

that the whole dome would eventually collapse.

IT WAS IN 1742 that adequate steps were finally taken to protect the great dome from destruction. Benedict XIV. was then Pope, a most able and learned man. This Pontiff appointed a Scientific Commission comprising the greatest experts of the time, to thoroughly examine the structure and suggest a remedy. Nineteen professional opinions were obtained on the Commission's report, and of these the majority agreed that hooping was the best device. Giovanni Poleni, however, expressed the opinion that the dome was not in danger. He attached no importance to the cracks, which he considered were partly the results of the enlargement of some of the piers, and partly of hasty construction. The variation of the drum from the perpendicular he ascribed to settlements, and not to the pressure from above. But as he too advised the encircling of the dome with five colossal hoops his verdict may be said to have coincided with that of the other mathematicians who had examined the structure. The Commission accordingly recommended this device to the Holy Father, and steps were immediately taken to put it into execution.

IT WOULD occupy too much space to describe the minute character of the Commission's examination, or of the elaborate calculations which they made of the whole matter. Their technical character, too, would interest only experts. The Report was published at the time and was the theme of discussion throughout all Europe, and, as is frequently the case in such matters, those least competent to form an opinion were loudest in denunciation of the Commission's finding. It was adopted nevertheless, and results have justified its wisdom. A few facts and figures may here be cited as helping us to grasp the immense proportions of St. Peter's itself, and the stupendous task which the carrying out of the Commission's directions entailed.

FIRST, an accurate list was made of thirty-two distinct fissures in the dome, some very severe and extending in various directions. The stone lintels over several of the windows were split in two. And the buttresses round the drum or cylinder of the dome were found to be over an inch out of the perpendicular. Then, it was found after the minutest calculations that the dome itself weighed over 55,000 tons; that there was a balance of something like 1,700 tons on the side of pressure against support, and that "irreparable ruin was reasonably to be apprehended unless a timely and efficient remedy were applied."

Clearly, there was no time to be lost and no time was lost. We may again follow Cardinal Wiseman in recounting the application of the remedy decided upon. The placing of the huge girders or hoops decided upon round this huge periphery 420 feet from the ground, would have been a stupendous undertaking even in this age of steam and electricity. What sort of a problem must it not have been in those days? Not only was the hoisting into position a problem, but the forging of the hoops was an even greater one. These had all to be forged and shaped by hand. "Each," says the Cardinal, "was divided into several sections, or arcs, and, where these met, each had to branch into three; and these branches, proceeding from the two arcs, had to be fastened by bolts passing through sockets in them; the bolts again being rivetted to chains passing round the building."

BEFORE THE end of the year 1743 two of these girders were braced to the drum. In 1744 three more were added. According to Poleni their combined weight amounted to over 119,000 pounds. In 1747 again, one more was placed in position to replace the one originally put there in the time of Sixtus V., which was found to have sprung. These iron circles are not visible, being imbedded in the stone or brick work to protect from rust. They are among the "things not generally known" to the tourist. But they have been there nevertheless for a period now over one hundred and sixty years, and, short of some great cataclysm, sufficient to reduce Rome itself to ruins, are liable to remain there for ages to come. For they have effectually done their work, and, in the years that have intervened, no sign has ap-



FATHER FRASER

ANOTHER LETTER FROM THIS GREAT MISSIONARY ACKNOWLEDGING LAST REMITTANCE

Catholic Mission, Taichowfu, China, Aug. 19, 1913

Dear Mr. Coffey.—I have just received your welcome letter of July 11th, and the enclosed check for \$786.70. I can hardly find words to express my thanks for such wholehearted generosity on your part. Surely God is good thus to come to the aid of a poor missionary. Is not this another proof of the all-seeing Providence of God Who does not even allow the sparrows to be without their daily food? The missionary has no means of procuring his support on the scene of his labors and so our Lord sends him aid from abroad. Blessed be His Holy Name! Under God I am thankful to you and your thoroughly Catholic paper for this generous gift and will you please offer special thanks in your next issue to all who have contributed. I willingly send to them the merit of all the spiritual good their alms have enabled me to accomplish. May our dear Lord bless you and them and grant you one day to see the fruit of your charity in heaven. All the money I received so far from you (in all \$1,516.70) I consider was contributed in response to my appeal for the babies, and to the babies it will go—every cent of it. As I stated, \$200 placed on interest will keep a baby, and if it dies I will take another in its place. The amount, therefore, so far received will form seven perpetual foundations for this object. This must be encouraging and satisfactory to you and all the benefactors of this charitable work—there will always be seven little girls out here in China who owe the life of both soul and body to you.

But as a missionary has many irons in the fire, and they must all be kept hot, I will take the liberty of using all sums coming from you in future for the object I consider the most useful for propagating the Faith here, unless of course the

peared of subsequent damage, and the seals, or dovetails, placed over the former fissures, left purposely open, remain unbroken and unmoved.

SUCH, IN brief, is the story of the "Hooping of St. Peter's Dome." It is perhaps a departure from the ordinary tenor of this department of the RECORD, but dealing as it does with what Rankin has called the "chief sanctuary of Christendom," which, in these latter days, is so familiar in its principal features to Catholics of the world over, it has seemed to us that the story of a great crisis in its history would not be devoid of interest.

DIOCESE OF PETERBORO

CONSECRATION OF RIGHT REV. M. J. O'BRIEN, D. D.

We are indebted to the Peterboro Examiner for the following report of the consecration ceremonies in Peterboro on the 24th Sept.

The consecration of Right Rev. Dr. O'Brien, this morning, at his Cathedral Church, St. Peter in Chains, was consummated with an ecclesiastical pomp and circumstance unsurpassed in Canada by any similar ceremony. The occasion gained in significance from the fact of the presence of the representative of the Holy See, His Excellency Monsignor Stagni, Apostolic Delegate, an honour accorded to only one other episcopal postulant for consecration previous to Right Rev. Bishop O'Brien; and from the added fact that he was assisted by three Archbishops and thirteen or fourteen Bishops, representing almost all the chief dioceses of the Dominion. The minor clergy present included the entire clergy of the diocese of Peterboro and minor dignitaries were present from Toronto, Montreal, Ottawa and almost every province of the Dominion from Alberta to Quebec, and a great many from the United States. The great Cathedral auditorium was crowded with the faithful of the Catholic Church, as well as by a very large number of citizens representing

offering is given especially as a foundation for the rescue of abandoned babies. That the gifts towards the general work I have in hand will be most advantageously disposed of let me state some of my experiences, first, my own keep and that of my Chinese curate; our travelling expenses over a district 80x50 miles in extent, with no roads nor railroads, only paths and canals; the salaries of seven catechists who are placed in seven of the towns in my parish to aid the Catholics celebrate Sunday and make new converts; the support of a number of young men whom I am preparing to become catechists in order to place them in other towns not yet opened up to the Faith (there are a thousand pagan towns and villages in my parish). Besides the support of these young men I am at present building here a house with dormitory and rooms for them. Besides these towns and villages I have three cities in the parish. I have a church here, and at present I am building another big church in Tientsin city and looking for a building lot in Sienku, the third of my cities. Not that I have the money to build, but that will come along in God's good time. I have to support four schools—three of them were opened by me during the last twelve months. The pupils cost me about 5 cents a day, which is not high considering that many of the poor children have to be fed (otherwise they would be at work or starve). I have opened a catechism house for women converts and desire to open one for men. To teach the school children and converts I employ four men, four nuns and five women. The other day I sent a woman to Ningpo to have her trained as a doctor for children. When she returns next year I promised her a salary. She will treat babies gratis; and I will supply the medicine, also gratis, and in this way she will be enabled to baptize many pagan infants on the point of death.

Thanking you and my benefactors again and again for enabling me to continue this soul-saving work. I remain,

Yours sincerely in Jesus and Mary
J. M. FRASER

other communications, evidence at once that Right Rev. Dr. O'Brien, in his clerical capacity, had strongly won the respect and affection of the coreligionists to whom he had so effectively ministered, and that he had joined to his clerical functions a large exercise of broadminded citizenship, that challenged the respect and admiration of the community at large; that he has been a Catholic priest in a double sense. The occasion, in all ways, was a most memorable one, and the scene during the elaborate ceremony was a striking and brilliant one, the sanctuary a blending blaze of gorgeous vestments, blending decorously grand with the solemn intonation of the Mass, and the magnificent music of the full-voiced choir. The sermon, preached by Bishop McNally of Calgary, while apropos to the occasion, was at the same time, a happy combination of spirituality and intellectuality, insisting upon the immanence of Divine relation, especially as represented by the physical presence of the Son on earth, and the Apostolic succession of teachers, especially Bishops, he instituted.

At 7.45 o'clock there were large clusters of ticket holders at all the doors of the cathedral, and those who arrived early secured the seats affording the best prospect of the proceedings. Very shortly after the doors were open nearly all the seats excepting those that had been reserved were taken up.

The visiting clergy in procession accompanied the Consecrator and Bishop-elect from the Bishop's Palace to the sanctuary at the cathedral, the priests afterwards occupying the front pews, and the bishops taking seats within the sanctuary.

CITY WAS REPRESENTED

The city was represented by a deputation from the Council who occupied the front seats on the east side of the body of the church. It was composed of Mayor Bradburn, Alderman Duffus, Gillespie, Buller, Johnston, Gordon, Duncan and Green. City Solicitor E. H. D. Hall and Mr. W. H. Henry, assessor, were also present. Among those present from out the city were Hon. Chas. Murphy and Mr. Thos. Mulvey, assistant Secretary of State, of Ottawa; Mr. Justice Latchford, Mr. Richard Gough, Mr. Augustus Gough, Toronto; Mr. B. J.

Gough, Lindsay; Dr. Connelly, of Renfrew; Dr. Young, of Ottawa; Dr. Ryan, of Kingston; Mr. and Mrs. McElderry, of Guelph; Mr. W. J. Lee, of Toronto; T. W. McGarry, M. P. P., Renfrew; John Loughrin, ex-M. P. P., Cochrane, Ont.; W. H. McGuire, of Henderson & McGuire, barristers, Toronto; C. J. Foy, Perth; J. O'Laughlin, Perth; Chas. McNulty, Norwood; P. E. McAuley, Trenton; P. J. Moran, Leo Moran, J. A. Lonergan, Warkworth.

THE CELEBRANTS

The clergy who officiated at the consecration and in the celebration of Mass were the following:

Consecrator—His Excellency The Most Reverend P. F. Stagni, D. D., Apostolic Delegate.
Bishop Elect Rt. Rev. M. J. O'Brien, D. D.

Assistant Consecrators—Most Rev. M. Spratt, D. D., Archbishop of Kingston; Most Rev. Paul Bruchesi, Archbishop of Montreal.

Sermon by Rt. Rev. J. P. McNally, Bishop of Calgary.
Assistant Priest—Ven. Archdeacon Casey.
Deacon of the Mass—Rev. W. J. McCall.

Subdeacon of the Mass—Rev. C. J. Phelan.

Deacons of Honour—Rev. M. F. Fitzpatrick, Rev. L. J. O'Sullivan.
Acolytes—Rev. T. J. Crowley, Rev. V. G. McFadden.

Censer Bearer—Rev. James Guiry.
Masters of Ceremonies—Rev. J. J. O'Brien, Rev. P. J. Kelly.

THE SERMON

"To-day we have witnessed the consecration ceremony by means of which a man among you is separated from men to bear the kinship of David," said Bishop T. J. McNally, of Calgary, in referring to the consecration of Bishop O'Brien. "This diocese," he continued, "has offered up prayers which have been answered by the Almighty God, as borne out by the appointment of a new spiritual leader. The Venerable Episcopate of the Province presented his name, which was read this morning, confirms his choice. The church in its beautiful and impressive service of consecration prays that the newly consecrated spiritual leader may have the strength and grace to fulfill the arduous duties connected with the Bishopric. A new name has been added to the Apostolic succession. It is needless to speak of him whom God has given to us as spiritual leader. The consecration bears witness to his piety and apostolic faith. I can speak of the kindness which he manifested upon his recent visit with me in that far distant land, when he kindly consented to bestow the spiritual assistance of a priest of his own diocese in order to further the cause of Christianity. Would to God that all men were guided by the same self-denying disposition, and the same generous impulses. It remains for you to lighten his ministry by devotion and obedience."

The text of His Lordship's remarks were taken from Jeremiah 3:15: "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

"To-day we are in the presence of a scene that cannot fail to awaken our thoughts. It reminds us of the fact that the unseen hand of God is always with us in this earthly pilgrimage. Human nature in the ordinary course has never elicited a revelation from God. The perversion of the true faith has become a pastime of the worldly wise, who advance the claim that there is nothing certain in religion. The conception of the human mind is like the lights at sea to the mariner, which when burning is often obstructed by fog. God's manner of dealing with us proves that he must reveal Himself. A recognition of God's immanence is necessary for the human heart and God's abysmal depths for the soul. Our inheritance is not the earth alone but immortal happiness. We give thanks to God for giving us a teacher whose perpetual inspiration is the propagation of the work that will enable mankind to merit eternal life. God has spoken to man through His Divine Son and left His spirit in the world. This is the Kingdom which the Almighty God founded upon earth. The ministers of Jesus Christ to man must not be a rare and wonderful apparition. They must minister not alone to leaders and princes of the people, but to the poor and humble alike."

CLERGY PRESENT

Archbishop Bruchesi and secretary, Montreal.

Archbishop McNeil and secretary, Toronto.

Archbishop Spratt and secretary, Kingston.

Bishop Budka, Winnipeg.

Bishop Bellevue, St. Boniface.

Bishop McNally, Calgary.

Bishop MacDonnell, Alexandria.

Bishop O'Leary, Charlottetown.

Bishop Ryan, Renfrew.

Bishop Laluppe, Halifax.

Bishop Scollard, North Bay.

Bishop-elect Forbes, Joliette.

Bishop-elect Brunet, Mount Laurier.

Msr. Routhier, Ottawa, representing Archbishop Gauthier.

Msr. Sinnott, Ottawa.

Msr. Aylward, London, representing Bishop Fallon, (who arrived later).

Msr. Mahoney, Hamilton, representing Bishop Dowling.

Chancellor L. O. Roberge, St. Hyacinthe, representing Bishop Bernard.

Secretary E. Le Tang, Pembroke, representing Bishop Lorrain.

Very Rev. George Corbett, Cornwall.

Very Rev. D. J. Casey, Lindsay.

Very Rev. N. Roche, C. S. B., Toronto.

Very Rev. Dr. Kidd, Toronto.
Very Rev. Dr. Zinger, C. R., Berlin.
Dean Covey, Hamilton.
Dean Hand, Toronto.
Dean Moyna, Barrie.
Dean Murray, Brockville.
Dean McShane, Montreal.

Rev. Fathers J. A. Artus, S. J., Parry Harbour; A. Bellemare, S. J., Montreal; R. T. Burke, C. S. B., Owen Sound; S. R. Banasiewicz, Carnegie, Pa.; W. H. Buck, C. S. S. R., Toronto; C. S. Bretherton, Hastings; John C. Brophy, Montreal; H. Caron, S. J., Byng Inlet; P. Corcoran, London; S. C. Carberry, Merriton; T. J. Crowley, Copper Cliff; J. J. Curran, Wilkesboro, Pa.; M. Cline, Oshawa; M. Callaghan, Montreal; W. E. Cavanagh, Almonte; H. J. Canning, Toronto; J. J. Cleary, Caledonia; D. A. Campbell, St. Raphaels; A. Carson, Picton; W. Collins, Ottawa University; D. A. Casey, Bracebridge; J. P. Cummings, Walkerton; H. Carr, C. S. B., Toronto; G. Daly, C. S. S. R., Montreal; Emmet Doyle, Cayuga; W. H. Doner, Pembroke; C. J. Duffus, Kingston; E. J. Deane, S. J., Montreal; P. Doyle, S. J., Guelph; E. J. Dwyer, Rochester, N. Y.; J. B. Dollard, Toronto; T. P. Fay, South March; J. A. Flynn, Rockland, Maine; M. S. Fitzpatrick, Ennismore; F. L. French, Brudenell; I. A. French, Killaloe; T. H. Ferguson, Markdale; T. F. Fleming, Kearney; J. P. Fleming, Chesherville; P. J. Flanagan, Barrie; F. J. Flanagan, Moundsville, W. Va.; W. C. Gehl, Preston; J. J. Guiry, Lindsay; James Hayes, Beaverfoot; A. E. Hurly, C. S. B., Toronto; A. J. Hanley, Kingston; J. T. Hogan, Perth; F. J. Hinchey, Hamilton; J. P. Harrington, Montreal; Thos. E. Haffernan, Montreal; M. J. Jeffcott, Colgan; J. T. Foley, the CATHOLIC RECORD, London; F. J. Jordan, Middle Town, Conn.; A. F. Kelly, Trout Creek; C. J. Killen, Belleville; Thos. Kelly, Smith's Falls; P. J. Kelly, Norwood; G. Kernahan, Toronto; J. J. Meagher, Kemptville; W. P. Meagher, Campbellford; James Minehan, Orangeville; L. Minehan, Toronto; T. Murtagh, Marmora; M. Maher, Marysville; Edward Murray, Cobourg; P. J. Murphy, Dalhart, Tex.; C. J. Mea, Kingston; M. J. Malone, C. S. S. R., Toronto; J. J. Meehan, Morrisburg; P. McEachern, Toronto; V. G. McFadden, Wexler; C. E. McGee, Stratford; J. J. McCarthy, Trout Creek; J. J. McGrand, Toronto; J. J. McInerney, Pembroke; M. J. McGuire, Douro; W. A. McCann, Toronto; P. J. McKeon, London; J. E. McCooney, D. D., Hanover, N. H.; Thos. O'Leary, Bracebridge; J. J. O'Brien, Lakefield; J. P. O'Riordan, Madoc; Thos. O'Reilly, Montreal; F. J. O'Sullivan, Port Hope; J. J. O'Sullivan, Victoria Road; Thos. O'Connell, Warkworth; W. O. Mara, Montreal; T. O'Donnell, Toronto; M. J. O'Neill, Parkville; George France, Midland; John O'Gorman, Cobalt; J. S. Quinn, Tweed; J. Ryan, Mt. St. Patrick; A. J. Reynolds, Renfrew; T. F. Scanlon, Grafton; L. E. Staley, Kingston; T. J. Sullivan, Thorold; M. L. Shea, Montreal; J. P. Treacy, Toronto; J. A. Trayling, Orillia; T. F. Feeney, Dundas; M. D. Whelan, Toronto; A. C. Walter, D. D., Hamilton; G. F. Whitts, Campbellford; J. H. Williams, Toronto; R. P. Walsh, Wildfield; J. S. Warnock, Maynooth; Brother T. Edward and Brother J. Reginald, were received from other Archbishops, Bishops, and priests, and also from members of Parliament, judges, and other laymen who were unable to be present.

THE FUNCTIONS OF A NEWSPAPER

A KIND WORD FOR THE CATHOLIC RECORD
From the St. Catharines Evening Journal

Our Catholic neighbors are fortunate in possessing a representative journal of their faith, published in the nearby city of London, Ont., and called the CATHOLIC RECORD. It is well printed in good readable type, and possesses an editorial quartette, which is a sufficient guarantee, for the excellency of its literary matter. It is distinguished by an absence of religious bitterness, which too often mars religious or semi-religious publications. It has many a passage of arms with other very able paper, the Methodist Guardian, and between these two journals, at opposite poles less ambitious ones, will need to move very cautiously, and above all things "to be sure of their facts."

We were surprised to read in the last issue of the RECORD that one of its subscribers had written, charging it with being "dull and solemn." It is just possible that "the subscriber" may be the modern type of religionist that looks upon life as a sort of opera bouffe, and that churches, to be popular ought to be converted into places for vaudeville, as so many of them are. In a word, things beyond the grave have no meaning still less interest, for many professing Christians. The RECORD frankly admits that it might give an account of card parties and billiard tournaments, and such like functions; or it might even have published the salacious details of the divorce and police courts, but it happens that all these and worse are served up day by day ad nauseam, and it is the function of such a paper as the RECORD to protect the families of its communion against the wholesale debauching of public taste and morals that is proceeding so rapidly at the present. The narrative details of divorce cases, the narration of the antics of the devotees of fashion, the constant and insistent cry about getting on in the world,

the absolute disregard for the supernatural—all this, says the RECORD, takes off the bloom from the soul and submerges it in the turbid waters of materialism.

Look at the pile of abominable stuff that is thrust over the line day after day and week after week, which is simply a travesty on art, real humor on literary decency, and indeed upon everything that goes to build up the life of a reputable people. Life is not all laughter, and we have not to live very long in this world to discover that, at its best, it is plentifully bedewed with tears.

LUTHERANISM LOSING IN GERMANY

REASONS FOR THE SORRY PLIGHT IN WHICH "ORTHODOX" PROTESTANTISM FINDS ITSELF

Positive Christianity, as all the world knows, is on the wane in the Protestant sections of Germany. The reasons are not hard to find. From the very start Protestantism carried within itself the seeds of dissolution, and the iron hand of the State has alone prevented its total disintegration. In the Evangelical Lutheran Church there would be to-day, a year hence there would be as many sects in Germany as there are in England or America. The greatest foes of the Lutheran Establishment in Germany are the so-called National Liberals and their allies, the Social Democrats, with their powerfully organized press.

According to recent statistics, there are at present 3,894 newspapers in Germany; of these, 1,655 are nominally "independent," or without party affiliations, but in reality Liberal; 320 are Conservative, 485 Centrist, 208 National Liberal, and 732 so-called Government papers. Thus we see that against the 320 Conservative papers, the sole defenders of "orthodox" Protestantism in Germany, are ranged 2,579 press organs, whose avowed object it is either to do away with Christianity altogether or, at any rate, to deprive it of every vestige of influence on public life. If it is true that every people has the press that it deserves, then the Protestants of Germany are in a sorry plight indeed.

BLIND TO ITS OWN INTERESTS

More remarkable still than the weakness of the German Protestant press is its utter blindness to its own interests. Almost day by day the 320 Conservative organs, the upholders as they boast, of positive Christianity, waste their powder in vain attempts to bring the tower of Catholicity to the ground, willfully shutting their eyes the while to the fact that the 483 Catholic papers are their staunchest friends through their constant and, for the most part, successful defense of the Christian position against Liberalism and Socialism. Even a writer in a recent number of "Kreuz und Kraft," the organ of the German Evangelical People's Union, admits that Catholicity has created for itself in its splendid press "a model troop," which "at all times safeguards its interests with marvelous energy and fearlessness."

DECLINE IN THE BIRTH RATE

The decline in the Prussian birth rate, which set in some ten years ago, has by no means come to a standstill, in spite of Government investigations and general improvement in housing and wage conditions. During the first quarter of the current year the number of (living) births in Prussia amounted to 293,652, 20,000, or 3.56 per cent. less than were registered during the first quarter of 1913. The decrease is strange to say, more marked in the country districts than in the cities, though in the former the birth rate is relatively still far higher than in the latter—31.14 and 25.32 births, respectively, for every thousand inhabitants.

"PROOF AGAINST PRINTER'S INK"

On August 31 Baron Von Hertling, Premier of Bavaria, celebrated his seventieth birthday. Sheer innumerable were the letters and telegrams of cordial congratulation that reached the philosopher, author, Parliamentarian and statesman from every part of Catholic Germany.

When the aged Prince Regent, Luitpold, in February, 1912, appointed Hertling to the highest post in the kingdom, the Liberals and Socialists, not only of Bavaria, but of all Germany, of Austria, Switzerland and of the world at large, inaugurated a campaign of the vilest abuse against him. It is safe to say that no statesman of modern times has been so shamelessly, so persistently assailed by his enemies as the former leader of the German Centre party. But Hertling had not weathered the storms of the Kulturkampf in vain. He preserved the coolest coolness under the most galling fire, and it is this coolness, together with his remarkable gifts as an organizer and administrator, that is gradually disarming his foes. When they barked loudest he made no attempt to stop the noise. "It's their nature," he said. And they barked on until they were hoarse, and then they stopped of themselves. When the liberal press made a practice of distorting his utterances, he founded the "Staatszeitung," which became the official organ of the Government; when he was insulted in the comic sheets he did not confiscate them and imprison their editors, as Bismarck used to do, but left his defense to sane public opinion, which has never failed to return with inter-

est the confidence reposed in it. When a German army officer at a banquet called him a "Schweinhund" (swine dog), an untranslatable term of reproach, he waited until the press and public opinion forced the cad to apologize, and then he said: "The drunken episode is hereby concluded." Recently the editor of the leading Liberal organ of Munich said that Hertling was "proof against printer's ink," and thereby aptly characterized the Bavarian Premier who in his exalted position has not even for a single moment forgotten the device of the party which he led so often to victory: "For truth, liberty and right."—German Letter to Catholic Standard and Times.

A LIBEL ON IRISH LIFE

We thought that every respectable periodical had weeded its office of the fool-editor who accepted contributions maligning Catholic practices and priests. The Nineteenth Century, however, seems to have such an editor on its staff. Or perhaps the staff was on vacation, and this "study" was passed upon the office boy. Whoever is responsible for it, the publishers can not afford to publish such trash. It is called the "Tir-Na-Bes," a Study of Irish Life—and Death. How true a study it may be judged from the following: "Then the priest was sent for and came, God bless him, although the Mahonys could only give him two shillings in place of the half-crown he was in the habit of getting for a last anointing. Nora knelt by the bedside and wept bitterly. As the priest was leaving, Nora followed him, and said timidly: 'Me and Tom were to be married next shrove, your Reverence, and I'd just one pound saved; ten shillings of it I've given to the nuns for a habit for Tom, sewn by their own hands. Maybe your reverence will bless it for the other ten shillings!'"

LIFE'S TIME OF PRAYER

Oh! in the May-time of our years,
When days are glad and hearts are free,
We do not pause amid the flowers,
Dear Lord, to think of Thee.

We drift into our summer days
Of cloudless sky and sun-kissed sea;
Earth sings for us the song of love—
Sometimes we think of Thee.

But autumn time, Ah! autumn time
We kneel amid our withered flowers,
And in our world-wise hearts we weep
O'er all our wasted hours.

We feel the shadow of a fear—
The chill of winter, yet to be;
And every day, yes, every hour,
Dear Lord, we think of Thee.

—Chicago Extension

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Mrs. K.—Dewinton, Alta.

(Name withheld on request.)

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