

triumphs. Let us, then, endeavor to preach Christ as Francis preached Him always remembering that whereas "Words teach, example draws." Misrepresentations are circulated against the Church and its teaching. Calumnies and slanders are hurled at the citadel of Truth. Here, then, is our opportunity. Let us show by the example of our lives that our religion is not for the bed-chamber, or even for the Church on Sabbath days, but that it goes down deep into our lives, and makes us kind and charitable and honest and just and pure. Then by deeds, not words, we will have answered that question which the world, Pilate-like, is ever asking, "What is Truth?" And the compelling force of Truth will cause the world, weary from its pursuit of phantoms, to bow down and reverence it. Ah, if we did but grasp the splendid opportunity that is thus presented us to propagate Christ's Kingdom? Did we but realize that this is our particular field? The world takes but little stock in the piety of priests and nuns. That is their business, it says, but we have other vocations in life. But the layman who lives his religion refutes their specious reasoning. He demonstrates by his example how erroneous is the contention that religion is a thing of cowls and cassocks. He is in the world. He is, in a sense, of the world. But yet his every action speaks of another order of existence. And he shows how eminently practicable it is to reconcile them both. He is trading with his talent, and before the transparent sincerity of his life the poisoned arrows of calumny and misrepresentation fall harmless at his feet.

This, then, is the question you have to answer: "Are you a preacher of Christ?" Are you gathering with Him, or scattering? Answer it now, and do not wait until the Master, returning, asks you to deliver up your talent. COLUMBA.

NOTES AND COMMENTS

THE BUDGET of the Presbyterian Church in Canada for the year 1913 has been published, and provides for an expenditure of \$1,200,000. Of this sum no less than \$60,000 is apportioned for "French Evangelization"—conclusive proof that with all their hard-headed business capacity, the "fathers and brethren" are not immune from the wiles of the bunco steerer!

THE REV. Dr. Tucker, rector of St. Paul's Cathedral, London, assured a Toronto Bible Society audience last week that the point of view of the higher critic is not the point of view acceptable to the man on the street, or in the pew. The ordinary man, he said, comes to the conclusion that God made heaven and earth in spite of the scientific reasoning of the rationalists. A singular circumstance is it not, that the rampant rationalism of the present day has its citadel in the Protestant Theological Seminary, and finds its voice through the pulpit? Dr. Tucker is no doubt sincere in his arraignment of the evil, but he is hopelessly in the minority amongst his brethren, and must feel that his appeal to the laity is vain. If the "leaders in Israel" have surrendered to the enemy what hope is there for the rank and file? Meanwhile, a professor of Trinity College considers that in compromise lies the surest passport to the "conversion" of the educated Hindoo.

AT THE annual meeting of the Catholic Truth Society in Toronto last week emphasis was laid by several speakers upon the fact that the society had been instrumental in several instances in moderating the tone of certain daily papers where Catholic matters were concerned. This of itself is no slight achievement. Time was, and that not so long ago, when secular journals gave free vent to their ignorance or malice, or both, in this respect, and considered it fair game to make their columns the vehicle for any verbal nastiness towards Catholics which these unamiable qualities might suggest to themselves, their reporters or correspondents. That the time has passed for doing this with impunity, becomes increasingly evident. Not alone to a gradual emancipation from the old evil spirit is this to be attributed, but even more so to the weight and influence of Catholic public opinion. And as this public opinion is best manifested through effective organization, Catholics, if they hope to reap the full benefit of their position in Canada, should sink their petty differences, and profit by the splendid example of their brethren

in Germany. For such a common rallying ground there could be no better nucleus than the Catholic Truth Society, which we hope some day to see established in every considerable parish in Canada.

A RECENT demonstration of what can be affected by intelligent, outspoken criticism in the Catholic press of such utterances as we have referred to is afforded by the Everyman's Library edition of Cardinal Newman's "Apologia." Our readers may recall several paragraphs which appeared in these columns a few months ago animadverting upon Everyman's "Introduction" to this great Catholic classic. This had been written by one Dr. Charles Sorela, whose work we characterized as an insult to decency and common sense. This was the gist of criticism of other Catholic journals the world over. It was pointed out to Messrs. Dent, the publishers, that if it were against the policy of the house to entrust such work to a Catholic, there were competent non-Catholic editors who could have sounded the true note in regard to Newman, and that to have entrusted such work to the hands of so shallow-minded and distempered an editor as Dr. Sorela was to narrow the usefulness and militate against the success of that otherwise admirable series of volumes. It will be a source of some satisfaction therefore to Catholics to read in the Tablet that in deference to such representations Messrs. Dent are withdrawing the Sorela "Introduction" from future copies of the Apologia in Everyman's Library.

IN MOVING a vote of thanks to Mr. Wilfrid Ward for a lecture on the "Genius of Cardinal Newman," in Kensington, a short time ago, Father Martindale, S. J., put into a nutshell the unique place in modern thought occupied by the subject of the lecture and the bearing of his genius upon the spiritual history of the age. All that Newman wrote, he said, had its special interest: "He not only appreciated the problems of his own time, but also those of the future. He foresaw all the main lines of modern thought, and indicated the lines that should be taken to counteract them. They had a right, therefore, to look upon him in some measure as a prophet. And not only could this be said of him, but also that he possessed a calmness which enabled him to keep his head where others would have lost theirs. This gave them additional reason to be proud of him."

THAT NEWMAN stood upon an eminence, and was granted a vision entirely unique in our time, is surely not his least claim to distinction. And that, on this account, he should have been misunderstood, misjudged and misappreciated by men of more contracted vision is scarcely to be wondered at. But that his fame and his influence will grow with the years and widen until it becomes the treasured possession of the whole Christian world—that "he is as a Father and Doctor of the Church, raised up by God to perpetuate the line of Fathers and Doctors in these latter times"—is the judgment of no less acute an observer or profound a philosopher than Father Joseph Rickaby. "And not in vain shall it be told," he said in his Memorial Sermon, "but as Samson's dying feat was to the destruction of the Philistines, so shall the memory and the word of Newman be to the conversion of Englishmen: dead, he shall bring more souls to the Faith than he converted in the days when he wrought the deeds of a strong man in Israel." To such a man what reeks the shallow incomprehension of a score of Sorelas!

WE HAVE recently had a fine example of the Methodist conception of tolerance. Mr. Tumulty, private secretary to President Woodrow Wilson, is, it seems, a Catholic. He is also, as the Christian Advocate, the official organ of Methodism in the United States, admits, "entirely capable of performing the duties of his confidential and responsible position," and "his personal character is above reproach." These admirable qualities notwithstanding, The Advocate feels constrained to protest against his retention by the President in the office he has so well filled ever since Dr. Wilson's election as Governor of New Jersey.

ON WHAT grounds, it may well be asked, does the Methodist organ justify this impertinent interference in the private affairs of the First Citi-

zen? The Advocate makes no bones about it: "Mr. Tumulty, as an ardent Romanist (!) regards his obligations to the Church as superior to his obligations to the State." Quite so: so did the early Christian martyrs, and for that crime they were thrown to the lions. But according to the Advocate's conception of Christian duty, those same martyrs should have saved their lives by burning incense to Diana. Conscience has no claims where the demands of the State intervene. This being so, remarks the Tablet, we need not do more than note the sad confession. The President meanwhile, like King Edward VII., under not dissimilar circumstances, can afford to calmly ignore such meddling obtrusiveness.

ACCORDING to a paragraph in the Presbyterian, Rev. Dr. Hanson still labors under the delusion that he has "replied" to Archbishop McNeill's strictures on his fantastic notions as to grace and justification. It would be a sweet morsel in truth to have the Archbishop take further notice of him. What he calls his "reply" was simply a tissue of worn out distortions of the Church's teaching. The poor man, however, wrote as if he had made some new discoveries. "I charge Rome with this," and "I charge her with that," was the burden of his cry, just as if he had hit upon some new and effective way of putting the church to the blush. If the simpleton only knew it, his calumnies are as old as Luther and Melancthon and that paragon of virtue and courage, John Knox. As remarked before, his letter might have been written by any one of those early seraphic individuals to whom hatred of the Church spell Christianity. And it was of just as little effect, for the simple reason that the Church's mission does not depend upon the approval or disapproval of a succession of rationalizing heretics. Dr. Hanson's assurance to the world, then, that he is "very jealous of anything obtruding itself between the Blessed Christ and [his] poor needy soul" may be accepted at its face value, as a silly piece of heroics.

MR. DENNISON INTERVIEWED

A STRANGE BAPTIST "CONVERT"
St. John Freeman

Last August the daily papers of Montreal, N. B., announced that a certain Mr. Dennison, calling himself an ex-priest, would be baptized in the Baptist Church. The ceremony was to take place Sunday, August 25th.

I decided to call on Mr. Dennison and ask him why he had turned away from what I considered the greatest calling given to man to follow.

As I thought that it might turn out that Mr. Dennison was not what he pretended to be, and that he might make statements to prove my suspicion, I asked a friend to go with me so that I would have a witness to everything that passed between Mr. Dennison and myself.

We were received at the Baptist Parsonage by the Rev. Mr. Lawson, who, on the previous Sunday, had baptized Mr. Dennison according to the Baptist rite. Mr. Dennison was not in. I explained the reason of my visit, and Mr. Lawson ventured to give me the main reasons for Mr. Dennison's action.

I listened carefully and wondered greatly if such reasons as these could ever have been advanced by a man who had gone through the usual philosophical and theological training which lead to the Catholic priesthood. I even wondered how such a reason could be accepted by a Protestant minister but I said nothing as I had not come to argue with Mr. Lawson, but to see and hear the "ex-priest."

We called the following day. He received us courteously. I explained my intrusion on his privacy by saying that I was curious to know his reasons for leaving the priesthood, and further stated I was quite prepared for a dismissal if he resented my coming and my curiosity. He assured me he was glad I called and that far from resenting my curiosity he would gladly try to satisfy it. He said he much preferred being called on, to being held up on the street, as his life had of late been attempted many times. I assured him that we were not armed, and he complimented us on our pacific appearance. He seemed pleased to know that his life was not in danger, and we were delighted to hear that he did not look like a thug.

The sincerity of his present position he assured me was beyond question. It had cost him everything dear to man—home, the regard of former friends, the love of his mother, who could not now receive him into her house, without, as she believed, loss to her soul. It had cost him, above all, "the woman who was to be my wife."

He would begin his doctrinal difficulties, he said, seriatim. First, there was the Doctrine of Intention. I was not there to argue, but to learn.

I asked him and he told me that he had been educated at Maynooth, and ordained by Archbishop McCabe at the Trinity ordinations in 1884, at the age of nineteen.

I had interrupted his seriatim process, so I begged to be excused and he went on to say that the next great obstacle to his continuing in the priesthood was the oath he had taken at his ordination and which all priests take! to do anything and everything to further the interests of the Church.

He then took up the Doctrine of Transubstantiation.

He then made some remarks about the habit of drinking that he had seen among the priests. I asked him if he himself had been addicted to the habit, and he admitted that he had both before and during his priesthood. As he was ordained at the age of nineteen I concluded that he had an early start. He told me that after "his ordination" in 1884 by Bishop McCabe he had spent a short time as a priest in Limerick. The work there was not such as to satisfy his zeal, and he therefore set out as a missionary among the Esquimaux. His work was not fruitful there as he could not bring the Esquimaux to see the difference between the worship of a cross and the worship of a totem pole. "He had then moved to the great slave district where he worked among the Indians, and where he spent vast sums of his religious money on churches and industrial schools." "I think that the sum spent by him was about \$23,000." But the tenableness of his position generally prevailed over every consideration and five years ago he broke loose, "to preach Christ."

The interview came to an end. Mr. Dennison's doctrinal reasons did not seem to me to be very solid, and moreover, he had made some statements.

At the next interview I had, he insisted he had been a member of the Inquisition, and when I pointed out that that was the highest among the congregations at Rome, and its members, therefore, chosen from among the most learned theologians of the world, he did not seem to notice that I rightly suspected he could hardly be classed among those.

Up to the present I had no positive proof that he had ever been a priest, and I had many good reasons to suspect that he had never been one: I had no right to offend the man by telling him that I believed him to be an impostor. I had requested him to give me his reasons for leaving the priesthood. He had done so. He had told me things that were not true and without offence, I let him know it. I could have questioned him about parts of the breviary or missal that few except a priest would know. But that would not have been straightforward. So I decided to ask him point blank if he were a priest. He raised his right hand and solemnly said, "I was."

The following Sunday evening I called to see the Rev. Mr. Lawson. I told him the substance of my interview with Mr. Dennison, and asked him if he had any proof other than Mr. Dennison's word, that Mr. Dennison was ever a priest. He said that he had not. I suggested means by which he could guard himself against the possibility of being imposed upon. I gave him the name of the Rector of the Canadian College in Rome, who could furnish him with information concerning Mr. Dennison's claim to having been a member of the Congregation of the Inquisition, which claim was manifestly false. I told him that if he could ever prove that any priest at any time in any place, took the oath as described by Mr. Dennison, that I would follow Mr. Dennison and submit to baptism in the Baptist Church.

I am still waiting to be immersed. C. F. GILLEN
St. Boniface, Winnipeg, Mar. 10, 1913.

With regard to the statement about his being educated and ordained at Maynooth, the Rev. J. F. Hogan, of Maynooth, writes:

"I have searched all the college registers and made other enquiries about the matter mentioned in your letter. As a result, I can inform you that there was nobody of the name of Dennison ordained here by Dr. McCabe with any other Bishop in 1884. Furthermore, there was nobody of that name in this college in 1884 or during the two decades preceding and following that year. 'Nor was there ever a man of the name ordained here by Archbishop Walsh.' I remain,

Faithfully yours,
(Signed) J. F. HOGAN.
St. Boniface, Winnipeg, Mar. 10, 1913.

In answer to the statement that he is an ex-priest of Limerick the Rev. John Begbey, of Limerick, Ireland, writes:

St. Munchin's, Limerick, 14th Sept. 1912.
Rev. and dear Father:—Father Hartigan sent me your letter, to answer as being one who would be likely to know all about the "man Dennison."

I am very glad to be able to say that such a man is unknown in the diocese of Limerick. I am twenty-five years a priest, and fifteen years in the city. There has not been in the diocese during that time a priest of the name. I would go further and say that there never was a priest of that name in the diocese of Limerick. I have made out a list of the parochial clergy for the past two hundred years, as I am preparing an ecclesiastical history of the

diocese, and such a name does not occur.

Hoping you will be able to run the impostor to earth.

I remain dear Father,
Yours faithfully in Christ,
(Sgd.) JOHN BEGBEY.

Finally, Monsignor J. Breynat, Administrator and Vicar Apostolic of the Mackenzie, writes concerning Dennison's claims as a missionary priest in the Great Slave district:

"In reply to your letter of August 20th, 1912, which only reached me a few days ago, I hasten to set your mind at ease on the subject of the Rev. Dennison. For the twenty years that I have been in these northern regions, there has never been a priest of that name exercising the ministry in the vicariate of Mackenzie, which comprises all the region of the Great Slave lake."

"During the sixteen years that our missions have been established, thanks be to God, there has been no defection among our priests."

REV. R. J. CAMPBELL'S IMPRESSIONS OF CONTINENTAL EUROPE

From the Christian Commonwealth

Within an hour of his return from his continental holiday Mr. Campbell paid the penalty of his absence. He paid it gracefully and with characteristic fullness. The record of his experiences and of the impressions he derived from them lost nothing in the telling, since he returns fresh and vigorous; and obviously greatly benefited by his holiday. If the last stages of his journey had wearied him no trace of it appeared while we talked together, and something of the quick and vivid interest of the actual scenes and experiences was conveyed by his tones and gestures. Some things he had seen and thrilled his own spirit, and stirred and thrilled his own spirit. Mr. Campbell explained to me that he had touched a side of life both in France and Spain hitherto unfamiliar to him. Through the courtesy of some of his Catholic friends in England he had had introductions to religious circles not usually open to travellers, which gave him opportunities of measuring the depths of religious feeling that the ordinary visitor to the Latin country would not have. He expressed himself as specially under obligations to his Eminence Cardinal Bourne for the facilities afforded him at Lourdes.

Mr. Campbell saw very little of the Liberal movement, and did not come much into contact with Modern leaders on the continent. But he met a great many of the orthodox clergy, and talked freely with the men and women at work in the fields when ever he had an opportunity. Knowing French and sufficient Spanish he was able to talk to them without much difficulty, and gained an insight into their minds and an understanding of which he spoke very sympathetically.

From England Mr. Campbell proceeded straight to San Sebastian, and thence to Madrid. "The habit of mind of the ordinary Spanish people," Mr. Campbell said, "is something the Englishman finds it very difficult to understand. Religion is a very real thing to these people. They have the habit of worship, a sort of habitual religious temper, which makes them extraordinarily indifferent to the facts of everyday life."

"What we call 'progress' does not seem to concern them, they work hard, although very leisurely, and they seem to be poor enough, but I do not think they are miserable. One gets the impression that they have a laissez faire store of happiness which gives them contentment with their lot. They seem to be looking always at the unseen; it is at least very real to them, more real, I am afraid, than it is to many of us, and they do not apparently feel the need for the material comforts and conveniences of a more advanced civilization—or what we call 'advanced.'"

"Do you think that is due to their religious training?" Mr. Campbell? "Perhaps if a propaganda was started among them—say, for shorter hours of work, higher wages, and so forth—a demand for 'progress' might be awakened."

"I certainly think their present attitude is due to their religion," said Mr. Campbell; "but I do not know whether the things you mention would have much meaning for them. There is a fairly strong Socialist party in Madrid and Barcelona, but I do not see how they can make any appeal to the mind of the Spanish people; the propaganda would not touch his life in the same way as it does the English workers. I am wondering, though, how the Liberalism which has now asserted itself in the public life of Spain will affect the people. It may have unexpected reactions and perhaps turn their thoughts in the direction of material improvements. In many respects that would be a good thing. One cannot help feeling that there is an atmosphere of decay about everything in Spain, including even the church buildings. The churches, however, have a tremendous influence, especially in the Basque Provinces. In San Sebastian, on a Monday evening, in one of the churches there was a very large congregation drawn to hear the first of a series of Lenten discourses. The people actually extended out into the street. This on a Monday evening," said Mr. Campbell, significantly. "We would not often see that in England."

"What were your impressions of France, Mr. Campbell?" "The most remarkable event I witnessed in France was an assembly of

2,000 men in Rouen Cathedral at a religious conference. It was a conference about the person and teaching of Our Lord Jesus Christ. From what I saw and from the inquiries I made I drew the conclusion that there is a sort of reaction going on against the irreligion of a generation ago. There is something like a real revival of religion taking place. I do not mean, of course, a revival in the ordinary evangelical sense of the word, but a genuine quickening of interest in religion, an increased passion and vitality and power in religion; and there is also more attention to the observation of worship. This change is due mainly to the denunciation of the Concordat with the church by the French Government some years ago. What looked like a crushing blow at the power of the church is having the opposite effect. This is an argument in favour of disestablishment, one would think. The separation between church and state has resulted in a great re-awakening of apostolic fervour among the clergy, and an increased respect for Christianity among the people at large. It is frequently said that men do not attend the churches in the Latin countries. That was not my experience during my tour. The reaction, too, seems to be general—it is not confined to one class. A large percentage of men attend the churches, and I noticed at the Rouen conference that many of them were of the professional educated classes."

"I understand you paid a visit to Lourdes?" "I did not realize before I went to Lourdes that the Lourdes miracles and pilgrimages and the Lourdes fluence generally have had a most important effect upon the Catholic Church as a whole during the last fifty years."

"But the cures." "Of course, it is not claimed that more than a small percentage of the sick people who go thither are cured. But I think the evidence shows that some cures take place which are so astonishing and so unaccountable that they must be pronounced miraculous. I am only repeating what I was told by the educated gentleman who showed me the scene. Dr. Cox, the head of the Bureau des Consultations Medicales told me his own story. It is rather remarkable. He went to Lourdes to investigate the cases, and after four months was so impressed by what he saw that he remained there and took charge of the Bureau, giving up his practice in London in order to do so. He told me of cure after cure that cannot be accounted for by medical science at all. The utmost that a medical man, who is not inclined to admit the supernatural hypothesis, is able to say is that some of the cures are due to some cause not yet known to medical science. I cannot help thinking the cures are due to suggestion, conscious and unconscious. The effect of suggestion, as we know is enormous, and I think it is perfectly credible that it is operative in these cases. That is my own view. The phenomena are very remarkable, however, and would repay investigation by experts. If the Society for Physical Research had been in existence when Bernadette saw her visions some explanation might have been formulated other than that ultimately given by the Bishop's Commission of Inquiry, and the matter is still important enough to merit their attention."

"Signs are not wanting that a certain document labeled 'The Oath of the Fourth Degree Knights of Columbus' has demonstrated its possession in a high degree of the qualities of a familiar missile much favored by the Australian aborigines, the boomerang, and that the word has been passed around to call it in. Of course, the manufacturers of the rubbish cannot immediately dispose of all the deluded fanatics 'stocked up' with their worse than worthless product: from time to time skulkers will introduce it into great industrial establishments where numbers and dimensions afford opportunities for underhand work ordinarily done under cover of darkness. In guerrilla warfare against Rome the precious 'oath' may serve in lieu of a weapon of later date, but the organized forces will have no more of it, having consigned it to the junk heap, along with the church-basement arsenals and other hoary relics of earlier conflicts."

What can be said for the authenticity of the oath when a paper of the character of The Converted Catholic, New York, says it is bogus? "We are glad to say frankly," says The Converted Catholic, for January, "that our inquiries have brought us perfectly reliable information that no such oath exists as that which has been so widely reported and accredited to the fourth degree knights. Our cause is not strengthened by supporting a fiction, nor by making false attacks. If we are exposing Roman oaths and maledictions, we can find them in abundance and horrible enough, without inventing new ones. The errors of belief and of practice of Rome are so numerous and so great that we may occupy all our time and energy in combating them, and we lose time, energy and influence in fighting the chimeras of fiction."

BOGUS K. OF C. OATH PROVES A BOOMERANG
N. Y. Freeman's Journal

DISSEMINATORS OF ABSURD DOCUMENT ARE DENOUNCED FOR TACTICAL BLUNDER

Signs are not wanting that a certain document labeled "The Oath of the Fourth Degree Knights of Columbus" has demonstrated its possession in a high degree of the qualities of a familiar missile much favored by the Australian aborigines, the boomerang, and that the word has been passed around to call it in. Of course, the manufacturers of the rubbish cannot immediately dispose of all the deluded fanatics "stocked up" with their worse than worthless product: from time to time skulkers will introduce it into great industrial establishments where numbers and dimensions afford opportunities for underhand work ordinarily done under cover of darkness. In guerrilla warfare against Rome the precious "oath" may serve in lieu of a weapon of later date, but the organized forces will have no more of it, having consigned it to the junk heap, along with the church-basement arsenals and other hoary relics of earlier conflicts."

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And in The Christian Advocate, of New York, Methodism's leading organ, we read:

INDISCRIMINATE ASSAULTS UPON ROME

We have received so many inquiries concerning an alleged oath of the fourth degree of the Knights of Columbus, and have been supplanted so earnestly to denounce its horrible terms, that we are finally constrained to express an opinion which we have thus far refrained from making public because we have fancied it to be entirely unnecessary. We have never believed in the genuineness of this absurd document, and cannot understand how even the most inveterate anti-Romanist could be cajoled into accepting it as an authentic instrument. Whatever else Romanists are, they have never been accused of downright lunacy. Assuredly no sane persons would conspire to induce their fellows to accept this oath, even if they were wicked enough to conceive it. It is needless to quote its language because the preposterous thing has been scattered far and wide and nearly all our readers have had an opportunity to scan it.

It is well to remember that truth never lies in extremes and that nothing is gained for a cause by intemperate denunciations. The exercise of cool judgment and critical analysis will often save us from overhasty and unjustifiable outbursts of wrath.

A "JESUITICAL" INVENTION!

Forced reluctantly to publicly brand the absurd "oath" as a fabrication, the non-Catholic anti-Romanist papers seek to "unload" gracefully and to undo the harm that has resulted to the interests of bigotry through the tactical blunder involved in the concoction and dissemination of the ridiculous thing. They have therefore evolved a theory as weird and fantastic as the oath itself. We quote from The Christian Advocate:

The Converted Catholic propounds an ingenious and, for aught we know, a correct explanation of the manner in which this oath was invented and circulated. We give it place because it may reconcile certain rabid anti-Romanists to the demolition of their theory concerning its origin:

"How this story came into promulgation no one seems to know. It may be the artifice of some crafty Jesuit. Many a skillful general has decoyed his enemy to destruction. It would not be at all opposed to Jesuitical practice for one of their order to circulate such a fiction among Protestants exciting them to an attack upon Rome which could be defeated in the final exposure of the fiction, to the humiliation and chagrin of the Protestant controversialist. Protestants must be careful as well as zealous."

A pitiful exhibition!

The choicest pearls are often found in the ugliest shells, and the richest blessings are wrapped up in the very circumstances of life in which God has placed you.—J. Stuart Holden.

Nothing makes the soul so pure, so religious, as the endeavor to create something perfect, for God is perfection, and whoever strives for it strives for something that is God-like.—Michael Angelo.

THE ARTIST MONK

I read a legend of a monk who painted
In an old convent cell in days by-gone
Pictures of martyrs and of virgins
And the sweet Christ-face with the crown of thorn.

Poor daubs! Not fit to be a chapel's treasure!
Full many a taunting word upon them fell.
But the good abbot let him, for his pleasure,
Adorn with them his solitary cell.
One night the poor monk mused:
"Could I but render
Honor to Christ as other painters do,
Were but my skill as great as is the tender
Love that inspires me when His Cross I view!"

"But no—'tis vain, I toil and strive
In sorrow;
What man so scorns still less can he admire;
My life's work is all valueless—to-morrow
I'll cast my ill-wrought pictures on the fire."

He raised his eyes, within his cell—
Oh, wonder!
There stood a Visitor—thorn-crowned was he,
And a sweet voice the silence rent
Asunder—
"I scorn no work that's done for love of Me."
And round the walls the paintings shone
Shone resplendent
With lights and colors to this world unknown
A perfect beauty, and a hue transcendent
That never yet on mortal canvas shone.

There is a meaning in the strange old story
Let none dare judge his brother's worth nor need:
The pure intent gives to the act its glory,
The noblest purpose makes the grandest deed.

—Selected.