to see so many men approach the Holy Table in a body. This has been done for several years past.

ELECTRIC LIGHTING. -There is much dissatisfaction among citizens whose premises are lighted by electricity at the action of the companies in abolishing the flat rate system and obliging all consumers to rent meter, for which they charge a rental of 25 cents per month. It is claim-

ed by the companies that the meters represent a large amount of capital, from which they would receive return if they did not charge a rental, but they will not sell a meter Consumers, on the other hand, claim that the grocer might with equal justice charge for the use of his weights and scales or the dry goods man for the use of his yard-stick. Quite a number have signified their intention of going back to the old coal lamp rather than pay what they consider an outrageous charge. It is expected that many more will fall into

# LOCAL NOTES.

ST. ANN'S .- On Easter Sunday at 10 a.m., Rev. Father Caron, C.SS.R. (rector), will officiate, assisted by deacon and sub-deacon. Prof. P. J. Shea, organist and musical director, and a choir of sixty male voices, composed of men and boys, will render a specially prepared musical programme suitable to the occasion, the soloists being Master Eddie Ryan Messrs. Wm. Murphy, Jno, Whitty, bit pilgrimages

In the evening at 7.15, Rosary, sermon, with Benediction, as follows: Cor Jesu (harmonized) Gregorian; Et Resurrexit, Kalliwoda; Regina Coeli (trio and chorus), Boelman; soloists, dessrs. Wm. Murphy, J. Whitty and Ed. Quinn; Tantum Ergo, Wagner; Grand Choir; Laudate Dominum Piet, Choir; Organ sortie, Hallelujah (Messias), Handel.

ST. MARY'S CHURCH -The choir of St. Mary's (corner Craig and Panet) assisted by an efficient orches tra, at High Mass (10.30 a.m.) will render Stearn's Mass in D. Offertory, Wilson's Regina Coeli, solo and chorus, soloist Mr. W. Kelly, Soloists for the Mass:—1st tenors, Messrs W. Kelly, P. Phelan, Geo and L. Prevost: 2nd tenors A and Emblem; bassos, J. Chambers and T. C. Emblem. In the evening at 7.30, closing of men's Mission, sermon and Grand Benediction, during which the following music will sung: Chorus, Cor. Jesu; duett, Weigand's O Salutaris, T. C. and A. Emblam; Van Bree's Tantum Ergo and Wilson's Laudate Dominum, Leader of Orchestra, Prof. Wm. Sullivan; conductor, Mr. T. C. Emblem; organist and musical director, Prof. Jas: Wilson.

ILLUSTRATED LECTURE -Rev. Gerald McShane, S.S., will deliver a lecture on "Venice, the Home Pius X.," in St. Mary's Church hall on Easter Monday evening. The lecture will be illustrated by 100 limelight views.

ST. PATRICK'S CADETS,- The boys will hold an entertainment on April 15, in the Victoria Armoury Hall, Cathcart street. The proceeds are intended to defray the expense of organizing a bugle band. Rev. P. Heffernan and a number of gentlemen who have been manifesting an enthusiastic interest in the boys are arranging the programme in conjunction with a committee of the Cadets.

The object is most worthy, and we sincerely hope the entertainment will be well patronized. Rev. Martin Callaghan, P.P. St. Patrick's, one of the organizers of the Cadets, is much interested in the undertaking.

LOURDES.

A Bordeaux paper states that the French Government will try to close the Grotto of Lourdes and to prohi-

# FERNET-BRANCA.

YSTRADGULAIS.

R. S. O., SOUTH WALES. May 31st, 1897.

To Messrs. R. H. HALL & Co., London, E.C. Agents for the Firm Fratelli Branca, Milan:

......I am very glad to say that I find FERNET-BRANCA most excellent and appetizing."

ADELINA PATTI-NICOLINI.

Hotel Victoria, London.

14th July, 1898. "FERNET-BRANCA" is my best and constant travelling companion. never undertake a 'voyage' without a bottle of same. As a stimulative appetizer and digestive it is really unique, and its properties are without L. FREGOLL

Fernet-Branca, "The world's Appetizing and Digestive Bitters," \$1.25 per large quart bottle, 70 cents per small pint bottle. The Trade supplied at Trade prices.

FRASER, VIGER & CO., Sole Agents.

THE GREAT

### Anheuser-Bush Plant Covers 125 Acres-Equal to 60 City Blocks.

Employs 5000 People Brew House, 6000 Barrels Daily. Bottling Worlss, 800,006 Bottles Daily. Malt Houses 9000 Bushels Daily. Storage Elevators, 1,250,000 bushels. Stock Houses, 425,000 Barrels. Steam Power Plant, 7750 Horse Power.

Ice and Refrigerating Plants, 3300 Tons Daily Electric Light and Power Plant, 4,000 Horse Power

Its Wonderful Progress is Shown by the following Table of Sales: 1865 ...... 8,000 Barrals 1890 ..... 702,075 Barrels 1870 ..... 18,000 Barrels 1895 ..... ..... 787,894 Barrels 1875 ..... 34,797 Barrels 1900 ..... 939,768 Barrels 

Anheuser-Busch "Premium Pala" Beer, \$1.40 per dozen pints; \$13.50 per cask of 10 dozen pints

Anheuser-Busch "Original Budwei ser" Beer, \$1.60 per dozen pints;

\$14.75 per cask of 10 dozen pints, FRASER, VICER & CO., Sole Agents.

Italian Warehouse, The Nordheimer Building, 207, 209, 211 St. James Street

Walter Q. Kennedy, Dentist.

883 Dorchester Street

# THE MODEL WORKINGMAN.

The following sermon was deliver-F. O'Hare, L.L.D., on Sunday, March 20th, 1904, before a congregation of workingmen in the Church of the Carmelite Fathers, New York City. The report is taken from the New York Freeman's Journal of that city.

"Go to Joseph, and do all that he (Gen. xli., 55.) shall say to you" "Joseph being a just man." (Matt. i., 19.)

Were I to address you in the name of man, and were my object to gain your approval and applause, I would to you as laboring men, "Go and do all that your leaders require of be loyal to your unions, abide by the decision of your fraternity, and aim at, becoming rich.

Were I the messenger of man, and of such men who are looking not for your spiritual and material welfare, but of such who desire to flatter you for their own selfish purpose would then point out to you the power of the workingman in this country, your preponderance over all other occupations, the mighty power of your organizations, the influence which you may yield in the community, and especially the tremendous power that you can exercise in political life. I would point out to you how by standing together and making use of the vast machinery of labor unions, you may in a short time become such great factors politics as to dictate the policy of this vast growing republic, and to make subservient to your will the mighty executive of this nation, and into submission every depart ment of justice and all machinery of

If I were the messenger of man I would thus speak vainly to you, but I am the messenger of the Most High, whose first mission is to speak words of truth and sobriety, to coun sel peace and harmony, and to guide man into the path of rectitude, and counsel them in deeds that elevate and ennoble, that tend toward terial prosperity here below and befit for life everlasting hereafter.

In every vocation of life and every activity we need a model that appeals to our sympathies, and one inspire to that is able to mindedness and manly Christian living; we need a model whose words appeal to us, whose personality is attractive, whose life is worthy emulation, and, therefore, fit to receive all admiration and devotion. Workingmen stand in need of such a model.

Were I to search the annals of his tory and to recall the heroes of all ages, I could find no model that could take the place of the one whom I bring to you to-night, whose life and occupation makes him a fit model for your imitation, and one, too, that is eminently fit to solve the great problems that beset the path of from the prince of industry, you have the workingmen in our age and coun- also a duty to perform to mete our try, and whose life speaks more elo- justice to him of whom you demand quently than the words of vain rheto- justice. In a word, you can never and whose principles far surpass the inventions of philosophers and you, yourself, in your life, in your economists, in a word, one who may dealings with men in your inter-become a model, a counselor and a course with your employer, in your guide for the workingmen of this and fraternal and labor organizations, every age, and in whose footsteps to you make justice the cardinal virtue follow means to tread the road of and give justice to all men. Here, righteousness that leads to happiand eternal bliss

The model that I hold up before you to-night, Catholic workingmen, is none other than St. Joseph, the Foster Father of our Blessed Lord, the protector of the Mother of God, the Patron Saint of the Church Uni-In the language of Holy Writ I say to you, "Go to Joseph," rally along the banner of that great and saintly workingman, your brother craftsman, "and do al that he shall say to you, not' speeches or exhortations, but in that which is more appealing and more attractive, namely, in his own life.' "Go to Joseph," with a child-like heart of devotion, for the purpose of refreshing your soul in his saintly life, and to learn from him couns and guidance in the hour of perplex its, and to make him the guiding the great questions which as workingmen you have often

Each saint is distinguished for so particular and special virtue. In the nctity of their lives each one pos me cardinal virtue shines forth more brightly than the rest. All the saints together form the great picture gailery of the Church that call forth our admira-tion and fill us with inspiration and

the Right Rev. Monsignor P. ately the Church points to a particular virtue and holds it up for imitation. That particular virtue in St. Joseph was, according to my second text, the virtue of justice. Joseph was a just man. He was pure, humble, submissive to the Divine will ever ready to follow whither would lead, kind and gentle of disposition, tender and sympathetic in his intercourse with man, but the lever, the motive power, the great force behind all his sanctity was the virtue of justice. In encouraging you to a devotion to this Saint, approved by the Church Fathers, commended by all the Pontiffs, I direct your special attention to the virtue of jus tice in Joseph, the carpenter, the true, noble and just workingman. I place him as a member of your fraternity, in your midst, let him talk to you, and let me be the blessed and nored instrument to speak in his behalf to you, his brethren and sociates.

The great agitation in labor circles to-day is for justice. In your labor organizations, in your annual conventions, in the resolutions which you urge, you demand, justice for you urge, you demand -ustice for yourself and your fellow-workingmen. Your leaders and counsellors make justice the theme and burden of all their speeches, and bid you rally around its banner. In the various striles which fill the newspapers, and threaten the very peace of the com munity, in the many boycotts ordered and measures of retaliation in stituted, which fill the heart of the commonwealth with fear and trembling, you claim to have but one aim in view, namely, justice for the laboring man. Then who will deny that the least you may demand is justice at the hands of the employer and who will dispute that the work ing classes are often treated unjustly that in legislation, in public policies and in the rules governing large industries, the question of justice the workingman is often ignored, and many times trampled under foot. He whose heart is not corrupted by greed and grab, whose intellect is not befogged by the insatiated desire for wealth and kuxury; he who has warm heart for the workingman, who made up the sinew and muscle every nation, the best substance every community, the producers wealth; he who is in daily touch with their needs and wants and temp tations cannot but admit that the cry for justice on your part is often bas ed upon good grounds, and deserves a careful and friendly hearing at the hands of those who are friendly to the social wants of the human fami-

But, brethren, if you have a right to demand justice from the employer of labor, from the leader of finance expect to obtain your objects unles Palestine, in the Province of Judea, performing the daily duties of his craft in a little insignificant village, under circumstances not at all con genial, under a government not particularly friendly to his race, in en vironments neither encouraging nor conducive to creature comforts, yet in the midst of it all, he neither wavered nor faltered because justice was the cardinal virtue that guided him upder all circumstances and because the motive power of all transactions. "Go to Joseph and do all that, he shall say to you," and he says you workingmen be just, and justice will be meted out to you.

The words "friend of labor" is most frequently heard in labor circles. It is a word which tickles the ear and flatters the vanity of too many misguided workingmen. In the commen-dation or condemnation of any law or measure which may eminate from any private citizen or public legisla-tor, the question ever is as to whe-ther that person is "a friend of la-bor." Whenever a candidate for pub-lic trust seeks the indorsement and

devotion. But in each one separ- approval of the labor organizations, which was the more sanctified by his and this phrase but too often he need but introduce himself as the friend of labor to gain access your organization, and to receive your entire hearty co-operation. The crafty politicians and the selfish demigogues, that crop of weeds in the human family that threatens God choke the good fruit in social life. have learned to appear before you as "the friend of labor" and hence entitled to claim your favor, your influence and especially your votes. The result is that you have plenty friends of labor in every com in every city, in every ward, in every election time, or during a political campaign. But who is the model for the workingmen? Where do you find a personage who has grown up in your midst, who has learned to earn his bread by the sweat of his brow, who has tasted the bitterness of want who has experienced the hardship of noblest benefactors of human society toil, and who by his life and pure unselfish motives, is a model for the imitation of the workingmen of all time ?

At the present moment friend of labor has appeared upon the horizon. Clubs are being formed for his benefit all over the country. rooms and halls are being fitted up whither workingmen flock to discuss politics, and the prospect and result of a political campaign which we are approaching. Forgive me if in this sacred place, and while preaching to you about the virtues of St. Joseph, the model of the workingman mere selfish politician I allude to a and a journalist, but not by profession, who poses as the pretended friend of labor and its protector. Is he the fit model for the workingmen of our age and of this country? the methods which he employs. the principles which he holds, solve the labor trouble and bring about that harmony between capital, and labor without which we must despair the stability of our government, an fear the destruction of our social structure? When standing on secrated ground, and beneath the shadow of the Tabernacle of the Most High, the priest of God belongs to no political party, but is the mes ger of good will and of peace to all mankind. Therefore, I speak not as a partizan, and not in the name any political faction, but as a citizen of this great commonwealth, and in the name of Him who bids speak words of sobriety and warning at the proper time. I ask you, then whether this new friend of labor is also a model of labor? What the points of contact between him and you? The men in the gilded palace appealing to the men in the humble ome of the workingmen? The man who never performed a day's work in his life, whose body was never burdened, by the toils of labor, appealing to you whose daily routine is drpdgery, hardship and incessant toil, the men with many mansions in every part of the land, with magnifient country seats, swift yachts, and best automobiles, is appealing to men whose toil, at the best, enables them is drudgery, hardship and incessant the worst, not sufficient to rent place where to lay down his weary He whoever appeals to the lowest passions of the workingman, who holds up capital as the object you to-night, exhorting you to exercise the virtue of justice. St. Jocates violence and disregard of law, seph was a carpenter in the land of I how can such a one become the model for workingmen, and how you expect Ly such means to obtain justice which you justly demand?

> Behold, brethren, a model, a true model of labor! St. Joseph, the carpenter is, as it were, flesh of your fiesh and bone of your bone, speaking your own language, touched by your sympathies, concerned in all that concerns you, rejoicing when you rejoice and weeping when you sad, one who, like yourself, has toiled for his daily bread and, like yourself, often experienced the injustice of ary rest. man, the unfriendliness of the lawmakers and the hardships which is always the lot of labor ! Behold, oh worlengmen, a latoring man of whom you may justly be proud, whose purity of life is an inspiration to every one af you, and who furnishes you the solution of the great labor queation namely, the exercise of the virtue o justice. If you are over ready to follow the pretended friends of labor, who are attracted to you by selfish motives, follow this model of labor, who is attracted to you by the love which God infused in his sout and

contact with the Blessed Mother anu the Redeemer of Mankind. If you are ever ready to swear political allegi-ance to the pretended friends of labor who have nothing in common you, whose lot is cast in different atswear spiritual allegiance to one who was a workingman himself, who trod the same path as you do, who lived in the same atmosphere, made same experiences, and who is truly a friend in the most perplexing hour and rally around the banner of St. Joseph the carpenter, and swear spiritual allegiance to him. Come ye who demand justice and exercise that virtue yourselves and thus compel those who oppress you to imitate your virtues and inaugurate an era of peace and good will between labor and capital and become the best and

The home is the cornerstone of the great social structure of the human family; it is the foundation which which holds the magnificent dome, the sheltering places of mankind; it is the Government in miniature, it the nursery of all civic virtues social life. It is in the home, properly conducted, and true citizenship bud and blossom and bring forth a harvest of righte-It is there where all virtues that adorn in human life, all that makes for peace and happiness for material well being and spiritual elevation, spring into existence receive the proper impetus and guid-The home is the cradle civilization, the sheltering place the future citizen, the school of the where all the pure emotions see their birth and receive direction for per development. This is especially true of the home of the workingman Here where simplicity of life is the prevailing habit, where the family vants, hopes and aspirations unfolded, hidden from the intruding eye of the stranger, where family dif ficulties and troubles are settled and adjusted and where, by example, and recept, the children are nurtured in the fear of God, and where wholeare inculcated ome doctrines them, which, if followed, will befit and for the blessed reward of a life to come. Here is the king and ruler, the guide and arbiter, the moving and directing spirit of all. Again, brathren, I hold up to you St. seph, the workingman, who was just in his domestic life and just as head of the family.

It is the want of home life among workingmen, and especially the want of justice among workingmen as the heads of families, that postpones the solution of the labor guestion destroys the prospect of an adjustment of many difficulties which exist between labor and capital and which multiplies the already existing complicated affairs in the world of labor In that respect a true devotion to St. Joseph may lead you to imitate his domestic virtues and his justice

fathers of children, they may have a place of habitation, and yet, in their attitude and actions, they are without a home. Outside of the workingshop the club is the centre of their attraction, the saloon their gathering place, and the meeting place of their organization their most cherished The wife knows of the existence of her husband only at pay days and at meals, the children are temporary orphans with a living fa-ther, his sympathies, his delights, his aspirations are all nome. The wife is the cook by matrimonial agreement, and the home is a mere lodging house for tempor-ary rest. The mother received her weekly stipend and is left to settle all domestic difficulties by herself, and neither religiously nor in domestic affairs is there a bond of union, a touch of sympathy, a cord of affini-ty between husband and wife, bety between husband and wife, be-tween the family and its head.
There are, of course, many of our workingmen, thank God, who stay at home and of whom this descrip-tion is not true. There are those who, by natural disposition, are in-clined to tarry at home in the midst of their family. Such often speak of themselves as being domestic animals,

cribes the true character of these men. What I urge upon you, Catholic workingmen, is to spend your leisure at home in the midst of your family, to make the home your council chamber and to be conscious of the fact that there you have duties to perform which you dare not shirk, and virtues to exercise which only at the peril of your spiritual life you dare neglect. I urge upon you become the lovers of your homes there to direct, to guide and to lead in all that is manly, noble Christian. Above all things, I urge you to imitate St. Joseph the model of the workingman in exercising justice at home, and towards those who are the members of your family.

You workingmen demand justice for yourselves, and to that you are fully entitled. But in order to obtain justice you often commit injustice towards those who depend upon for sustenance, for guidance and for rotection. The laboring men are entitled to organize for mutual proection, just as much as the manufacturers and financiers. By the law of the country they have a right to strike and to refuse to labor, just as much as any other body of men may refuse to perform one duties of their calling. But no man and the work ngman least of all, may with impunity enter upon any scheme undertaking, follow any leader labor or the dictates of his organiza tion, when it involves an act of in justice towards the family. How of ten do workingmen enter upon the dangerous path prompted by a desire to stand by their organization, and perhaps by the fear of expulsion, with out the slightest regard as to ther such action will not result in the gravest disaster to their families The savings of many years are often family often destroyed without any erious consideration, and very often for reasons hardly substantial. Under such circumstances the cry for justice sounds like a hollow pretense, and like a bitter mockery. To obtain justice from your employer you commit injustice towards those to whon you plighted your faith, who have given you their hearts and the best of their lives, and whose protector and guide you are by the laws God and man. You are anxiously looking for the

friendship and sympathies of mer

who can aid your cause, advance your

interests and settle your difficulties

make the greatest sacrifice, to give

of the fruit of your labor, of your

To obtain that you are willing

time and of your energy to those who are to lead you in your battles. Behold, workingmen, your benefactor, the Church of Christ, who to-night holds up before you the model of a workingman who was just in his domestic life, and who at the same time furnishes the means ment of your perplexing difficulties. Behold St. Joseph, the carpenter, in the greatest difficulties of domestic life that can ever befall a man. hold him with the Blessed Virgin hand in hand, going up to Bethlehem to be enrolled. Watch him as he stands sentinel over the little crib. Too many of our workingmen, alas performing the duties of guardianare homeless in the worst sense of the word. They may be heads of families, the husbands of wives and the and her child. When the cruel decree of a tyrannical king threatens the life of the little one, it is under his pro tection and guidance that mother an infant undertake the perilous journey to seek a hiding place and protection Do you desire the true picture of the home life of a workingman? Behold, here it is, painted upon the imperishable canvas of inspired history; on which the greatest painter can but in adequately sketch, which eloquent lan express, and of which the poet's imagination can but feebly sing. Behold St. Joseph hand in hand with Mary, climbin the rugged hills of Palestine, march ing through the lonely valleys to the house of God, there to adore the Giv-er of all good gifts. When the 12 er of all good gifts. When the 12 year old Christ slips away from their the great doctors on matters religi-ous and divine, Joseph and Mary un-dertake the anxious search for the eloved child. Material gain, crea family, prompted by justice towards those of whom God made him guardian and protector.

Your task as a workingman is often

very difficult, and at the best not very easy. There is much to courage and to perplex, much cause anxiety and worry, many temp tations to sting the flesh and many inducements to entice the passions, many disappointments to depress and many failures to drive to despair. Then, workingmen, taka refuge your homes, where strife false friendship and all disappoint-ments are excluded. Learn from St. Joseph to be just as the heads of your families, to make their wants, their happiness, their future and destiny your chief concern, and you will avoid many a danger and many pitfall. The laws of man and God have constituted you the ruler guiding spirit of your families. Perform then, your noble duties in the spirit of fairness and justice, as did that great, noble and immortal workingman, St. Joseph, who was a just

Brethren, I have come here to bid you gather round St. Joseph and his life, to urge you to a greater devotion to this saint and to inspire you to imitate his virtues and especially that of justice. The devotion to the saints is profitable and edifying to all Christians, and especially so the devotion to the foster father of Christ. This is, however, eminently true of workingmen. You can claim him as your own patron saint in a most particular manner, and he ought to be the object your special guide, and your most

ardent devotion. He is the noblest model of the working classes, and his virtues are the best means to settle all their difficulties. We, the priests of God, are appointed to administer consolation and peace to all men, regardless of their social standing or their occupation. We are to be the enemy of none, and, like the Master, the friend of all. But if there is one who may lay special claim to your sympathies, who is entitled to a respectful hearing and who may claim the honor of being ranked among the friends of labor, it is the priest of the Roman Catholic Church. We are with you at the cradle, we are the guardians of the morals of your children, we accompany you to the grave, we pray for your dead, we are ever ready to listen sympathetically to your tales of woe and trouble, and we ask no favors for ourselves at your hands, and by divine appointment, we are the servants of you all. We have then a right to counsel and advise. Truly, my brethreh, no greater boon could I confer upon you than to hold up before you the model of a true, just workingman, just in his dealings with his fellow man and just as the head of the family. No greater favor could I confer upon you than to invite you to give your deep and warm devotion to one who is quainted, by virtue of his occupation, with your infirmities, with your cares and with your toil, and who can sympathize with all your troubles.

faithful children of Mary, and pay devotion to her spouse and to the best friend she had upon earth Come, followers of Christ, and pay homage to His foster father and to His protector in His childhood and youth. Come, workingmen, and admire the model of workingman and imitate his virutes. Come, citizens of this young republic, and by your devotion to St. Joseph find the answer to the many perplexing questions which the world labor presents. Come, workingmen and Cathonics, and exercise the virtue of justice that you may obtain tice. Exercise the virtue of justice in your domestic relations, and as the ead of your families and find there that rest, peace and happiness which in the agitation of labor circles, are denied you. In all your troubles, in all your cares and in all your perplexities, be they of a religious or a domestic, or social nature, I say to you in the words of Holy Writ. "Go to Joseph and do al that he shall say to you." Imitate his virtues, and by devotion to him you may so acquire his cardinal virtue, that you may become just man and that of may become just men, and that of you it may be said, as it was said of nim, "Joseph was a just man."

Subscribe to the "True Witness

bring us back to the di of Ossian. It is to reproduce this week me an admirable essay the earlier history of t the early history of th then in store a surprive readers of the "True will be an agreeable on an astounding one for prone to vaunt the man English literature, while contempt upon the pro-Celtic genius. In a v going to place, text by of the sublimest passag Pope, Dryden, and other side with passages from poem of "Fingall." poem of seen from what source of the English language ideas, their expressions sentiments. But before

this, I turn to the fol

which I only summarize

was written in 1773.

OLD

NATIONAL ANTIQUI quiries into the antique tions afford more pleas real advantage to manki genious may form system on probabilities and a fo at a great distance of tir counts must be vague a The infancy of states a is as destitute of great the means of transmitting posterity. The arts of by which alone facts ca served with certainty, ar ductions of a well formed It is then historians beg and public transactions t of remembrance. The ac mer times are left in ob magnified by uncertain Hence it is that we find the marvellous in the or nation; posterity being a to believe anything, howe that reflects honor on the The Greeks and Remans markable for this weakn swallowed the most a concerning the high ant their respective nations, torians, however, rose amongst them, and trans lustre, their great action It is to them tha rity. that unrivalled fame the joy, while the great acti nations are involved in fa in obscurity. The Celtic ford a striking instance of They, though once the n Europe (as Pliny says) i mouth of the Oby river i Cape Finistere, the wester Gallacia in Spain, are mentioned in history. T their fame to tradition songs of their bards, wh vicissitudes of human aff long since lost. Their a guage is the only monum mains to them: and the ti being found in places so w tant of each other, serv show the extent of their wer, but throws very littl their history.

THE CELTS OF GAUL the Celtic nations, that v sessed old Gaul is the mo ed; not perhaps on account superior to the rest, bu wars with a people who h memies, as well as their posterity. Britain was fi by them, according to the of the best authors (Caess ample) : its situation in a Gaul makes the opinion pr what puts it beyond all e same customs an prevailed among the inhal both in the days of Juli The colony from Gau themselves at first of that Britain which was next to country, and spreading in by degrees, as they increase ers, peopled the whole isl adventurers passing over fr parts of Britain that a sight of Ireland, were the the Irish nation; which is a bable story than the fable and Gallician colonies. Di cullus mentions it as a thi known in his time, that the and an in his time, that the ants of Ireland were origin tons: and his testimony tionable, when we consider many ages the customs and of both nations were the as tus was of opinion that the Caledonians were of German AY, APRIL 2, 1904.

000000000 000000000000000

, and at the best not There is much to to perplex, much y and worry, many temp ing the flesh and many to entice the passions ointments to depress and s to drive to despair, ngmen, taka refuge in where strife, animosity sip and all disappoint-xcluded. Learn from to be just as the heads of , to make their wants, ess, their future and desef concern, and you will a danger and many

laws of man and God

t of your families. Per-our noble duties in the

ness and justice, as did

oble and immortal work-

Joseph, who was a just

ted you the ruler

have come here to bid ound St. Joseph and rge you to a greater des saint and to inspire te his virtues and espejustice. The devotion is profitable and edify-nristians, and especially on to the foster father his is, however, prem as your own patron to be the object guide, and your most

oblest model of the es, and his virtues are s to settle all their difthe priests of God, are administer consolation all men, regardless of anding or their occupato be the enemy of e the Master, the friend f there is one who may im to your sympathies, d to a respectful hearmay claim the honor of among the friends ne priest of the Roman ch. We are with you we are the guardians of your children, we acto the grave, we pray we are ever ready to netically to your tales ouble, and we ask no appointment, we are of you all. We have threh, no greater boon upon you than to hold an, just in his dealfellow man and just as he family. No greater confer upon you than to give your deep and to one who is ac-

hful children of Mary, ion to her spouse and end she had upon earth s of Christ, and pay in His childhood and nd imitate his virutes. of this young republic,

levotion to St. Joseph

r to the many perplex-

toil and who can

th all your troubles.

Come, workingmen and exercise the virtue you may obtain jus-the virtue of justice in relations, and as the families and find there e and happiness which on of labor circles, are n all your troubles, in and in all your perocial nature, I say to rds of Holy Writ. "Go I do al that he shall

Imitate his virtues, in to him you may so dinal virtue, that you ist men, and that of said, as it was said of was a just man."

the " THE Witness

# PUBLICATIONS.

(By a Regular Contributor.)

bring us back to the dim and distant days of Ossian. It is my intention to reproduce this week what is me an admirable essay, a sketch of the earlier history of the Celts and the early history of the Celts, and then in store a surprise for many readers of the "True Witness." It will be an agreeable one to them, an an astounding one for those who are prone to vaunt the master-pieces of English literature, while looking with contempt upon the productions In a word, I am going to place, text by text, of the sublimest passages of Milton, Pope, Dryden, and others, side by with passages from Ossian's poem of be seen from what source the m. of the English language drew ideas, their expressions and sentiments. But before coming to this, I turn to the following essay, which I only summarize, and which was written in 1773.

NATIONAL ANTIQUITIES:- "Inquiries into the antiquities of nations afford more pleasure than any real advantage to mankind. The inginious may form systems of history on probabilities and a few facts; but at a great distance of time, their accounts must be vague and uncertain The infancy of states and kingdoms is as destitute of great events, as of the means of transmitting them The arts of polished life, by which alone facts can be served with certainty, are the productions of a well formed community. It is then historians begin to write, and public transactions to be worthy The actions of forof remembrance. The actions of for-mer times are left in obscurity, or magnified by uncertain traditions. Hence it is that we find so much of the marvellous in the origin of every nation; posterity being always ready to believe anything, however fabulous that reflects honor on their ancestors The Greeks and Romans were markable for this weakness. swallowed the most absurd fables concerning the high antiquities of their respective nations, Good historians, however, rose very early amongst them, and transmitted, with lustre, their great actions to posterity. It is to them that they owe unrivalled fame they now enjoy, while the great actions of other nations are involved in fable, or lost in obscurity. The Celtic nations af ford a striking instance of this kind. They, though once the masters Europe (as Pliny says) from the mouth of the Oby river in Russia to Cape Finistere, the western point of their fame to tradition and the songs of their bards, which, by the he had no knowledge of Christianity, vicissitudes of human affairs, long since lost. Their ancient as there is not the feast allusion to lanit, or any of its rites, in his poems; guage is the only monument that rewhich absolutely fixes him to era prior to the introduction of that religion\* \* \* The strongst objection mains to them: and the traces of it being found in places so widely tant of each other, serve only to show the extent of their ancient pogiven to the public under the name of Ossian, is the improbability of their wer, but throws very little light on being handed down by tradition through so many centuries. their history.

THE CELTS OF GAUL .- Of all the Celtic nations, that which possessed old Gaul is the most renowned; not perhaps on account of worth wars with a people who had historians to transmit the fame of their enemies, as well as their own, to Britain was first peopled by them, according to the testimony of the best authors (Caesar, for example) : its situation in respect to Gaul makes the opinion probable, but what puts it beyond all dispute is, that the same customs and language prevailed among the inhabitants of both in the days of Julius Caesar colony from Gaul possessed aselves at first of that part of idea of Britain which was next to their own country, and spreading northward, by degrees, as they increased in numbers, peopled the whole island. Some adventurers passing over from those parts of Britain that are within sight of Ireland, were the founders of the Irish nation: which is a more probable story than the fables Milesian and Gallician colonies. Diodonus Sicul cullus mentions it as a thing well known in his time, that the inhabitants of Ireland were originally Britons: and his testimony is unquestionable, when we consider that for many ages the customs and languages of both nations were the same. Tacitus was of opinion that the ancient Caledonians were of German axtract,

MODE DE COMPTE DE LA COMPTE DE COMPT We are now into the old books that | but whether they were a colony the Celtic Germans, or the same with the Gauls that first possessed themselves of Britain, is a matter of no moment at this distance of time. Whatever their origin was we find them very numerous in the time of Julius Agricola, which is a presumption that they were long before set tled in the country.

THE FORM OF GOVERNMENT:-The form of their government was a mixture of aristocracy and monarchy as it was in all the countries where the Druids bore the chief sway. This order of men seems to have been formed on the same system with the Dactyli. Idaci and Curetes of the ancients. Their pretended intercourse with heaven, their magic and divination were the same. The knowledge of the Druids in natural cause and the properties of certain things, the fruit of the experiments of ages gained them a mighty reputation among the people. The esteem of the populace soon increased into a veneration for the order; which a cunning and ambitious tribe of men took care to improve, to such a degree, management of civil as well as religious matters. The chiefs were allowed to execute the laws, but the legis lative power was entirely in hands of the Druids. It was by their authority that the tribes were united. in times of the greatest danger, under one head. This temporary King, or (Vergobretus, "the man to judge") was chosen by them, and generally laid down his office at the end the war. These Druids enjoyed long this extraordinary privilege among the Celtic nation, who lay beyond the pale of the Roman Empire. It was in the beginning of the second century that their power among Caledonians began to decline poems that celebrate Trathal Cormac, ancestors of Fingal. full of particulars concerning the fall of the Druids, which account for the total silence concerning their religion in the poems that are now given to the public. Had Ossian prought down gods, as often as Homer hath done, his poem hath not consisted of euloguims on his friends, but hymns to these superior beings. To this day, those who write in the Gae lic language seldom mention religion in their profane poetry, but when they never interlard with their com positions, the actions of their he This custom alone, even though the religion of the Druids had not been previously extinguished, may, some measure, account for Ossian's Gallacia in Spain, are very little silence concerning the religion of his mentioned in history. They trusted own times \* \* \* But let Ossian's own times \* \* But let Ossian's religion be what it will, it is certain

> A TRANSPARENT VEIL. - It will be easily seen by any one familiar with Irish history, that all I have quoted of this essay constitutes clever exposition of Ossian's times, calculate to create the impression that he was a myth, and that Mac pherson, the translator, was the rea author of the poems. It is an able secure credit that is not due. observe that he speaks of the Cale donians (or Scotch) Celts-not the Irish. This is to leave the impres sion that Ossian was a Scotch bard, and not (as he was) an Irish one Then he gives us an absolutely false the Druids. He actually casts doubt on the authenticity of Ossian's work, by claiming that he wrota, if ever he did, in a pre-Chris wrote, if ever he did, in a pre-Chris-tian age, and that his poems could not have been transmitted by tradi-tion alone. Such might stand good had Ossian been a Briton, or Caledo-nian; but being an Irish bard, we have scores of authentic Irish manu-scripts extant that date from even scripts extant that date from even before his time—the Breton laws, for example. Not only did Macpherson try to rob Ireland of the honor of possessing Ossian, but he tried to rob the bard of the honor of having written his own poems; and, as if this were not enough, we will see Milton copying Ossian, at least one hundred years before Macharson was win. I

to the authenticity of the poems now

not better close this week's from that wonderfully sublime and historical poem of McGee—"The historical It will be seen that McGe -who knew more of Irish amcient history than any man who has writte in the last three centuries-places Os stan at a period one or two centuries earlier than the time of Christ.

'Long, long ago, beyond the misty space.
Of twice a thousand years,

In Erin old there dwelt a mighty

Taller than Roman spears; Like oaks and towers they had giant grace,

With winds and waves they made their 'biding place, These western shepherd seers.

Their Ocean'god was Man-a-nan, Mc Whose angry lips,

In their white foam, full often would Whole fleets of ships;

Cromah their Day-god, and their Thunderer, Made morning and eclipse; Bride, was Queen of song, and unto

They prayed with fire-touched lips.

Great were their deeds, their pas sions and their sports, With clay and stone

They piled on strath and shore those mystic forts Not yet o'erthrown;

On cairn-crown'd hills they held their council courts; While youths alone,

With giant dogs, explored the elk resorts And brought them down.

Of these was Fin, the father of the Bard, Whose ancient song

Over the clamor of all change is is heard, Sweet voic'd and strong. Fin once o'ertook Granu, the golden

hair'd, The fleet and young; From her the lovely, and from him the fear'd. The primal poet sprung.

Ossian! two thousand years of mist and change Surround thy name-

Thy Fenian heroes now no longer range, The hills of fame.

The very name of Fin and Gaul sound strange— Yet thine the same-By miscalled lake and desecrated

Remains and shall remain ! The Druid's altar and the Druid's

grange

We scarce can trace: There is not left an undisputed deed Of all your race, Save your majestic song, which hath their speed,

And strength of grace; In that sole song, they live and love, and bleed-It bears them on thro' space.

O, inspir'd giant ! shall we e'er be hold

In our own time, One fit to speak your spirit on the wold.

Or seize your rhyme? One pupil of the past, as mightysoul'd As in the prime

Were the fond, fair and beautiful, and bold-They, of your song sublime.

# Premium Subscribers.

We offer as a premium to each Subscriber a neatly bound copy of the Golden Jubilee Book, who will send the names and cash for 5 new Subscribers to the True Witness

This is a splendid opportunity to obtain a most to be held in Rome.

This We do will, decree and deter-

# THE BIBLICAL COMMISSION

Apostolic Letter of Our Holy Father Pius X., by Divine Providence Pope, on the Conferring of Degrees in Sacred Scripture by the Biblical Commission.

PIUS X., POPE.

In Perpetual Memory of This Matter To promote more and more study of Sacred Scripture among the clergy We feel to be especially urged upon Us by Our Apostolic office the present time when we that this fount of divine revelation and faith has become a main object of attack by the intemperance of human reason. Our predecessor, Lex XIII., of happy memory, realizing this, was not satisfied with publis ing his encyclical letter "Providentissimus Deus," treating of the Scripture in the year 1893; for, a months before his death, in the Apostolic letter "Vigilantiae," he established a special council in the city consisting of a number of Cardinal of the Holy Roman Church and several other learned men, which, while guided by the doctrine and tradition of the Church, was also designed to utilize the advance of grudition for the legitimate exegesis of the Bible and at the same time furnish Catho lics, with aid and direction in Scriptural studies and settle any contro

versies that might arise among them We, too, include, as is fitting, with in the scope of Our solitude and authority, that great monument of Pontifical foresight left by Our predeces Nay, more, We have determined in the confidence We feel in the capacity of this council of commission to employ it in a matter which regard as important for the advance ment of Scriptural knowledge. wish to provide a means for furnish ing an abundant supply of teachers, of approved sobriety and purity doctrine, to interpret the divine books in Catholic schools. , For this end it would certainly be very useful to have, in the City of Rome, a special institute such as We know Leo wished to establish, equipped with the higher studies and every appli ance of biblical erudition, to which picked young men might flock all parts, and where they might ceive a training that would render them especially proficient in knowledge of the Divine utterances But since the power of effecting this is denied us, as it was denied Our predecessor, (although we cherish the fond hope and feel certain that the power will some day be supplied Us by the liberality of Catholics). the meantime We have determined to effect and carry out, by the tenor of this letter, what the times allow.

Wherefore, praying that it may be a good and wholesome measure redound to the welfare of Catholicity, We do, by Our Apostolic author ity, institute the academic degrees of Licentiate and Doctor in the faculty of Sacred Scripture to be conferred by the Biblical Commission according to the laws hereunder written:

1. Nobody shall be advanced to the academical degrees on Sacred Scripture who is not a priest, either secular or regular, and who has not moreover, obtained the Doctorate in Sacred Theology in some university or institute approved by the Apos

II. Candidates for the degree Doctor or Licentiate are to undergo an examination, both oral and written, and the matter for this examination is to be fixed by the Biblical

III. It will be for the Commission to appoint the judges for determining the knowledge of the candidates, and these judges are to be at least five in number and consulters of the Com-The Commission may, however, in the case of the licentiate, de-legate the verdict to other suitable

IV. Candidates for the degree of Licentiate in Sacred Scripture may be admitted to examination immedi ately they have obtained the doctor ate in Sacred Theology; but candidates for the doctorate shall not be admitted until a year after obtaining the degree of Licentiate.

V. In the examination of candidate

for the Doctorate in Sacred Scripture there will be this special condition that each candidate will expound written thesis, selected by himself, and approved by the Biblical Com-mission, and shall afterward read the ame and defend it from the attacks

Our decrees, which We hope will be To this end let them endegrees in this faculty those among their clergy whom they see to be endowed with a special tasta and aptitude for special Liblical studies and let them consider those who possess these degrees as specially quali-fied for the office of teaching Scripture in the Seminaries.

Given at Rome at St. Peter's, uncourage and aid in the attainment of der the ring of the Fisherman, on the 23rd day of February, Feast of St. Peter Damian, in the year 1904, the first of Our Pontificate.

A. CARD MACCHI

TWO IRISH SAINTS -Elsewhere we have a list of leading Irish anniof historical character, versaries, that mark the month of April. The name of St. Laserian is mentioned, and as his story may not be familia o some of our readers, we deemed it well to give a brief sketch of it; and so doing to briefly mention another Irish Saint, whose patronal anniversary comes in the same month We will begin with the shorter count of the two, and the one that takes precedence in the chronological order

St. Tigernach was baptized Conlath, Bishop of Kildare, St. Bridgit being his god-mother. He founded the famous Abbey of Clones, in the County Monahan, where he fixed his Episcopal See, now united to Clogher. He died in 550

St. Laserian, Bishop of Leighlin, was the son of Cairsi and Blitha, per sons of high distinction in Ireland, who entrusted his educatioa from his infancy to the Abbot St. Murin He afterwards travelled to Rome, in the days of Pope Gregory the Great by whom he is said to have been ordained priest. Soon after his turn to Ireland, he visited Leighlin a place situated a mile and a half west of the River Barrow, where St Gobah was then Alibot, who resigned to him his Abbacy, built a little cell for himself and a small number of monks. A synod being soon after assembled there, St. Laserian strenuously advocated the Catholic of celebrating Easter; but not being able to confute his opponents, took another journey to Rome, where Pope Honorius consecrated him Bishop, without alloting to him any particular See, and made him legate in Ireland. Nor was his commission fruitless, for after his return the time of observing Easter was reformed in the South of Ireland Laserian died on 18th April, and was buried in his own Church, which he had founded.

# An Age of Vulgarity

The leading article by "Augustus" in the New York Observer is on "Vulgarity." The following extracts will afford a good idea of its drift.

"There is vulgarity manifested in the thought, manners and practices age in our country which calls for criticism and rebuke It is prominent in literature, conversation, and behavior, in intercourse which is necessitated by public travel, and in a conspicuou manner by the advertising that meets as at every turn. Politeness is vanished art in public places. Weil dressed men and women crowd, push and jostle one another in vehicles and cars; at entertainments, both re ligious and secular; and even in private houses there is often a ruder and selfishness which contrast sadly with the customs and behavious of ordinary people a quarter of a cen Unless something is soon done to reform our manners and correct the habits of life in cities towns, the American people will be come a nation of boors.

The reasons for all this vulgarity, which is sweeping over the land, is not far to seek. They are found in lack of early and careful home training, in a cumberous and imper ect system of education, which leads principals in business and teachers in training and scholarship which main tain dignity and decorum, enforce respect, and furnish examples of things which are honorable, pure and good. They are found in the undue attention paid to athletic and bodily culture works of Irish Catholic mine, aught to the contrary notwithstanding. It only remains now that Our venerable brothers, the Bishops and the other prelates, each for the advantage of his own diocese, may look for that fruit from these, wer and nobleness of soul.

John Murphy Company

## **Everything New** For Easter!

We are now showing an aggregation of Novelties for Easter practically unlimited in range of variety, and combining the vital features of High-Class Style and Quality with Genuine Price-cheapness. Our

EASTER MILLINERY EASTER GLOVES and EASTER NECKWEAR are specially noteworthy

An Easter "Snap" in Ladies Ready-to-Wear

### SPRING COSTUMES Worth nearly Double the ....!

Price asked. This is another money-saving "chance" resulting to the public at the right time from over production. There was an even 400 in the lot; the manufacturer had to face ascribee in any case, and a quick cash offer on our part for the whole assortments. offer on our part for the whole assortment, closed the bargain on such terms that we can sell them this week at the undernoted

figures. The suits are all made of the finest Cheviots, Fancy Mixtures, Brown, Black; and Navy Tweeds, tailor-made in high-class style and handsomely trimmed: LOT No. 2—Worth \$18.50 and \$20. Our Special price, this week .....\$11.00 LOT No. 3 - Worth \$25.00 and \$27. Our Special price, this week ....\$14.50 LOT No. 4-Worth \$38.00 and \$32.50.

Our Special price, this week .. \$18.50 Mail Orders Carefully and Promptly Filled

# JOHN MURPHY COMPANY

2341 & 2848 St. Catherine St. Tel 2740 Up.

# OGILVY STORE

## SPRING STYLES ARE ALL HERE

Spring and Easter Styles are all here in great variety. We price the new Spring Coms of Fashion med-erately—lower than other dry goods houses.

### **NEW BASTER GLOVES** NEW BASTER GLOVES.

This is the season of the year when every lady must have a new pair o Cloves. We have a full assortment of the very latest styles and color

PREMIER" Gloves, in shades of brown tan, mode, gray, beaver shades, gun metal, black and white; sizes 5½ to 7½; with self and fancy stitching. BELMONT" Gloves, in all the newest

pretty shades, such as tan, mode, gray, brown, black and white; all sizes.

### SOME LEADING LINES 'N LADIES' WHITEWEAR

For to-day we have made two lead ing lines in the Whitewear Depart-ment. lines that will astonish you at the low prices marked.

### JAS A. OGILVY & SONS. St. Catherine and Moutainn Sts.

HIS IDEA.

"Now, Harry," said the teacher of the juvenile class, "what is the meal we eat in the morning called?". "Oatmeal," was the little fellow's prompt reply.

AN IMPOSING CELEBRATION.

The celebration of the thirteenth Centenary of Pope St. Gregory the Great in Westminster Cathedral, on March 12, was a most imposing and sisted of almost all the Bishops England, mitred Abbots, Monsignori, Provincials of Religious Orders, and about 450 clergy from different parts of England, the rear being brought up by His Grace the Archbishop, wearing the Pallium.

# Notes on the **Educational Question**

(From Catholic World Magazine.) In more countries than one the ed cation of children forms a promment subject of discussion. England, ed, is the scene of the most controversy, but in France it is by brute violence that the question being settled. The opponents of religion in that country have all the strange to say, in their Those of our readers who wish for the best account of the origin, causes, and authors of this per--for it cannot be c by any other name-will find it in the London Pilot. The correspond ence of this paper gives a better count of the French affair which are of permanent interest and importance than is to be found elsewhere. though the expulsion of the teaching orders is an event most deeply to be deplored, yet it is a testimony to The history of the educational struggle is one of which all Catholics have the right to be proud; the zeal of the people in erecting and maintaining schools at their own expense and with great self-safor an example to Catholics in other parts of the world; and although the prospects there is for the time being dark, yet the faith of the French peo-

ple, so often manifested in the nast,

will again conquer the world.

England, however, as we have said, is the chief scene of discussion. This discussion is worth more particular study because, both from the nature of the case and also on account of the recent rapproachement between the two countries, whatever goes on there affects this country; and vice versa, whatever goes on in this country is more and more affecting the minds of those on the other side. This is shown by the Moseley Commission. The most striking feature so-called passive resistance which has been offered to the payment of the education rate. Passive resistence consists in refusing to pay the rate so far as such rate is applicable to the support of what now called the non-provided schools, but which formerly were called voluntary schools. The non-payment involves the seizure of goods, and the sale of these goods by public auction in payment not merely of the rate, ut of the costs. These sometimes amount to five, six and even ten times the amount of the rate. This mode of resistance to the law of the land is accompanied by the assemb ling of hooting crowds, and although no violence has taken place, yet in some cases the auctioneers had to escape by back ways; in other cases the of violence and of loss of custom has rendered it impossible to obtain the services of an auctioneer. Tens of thousands of such refusals to pay the rate for the non-provided ools have occurred; members of Parliament, ministers of religion; magistrates even, have been numbered in the ranks of passive resisters.

And upon what plea has this break ing of law been justified? Upon that of the sanctity of conscience. The resisters declared it to be their duty to obey God and to dispbey the law, Now, we are not lighto scorn such ar appeal. Would to God it were more often made, or at least that in voting the voice of conscience were more often listened But when made as it has been done in this case, it is more likely, we think, than not to bring all such appeals into derision. The disobedihas been defended on the groun that the parents cannot rightly be called upon to contribute to the payment for teaching which declares that they themselves, and their chiley listen to their parents, are heretics, and consequently on the ad to everlasting perdition. So far however, is this from being the case, conscience clause every child whose parents so wish is released from attendance at school during the time devoted to religious instruction. More over, for thirty-four years the object tors to the payment of rates have. without resistence, been paying taxes for the support of the very same schools. By what system of caustry payment of rates can be shown to be aful and payment of taxes not sin, would require the subtlety of a Scotus to make clear. over, those men of so tender a conscience—men who claim to be the au thors and founders of the greatness of their country, to whom is to be

own separate existence, do not hesitate to take by force of law the money of Catholics and of others who detest this monster—as Mr. Gladstone called this latest form of Protestantism. Such is their sense of justice. Well did Sir William An-son describe their consciences as

But of what interest is all this to the people of this country? Of great interest, it seems to us. For American school system are of the same stock, and are actuated by the same principles. From the methods and proceedings of the passive resisters in England we learn the character of our opponents here. Purely result, and if the same class umphs, although it is not at present wished, secular education will be es-tablished there. The Catholics in England have found allies in the National Church in the struggle to prevent this step towards de-Christian izing the country. Is there any hope that the Catholics of this country will find help towards the reconstitu-ting the schools on a Christian basis? Of this we have seen some which we have gladly welcomed. Bishop Doane, of Albany, has recently pointed out how the financial immorality so widely spread, placed, so greatly honored, is due to an irreligious education. The Rev M. Geer has still more powerfully and earnestly warned the country of the impending dangers; Dr. Seeley, of the New Jersey State Normal College of Trenton, has clearly how inadequate is the teaching of religion which it is possible to give in Sunday-schools. In England the Free Church Council testifies to the fact that ninety per cent. of the Sunday-school scholars are lost to the

The growing indifference to religion

and consequently to morals, is being

felt by many in this country. It has led to the formation of a Religious Education Association. This Association held its second annual conference in Philadelphia at the beginning of March. It was presided over by the Moderator of the Congregational National Council. A Methodist Epis-copal Bishop offered prayer; a Quaker college-president read the Scrip-tures; a Protestant Episcopal bishop made what was thought to be a most tender and human address of the vening. A Presbyverian theological professor shared the audience's favor with a Baptist pastor, while a Lutheran university professor made the address of welcome. The association has a platform so broad that the Jew and the Catholic, as well as the Universalist and the Unitarian, may stand upon it if they will. The only qualification for membership consists in being engaged in the work moral and religious education. rabbi took part in the proceedings by delivering an address. Its pro gramme is declared to be construc tive, but what sort of a building will of such opposed ideas it is not hard to foretell. Indeed, it is almost pitiful to see men who are looked upon as leaders and teachers engaged i such a hopeless undertaking. worthy of note, however, as testify ng to the dissatisfaction with the present state of disunion which exists and with the ruin to souls which it is causing. It may, perhaps, lead to the recognition of the fact that the only way to union which is possible is through uncompromising main-tenance of the faith once delivered to the saints under the guardianship and guidance of a teacher divinely preserved from error. Dr. Cuthber Hall, president of the Union Theolo gical Seminary, New York, deplored the apparent—we think he might hav said the evident and manifest—tender towards tolerant non-religion which is growing in American life and hoped that the Association, of which he has been made president, would devote its best endeavors to awaker and to educate a public sense of re ligion as a vital part of education for good citizenship.

The Catholics in England have been schools, and because they have been uncompromising have rendered then This is recognized by the Church of England schools the s every reason to hope that no at tempt will be made to take away support from Catholic schools, ever if the other schools should be secularized. But they have not tried to do that. They sought for allies, and they found them in the Established Church of England; side by side they nave fought the battle. And though uncompromising, Eng Catholics have not been unreasons The present Act is recognized by Archbishop Bourne in his first Pas-

the schools in which Undenomina-tionalism is taught, giving them in every respect complete support, while Catholics have still to build and to maintain school buildings and give them rent-free for public use. The Act, therefore, is far from being equi table; yet for the sake of the absolute necessity of having Catholic

schools, the Archbishop accepts it and urges his people to carry loyally into effect the agreement, and to do all in their power to continue cational worv which belongs of right to the Church of Jesus Christ. subsequent letter the Archbishop has urged Catholics to take an active interest in the election for the Lon don Council, both by voting and by putting test questions to the candidates. For so far has the lawres that all the Welsh Councils, and at least one Inglish County Council, have refused to levy rates for the support of voluntary schools. That the London Council would act in much the same way if the opponents the power has led the Archbishop to advise active participation in

London County Council election.

In this the Archbishop is co-operat-

ing with the Protestant Bishops of

London and Rochester. The former affirmed that English Churchmen have for fifty years been spending fifty thousand dollars each week in the support of religious education, and have added 1,000,000 new school-places since the passing of the Education Act of 1870. He declared that when a great principle is danger church people are faithless to their trust if they do not rouse them selves from apathy and act quickly and decisively in defence of the teaching of definite religious truths as an integral part of true education. It, would be a thing to cause joy in the hearts of all who wish for the wellbeing of this country if the Bishops of its Protestant Episcopal Church would make a similar appeal. Archbishop of Canterbury, too, though not making so practical an application of his teaching, is no less clear and definite in his teaching of the duty to defend religious 'schools He looks upon it as a question which concerned the welfare of the country more than any other, because it con cerned the welfare of every single family in the land far more than question of the Boer war, of Mr. fiscal proposals, or anything else that could occupy people at this period of national life.

(To be Continued.)

published in "The Canadian Mes ger of the Sacred Heart," some very beautiful thoughts are conveyed the important subject of Duty. are told how every person now talks about their rights, -rights of servants, of minors, of labor, of women, of the people, of the State, and then we have some reflections of which the following extracts will give an idea:

"Now every right has its corres-

ponding duty; nay, in man duty prior to right; rights spring duties and have their measures duties. If over against the page of rights there was set another written in large letters with the duties- of servants to mistresses, of children to parents, of wives to husbands, of subjects to rulers, of states to the Church, of man to his Creator,—if those duties were not only acknowledged but practiced, the question of rights would resolve itself, and there would be no more mention of them. rights of others. With self-assertion and growth of power right soon comes to mean might. The weak are ignored or trampled on, restraint is east aside, authority is despised, and the most sacred promises and compacts are violated. Who heard eve an individual, a sect, a government was not intolerant of others?

may move men in their actions: love of pleasure, the love of own interest and the love of duty, The two former are not necessarily wrong or sinful, but they cannot dignify a rational or Christian life. A life whose mainspring is pleasure is swayed by feelings of caprice; it mere animal plane. Animals are governed by their pleasurable emo-tions. To seek pleasure and to fly pain is the sum total of their exist-

RAILROADS.

### GRAND IRUNK EASTER REDUCED FARES

Quebec, Sherbrooke, Ottawa Toronto, Hamilton, London And all other points in Canada and Sciura at

## SINGLE SIM FARE

Going March 31 to April 4. inclu sive. Return limit April' 5.

### NEW YORK EXCURSION

FROM MONTREAL \$10.65 tioing Dates—March 31, April I and 2 Return Limit—April 11, 1904. Leave Montreal 8,45 a.m., 11,10 a.m., 740 p.m. Arr. New York 8,00 p.m., 10,10 m., \*\*7,20 a.m., \*\*Daily. Other trains

CITY TICKET OFFICES

m., 7.20 eek days.

### 37 St. James Street Telephones Main 460 a 461. and Bonaventure Station CANADIAN

PACIFIC Cheap Rates for

Fare to all stations in Canada, east of Fort William. Good going March 31st to April 4th. Return limit, April 5th, 1904.

City Ticket and Telegraph Office, 129 ST JAMES STREET, Next Post Office.

tion or heroic the deeds, according to outward appearance, if prompted only by a selfish motive of temporal gain or self-aggrandizement or worldly glory, even if not vitiated, least they do not reach higher than the pagan level. Self-interest can constitute only a pagan ideal, which makes self the centre, the one idol of worship. What does the Savior say of those who fasted and prayed, made profession of piety and penance and gave abundantly of their means, but were actuated only by motives of self-esteem and worldly applause Amen, I say to you, they have 1ecaived their reward."

"There remains the motive of duty which must accompany all others not bad in themselves to elevate them to the dignity of man's rational of all morality, because it is truth itself pointing out the order which must reign in our actions that they may deserve to be called good. It is the light of reason showing us relationship to the different orders of being and the obligations arising from such relationship..

"Hence duty is grounded in truth and springs immediately from viction, namely, our clear and tain knowledge of moral truth. The clearer our perception of moral truth the stronger and deeper our victions, the greater shall be righteousness of our conduct. As the old Roman said : "It were easier to turn aside the sun in its course than Regulus from the path of duty.' is one of the chief offices of religion to enlighten man on the truths which ought to be the guiding principles of his life and conduct.

"Convictions or principles of con duct are not enough, we must have the courage of our convictions, that power of will to live and act accordwould be no more mention of them.

"Another characteristic of those who make parade of their rights is dry and hard; its path is narrow. quently demands the sacrifice of self unto martyrdom; and not only extraordinary periods, but every day ready. It demands of the state that he face death without flinching tive driver or sea captain that sacrifice his life for the passenger train or ship crew; of the priest that he die for the salvation of a single sheep of his flock.

> "True, all duties have not same importance. There is a differ-ent kind and degree according to the nature of the obligations that us to others. Our duties to are supreme and overruling. Nobody need lay a claim to the title of a Creator. What confidence can be reposed in him? Will not the betrayer of his God betray also his col-

# S. CARSLEY CO.

FAMOUS ALL OVER CANADA.

EASTER MILLINERY

# EASTER KID GLOVES

A NEAT BOX GIVEN AWAY WITH KID CLOVES.

We'd like to persuade you to buy what Kid Gloves you need for Easter now; you would avoid the usual rush of last moment shoppers.

This great Glove Stock never looked better. No wonder. Every day brings some stylish addition that will do all honor to all who wear them.

A PRETTY BOX GIVEN AWAY WITH EVERY PAIR OF KID CLOVES.

With every pair of Kid Gloves purchased at this Store from now until Easty. Saturday a handsome Embossed Glove Box will be given away free.

## Easter Coats and Costumes

Everything points to phenomenal selling among the Easter Coats and Costumes ing this week. We're alive to the occasion, and are ready to accommodate greater ongs than ever. Don't miss coming here to-day. Assortments are complete, and rehoosing will be easy and satisfactory. Let's introduce a few price facts: LADIES' SMART COSTUMES, in Black and White Canvas Cloth, made with Eton jacket, shoulder epaulette cape, blue box cloth collar, black and gold trim-

# EASTER JACKETS

# S.CARSLEY Co.

1765 to 1788 Notre Dame Street, 184 St. James Street Montreal

# SPRING CARPETS and FLOOR COVERINGS

Novelties in designs and artistic colorings in Carpets and Floor Coverings. Curtains, Draperies, etc., of every description, also Brass and Enamelled Bedsteads, complete with Mattresses, Springs, Quilts, Comforters, etc.

Place your orders now and avoid the usual Spring rush. Mail Orders carefully executed.

THOMAS LIGGET, ST. CATHERINE STREET

confidence always shown them by people of every class and character.
"Let this month, through the

Immaculate one, her who never strayed in the slightest from the line of duty, and who always acted from the highest motives of duty, implore the Divine Heart to shower upon the world such abundant graces during this year of jubilee that may live and act from love of duty."

### AMERICAN PATENTS.

Below will be found a list of patents recently granted by the Ameriof Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C.

Information relating to any of the patents cited will be supplied free o charge by applying to the above-nam-

751,523—Joseph Laurin, Maison neuve, P.Q., seam finisher for shoe sewing machines. 752,108—Alfred C. Rioux, Torquto,

Ont. Mower bar.

752,809—Murdock E. Sutherland,
Westville, N.S., rifle sight.

758,420—Guy L. Mott, Halifax, N.S.

Puzzle. 753,421—Albert L. Mowry, St. John N.B., lock nut. 753,423—John McIntosh, Alexandria,

lamp.

754,025—Auguste St. Pierre, Riv. 3
Pistoles, P.Q., tie plate.

754,645—Joseph Dupont, Rochester.

N.Y., pneumatic tire.

# Westmount Properties

For Sale.

The Best Location in Westmount.

20 Centrally Situated Lots of Lang on the future "Broad-way" of Montreal.

10 Lots ou St. Catherine street, (Near Greene Avenue.)

5 Lots on Redfern Avenue.

5 Lots on Kensington Avenue.

Hargains to prompt pur-Property known as the Logan Homestead"

A rare opportunity to secure a home or business site in a centre where laud is constantly necessing in value.

# C. A. McDONNELL,

180 St. James Street

SATURDAY, APR

We have before us let, reprinted by the Catholic Truth Society ticle in the London Rt. Rev. Canon Moyes the Archdiocese of Wes title, in full, is "Che the Anglican Crisis." us from Mr. Stuart A. vert to Catholicity from In his letter recommer article be brought to t the Anglicans, he says pecially anxious that should come to the not the Anglican Communi was the instrument w to open my own eyes t position which I then induced me to underta study, which in a comp space of time led me to mission to the "one Fo We do not expect th many Anglicans who v reproduction of certain

for our constituency, t entire pamphlet, but we rize the main argument duce the most striking The first argument in that the Anglicans cons pute from a ritualistic while they are unable t thing regarding the de those ceremorials,-all meaningless unless base trines that they are in symbolize. This means helplessness of the Ang

this admirable essay;

things in it that are of

tion for Catholics. We

lack of a central teachi lible authority.
The second argument dogmatic complicity of that is the toleration of ing different teachings doctrines and yet rema the same Communion.

We now leave to Canon pleasant duty of unfoldi arguments. The rest of will be in his own word

A RITUALISTIC CR begin with, the most sa of the crisis is that it i -that is to say, that it matters of liturgy or r point of dispute is— ceremonies be used or shall certain prayers be s ted? From the beginning end, the Church of Eng oppressed by the weight inner exigency of which s but silently conscious, an she feels that all her co whatever they may be, cost be worded in term

and must be fought out

in the sphere of public wo

"Now it is passing stra

should be so. Thoughtfu ash themselves the reason one in England and out fectly well aware that the these Anglican disputes in dogmatic. The real quest whether incense shall be l Host elevated, or cert omitted — but shall th which these things symbol press be believed or reject Mr. Green Armytage has out, the ritual action or but the flag of a given doctrine hoisted in the being kept up or hauled really a matter of whether trine is to be believed or t by those who stand behin if this, the question of be real question, surely it is entary doctrinal hone should be dealt with as su real question, surely it is lack of doctrinal straightfe a certain departure from ness of Christian candor ness of Christian candor i sistent shutting up of t within the domain of worn this eager peddling with de ritual, when all Anglicans feel—no one better than the —that the dogmatic issue all depends remains behim evaded, and nervanish keep evaded, and nervously kept background, and by tac left untouched by authorits cision."

A DOGMATIC ISSUE. matic issue is the vit matic issue is the vit there is no declaive author glicanism which dare dea The whole action of the A shops in the matter amo shops in the matter amo pitiful confession. Put in it means: We cannot be SATURDAY, APRIL 2, 1904,

ticle in the London "Tablet,"

vert to Catholicity from Anglica

We do not expect that there

reproduction of certain passages

this admirable essay; but there are

things in it that are of great instruc-

tion for Catholics. We have no need

for our constituency, to reprint the

entire pamphlet, but we will summa-

rize the main arguments, and repro-

duce the most striking passages.

The first argument is to the effect

pute from a ritualistic point of view

while they are unable to decide any-

thing regarding the doctrine behind

those ceremorials,-all of which are

meaningless unless based on the doc-

symbolize. This means the dogmatic

lack of a central teaching and infal-

lible authority.
The second argument sets forth the

dogmatic complicity of Anglicanism:

that is the toleration of persons hold

We now leave to Canon Moyes the

pleasant duty of unfolding his own arguments. The rest of this review

A RITUALISTIC CRISIS - "To

begin with, the most salient feature

of the crisis is that it is Ritualistic

that is to say, that it turns upon

point of dispute is—shall certain ceremonies be used or prohibited?

shall certain prayers be said or omit-

ted? From the beginning to .. the

end, the Church of England seems

oppressed by the weight of some inner exigency of which she is deeply

but silently conscious, and by which

she feels that all her controversies,

whatever they may be, must at any

cost be worded in terms of ritual,

and must be fought out solely with-

should be so. Thoughtful souls will

ask themselves the reason why. Every

one in England and out of it is per-

these Anglican disputes is essentially

dogmatic. The real question is not whether incense shall be burned, the

Host elevated, or certain prayers omitted — but shall the doctrines

which these things symbolize and ex-

Mr. Green Armytage has well pointed

ut the flag of a given Eucharistic

doctrine hoisted in the sanctuary,

and quite as much as at Fashoda, its

really a matter of whether thea doc

by those who stand behind it. And if this, the question of belief, is the

real question, surely it ie matter of

real question, surely it is matter of

a certain departure from the manli-

ness of Christian candor in this per

lack of doctrinal straightforwardn

sistent shutting up of the disp

within the domain of worship, are this eager peddling with details

ritual, when all Anglicans know a feel-no one better than their Bisho

that the dogmatic issue on which all depends remains behind, shelved, evaded, and nervously kept in the background, and by tacit consent left untouched by authoritative decision.

nentary doctrinal honesty that it uld be dealt with as such. Is there

press be believed or rejected?

out, the ritual action or prayer

being kept up or hauled down

fectly well aware that the root

Now it is passing strange that it

in the sphere of public worship

matters of liturgy or ritual.

will be in his own words

trines that they are intended

helplessness of the Anglicans,

dis-

that the Anglicans constantly

the Archdiocese of

the Anglican Crisis."

# INERY

e's reading of Paris styles is t and most reasonably priced . There's Hats here to wear lishness. lishness.

or war should be heard even inspiration. Paris Model. shion's birthplace. Attistic compadour styles have risen tinies of Dame

oular styles—the smartest, tion 0, 32.20, \$2.60, \$2.45

### LOVES KID GLOVES.

er. Every day brings some to every detail, new 

soap will make look

IR OF KID CLOVES. ere from now until Easter

### ostumes

Easter Coats and Costumes y to accommodate greater truents are complete, and a few price facts: as Cloth, made with Eton ack and gold trimoke and facings in French aid, vest trimmed ict. Special. \$23.35

KETS

h, insets of blue .....\$20.25

GO.

ies Street Montreal

COVERINGS

gs in Carpets and every description, e with Mattresses,

PIRE BUILDING 2474 and 2476 THERINE STREET

mount operties

Sale.

Location in tmount.

he future "Broad-

Catherine street,

dfern Avenue.

naington Avenue.

to prompt pur-

known as the

ortunity to secure usiness site in s land is constantly value.

DONNELL,

A DOGMATIC ISSUE .- "The d matic issue is the vital on, there is no decisive authority in glicanism which dare deal with The whole action of the Anglican shops in the matter amounts to pittiful confession. Fut into wo it means.

We have before us a small pamph- to believe. We cannot tell you whet, reprinted by the International ther Christ is present in Catholic Truth Society, from an an ment before reception, or merely after you receive it. When it lies on the byes, Theologian of table after consecration we cannot Westminster. The tell you whether you ought to adore Rt. Rev. Canon Moyes, Theologian of title, in full, is "Characteristics of it or not. It may be impiety It comes to don't, and it may be idolatry if you. Coats, a condowe cannot decide for you. We us from Mr. Stuart A. Coats, a concannot tell you whether the service In his letter recommending that this article be brought to the attention of itself is the Sacrifice of the Mass or not. Perhaps it is only a Sacrifice of the Anglicans, he says: "I am esthanksgiving and mere commemora pecially anxious that this essay tion of a Sacrifice which is past and should come to the notice of many in over forever—but some say that is deadly heresy. Perhaps it is a Prothe Anglican Communion, because it was the instrument which God used pitiatory Sacrifice in which Christ to open my own eyes to the perilous really offers His Body and Blood which He offered on Calvary— but position which I then occupied, and others say that is a blasphemous nduced me to undertake a course of fable and dangerous deceit. study, which in a comparatively brief not decide, All that we can do is to regulate the outward action and space of time led me to apply for admission to the "one Fold of Christ." speech of your clergyman in celeprat many Anglicans who will read our ing the service. We shall see that he limits himself to the Book

THE ANGLICAN CRISIS

DOGMATIC HELPLESSNESS: -'Here then we have the first and the most palpable and predominant feature of the present crisis-the dogmatic helplessness of the Anglicar Church to decide the sense and meaning of her own Sacraments. Observe that it cannot be pleaded that this is a matter which is not fundamental for it touches vitally and decisively the very meaning of the Communion and the chief and central act o Christian worship. Also the question is a trenchant onc. ing different teachings on essential i can sees on the Lord's Table the condoctrines and yet remaining within secrated Sacrament which later on he is to receive. It is practically necessary for him to know if Christ is present there or not-for if present, certainly ought to adore Him there; if not, he as certainly ought not. It is then a plain question of is or not. It is either one or the other, and there is no thinkable mid-term between them-consequently it is not in the least a case in which the usual euphemism about "two sides of the same truth." etc., can have any application."

Common Prayer, and that he does

not use extreme ritual accessories

one side or other of the questions

which we leave undecided."

THE QUESTION:-"Out of this feature of dogmatic helplessn a question, and one which cannot but press crucially upon the conscience of earnest and truth-seeking Anglicans. Why should it be so? Why should it be that Anglicanism has no doctrinal judgment-seat and possesses no autho rity capable of deciding such for its perplexed and distracted members? Is the Anglican Communion an integral part of the Catholic But the primary business of the Catholic Church is to teachand the very least that may be expected of a teaching Church is it will teach the meaning of its own Sacraments and the sense of its own formalities. If it cannot do that, it can hardly have a claim to teach at

DOGMATIC COMPLICITY. -"Beother feature of the present Anglican crisis hardly less prominent is one which is inseparably the outcome of the same causes-namely, dogmatic complicity. We are not referring in any way to the question of Religious Toleration in its civil aspects, but to the tolerance and intercommu within the pale of the same Church of members professing and teaching sentially hostile doctrines. Out sentially hostile doctrines. Out of this arises a consideration which, it seems to us, concerns or ought to concern especially that section of the Church of England which claims for tself the name of Catholic. Just now itself the name of Catholic. Just now this section, including a large number of plous, earnest, devoted men, is being fiercely attacked for its defence of such doctrines as the Real Objective Presence, the Sacrifice of the Mass and the Invocation of the Blessed Virgin and the Saints. They meet the attack by vehemently maintaining that these doctrines are part of their "Catholic inheritance," and have the undisputed sanction of "Catholic consent" of both East and West."

declares that the Church of England "certainly teaches" the receptionist theory of Hooker, and he grants as an alternative to his flock a doctrine which he himself affirms to be "undis tinguishable" from Lutheranism. To all High Churchmen who have been making overtures to East and West this Hooker-or-Luther exposition of Anglican Eucharistic doctrine ought to have been nothing less than manifesto of detestable and destructive heresy against the Blessed Sacrament of the altar. In a chief teacher it could not be other than a treason against the Faith of Christ. In such a case of public and manifest heretical teachingl according to mentary Catholic principles, it becomes a duty of conscience to separate from the communion of the here tical teacher. Amongst the Ritualists who two years ago were so profuse in their assurances and protestation of Catholic belief at Rome, how many now dream of acting on this practical and logical consequence of their profession ?"

CONCLUSION .- "And here again, the action and attitude of Anglicans on both sides stand out in sharp contrast to the canons of Christian an tiquity. On the pages of early hisof the Church, no principle writteh so clearly, or enforced so continually in its ordinary working, as that of the sacramentum unitatis, which would be interpreted as setting the preserving of orthodoxy by intercommunion of the faithful and the elimination of heresy by excommunica The chief work and care of the Church was to preserve intact Deposit of Faith. - If any Bishop taught doctrine which was manifestly heritical, the other Bishops closed in against him, and shut him out of the circle of Catholic communion. Th ordinary mass of the laity and the simple faithful might not be able to enter into the merits of the contro versy, or into the subtleties of heretical teacher—there was no reason why they should-but there was that which they could see for themselves without possibility of mistake. They could see whether the Bishops clergy communicated with him or not That was a plain and public fact and it was to them and the Church at large the indubrable Catholic test of Catholic orthodoxy which told them whether his teaching was be received or avoided. Hence in Catholic antiquity, as now, to communicate in a heretical Eucharist is Without this standard and this law to communicate in heretical teaching. of purity of communion, the Deposit of Faith could never have been served in its passage down the ages.

CHURCH AND STATE.

(By a Regular Contributor.)

The Protestant editors, on this side of the Atlantic, seem to be constantly expressing the hope that eventu ally, in France, there will be a complete separation of Church and State. They do not appear to be able to see any other religious interests at stable than those of the Catholic Church, and they have every desire and purpose in having the Catholic Church deprived of all that can be possibly taken from her. They forget, in their senseless prejudice, that their own co-religionists—the Protestants of France- are by no means desirous of such an outcome. The State grants for religion, in France, go to Protestants and Jews as well as to Catholics. As a contemporary well says :

"This yearly stipend would cease and French Protestants be thrown on their own resources, in case the French atheists in their warfare on Christianity should see fit to upset state of things which they do not at all desire, for, they say, the Pro-testant body is now on the best rossible footing with the State, and would gain nothing by a change, while its membership, unaccustomed to contribute for church support,

This is a situation that does not are so anxious to see France rush deeper and deeper into the mira of anti-religious legislation. They see only the possible ruin of the Catho-lic Church, and they would welcome all Christian indifference, and even all Christian indifference, and even infidelity, were such to bring about the downfall of Oatholicity. Yet that is not a politic, much less a regious spirit. All the same Protestatism—in as far as it is Christian—inter suffer in France by

cently in a Toronto Presbyte Church on "The Religious Crisis France," after vainly attempting to show that Catholic education there, by religious orders, tended to make young people think only as the monks and nuns, bade them think, came out with this boast :

"There are now 1000 Protestant ministers in the country, and these were taking the lead in the campaign against intemperance, and atheism. The younger men in the Roman Catholic Church were also starting to thinle for selves, and there was a strong social movement starting among the younger leaders of thought." Leaving aside the vaster and more

important question of the lecturer's attack upon the Catholic tendencies to restore monarchial forms spirit-for it would need a regular review to refute the false statements— we have sufficient evidence here that the Protestant element in France no small factor. Unlike our Protestant contemporaries, we would rejoice to see Protestantism augment at the expense of rank infidelity and hollow atheism. For the Protestant will at least retain the general and necessa ry principle of a God and of Divine authority, and there is more hope to eventually bring him into the fold than there is to change the cold atheist. But this sentiment is not reciprocated. As long as there any chance of doing an injury, to the Catholic Church, of reducing her influence, of curtailing her power, the Protestant editor seems not to reckon what may or may not become of Christianity, that has saved human ity and will be, unto the end of time, the only bulwark of State and

human liberty. It is to be hoped, now that France's infidel rulers have done almost all in their power to destroy religious authority, and especially to wipe out the Church of God, that a change, a reaction will take and that the spirit of true Catholicity, always dormant in the breasts of the honest French people, will awaken to assume its rightful and judicious and beneficient sway over

THE TOWN TENANTS' QUESTION

Much of the success achieved Irish representatives in the British House of Commons is due to the fact that they enter into a discussion of all subjects. Their voice is never silent in debates. The Dublin Free man, in a recent issue, says :

The Irish party achieved a remarkable success in the House of Commons yesterday evening on the Town Tenants' Bill, the second reading of which was moved by Mr. MacVeagh. when they reduced the Government's majority to 37. Mr. MacVeagh's speech, in moving the second reading of the measure, was worthy of his reputation as one of the most alert, although one of the youngest, mem-bers of the party. The Bill gives the tenants of town property in Ire and a right to compensation for improvements, allows an application to the County Court to fix a fair rent, and, in addition to entitling the tenant of such' property to a renewal of the lease at a re. tal to be fixed by gem of a biographi the Court, in default of agree between landlord and tenant, gives the latter the option of purchasing his holding. Mr. MacVeagh, in an extremely able speech, pointed out that if Ireland is to be prosperou her towns must be prosperous. did not, of course, go as far as Lord Cadogan, when he said, as Viceroy, a few years ago, that the progress of Ireland entirely depended on her towns. That is a very different proposition. What Mr. MacVeagh argued was that there can be no development in Irish towns unless the tra ders and people of these towns are given a fair tenure, under w they will, with safety, be able develop their business and their civic life. That is the case in other countries, as Mr. Charles Devlin pointed "In other parts of the he said, "the working and laboring classes were not only the owners of their own homes, but they were the their own homes, but they were the owners of the ground upon which those houses stood." And what a contrast this was, taken from his knowledge of Canada, to his recent experience in Galway, where the local

**※**※ CURBSTONE OBSERVER.

\* \*\*\*\*\*\* ON GUESSWORK \*\*\*\*\*\*\*\*\*\*\*\*

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

They say that guessing is peculiar daughter of "Inspector of Waterto the Yankees, and that they alone have the secret of guessing rightly. This may be because they use term "guess" so frequently, or may be that they exercise their speculating genius, and "take risles," coming out right in a majority cases. However, I have no desire to deprive them of the monopoly guess-work, in fact I would be thankful if they would keep it all to themselves. I have come in contact with few persons in Canada, especially in the sphere of journalism, who are given to guess-work. They get one line of a story and guess the rest sometimes they strike the facts. sometimes, and most frequently they miss them. You find newspaper re porters who will hear something interesting about a citizen; having heard only part of the story, or else being unacquainted with the circumstances, they fabricate what they do now know and guess at it, trusting to luck to be right. It is the sam for matters of greater moment than mere daily items of news. In case do we find so much of this mas work as in connection with matters affecting the Catholic Church iournalistic scribe attends a cere nony; he makes some inquiries; told, in a general way, the meaning by writing a brilliant report, bal fact half fiction- the fact being what he was told, the fiction being guess

MY OWN CASE-At once time number of French litarary men undertook to make a dictionary. They had got as far as the word "crab." This they defined as "a small lish that is red and that walks back- gazing steadily at the Jew for wards." Buffon happened, one day, (moment, said: "You are going to to go into their sanctum, and, as he opinion of the definition. The man to be sold by auction for almost noof learning replied: "Save and except the fact that a crab is not backwards, your definition is admirable, for it is really small." This came to my mind the other day when paused a moment, and then drew I saw an account of my humble self in an American paper. It gave my father's name correctly-the rest was all wrong. It gave my mother's name wrongly; it said that she was married in 1860, came from Ireland in 1821, was then twenty-five years ney to hear of the chance you menof age, and taught school for years tioned. You gave me a good idea." in Ohio. That would have my mo-Chamberlain says he never before felt ther born in 1796; she would have so taken aback. But it clearly showbeen sixty-faur when she married; ed himself that he was no more able and as she still lives her present age to read other people's thoughts than would be one hundred and eight. She he is able to stop them from thinknever taught school in her life, and never was in any of the States of the Union, except New York and Penn-sylvania. The same article says that I completed a course of studies at a certain university in 1894, and was admitted to a profession 1881. Then it states that I spent several years on the coast of Labrador collecting material for a treatise on metaphysics. Now that must have been a delightful occupation. Imagine a metaphysician going to the Esquimaux iglos in the Labrador

ways for the Provinces of British North America." I suppose he means the Dominion of Canada; but who on earth is the "Inspector of Water-Does he mean the rivers and canals? No such an office ever existed; and my wife's father never inspected anything in the world, What puzzled me most was to know how this writer got the supposed facts that he thus dots down. ly he saw my name eome place print; he saw something very indennite about me; and he guessed the rest. If all his biographical sketches and he has written fully a thousand of them, are no more exact than this one, I fear he will be in danger of having his head knocked off by some gentleman whom he intended to immortalize. This guess-work does not always pay. It is a dangerous method of proceeding.

THE MIND-READER:-Chamber

ain, the famous "mind-reader," once eonfessed to me that the two-thirds of his successful mind-reading was guess-work, and the other third was based on observation combined with calculation. One time this very successful man was travelling in a railway carriage in Europe. To while away the time he amused those in the compartment with him by "reading" their thoughts, and he was succeeding admirably when a German Jew, who had sat still, listening to all in silence, drew a gold coin from his pocket and presented it to Chamberlain, saying: to Chamberlain, saying: "I will give you that coin if you tell me what I am thinking about." Chanberlain took the offer up, and, after Moscow; there is to be a an authority, they asked his there; heaps of valuable things are thing; you will invest several thousand dollars in purchases; you will ish, is not red, and does not walk return home with the stock, fail in business, pay 5 cents on the dollar, and thus make a fortune." The Jew out the coin and handed it to Chainberlain. The latter felt proud, and said : "I told you right, did I not?" 'No," said the Jew, "you are all mistaken. I never thought of any such thing. But it is worth the mo-

CONCLUSION:-From all I have ever experienced and all I have observed I have come to the conclusion that it is always the safer and better plan to avoid "guess-work." If peo-ple would learn to not talk or write about things that they do not understand fully, a great deal be avoided. The fact of alspoken errors and ways being guessing at things indicates either a disposition to indolent coast to find authorities upon the to look them up and understand abstract sciences. To complete the them perfectly, or else an incapacity er has me married to the eldest advice to all young people. Avoid guessing is

lease, the landlords are permitted to gall have been in the habit of giving evict solvent town tenants without giving them compensation for their permanent improvements, or for loss of business?" The short lease sys-The short lease system, in fact, works demoralization all around the town. When it hits the shopkeeper it necessarily hits the

cal sketch the writ

laborer and the artizan also. As Mr. McVeagh pointed out, it prevents thrift in the working classes and damages co-operative and building societies. This is obvious. also encourages jerry-building insufficient maintenance of houses, and tends to raise rents. It pro duces fag ends of terms of years and encourages the house-farmers to buy is invariably held on freehold tenure, them up, and, neglecting all duties whilst in Italy the tenant can comattaching to property, to impoverish the poor. Instead of merely securing protective covenants for the benefit of the district, it enables the mone

leases for 999 years. This is one of the reasons why Belfast is now the great centre of population and industry it is. The member for South Down pointed out, furthermore, that the Irish system is unknown in most every country in Europe. system under which the houses built by the tenants become the property of the landlords at the end of a term is unknown in Austria. In Bea gium the houses are freehold property. Ir. Denmark, Sweden and way the landlord must either buy at the official valuation all tenem built by the lessee, or have the House property in Germany moved. pulsorily acquire his house; and so on in every European country—in-cluding even Russia.—' And he poin-ted out also that while it is a comted out also that while it is a common idea that the residents of towns in England suffer in the same way as tenants in towns in Ireland, nothing could be A. ther from the fact, the returns showing that out of 2,600,000 inhabited houses in England and Wales, outside the Metropolis, only 186,584 have been built on the short lease system.

\* BOYS \* AN

### ``<del>`</del> The morrow was bright and beau- wondering if ever she would come to the sweet voices of the choir joined self in the hospital: and then the

Our young readers now have an opportunity judging of the merits of new contributor to this department-Miss Clara Beatrice Senecal-of St. John's whose two stories, "Angel Visitants" and "Jack Redmond" are offered for their appreciation this week. \*\*\*\*\*\*\*\*\*\*\*\*\*

ANGEL VISITANTS-One hot day in summer, two children were ramol ing through a wood, situated in part their father's land, in guest berries. The elder, a little boy of eight, with dark clustering curls, and the other, a sweet little girl of five, with golden, wavy hair flowing to the wind. They formed a lovely picture as they rambled on, hand in hand, through the cool shady wood, now stopping to pick berries, or wild now listening to the songs of the birds or overloved at the finding of some little nest full of little birds, to whom they spoke in sweet caressing accents, and fed with some of their berries. Coming to a soft mossy bank, they sat down to rest a The great trees overhead form ed colossal archways, through which the birds flitted and the pure blue of the heavens could be seen, and now and then a gust of wind wandering by would wave their long branches and make the beautiful leaves flutter with a pleasant rustle the little one loved to hear.

They remained some time listening the harmonious and mysterious whisperings of the forest, that they had heard so oft before, and dear old Mother Nature told them so many beautiful things: but hark ! what was that? Mingling with the murmurs of the forest, were strange, unusual sounds, and listening intently they could distinguish strains of soft, sweet, tender, heavenly; and as the sounds drew nearer, they could distinguish many voices singing. Peeping through the branches they saw two men advancing cautiously; one was carrying something in a canvas bag under his arm. Following in their wake was a band of angels, a whole troop of them. of

snowy whiteness, and with beautiful shining wings, playing on harps and singing the sweetest harmonies that could be heard. . So unusual a sight terrified the children. Crouching down in some bushes

they hid themselves, yet managed so they could watch what was going on. "They must be the fairies," whis pered the little girl.

"No." said the little boy, "I know they are angels 'cause they have wings. Fairies have no wings. and they are so beautiful, they must have come right from heaven."

They were now so close that the of heaven, she prayed for strength children dared not even whisper, but and the Father of all mercy, who is They were now so close that kept watch with eager eyes. The two men came to a large tree in which was a very deep hollow, and depositing their burden far down into and placing a piece of moss over the opening, hastened away seemingly unous of the presence of any other beings but themselves.

Not so with the angels; they formbowing down in adoration, continued had been unable to collect, their heavenly praise. Sweet, oh so sweet, did the se heavenly strains fall on the stillness of the wood. heavens seemed to open and angels kept descending; beautiful, white, diaphanous beings, all enwrapt in a halo of light: the sun's rays seemed dim in comparison; yet it was a soft heavenly radiance, that did not the eyes: on the contrary. could not willingly turn ore's eves

The little ones were entranced and unable to move. Long they remain ed thus, tasting, as it were, of the joys of Paradise, though to them it ed but an instant, till the voices of their parents calling loudly arous their parents had gone in The children would search of them. The children would not shout back for fear of disturb-ing the angels, so they crept out of their hiding place and hurried in the direction from whence the calls came. Eager were the enquiries of their parents concerning their long absence, for it was almost nightfall. The lit-

related in husbed accents all

alike, and still stranger that they should be so impressed, nay, almost terrified by a dream, for they dared not speak scarcely above a whisper. They insisted on bringing their rents to the spot to prove the truth of what they asserted. The angels were no longer visible, but reaching down into the hollow of the tree their father drew forth the canvas bag, and opening it found, to his astonishment, two silver chalices and a pix containing several hosts. They fell on their knees in adoration. The mysterious presence of the angels was now no longer a mystery, for they knew that in those frail hosts was their God and Saviour, and fear ing the robbers would return at night to take the holy vessels away, he replaced them in the hollow of the tree and leaving his wife and children in adoration with the angels who doubt were still there, though longer visible. he hastened to village to tell the pastor, who came with all the village and removed the sacred hosts and vessels to the Church

The next day they heard that Church in a town at some distance had been broken into and the sacred vessels, together with the consecrated hosts had been taken. The robbers knowing they were pursued, and fearing detection, resolved to hide their booty for a time, intending to return for it when the search would have been over. But God not wishing the sacred Hosts to be profaned by the sacrilegious hands of the brigands, permitted His angels to become visible to the pure eyes of innocent children, than the angels themselves.

A chapel was built in the to commemorate the spot, where Jesus was pleased to manifest, in so wonderful a manner, His Divine pre sence in the consecrated Host. and became a place of great devotion the inhabitants for many miles around.

JACK REDMOND,-In a pretty cottage, on the banks of the rive Suir, just on the outskirts of the City of Clonmel, lived a widow her only son. Her husband, Dr George Redmond, a young physician of considerable skill, had died six years previously, leaving a delicate for her existence struggle and that of her child, as best could, for he had )died poor. He had only just began to establish a repu tation, and acquire a fair amount of practice when death made his grim appearance. One dark night, return ing from the country, where he had been called in haste, he was dashed from a fiery steed. A broken spine two weeks of intense suffering, and all was over with Dr. Redmond

The grief of the young wife knew no doubds, but, resigned to the wil in particular, the Father of the poor and afflicted, abandoned her not Somehow she managed to obtain living. The pieces of land surround ing her cottage was carefully cultivacated by the neighboring peasants, who owed many a service to band's medical skill, and vielded almost enough for her subsistence. brought to her, and part of her cottage was rented to another old lady, who paid her well for it. Thus year rolled by, little Jack Redmond grew tall and strong, and was now bright lad of ten. His mother's on practice of virtue, and her efforts had | dreams of a sweet woman who-seem been amply rewarded, Not that he was perfect, but he endeavored earnestly to correct his many little faults, and in his heart was laid the

foundation of solid virtue. It was now the eve of his First Communion. For many months had prayed and studied purified his soul in the holy tribuna of penance; and now it was the last eve of waiting; on the morrow would be admitted to Holy Cor nion for the first time: that beau tiful, merciful Saviour, who had lov ed him so much, and whom he de sired so ardently, would come to him heart with His adorable prese That night his heart was full of as he kissed his mother good nand laid his head on his pillow. passed over again in his mind all the good resolutions he had taken, and fell asleep repeating the holy names of Jesus and Mary. with edifying devotion. One more step was taken on the road to hea ven-God grant that all may persevere to the end.

One morning, not long after, Mrs. Redmond received a letter from her husband's brother in New York, asking her to come to him with her son; that he would be only too happy to provide for his nephew's future and attend to his education, having no family of his own; informing her, at the same time, that he had suc ceeded in business beyond his sanguine hopes, and was on the way to fortune.

Mrs. Redmond loved the land her birth; it was not without a pang that she contemplated immigrating to America; but of late her nealth had been very poorly, in fact, physician feared a decline. The thought that she might soon die, leaving her little boy almost entirely alone, induced her to accept her bro-Therefore ther-in-law's kind offer. putting her affairs in order as soon as possible, she bid good-bye to her friends and native land, and with her son set out for America. She had written to her brother-in-law of her decision, but receiving no reply, resolved to travel on an immigrant ship, as she could not afford the high fare of the passenger ships. In and Mark Redmond wondered exceedingly why he heard no more from her.

In the quarantine hospital of New York, a little boy lay tossing in the He had brought from an Irish immigrant ship, and the kind doctor and nurse that attended the hospital could not but pity the poor little fellow, who had not a single friend to look after him. His mother, they said, had died on board the ship, and no one seemed to know or take any interest in him, and somehow in the registe ing of the other passengers he had

been forgotten. For many days he lay between life and death in the terrible grip of the deadly enemy with which he struggl-Finally victory was declared in his favor; he would live, but it would be a long time before he was strong enough to go about. By the was well enough to leave the hospital, kind Doctor Richards had grown so fond of the little fellow that he resolved to adopt him. His own little boy had died some before, and his home was very lone His wife also approved of plan. He questioned the little boy with regard to his identity, but alast

had left his mind a blank he could not remember the least particular regarding his past; he had for gotten even his own name. The doctor believed that in tir the remembrance of the past would return, as the little fellow seemed in-

telligent, so he gave him the name of his own little son, Eddie Richards, In fact, for the present, he thought it was just as well, as the little boy would become more attached to his adopted parents. The memory the past, too, would undoubtedly

Everything was done that could be to make the child happy, in his new ome: He had everything he could wish for, and being of an affectionate nature, soon grew to love his adopted parents. He was very happy, but They would walk together along the banks of a beautiful river, or around the gardens of a pretty cottage where everything seemed familiar to him. At other times she would lead him to a Church, where they would would pray on the pretty white ro-sary he had. He seemed to know, or feel, that God was in this Church feel, that God was in this Church, the Jesus he loved was truly here, and though he had forgotten all else the religious instructions and virtuous training of his former years were still in his heart. He had a tender love for the sweet Virgin Mother of Christ, whose image was in this Church, and to which the sweet woman would lead him and seem to be asking her to protect him.

tiful, as such a day ought to be. The him, and every night would pray on children approached the Holy Table his little beads that he might see Somehow it seemed to her. that he had known her before; ) he had a vague remembrance of having lived through other scenes with her sweet face constantly with him, and everything good and beautiful seemed connected with it.

When he was strong enough he at

tended school and learnt quickly. On Sundars his adopted mother would take him to Sunday school at an Anglican Church, she being an Anglican; and sometimes he would attend ser vices at the Methodist Church. with his father, to which church the latter belonged, but on every occasion would pray on his little beads eem in spirit transported to the Church where the beautiful lady used to take him in his dreams, and where the pastor looked more fatherly and loving. So real did everything seen in those spiritual flights or spells of absentmindedness, that he would rouse with a start when the service was over, and the people were leaving

Sometimes, as he grew older, temptations became more numerous if ever he did anything wrong, sweet lady that watched over would look so sad and reproachful that his heart would fairly ache with Sometimes, too, even his waking moments, he would have meantime her letter had been lost, absent-minded spells, where visions of a tossing sea, and a black object on the water, that looked like a coffin would make him feel as though were in a nightmare.

Time rolled on, the years of his youth passed. He had always applied himself well to his studies, now, in his nineteenth year, was finishing his academic course. had come for him to choose a profes sion, and he choose that of law, Pos essed of great talents, he soon finish ed that course also, and was admitted to the Bar. partnership with a well known firm of solicitors, Lancton and Drew, and was on the way to eminence

It was usually busy in the of Lancton, Drew & Richards, they formed a very popular firm, but for some days past er than usual. The great merchant king of the city, Mark Redmond, had died a few weeks previous, and they had been appointed the executors of his will, which was as follows: The greater bulk of his fortune was to his only nephew and heir at law, Jack Redmond, formerly of Clonmel Ireland, but since fifteen years, whereabouts unknown. Also donations to charitable institutions New York and other cities. Having received no answer to the advertise ments inserted in the different papers the matter was discussed by the men bers of the firm. Finally it was de cided that the junior member should be dispatched to Ireland to look up Jack, or more correctly. James Redmond.

It was the 17th of March, an ideal spring day, Everywhere the windows vere open to let in the balmy spring air, and already the early flowers were making their appearance All nature seemed filled with renewed life, after the long winter sleep. Some ones, floated in the clear blue of the heavens, but they were all tinged with silver, and only added to beauty.

There was bustle and stir and gaie

ty in the city of Clonmel on this

bright morning, for it was St. Pat-

rick's day. A distinguished looking gentleman was seen wending his way eisurely along one of the principa pearance that he was a stranger, and anyone acquainted with the characteristics of different nations would have at once pronounced him American. Suddenly, with the inconsistency of March weather, the rain began to fall in torrents. It was but a pshower, but it fell with such that everyone seemed rushing hither and thither to get out of its way and thither to get out of its we Looking around like the rest for place of shelter, the American ceived the doors of a building seemed to be a Church, open, hastened to enter. He was so what surprised to find the Church of people at that hour of the more it not being Sunday. But them

in the hymn of praise to this great see | Patron of Ireland, he recollected, sure enough, that it was St. Patrick's Day. Unable to find a seat at the back of the Church, he walked the aisle to the front, where the Church seemed less crowded, in . the hope of finding a seat; he found one at last, and sitting down rather cri-He was not an irreligious man, he had a great respect for any form of worship, though, educated in the public schools and Academies of America, he had never joined any particular church, but just worshipped where his parents happened to lead Somehow the churches in which he had worshiped had seemed deficient; he could not tell why, but they did not seem to possess the power of conferring grace. They seemed to pos-sess only the dried husks of religion, and not the essential kernel. The Bible he had read through and through, and endeavored to live up to its maxims, but there were many passages that formed points of conroversy among the different churches he had attended, and which none seemed to interpret satisfactorily: there seemed a void in his soul that

none of their doctrines could fill. Presently a venerable white haired pastor ascended the pulpit and began to address the faithful. He to them eloquently though briefly of the great Saint whose memory they celebrated on that day, and then, addressing himself in particular to ome children about to approach the Holy Table for the first time, he spoke in touching language of greatness of the act they were about to perform, of the love and mercy o that God who was about to himself unreservedly to them, and of the importance of a holy First Communion: inciting them to renew their good resolutions, and the vows their baptism, to live and die in that faith which is one and infallible Enjoining them also to say every da of their lives, with sincerity, part of their rosary. The stranger strange fascination seemed to sion of him; where, he asked imself, had he heard and this before? That kind, benevolent face, surely it was familiar. In vair did he strive to recollect, he could not fit it anywhere in his life; and yet he seemed certain to have lived, in former years, through just such ese. The priest de ed the pulpit and the Holy Sacrifica continued, yet kept ringing in his ears, and from whence was it that he had always said his rosary? Oh, yes, he membered the beautiful lady image had seemed engraven in his mind: and this, yes, it was the same The people, following the Holy Sa crifice,, rose, then knelt, and mechanically he had followed them. Pre ently it was the moment of Holy union, and the little boys and girls with angelic devotion approached the Holy Table; how pur and sweet they looked; he seemed to see though in a dream, apry of the sweet, tender face, that was even now, in his manhood, haunted his mind, and which he knows of your First Communion Day Von his mind, and which he knew now to be that of his own mother, seemed interwoven with this mental pic-ture. Something indefinably sweet and sad seemed to fill him, and leaning his head in his hand he began to recite the resary that he had so often, with more fervor than he had ever done, and which seemed to connect him in some way, to

The Mass ended, the children be gan reciting the prayers after com-munion, the ects of Faith, Hope and Charity, the renewal of their baptis-mal vows. Mechanically he repeated them with the children; yes, he had them with the children; yes, he had known and said these prayers before; then dimly the memory of the past seemed to return—yes, he could see himself in a Church just like this ap-proach the Holy Table; his kind good mother was with him, and then—and

adoption by the kind people had brought him up; and strange, he had forgotten his own name. knew he bore the name of Richards, hat of his adopted parents; he must have had a name before he came to them; strange he could not remember it. Probably it was that terrihis fever that had made him even his own name. Thus mused friend, when it occurred to him that it would be interesting to find out who he was. He knew he was born in Ireland, as it was from an Irish immigrant ship that he was taken to the quarantine; he felt almost tain that he had come from this part of Ireland, for, come to think of now, everything from the first had Perhaps seemed familiar. was in this very Church he had received

Maybe he could tell him something. That afternoon Father Murphy received a call from Edward Richards. who told him all he could remember of his former history; also his belief that he had came from that part of

ever, he would call

"Let me see," said the priest, "that would be about fifteen years ago. You say your mother died on board ship. Yes, I remember it well, poor woman, and now that I come to look at you I have no doubt of it; you bear striking resemblance to your father, who was my dearest friend. My dear young man,, you are no other Jack Redmond.

Jack Redmond ! Could he possibly have heard aright? How strang -the very man he had come all the way tfrom America to look up, and who was the heir to a large fortune. "Why, good sir, are you sure it is not a mistake?" said he, as soon as

his surprise could allow him to speak, "Quite sure, sir. You see, I ceived a letter from a friend of mine who was on the same ship, that Mrs. Redmond had died on board, that her little boy had been sick also, and on arrival had been removed to the quarantine hospital. then, as I said before, you bear an unmistakable resemblance to your father;" and opening a writing desk, the priest produced a portrait George Redmond and handed it to the young man. The tresemblance was so remarkable that it might easily have been mistaken for one of own portraits.

Then he related to the priest how he had come to Ireland for the purpose of tracing Jack Redmond, as he was one of the firm of solicitors charged with the execution of his uncle, Mark Redmond's, will, had died lately in America. The only information he could get was that Jack Redmond had immigrated America with his mother fifteen years before, and nothing more had heard of them

"Well." said Father Murphy, "it is really an uncommon story, and I consider your entrance in Church this morning very providential. And now, Jack, I hope you will say the rosary with renewed fervour, and thank God for His goodness to you, and, my

were a good little lad then."
"But, kind father, I fear I am not so good now," then with the plicity of a child, he knelt at with the simgood father's feet, where he had knelt so often in his childhood. "Father, give me your blessing now, as on that day. It will help me to become as he left the shores of his native land, he had been again instructed in the faith of his childhood, and partaken

bread of angels.

When he return vided with certificates and proofs of his identity, the astonishment of his partners and adopted parents may well be imagined. Notwithstanding his wealth he still continued in his profession, and realized his ambition in becoming one of the leading mem-bers of the Bar. But dearer to him than fame or wealth is the faith of his forefathers, and one of his most of possessions is the little eads that, together with his s beatified spirit, had preserv-from the dangers and temp-

His face, as well as the told that he his voice truth, and Virginia strov quer the temptation that Never before had s she admired t how much tharacter of the man who from the depths of inebrie Christian manhoo erfect all due to Agnes and I prayers, but still she knew was not without many se that he had become what Alexia She thought of mory of what it must was then in the uth, with gilded promises and happy life with a devo band, to say "no," gave h to conquer the temptation voice that betrayed not th sign of emotion she said: baptism and made his First Commu loy, you may have your nion: but how to find out? Howand I am more than happ on the pastor. her into the keeping of

SATURDAY, APRIL

CHAPTER XII.-Con

render it impossible for me your kind offer." He was wholly unprepared this, but her manner though very gentle, that dared say much more. not be possible," he said, ing Agnes as you do you weasily give her up when yeep her with you."
"Mr. Malloy," said Vir

father with whom I know

will be very happy; but as

self. I have other plans w

living mortal can ever know love I have felt for your the day that, as a little b phan, she first came to me ging to fill the place in vacant by the death o child. She has brought s blessings to my home that eeding year has made her s to me, but since you first have been expecting a sepa I am fully prepared for it ather you have the first ci

Before he could answer A turned, and Virginia, und tense of having some work of the room. She did n left the room. until Agnes called her in t father good night, and a he was gone the girl threw around her hneck and sa mamma, papa has told me his plans and how he wis

marry you."
"Did he, Agnes," asked V "Yes, mamma," was t and I am so sorry that yo him, for he does love you very bad over it; but you v it over, mamma, won't you three might be so happy to Agnes spoke in that sweet tone which Virginia had ev hard to resist, and her he ly clung to her, but her rep Dear Agnes, you are now and can you not keep house father without me? We cannot live together."

"I suppose I might, mamr Agnes, "but it would be s and I cannot give you up. I would you do, mamma, it w tainly be very lonely for y

"I do not intend to rema said Mrs. Hurley, "but let u

The next morning Virgin to the asylum and told her her intention to enter th tion order as soon as she se nstalled ae her father's he Sister Agnes Bernard coul believe that she understoo and said, "Virginia, do you do you know what your are

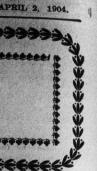
"I think I do, for I have plated it for some time," se

"And you never told me said her cousin. Virginia smiled and said,

years ago, Sister, I had a lisin who kept a secret from an who kept a secret from re have been trying to pay her "Yes, Virginia, I remember "Yes, Virginia, I remember Alexia, "but you know the stances were so different, cousin would only have adde own difficulties had she told the her intentions; but does Agn of this?"

of this ?"

"No." said Virginia, "I we to be the first to share my a After a long and confidenti Alexia said, "Virginia, if y



oital: and then the kind people n up; and strange, he is own name ne name of Richards. oted parents; he must me before he came

he could not rememly it was that terri-ad made him forget me. Thus mused occurred to him that eresting to find out le knew he was born t was from an that he was taken to he felt almost come from this part. come to think of from the first had Perhaps it was urch he had received ade his First Commuto find out? How

call on the pastor.

tell him something.

n Father Murphy re-

om Edward Richards,

Il he could remember

istory; also his belief

ne from that part of said the priest, "that fifteen years ago. You r died on board ship, r it well, poor wo-hat I come to look at doubt of it; you bear blance to your father, arest friend. My dear u are no other than

d! Could he possiaright? How strange he had come all the rica to look up, and fr to a large fortune. ir, are you sure it is " said he, as soon as d allow him to speak, ir. You see, I from a friend of mine same ship, that Mrs. lied on board, and boy had been sick rival had been removantine hospital. And before, you bear an semblance to your faning a writing desk, uced a portrait d and handed it to The tresemblance was that it might easily ken for one of

d to the priest how Ireland for the pur-Jack Redmond, as he firm of solicitors the execution of his dmond's, will, in America. The only s could get was that had immigrated to s mother fifteen years

Cather Murphy, "it is mon story, and I connce in Church this ovidential, And now, u will say the rosary vour, and thank God s to you, and, my hand and clasping it you will re of your baptism as Communion Day. You le lad then.' ther, I fear I am not

then with the sim-d, he knelt at the t, where he had knelt childhood. "Father, ssing now, as on that elp me to become as then." And before es of his native land, ain instructed in the dhood, and partaken anquet, which is the

ficates and proofs of astonishment of his opted parents may d. Notwithstanding till continued in his realized his ambition ealth is the faith of

ned to America pro-



# ISINS

going to take a little rest now and

"Yes, Sister, go, for you need it,"

said her companion, "I will look af-

ter your patient and will try to keep

With a feeble step she went, not it

her room, but to the chapel where the

"No," was the reply, "I have jus

chap

him alive until the priest comes.'

hour she had been accustomed

By MARY ROWENA COTTER



CHAPTER XII.-Continued.

His face, as well as the tender tone his voice told that he spoke the truth, and Virginia strove to conthe temptation that pres tself. Never before had she realized ow much she admired the tharacter of the man who had risen from the depths of inebriety to such erfect Christian manhood. It was to Agnes and her faithful prayers, but still she knew that it as not without many severe trials hat he had become what he was.
She thought of Alexia and the

mory of what it must have cost was then in the bloom of youth, with gilded promises of a long and happy life with a devoted hus band, to say "no," gave her strength to conquer the temptation. In voice that betrayed not the slightest sign of amotion she said : "Mr. Malloy, you may have your daughter, and I am more than happy to give her into the keeping of her father with whom I know that she will be very happy; but as for my self, I have other plans which will render it impossible for me to accept your kind offer."

He was wholly unprepared for this, but her manner was so firm though very gentle, that he hardly dared say much more. "It canot be possible," he said, "that loving Agnes as you do you would thus asily give her up when you might keep her with you."

'Mr. Malloy," said Virginia, "no living mortal can ever know the deep love I have felt for your child since the day that, as a little blind or phan, she first came to me as if begging to fill the place in my hear eft vacant by the death of my own child She has brought so many blessings to my home that each suc eeding year has made her still dearer to me, but since you first came een expecting a separation, so I am fully prepared for it. As her father you have the first claim upon

Refore he could answer Agnes re and Virginia, under pretense of having some work to finish left the room. She did not return until Agnes called her in to bid her father good night, and as soon as he was gone the girl threw her arms and said, "Dear her hneck mamma, papa has told me all about his plans and how he wishes marry you."

'Did he, Agnes," asked Virginia. mamma." was the reply, and I am so sorry that you refused him, for he does love you and feels very bad over it; but you will think it over, mamma, won't you, for we three might be so happy together."

Agnes spoke in that sweet pleading tone which Virginia had ever found it hard to resist, and her beart fondly clung to her, but her reply Dear Agnes, you are now sixteen and can you not keep house for you father without me? We cannot always

"I suppose I might, mamma," said Agnes, "but it would be so lonely, and I cannot give you up. But what would you do, mamma, it would certainly be very lonely for you here

said Mrs. Hurley, "but let us talk no more of it to-night."

The next morning Virginia drove to the asylum and told her cousin of her intention to enter the Visitation order as soon as she saw Agnes installed ae her father's housekeeper. Sister Agnes Bernard could hardly believe that she understood aright and said, "Virginia, do you mean it, do you know what your are thinking

"I think I do, for I have contem plated it for some time," said

"And you never told me before,"

Virginia smiled and said, "several years ago, Sister, I had a little

years ago, Sister, I had a little cou-sin who kept a secret from me and I have been trying to pay her back."
"Yes, Virginia, I remember," said Alexia, "but you know the circum-stances were so different, for that causin would only have added to her own difficulties had she told you of her intentions; but does Agnes know of this?"

"No." said Virginia, "I wanted you to be the first to share my secret." After a long and confidential fall. Alexia said, "Virginia, if you have considered well what you are to do and are resolved to carry out your plous intentions, it is best to keep if from Agnes no longer." " said Virginia, "I wanted yo

"How do you think she will take it, Sister?" asked Virginia.

"I hardly know," was the reply, "I suppose, however, that she not wish to part with you at first; but she is such a saintly girl that she will hardly oppose you strongly, especially as she has her father left to her; but if she does, re member, dear cousin, the severe trials that St. Jane de Chantel, the foundress of the Visitation order, had to undergo in separating herself from her beloved children. Remember too, the blessed rewards she received. Agnes will never throw herself your way and compel you to walk over her body as did the son of the holy foundress."

"Oh, God, Thou hast given me too nuch happiness, this is more than I deserved," said Sister Agnes Bernard within herself when her cousin had and her prayers that night vere mingled with thanksgiving and supplications for graces for her cou sin to do well the will of God.

As might be expected, Mr. Malloy and Agnes joined in strongly oppos ing Virginia's choice; but the latter putting her own feelings aside in her eagerness to see God's holy will accomplished, soon gave way and ever insisted upon making most of Virginia's coarse wardrobe. Once said, "If it were not for papa, would like to go with you, mamma,

for I know you will be very happy."

Agnes' Christmas present was deed of the home which had been Mrs Hurley's wedding gift, and on the same day her father came to live with her and she was installed as mistress of his home. Virginia remained as a guest until the second of January, when she went to visit cousin, intending to remain at the Asylum for a week.

hour.

class

Agnes intended to spend the day be fore her departure with her. but Virginia dreading the thought of saying good bye to her beloved child took her departure early in the morning, leaving a loving farewell message which was delivered by Ale-

The parting between the cousing was long to be remembered by eacn, and they were glad they were alone for to them it was too sacred to be witnessed even by Agnes. For years their lives had drifted far apart, but now that their hearts had become one in the love of their heavenly Spouse, the blessed attachment of childhood had returned, and more they understood each other's eart as of old. The tears shed were tears of holy joy rather sorrow. They felt confident that they would never again meet in this world; but there were thoughts of the blessed meeting in a blissful eternity where the cousins would never again be separated.

### CHAPTER XIII.

"Unknown to fashion's tinsel throng, the soulless and the vain: Unknown where ringeth folly's song, and pleasure's syren strain. Unknown where fickle fame bestows

for a fleeting instant glows the

light of earth's renown. Unknown in life, unknown in death, thus would she live and die-She needed not the trumpet-breath to waft her deeds on high;

But where the plague at noon-day trod o'er earth his fatal sway. And where beneath his blighting rod,

the stricken thousands lay; Where fiercely burned the fever flame and wrung the dying groan, Full well the Sister's holy name and

gentle face were known.

And while life's latest murmur breath

ed, on her blessings fond, Here faded coronal was wreath'd the jaspar walls" beyond. She saw in every tortured one, le anguish laden Lord;

For Him her holy work was done from Him it claimed reward. What I though no flaunting banners wave, where mercy's martys

Sleeps; What though above her namele

what though above her nameless grave no earthly mourners weep; when soared her soul on eager wing, beyond the gates of pain.

The white-robed legions of the King were her triumphal train. And where Love wrote her blessed name above. His radiant throne, in heaven's light of fadeless fame she lives, forever known."

visiting alike the homes of rich and "and he wishes to die a Catholic so poor and hastening the unfortunate let us send a messenger for a priest inhabitants away to their graves in at once and pray that he may live scores. Strong men to-day in the until his wish is gratified. I vigor of manhood with promises of long lives, to-morrow might be num- please watch him until my return." bered among the dead or dying. The sight was such as might strike terror to the strongest heart; but through it all two bands of gentle, noble-hearted women worked with unfaltering zeal, confining their labors not only to the nospitals, but fearlessly going about

The women were no other than the

A sultry August morning was

mise of another day perhaps

veral nights she had taken but little

rest, and in the morning had stolen

away, only long enough to hear Mass

and receive what might to her prove

Sister Agnes Bernard had been re

moved to this convent a short time

long time had held one of the high-

the fever broke out she was one of

for the sick. She had had a vague

presentiment from the beginning that

her death was near at hand; but this

gued within herself that her life

which in the eyes of others had borne

such beautiful fruits, had been useres

and she wanted to do something for

her Creator. In vain did her com-

panions entreat her to spare herself.

for while she ielt herself daily grow-

ing weaker, she insisted on keeping

her post until now when well night

exhausted, she started to take a lit-

chapel, but the chaplain having been

taken sick the day before, there was

door a man's weak voice said "Sis-

She turned to the cot on which he

ay, and something in the pale face

reminded her of some one she nad seen before, but who it was she could

"Sister," he said, "will 1you please

She obeyed, raising his head with

one hand, while with the other she

held the glass to his lips, then she

rearranged his pillow, and in doing

Catholic," she thought. She looked at the face upon which death had al-

ready left its impression, and said,
"Have you had the priest?"

"No, Sister," was the reply, "I am not a Catholic."

His wan face brightened at the ight. "They are mine," he said, please give them to me, and you

nd me a priest for I wish

er Agnes Bernard left the roo

d of a Sister whom she met a e door, she asked, "Do you know he the man in the first bed to you

"I thought you were," she sa when I found this under your ww," and she held up the beads.

so found a little pearl rosary.

Her mind turned to the

tle rest.

not recall.

only increased her zeal, for she

When

after Virginia left home, and for

est positions in the academy.

the first to ask permission

to be the Holy Viaticum.

wherever their services were needed. spend before the Holy Sacrifice was Few who watched their calm, and devoted to prayer for the dead and in many instances smiling faces, as dving. She felt that if she went to they went about performing their ped she might never rise again, so some duties for which they were resolved, if possible, to keep her post to receive no earthly recompense, until the last. With renewed mental would have dreamed that among if not bodily strength she returned to them were many who had been deli her patients. "Has the priest come cately brought up in the midst of yet?" she asked of the Sister who wealth; but who these were was unstood beside the man who so strange known. ly interested her.

Sisters of Charity from the Hospital, received word that our dear and the Sisters of Mercy who, on belain is dying. He worked faithfully ing compelled to close the fashion he fainted just as he had finished anable young ladies' academy of which ointing a poor negro, and had to be they had charge, had offered their carried home." services to the afflicted. Many "Another martyr to Christian chaeart-felt "God bless you, Sister," rity," said Sister Agnes Bernard, rehad they received from those verently, "and what an example for me who has done so little for eternwhom they had ministered, but ever this was more than they asked, for ity. But can we not find a priest theirs was a work of love. While for this man who so earnestly

de they ministered to the wants of the sires baptism ?" body, they thought more of the souls "I hope so, Sister," was the reply, "I have sent a messenger to look for a priest. There are several others so soon to be summoned into the presence of their Creator, and doubtless many a sinner was by then here who desire the Sacraments." brought to repentance at the iast Alexia looked garound to see where

er services were most needed; but she was too weak to do much, dawning, bringing with it a Proshe sat down by the stranger's hedside and asked him if he had any re fatal than yesterday, when a slight latives to whom he wished to send a form in the black garb of a Sister of nessage.
"None," he replied, "I am the last Mercy was about to leave one of the rooms of the Academy which

of my family and am as well pleased had been turned into a temporary hospital wards. Her face was thin to die here among strangers as any where else, though I wish that and haggard from constant watching might be buried with my wife and with the sick, but the sweet smile of daughter..' Alexia Grey was still there. For se-"Where is that?" she asked.

"In England," was the reply, "se graves must be many miles our apart "Yes," she said, "but your spirits

may dwell together in Heaven. "I hope so." and after a pause he added, "Sister you remind me of very dear friend I once had and if it not tire you too much I would like to tell you about her and also something of my life since I lost her "Tell me if you wish," she said,

'but who was she ?" She hardly knew why she asked the question, and she was wholly unprepared for his answer when he waid, 'Her name was Alexia Grey, but she is now a nun, like yourself, and the remembrance of her makes me glad to know that I am to die among the

Could it be possible. She looked at him again and recognized the once well-known features of Andrew Hurley. Her first impulse was to flee from his presence before he identified her; but when she saw how near to death he was, she could not refuse to of how, until being turned into listen to his story, and who can world to do for herself, she had been blame her for feeling a little curios As she was passing through the ity as to how his life had been spent. She falt her face growing cold. but she knew that there was no color to leave it. She excused herself to at tend to the patient in the next cot and when returning she took a seat where he could not see her face, she copal church, but her heart still re betrayed not the slightest sign of emotion.

In a weak voice he told the story of herself which she had often tried to believe was buried in the long for gotten past, and the glowing de tion he gave of her smote her cruel Holding up the pearl rosary 1 said, "These belonged to her. They are all I have to remember her and I would not part with them fo as many diamonds their size, they have brought blessings to my life

She took the little chaplet from him and recognized them as the same on which she had recited thousands of Paters and Aves, in years gone by She could hardly restrain her them, and devoutly kissing the lit-tle silver crucifix, which she had thought she would never again press to her lips, she returned them.

The story which so deeply interest-ed our heroine was as follows: Mr.

In a crowded southern city the yellow fever was raging in all its hor.
There seems to be no hope for him."
had chosen for a wife prevented him you would not refuse me the priest of the woman had chosen for a wife prevented him you would not refuse me the priest of the woman had chosen for a wife prevented him you would not refuse me the priest of the woman had chosen for a wife prevented him you would not refuse me the priest of the woman had chosen for a wife prevented him you would not refuse me the priest of the woman had chosen for a wife prevented him you would not refuse me the priest of the woman had chosen for a wife prevented him you would not refuse me the priest of the woman had chosen for a wife prevented him you would not refuse me the priest of the woman had chosen for a wife prevented him you would not refuse me the priest of the woman had chosen for a wife prevented him you would not refuse me the priest of the woman had chosen for a wife prevented him you would not refuse me the priest when you carried that." that no one could ever fill her place in his heart until he made the acquaintance of an English girl who was travelling as hired companion with the wife of a friend. She was poor, and an orphan, but well-educated and refined, and less than a year after their first meeting they quietly married in a little Episcopalian chapel in England

Being wealthy himself, he made her a beautiful home, and nothing that affection or money could procure for her happiness was left undone. but even when her face was wreathed in smiles there was a mysterious something which told him that she not entirely happy. The arrival of a beautiful little daughter instead of dispelling the clouds made it darker than ever. In vain did her husband try to fathom the cause, and once almost unintentionally the question escaped him as to whether were because she were not pleased with him. At this she burst tears and said, "Not pleased with you, dear husband, when you are so kind to me. How can you ask such a question when I believe I have lov-

ed you more than God himself.' never mentioned the subject again, but tried to make himself believe her happy. Of his early love she was entirely ignorant until she asked him what he wished to call the baby and his reply had been Alexia. In answer to her inquiries as to where he had found such a pretty name he told her it was the name of a dear old friend who was now a nun, and her face brightened as she said. "I know she must be very good and hap py too, and I shall be pleased to name the baby for her." Then she told him that she had been educated in the convent where the daughters of many wealthy Protestants as well as Catholic attended school, and she dwelt long on the virtues of the good Sisters who had been so kind to her.

When little Alexia was ten years old her mother lay at the point of death, and when her husband proposed sending for their own minister she said, "No Andrew, please send for the priest." Mr. Hurley looked at her in amazement, but said nothing and she continued, "Andrew, you please grant me this one favor when I am about to die; I would hard ly have dared to ask it but I have often seen a Catholic rosary in your hands, though you have never showed it to me, and it was that gave me courage to ask you this."

"I am not a Catholic," he said, 'and never intend to be one, though I must admit that I have kept Alexia Grey's rosary; but why do you

wish a priest." "Because," she replied in a husky voice, "I am a Catholic."

"He looked at her in greater amazement and asked, "How is this, and why did you not tell me before It cannot be that my wife, who has attended church with me for so many years, is a Roman Catholic."

"I ought to be," she said faintly, "though I am not worthy of the name," then followed her confession the a strict member of the Catholic faith She had vainly tried to seek employment until an influential Protestant friend had introduced her to the lady with whom she was travelling when she met her husband. To please her employer she had attended the Epismained true to her own faith and she resolved to return to it as soon as she could find employment. with Catholics.

"Then you were introduced to me, Andrew," she said, "and with me it was a case of love at first sight, but enowing you to be wealthy I hardly dared hope that you would stoop to notice Mrs. Sander's hired companion until you asked me to be your wife. My first impulse was to pro-claim my religious belief to you, but thought that by so doing I might be in danger of losing the respect of the man who had become dearer to me than life itself I remained awake all night trying to decide which was best, but my love for you conquered so I gave up my faith. Here she sobbed aloud and as soon as she could control herself she added, "Despite my love for you and all your kind efforts to make me happy, I have hardly seen a day's peace since our marriage, for I have never ceased to regret having given up my own religion, but had not the courage to think of returning to it until I saw Her request was granted and afterre-

ceiving the holy rites of the Church in a most sincere and penetential spirit, she drew from her husband a promise to have their daughter educonvent. With Alexia's cated in a rosary, which she had asked of him, clasped in her hands, she died peaceful death, which was plainly told by the bright smile which still covered her face when they closed her coffin for the last time, and laid her away the Catholic cemetery. At this point Mr. Hurley broke down and as soon as he could continue he said, "My daughter was all the world to me now, and I fain would have kept her with me, but she must educated, so in accordance with her mother's wishes I sent her to a convent. How lonely I was with them both gone, but I looked forward with joy to the time when she would be old enough to come home, but in this I was doomed to be disappointed, for in less than four years my little girl slept beside her mocher.

"This rosary," he said, "she begged of me when she was going away to school, and she never gave it up until the day of her death when I visited her. She told me that of her companion had taught her to say her prayers on them long ago and she had said the rosary for me every day since, although it was only a few weeks ago she had become Catholic. When she returned the beads to me she asked me for her sake to keep them always with me. and to learn to use them, which I did. Although not a Catholic, I have found much consolation in praying to the Virgin Mary on beads, which are sacred relics those whom I have loved and lost."

His voice was growing weaker and the pallor of death was already overspreading his face as he added, "Sister, I have often felt during the seven years that have elapsed since my daughter's death that I ought to be a Catholic, but have put it off until now, which I deeply regret; but I

hope that it is not too late.' "The priest is coming," said Sister who stood by the window, and forgetting everything excepting that there was a soul to be prepared for the cleansing waters of Holy tism. Sister Agnes Bernard changed her position so that for the first time the eyes of the sufferer rested upon her face.

Despite changes time had wrought she was recognized, and with a smile he extended his hand and said, "Miss Grev. can it be possible that it is

She would have flown but dared not leave the dying man, and with a voice which betrayed no sign of emotion she said, "I was once known as Alexia Grey, and since you have eeccognized me, let me assure you that. while I have ever remembered you as a dear friend, I have never regretted the happy choice I made. "Yes," he murmured faintly, "yours

was a noble choice," and he closed his eyes while in a few brief words she tried to prepare him for the Sacrament he was about to receive. In the doorway appeared a slight youthful figure with a boyish face. crowned by auburn curls and a pair of penetrating dark eyes which shown brightly from beneath a noble fore-head of almost deathlike whiteness. "Only a boy," one might be inclined to say at first glance, and the black cassock might seem almost out of place on one apparently so young But his youth was unnoticed by the sufferers, and many was the blessing he received as he passed from cot to cot administering the last rites the church to the dving.

One of the first to claim his attention was Andrew Hurley, who had bowed his head in childlike simplicity to receive the cleansing waters which made him a child of the Church.

The young priest, whose name was Father Conroy, was the idolized and only son of a poor widow. During a yellow fever plague thwenty- three years ago Mrs. Conroy had lost her husband and four children, all that remained being her six year old boy. She took him to the Church fered him to the Mother of God and begged that his life might be spared begged that his life hight be spared.

The mother's prayer was answered,
and the Heavenly Queen seemed to
take the little one under her protection, inspiring him in early youth
to devote himself entirely to the service of her Divine Son.

(Continued on Page 12.)

### THE TWO COUSINS.

(Continued from Page 11.)

When scarcely in his teens the boy left his mother for the first time to ce his studies for the priesthood, and from that day the 's prayer was that she might live to witness the ordination of her 'Johnnie" as she still called The happy day arrived at last, but she could not be present as he was ordained in the North, and she had not wherewith to pay the expenses of the journey.

Her boy was home now to remain with her until the autumn, and on the Sunday before the fever broke out her heart had been thrilled with pride as she saw the crowd assembled to hear him sing his first Mass the Church where he had been bap How happy she was when he told her he expected to have a parish soon, and promised to send for her when he had a home. When the fever broke out Mrs. Con-

had great fears for her son, whose health had been impaired by constant study, and she begged him to return at once to the North; but he refused to leave her at such a time "Besides, mother," he said, "my services may be needed here before this is over, and it would be unworthy of a priest to fly from duty. All her remonstrances were in vain, for fearlessly went about the city visiting the most infected places and receiving as well as showering blessings wherever he went. Less than half an hour before his arrival at the convent he had knelt by the bedside of the chaplain and breathed the prayers for the dying which were scarc ly finished ere the soul of the aged priest was with its Creator.

When his work among the patients was done, Father Conroy went to the Chapel and found Sister Agne Bernard, who at his entrance had flown hither to escape the man who had once sought to win her, and to pray for grace to meet the end which she felt was near at hand. No longer able to kneel, she had seated herself on the step outside the altar railing and was gazing so intently upon the tabernacle that she did not see him until he stood be-"Sister is there anything I can do for you?"

"Yes, father," she replied faintly, "I feel that my strength is failing, and I would like to receive the Sacrament..'

Her request was granted, and for nearly an hour after receiving Lord she remained at the altar railing, then with a feeble, unsteady step she made her way to the near est dormitory and threw herself upon a bed as she promised herself for few hours' rest

Morning dawned upon the stricken city and the sum shown with a more lurid glare than before, which gave promise of another day more fatal than the last. As the burning rays stole in through the window of what only a few days before had been class room, they rested upon cold forehead of a man whose soul had taken its departure a few hours before, but death had failed to rob serene countenance of the peace ful smile that told that he was

Far away from the graves of his beloved wife and daughter Andrew Hurley was laid in the burial plot for the unknown, and before the sur had set another grave was in - the Sister's lot and the cross which was soon erected above it told that the sleeper was she who had once been faith. He interrogates the condiknown as Alexia Grey. Her death had been as beautiful as her life, and who could say that she had not cho sen for the best.

A few days later the dreadful dis ease had subsided, leaving many stricken home, but in the eity there were but few sadder hearts than th poor widow who stood alone by the graves of all who had once been dear to her, but what was the loss of the compared to that of her son who, less than a month after his or-dination, had laid down his life in the cause of the afflicted. Young until exhausted, and had reache home only in time to die in

On the day that Sister Agnes Bernard died a far different so being enacted in the dear old Church my hours in prayer. It was Agne was for the lovely golden-haired bride in her snowy robes of satin en tered the Church at the side of father, that she knew nothing of the fate of her dear friend,

Agnes had lost none of her early piety, and many had thought that she would choose a religious life, but while she loved the Sisters de-



such vocation. When her hand asked in marriage by the son of the head of the firm of which her father had become a member, she accepted him. She had written to Sister Agnes Bernard informing her if he approaching marriage, but the letter did not reach the convent until after her death.

In the Visitation Convent Virginia, who is known as Sister Margaret, is leading a life of holiness which is admired by all who know She never for a day forgets to thank God for the wonderful favors He has bestowed upon her, and there is nothing in the past which she more deeply regrets than the cruel manner in which she treated her cousin when she gave up all to lead the life which she herself now finds so happy.

The End.

# CATHOLIC SOCIETY FOR CATHOLICS

Without seeking to disturb the harmony that should mark the intercourse of Catholics with their non-Catholic fellow-citizens, or to pair the union of true patriotism that should bind all classes and creeds together for the good of the commonwealth, it behooves Catholic youth to look for their society among nembers of their own faith. Hence the necessity for Catholic societies for our young men and women. non-Catholic society the Catholic young man is not particularly wanted, nor can he intimately associate himself with it without suffering in faith or self-respect. The ideals of non-Catholic youth of the intellectual stamp run counter to Catholic doc trines and practice, and the Catholic will find himself forced either to the blush by silent acquiescence or the sword in defence of his faith and self-respect. In science, in literature, in philosophy, in thought, in religior the Catholic and non-Catholic ideals can never be that clash, and there harmony and restfulness found in the homogeneity of a Catholic society.

The Catholic in his philosophy life has to comform his views practice with the doctrines and precepts of his Church. He cannot de part from or sacrifice them. The non-Catholic of culture or intellectual ambition kicks against all authority as one who takes nothing for granted -has no knowledge of the nature of tions of life with a view to pleasure only; he is critical of the existing order of things; and suspicious !of anything distinctly Catholic. He affects plain speaking and delights in getting down, as he fondly imagines, to first principles. He takes his literary ideals from his pet authors and intolerant of other authority; it may be Browning, Meredith, Henry James and Stevenson, or it may be Tolstoy, Ibsen, Sudermann and Macterlinck. He has advanced ideas on woman-hood, on marriage, and kindred subin all he is at variance with Catholic ideals. In converse with such society the Catholic cannot be comfortable; he has either to surrender his self-respect or wage eternal warfare.-Champlain Educa-

# SYMINGTON'S

### **COFFEE ESSENCE**

GULRLYPERDPURE.

(By an Occasional Contributor.)

As in our last issue we gave number of events that are commenterated during the month of March. principally connected with Irish his tory, and as this is our first issue for the month of April, we will do the same for the coming four weeks. We take the days just as they come in regular order.

First April-Prince John's fleet ar rived in Waterford, 1185;

Second April-St. Patrick preached at Tara, in 433

Third April-The poet Goldsmith died, in 1774.

Fourth April-The first baptism vas performed by St. Patrick in Ireland, in 433. Fifth April-The famous battle of

Cappoquin was fought in 1645 Lord Essex landed in Dublin to make war on Hugh O'Neill in 1599.

Sixth April-St. Patrick's Church Dublin, burned, in 1362; in 1782 the Grand Jury of the County Cork passed the :following resolution: "That the claim of the British Parliament to bind this kingdom by laws is a claim disgraceful and unproductive; disgraceful to us because it is an infringement of our constitution: because the exercise of it will not be submitted to by the people of Ireland."

Seventh April.—The Treason Felony Bill introduced into the House ons by Sir G. Grey, 1848.

Eighth April-Monster banquet O'Connell, with Smith O'Brien in the chair, in 1844; Special commission for trial of Fenian insurrectionists opened in Dublin, in 1867

Ninth April-Thomas Addis Emme imprisoned at Fort George, in Scotland, in 1798; the Catholic Relief Bill became law in 1793. Tenth April-Great speech of Wil

liam Smith O'Brien in the House of Commons, against the second read ing of the Treason Felony Bill, in 1848.

Eleventh April-Rt. Rev. Dr. England, a native of Cork, died Charleston, in 1832.

Twelfth April-Galway surrendered to Coote on terms in 1652.

Thirteenth April-First stone Trinity College, Dublin, was laid in 1591;\* the Emancipation Bill receivd Royal assent, in 1829.

Fourteenth April - Charles Gavar Duffy was released on bail, in 1849; Lady Morgan died, in 1859.

Fifteenth April-Essex landed with 20,000 men in Dublin, in 1590; Repeal Association the Corn Exchange, Dublin, in 1840 Rout of the Williamites from Lil ford to Derry, in 1689.

Sixteenth April-Henry II. left Ire land, in 1172; the Declaration Irish Rights moved by Henry Grat tan in the Irish House of Common and carried unanimously, and ndence won-for the tim being-in 1782.

Seventeenth April -Monster R meeting at Clones, when fifty thousand we're present, in 1843,

Eighteenth April-The feast of St serian, the Patron of Leighlin William Molyneaux, the famous thor of "The Case of Ireland Stated," was born, in 1614.

Nineteenth April-The monster Re peal meeting at Limerick, the great set of all O'Connell's monster meet ings, when 120,000 people wen present, in 1843.

Twentieth April—The siege of Perry commenced, in 1689.

Twenty-first April-The death to

### Professional

Curran & Curran Barristers and Solicitors

SAVINGS' BANK CHAMBERS 180 St. James Street,

Comm'rsforQuebec& Newfo

### R. F. QUIGLEY,

Ph D L. L.D. K C. AGVOCATE, BARRISTER and SOLICITOR, Sember of the Bars of New Brunswich

Brosseau Lajoie and Lacoste.

PLACE D'ARMES, Montreal,

# C. A. McDONNELL,

CHARTERED ACCOUNTANT. 180 ST. JAMES STREET,

.. Montreal ..

Fifteen years experience in counce tion with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Report for private firms, and public corporations a specialty.

TELEPHONE 1182

place of David Rothe, the celebrated Bishop of Ossory, in 1650.

Twenty-second April.-The Repeal question was introduced into House of Commons by O'Connell, in

Twenty-third April-The great and glorious battle of Clontarf, at which Brian Boru, who was slain after the battle, routed the Danes, in 1014. Twenty-fourth April-Rev. William

Jackson, a Protestant clergyman, was found guilty of High Treason 1795.

Twenty-fifth April-Thomas Addis Emmet was born in 1764.

Twenty-sixth April-Attainder the Earl of Desmond and his followers, in 1586.

Twenty-seventh April-The feast of St. Asicus, the Patron of Elphin; Carolan, the renowned Irish harper, died, in 1738.

Twenty-eighth April-The great neeting of the Catholics of Dublin to protest against the Ecclesiastical Tittles Bill in 1852.

Twenty-ninth April-Lord Claren don, the Lord Lieutenant, issued a proclamation against the assembling of the "Council of Three Hundred, or the embodiment of a National Guard in 1848; Sir Ralph Abercrombie with the conduct of troops in Ireland, resigned ommand of the army in 1798.

Thirtieth April-Rev William Jack son, having taken poison to avoid public execution, died in the just as the Judge was proceeding to sentence on him for High Trea son, in 1795.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, French 124. English, 27: other nationalities, 14. Total, 325.

### Business Caras.

THE

# Smith Bros. Granite Co.

The following was clipped from the Granite," Boston, Mass.:

"Illustrated in the advertisement of E. L. Smith & Co., Barre, Vt., on another page, is practically their complete plant, with the exception of their derricks. This Company was the first of the quarry owners to use compressed air to operating rock drills, and also the first to take up the plug drill. We can say, without exaggeration, that this concern has the best equipped granite quarry in the country."

THE SMITH BROS. CRANITE CO 290 Bleury street, are theselerepre-sentatives of these famous quarries in Canada. The granite is princi-pally used for the finest class of monumental work.

### T. J. O'NEILL. REAL ESTATE ACENT. ISO ST. JAMES STREET.

Loans, Insurance, Renting, and Col-lecting of Rents. Moderate charges, and prompt returns.

### **CONROY BROS..**

228 Centre Street.

ractical Plumbers, Basand Steam Fitter ELECTRICAND MECHANICAL

Tel. Main 2552. Night and Day Services

TRLEPPROME 3833

### THOMAS O'GONNELL ealerinGeneral Household Hardware Paint

Dils,and a fine line of Wall Papers.

Cor, Murray and Ottawa STREET.

PRACTICAL PLUMBER.

GAS, STEAM and HOT WATER FITTER BUTLAND LINING, FITS ANY STOVE

OHBAP. Orders premptly attended to . : -: Moderate charges .- : A trialcolicited.

ESTABLISHED 1864

### G. O'BRIEN, House. Sign and Decorative Painter

PLAIN AND DECORATIVE PAPER-HANGER

Whitewashing and Tinting Orders promptly attended to. Terms moderate. Residence 645, Office 647, Derohester street ast of Bieurystreet. Montreal.

Bell Telephone. Main. 1485.

LAWRENCE RILEY. PLASTERER Successor to John Riley Bstablishedin 1866 Plain and Ornamental Plastering. Repairs of all kinds promptly abstanded to. Estimates fur-nished Postel orders attended to. 15 Paris Street, Point 42 Charies

MISCELLANEOUS.

### BRODIE'S CELEBRATED SELF-RAISING FLOUR

is the Original and the Best A PREMIUM giver for the empty ba

IO BLEURY St., Montreal. PATENT SOLICITORS



### Society Directory

ST. PATRICK'S SOCIMPY.—Established March 6th, 1856, incorper, ated 1863, revised 1864. Meets is St. Patrick's Fall, 92 St. Alexander street, drst Monday of the month. Committee meets last Wednesday. Officers: Rev. Directer. Rev. M. Callaghan, P.P. President, Me. Justics C. J. Dipherts Hon. Mr. Justice C. J. Doherty Hon. Mr. Justice U. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L. Treasurer, Frank J. Green; correspond-ing Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

ST. PATRICK'S T. A. AND B. SQ. CIETY.-Meets on the s day of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.80 p.m. Committee of Manage. ment meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, W. P. Doyle; Rec. Secy., Jno. P. Gunning, 716 St. Antoine street, St. Henri.

ST. ANN'S T. A. & B. SOCIETY. established 1868.—Rev. Director, Rev. Father McPhail; President, D. Aallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.80 p.m.

ST. ANN'S YOUNG MEN'S SOCIE.
TY organized 1885.—Meets in its
hall, 157 Ottawa street, on the first Sunday of each more 2.80 p.m. Spiritual Adviser month Father Flynn, C.SS.R.; President, Kenehan; Treasurer, O'Connel; Rec.-Sec., Robt. J. Harty

C.M.B.A. OF CANADA, BRANCH
26.—(Organized, 18th November,
1878.—Branch 26 meets at St.,
Patrick's Hall, 92 St. Alexander
St., on every Monday of each
month. The regular meetings for
the transaction of business are
held on the 2nd and 4th Mondays
of each month, at 8 p.m. Spiritual
Adviser, Rev. M. Callaghan; Chancellor, F.J. Sears; President, P.J.,
Darcey; Rec.-Sec., P. J. McDonach; Darcey; Rec.-Sec., P. J. McDonagh; Fin.-Secretary, Jas. J. Costigas, Treasurer, J. H. Feeley, Jr.; Medi-cal Advisers, Drs. H. J. Harrison, E. J. O'Connof and G. H. Merrill.

OHUROH BELLS

Bells 100 lbs. to McShane's
Any tone desired—Chimes, Peals, Single.
Reshare RELL FOURDRY, Baltimere, Ed., U.S.A.

# MENEELY BELL COMPANY

Manufacture Superior CHURCH BELLS

ROOFERS, Htc.

your roof needs only a repair we will candidly tell you so, if a new roof is required we give a guarantee for 10, 7 or 5 years, according to price. Our experts are at your disposal, without extra cost. Can we do anything for you?

GEORGE W. REED & CO., Roofers, Asphalters, &c., 785 CRAIG STREET.

# \*\*SUBSCRIBE NOW\*

SUBSCRIPTION ORDER

The Frug Witness P. & P.fCo.'y, Limited P. O. BOXELISS, MONTREAL, P.Q.

If hereby authorize you to send me THE TRUE WITNESS for which I agree to pay to your order at the rate of One Dollar per year.

### Subscription Rates, Strictly in Advance

Canada, Newfoundland and United States, 181.00 per v \*\* Oltil and Fereign, 81.80 per very



Vol. LIII., No.

THE TRUE W IS PRINTED AND P

SDBSCRIPTION PR. laneds, \$1.00; United St ad France, \$1.50; Belgiu Al Communications

EPIS w If the English-speak interests, they would s appl Catholic papers in

2 Busby St

A CRIMINAL ACT.

how members of the p who claim to be hone ents, can possibly lend the circulation of trum about escaped nuns, an They surely are aware no longer any credit g they are not so stupid them themselves; they evil-intentioned, very for their business. We example of this in Press despatch from D stating that Sister . Burlington, Ia., had Archbishop Keane to be her vows that she mig her music pupils, Hard The story has been pro absolute falsehood. T approaching truth in it ter Annette is a teache Dubuque; but she never of that name. Legal been taken to make one that published the stor same. But, what is me to consider is the fact could thus be concocted ed at this late period i history. Every one k knows anything, that are not now believed by

CHURCH PREFERI this peculiar term the Statistics of Labor, of designated the different creeds of the people in They say that "preferen pressed for 85 churches recognized standing," b suppose they mean that -numbering 241,651questioned expressed the to this number of church Here, however ligions. sage that we quite und which speaks well for

greatest enemies of Cat

publication of them is a

the honesty, or the sar

writers and pubishers.

Church, her teachings a "The section of the to the attendance of in very imperfectly filled, a ed by the report of 78, ly one-third of the peranswering this inquiry. one-half of the number c gular attendants at th their preference, and the tion leading in this resp Roman Catholic."

Whatever the value of tics may be, they certain a fact that needs no gre evidence, namely, that church attendance goes i lead in every part of the ton included

A COMPLIMENT . upon the question of div temporary says ;

Canada and one of the r why so few divorces are in the Dominion is the P provision that publicity all the proceedings for s is devoutly to be hoped provision may be introchese States, since that a rush to the divorce

While this is guite a Canada, inasmuch as divorce is hard to pr