

A CARTOON recently appeared in the Dublin "Leopards" which because of its historical significance has attracted wide attention in Britain. When Irish poets or artists embody Ireland it is usually as a lonely and unloved queen wandering by a rocky shore, and looking ever seaward for the sail which will herald the arrival of her deliverer and bring about the restoration of her own. The cartoon referred to adheres to this idea, and although we cannot here reproduce it, its main features may be briefly summarized. It has particular reference to the present hopeful prospect of the enactment of a Home Rule measure for Ireland—perhaps also for the sister kingdoms.

ERIN, in this cartoon, stands upon the seashore gazing out upon the waters whence her hope appears. Along the shore lie numerous dismantled hulks or sunken wrecks typifying the destruction of past attempts to free her from her chains. The wrecks bear the dates 1593, 1641, 1798, 1803, 1848 and 1895—years ever memorable in the Irish struggle for self-government, and attuned to sorrowful strains in the misty shroud of a people's aspirations. The year 1593 marks the first great struggle and the hopes that perished with the overthrow of Hugh O'Neill, Earl of Tyrone. The insurrection organized by this selfless patriot, and maintained for a season so gallantly by Red Hugh O'Donnell and other Ulster chieftains, came to an untimely end through famine and pestilence. Red Hugh perished through the treachery of Carew, President of Munster, and O'Neill, forced to leave Ireland, died some years later at Rome.

THE RISING OF 1641, organized among the exiles in the several continental armies, was again directed by an O'Neill, General Owen Roe, who after the victory of Red Benbulbin became the idol of his countrymen. The hopes of Erin then rose high, but the death of Owen Roe, as he was marching to meet Cromwell, deprived the cause of its most capable leader and led to its collapse and to the subsequent atrocities of the bloody Cromwell. Thus another shipwreck when almost within sight of the port of Ireland's nationhood.

Or 1798 and of the men who "rose in dark and evil days to right their native land" who can speak without exaltation and without tears! Its mention calls up a host of famous names, Protestants, most of them, who by their high courage and unequalled patriotism put to shame the Ulster agitators who would now, were it in their power, once more wreck a nation's hopes. The names of Wolfe Tone and Lord Edward Fitzgerald must ever be spoken of with honor by Irishmen. They dreamed a dream in which they saw their country free. Their hopes were high and their spirit unquenchable, but unarmed and untrained as their followers were, they had no chance against disciplined troops, and their cause went down in bloodshed. So, once more a wreck lay stranded upon the shores of Erin.

FOLLOWING CLOSE UP the insurrection of '98 came the ill-starred affair of 1803, organized along the lines of Rory O'More's in 1641, but unlike his, doomed to evident failure from the start. It is glorious in Irish annals mainly because of its gallant young leader, Robert Emmet, doomed to suffer for the cause upon the scaffold. His youth, his courage, his generosity, his high-minded nature, and his eloquence have alike endeared him to his countrymen, and when Erin's Hope is at length realized no name will stand higher in the role of her patriots than that of Robert Emmet. Meanwhile 1803 is stamped upon another sunken wreck upon the coast of Ireland.

THE MOVEMENT OF 1848 was of a different kind. Inaugurated by the Young Ireland Party with a galaxy of brilliant names—John Mitchell, Smith O'Brien, Gavan Duffy, D'Arcy McGee, Thomas Davis—names that will live in the literature of Ireland as well as in her patriotic halls. The genesis of the rising was the fiery eloquence of Mitchell, maddened by the callousness of the government during the years of famine and pestilence. The only armed clash was the skirmish with the police in Tipperary, resulting in the capture and transportation of Smith O'Brien to the convict gangs of Van Dieman's Land, where he joined John Mitchell. The other leaders, including our own D'Arcy McGee, escaped to America and the wreck was left behind.

OF THE AFFAIR OF 1895, it is not necessary to more than make mention here, since it is yet within the recollection of many. But it left another shattered hulk upon the shore, and is besides (to change the metaphor) a milestone in Ireland's misfortunes. But it had met with a measure of success in that it had brought English statesmen at length to see that not only was Ireland a thorn in

the side of England, but that her history was a reproach to her as the boasted mother of civilization. It was the first step in the conversion of Gladstone and precipitated the removal of one great grievance—it led to the disestablishment of the Anglican church in Ireland, and Erin still looks out upon the waters for her deliverer.

SHE gazes out upon the waves, the uncrowned queen, but this time her hopes, though not entirely unclouded, look for realization. A ship again nears the shore. It is manned by faithful sons who have brought her through many storms within sight of the haven. Rough seas, however, still lie before her. The Unionist wreckers of Belfast would destroy her if they could, and turn back upon the deck the hands of progress. The haven is in sight but the pilot has still work to do. Shall the dream of the cartoonist—the waking dream—be realized? That, says an Irish writer, the future alone can tell.

"THE IMMORTALITY OF THE SOUL"

SERMON PREACHED BY CARDINAL GIBBONS

Cardinal Gibbons preached at the High Mass in the Cathedral on a recent Sunday to a large congregation, previous to his annual New Year's reception. His topic was "The Immortality of the Soul."

The Mass was celebrated by Rev. W. Carroll Millholland, of St. Mary's Seminary, who was an altar boy for many years at the Cathedral. The music was the same as at the Mass in honor of the Cardinal's double jubilee, October 15. It was sung by the Cathedral choir, under the direction of Mr. Frederick Furst, and the seminary choir, under the direction of Rev. Leo P. Mansetti.

The Cardinal said in part: "There is only one being that is absolutely immortal. One alone that is everlasting, that had no beginning and will have no end, and that being is God. 'In the beginning, O Lord,' says the psalmist, 'Thou didst found the earth, and the heavens are the works of Thy hands. They shall perish, but Thou remainest, and all of them shall grow old like a garment; and as a vestment Thou shalt change them, and they shall be changed. But Thou art always the self-same, and Thy years shall not fail.' 'I am Alpha and Omega, the beginning and the end, saith the Lord God, Who is, and Who was, and Who is to come, the Almighty.'"

"Go back in spirit to the twilight of time. Contemplate the early dawn of creation, before the earth assumed its present form, when all was chaos. Even then God was in the fullness of life, the spirit of God moved over the waters. Look forward through the vista of ages to come, when the heavens and the earth shall have passed away. Even then God will live. He will survive the universal wreck of matter."

STRANGE CONTRAST FOUND IN MAN. "Let us now look at man. What a strange contrast is presented by his physical and spiritual nature. What a mysterious compound of corruption and iniquity, of ignominy and glory, of weakness and strength, of matter and mind! He has a body that must be nourished twice or thrice a day, else it will grow faint and languid. He is subject to infirmities and sickness and disease, and it must finally yield to the inevitable law of death. What are you but a vapor that rises and melts away, a shadow that suddenly vanishes? A hundred years ago you had no existence. A hundred years hence you will probably be forgotten."

"Contemplate now the spiritual side of your being. In the midst of a mortal body you carry an immortal soul. In the midst of this perishable mass you have an imperishable spirit. Within this frail, tottering temple there is a light which will always burn and never be extinguished."

"As to the past, you are finite; as to the future, you are infinite in duration. As to the past, you are a creature of yesterday; as to the future, you are everlasting. When this house of clay shall have crumbled to dust, when this earth shall have ceased to be inhabited, when the sun shall grow dim with years and the stars shall fade away, even then your soul will live and move and have its being. It will think, remember and love, for God breathed into you a living spirit, and that spirit, like Himself, is clothed with immortality."

"The more I reflected on man's immortality, the more profoundly I am impressed with a sense not only of his dignity, but still more of his dread responsibility; for he is destined for a life of eternal happiness or of eternal misery, and his destiny is in a measure in his own hands. What a man soweth, that also shall he reap. 'For he who soweth in the flesh, he also shall reap corruption; but he who soweth in the spirit, of the spirit shall reap everlasting life.'"

"Is it not in your power to keep your heart from being perverted? Can you not keep your life from being defiled? Can you not serve God with clean hands? Can you not observe the commandments as well as the young man mentioned in the Gospel? You have certainly more help at your disposal than he possessed."

THE PATH OF REPENTANCE

"But most of you will say to me: 'The way of righteousness we have not known. We have defiled our soul by sin.' Well, be it so. If you cannot enter heaven by the path of innocence, thank God, you can enter it by the path of repentance. If you cannot go before your Maker clothed in the white garment of sinlessness, you can appear before Him in the purple robe of penance. If you are unworthy of imitating our blessed Saviour and His Immaculate Mother, thank God, you can keep company with David, the royal prophet; with Peter and with Magdalen."

"Have you not, my brethren, an unclouded belief in your risen Lord, and do you not esteem it an honor and a privilege, as well as a sacred duty, to profess that faith whenever the circumstances require it? Under this head, then, you have reason to hope, for if a grateful country rewards its champions surely a bountiful God will not fail to recompense His faithful confessors when their confession is associated with good deeds."

"Another class of Christians to whom Christ promises eternal bliss are they who are instrumental in guiding others in the path of righteousness: 'They who instruct others unto justice shall shine like stars for all eternity.' It is true, indeed, that you have no mission to preach the Gospel, like God's anointed priests, but parents and guardians have you not a mission to instruct those of your own household? 'If any man,' says the apostle, 'hath not care of his own, and especially those of his household, he hath denied the faith, and is worse than an infidel.' Have you not a wider missionary field to enlighten others by the silent eloquence of your example? Does not our Lord say to each of you: 'Let your light so shine before men that they may see your good works and glorify your Father who is in heaven?'

"Hearing your conversation good among the Gentiles, that whereas they speak of you as evil doers, they may, by the good works which they see in you, glorify God in the day of visitation."

"But it is, my friends, especially to those who exercise benevolence toward suffering humanity that God promises the reward of eternal life. 'It is a circumstance worthy of note that when our Saviour refers to the dead day of judgment, He says: 'I have seen the living and the dead. He singles out the practice of compassion to our suffering brethren as the virtue that will secure for us an eternal recompense: 'Come,' He will say, 'for I possess you, and you have prepared for me from the beginning of the world. For I was hungry and ye gave Me to eat; I was thirsty and ye gave Me to drink; I was a stranger and ye took Me in; naked and ye clothed Me; sick and ye visited Me. I was in prison and ye visited Me. How long as ye did it to one of the least of these, My brethren, ye did it to Me.'"

BLAMES SPECULATIVE VIEW OF LIFE

"The fault with most of us is that we take a speculative view of eternal life. We live and act as if our existence closed with the grave. As Pascal says: 'The present time is everything to us. Each one of us should bring this matter home to himself and say: 'I was destined to live forever.' This was the practical view that St. Paul took of the subject. What a clear, unclouded view he had of the illimitable expanse of eternity when he said: 'I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day, and not to me only, but to them also who love His coming.'"

"Let us deplore our exile from the heavenly Jerusalem as deeply as the children of Israel lamented their exile from the earthly Zion. 'Upon the rivers of Babylon we sat and wept when we remembered Zion; and they exclaimed: 'If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to the roof of my mouth if I do not remember thee, if I make not Jerusalem the beginning of my joy.'"

"Let us feel that we are pilgrims, that we have not here a lasting city, but we seek one which is to come. Let us say with the apostle: 'We know that if our earthly house of this tabernacle (of the body) be destroyed, we have a building of God, a house not made with hands, everlasting in the heavens.' Above all, let us use this world as if we used it not, believing that 'the fashion of this world passeth away.'"

"Strive, then, for the goal with all the eagerness of an athlete. In the words of St. Paul: 'Forgetting the things that are behind and stretching forth to those that are before, press forward toward the mark, to the prize of the supernatural vocation of God in Christ Jesus.'"

The Richeson Case

We have offered no comments upon the case of Rev. Mr. Richeson of Cambridge, Mass., now in jail on a charge of murder. We feel that it has received an undue amount of attention from the newspapers because of the fact that the accused man is, or was, a minister of a religious denomination; and, now that he has confessed his guilt, we are very glad that the sensation mongers of the press are deprived of a much-prized opportunity of deluging the public with filthy and sordid details, if such exist. The unscrupulousness of the press in its dealing with such cases is one of the great public crimes of the present day. In this case, the fact of the accused being a clergyman seems to have entered into the deliberate calculations of the sewer-scraping section of the press with a view to creating a great public sensation, and a widespread scandal. To some extent they are balked of their prey; and those who value decency will rejoice at that.—Casket.

SEED OF DIVORCE

A short time ago Rev. W. P. Cantwell in an issue of The Monitor the San Francisco Catholic weekly, showed conclusively that "divorce in the Christian era came in with Protestantism"; and he fixed the responsibility for the rise and spread of this evil, which is now threatening the very foundation of society, upon Martin Luther, who allowed the Elector of Hesse to retain two wives suggesting at the same time that he take the precaution of keeping the second one in secret. Hereupon the Rev. Dr. Edward Pfeiffer of the Columbus (O.) Theological Magazine took issue with Father Cantwell and in its columns protested that "there is no shadow of ground for charging Luther with lax principle in the matter of divorce and the sanctity of marriage. No church stands for the Biblical doctrines concerning marriage and divorce more clearly and squarely than does the Lutheran Church." But let us examine the truth of statements made in his defense.

It is evident that in the case of Philip of Hesse, Luther did not sanction a divorce, but bigamy. And if it is too much to say that he sanctioned bigamy, he at least tolerated it on condition that the Elector keep it a secret. Now, in the name of common sense and all that is righteous and holy, is it not even worse to tolerate bigamy than divorce? Was it no crime for Luther to approve of the desecration of the unity and purity of the marriage bond by Philip of Hesse, and less a crime because in the Reformer's opinion it was not so bad as divorce? And if Luther requested the Elector to keep the matter a secret, was not this precaution a proof of moral cowardice added to the confession that bigamy is against the Christian law? What a prevarication, therefore, for the Rev. Dr. Edward Pfeiffer to say that Luther had no lax principles with regard to the sanctity of the marriage bond! Surely, if he could tolerate bigamy and keep a royal bigamist in the communion of the Lutheran Church, what would have prevented him from extending the same privilege to a polygamist? The principle would have been the same and tolerance of one would have meant tolerance of the other.

As for Dr. Pfeiffer's claim that "no church stands for the Biblical doctrines concerning marriage and divorce more clearly and squarely than does the Lutheran church," that may go unchallenged if he speaks only of the Protestant churches with the understanding that they all represent a higher ideal than their protagonist, Martin Luther, did in championing the cause of the Elector of Hesse. But he would not dare to put the Catholic Church in this comparison, knowing as he does, that on Scriptural grounds she never in her history from the days of the Apostles up to the present time tolerated absolute divorce for any cause (whatever). Whenever she grants a divorce, she does so on the supposition that there never was a valid marriage between the parties concerned.

But Dr. Pfeiffer in his defense of Luther goes a step farther, and Father Cantwell's words: "It was the corrupt heart of a monk who had broken his vows. But he would not dare to put the Catholic Church in this comparison, knowing as he does, that on Scriptural grounds she never in her history from the days of the Apostles up to the present time tolerated absolute divorce for any cause (whatever). Whenever she grants a divorce, she does so on the supposition that there never was a valid marriage between the parties concerned."

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Passing to a form of oral activity that cannot be dispensed with, the regular instruction, we still find that control of the situation awaits the enterprising spiritual guide. He can now accomplish wonders in the right direction by so enriching his discourses with illustrative matter as to be followed with some interest and even, perhaps with genuine pleasure. Meanwhile, the setting of the session will gain immensely if the young participants be permitted to do a little singing. Indeed, it is difficult to explain how the person in charge can miss securing this feature, which, acting as a sort of transformer, converts a troublesome, not to say unmanageable, exuberance of boyish animal spirits into most desirable vocal help. Three selections, each limited to a couple of stanzas can easily be included in the evening service. Sacred song will then add its finish of cheer to a little program of exercises that may be arranged about as follows:

Hymns; announcements and general remarks; prayer, (e.g., the Litany of the Blessed Virgin); hymn, instruction, hymn, short closing prayer.

It is not to be imagined, however, that the foregoing expedients constitute the full measure of effort towards the creation of engaging meetings. Continuing the Moderator should consult his purpose of carefully forestalling breaches of discipline; for by so doing he escapes an otherwise inevitable recourse to the remonstrances, threats and corrections which would inevitably fill proceedings with gloom. Apparently a leading component of the present course of prevention is the plan of assigning each and every member to a fixed pew. This regulation guards against the disorderly overcrowding of favorite seats. Again, it separates and thereby disables the "gang," that energetic alliance which, as everybody admits, ought to receive close attention. United, the gang piles tirelessly and more or less uncontrollably the juvenile trade of mischief-making; dispersed it is shorn of industrial strength.

Insistence on the occupancy of fixed pews is of further value. It enables the clerical custodian of law and order to locate definitely inopient trouble-makers so as to subject them to the tranquillizing influence of his kindly eye. And what is of chief moment, the proposed seating arrangement, by facilitating the quiet marking of attendance, removes a potent cause of upheaval. While, however, on hand in numbers nothing can be more perilous than their viva voce declaration of presence. Too often the opening roll-call, degenerating into something of a multitudinous cat-calls, forces the unfortunate director to assume for the rest of the evening the repellent role of a disciplinarian muttering. No wonder that the short-

King Henry, but there was nothing in evidence that the King of England was not encouraged by the lax attitude of the Reformer to Philip of Hesse in his bigamous relation, to seek relief for himself as his own ecclesiastical court. To excuse Luther's attitude on the ground that he considered bigamy a lesser evil than divorce, would be like excusing a certain crime, because it is not so great as others in the category of crimes.

It still remains true, if without bias we examine into the history of Protestantism for the past three or four centuries, that she has been the prolific mother of divorces. The alleged Scriptural ground for divorce—infidelity—was only one of many other causes which in conjunction with state laws on the subject she recognized as sufficient for absolute divorces and fresh marriages. Now that the state is reaping what has been so recklessly sown, and statesmen as well as churchmen are looking for some effective remedy against the monstrous evil that is threatening the foundations of society, it would be well to look to the precept of Christ, ever enforced by the Catholic Church:

"What, therefore, God hath joined together, let no man put asunder."—Intermountain Catholic.

WITH WORKERS FOR BOYS IN THEIR TEENS MAKE MEETINGS CHEERFUL

Clearly enough the paramountly important feature of our work, the religious meeting, is the very one that is the least congenial to the juvenile nature. Hence the necessity of enriching the meeting with a tone of cheerfulness through which attendance will become less burdensome for the members generally and, for the better disposed of their number, really inviting. However, the sunny atmosphere now looked to does not spell meriment. That form of exhilaration, once excited in a boy audience, easily leaps beyond bounds. Neither is the desired enlivenment a synonym for genial expansiveness on the part of the Director. True, the latter must be as unimpeachable as from peevishness as from polyphibic but, even though wholly unmagmatic, he can abundantly brighten his gatherings by applying plain, business-like expedients.

Foremost amongst the means to be thus employed is the precaution of reducing the meetings in number—say to fifteen or twenty annually—until short-winded youthful perseverance can face them with a confident smile. Having made this reassuring start, let the Director shorten the work of each session by the rule that forty-five minutes are as many as his spiritual sons can pass in pious restraint without breaking the peace. Furthermore, the reverend guide should habitually forget himself to the extent of dropping into brief, eagerly welcomed hear to heart confidences regarding whatever material attractions are coming. At this point let us note that, while the feelings of the audience are much warmed by the introduction of agreeable topics, a corresponding dearth of enthusiasm will certainly result if the auditors are forced to sit through dismal chidings administered to delinquents in the duties of membership. Hence one gains, seemingly, by saying little before the common assembly concerning the chronic ill of non-attendance. Usually, the most satisfactory treatment of that fault lies in dealing through the mails, with none but the guilty individuals and their families.

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ighted endeavor, deceived by a false vision of old heads on young shoulders, finds his darkened, cheerless meetings deserted.

It is hoped that such suggestions as the foregoing may strengthen the encouraging view that boy-saving endeavor, far from demanding rare magnetic gifts, is open to almost any zealous worker ready to meet difficulties with methods to suit. If many directors are busy scolding to death over-numerous, unduly prolonged, uninteresting meetings, it may be fairly held that the good men are as yet indifferent to considerations of the kind just offered. And, certainly, while these would be promoters of the cause loudly attribute failure to their lack of personal charm for the young, other reverend brethren, every bit as unmagmatic as the first, are scoring splendid success through no higher gifts than common sense, practical mindfulness that, "boys will be boys."—George Quin, S. J. in America.

North American Life Assurance Company

From the report of the North American Life Assurance Company published elsewhere in this issue it will be seen that the new business secured represented over \$1,000,000 increase above that of the previous year. Although not required under the Insurance Act until the year 1915, the company's reserve fund is now on a 3 1/2 per cent. basis, while, at the same time, the dividends have been maintained to the shareholders, and the net surplus has been increased to \$1,300,784.00. Another feature worthy of notice is the high-class reached by the assets, which have increased by nearly \$1,000,000, irrespective of the additional surplus of \$160,575.72 in excess market value of bonds and stocks for which credit has not been taken. During the year covered by the report the policyholders received \$148,135.09 in profits, while the guarantors of the company were paid only \$600.00. This affords satisfactory evidence that the company recognizes the preponderance of the policyholders' interest and gives it full effect.

THE BIBLE ONLY

A review in the Church Times for December 15th, taking occasion of the publication of the History of the British and Foreign Bible Society, Vols. III, IV, and V, tells that aggressively Protestant organization some plain truths, and subjects its spirit and system to some searching criticism. Catholics need not be that the B. F. B. S. "rests itself on an unscriptural and precarious foundation," and that the process of mere Bible distribution, apart from a definite creed "must imply neutrality between Christian faith and its denial," but it will be news to most of us that "for the first fifty-four years of the existence of the Bible Society prayer was not permitted at its meetings, and that until 1850 it was found impossible to select a sufficiently neutral portion of Holy Scripture to read at the anniversary." We read further that the Society is "still not officially Christian," and that "its great centenary meeting in 1904 was presided over by an unconverted Jew." So much for the theory of this organization, but the reviewer goes on to show that "though the Society may not be officially Christian it is at least avowedly Protestant." It presupposes Protestant doctrine and ignores the need of authority for its canon. It assumes Papal prerogatives (as all these intolerant sects do) in condemning a French Bible Society for using "a version strongly marked by unimpeachable doctrinal sentiments," and once in Holland for "adopting the Neologist Testament issued by the Synod of the Dutch Church." And in the end it has to confess the failure of its efforts, for the author of the History "records with sorrow the coincidence in many parts of Europe of (free Bible distribution) with the spread of infidelity and licentiousness, while the Protestant pastors of Bohemia, Switzerland, and elsewhere accepted the Scriptures as mere shells of exploded superstition and of worthless myth." The Church Times reviewer has little difficulty in pointing the moral. The wonder is how the eyes of solibists can be so held as not to see it also.

In another part of the same issue the Church Times has a note with which we are also in thorough agreement. Speaking of a new edition of the Revised Version of the Bible, in which the text for the first

time is divided into verses, it says: "We should have thought that with one consent the paragraphic division would be recognized as an indispensable merit. In our belief the division of the text of the Sacred Scriptures into verses has greatly tended to discourage the reading of it." Curiously enough, as a sort of set-off against this retrograde action of the Cambridge University Press, the Press of Oxford University is about to issue an edition of the Vulgate New Testament based on the text of Wordsworth and White and arranged for the first time in paragraph form. We welcome this very heartily as a decided advance towards that readable Bible, which is so real a need.—London Tablet.

Although it causes pain,—although the cross with its sharp edges presses on thy shoulders,—thy Jesus means it well with thee, He desires to lead thee by the cross to heaven.

Prevision

[Charles L. O'Donnell in Ave Marie.]
I cannot tell what way the years will lead,
How hands may falter and how feet may bleed,
With deep contentment I shall have or need
I cannot tell
I do not know why the fleet early years
Should shake me with surmise of future tears,
Why golden suns should set in gloom of fears.
I do not know.
I must not ask of winter winds that come
Across the ground where men sleep
If I shall rest there well,—of my last home
I must not ask.
I shall not shrink, maybe I shall not
When time has slowed my step and bowed my head,
To go away; to join the cloistered dead
I shall not shrink.
I shall have hope, in spite of heavy shame
Among God's pensioners to find my name,
In Him who for the strayed and lost
one came,
I shall have hope.

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