

WOMEN'S SOCIETY.—Established 6th, 1856, incorporated 1864. Meets in Fall, 92 St. Alexander street, Montreal, on the first Monday of the month. Meets last Wednesday. Rev. Director, P. P. Doherty; Justice C. J. Doherty; E. Devlin, M.D.; 2nd Curran, B.C.L.; Treas. J. Green; correspond. J. Kahala; Secretary, T. P. Tansy.

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The True Witness AND CATHOLIC CHRONICLE



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THE TRUE WITNESS AND CATHOLIC CHRONICLE

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EPISCOPAL APPROBATION

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK

MORE PROTESTS.—There are a number of Protestant Ministerial Associations in England and throughout the Empire, who are petitioning the members of the Imperial Parliament to vote against the Bill for the removal of Roman Catholic disabilities. They have sent circulars to all the members of the House, except the Catholics. They set forth that if this Bill becomes law, and all the disabilities be removed from the Catholics, the throne of Great Britain would be in great danger; for such would make it possible for a Catholic to sit upon the throne of Great Britain. What a fearful elastic imagination the man, or woman, must have, who can conjure up so such far-off possibilities, and use them as arguments in favor of keeping a vast section of the Empire's best subjects perpetually under the shadow of an ostracism that is both unjust and humiliating. Yet we are not the least surprised at this. Like the obsolete and now ridiculous Coronation oath, like all the bugaboos that A.P.A.'s invented in America, like all the terrors created at one time by the mere mention of the name Jesuit, and like all the menaces attributed to the Catholic Church—all which have long since been exploded—this fear of a Catholic ever seizing upon the throne, seems to come from minds that are fevered with prejudice and distorted with bigotry. Time was when the same reasons were invoked against the opening to Catholics of preferment in the legal profession; yet we have seen the seat of Chief Justice of England held by a Catholic, and the world did not cease to revolve on its axis, nor did the constitution or laws of Great Britain in any way suffer—quite the contrary. These holy members of so-called Christian organizations seem to treat the matter the same as they would the unchaining of a menagerie of wild beasts—giving liberty to caged tigers. In the latter case there would be almost a certainty that the liberated animals would do some damage; in the former there is not the remotest chance of the unshackled Catholics committing any act calculated to deprive the throne of its legitimate possessor. Still the spirit would seem to be the same. Serious and even learned, and in many cases amiable men, say to themselves, "Let us not remove all the chains—the legal chains—from the limbs of those Catholics. They yet bend under the weight of certain disabilities, 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 mysterious and occult powers that Catholics secretly possess, and that, if once freed from legal disability, they might use to the destruction of all established institutions.

OUR REVIEWER.

A NEW BOOK ON IRELAND.—The Right Honorable Sir Horace Plunkett, K.C.V.O., F.R.S., has written a book, and has entitled it: "Ireland in the New Century." As a member of the Government and while yet in office, it seems, at least, questionable taste on his part to come before the public with a volume concerning the working of his own department. One would naturally suppose that he would have left such work to outsiders, or else that he would have awaited the time when, free from office, he could speak without there existing any suspicion of his partiality or of ulterior motives. In his days of rambling over America, he imagined that he had learned a great deal about the Irish people and the Irish problem; and since he has become a member of the Administration he certainly has taken upon himself to astonish the world with theories suitable to his own purposes. The fact that no constituency in Ireland would return Sir Horace to Parliament is, in itself, sufficient evidence that he is by no means a friend of Ireland. But his pamphlet is certainly one of the most able pieces of political sophistry that has appeared in many long years. Before touching upon the cold and critical, not to say adverse, reception which this new volume met with at the hands of the Irish press, we will take the liberty of quoting from an elaborate appreciation of it that appeared in a leading secular magazine, from the pen of a writer named Filson Young. This Mr. Young goes into transports of delight over Sir Horace's newly discovered means of making Ireland happy and prosperous, which is by "making headway against the weakness of the Irish character—a weakness which Sir Horace attributes to 'a paralysis of our activities in the past.'" We will begin with Mr. Plunkett's own definition of the Irish Catholic clergy, before coming to his ultimate and expressed object of subordinating all religion to temporal or State purposes.

THE CATHOLIC CLERGY.

—We 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 to all such influences I still think that, with their unquestioned authority in religion, and their almost equally undisputed influence in education, the Roman Catholic clergy 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; 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."

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: "Mere academic political discussion has, however, no place in Sir Horace Plunkett's view of Ireland. It is significant that in his book such matters as Home Rule and the new Land Act are dealt with in a very few pages. A book about Ireland, and nothing about Home Rule? It seems miraculous, but it is simply common-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."

A MORAL REFORM.

—Not satisfied with casting blame on the Catholic clergy for what he does not relish in Irish character, he thinks it is time for Ireland to step down from her high pre-eminence as a 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 the Church in Ireland, then we do not know what it means: "I would ask," he says, "whether the evolution (of chaste habit) has 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 in Ireland, and which, of course, it is of supreme importance to maintain. . . . The evil of grafting upon secular life a quasi-monasticism which, not being voluntary, has no real effect upon character, may perhaps involve moral consequences little dreamed 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."

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 be 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 Religion (meaning Catholicity) and Celticism (meaning Irish national sentiment): These two must go to make way for the new era of "Economic 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 in 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 analysis. 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 out Faith, morality and National aspirations. Cromwell tried the same with cannon and sword; Plunkett tries it with pamphlet and diplomacy.

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 overjoyed, as his closing words show, at the prospect. He thus ends his praise for Sir Horace's plan: "Here and now—these are Sir 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 England, but for ourselves; not with the aid of the latest pattern of political machine, but with our own hands; not with our armour on, but with our coats off." "No, 'not beyond the skies'—what is the same destructive spirit that speaks; it spoke in France, it spoke elsewhere. 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."

Horace disposes of the real grand Irish issue:

"As I come into closer touch with the efforts which are now being made 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 is to be found in the strengthening of the Irish character." 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 self-government, in character, and to elaborate a delightful scheme whereby Home Rule may be shelved, and Sir Horace Plunkett and the Government, of which he is a member, may rule the race according to their ideals.

MR. TIMOTHY J. DONOVAN, JR.

—Mr. Timothy J. Donovan, Jr., eldest son of our esteemed co-religionist, Mr. T. J. Donovan, died at Penobscot, 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, 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 esteemed 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, and aunt of Rev. Father Holland, C.S.S.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 sons of deceased, John, Thomas and Bernard; her 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 des Neiges Cemetery for interment. R.I.P.

MR. PATRICK McCaffrey.

—On Wednesday morning the funeral of Mr. Patrick McCaffrey, one of the pioneers of Irish emigration to Canada, 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. McCaffrey 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. For nearly thirty years he occupied the important position of Superintendent of the manufacturing department of Mullarkey & Co., boot and shoe manufacturers, of Montreal. In Irish national affairs he was a prominent worker in days when only men of strong convictions and courageous hearts were to be found in the ranks of such an organization as the Home Rule League, of which the late Senator Murphy was president. In that League Mr. McCaffrey held the responsible position of Treasurer. At a later period he entered the ranks of St. Patrick's Society, of which he was also Treasurer for many years and member of the Committee of Management. Mr. McCaffrey had only attained his sixty-seventh year when the summons came, but he had the great consolation of beholding his family

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 repose,
As o'er the lonely hills with sorrows bow'd,
Two weeping 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
I 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 thunder 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 lay.
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 love.

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 breast:

"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
Enwrap His sacred form with beauty divine;
And falling prostrate at His sacred feet:
"My Lord, my love, my joy, can't it be thou!"
"It is I, for behold, I am arisen."

CLARA BEATRICE SENECAI,
St. John's, P.Q.

THE S. 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. Trehey 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, published in our issue of last week, were adopted. 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.

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 Catholics. Rev. D. Holland, C.S.S.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 congratulated on the success of the mission.

RANDOM NOTES AND GLEANINGS.

A DAILY PAPER.—Publishers of newspapers printed in the German language are organizing a company to issue a Catholic daily newspaper in English, in Buffalo. Stock is to 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 pneumonia. 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 man, 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 the 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 valuation. The item is as follows: The publication of a cartoon in a South Bend, 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 University, 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 saying that cats are endowed with nine lives. 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 the Japanese squadron. Take, for example, the case of the protected cruiser Askold. It was reported that she was entirely destroyed by the first attack of the Japanese battleships and cruisers on the Russian fleet at Port Arthur. Next came a despatch dated February 14 which confirmed this destruction of the Askold, and said that she had sunk in thirty fathoms of water, that being the comfortable depth of 180 feet. About ten days later the Askold was again mentioned in the despatches; this time, however, she was covering herself with glory in materially assisting to repel an attack of torpedo boats. Since then, and within a day or two, this same cruiser has been reported as lost, and as being one of the fleet within the inner harbor at Port Arthur.—Boston Herald.

A SIDELIGHT.—Some little time ago in Glasgow there was a reunion of Connaught men in the City Hall, says the Sacred Heart Review, at which the Archbishop of Glasgow was present. In warning Irishmen against the danger of disunion, he told a story of Dr. Johnson which evoked much laughter, but which has a serious moral. Boswell once asked the Doctor: "How is it you always speak ill of Scotland and never of 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 other hand, are an impartial people—I never heard an Irishman say a good word of another."

ABOUT PRISONS.—From the report of Inspector of Prisons in Ontario we learn that the number of commitments in 1903 was 9261, nearly 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 6363 were in temperate.

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 repairs \$7,122.23. The average cost of food, clothing and fuel was \$6.18 for each prisoner. The greatest number of prisoners at one time during the year was 1090; the lowest 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. He 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 partisans, 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 if 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 funeral 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 courageous citizen, one M. Lorillard, desired to rid the urns of this 'Dance 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 presented himself before the justices respectfully praying them to lay the ghosts. In the face of such astonishing audacity the bloc trembled with rage, and M. Rabier, who saw himself threatened with the disappearance of his phantom army corps, immediately took the train to Orleans and in open court stigmatized the action of M. Lorillard as one sale besogne. After this sentence of the eminent orator, the duty of the magistrates was sufficiently indicated. Of the fifty defunct electors only four were permitted to return to the tomb; the rest remain at the disposal of the bloc to assist in overcoming the 'infamous reactionaries.'"

In regard to meeting such a condition of affairs in Montreal, the remedy is simple and easily applied. All deaths are now registered in the City Hall, and it ought to be a mere matter of clerical work to obtain returns from the Health Department and have the names cancelled in the books of the office of the Treasurer.

TO STEM THE TIDE.—Hundreds of wealthy citizens are striving to prevent what is scientifically termed the contagion of consumption, but few are engaged in the more laudable task of introducing civic reform in the methods of overcrowding in tenements or building sanitary homes 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 is calculated to secure votes.

EARTHQUAKES.—It is little wonder that the earth quakes considering the daily and nightly happenings that are chronicled in the 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 extent 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 reasonably 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. In the States and some parts of Canada this material has come to be largely used, and is recognized as having exceptional merit. The blocks, which have dimensions of two feet by six inches, with varying widths, are hollow and are non-conductive of 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 on his deathbed, Dr. William J. McDermott, a Freemason of 50 years standing, and one 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 a 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 priest. Father Parks was sent for. To him the physician expressed a wish to receive the Sacraments of the Church. "Commenting on the foregoing, the Catholic Union and Times remarks: "This is one of the many instances in which Catholics, when they come to die, call for a priest, renounce condemned secret societies, and are reconciled to the Church from which they lived so long estranged. "And the fear of such an ending is the very thing that makes Masonry hesitant and wary in promoting those who were once practical Catholics to high positions in its ranks. "It is never sure of the final perseverance of such persons, and it ever trembles lest the crucifix and the confessional dislodge the square and compass towards the close of the conflict."

IRISH EMIGRATION.—An appeal signed by many Irish prelates, and heads of various Irish national organizations has been published in the press. We take the following extract from it: "The Irish in America have a great

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 to 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 emigration of every adult means the withdrawal of a fighter from the nation's rank while the battle for racial existence 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. Cusack, says: "He is an advocate of social and athletic clubs for boys, but does not believe in clubs for married men. "Their place is at home," he said, and the stern features were more evident than the kindly eyes. "One of the unfortunate conditions of 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 rob 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 a 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 dumb-founded, the minister repeated the declaration, 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 his congregation.

ABOUT TRANSGRESSORS.—The hurrying crowd in search of the means whereby to gratify their own ambitions seldom pause to dwell upon the causes which lead the 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 District Attorney is reported to have made the following remarks: "Altogether too little heed and attention is paid by parents to the bringing up and education of their children. What is the result in a great many of these cases? These fellows are brought into the world, they are nourished until they can walk, and are then turned loose upon the community. They hang around street corners and frequent saloons, they get into older and bad company, and mingle with bad associates and the first we see of them is that they are arrested for corner lounging. We next find them in 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 as grave import. "Where do we next find them? We visit our reformatories and penitentiaries and prisons, and there we find this fellow who started out in the manner I have described, who received at the hands of his parents no more 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 been a useful life."

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 nobility, each child has three or four given names, but we notice that every girl in the family has the name

"Mary" among her other names. England was once known as "Mary's Dowry." This Catholic English Earl seems to recognize that fact in the naming of his children."

GERMAN CATHOLICS.—The New York State Federation of German Catholics Societies will hold its annual convention this year in Rochester at the end of May. From the notice addressed to the members by 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, therefore, unite with other Catholic federations in this State and country in demanding our just share of the money raised by taxation for school purposes. Standing together as one 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 and 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 only nation whose entire history is a history of patriotism. They were celebrating the triumph of Christianity. Whenever Patrick spoke the people bowed and 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 heroic deeds of Patrick Sarsfield."—Rev. M. F. Fallon, O.M.I., at New York Banquet of Friendly Sons of Erin. "The Irish may glory in their faith and nationality. In our day when men are apt to measure the conditions of nation and country by material progress, there has been many a sneer because the faith of the inhabitants of Ireland seemed to bring forth none of this material progression. 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, to God, and to the teachings of St. Patrick, it had been said that the conditions in Ireland would have been different."—Rev. Father Slaven at Utica. "To-day the Irish race at home 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 to the argument of vanity that this could have been if the special favor of Divine Providence had been withheld from the race, and that it is due to an innate strength of character in the Celtic race. The individual Irishman is no such model of strength when left to his natural human guidance as that extravagant claim would argue. No. If left to its human resources it would be a marvel past our belief that the race could produce one member to-day in any land untainted by the spirit of anarchy and hate for all law and government. If the phenomenal strength of the national spirit of our race to-day is explainable on any hypothesis, it is only upon this: That as a reward for its sufferings in behalf of faith, it has been designed by a merciful Providence that the faith should be the instrument by which should be preserved to the race the boon of its

nationality. And this quickens into assurance the hope that that nationality shall some day be vindicated in human law."—Mr. J. J. Marony, at Columbus, 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 destroyed one wing of the St. Aloysius Orphan Asylum on March 20. The institution is in charge of the Sisters of Mercy, who behaved with such coolness that no panic ensued among the 200 orphans in the asylum.

THE WAY OF LIFE.—Possibly no man has ever spoken more beautifully, or more strongly, on the all-important subjects of life and death, than has the famous Bossuet. We have often meditated upon that wonderful passage, in one of his great sermons, wherein he tells exactly what life is. It was thus he spoke: "The life of man is like unto a 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 irresistible power drags me on; towards that precipice I 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 becoming effaced; gardens less flower-decked; flowers less beautiful, colors less distinct; fields 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, your head one step more. Already has terror grown dizzy, your eyes become bewildered, 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 renowned "Eagle of Meaux"—the wonderful Bossuet: "DEATH OF A PRIEST.—Rev. J. P. Morris, for twenty-two years pastor of St. Mary's Church, Nutley, N. J., died on Monday last week. He was sixty-three years old, was ordained with the late Bishop Wigger, 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 purposes.

IRISH FRANCISCANS.—Sir Thom Esmonde, M.P., has been informed by Victor Cavendish, Secretary to the Treasury of the British Government, that the report of the inspector sent to Dublin to examine the manuscripts of the Irish Franciscans, has been received, and the Historical Manuscripts Commissioners are considering how they can carry into effect his recommendations. His report states that there is three months' work to be done over and above the re-arrangement of the papers, which he considers advisable, before a report upon the manuscripts be placed in the printers' hands. Every effort will be made to complete its publication as soon as possible.

FIRST PROPOSITION.—said that modern science told us away from faith in divinity, because it tends to the supernatural element in of the Master. Not as if scientists denied the possible miracles. Such a position too hard to defend. But scientific leads us to look for an explanation of even the extraordinary phenomena. "The Bishops of Ripon show his readers how they lie in the veracity of the writers, and still disbelieve reports of miraculous occurrences. "According to these principles only true miracles of health

FACE TO... In the "American Catholic Review," Rev. A. has an admirable column the title "Face to Face." Why the point of interest in the title I do not know, but it is not a question that suit Father asks, rather a question of a very position that he makes. The heading does not matter, but the body of the article, and arguments therein that it is no easy matter such a contribution, for it seems to be of great and to have its necessity the mosaic of the world will have to condense into a few lines. The author starts out with a sermon that at no other earthly life of Christ more minute criticism age. "The textual criticism higher critic, the historian, antiquarian vie with each other search for light scrap of evidence that life of Christ. The public of Berlin and New York whole libraries of literature the same theme. The theodolite and the surveyor's pickaxe and the shovel stant requisition to give knowledge of the Holy and present, while the p and the tourist's kodak place to the more minute would escape the student consequence, the historic the human character of been set into such clear hardly any century, except that of Our Lord Himself been as well acquainted 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 centuries.

FACE TO FACE WITH CHRIST?

A SHORT REVIEW BY "CRUX"

In the "American Catholic Quarterly 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 serious arguments therein that appeal to us. It 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 I will have to condense the first pages into a few lines.

The author starts out with the assertion that at no other period was the earthly life of Christ subjected to more minute criticism than in our age. "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 concerning the same theme. Meanwhile, the theodolite and the surveyors chain, the pickaxe and the shovel are in constant 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 place and scenery which otherwise would escape the student's eye. In 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 as never were the people of the middle centuries.

A DISTINCTION.—But here comes 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 language He spoke. But all this is Christ, the Man. It is the human part of Christ, and not the whole Christ, 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 question. Here let me quote a striking passage, which constitutes an introduction 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 the life of Christ we may distinguish three formalities; their supernaturality; their evidence, and their historicity. Modern science tends to imperil their supernaturality; comparative religion invalidates their evidence; historical criticism denies their historicity. We do not say that these branches of learning necessarily 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 to make of Christ a perfect man; comparative religion leads towards Christian agnosticism; historical criticism inclines towards making Christ a legendary hero."

These are the three propositions that Father Maas sets out to establish and prove.

NOISCIANS.—Sir Theobald P., has been informed by the British Secretary to the report of the impossible to examine the Irish Franciscans, and the Historical Commissioners are confident they can carry into effect their recommendations. His report is three months over and above the date of the papers, which is divisible before a re-manuscripts be placed in his hands. Every effort to complete its publication as possible.

FIRST PROPOSITION.—"1. We said that modern science tends to lead us away from faith in Christ's 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 scientific bent leads us to look for a natural explanation of even the most extraordinary phenomena. The Bishops of Ripon endeavor to show his readers how they may believe in the veracity of the inspired writers, and still disbelieve their reports of miraculous occurrences. According to these principles the only true miracles of healing worked

by Jesus must be reduced to those cures which even at the present day physicians are able to effect by physical methods, as, more especially, cures of mental maladies." Others seemingly miraculous narratives are in reality only figurative expressions. Thus at the death of Jesus darkness, i.e., sorrow, spreads all over the earth; (Mark, xii., 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 represents the teaching of Christ; the walking on the waters and the stilling 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 the 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 in 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 of 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 but scant recognition in Professor Schell's work in so far as He is our Redeemer and our God. It is only accidentally, 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 alleged 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 the life of Christ within the range of 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 Divine 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 Zimmer 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."

"The tenets of comparative religion have thus far found little favor among believing Christians. Still, they are spreading, and they find their way even into works of Catholic writers. In fact, men like the Abbe Loisy present the views of comparative religion so systematically and clearly that they make more converts than the prime originators of the theory could hope to make. We must not be misunderstood. When we speak of system and clearness in Loisy's book, we use the term in a 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 among whom these phrases are household words. At the same time, there is nothing more difficult to grasp than the sense in which Loisy endeavors to "Catholicize" these expressions. Among Protestants they denote the internal principle of immediate inspiration as distinct from and opposed to the external authority of the Church; but what can be their Catholic meaning? And let not our readers grow impatient at our criticism of a laborious priest censured by his ecclesiastical superiors and humbly submissive to this censure. From the first Loisy's letter to Cardinal Richard contained no disavowal of his opinions as a historian; it was an act of respectful deference in conformity with ecclesiastical discipline. And now the writer's respectful silence has lasted long enough." Long references now follow to the work of Loisy, and criticism thereof. We pass them over as too extensive.

THIRD PROPOSITION.—"3. The scientific trend of mind is inclined to minimize the supernatural element in the life of Christ; the comparative religionist of the present day introduces a state of agnosticism into the 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 the 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 of 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 relations held Him to be beside Himself, and that the Son of Man does not know "of that day and of that hour," together with the invocation "my God, my God, why hast thou forsaken me?" are to be the only certain elements in the life of our Lord. Perhaps the four absolutely credible passages concerning miracles will add more consistency to this vague picture of Christ; in reality they add darkness 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 of 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 range of the doubtful. This generosity is amply rewarded; for even what is historically doubtful is perfectly innocuous from an apologetic point of view.

"We do not say that all critical historians go the full length of Schmiedel's position; nor do we maintain that all attain only negative results. There are drawn attention to the foregoing points in Harnack's theory in order to emphasize the contrast between the Protestant critic and the Abbe 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 have the faith of the earliest Christian community; thirdly, we have the Christology of the New Testament. In illustrating and explaining these three strata we shall have occasion to refer to Loisy's former work entitled "L'Evangelie et l'Eglise." This cannot be considered unfair after the author's so-called subjection to the verdict of his ecclesiastical 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 development of Christian doctrine, this stratum is a necessary step between Christ's own view of Himself and the character given to Him in the writings of the New Testament. To begin, then, it is plain that the first Christian community believed that Jesus had become the Christ or the Messiah by virtue of His resurrection; similarly, He had become the Son of God in the sense that He had become the Messiah. 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 divinity of Jesus Christ; how can we account for its development? Christian 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 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 concerning the person of the Redeemer.

"The third stratum of Christological ideas we find in the writings of the New Testament. Thus far it is Christ's resurrection that is regarded as the starting point of Jesus' Messianism 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 resurrection. In other words, what was Jesus independently of His Messianism acquired by virtue of His resurrection? This question began to be answered by St. Paul, and kept on being more fully treated till it found its final settlement in the writings of St. John.

CONCLUSION.—"Abstracting now for a moment from all the sins against faith and reason committed by our Christian naturalists and agnostics, 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 foes 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 vagueness of its contours is at once discovered." What shall we say in answer to all that is advanced by this "spirit that dissolves Jesus?" They prove no more than the false witnesses did in our Lord's trial before the ecclesiastical authorities of the Jews. Our Lord taught us that silence was the most effective answer in His case. In fact, argument against the theories we have described would resemble Don Quixote's fighting the windmills. It is quite plain, too, that our modern theorists do not bring us face to 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 excellent knowledge of Jesus Christ my Lord."

Without loading our summary with all the extracts and quotations that serve to support the Christian arguments 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.

A 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 and Chocolate Are the Best. Notice the Name on them

OUR OTTAWA LETTER.

(By Our Own Correspondent.)

THE SESSION.—There is nothing 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 discussion. 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 present. 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 funeral of Mr. Wm. O'Meara, one of the pioneers of the Ottawa, and the 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 read thus:

"The members of the Carleton Law Association have assigned me as their president the pleasing duty of extending to Your Honor their congratulations upon your appointment to a seat on the bench of the Metropolitan County of the Dominion and also to extend to you a hearty welcome."

"We have all been waiting patiently, and some no doubt anxiously, for some time to have the vacancy filled, and I am sure none will welcome your advent more cordially than His Honor the Senior Judge. "We are so pleased that an appointment has been made from a 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 you.

"The relation between the members of the profession and the judges of the county have been of a pleasant nature 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 office."

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 community.

RIDEAU FLOODS.—The menace 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 Shepherd 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.

PLATE CHANT.—The decree of the Pope regarding the use of the Plain Chant has been promptly obeyed in St. Mary's Church, Bayswater. Father Sloan gave a remarkable sermon 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 organizing 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 supplant the

class of music now in vogue throughout the Catholic world. This, of 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. The 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 service 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 necessitate long and arduous training by the musical director, Mr. W. J. McCaffrey, to replace them from the male element.

Mr. McCaffrey 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 Mr. Routhier, Canon Campeau and Rev. Father S. Corbett.

At St. Joseph's Church Rev. Father Boyon blessed the palms and celebrated Mass, while the Passion was sung by Rev. Fathers Kirwan, O'Boyle and Sherry. In the evening Rev. A. A. Sinnott, secretary of the Apostolic Delegation, preached an earnest and impressive sermon on "Inconstancy on the Service of God." During the Benediction Mr. Eugene Belleau sang with good effect "The Palms," by Faure.

SERVANTS OF JESUS-MARY.—Rarely has Hull ever witnessed a religious ceremony like that of last Sunday in the Convent of the Servants of Jesus-Mary. His Grace Archbishop 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 the members of religious communities, priests of the diocese, and lay people. This community was founded at Masson, in the County Labelle, eight years ago, and began in great poverty. Lodged in a kind of stable or shed, the young girls who founded the community numbered three or four; there they did sewing and prayed. After many obstacles overcome 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, established themselves a few miles from Hull, near Aylmer, on the line of the Hull and Aylmer electric road. After two years there, in an humble building, they removed to Hull, where a monastery on Laurier avenue was built for them. Those who pronounced their perpetual vows were: 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, Councillor; 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 his eighty-fifth birthday on Tuesday of last week, remarks a Catholic 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 at least five hours every day at his business desk, 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."

OUR TORONTO LETTER.

(From our Own Correspondent.)



VERY REV. DR. TEEFFY, President.

ST. MICHAEL'S COLLEGE—A few days ago, when, as the representative of the "True Witness" I made a visit to St. Michael's College, it would not have required a great flight of fancy to imagine oneself thrown amongst scenes and surroundings far remote from all else save things Catholic and classical.

It was a happily prophetic spirit that guided the founders half a century ago, when the site of the College was chosen; no more fortunate circumstances and surroundings could anywhere be selected to make the establishment all things desirable as to location and environment.

Through the kindness of the President, Very Rev. Dr. Teeffy, a guide was sent to show me through the house, but particularly the new building. Here we found study halls, class rooms, dormitories, private rooms, music rooms, the shower bath room and laboratories.

A lunch room and cloak room for the day pupils were also visited. The laboratory, where several young chemists 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.

In passing through the house we incidentally came across representatives of all its grades, little lads of nine or ten, youths of all ages upward to young ecclesiastic almost ready for the great seal which should stamp him as one no longer in tutelage but henceforth as a "teacher of men."

On glancing at the curriculum it is seen that it takes the child, if desired, at the age of ten and leads

him or until he obtains his degree of B.A. from the University close at hand, and with which St. Michael's College is affiliated. This feature is not found in any other Catholic College on the continent.

The Provincial and Examiner in Theology is Very Rev. V. Marjoui, B.A., C.S.B., and the President and Professor of Mental Philosophy is Very Rev. J. R. Teeffy, 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 one cannot but be impressed with the idea that though the college contains every essential to health and 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 are carried out in the most perfect manner and in these the students take 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 contains 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 in need of assistance, and would each send his mite at this opportune moment of the building and opening of the new wing, I feel sure—though it is understood that no one even hinted at 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 gratefully acknowledge the gift. The 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, Massachusetts, Pennsylvania, Connecticut, Illinois, Michigan and Rhode Island are amongst the spots whence they hail; 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 JUBILEE—A letter from His Grace Archbishop O'Connor was read

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 of same, 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 Connolly and Zines, is simply a phenomenal success. The congregations, large from 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 seated it was simply an unbroken mass that covered the floor. The sermon was a most practical 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 publican." The mission "losses on Tuesday, when a solemn Mass of Requiem for deceased members of the parish will be sung and the Papal 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 received 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 deeply 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, a Chinese missionary, to come and take charge of the Chinese Catholic population of Montreal. The Chinese received this news with great joy, and expressed their gratification to His Grace. Accompanied by Rev. Father Martin Callaghan, and Rev. Etienne Demers, to the number of 140, they went to the Archbishopal Palace the other day, and presented His Grace with the following address:

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 esteem for your person. We came, Your Grace, to Canada all filled with the errors of the religion of our fathers; but since it has been given to us to know and appreciate the beauties of the Catholic religion and its truths, we understood that we must sacrifice all to belong to it. Charitable souls have powerfully assisted us in this difficult task, and 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 the same happiness. But, Your Grace, a serious obstacle arises in the path of our spiritual advancement, we are not acquainted with the language of the country, and we understand only in an imperfect manner the religious instruction given to us.

Also we feel the need of a missionary from our own country, who speaks our language, and understands our wants. You alone, Your Grace, can secure for us that signal favor. Also have we learned, with inexpressible joy, that you have already taken steps in that direction for us. For that deed of great kindness, please, except, Your Grace, all our gratitude, and may Heaven crown your efforts and reward you a hundredfold for all the good you are doing for the poor children of China.

Montreal, March 27th, 1904.

In reply to this address, Mgr. Bruchesi told them of the pleasure he felt of seeing them in such numbers, around his person, and his happiness 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 contentment.

NOTES FROM QUEBEC

(By Our Own Correspondent)

CHOIR MASTER DEAD.—Pierre Roy, choir master of Limoulin 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 the Church.

WILL THEY STRIKE?—The difficulty between the master painters and their employes is still unsettled. A meeting of master painters of this city, about 25 in number, was held this 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. The new 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 ceremonies. Nearly every member of both sides of the House was present, as well as many prominent citizens. As the Speech from the Throne was a rather meagre affair, and the Opposition is practically nil, it is predicted 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 to perpetuate the memory of Mgr. Laval, the first Bishop of Canada. The idea originated, like so many other noble ones, with the St. Jean Baptiste Society of this city. Among the members of the committee entrusted 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, Administrator of the Archdiocese, has addressed a letter to Mgr. Lafamme, suggesting the formation of a commission of competent ecclesiastics and laymen to enquire into the best means of carrying out the instructions of the Holy Father regarding the reorganization of Church choirs, and to report to His Grace Mgr. Begin on his return from Europe. Mgr. Lafamme has been requested to assume the direction of the investigation.

ST. SAUVEUR CHURCH.—Pre-

parations on an extensive scale are 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 the 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 Easter Sunday the different societies connected 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 the Church. 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 a meter, for which they charge a rental of 25 cents per month. It is claimed by the companies that the meters represent a large amount of capital, from which they would receive no 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 oil lamp rather than pay what they consider an outrageous charge. It is expected that many more will fall into line.

LOCAL NOTES.

ST. ANN'S.—On Easter Sunday at 10 a.m., Rev. Father Caron, C.S.S.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, will render a specially prepared musical programme suitable to the occasion, the soloists being Master Eddie Ryan Messrs. Wm. Murphy, Jno. Whitty,

Frank McCrory and Ed. Quinn. 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, Messrs. Wm. Murphy, J. Whitty and Ed. Quinn; Tantum Ergo, Wagner; Grand Chorus; Laudate Dominum, Piet, Choir; Organ sortie, Hallelujah (Messias); Handel.

ST. MARY'S CHURCH.—The choir of St. Mary's (corner Craig and Paret) assisted by an efficient orchestra, at High Mass (10.30 a.m.) will render Stearn's Mass in D. At the 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 J. Emblem; basses, 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 be sung: Chorus, Cor. Jesu; duett, Wolgand's O Salutaris, T. C. and A. Emblem; 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 of Pius X.," in St. Mary's Church hall on Easter Monday evening. The lecture will be illustrated by 100 lime-light 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 prohibit pilgrimages.

FERNET-BRANCA.

CRAIG-Y-NOS CASTLE, R. S. O., SOUTH WALES. YSTRADGULAIS. 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. I never undertake a 'voyage' without a bottle of same. As a stimulative appetizer and digestive it is really unique, and its properties are without rival." 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.

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1865 8,000 Barrels 1890 702,075 Barrels 1870 18,000 Barrels 1895 737,894 Barrels 1875 34,797 Barrels 1900 939,768 Barrels 1880 131,035 Barrels 1901 1,006,495 Barrels 1885 318,082 Barrels 1902 1,109,315 Barrels Anheuser-Busch "Premium Pale" Beer, \$1.40 per dozen pints; \$13.50 per cask of 10 dozen pints; Anheuser-Busch "Original Budweiser" Beer, \$1.60 per dozen pints; \$14.75 per cask of 10 dozen pints.

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THE MODEL WORKINGMAN.

The following sermon was delivered by the Right Rev. Monsignor P. F. O'Hare, L.L.D., on Sunday, March 20th, 1904, before a congregation of workmen 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 shall say to you" (Gen. xli., 55). "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 say to you as laboring men, "Go and do all that your leaders require of you;" 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 purposes I 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 by making use of the vast machinery of labor unions, you may in a short time become such great factors in 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 to cow into submission every department of justice and all machinery of Government.

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 counsel peace and harmony, and to guide man into the path of rectitude, and counsel them in deeds that elevate and ennoble, that tend toward material prosperity here below and benefit for life everlasting hereafter.

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

Were I to search the annals of history 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 the workingmen in our age and country, and whose life speaks more eloquently than the words of vain rhetoric, and whose principles far surpass the inventions of philosophers and economists, in a word, one who may become a model, a counselor and a guide for the workingmen of this and every age, and in whose footsteps to follow means to tread the road of righteousness that leads to happiness and 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 Universal. In the language of Holy Writ I say to you, "Go to Joseph," rally along the banner of that great holy and saintly workingman, your own brother craftsman, "and do all that he shall say to you, not 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 counsel and guidance in the hour of perplexity, and to make him the guiding hand in the great questions which as workingmen you have often to solve.

Each saint is distinguished for some particular and special virtue. In the sanctity of their lives each one possesses some cardinal virtue which shines forth more brightly than all the rest. All the saints together form the great picture gallery of the Church that call forth our admiration and fill us with inspiration and

devotion. But in each one separately the Church points to a particular virtue and holds it up for our 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 God 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 justice 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 honored instrument to speak in his behalf to you, his brethren and associates.

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 justice 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 strikes which fill the newspapers, and threaten the very peace of the community, in the many boycotts ordered and measures of retaliation instituted, 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 working classes are often treated unjustly that in legislation, in public policies, and in the rules governing large industries, the question of justice to 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 insatiable desire for wealth and luxury; he who has a warm heart for the workingman, who made up the sinew and muscle of every nation, the best substance of every community, the producers of wealth; he who is in daily touch with their needs and wants and temptations cannot but admit that the cry for justice on your part is often based 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 family.

But, brethren, if you have a right to demand justice from the employer of labor, from the leader of finance, from the prince of industry, you have also a duty to perform to mete out justice to him of whom you demand justice. In a word, you can never expect to obtain your objects unless you, yourself, in your life, in your dealings with men in your intercourse with your employer, in your fraternal and labor organizations, you make justice the cardinal virtue and give justice to all men. Here, Catholic workingmen, is your model, St. Joseph, the carpenter, speaks to you to-night, exhorting you to exercise the virtue of justice. St. Joseph was a carpenter in the land of Palestine, in the Province of Judea, performing the daily duties of his craft in a little insignificant village, under circumstances not at all congenial, under a government not particularly friendly to his race, in environments 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 under 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 to 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 commendation or condemnation of any law or measure which may emanate from any private citizen or public legislator, the question ever is as to whether that person is "a friend of labor." Whenever a candidate for public trust seeks the indorsement and

approval of the labor organizations, he need but introduce himself as the friend of labor to gain access to your organization, and to receive your entire hearty co-operation. The crafty politicians and the selfish demagogues, that crop of weeds in the human family that threatens to 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 of friends of labor in every community, in every city, in every ward, in every hall of legislation, especially around 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 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 a new 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 for whither workingmen flock to discuss politics, and the prospect and result of a political campaign which we are now approaching. Forgive me if in this sacred place, and while preaching to you about the virtues of St. Joseph, the model of the workingman I allude to a mere selfish politician 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? Will the methods which he employs, the measures which he advocates, and the principles which he holds, solve the labor trouble and bring about that harmony between capital and labor without which we must despair of the stability of our government, and fear the destruction of our social structure? When standing on consecrated ground, and beneath the shadow of the Tabernacle of the Most High, the priest of God belongs to no political party, but is the messenger of good will and of peace to all mankind. Therefore, I speak not as a partizan, and not in the name of any political faction, but as a citizen of this great commonwealth, and in the name of Him who bids me 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 are the points of contact between him and you? The men in the gilded palace appealing to the men in the humble home 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, is appealing to you whose daily routine is drudgery, hardship and incessant toil, the men with many mansions in every part of the land, with magnificent country seats, swift yachts, and best automobiles, is appealing to men whose toil, at the best, enables them to struggle, hardship and incessant the worst, not sufficient to rent a place where to lay down his weary head. He whoever appeals to the lowest passions of the workingman, who holds up capital as the object of hatred, who fans animosity and sows the seed of strife, who advocates violence and disregard of law, how can such a one become the model for workingmen, and how can you expect by 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 flesh 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 are sad, one who, like yourself, has toiled for his daily bread and, like yourself, often experienced the injustice of man, the unfriendliness of the lawmakers and the hardships which is always the lot of labor! Behold, O workingmen, a laboring man of whom you may justly be proud, whose purity of life is an inspiration to every one of you, and who furnishes you the solution of the great labor question, namely, the exercise of the virtue of justice. If you are ever 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 soul and

which was the more sanctified by his contact with the Blessed Mother and the Redeemer of Mankind. If you are ever ready to swear political allegiance to the pretended friends of labor who have nothing in common with you, whose lot is cast in different atmospheres from your own, why not swear spiritual allegiance to one who was a workingman himself, who trod the same path as you do, who lived in the same atmosphere, made the same experiences, and who is truly a friend in the most perplexing hour of life. Come, then, O workingmen, 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 noblest benefactors of human society.

The home is the cornerstone of the great social structure of the human family; it is the foundation which holds the magnificent dome, the sheltering places of mankind; it is the Government in miniature, it is the nursery of all civic virtues in social life. It is in the home, if properly conducted, where religion and true citizenship bud and blossom and bring forth a harvest of righteousness. It is there where all the virtues that adorn in human life, all that makes for peace and happiness, for material well being and spiritual elevation, spring into existence and receive the proper impetus and guidance. The home is the cradle of civilization, the sheltering place of the future citizen, the school of the patriot and statesman, the place where all the pure emotions see their birth and receive direction for proper development. This is especially true of the home of the workingman. Here where simplicity of life is the prevailing habit, where the family wants, hopes and aspirations are unfolded, hidden from the intruding eye of the stranger, where family difficulties and troubles are settled and adjusted and where, by example, and precept, the children are nurtured in the fear of God, and where wholesome doctrines are inculcated in them, which, if followed, will benefit them for future battles of this life, 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, brethren, I hold up to you St. Joseph, the workingman, who was just in his domestic life and just as the 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 question and 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 in home life.

Too many of our workingmen, alas are homeless in the worst sense of the word. They may be heads of families, the husbands of wives and the 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 workshop the club is the centre of their attraction, the saloon their gathering place, and the meeting place of their organization their most cherished abode. The wife knows of the existence of her husband only at pay days and at meals, the children are temporary orphans with a living father, his sympathies, his delights, his aspirations are all outside of the home. The wife is the cook by matrimonial agreement, and the home is a mere lodging house for temporary 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 affinity between husband and wife, between the family and its head.

There are, of course, many of our workingmen, thank God, who stay at home and of whom this description is not true. There are those who, by natural disposition, are inclined to tarry at home in the midst of their family. Such often speak of themselves as being domestic animals,

and this phrase but too often describes 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 to become the lovers of your homes, there to direct, to guide and to lead in all that is manly, noble and 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 you for sustenance, for guidance and for protection. The laboring men are entitled to organize for mutual protection, just as much as the manufacturers and financiers. By the laws 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 the duties of their calling. But no man and the workingman least of all, may with impunity enter upon any scheme or undertaking, follow any leader of labor or the dictates of his organization, when it involves an act of injustice towards the family. How often 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 whether such action will not result in the gravest disaster to their families. The savings of many years are often consumed and the happiness of the family often destroyed without any serious 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 whom you pledged your faith, who have given you their hearts and the best of their lives, and whose protector and guide you are by the laws of God and man.

You are anxiously looking for the friendship and sympathies of men who can aid your cause, advance your interests and settle your difficulties. To obtain that you are willing to make the greatest sacrifice, to give of the fruit of your labor, of your 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 for the adjustment of your perplexing difficulties. Behold St. Joseph, the carpenter, in the greatest difficulties of domestic life that can ever befall a man. Behold 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, performing the duties of guardianship which God has laid upon his shoulders. Observe his delicacy and loving kindness towards his spouse and her child. When the cruel decree of a tyrannical king threatens the life of the little one, it is under his protection and guidance that mother and 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; one which the greatest painter can but inadequately sketch, which eloquent language can never express, and of which the poet's imagination can but feebly sing. Behold St. Joseph hand in hand with Mary, climbing the rugged hills of Palestine, marching through the lonely valleys to the house of God, there to adore the Giver of all good gifts. When the 12-year old Christ slips away from their midst to discourse in the temple with the great doctors on matters religious and divine, Joseph and Mary undertake the anxious search for the beloved child. Material gain, creature comforts, respect of persons, are all sacrificed in the interests of the family, prompted by justice towards those of whom God made him guardian and protector.

Your tails as a workingman is often very difficult, and at the best not very easy. There is much to discourage and to perplex, much to cause anxiety and worry, many temptations to sting the flesh and many inducements to entice the passions, many disappointments to depress and many failures to drive to despair. Then, workingmen, take refuge in your homes, where strife, animosity, false friendship and all disappointments 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 a pitfall. The laws of man and God have constituted you the ruler and 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 man.

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, pre-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 of 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 brethren, 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 acquainted, by virtue of his occupation, with your infirmities, with your cares and with your toil, and who can sympathize with all your troubles.

Come, 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 a true, just workingman and imitate his virtues. Come, citizens of this young republic, and by your devotion to St. Joseph find the answer to the many perplexing questions which the world of labor presents. Come, workingmen and Catholics, and exercise the virtue of justice that you may obtain justice. Exercise the virtue of justice in your domestic relations, and as the head of your families and find there that rest, peace and happiness which is denied you. In all your troubles, in all your cares and in all your perplexities, be they of a religious or domestic, or social nature, I say to you in the words of Holy Writ, "Go to Joseph and do all 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 men, and that of you it may be said, as it was said of him, "Joseph was a just man."

THE CELTS OF GAUL
The Celtic nations, that we called old Gaul is the model, not perhaps on account superior to the rest, but wars with a people who had as to transmit the families, as well as their posterity. Britain was first by them, according to the of the best authors (Caesars ample) its situation in Gaul makes the opinion probable that puts it beyond all that the same customs and prevailed among the inhabitants both in the days of Julius The colony from Gaul themselves at first of that Britain which was next to country, and spreading in degrees, as they increased, peopled the whole island, adventurers passing over from parts of Britain that at sight of Ireland, were the Irish nation; which is a noble story than the fable and Gallician colonies. Diodorus mentions it as a thing known in his time, that the ants of Ireland were of Gaul; and his testimony is not only credible, when we consider many ages the customs and of both nations were the same was of opinion that the Caledonians were of German

Subscribe to the "True Witness"

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NATIONAL ANTIQUARIAN
quires into the antiquities afford more pleasure real advantage to mankind; ingenious may form systems on probabilities and a forecast at a great distance of time counts must be vague and The infancy of states as is as destitute of great means of transmitting posterity. The arts of posterity, by which alone facts carved with certainty, and deductions of a well formed It is then historians beg and public transactions of remembrance. The acme times are left in oblivion magnified by uncertainty. Hence it is that we find the marvellous in the nation; posterity being a to believe anything, however that reflects honor on the The Greeks and Romans markable for this weakness swallowed the most ancient concerning the high antiquity their respective nations. torians, however, rose amongst them, and transcribe, their great activity. It is to them that that unrivalled fame they joy, while the great actions nations are involved in obscurity. The Celtic ford a striking instance of They, though once the mouth of the Oly river in Cape Finisterre, the western Gallacia in Spain, are mentioned in history. Their fame to tradition, songs of their bards, and vicissitudes of human affairs long since lost. Their language is the only monument to them; and the being found in places so want of each other, serve show the extent of their war, but throws very little their history.

OLD PUBLICATIONS.

(By a Regular Contributor.)

We are now into the old books that bring us back to the dim and distant days of Ossian. It is my intention to reproduce this week what is to 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 astounding one for those who are prone to vaunt the master-pieces of English literature, while looking with contempt upon the productions of Celtic genius. In a word, I am going to place, text by text, some of the sublimest passages of Milton, Pope, Dryden, and others, side by side with passages from Ossian's poem of "Fingall." It will then be seen from what source the masters of the English language drew their ideas, their expressions and their 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 ingenious 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 to posterity. The arts of polished life, by which alone facts can be preserved with certainty, are the productions of a well formed community. It is then historians begin to write, and public transactions to be worthy of remembrance. The actions of former 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 remarkable for this weakness. They 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 that unrivalled fame they now enjoy, while the great actions of other nations are involved in fable, or lost in obscurity. The Celtic nations afford a striking instance of this kind. They, though once the masters of Europe (as Pliny says) from the mouth of the Oly river in Russia to Cape Finistere, the western point of Gallacia in Spain, are very little mentioned in history. They trusted their fame to tradition and the songs of their bards, which, by the vicissitudes of human affairs, are long since lost. Their ancient language is the only monument that remains to them: and the traces of it being found in places so widely distant of each other, serve only to show the extent of their ancient power, but throws very little light on 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 superior to the rest, but for their wars with a people who had historians to transmit the fame of their enemies, as well as their own, to posterity. 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. The colony from Gaul possessed themselves at first of that part 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. Diodorus Siculus 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 extract,

but whether they were a colony of 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 settled 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 Opretes of the ancients. Their pretended intercourse with heaven, their magic and divination were the same. The knowledge of the Druids in natural causes, 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, that they, in a manner, engrossed the management of civil as well as religious matters. The chiefs were allowed to execute the laws, but the legislative power was entirely in the 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 of 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 the Caledonians began to decline. The poems that celebrate Trathal and Cormac, ancestors of Fingal, are 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 brought down gods, as often as Homer hath done, his poem hath not consisted of eulogiums on his friends, but of hymns to these superior beings. To this day, those who write in the Gaelic language seldom mention religion in their profane poetry, but when they professedly write of religion; they never interlard with their compositions, the actions of their heroes. This custom alone, even though the religion of the Druids had not been previously extinguished, may, in some measure, account for Ossian's silence concerning the religion of his own times. But let Ossian's religion be what it will, it is certain he had no knowledge of Christianity, as there is not the least allusion to it, or any of its rites, in his poems; which absolutely fixes him to an era prior to the introduction of that religion. The strongest objection to the authenticity of the poems now given to the public under the name of Ossian, is the improbability of their being handed down by tradition through so many centuries.

A TRANSPARENT VEIL.—It will be easily seen by any one familiar with Irish history, that all I have quoted of this essay constitutes a clever exposition of Ossian's times, calculate to create the impression that he was a myth, and that Macpherson, the translator, was the real author of the poems. It is an able, but most unscrupulous attempt to secure credit that is not due. Just observe that he speaks of the Caledonians (or Scotch) Celts—not the Irish. This is to leave the impression that Ossian was a Scotch bard, and not (as he was) an Irish one. Then he gives us an absolutely false idea of the Druids. He actually casts doubt on the authenticity of Ossian's works, by claiming that he wrote, if ever he did, in a pre-Christian age, and that his poems could not have been transmitted by tradition alone. Such might stand good had Ossian been a Briton, or Caledonian; but being an Irish bard, we have scores of authentic Irish manuscripts 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 Macpherson was born. I

could not better close this week's sketch than by quoting the following from that wonderfuly sublime and historical poem of McGee—"The Celts." It will be seen that McGee—who knew more of Irish ancient history than any man who has written in the last three centuries—places Ossian 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 race,
Taller than Roman spears;
Like oaks and towers they had a giant grace,
Were fleet as deers,
With winds and waves they made their 'biding place,
These western shepherd seers.
Their Ocean'god was Man-a-nan, Mc-Liir,
Whose angry lips,
In their white foam, full often would inter
Whole fleets of ships;
Cromah their Day-god, and their Thunderer,
Made morning and eclipse;
Bride, was Queen of song, and unto her,
They prayed with fire-touched lips.
Great were their deeds, their passions and their sports,
With clay and stone
They piled on strath and shore those mystic forts,
Not e'er '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 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 time the same—
By miscalled lake and desecrated grange—
Remains and shall remain!
The Druid's altar and the Druid's creed
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 mighty-soul'd
As in the prime,
Were the fond, fair and beautiful, and hold—
They, of your song sublime.

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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 the study of Sacred Scripture among the clergy We feel to be especially urged upon Us by Our Apostolic office at the present time when we see that this fount of divine revelation and faith has become a main object of attack by the intemperance of human reason. Our predecessor, Leo XIII., of happy memory, realizing this, was not satisfied with publishing his encyclical letter "Providentissimus Deus," treating of the Scripture in the year 1893; for, a few months before his death, in the Apostolic letter "Vigilantiae," he established a special council in the city consisting of a number of Cardinals 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 erudition for the legitimate exegesis of the Bible, and at the same time furnish Catholics, with aid and direction in Scriptural studies and settle any controversies 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 predecessor. 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 We regard as important for the advancement of Scriptural knowledge. We wish to provide a means for furnishing an abundant supply of teachers, of approved sobriety and purity of 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 appliance of biblical erudition, to which picked young men might flock from all parts, and where they might receive a training that would render them especially proficient in the 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), in 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 and redound to the welfare of Catholicity, We do, by Our Apostolic authority, 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:

I. 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 Apostolic See.
II. Candidates for the degree of 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 Commission.
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 consultants of the Commission. The Commission may, however, in the case of the licentiate, delegate the verdict to other suitable men.
IV. Candidates for the degree of Licentiate in Sacred Scripture may be admitted to examination immediately they have obtained the doctorate 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 candidates for the Doctorate in Sacred Scripture there will be this special condition, that each candidate will expound a written thesis, selected by himself, and approved by the Biblical Commission, and shall afterward read the same and defend it from the attacks of adversaries in a legitimate meeting to be held in Rome.
This We do will, decree and determine, sight 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,

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

Given at Rome at St. Peter's, encouragement and aid in the attainment of 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 anniversaries, of historical character, that mark the month of April. The name of St. Lasarian is mentioned, and as his story may not be familiar to some of our readers, we deemed it well to give a brief sketch of it; and before so doing to briefly mention another Irish Saint, whose patronal anniversary comes in the same month. We will begin with the shorter account of the two, and the one that takes precedence in the chronological order.

St. Tigernach was baptized by Conlath, Bishop of Kildare. St. Bridget 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. Lasarian, Bishop of Leighlin, was the son of Cairis and Blitha, persons of high distinction in Ireland, who entrusted his education 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 return to Ireland, he visited Leighlin, a place situated a mile and a half west of the River Barrow, where St. Gobah was then Abbot, who resigned to him his Abbey, built a little cell for himself and a small number of monks. A synod being soon after assembled there, St. Lasarian strenuously advocated the Catholic time of celebrating Easter; but not being able to confute his opponents, he took another journey to Rome, where Pope Honorius consecrated him Bishop, without allotting to him any particular See, and made him his legate in Ireland. Nor was his commission fruitless, for after his return the time of observing Easter was reformed in the South of Ireland. St. Lasarian 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 of the present age in our country which calls for criticism and rebuke. It is prominent in literature, conversation, and behavior, in that intercourse which is necessitated by public travel, and in a conspicuous manner by the advertising that meets us at every turn. Politeness is a vanished art in public places. Well dressed men and women crowd, push and jostle one another in vehicles and cars; at entertainments, both religious and secular; and even in private houses there is often a rudeness and selfishness which contrast sadly with the customs and behavior of ordinary people a quarter of a century ago. Unless something is soon done to reform our manners and correct the habits of life in cities and towns, the American people will become 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 a lack of early and careful home training, in a cumbersome and imperfect system of education, which leads principals in business and teachers in schools to neglect those details in training and scholarship which maintain 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, which develop in man and woman the brute rather than the angel, and magnify strength of limb, dexterity of movement and keenness of vision, above vigorous intellect, mental power and nobleness of soul.

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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 solemn function. The procession consisted of almost all the Bishops of 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 education of children forms a prominent subject of discussion. England, indeed, is the scene of the most acute controversy, but in France it is by brute violence that the question is being settled. The opponents of religion in that country have all the power, strange to say, in their hands. Those of our readers who wish for the best account of the origin, causes, and authors of this persecution, — for it cannot be called by any other name — will find it in the London Pilot. The correspondence of this paper gives a better account of the French affair which are of permanent interest and importance than is to be found elsewhere. Although the expulsion of the teaching orders is an event most deeply to be deplored, yet it is a testimony to their success. 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-sacrifice, is one which will serve for 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 people, so often manifested in the past, 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 rapprochement 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 is the so-called passive resistance which has been offered to the payment of the education rate. Passive resistance consists in refusing to pay the rate so far as such rate is applicable to the support of what are 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, but 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 assembling 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 fear 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 schools have occurred; members of Parliament, ministers of religion; magistrates even, have been numbered in the ranks of passive resistors.

And upon what plea has this breaking of law been justified? Upon that of the sanctity of conscience. The passive resistors declared it to be their duty to obey God and to disobey the law. Now, we are not lightly to scorn such an appeal. Would to God it were more often made, or at least that in voting the voice of conscience were more often listened to. 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 disobedience has been defended on the ground that the parents cannot rightly be called upon to contribute to the payment for teaching which declares that they themselves, and their children if they listen to their parents, are heretics, and consequently on the road to everlasting perdition. So far however, is this from being the case, that by means of what is called a conscience clause every child whose parents so wish is released from attendance at school during the time devoted to religious instruction. Moreover, for thirty-four years the objections to the payment of rates have, without resistance, been paying taxes for the support of the very same schools. By what system of casuistry payment of rates can be shown to be sinful and payment of taxes not a sin, would require the subtlety of a Duns Scotus to make clear. Moreover, those men of so tender a conscience — men who claim to be the authors and founders of the greatness of their country, to whom it is to be attributed, they say, all in it that is good — after having lopped off as sectarian everything distinctive of their own respective denominations, and put in abeyance all those truths which constitute the reason for their

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 Anson describe their consciences as pampered.

But of what interest is all this to the people of this country? Of great interest, it seems to us. For the originators and maintainers of the American school system are of the same stock, and are actuated by the same principles. From the methods and proceedings of the passive resistors in England we learn the character of our opponents here. Purely secular education here has been the result, and if the same class triumphs, although it is not at present wished, secular education will be established there. The Catholics in England have found allies in the National Church in the struggle to prevent this step towards de-Christianizing the country. Is there any hope that the Catholics of this country will find help towards the reconstituting the schools on a Christian basis? Of this we have seen some signs which we have gladly welcomed. Bishop Doane, of Albany, has recently pointed out how the financial immorality so widely spread, so highly 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 shown 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 churches.

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 Episcopal Bishop offered prayer; a Quaker college-president read the Scriptures; a Protestant Episcopal bishop made what was thought to be a most tender and human address of the evening. A Presbyterian 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 of moral and religious education. A rabbi took part in the proceedings by delivering an address. Its programme is declared to be constructive, but what sort of a building will result from the efforts of architects 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 in such a hopeless undertaking. It is worthy of note, however, as testifying 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 maintenance of the faith once delivered to the saints under the guardianship and guidance of a teacher divinely preserved from error. Dr. Cuthbert Hall, president of the Union Theological Seminary, New York, deplored the apparent — we think he might have said the evident and manifest — tendency 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 awaken and to educate a public sense of religion as a vital part of education for good citizenship.

The Catholics in England have been uncompromising in maintaining their schools, and because they have been uncompromising have rendered them secure. This is recognized by all parties, and whatever may happen to the Church of England schools there is every reason to hope that no attempt will be made to take away support from Catholic schools, even if the other schools should be secularized. But they have not tried to fight alone. They were too weak to do that. They sought for allies, and they found them in the Established Church of England; side by side they have fought the battle. And although uncompromising, English Catholics have not been unreasonable. The present Act is recognized by Archbishop Bourne in his first Pastoral letter as by no means ideally just. It gives undue advantages to

the schools in which Undenominationalism 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 equitable; 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 to take that foremost place in all educational work which belongs of right to the Church of Jesus Christ. In a subsequent letter the Archbishop has urged Catholics to take an active interest in the election for the London Council, both by voting and by putting test questions to the candidates. For so far has the lawless spirit of passive resistance prevailed that all the Welsh Councils, and at least one English 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 of the religious education should get the power has led the Archbishop to advise active participation in the London County Council election.

In this the Archbishop is co-operating 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 in danger church people are faithless to their trust if they do not rouse themselves 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 well-being of this country if the Bishops of its Protestant Episcopal Church would make a similar appeal. The Archbishop of Canterbury, too, although 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 concerned the welfare of every single family in the land far more than the question of the Boer war, of Mr. Chamberlain's fiscal proposals, or anything else that could occupy people at this period of national life.

(To be Continued.)

LOVE OF DUTY.

In the General Intention for April, published in "The Canadian Messenger of the Sacred Heart," some very beautiful thoughts are conveyed in the important subject of Duty. We 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 corresponding duty; nay, in man duty is prior to right; rights spring from duties and have their measures in 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. "Another characteristic of those who make parade of their rights is the little regard they have for the 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 cast aside, authority is despised, and the most sacred promises and compacts are violated. Who heard ever an individual, a sect, a government, loud in proclaiming its rights, that was not intolerant of others?"

"Three loves, like three springs, may move men in their actions: the love of pleasure, the love of their 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 has nothing to elevate it above a mere animal plane. Animals are governed by their pleasurable emotions. To seek pleasure and to fly pain is the sum total of their existence.

"Nor can self-interest, whatever toil, effort, or self-sacrifice it may call into action. How lofty soever may be the purpose, noble the ambition

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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, at 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 received 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 and moral nature. It is the foundation 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 our relationship to the different orders of being and the obligations arising from such relationship.

"Hence duty is grounded in truth, and springs immediately from conviction, namely, our clear and certain knowledge of moral truth. The clearer our perception of moral truth the stronger and deeper our convictions, the greater shall be the 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." It 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 conduct are not enough, we must have the courage of our convictions, that power of will to live and act according to them. As a rule, duty is dry and hard; its path is narrow, rugged and up-hill. It not unfrequently demands the sacrifice of self unto martyrdom; and not only day and everywhere we must be found ready. It demands of the soldier that he face death without flinching on the field of battle; of the locomotive driver or sea captain that he 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 the same importance. There is a different kind and degree according to the nature of the obligations that bind us to others. Our duties to God are supreme and overruling. Nobody need lay a claim to the title of an honest man who is unfaithful to his highest and most essential obligations, those which bind him to his Creator. What confidence can be reposed in him? Will not the betrayer of his God betray also his fellow-man on the first serious provocation, be it only for thirty pieces of silver? On the other hand, the saints have everywhere and without exception been the friends of God and men of duty. Hence the unlimited

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We have before us a let, reprinted by the Catholic Truth Society, title in the London Rt. Rev. Canon Moyes, the Archdiocese of West title, in full, is "The Anglican Crisis," us from Mr. A. A. vert to Catholicity from In his letter recomm article be brought to the Anglicans, he says specially anxious — that should come to the not the Anglican Communi was the instrument wi to open my own eyes t position which I then induced me to undertake study, which in a comp space of time led me to mission to the "one Fo We do not expect the many Anglicans who w reproduction of certain this admirable essay; l things in it that are of tion for Catholics. We for our constituency, t entire pamphlet, but w rize the main argument duce the most striking The first argument, t that the Anglicans can pte from a ritualistic while they are unable t thing regarding the do these ceremonial, — all meaningless unless base trines that they are ir symbolize. This means helplessness of the Ang lack of a central teach ible authority. The second argument, dogmatic complicity of that is the toleration of ing different teachings doctrines and yet reme 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 — that is to say, that i matters of liturgy or ri point of dispute is— ceremonies be used or shall certain prayers be s end? From the beginni end, the Church of Eng oppressed by the weight inner exigency of which a but silently conscious, ar she feels that all her c whatever they may be, i cost be worded in term and must be fought out in the sphere of public w "Now it is passing stra should be so. Thoughtf ash themselves the reason one in England and out tectly well aware that th these Anglican disputes i dogmatic. The real quest whether incense shall be i 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 o but the flag of a given doctrine hoisted in the and quite as much as at E being kept up or hauled r really a matter of wether trine is to be believed or t by those who stand behin if this, the question of be real question, surely it is elementary doctrinal hne should be dealt with as real question, surely it is lack of doctrinal straight a certain departure from nes of Christian candor i sistent shutting up of t within the domain of wor this eager peddling with d ritual, when all Anglicans feel — no one better than the — that the dogmatic issue all depends remains behin evaded, and nervously kept background, and by tac left untouched by authorit elision."

A DOGMATIC ISSUE. — matic issue is the vital there is no decisive authori glicanism which dare deal The whole action of the An shops in the matter amount pitiful confession. Put int it means: We cannot tal

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CANADA.
LINERY
 We have before us a small pamphlet, reprinted by the International Catholic Truth Society, from an article in the London "Tablet," by Rt. Rev. Canon Moyes, Theologian of the Archdiocese of Westminster. The title, in full, is "Characteristics of the Anglican Crisis." It comes to us from Mr. Stuart A. Coats, a convert to Catholicity from Anglicanism. In his letter recommending that this article be brought to the attention of the Anglicans, he says: "I am especially anxious that this essay should come to the notice of many in the Anglican Communion, because it was the instrument which God used to open my own eyes to the perilous position which I then occupied, and induced me to undertake a course of study, which in a comparatively brief space of time led me to apply for admission to the 'one Fold of Christ.'"

We do not expect that there are many Anglicans who will read our reproduction of certain passages of this admirable essay; but there are things in it that are of great instruction for Catholics. We have no need for our constituency, to reprint the entire pamphlet, but we will summarize the main arguments, and reproduce the most striking passages.

The first argument is to the effect that the Anglicans constantly dispute from a ritualistic point of view while they are unable to decide anything regarding the doctrine behind these ceremonies, all of which are meaningless unless based on the doctrines that they are intended to symbolize. This means the dogmatic helplessness of the Anglicans, for lack of a central teaching and infallible authority.

The second argument sets forth the dogmatic complexity of Anglicanism: that is the toleration of persons holding different teachings on essential doctrines and yet remaining within the same Communion.

We now leave to Canon Moyes the pleasant duty of unfolding his own arguments. The rest of this review will be in his own words.

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 matters of liturgy or ritual. The point of dispute is—shall certain ceremonies be used or prohibited? shall certain prayers be said or omitted? 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 within the sphere of public worship.

"Now it is passing strange that it should be so. Thoughtful souls will ask themselves the reason why. Every one in England and out of it is perfectly well aware that the root of 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 express be believed or rejected? As Mr. Green Armytage has well pointed out, the ritual action or prayer is but the flag of a given Eucharistic doctrine hoisted in the sanctuary, and quite as much as at Fashoda, its being kept up or hauled down is really a matter of whether the doctrine is to be believed or to be denied by those who stand behind it. And if this, the question of belief, is the real question, surely it is matter of elementary doctrinal honesty that it should be dealt with as such. Is there real question, surely it is matter of lack of doctrinal straightforwardness, a certain departure from the manliness of Christian candor in this persistent shutting up of the dispute within the domain of worship, and this eager peddling with details of ritual, when all Anglicans know and feel—no one better than their Bishops—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."

DOG MATIC ISSUE.—"The dogmatic issue is the vital one, but there is no decisive authority in Anglicanism which dare deal with it. The whole action of the Anglican Bishops in the matter amounts to a pitiful confession. Put into words, it means: We cannot tell you what

THE ANGLICAN CRISIS

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 "undistinguishable" 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 a 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 teaching according to elementary Catholic principles, it becomes a duty of conscience to separate from the communion of the heretical 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 antiquity. On the pages of early history of the Church, no principle is written so clearly, or enforced so continually in its ordinary working, as that of the sacramental unitatis, the preserving of orthodoxy by intercommunion of the faithful and the elimination of heresy by excommunication. The chief work and care of the Church was to preserve intact the Deposit of Faith. If any Bishop taught doctrine which was manifestly heretical, the other Bishops closed in against him, and shut him out of the circle of Catholic communion. The ordinary mass of the laity and the simple faithful might not be able to enter into the merits of the controversy, or into the subtleties of the 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 and clergy communicated with him or not. That was a plain and public fact, and it was to them and the Church at large the indubitable Catholic test of Catholic orthodoxy which told them whether his teaching was to 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.

DOG MATIC HELPLESSNESS.—"Here then we have the first and the most palpable and predominant feature of the present crisis—the dogmatic helplessness of the Anglican 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 of Christian worship. Also the question is a trenchant one. An Anglican sees on the Lord's Table the consecrated Sacrament which later on he is to receive. It is practically necessary for him to know if Christ is present there or not—if present, he certainly ought to adore Him there; if not, he as certainly ought not. It is then a plain question of is or is 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."

THE QUESTION.—"Out of this feature of dogmatic helplessness arise 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 authority capable of deciding such issues for its perplexed and distracted members? Is the Anglican Communion an integral part of the Catholic Church? But the primary business of the Catholic Church is to teach—and the very least that may be expected of a teaching Church is that 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 all."

DOG MATIC COMPLICITY.—"Besides this dogmatic helplessness, another 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 intercommunion within the pale of the same Church of members professing and teaching essentially 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 itself the name of Catholic. Just now this section, including a large number of pious, 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."

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AN ILLUSTRATION.—A few weeks ago the Archbishop of Canterbury, the chief Bishop of their Church, delivered in the face of the nation a solemn pronouncement in which he

cently in a Toronto Presbyterian Church on "The Religious Crisis in 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, licentiousness and atheism. The younger men in the Roman Catholic Church were also starting to think for themselves, 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 monarchical forms and spirit—for it would need a regular review to refute the false statements—we have sufficient evidence here that the Protestant element in France is 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 necessary 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 is 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 humanity and will be, unto the end of time, the only bulwark of State and of 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 place, 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 beneficent sway over that nation.

THE TOWN TENANTS' QUESTION

Much of the success achieved by 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 Freeman, 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, members of the party. The Bill gives the tenants of town property in Ireland 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 rental to be fixed by the Court, in default of agreement 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 prosperous her towns must be prosperous. He 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 traders and people of these towns are given a fair tenure, under which they will, with safety, be able to develop their business and their civic life. That is the case in other countries, as Mr. Charles Devlin pointed out. "In other parts of the world," he said, "the working and laboring classes were not only the owners of 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 authority could do nothing, and a philanthropic gentleman had come to the rescue to the best of his ability. "What greater or more deadly impediment," asked Mr. MacVeagh, "can we find than a state of affairs under which, on the expiration of a

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

As Mr. MacVeagh pointed out, it prevents thrift in the working classes and damages co-operative and building societies. This is obvious. It also encourages jerry-building and insufficient maintenance of houses, and tends to raise rents. It produces fog ends of terms of years and encourages the house-farmers to buy them up, and neglecting all duties attaching to property, to impoverish the poor. Instead of merely securing protective covenants for the benefit of the district, it enables the monopolist landlord to impose vexatious and restrictive covenants according to his caprice—covenants which are wholly unnecessary for the security of his rent annuity. Mr. MacVeagh pointed out that the system was quite different in Belfast, because there, for the last century, the representatives of the Marquis of Done-

OUR CURBSTONE OBSERVER.

ON GUESSWORK

They say that guessing is peculiar to the Yankees, and that they alone have the secret of guessing rightly. This may be because they use the term "guess" so frequently, or it may be that they exercise their speculating genius, and "take risks," coming out right in a majority of cases. However, I have no desire to deprive them of the monopoly of guess-work, in fact I would be thankful if they would keep it all to themselves. I have come in contact with a 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 reporters 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 same for matters of greater moment than mere daily items of news. In no case do we find so much of this guess work as in connection with matters affecting the Catholic Church. A journalistic scribe attends a ceremony; he makes some inquiries; is told, in a general way, the meaning of what takes place, and he winds up by writing a brilliant report, half fact half fiction—the fact being what he was told, the fiction being guess-work.

MY OWN CASE.—At once time a number of French literary men undertook to make a dictionary. They had got as far as the word "crab." This they defined as "a small fish that is red and that walks backwards." Buffon happened, one day, to go into their sanctum, and, as he was an authority, they asked his opinion of the definition. The man of learning replied: "Save and except the fact that a crab is not a fish, is not red, and does not walk backwards, your definition is admirable, for it is really small." This came to my mind the other day when 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 of age, and taught school for years in Ohio. That would have my mother born in 1796; she would have been sixty-four when she married; and as she still lives her present age would be one hundred and eight. She never taught school in her life, and never was in any of the States of the Union, except New York and Pennsylvania. The same article says that I completed a course of studies at a certain university in 1894, and was admitted to a profession in 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 igloos in the Labrador coast to find authorities upon the abstract sciences. To complete the gem of a biographical sketch the writer has me married to the eldest

daughter of "Inspector of Waterways for the Provinces of British North America." I suppose he means the Dominion of Canada; but who on earth is the "Inspector of Waterways?" 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. Clearly he saw my name come place in print; he saw something very indefinite 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.—Chamberlain, the famous "mind-reader," once confessed 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: "I will give you that coin if you tell me what I am thinking about." Chamberlain took the offer up, and, after gazing steadily at the Jew for a moment, said: "You are going to Moscow; there is to be a big fair there; heaps of valuable things are to be sold by auction for almost nothing; you will invest several thousand dollars in purchases; you will return home with the stock, fail in business, pay 5 cents on the dollar, and thus make a fortune." The Jew paused a moment, and then drew out the coin and handed it to Chamberlain. 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 money to hear of the chance you mentioned. You gave me a good idea." Chamberlain says he never before felt so taken aback. But it clearly showed himself that he was no more able to read other people's thoughts than he is able to stop them from thinking.

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 people would learn to not talk or write about things that they do not understand fully, a great deal of spoken errors and written mistakes would be avoided. The fact of always being guessing at things indicates either a disposition to indolent to look them up and understand them perfectly, or else an incapacity for either. Avoid guessing is my advice to all young people.

gall have been in the habit of giving 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 almost every country in Europe. "The 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 Belgium the houses are freehold property. In Denmark, Sweden and Norway the landlord must either buy at the official valuation all tenements built by the lessee, or have them removed. House property in Germany is invariably held on freehold tenure, whilst in Italy the tenant can compulsorily acquire his house; and so on in every European country—including even Russia." And he pointed 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 further from the fact, the returns showing that out of 2,600,000 inhabited houses in England and Wales, outside the Metropolis, only 136,584 have been built on the short lease system.

THE TWO COUSINS.

By MARY ROWENA COTTER.

CHAPTER XII.—Continued.

His face, as well as the tender tone of his voice told that he spoke the truth, and Virginia strove to conquer the temptation that presented itself. Never before had she realized how much she admired the noble character of the man who had risen from the depths of inebriety to such a perfect Christian manhood. It was all due to Agnes and her faithful prayers, but still she knew that it was not without many severe trials that he had become what he was.

She thought of Alexia and the memory of what it must have cost her, who was then in the bloom of youth, with gilded promises of a long and happy life with a devoted husband, to say "no," gave her strength to conquer the temptation. In a voice that betrayed not the slightest sign of emotion she said: "Mr. Malloy, you may have your daughter, and I am more than happy to give her into the keeping of her own father with whom I know that she will be very happy; but as for myself, 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 cannot be possible," he said, "that loving Agnes as you do you would thus easily 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 orphan, she first came to me as if begging to fill the place in my heart left vacant by the death of my own child. She has brought so many blessings to my home that each succeeding year has made her still dearer to me, but since you first came I have been expecting a separation, so I am fully prepared for it. As her father you have the first claim upon her."

Before he could answer Agnes returned, 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 around her neck and said, "Dear mamma, papa has told me all about his plans and how he wishes to marry you."

"Did he, Agnes," asked Virginia.

"Yes, 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 heart fondly clung to her, but her reply was, "Dear Agnes, you are now sixteen and can you not keep house for your father without me? We cannot always live together."

"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 alone?"

"I do not intend to remain 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 as 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 you are thinking of doing?"

"I think I do, for I have contemplated it for some time," said Virginia.

"And you never told me before," said her cousin.

Virginia smiled and said, "several years ago, Sister, I had a little cousin 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 circumstances were so different, for that cousin 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 talk Alexia said, "Virginia, if you have considered well what you are to do, and are resolved to carry out your pious intentions, it is best to keep it from Agnes no longer."

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

"I hardly know," was the reply, "I suppose, however, that she will not wish to part with you at first; but she is such a saintly girl that she will hardly oppose you very strongly, especially as she has her father left to her; but if she does, remember, dear cousin, the severe trials that St. Jane de Chantal, the foundress of the Visitation order, had to undergo in separating herself from her own beloved children. Remember, too, the blessed rewards she received. Agnes will never throw herself in 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 much happiness, this is more than I deserved," said Sister Agnes Bernard within herself when her cousin had gone, and her prayers that night were mingled with thanksgiving and supplications for graces for her cousin to do well the will of God.

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

Agnes' Christmas present was a 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 her cousin, intending to remain at the Asylum for a week.

Agnes intended to spend the day before 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 Alexia.

The parting between the cousins was long to be remembered by each, 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 once more they understood each other's heart as of old. The tears they shed were tears of holy joy rather than 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
Her evanescent crown,

While 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
wait 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, her
anguish laden Lord;
For Him her holy work was done,
from Him it claimed reward.
What! though no flaunting banners
wave, where mercy's martyr
sleeps;
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."

—Harriet M. Skidmore.

In a crowded southern city the yellow fever was raging in all its horror; prostrating victims everywhere, visiting alike the homes of rich and poor and hastening the unfortunate inhabitants away to their graves in scores. Strong men to-day in the vigor of manhood with promises of long lives, to-morrow might be numbered 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 unflinching zeal, confining their labors not only to the hospitals, but fearlessly going about wherever their services were needed. Few who watched their calm, and in many instances smiling faces, as they went about performing their loathsome duties for which they were to receive no earthly recompense, would have dreamed that among them were many who had been delicately brought up in the midst of wealth; but who these were was unknown.

The women were no other than the Sisters of Charity from the Hospital, and the Sisters of Mercy who, on being compelled to close the fashionable young ladies' academy of which they had charge, had offered their services to the afflicted. Many a heart-felt "God bless you, Sister," had they received from those to whom they had ministered, but even this was more than they asked, for theirs was a work of love. While they ministered to the wants of the body, they thought more of the souls so soon to be summoned into the presence of their Creator, and doubtless many a sinner was by them brought to repentance at the last hour.

A sultry August morning was just dawning, bringing with it a promise of another day perhaps more fatal than yesterday, when a slight form in the black garb of a Sister of Mercy was about to leave one of the class rooms of the Academy which had been turned into a temporary hospital ward. Her face was thin and haggard from constant watching with the sick, but the sweet smile of Alexia Grey was still there. For several 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 to be the Holy Viaticum.

Sister Agnes Bernard had been removed to this convent a short time after Virginia left home, and for a long time had held one of the highest positions in the academy. When the fever broke out she was one of the first to ask permission to care for the sick. She had had a vague presentiment from the beginning that her death was near at hand; but this only increased her zeal, for she argued within herself that her life, which in the eyes of others had borne such beautiful fruits, had been useless and she wanted to do something for her Creator. In vain did her companions entreat her to spare herself, for while she felt herself daily growing weaker, she insisted on keeping her post until now when well nigh exhausted, she started to take a little rest. Her mind turned to the chapel, but the chaplain having been taken sick the day before, there was to be no Mass.

As she was passing through the door a man's weak voice said "Sister."

She turned to the cot on which he lay, and something in the pale face reminded her of some one she had seen before, but who it was she could not recall.

"Sister," he said, "will you please give me a glass of water?"

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 so found a little pearl rosary. "A Catholic," she thought. She looked at the face upon which death had already left its impression, and said, "Have you had the priest?"

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

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

His wan face brightened at the sight. "They are mine," he said, "please give them to me, and you may send me a priest for I wish to die a Catholic."

Sister Agnes Bernard left the room and a Sister whom she met at the door, she asked, "Do you know the man in the first bed to your right is?"

"No, Sister," was the reply, "he is a stranger and was brought in

from the street about noon yesterday. There seems to be no hope for him."

"So I perceive," said the other, "and he wishes to die a Catholic so let us send a messenger for a priest at once and pray that he may live until his wish is gratified. I am going to take a little rest now and please watch him until my return."

"Yes, Sister, go, for you need it," said her companion, "I will look after your patient and will try to keep him alive until the priest comes."

With a feeble step she went, not to her room, but to the chapel where the hour she had been accustomed to spend before the Holy Sacrifice was devoted to prayer for the dead and dying. She felt that if she went to bed she might never rise again, so resolved, if possible, to keep her post until the last. With renewed mental if not bodily strength she returned to her patients. "Has the priest come yet?" she asked of the Sister who stood beside the man who so strangely interested her.

"No," was the reply, "I have just received word that our dear chaplain is dying. He worked faithfully he faintly just as he had finished anointing a poor negro, and had to be carried home."

"Another martyr to Christian charity," said Sister Agnes Bernard, reverently, "and what an example for me who has done so little for eternity. But can we not find a priest for this man who so earnestly desires baptism?"

"I hope so, Sister," was the reply, "I have sent a messenger to look for a priest. There are several others here who desire the Sacraments."

Alexia looked around to see where her services were most needed; but she was too weak to do much, so she sat down by the stranger's bedside and asked him if he had any relatives to whom he wished to send a message.

"None," he replied, "I am the last of my family and am as well pleased to die here among strangers as anywhere else, though I wish that I might be buried with my wife and daughter."

"Where is that?" she asked.

"In England," was the reply, "so our graves must be many miles 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 a very dear friend I once had, and if it will 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 said, "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 Sisters."

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 listen to his story, and who can blame her for feeling a little curiosity as to how his life had been spent. She felt her face growing cold, but she knew that there was no color to leave it. She excused herself to attend to the patient in the next cot, and when returning she took a seat where he could not see her face, she 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 forgotten past, and the glowing description he gave of her smote her cruelly. Holding up the pearl rosary he said, "These belonged to her. They are all I have to remember her by, and I would not part with them for as many diamonds their size, for 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 tears when she saw how well he had kept them, and devoutly kissing the little silver crucifix, which she had thought she would never again press to her lips, she returned them.

The story which so deeply interested her heroine was as follows: Mr. Hurley has spent two years travelling through various parts of Europe, and in the meantime the disappoint-

ment of having lost the woman he had chosen for a wife prevented him from writing home. He had felt 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 were 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 was 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 it were because she were not pleased with him. At this she burst into 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 loved you more than God himself."

He 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 happy 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, won't you please grant me this one favor, when I am about to die, I would hardly 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 of how, until being turned into the world to do for herself, she had been 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 Episcopal church, but her heart still remained 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 knowing 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 proclaim 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

that rosary in your hands. I knew you would not refuse me the priest when you carried that." Her request was granted and after receiving the holy rites of the Church in a most sincere and penitential spirit, she drew from her husband a promise to have their daughter educated in a convent. With Alexia's rosary, which she had asked of him, clasped in her hands, she died a 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 in 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 be 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 months my little girl slept beside her mother."

"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 one of her companions 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 a 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 those beads, which are sacred relics of 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 a Sister who stood by the window, and forgetting everything excepting that there was a soul to be prepared for the cleansing waters of Holy Baptism, 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 Grey, can it be possible that it is you?"

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 recognized 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 shone brightly from beneath a noble forehead 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 of the church to the dying.

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 twenty-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 and offered him to the Mother of God and begged that his life might 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 commence his studies for the priesthood...

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...

When the fever broke out Mrs. Conroy 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...

When his work among the patients was done, Father Conroy went to the Chapel and found Sister Agnes Bernard, who at his entrance had flown hither to escape the man who had once sought to win her...

"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 her Lord she remained at the altar railing, then with a feeble, unsteady step she made her way to the nearest dormitory and threw herself upon a bed as she promised herself for a few hours' rest.

Morning dawned upon the stricken city and the sun shone 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 a class room, they rested upon the cold forehead of a man whose soul had taken its departure a few hours before, but death had failed to rob the serene countenance of the peaceful smile that told that he was at rest.

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 sun 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 known as Alexia Grey. Her death had been as beautiful as her life, and who could say that she had not chosen for the best.

A few days later the dreadful disease had subsided, leaving many a stricken home, but in the city there were but few sadder hearts than the poor widow who stood alone by the graves of all who had once been dear to her, but what was the loss of the others compared to that of her son, who, less than a month after his ordination, had laid down his life in the cause of the afflicted. Young Father Conroy had worked faithfully until exhausted, and had reached home only in time to die in his mother's arms.

On the day that Sister Agnes Bernard died a far different scene was being enacted in the dear old Church at home, where she had spent so many hours in prayer. It was Agnes Malloy's wedding day, and well it was for the lovely golden-haired bride who in her snowy robes of satin entered the Church at the side of her 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 devotedly, she felt that she had no

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such vocation. When her hand was 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 her 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 her. 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 impair 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 members of their own faith. Hence the necessity for Catholic societies for our young men and women. In 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 doctrines and practice, and the Catholic will find himself forced either to the blush by silent acquiescence or to the sword in defence of his faith and self-respect. In science, in literature, in philosophy, in thought, in religion the Catholic and non-Catholic ideals clash, and there can never be that harmony and restfulness found in the homogeneity of a Catholic society.

The Catholic in his philosophy of life has to conform his views and practice with the doctrines and precepts of his Church. He cannot depart from or sacrifice them. The non-Catholic of culture or intellectual ambition backs against all authority. He is apt to be revolutionary; poses as one who takes nothing for granted—has no knowledge of the nature of faith. He interrogates the conditions 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 is intolerant of other authority; it may be Browning, Meredith, Henry James and Stevenson, or it may be Tolstoy, Ibsen, Sudermann and Maeterlinck. He has advanced ideas on womanhood, on marriage, and kindred subjects—and in 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 an eternal warfare.—Champlain Educator.

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APRIL ANNIVERSARIES

(By an Occasional Contributor.)

As in our last issue we gave a number of events that are commemorated during the month of March, principally connected with Irish history, 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 arrived 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 was performed by St. Patrick in Ireland, in 433.

Fifth April—The famous battle of Cappelquinn 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 1862; 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; unproductive to Great Britain 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 of Commons by Sir G. Grey, 1848.

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

Ninth April—Thomas Addis Emmet imprisoned at Fort George, in Scotland, in 1798; the Catholic Relief Bill became law in 1793.

Tenth April—Great speech of William Smith O'Brien in the House of Commons, against the second reading of the Treason Felony Bill, in 1848.

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

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

Thirteenth April—First stone of Trinity College, Dublin, was laid in 1591; the Emancipation Bill received Royal assent, in 1829.

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

Fifteenth April—Essex landed with 20,000 men in Dublin, in 1590; the Repeal Association was founded, in the Corn Exchange, Dublin, in 1840. Rout of the Williamites from Lillford to Derry, in 1699.

Sixteenth April—Henry II. left Ireland, in 1172; the Declaration of Irish Rights moved by Henry Grattan in the Irish House of Commons and carried unanimously, and Ireland's independence won—for the time being—in 1782.

Seventeenth April—Monster Repeal meeting at Clones, when fifty thousand were present, in 1843.

Eighteenth April—The feast of St. Lascarian, the Patron of Leighlin; William Molyneux, the famous author of "The Case of Ireland Stated," was born, in 1614.

Nineteenth April—The monster Repeal meeting at Limerick, the greatest of all O'Connell's monster meetings, when 120,000 people were present, in 1843.

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

Twenty-first April—The death took

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

Twenty-second April—The Repeal question was introduced into the House of Commons by O'Connell, in 1834.

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 in 1795.

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

Twenty-sixth April—Attainder of 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 meeting of the Catholics of Dublin to protest against the Ecclesiastical Tithes Bill in 1852.

Twenty-ninth April—Lord Clarendon, 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 disgusted with the conduct of the troops in Ireland, resigned the command of the army in 1798.

Thirtieth April—Rev. William Jackson, having taken poison to avoid a public execution, died in the dock just as the Judge was proceeding to pass sentence on him for High Treason, in 1795.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 27th March, 1904: Irish, 160; French, 124; English, 27; other nationalities, 14. Total, 325.

Business Cards. 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 for 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."

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Society Directory. ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1868, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. O'Callaghan, P.P. President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. F. Tansey.

ST. PATRICK'S T. A. AND B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kiloran; 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. Aillery, 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 8.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, O.S.B.; President, P. Kenehan; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1878.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Sears; President, P. J. Darcey; Rec.-Sec., P. J. McDonagh; Fin.-Secretary, Jas. J. Costigan; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

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EPISCOPAL

If the English-speaking Catholics, they would do well to read the Canadian Catholic papers in French

NOTES

A CRIMINAL ACT.—How members of the press who claim to be honest, can possibly lend the circulation of truth about escaped nuns, and they surely are aware no longer any credit they are not so stupid them themselves; they are very evil-intentioned, for their business. We example of this in Press despatch from Burlington, Ia., had Archbishop Keane to her vows that she might her music pupils, Haro The story has been proved absolute falsehood. The approaching truth in it, ter Annette is a teacher Dubuque; but she never of that name. Legal been taken to make one that published the story same. But, what is more to consider is the fact could thus be concocted at this late period in history. Every one knows anything, that are not now believed by greatest enemies of Catholic publication of them is a the honesty, or the sane writers and publishers.

CHURCH PREFERENCE

this peculiar term the Statistics of Labor, of designated the different creeds of the people in They say that "preference pressed for 85 churches recognized standing," by suppose they mean that—numbering 241,651—questioned expressed their to this number of church ligions. Here, however, sage that we quite under which speaks well for Church, her teachings are "The section of the to the attendance of in very imperfectly filled, as ed by the report of 78, ly one-third of the persons answering this inquiry, one-half of the number c regular attendants at their preference, and th tion leading in this respect Roman Catholic." Whatever the value of tics may be, they certainly a fact that needs no great evidence, namely, that church attendance goes t lead in every part of the ton included.

A COMPLIMENT.

upon the question of div gard to Canada, an Am temporary says: "Divorce is very hard t Canada and one of the r why so few divorces are in the Dominion is the P provision that publicity all the proceedings for st is devoutly to be hoped provision may be introd these States, since that a rush to the divorce m break down the whole n While this is quite a co Canada, inasmuch as it i divorce is hard to procu that our people, even w divorce, shrink from pub to be exact we do not m "publicity for six months