faithful subscriber and patient read-

er with complaints about the delin-

quents? While some good souls may

find as ready an excuse for the com-

plaining tone of their favorite paper

as those others did for the ill-timed

zeal of their loved pastor, others

again may feel an irritating sense of

injustice not conducive to enthusi-

asm in support of Catholic journal

ism. The daily evidences of good

will, self-sacrifice and devotion to

their needs and interests make par-

ishioners ready to condone much

querulousness in the pulpit; we do

not defend the bad habit but for the

reason indicated it is not so bad in

On this continent as in England

Bishop Hedley's words are true and

timely and inspiring. But of the

ten thousand priests who do not bear

the yoke of Catholic journalism, are

there not thousands undergoing

greater hardships, receiving less

appreciation and less remuneration;

spending themselves without com-

plaint, without self-laudation, and

without hope or desire of retiring;

bearing yearly the 365-day yoke

of the ministry and humbly

thanking God for the privilege

of bringing peace to sin-racked

innocence of childhood and the virtue

of youth, of encouraging the weary

in the path of well-doing; yes, grate-

ful for the privilege of doing the

thousand and one duties of the

active ministry and finding the yoke

of Christ's priesthood sweet and its

burden light. To sustain them, to

uphold their weary hands, is not the

least of the privileges of the Catho-

lic journalist: to imitate them, to

cultivate their spirit, is to qualify in

no small measure for the apostolate

RELIGION IN THE SCHOOLS

The Rev. D. MacOdrum emphat

cally advocated before the Presby-

terian Congress "Evangelism" in the

Mr. MacOdrum went on to emphas

ize the necessity of personal and con-

versational evangelism, continued, not spasmodic: "Why should not

the Public schools be made an in

the Public School too easily? are we

satisfied with an education that ig-

nores character, or do we regard

to eliminate the truths of Christian

the making of moral character-

from the curriculum? I am more

cannot afford to ignore the Public

policy of Evangelism. At least one

action is demanded of us

administered:

ment would

months' salary. The

be impossible

and to other

who let their zeal outrun their dis-

bigots

"Is it not possible that we

strument of Evangelism?"

of the Press.

Public Schools.

the pulpit as it is in the paper.

The Catholic Record

Price of Subscription—\$1.50 per annum United States & Europe—\$2.00. " r and Proprietor, Thomas Coffey, LL. D.

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THOS. COPPEY, LL. D.

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H. F. MACKINTOSH

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St. John, N. B., single copies may be purchased Mrs. M. A. McGuire, 249 Maine street LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION

Mr. Thomas Coffey Ottawa, June 13th, 1905.

My Dear Sir—Since coming to Canada I have seen a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a rrong Catholic spirit. It strenuously defends Catholic spirit, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Pollowing these lines it has done a great deal of good for the wellare of religion and country, and will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delega UNIVERSITY OF OTTAWA.

UNIVERSITY OF OTTAWA.

OTTAWA. CARADA, MARCH 7th, 1900.

Sir: For some time past I have read your use paper the CATHOLIC RECORD, and congratou upon the manner in which it is published tet and form are both good; and a truly c spirit pervades the whole. Therefore, with I can recommend it to the faithful. Bless-u and wishing you success, believe me to reyou and wishing you success, believe me to real.
Yours faithfully in Jesus Christ.
† D. Falconio, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JUNE 21, 1913

" THIS BLESSED UNION "

This is not the profane exclamation of the man in the street; it is a quotation. This by way of admonition to those who have been reading the emphatic repudiation of the grandiloquent but vague and even tropical oratory on the union of the Churches for the sake of the Church. Methodists, Baptists, Presbyterians, Anglicans, men of every denomination, have been heard vigorously protesting against a nebulous scheme which threatens to disrupt existing organizations without substituting anything stable therefor practical men who think it time to end the Unionist talk-fest and get down to business; earnest men who expressed their earnest convictions; all of which was duly reported in the newspapers. And these newspapers, heaped up, pressed down and running over with union talk and non-union protests are read by all Catholics. That Bishop Fallon should, when speaking to his own people, refer to the topics which just at present absorb so much space in the newspapers which his people read, seems the most natural thing in the world. Everybody's doing it. A prominent Presbyterian clergyman had expressed the pious hope that to get Judge Foran on in some capaeventually the Church of Rome would city whether as convener or othercome into the Blessed Union of which everybody who is not talking is reading or hearing. A Catholic Bishop, with the kindliest possible feelings towards Protestants, many of whom are his personal friends, has, nevertheless, his own point of view from which he sees why many earnest Protestants regard with misgiving the "Blessed" and much talked of "Union." While recognizing the honesty and sincerity of Mr. Herridge, Bishop Fallon upholds the divine plan of Unity in which he believes, and dissents from a plan of Church Union so comprehensive as to be colorless in creed and chaotic in government. Quite a matter of course you will say; but, you are altogether wrong. The Rev. R. E. Knowles, elbowing Rev. Mr. Herridge out of the way, places himself beside the coy Presbyterian maiden with a pert "Nobody asked you, Sir, she said." And the shy maiden smiles on the assertive Codlin and forgets the discomfited Short. True, the Kirk in Conclave had placed no hard and fast limits on the pious aspirations of Unionists: but its unofficial historian in its semi-official organ now frankly states, in the fulness of authority, with which any good Presby terian may on occasion clothe himself, that little men like Herridge and Gladstone go entirely too far. Faith in this Blessed Union has its limits; hope that it may include Catholics be - not blessed; charity for those who believe in Christ's plan of unity-"does not reflect the sentiment of our communion." Bishop Fallon will have to bring himself up to date on theological botany to be able to distinguish between the glowing foliage of irenic dreams and what springs from the Presbyterian Tree of Knowledge of Good and Evil. Under the weight of his unofficial duties it may be that the historian of the Conclave has somewhat mixed

his metaphors in his attempt to pre-

their irenic dreams on the Presbyterian tree and pretending that they grow there. Two things, however, are clear: this Blessed Union may include prelacy, stripped of course of sacerdotalism, but Popery never not at any rate while the short imagination and long memory of the Scribe of the Conclave are both in working order. And the Rev. Dr. Herridge had no right to speak for the Presbyterian Church, much less, we may conclude, for the Invisible Church.

Since writing the above we notice that there has been another lapse in the Assembly from the Presbyterian standards of Church Union as laid down by the unofficial but dogmatic Recorder of the Kirk in Conclave. It is most comforting to know just where to find authoritative pronouncements on the vagaries of delegates whom in our simplicity we might otherwise have thought to have equal voice with others on all matters before the Assembly. This time it is a lay delegate, Judge Foran of British Columbia, who is guilty of

long imagination and short memory. "(Judge Foran) then delivered a eulogy on the growth of Methodism which was as ardent as it was

Alien! but alien? Is it not a question of organic union with Methodism ?

But the Judge was guilty of some-

thing worse still: "-A glowing panegyric on Roman Catholicism in general and Arch

bishop McNeil in particular." And this after reading what the Scribe had written, yes, and printed about Dr. Herridge! Something crushing must be thought out for the audacious layman : here it is :

"The judge is not convener of the Committee on French Evangeliza-

No, the judge comes from British Columbia, and probably gave wholehearted support to the following resolution adopted by the Assembly:

Dr. Gordon moved the following resolution: "The board have read with astonishment and deepest concern of the shocking conditions as to social vice prevailing generally in British Columbia by which criminal vice is officially tolerated and defended by those sworn to enforce the law from the ordinary police to the Attorney - General, making British Columbia the great market in Canada for the exploiting of the victims of the white slave traffic. The Assembly recognizes such conditions as a disgrace to those responsible. and indeed to all Canada, and calls upon the whole Canadian people to join in removing this stain upon the good name of the Dominion

It might do the Committee or French Evangelization a lot of good wise.

"Through some oversight, the As sembly did not order a copy of the judge's rhapsody to be forwarded to His Grace—but he will doubtless see it in these columns and rejoice."

The sarcastic scribe of the Kirk in Conclave is a simple unsophisticate soul after all to think that "these columns" could find space for such silly stuff. Even the Rev. charitable and truthful Mr. Berlis' eulogy of his countrymen had to be cut down-a

To understand the full scope and import of this Blessed Union we give a few extracts from the Globe:

"The spirit of the Assembly, as shown in applause and other smyptoms, indicates beyond a doubt that union is on the way. Even its opponents must see by this time that you might as well try to put a chicken back in its shell as to render this movement futile. To quench it, which seems to be their ambition, is like trying to cap Vesuvius. But the advocates of the measure must surely also see that the thing can not be pressed without splitting the Church to the bottom."-R. E. Knowles, June 10th.

"Hostilities were resumed in the Assembly yesterday afternoon; and the cleavage that union makes was again in abundant evidence."-R. E Knowles, June 11th.

It seems to me to be a piece of midsummer madness for the leaders of our Church to cultivate the seeds of disruption. Your brilliant correspondent, R. E. Knowles, has spoken of the tidal wave of union. waves are often accompanied by devastation.-J. T. Ferguson, Globe June 12th.

"It is told of one of our oldest ministers, long since promoted, that last twilight days he once mounted his horse, taking his position with his back to the horse's His wife tried to remonstrate with him, whereupon he smiled and gravely said: 'My dear, you don't know which way I'm going.' I thought of this yesterday afternoon.' -R. E. Knowles.

The Anglican Synod of Toronto considered the question of extending fraternal greetings to the Presvent tropical orators from hanging byterians. The mere shadow of ism; but is it wise to weary the journey before them.

Union gave the question a significance which made the lines of clea vage abundantly evident:

"Then that old veteran of Anglican ism in Canada, Hon. S. H. Blake, K. C. rose and a hush fell over the gathering. He pointed out that the words "union" and "unity" did not appear in the resolution and that there was merely the suggestion of co-operation.
"We would almost be wanting in

our duty," he said, "if we did not virtually say, "We may not have virtually say, "We may not have union or unity but in God's name we hold out the hand in all the gracious work you are doing.'

Hearty applause greeted his remarks.

Immediately Mr. Blake had taken his seat four or five of those opposing the resolution stood up almost simultaneously and commenced addressing the chair. Rev. A. J. Fidler of Eglin-

ton was given the floor. SAYS IT WOULD BE DISHONEST

"I don't know why we should pass such a resolution," said he. "I can not forget how this Church was dis cussed in that Assembly only last week. I don't think we can afford to cheapen our Church and her episcopate by passing this resolution which to the minds of many of us is dishonest. Further, I don't believe the Presbyterians will appreciate toadving to their Church.'

"The Rev. Dr. Ross, London, Ont. the point that the Church had come to the parting of the ways and that those who work unwilling to adopt the proposals of the majority had only open to them-to step out."

We hope the matter is now cleared up; our readers should be able to appreciate this Blessed Union.

Jesus Christ, who foresaw all divisions and heresies and schisms and dissensions, prayed for unity and in His divine wisdom provided the means by which that unity was to be achieved and maintained.

DVING IN HARNESS

The Advance tenders sympathy to Rev. Father O'Brien, who has been obliged to give up work on the Providence Visitor. Father O'Brien suceeded Dr. Blessing as editor of the Visitor, but the task was too strenuous and he broke down. It takes more than talent and good will to bear the yearly 365-day yoke of Cath olic newspaperdom. The initiated know this and sympathize."—Catholic Advance, Wichita, Kansas

Whereupon the San Francisc

Monitor remarks as follows: "Rev. Father O'Brien, editor of the Providence Visitor, has had to resign his arduous position. His health broke under the strain of Catholic journalism. As the Wichita Catholic Advance remarks: 'It takes more than talent and good will to bear the yearly 365-day yoke of Catholic newspaperdom. The initiated know this and sympathize.' Lucky for that they can resign! Many have to die in harness."

The Morning Star of New Orleans does not agree with the Monitor, and awake to its importance and if I am 'Far better is it for the Catholic editor who can fight it out to remain at his post and die in harness. As long as he can wield the pen with energy and ability and power to do good, let him continue his work, as did the great Father Lambert, unmindful of sickness or suffering. If borne testimony to the wisdom of the the soul can rise above the ills of the Catholic Church, which is guided by body, let the work of the Catholic ournalist go on. The famous Bishop Hedley, of Newport, England, recently 'It is a great thing to be a Churches would impose their own Catholic editor in this our day. Catholic journalist has a work to do which no one else can perform. He has reason to be proud of his profession, and it has been said with equal truth that the public has reason to be proud of Catholic journalism. The work of the Catholic editor is verily the work of an apostle in these our times. Therefore, let him take heart, and not be discouraged : let not his heart quail before adverse criticisms, circumstances or the lack of sympathy from fellow Catholics, and even from the clergy. His is a God-given work, and let him pursue it fearlessly and faithfully to the end.' Aye, that is the heart of the subject-'fearlessly and faithfully to the end.' It is a great and glorious thing to die narness and in such a cause."-N. Y. Freeman's Journal.

The Morning Star strikes the right note. If Catholic journalists dwelt more on the responsibilities and privileges of their God-given work, and less on its burdens there might be less reason to complain of lack of appreciation. Many years ago we knew a zealous priest who was particularly severe on non-attendance at Mass. Neither inclement weather nor bad roads were accepted as sufficient reason for missing Mass on Sunday. But the vials of his righteous indignation against the absentees were invariably poured out on the heads of the unfortunate faithful who had undergone considerable inconvenience to be present! "Why did he scold us, sure we were there?" asked a surprised stranger one Sunday. "Oh, that's his way," was the calmly final explanation of a regular parishioner. There are unfortunately many Catholics who neither appreci-

ate nor support Catholic journal-

A GOOD APPOINTMENT

St. Francis Xavier's College, Antigonish, N. S., is to be congratulated on securing the services of Mr. W. P. M. Kennedy, M. A., as professor of Modern History and English Literature. Mr. Kennedy is a distinguished student of Trinity College, Dublin. In the words of the late Professor Dowden. "He terminated a brilliant under-graduate course by gaining at his degree examination a gold medal and first-class honors. This is our highest test of scholarship." Mr. Kennedy gained first class honors in literature and history, and among other prizes open to the entire University he was awarded "The Shakespeare Prize" for an original contribution to Shakespearian research, and the Vice-Chancellor's prize in English prose. Since his graduation in 1900. Mr. Kennedy has devoted himself to literature, historical re search and teaching. He is recognized in historical circles as an authority on sixteenth century history, being one of the brilliant band of young historians who have followed the guidance of Professor Bury (Dublin & Cambridge) and the late Professor Stubbs (Oxford). He is the author of "The Elizabethan Interpretations." "Mathew Parker." souls, of helping preserve the

> POLITICAL INTOLERANCE In connection with the Home Rule

controversy it has been assumed on

'An Introduction to Elizebethan Re-

ligious History," and co-editor of

The Visitation Documents of the

Reformation Period," 1535-1603 (3

vols). He has contributed to many

English journals on historical and

literary subjects, among them being

The Guardian, The Tablet and The

Dublin Review. Mr. Kennedy ar-

rived in Antigonish a few days ago.

the Unionist side that the only parties capable of resorting to persecution on political or religious grounds are the Nationalists. Sir Edward Carson's followers are preparing to resist Home Rule " because, for sooth, the very suggestion of religious bias or intolerance is too much for their delicate constitutions. As a matter of fact Irish Nationalists are easily the most tolerant people in the world. so tolerant that, recently in Dublin a have surrendered our opportunity in well-known Protestant felt called upon to advise them "stiffen their backs," that is, to insist upon their just rights. The northeast corner of character as the highest point of education? If we do are we content Ireland is the only portion of the country where persecution on politiity-the most potent force of all in cal and religious grounds is indulged in as a pastime. Orange clap-trap and more firmly convinced that we about "equal rights" and "liberty of conscience" deceives nobody, still School from any statesmanlike the following illuminating example may be of interest. The Rev. John Patbranch of the Christian church is terson, Presbyterian Minister, Scots not mistaken we have reached the town, Co. Monaghan, refused to sign point where strong and persistent the "Ulster Covenant" last Septem ber. On the following Sunday almost Thoughtful and observant men half the congregation left the church, everywhere have condemned educaby way of protest, when the Rev. Mr. Patterson conducted the service. being the deluded victims of a hope- ever give a thought to the fact that Since then special services have been conducted each Sunday at the same the experience of nineteen centurtime as the church services by one of ies. However, in England the Free the elders of the congregation at Wattsbridge Orange Hall, and these idea of "Evangelism" on all services have been attended by alschools and force Catholics and most all of the Rev. Mr. Patterson's Anglicans to be content therewith. congregation. The matter was While we should rejoice to see any reform in our school system that would give religion a larger place we must firmly insist that the belated settlement. A deputation representzeal for evangelism in the school room respect the conscience and the before the Presbytery and declared rights of others. The following item from Truth (London, Eng.) May 21st., and effect a settlement "in view 1913, illustrates the spirit in which of what had taken place." Here, any such legal provision might be then, we have a congregation of free and enlightened Orangemen who "Judgment in an important case was given last week by Lord Humber in the Edinburgh Court of Session. The Dalziel School Board had disagent; he must, in fact, submit to be missed a teacher in a Motherwell school because she had become a Roman Catholic. The teacher apthe Orange conception of liberty and to the Scotch Education freedom of conscience. And these Department, who intimated that the are the men who have made "the dismissal was unjustifiable and ordered the School Board to pay her priest in politics" a rallying cry for generations as an excuse for their Board thereupon applied to the Court attempt to thwart the ambi to declare that the decisions were null and void on the ground tions of the majority of their fellow-countrymen. O liberty! what the inscription "Quiescat Plebs." that they were not the decisions of petty tyranny is practiced in thy the Department itself, but only those of the officials. The effect of Lord name? To quote Charles Dick Humber's lengthy judgment was that ens, "a religious cry is easily raised the responsibility of the Department by men who have no religion, and was to Parliament and not to a court of law, and that were it not so the working of any government departnaught the commonest principles of right and wrong. It is begotten of appeal was therefore dismissed with costs against the Dalziel School Board, and will be a useful lesson

COLUMBA.

Christ's actions here on earth are Deal gently with the old, for they picture lessons of the majestic movehave come a long way; and be kind ments of the Eternal in the history to the young, for they have a long of the universe.

unmerciful, all history teaches us."

NOTES AND COMMENTS

IT is gratifying to know that the tendency of the Catholics of Ireland and Scotland to draw together becomes increasingly manifest. The latest evidence of this is the proposal that Scotland should have a part in of Ireland, (the Most Rev. Dr. Mc. Hugh, Bishop of Derry, being Chairman of the Committee of Arrangements), is intended to represent every diocese in the country, and it is expected that a very large number will take advantage of the low transportation rate that has been secured. The invitation extended to Scots Catholics to join with them is likely to be liberally accepted. No better way of drawing together the two greater branches of the Keltic race could be suggested than mutual participation in an event so in harmony with the history and traditions of both.

THE NEW MODERATOR of the Pres byterian Church in Canada, in his address of acceptance at the recent responsible for the statement that Christianity had been first introduced into China one hundred and six years ago." Possibly he meant 'Protestantism," but as press reports credit him with the term "Christian ity," we have to assume that they were correct. Dr. Mackenzie has been a missionary for some years in China, and being a man of intelligence should know something of the country and its history. That he should commit himself to a statement of this kind, therefore, would be surprising, if the mental peculiarities of his kind were not so much a matter of history.

IT WOULD of course be profitless to reason with such intransigence The fact that there are in China to day native Catholics of the twentieth and thirtieth generations; that (not to go further back) Catholic missionaries accompanied Marco Polo in his journey across Asia seven hundred years ago: and that in the sixteenth century great headway had been made towards the Christianiza tion of China-a promise that was destroyed by the interference and tyranny of European governmentswould necessarily mean nothing to a man who shuts his eyes to the further fact that the only native Christians in China to-day worth speaking of are Catholics. Neither would it avail him to be reminded that not only are there to-day, and have been for centuries, a native Catholic clergy in China, but as far back as 1685 a Chinese Dominican priest was raised to the episcopate by the Pope of the day, Clement X. These Presbyterians may be, as the papers assure us, very intellectual, but that does not save them from as largely a modern accomplishment, less and inveterate prejudice. This being kept in mind, one need not be surprised at anything they may say

or not say regarding Catholics. It is perhaps not generally known that Irish money was at one time legal tender in America, and that as genius for musical composition was brought before the Monaghan Pres- far back as the seventeenth century. bytery, and assessors were appointed | A large quantity of the coins known to visit Scotstown to try and effect a as "St. Patrick's pennies," which were tremely crude and tedious, and reissued in Ireland under the confeder- quired years of patient study. Guido, ing the rebellious congregation came ation of Kilkenny, were brought over to New Jersey by one Mark Newby. that it would be useless to try and becoming current coin in that own brain the system which, after a commonwealth were legalized in 1682. lapse of nine hundred years, still The Act reads that "for the more holds sway. His piety is manifested convenient payment of small sums. Mark Newby's coppers, called 'Patrick's of a Latin hymn to St. John as proclaim that their clergyman must half-pence,' shall pass as half-pence names for the notes, viz., do. re. me. not exercise his own judgment in current coin." Thus a coin associated etc. It should also be recalled that politics; he must not act as a free with the aspiration to self-govern- to the patronage of a Pope, John ment in Ireland over two hundred XVIII., the world owes it that coerced. It is a classical example of years ago, and proscribed by the Eng. Guido's system came into general lish government, became legal tender in what was then an English colony, time. Guido was invited to Rome, These coins bear on the obverse a bard seated with his harp, surmounted by a royal crown, and the inscription Floreat: Rex:" and on the reverse, a representation of St. Patrick, with

THERE DIED in Paris ten years ago, says a French journal, an old preceptor whose fancy impelled him who in their daily practice set at to write his memoirs. He must have performed his task in the minutest way and set down the most trivial intolerance and persecution; that it details with great prolixity, for, it is senseless, besotted, inveterate, and appears, the book when printed ran intofifteen volumes. As each volume was completed it was richly bound and set on a shelf beside its fellows. and the author's old comrades were invited to read them. This, several of them essayed to do, but from the prosiness of the matter few got be-

yond twenty pages, which fact so deeply wounded the old fellow's vanity as to provoke him to a singu lar revenge. Being a man of com. parative (wealth, he made a will in which his natural heirs were ignored, and his fortune of 200,000 francs the Irish pilgrimage to Lourdes in divided among his friends. This will September. This pilgrimage which he incorporated in his memoirs, at is being organized by the Hierarchy page 647 of the fifteenth volume, at the same time apprising his beneficiaries of the fact, but not disclosing its location. The intimation, it is said, was received with ironic smiles. Shortly afterwards the old man died. and no testament being forthcoming. his estate was apportioned among his relatives. That was in 1903. Some months ago, the printed will, duly signed and executed, was by the merest accident stumbled upon in the memoirs, and the real beneficiaries are contesting possession of the property in the French courts. Truth, as has been well said, is often stranger than fiction.

AN ALMOST forgotten Irish scholar is Daniel Shea, who, notwithstanding his expulsion from Trinity College at the instance of Lord Clare because Assembly in Toronto, made himself of his refusal to give evidence against his intimates of the United Ireland Party, yet ranks as one of the glories of that famous institution. An English exchange. The Catholic News, has recently recalled his memory in an interesting sketch. from which it appears that he was born in Dublin about the year 1771, studied at Trinity, (where he was distinguished for his classical attainments and won a scholarship), and, after his expulsion, secured employment as a tutor in England. Later he became a clerk in a mercantile office in Malta, where he devoted his leisure hours to the study of Oriental languages, becoming especially proficient in Arabic and Persian.

> ON SHEA'S return to England, he nade practical application of his knowledge n the translation and editing of a History of Persia, which received the highest praise from eminent scholars. He was engaged on another work of the kind when death overtook him, 10th May, 1836. To his attainments as a scholar he added a character of great amiability, and it is said of him that, always a poor man, he nevertheless submitted to great personal deprivation to help others whose necessities he deemed greater than his own. With the dawn of self-government in Ireland, the memory of Daniel Shea, surely not the least of her worthies, should be revived, and find a place beside those of O'Curry, Meehan, and the many others who even under the stress of the Penal Laws, gave lustre to Irish scholarship.

How few of those who in this age are devoted to music and regard it to a monk of the Benedictine Order they owe the system of notation which obtains to this day. Guido Aritino, a native of Arezzo, was born in the tenth century, and in early manhood entered a Benedictine monastery, where his remarkable cultivated and developed. The old system of learning music was exwe are told, undertook to simplify the problem, and evolved from his in his selection of the first syllables use, and this during its author's life and every facility and encouragement given him in perfecting it. "The gamut," says a modern writer, 'was Guido's invention, and from the Vatican resounded the first chants of classic melody, reduced to a popular study by the genius of the humble Benedictine."

Liberal and brave men live best; they seldom cherish sorrow; but a base-minded man dreads everything; the niggardly are uneasy even under benefits. Givers, hail! a guest has Where shall he sit? Fire come in. is needful to him who has entered he is cold. Food and raiment are re quired; he has wandered over the Water he needs, who craves refreshment; a towel; hospitable invitation, a good reception. If he can obtain it, discourse and answer, and wit. - From Saemund's Edda