

Non-Catholic Queries, and Answers Thereto

(San Francisco Monitor.)

If Christ performed the miracles recorded in the New Testament, why, then, did the Jews put Him to death?

This difficulty is thus answered by Father Lambert:

"The argument of this question is, that because the Jews put Christ to death, they did not believe in His miracles as recorded in the Gospels. But this conclusion is false. The Jews believed that God had forbidden them to abandon the law of Moses, even if a prophet performing miracles required them to do so. From the time of Christ down to the present the Jews have always and uniformly believed in the reality of the miracles of Christ. If you do not believe this, consult their Talmuds.

"Well, then, you will ask, if they admitted the fact of His miracles, why did they not accept Him as the Messiah? While they admitted the miracles, they did not believe that they proved Him to be the Messiah. Their prophets had performed miracles under the Mosaic law. They had even raised the dead. The Jews in the time of Christ could not understand how miracles could be worked to abrogate that law. Fixed habits and prejudices, then, caused them to reject the evidence of His miracles, while they admitted the fact of them. They attributed them to Beelzebub.

"Again, they believed that the promised Son of David was to be a great temporal prince, that He was to free the Jewish people, and establish a great Jewish empire, restore the Jewish polity, and raise the Aaronic priesthood to its ancient prominence and glory. His preaching and humble life gave no encouragement to these hopes, and they refused to believe in Him as the promised Messiah, even while they admitted His miracles. And they put Him to death as they had put to death their acknowledged prophets" (Lambert, "Notes on Ingersoll," chap. xvii, pp. 140-141).

Is it not incredible that God should become man? What proofs are there that Jesus Christ was the Son of God?

May not the texts in which Christ speaks of unity with the Father imply only the moral unity of an adopted sonship?

Cannot a man reverence Jesus as the highest and most perfect type of the race without acknowledging Him to be divine? I believe that men should strive more to live Christ's life than to discuss the dogma of His divinity.

"We need to appreciate that the doctrine of the Incarnation is not a hard one to accept. There is no revolt in the natural mind against the thought of God becoming man. It is not a thought which arouses aversion in us. Indeed, we give it welcome. That man should be raised to a participation in a divine nature is a difficult thing to understand if the word is meant to imply a full and clear comprehension. But the human race or any part of it has never felt it to be incredible."

The dignity of man suggests the possibility of the Incarnation; the aspirations of man suggest its probability; the degradation of man cries out for it, and implores its immediate gift" (Elliott, "Life of Christ," Epilogue, pp. 1-11).

The divinity of Christ is the foundation doctrine of the Christian religion. Deny Him as the Son of God, and at once the whole fabric of revelation falls to pieces; confess Him to be divine, and the logical mind grasps at once the necessity of a divine infallible teacher in the world today, speaking in His name and with His authority.

The arguments for the divinity of Christ are: First, Throughout the four gospels Christ clearly asserts His divinity.

He claims perfect equality with the Father—the Jehovah of the Jews—in absolute oneness of essence ("I and the Father are one."—John x. 30), in parity of working power ("My Father worketh until now, and I work."—John v. 17; "What things soever the Father doth, these the Son also doth in like manner."—v. 19), in eternal Being ("Before Abraham was made, I am."—John viii. 58), in the equal rights to the homage of mankind ("That all may honor the Son as they honor the Father."—John v. 23; cf. xiv. 1, 13; xv. 10; Matt. x. 37).

It is evident that our Lord, in John x. 30, spoke of His absolute, essential oneness with the Father, because He "was addressing earnest monotheists, keenly alive to the essential distinction between the life of the Creator and the life of the creature, and religiously jealous of the divine prerogatives. The Jews did not understand Christ's claim to be one with the Father in any moral, spiritual, or mystical sense. Christ did not encourage them so to understand it. The motive of their indignation ("we stone thee for blasphemy, because that Thou, being a man, makest Thyself God."—John x. 33) was not discerned by Him. They believed Him to mean that He was Himself a divine Person; and He never explicated that construction of His language" (Liddon, "The Divinity of our Lord," Lecture iv, pp. 188-189).

Again, the Jews evidently understood our Savior to claim a right to break the Sabbath as the Lord of the Sabbath, the equal of Jehovah who had prescribed the law, and for that reason "they sought to kill Him, because He said God was His Father, making Himself equal to God" (John v. 18). A third time they stoned Him as a blasphemer (John viii. 59), when He claimed to be the "I am who am" of Israel (Exod. iii. 14), the eternal "Now."

Every one who studies the life of Christ must admit that He was sincere (John vi. 26; xiii. 38, xiii. 37), unselfish (John v. 30; vi. 38; x. 11; Matt. xxv. 39), and humble (Luke viii. 51; Matt. ix. 30; Mark viii. 11; Matt. xi. 29). But "is He, if He is not God, really humble? Can Jesus bid us to believe in Him (John xiv. 1), love Him, obey Him (John xv. 10), live by Him (John vi. 58), live for Him (Matt. xvi. 24); can He thus claim to be the universal Teacher (Matt. xxviii. 20) and the universal Judge (Matt. xxv. 31-34, the Way, the Truth, the Life of Humanity (John xiv. 6), if He is indeed only man? . . . If Jesus Christ be not God, is he really unselfish? He bids men make Himself the center of their affections and their thoughts (John xiv. 6, 14; xi. 26; xiv. 1; v. 23; viii. 42; xv. 23; xiv. 15, etc.); and when God does this, He is but calling man to that which is man's proper duty, to the true direction and law of man's being. But deny Christ's divinity, and what will you say to the disinterestedness of His perpetual self-assertion? . . . If Jesus Christ is not God, can we even say that He is sincere? For if He is not God, where does He make any adequate reparation of a construction of His words so utterly derogatory to the great Creator, so necessarily abhorrent to a good man's thought? . . . Would not a purely human Christ have anticipated the burning words of the indignant Apostle at the gate of Lystra?" (Acts xiv. 14; Liddon, *ibid.*, pp. 195-203).

There can be no doubt that the Sanhedrin condemned our Lord to death because He claimed to be divine. Their words to Pilate were: "We have a law, and according to the law (Lev. xxiv. 16; Deut. xlii. 5) He ought to die, because He made Himself the Son of God" (John xix. 7). The high-priest put the question plainly to our Lord:

"Art Thou the Christ, the Son of the blessed God? And Jesus said to him, I am" (Mark xiv. 62, cf. Matt. xxvi. 64). This open claim of being the Son of God in a real, true sense was styled blasphemy, and sealed the death-sentence of Jesus Christ.

Second. The Apostles clearly teach that Jesus is God.

St. Peter, when questioned by Christ on this very point, declares explicitly "Thou art Christ, the Son

of the Living God" (Matt. xvi. 16), and our Lord in answer blesses him for his profession of faith, and declares it inspired by His Heavenly Father. "Blessed art thou, Simon Bar Jona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven" (cf. John vi. 70; I. Pet. i. 2; II. Pet. i. 1).

The unbelieving St. Thomas, convinced by the fact of the resurrection, is forced to cry out "My Lord and my God" (John xx. 28). St. John wrote his whole gospel that men "may believe that Jesus is the Christ the Son of God" (John xx. 31), and in his opening chapter he declares Jesus the only begotten Son of God, eternal and consubstantial with His Father (John i. 1-4; cf. I. John iv. 15; v. 20). St. Paul writes clearly of Christ: "Who being in the form of God, thought it not robbery to be equal with God" (Phil. ii. 6), and in many other passages speaks of Him as the eternal Son of the Creator, of all things, etc. (Col. i. 15, 16; Rom. ix. 5; viii. 32; Heb. i. 1-4).

This public unanimous preaching of Christ's divinity by His Apostle can be explained on no other hypothesis than the positive revelation of Jesus Christ their Master.

Third. The miracles which Jesus wrought in His own name and by His own power prove Him to be God.

When Jesus found that His testimony was gaining, He frequently appealed to the miracles. He wrought as setting the seal of the divine approval upon His teachings, and His claim to equality with the Father (Matt. xi. 4, 5; John v. 26; x. 38; xiv. 12). His life is one series of miracles. He stills the storm with a word (Mark iv. 39). He walks upon the sea (Matt. xiv. 25). He feeds the multitudes with a few loaves and fishes (John vi. 10). He changes water into wine (John ii. 9). He drives out demons from the possessed (Mark i. 25; iii. 11; v. 8, etc.). He heals the blind, the deaf, the dumb, the leper, and the paralytic (Mark ix. 25; viii. 16; Luke ix. 24). He raises the dead to life (Matt. ix. 3). He rises from the dead, converses with the disciples for forty days, and then ascends on high to His Heavenly Father (Matt. xxviii.; Acts i. 9, etc.).

The saints and prophets work miracles also, but they always do so in the name of God or Christ Jesus. He alone performs them of Himself: "I will, be thou made clean" (Matt. viii. 3); "Do you believe that I can do this unto you?" (Matt. ix. 28; cf. Luke vii. 14; John xi. 44; Matt. viii. 5, 13, etc.).

The unbelievers of our day have striven to give us a life of Jesus, while utterly denying the historical reality of the miracles recorded of Him. But "to expel miracles from the life of Jesus is to destroy the identity of the Christ of the Gospels; it is to substitute a new Christ for the Christ of Christendom. . . . these (rationalistic) commentators do not affect to take the history as it has come down to us. As the Gospel narrates stand, they present a block of difficulties to Humanitarian theories; and these difficulties can only be removed by mutilations of the narrative so wholesale and radical as to destroy their substantial interest, besides rendering the retention of the fragments which may be retained a purely arbitrary procedure.

In a word, miracles are so interwoven with the life of Christ, and so prominent a feature of His daily teaching, that the "moral integrity of our Lord's character is dependent, whether we will or not, upon the reality of His miracles" (Liddon, *ibid.*, pp. 161-163).

Fifth. Pascal considered the prophetic argument the strongest proof of Christ's divinity (Pascal's "Thoughts," p. 128). Even among the pagan nations there was a general expectation of a new teacher from on high. The Old Testament, in a series of prophecies extending over thousands of years, announces all the details of the life of Christ. God promises a Redeemer to Adam (Gen. iii. 15). He is to be of the stock of Abraham (Gen. xii. 13). Isaac (xxvi. 4). Jacob (Gen. xxviii. 14; Num. xxvii. 17) of the tribe of Juda (Gen. xlviii. 5-10; cf. Heb. vii. 14), and of the family of David (Isa. ix. 7; i. 1-7; cf. Rom. i. 3; II. Tim. ii. 8).

Moses declares that he will be a great prophet (Deut. xviii. 15). Isaiah foretells His birth of a virgin mother (vii. 14) and His power of miracles (xxxv. 4-6). Malachias tells of His precursor (iii. 1; cf. Luke i. 76; iii. 2). Micah marks the place and Daniel the time of His coming (Mich. v. 2-3; cf. Matt. ii. 1; Luke ii. 4; Dan. ix. 24-27). Isaiah declares Him the Prince of Peace (ix. 6; cf. Luke ii. 14; John xiv. 27) foretells the place of His preaching (Is. l. 2; cf. Matt. iv. 15), and says He will make a new covenant for the Gentiles (ii. 4; cf. Luke i. 3; Matt. xvi. 28; xxviii. 19; Mark xvi. 15); the Psalms (xvi. and lxxviii.); Isaias (liii.), and Zacharias (xi. 12) tell the minutest details of His passion and death (Maas, "Christ in Type and Prophecy.")

Fifth. Christ's own power of prophecy proves Him God.

He foretells His own death and resurrection (Matt. xii. 40; xvii. 21-23; xxviii. 63; xx. 17-19; Luke xiii. 32; John ii. 19), the treachery of Judas (John xiii. 26), the denial of Peter and the manner of His death (Matt. xxvi. 34; John xxi. 18-22), the destruction of Jerusalem (Matt. xxiv.), the dispersion of the Jews (Luke xxi. 24), and the spread of His Church (John x. 16; Matt. xiii. 31).

Sixth. One of the most striking proofs of Christ's divinity is His absolute sinlessness. He proposes the highest standard of sanctity possible: "Be you, therefore, perfect, as also your heavenly Father is perfect" (Matt. v. 48); and instead of insisting on His own personal unworthiness, as He must needs have done were He only a great prophet like Isaias ("I am a man of unclean lips," Isa. vi. 5). He, on the contrary, challenges His enemies to find in Him the slightest sin: "which of you shall convict me of sin?" (John viii. 46), and declares that He always does His Father's will, "for I do always the things that please Him" (John viii. 29; Bourgard, "The Divinity of Jesus Christ," ch. iv.; Liddon, l. c., pp. 165-168).

The sublime teachings of the Savior, together with the wonderful spread of His Church by the simplest methods against the mightiest enemies, the transformation of the world from the lust, pride, cruelty and idolatry of paganism to the Christian purity, humility, gentleness, love of God and the brethren for God's sake, prove that the Worker of this change was not human but divine.

Eighth. "If Christ be not divine, actually God, then the Supreme Ruler of men's souls has failed both in His messenger and His message, and failed fatally. Christ was sent to eradicate idolatry, which had proven to be the deepest seated evil of humanity, and to establish impregnably the very opposite, the knowledge and worship of the true God. The lightest belief in Divine Providence identifies its rulings in this sense with Christ and His mission, and they resulted in universal Christ-worship. . . . If Christ be not God, He is the author of the most obstinate idolatry ever known. No teaching so awfully authoritative as His, no life so irresistibly attractive, no death so solemn and triumphant. Has the only result been idolatry?" (Elliott, "Life of Christ," Epilogue, xv. xvii).

Men cannot remain indifferent to this doctrine, for it is fraught with mighty consequences here and hereafter. This world takes on another aspect to the man who knows that God has deigned to honor it by living here for a time, and to exalt human nature by making it His very own. You cannot do away with Christ's divinity and pretend to follow out His teaching. If He be only man, His power to command is subject to the caprice of every individual. If He is God, then it follows naturally

that His doctrines must be believed under penalty of damnation (Mark xvi. 16) and His commandments obeyed under penalty of hell. Logically, also, there must be in the world today a teacher of His Gospel, divine as He was divine, infallible as He was infallible, voicing His Gospel to all men unto the end (Matt. xxviii. 20; Acts i. 8); an authority of which He said: "He that heareth you heareth Me" (Luke x. 16; Fournier, "Life of Christ"; Didon, "Life of Christ"; Lacordaire, "Conferences on Jesus Christ"; Nicholas, "The Divinity of Christ"; Freppel, "Discourses on the Divinity of Christ.")

Latest Irish News

CITY OF DUBLIN.

(Dublin Weekly Freeman, Jan. 9.)

In view of the fire in a Chicago theatre, Alderman McCarthy asked at Monday's meeting of the Dublin Corporation what steps had been taken to safeguard the public attending the theatres in Dublin. The Lord Mayor said that in Dublin all the theatres had complied with the corporation by-laws.

The death took place on Sunday, after a short illness, of Alderman Henry Gibson, J. P., one of the representatives in the Municipal Council for the Clontarf East Ward. One of the oldest members of the extinct Clontarf Township Board, Alderman Gibson secured his seat in the City Corporation immediately after the absorption of Clontarf in the Metropolitan area, and up to his death took an active part in the work of the Corporation.

ALL AROUND IRELAND.

Waterford has sent £100 to the Parliamentary Fund.

Judge O'Connor Morris is lying ill at his residence, Gortnamona, near Tullamore.

Joseph Moan was hanged in Derry Jail on Tuesday for the Trillick murder.

Very deep and sincere regret has been evoked throughout the Midleton district by the death, on Wednesday morning, of Mr. James B. Barry, late manager of the Midleton branch of the Munster and Leinster Bank.

On Wednesday the police in Naas received word that the house of a man named John Kenny, Osbertown, had been burned to the ground, and that his daughter, Kate, had been consumed in the flames.

At Clones, Monaghan, on Wednesday, Joseph Fee was again formally remanded, charged with the murder of John Flanagan in April last.

The inquest touching the death of John Flanagan, fowl dealer, whose body was found in a manure heap at Clones, was resumed on Monday. Evidence was given, and the inquiry adjourned until the 26th instant for medical testimony.

The inquest on John O'Keefe, who was alleged to have been thrown into the River Lee, at Cork, on the night of Dec. 28, was concluded on Tuesday. The jury returned an open verdict, and condemned the false reports published in English papers attributing the death of the deceased to members of the Young Ireland Society.

The Postmaster-General has intimated to the Hon. B. T. O'Neill, M. P., that the scheme for a connecting telephone with Belfast, Coleraine, Portrush, Limavady, and Londonderry has been adopted.

At Ballinamore, County Leitrim, on Thursday, Stephen Morton, ex-Militiaman, aged 25, was committed for trial at Leitrim Assizes, charged with poisoning a widow named Bridget Maher, aged 54, mother of six children, by administering it, was alleged, cantharides.

Mr. T. W. Russell, M. P., writes: "Clearly, there must be an amending bill the moment Parliament opens. But there ought to be no more land acts by consent. Mr. Wyndham may make up his mind that the policy of conciliation has had its day."

A farmer named Doherty, who was arrested some time ago for seriously wounding Mr. Swan, Clerk of Petty Sessions, Buncrana, on Christmas Eve by attacking him with a fork, was on Friday returned for trial.

There has just died in the village of Basliek a woman named Peggy Moran, who had reached the great age of 103 years. The deceased had never known a day's illness, and up to a couple of months ago was able to attend to her household duties.

An arrest was effected on Thursday by a Scotland Yard detective in the town of Donegal. A gentleman of German extraction has been living there for some time in splendid style on a local estate which he had purchased. Last night he was taken into custody, charged with being concerned in a crooked financial matter.

The body of the man alleged to have been thrown into the River Lee about midnight on Monday was picked up on Wednesday quite near to the place where the voices were heard. He has been identified as O'Keefe, who was in the employment of one of the local newspapers as canvasser.

We regret deeply to announce the death of Mr. Thomas Delaney, E. D. C., Main street, Blackrock. His death, which took place about 7 a. m. on Saturday, came as a great shock to the people of Blackrock, with whom he was a great favorite, as, although he had been for some short time past suffering from illness, his death was not at all anticipated.

On Thursday morning the dead body of a sailor was found on the strand at Ballyconigar, on the Wexford Coast. A couple of miles further north a ship's boat was washed ashore, and also a quantity of debris. It is considered not improbable that some unfortunate vessel has been lost. The deceased sailor, who has not yet been identified, was about 5 feet 6 inches in height, and apparently between 25 and 30 years of age.

An important meeting was held in Listowel last week to take steps to form a Town Tenants' Association for Listowel. There was a large and representative attendance. It was unanimously decided to establish a Town Tenants' Association and to act in unity with the other towns in which the town tenants' movement is now actively working. Mr. E. J. Gleeson was elected honorable secretary and was directed to communicate their action to Councilor Briscoe, of Dublin, and Mr. William Field, M. P.

Recently two high-class Irish dramas were successfully produced under the auspices of the Castlemeier Branch of the Gaelic League, viz. "The Deliverance of Red Hugh from Captivity," and a new Irish comedy (played for the first time on any stage) entitled "The Doctor's Fee," both from the pen of the talented writer, Miss Alice Milligan. Amongst those who took part in the plays were Misses K. Dunphy, L. Carpenter, K. Dwyer, M. Dunne, and Messrs. J. Kelly, T. Quinn, M. Brennan, M. Deery, J. Quinn, C. Horgan and J. Deery.

Intelligence has reached Killarney that about 4 o'clock on Sunday morning the house of a widow named Mrs. Dineen, residing at Crossstown, in the Headfort sub-police district, was fired into. It is alleged that two gun shots were fired through the bedroom window, and that some of the grains of shot were afterward found embedded in the furni-

ture in the room. It is also stated that a wad of No. 6 cartridge was found near the window, which had been broken by the shots. No motive has been assigned for the alleged outrage, and up to the present time no arrests have been made.

About 6 o'clock on Monday morning a serious explosion occurred at the Customs Watchhouse, Belfast, resulting in injuries to two of the officers engaged there. In addition to the injuries to the men, considerable damage was caused to the premises. The force of the explosion may be imagined when it is stated that the door was blown out. The contents of the room where the accident took place suffered damage. The two injured men, whose names are Craig and Burns, were seriously burned, more especially about the face. The ambulance from White street fire station was called out, and at present the men are in the Mater Infirmorum Hospital, Crumlin road.

A public meeting of the ratepayers was held in Athenry on Sunday for the purpose of opposing a claim for malicious injury to a car, the property of ex-Sergeant Tim Hansbury, one of the Dundalk bailiffs. A couple of months ago Hansbury gave a dinner, and sent his car for some relatives of his to take them to the dinner. When the car returned to Athenry it was left on the public street and was removed some distance away and a shaft broken. It was alleged that the car got broken through accident. At the meeting the Rev. P. J. Madden, C. C., presided. It was unanimously decided to oppose the claim, and a treasurer and secretary were appointed to take the necessary steps for the purpose.

A shocking occurrence has just been reported from Moate. A young man named William Galvin was driving a broad van in the vicinity of the town for Messrs. Egan, when the horse became restive and ran away. In his efforts to control the animal, Galvin was thrown from the van and his skull trampled on by the horse's hoofs. Two men who were passing at the time succeeded in stopping and securing the horse, and discovered the driver lying on the roadside in an unconscious condition, and bleeding from terrible wounds on the head. He was conveyed into Moate, where he was attended by Dr. Moorhead. Medical skill was of no avail, however, and the poor fellow died in a few hours without having regained consciousness.

EMMET CELEBRATION AT BELFAST.

An enthusiastic meeting of Nationalists was held on Wednesday in Central of the United National club, Belfast, under the joint auspices of the United Irish League and the Emmet Centenary Association. The object of the demonstration was that of commemorating the centenary of the martyrdom of Robert Emmet. Panegyric addresses were delivered by Messrs. J. G. Swift, MacNeill, M. P., and Haviland Burke, M. P. The chair was taken by Mr. Joseph Devlin, M. P. An interesting feature of the meeting was the rendering of appropriate songs by the famous Irish baritone, Mr. Denis Glasgow.

A '96 BATTLE GRAVE.

Whilst excavating for the foundations of a house to be built at Ferrybank, Arklow, adjacent to the historic bridge of the town, round which the encounter between the English and insurgent troops, under Father Michael Murphy, was hottest in the rebellion of 1798, the workmen came upon a vast quantity of human remains. The bones were but a short distance from the surface, but for many years past the place has been denuded of much of its covering, the surroundings being a vast sand hill which was taken away for building work. Many theories are advanced to account for so many skeletons in such a place, and amongst those is that— which is the most likely—after the battle which took place in the town, the remains of the patriots were taken out in cartloads and deposited in holes in the most convenient and handy places, and this would be one of them.

REMARKABLE CENTENARIAN DEAD.

On Thursday in the graveyard which adjoins the parish chapel of Middletown were laid to rest again general sorrow the remains of Catherine Hughes, late of Foyduff, in the County of Armagh, who had reached the patriarchal age of 117 years. Deceased, who belonged to a family remarkable for their longevity, was a spinster and resided on a farm near Middletown, with her nephew, Mr. James Hughes, and was in good circumstances. She had a sister who died a short time ago, who was also a centenarian, and another sister still survives and resides with her family in New York.

The old lady, who has just passed away, was gifted with a splendid memory, which remained in full vigor to the end. She was an interesting and excellent raconteur, and many a night entertained the younger folk with stirring anecdotes of the stormy times of the Irish rebellion in 1798, of which she had the clearest and most distinct recollection.

DEATH OF COUNT MOORE.

A Tipperary telegram states that Count Moore died on Tuesday morning at his residence, Moorefort, Tipperary, from kidney disease. Count Moore was born in 1849 and represented Clonmel in parliament from 1874 to 1886. He entered parliament at the early age of 25—he was but 54 at the time of his death—having been elected in 1874 for the Borough of Clonmel, which he continued to represent until 1885, when Parnell made his party strongly representative of more than three-fourths of the country. It was in 1879 he was raised by Pope Leo XIII to the dignities of count of the Holy Roman Empire and commander of the Order of St. Gregory, and it was to works of Catholic endeavor his best energies were given, for the foundation of the now celebrated Clonmel abbey of Mount St. Joseph at Roscrea is largely due to his generosity and zeal. From an industrial as well as a religious point of view, this monastery has exercised, and is exercising, an abiding influence upon a wide area in the Midland counties, to all of whom the abbey is well known. The late Count Moore also devoted himself with earnestness to the amelioration of the condition of the Catholics of the navy. Three years ago he passed from the parliamentary stage, having sat as a Nationalist for Londonderry for 1899 and 1900, and since then his attention was turned to some extent, also towards the Irish literary revival.

Blind Queen of Portugal.

Queen Marie Amelie of Portugal, who has done so much to alleviate the lot of the sick and of the poor in the land of her adoption, has now taken up the cause of the beggar children in Lisbon, and has organized a commission of women of the aristocracy, assisted by physicians, with the object of putting a stop to the practice of parents hiring out their children to mendicant bosses, who frequently deform and even mutilate the youngsters, so as to increase their receipts by exciting sympathy.

Only those who have sojourned at Lisbon and who have seen the swarms of child beggars, many of them crippled and maimed, who infest the streets and church-entrances, will be able to appreciate the importance of the work which the queen has now taken in hand. It is to her that Portugal is indebted for the introduction of the serum for diphtheria which until that time created terrible ravages throughout the kingdom. She has likewise founded many hospitals and philanthropic institutions.

There are no absolutely perfect persons in this world. There are very many in it, however, who make capital associates, friends and neighbors—if you are not all the while in search of their faults. The one who is ever on the watch for them would not half so well stand a keen scrutiny as some of those in whom he discovers flaws.

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