FREEDING TO THE TENT OF THE PARTY OF THE PAR

RISH HISTORY

Protestantism into Ireland was a great failure. The common people would have none of it and the suppression of the religious orders only intensified the adherence of the masses to Rome. Perhaps in no country has the relation between the clergy and the people ever been developed as in Ireland, at least not to as great a degree. In the opening number of this series of articles mention is made of the fact that the Irish were from their earliest history a superstitious peo-ple. The word "superstitious" is here used in very broad sense, as implying given to worship, the recognition of what are called supernatural influences. When they embraced Christianity they did so with an intensity of devotion almost unknown elsewhere in Eurppe. It became a part of their lives, and they ooked upon the priesthood very much as the successors of the wise men of old, who in pre-Christian days had been their trusted counselors. Whether we regard them in the days of

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leathenism or Christianity, we find the Irish deeply religious people, and intensely conervative as well. Hence, while the English, the Scotch, the Germans, and to some extent the French accepted the reformed religion readly enough, the Irish were slow to do so, and as we have seen, the country was untouched by the new learning which swept over Europe like a flood in the centuries immediately following the Crusaders. Against such a people the efforts of Henry VIII. proved powerless. Some of the nobility accepted the new religion, led to do so by self-interest, but nothing could swerve the peasantry from their loyalty to their church and their priesthood. Monasteries were destroyed in vain, for as soon as the soldiers marched away reconstruction was begun. In vain were the priests driven into the forests, bogs and mountains, for the people followed them or waited ready to welcome them when, danger being passed, they emerged to resume their spiritual labors. Differ as we may upon religious belief none of us can do otherwise than admire the splendid courage of the Irish priesthood and the equally splendid devotion of the people to them.

During the reign of Edward VI. the efforts to Protestanize Ireland were resumed, but with no great degree of success. His reign was short and when Mary came to the English throne the Roman Catholic church was restored as rapidly and as fully as possible to its ancient status. Elizabeth resumed the policy of her father, Henry VIII. In the second year of her reign the Act of Supremacy was introduced at a parliament convened in Dublin. It met with so much opposition that it was withdrawn, but on being brought forward again the following year it was passed, although in the face of great opposition. Thus was the church of Ireland established by law, but it found no resting place in the hearts of the people.

During the reign of Elizabeth civil wars prevailed in Ireland. It is not easy to form more than a vague idea of their origin. Father Thebeau, to whose History frequent reference has been made, attributes them to a refusal upon the part of the Irish nobility to recognize a sovereign who did not acknowledge the Pope as the supreme source of temporal as well as of religious power. While this writer is so very partizan in his treatment by his subject that everything he says must be taken with much allowance, the fact that Philip III. of Spain sent a force to assist the revolted Irish nobles is evidence that the attempt to overthrow the power of Elizabeth in Ireland had to some extent at least a religious motive, and it is known that representatives of the leading Irish lords were received, secretly if not openly, at the courts of the Catholic sovereigns of Europe as imbassadors from independent princes.

The English military operations were not ery successful although the native Irish were not by any means a unit in opposing them, many of them, indeed, taking up arms for the queen. At the outset victory crowned Elizabeth's efforts. An invading force of Spaniards was defeated and put to the sword, and he vigorous, though cruel, policy of Sidney, who commanded the English orces secured a period of peace which asted for ten years. In the end, however, he northern chiefs, O'Neill and O'Donnell, ere able to force recognition of their claims nd the former was made Earl of Tyrone and he latter Earl of Tyrconnel. They did not long emain in Ireland to enjoy their new authority, ut fled to the continent, their flight furnishing ames I. with a pretext for partitioning Ulster mong settlers from Scotland and England. hus was instituted what we now sometimes car spoken of as Protestant Ireland, for to the ight of these chiefs and to the policy pursued James is due the existence of Ulster as a section of Ireland completely out of touch with the

spirations of the people of the other provinces. The most favorable estimate of the condition if the Irish masses at this time leaves much to e desired. They were sunk very low in bararism. Though professing to be ardent Cathlies they robbed and slew without mercy the men of such ships of the Armada as were vrecked upon their shores, regardless of the act that the Spaniards were at war with ingland chiefly for the suppression of Prolestanism. Sidney in reporting his military operations says it is not worth while to encumber is letters by telling how many "varlets" he silled. He seemed to have no more consideration for them than if they were so many wild

The attempt of Henry VIII. to introduce ministered.

WHAT CHRISTIANITY DOES

Buddha taught that there was a supreme Diety, so unapproachable that his name might not even be mentioned. We find the same idea in the Mosaic commandment, "Thou shalt not take the name of the Lord, thy God, in vain. Zoroaster taught that there was a Being called Mazda, who was the creator of everything and to whom worship is due. Confucius conceded that there might be a deity, as some of his predecessors and contemporaries claimed, but he held the idea of such a power to be so far beyond human comprehension as render its consideration profitless. The great philosophers of Greece held to the existence of a supreme deity. Because in the popular mind a belief in myriads of gods, demi-gods and the like foun i a place, and the poets wove remarkable fabrics in verses as to their doings, we are not to suppose that among the educated classes of the ancient world there was anything resembling a belief in polytheism. It was charged against many of them that were decrying the gods of the people, but we do not know just how much politics there was at the back of these accusations. The code of ethics laid down by these great leaders, that is the rules of conduct, are just as lofty as those to which the most righteous people hold today. Seeing, therefore, that there have been in the past many teachers of monotheism, or the doctrine of one supreme diety, and many promulgations of high systems of ethics, wherein does Christianity differ from them? There may have been a time when a question like this could have been brushed aside as unnecessary, if not impious, when it was sufficient to lump all ancient teachings together and cast them out as so much pestilential rubbish. Men were expected to accept as final what the clergy told them, and to ask questions was to exhibit skepticism, and skepticism was unforgivable. Many of us can remember when it was a worse sin in the eyes of religious teachers to question what they said than to do deeds of open wickedness. A Canadian judge once said that he might do such and such things, mentioning practices that are not usually considered righteous, but "I am not so bad as to question what my bishop tells me to believe." But this sort of thing is rapidly passing away. With the popularization of investigation into the realms of ancient thought and achievement, men in all walks of life are beginning to feel less and less bound to accept what the church teaches simply because the church teaches it. They want to know, and they have a right to know, what Christianity has to offer them that other systems of religion and philosophy do not offer. Let this not be misunderstood. There are

ask this question, because either from their own experience they know that Christianity does offer something better than any other system, or and when that young conqueror set out who are content to believe it does without making any inquiry. To such persons this article is not addressed, and it will be perhaps of no interest to them except to confirm them in their confidence; but there are very many who are not in this happy position, and who earnestly desire to know why they ought to accept Christanity, not merely nominally, as most people do, but actually; not simply as a rule of life, but as a principle or force, if you prefer the term, to enlarge their normal powers. You do not have to argue with a man to convince him that he ought to obey the Ten Commandments. He may violate any or every one of them, but he will not tell you that he believes it is right to do so. But something more than the observance of commandments is essential to Christianity, and it is just that something which constitutes the difference between what Christ taught and all the great galaxy of religious teachers before him promulgated. It is to this that we shall address ourselves briefly in the hope of implanting a germ of thought in the mind of some one who may have asked himself

the question above stated. Christianity as exemplified in Jesus Christ himself is more than a belief, more than dogma, more than a series of rules of conduct. It introduces a new element into life, not new of course in the sense that it had been previously non-existent, but only in the sense that it is not to be found in the other great systems. The fatter relied upon reason, whereas the base of Christianity is faith. Faith is a word with many meanings, but in the sense of which it is here employed it signifies the recognition of the spiritual as superior to the physical. Aristotle, who represented the most advanced type of pre-Christian philosophy taught that the Prime Mover or First Cause was beyond the touch of humanity. Christ taught, and by his acts demonstrated, that by the exercise of what is called faith, humanity may come closely in touch with the Divine, and may employ what may be called the divine will for human purposes. Plato taught the supremacy of thought over matter; claiming, indeed, that thought alone was real and permanent, and that matter is a mere temporary expression of it. Christ demonstrated in fact what Plato sought to prove by logic. Ancient philosophy seemed unable to grasp the thought of a spiritual life; Christ taught that there is the possibility of such a life both here and hereafter. He opened beasts, and yet Sidney was accounted one of accepted as something more than a mere for-the most refined men of his time. Even the mula, is a vital and effective principle, whereby

our lives may be brought into harmony with the divine mind. To Buddha the divine was far off and incomprehensible; to Confucius it

occurred to his predecessors. Socrates taught the necessity of being accurate in all things, and far off and incomprehensible; to Confucius it

Aristotle went further and declared that not the palace doors. No one recognized him. was too vague to be worth considering; to Zoroaster it was sublime but unattainable; to Aristotle it was a necessary conclusion from creation, for creation implied a creator. But Christ taught not only that God is, but that is not removed far from us but near at hand, so that we may, if we will, become as one with Him. Nor does Christ stop at this point, for He tells how we may reach this harmony, saying: "I am the Way, the Truth and the Light No man cometh into the Father but by me. Herein we find the great difference between Christianity and every system that preceded it, and this it is that Christianity offers and nothing else does.

LEADERS OF HUMANITY

Dr. Henry Smith Williams in "The Literature of Science" says: "The varied scientific writings of Aristotle furnished what seemed the last word on almost every department of knowledge, undisputed and indisputable, for something like a hundred generations of his fol-Their influence is potent today. On this point Dr. Hammond, professor of ancient and modern philosophy at Cornell, may be quoted. He says: "Aristotleanism was continued in the peripatence school down to 529 A. D., when the Emperor Justinian closed all the Athenian schools. During the middle ages it was kept alive by the works of Boethius and the Isagoge of Porphyry. Later, by its fusion with the theology of Thomas Aquinas it became practically the official philosophy of Roman Catholicism, which it still continues to be. The Arabs of Spain were the bearers of Aristotleianism to mediaeval Europe, and by 1220 almost all of Aristotle's works had been translated from Arabic in Latin. A little later they were, by the efforts of Thomas Aquinas, translated from Greek originals, and Aristotle's authority in Rome became well-nigh absolute. With the rise of humanism Aristotleanism began to wane, and with the development of modern science and the Cartesian philosophy his influence outside the Catholic church was to a large extent nullified. Within the church, however, during the last quarter of a century the influence of Thomism and Aristotleanism has increased." The Rev. Dr. Turner of the St. Paul Seminary, writing of Thomas Aquinas, says his teachings were all cast in the mold of Aristotle, and there has been no single teacher in the Roman Catholic church whose influence has been greater than this illustrious cleric. No other proof may be cited in support of the claim of Aristotle to a place among the leaders of humanity.

Aristotle was born in 384, B. C., and died in thousands and tens of thousands who do not 322, B. C. In his 18th year he went to reside is, where he became a pupil of Plato. He later became tutor of Alexander the Great upon his famous series of expeditions, Aristotle returned to Athens, where he taught in the gardens of the Lyceum. His practice was to walk up and down among his pupils, talking as he went, and then his school was called Peripatetic, which means to walk about. He then began his investigations into the whole domain of science, but his researches were chiefly philosophical not experimental. At this period in its history intellectual Greece was in the height of its activity. Such philosophers as Pythagaras, Socrates and Plato, to mention the three most conspicuous names out of the scores who devoted their lives to study, had developed their various systems of thought, each advancing a little beyond the other. Their minds sought to grasp everything. Unlike Confucious, Buddha or Zoroaster, who thought the supreme power too great for comprehension, or Moses, whose conception of the deity was purely human, these Grecian thinkers sought to establish the nature of what Aristotle called the Prime Mover or the causeless First Cause. The Green mind was prepared for such investigations, which were inaugurated at a time when the great tragedies were written and when every citizen was trained in the art of elocution. We have nothing today at all comparable to the intellectual activity of Athens from, let us say, 500 B. C., to 300 B. C. During the days when the minds of the people were concentrated upon the production of tragedies it is said that more than two score new productions would be placed before the citizens of Athens every year, and when we remember that the masterpieces, which have come down to us, in no case received the first prize, we can form some idea of the general quality of the work of these early dramatists. Reference has been made to the culture of elocution, and in passing it may be mentioned that an Athenian felt himself dishonored if he found himself unable to plead his own case before the judges, or incapable of taking part in the discussion of public questions. Out of such a community and as a sort of intellectual climax came Aristotle. He has been called the founder of philosophy, by which we are to understand that he was the first teacher to divide the demand of thought into departments.

It would be impossible in the space available here to give even a resume of the principles laid down by this extraordinary man, and exceedingly difficult, even in a great space, to present before mankind a field of new and limitless them in popular language so as to make easy possibilities. In other words Christianity, if reading. One feature of his philosophy may be accepted as something more than a mere formentioned, a feature which seems self-evident enough to us now, but does not appear to have

only was accuracy essential, but that we must deduce all our knowledge from ascertained facts or certain principles recognized as fundamental. This, we all realize now, must of necessity be true, but even the wisest men of His relation to mankind is that of a father; that twenty three centuries ago had not begun to He is not power only, but love as well; that He realize that creation was a vast harmonious

Aristotle's teachings may be classed under several heads: Logic or the method of pursuing investigations; metaphysics or the nature of matter and motion; psysics, or the relation of things to each other; psychology, or the nature of life; ethics or the rules of conduct; politics or the science of government; and art or the supplementing of nature. In each of these departments his work was monumental, and is today the study and admiration of mankind.

Stories of the Classics (N. de Bertrand Lugrin)

RETURN OF ULYSSES

The troubles of Ulysses, King of Ithacca were almost at an end. The long twenty years of his weary travelling were almost over. Through the instrumentality of gentle Nausica, she who had brought about his release from the suffering of the gods, and had seen him depart from her father's kingdom with secret but poignant sorrow, he was permitted to return to the wife who had been watching

for him through the seemingly endless years. Thus beautifully has Homer described the heroe's departure from Phaeacia:

"Therewith goodly Ulysses stept over the threshold. And with him the mighty Alcinous sent forth a henchman to guide him to the swift ship and the sea banks. And Arete sent in his train certain maidens of her household, one bearing a fresh robe and a doubtlet, and another she joined to them to carry the strong coffer, and yet another bare bread and red wine: Now when they had come down to the ship and to the sea, straightway the good men of the escort took these things and laid them by in the hold ship, even all the meat and drink. Then they strewed for Ulysses a rug and a sheet of linen, on the decks of the hollow ship in the hinder part thereof, that he might sleep sound. Then he too climbed abroad and laid him down in silence, while they sat upon the benches, every man in order, and unbound the hawser from the pierced stone. So soon as they leant backwards and tossed the sea water with the oar blades, a deep sleep fell upon his eyelids, a sound sleep, very sweet, and next akin to death. And even as on a plain a yoke of four stallions comes springing all togetherbeneath the lash, leaping high and speedily accomplishing the way, so leaped the stern of that ship, and the dark wave of the sounding sea rushed mightily in the wake, and she ran ever surely on her way, nor could a circling hawk keep pace with her, of winged things the swiftest. Even thus she lightly sped and cleft the waves of the sea, one that erewhile had suffered much sorrow of heart, in passing through the wars of men, and the grievous waves; but for that time he slept in peace, forgetful of all that he had suffered."

And when Ulysses' ship had reached the shores of Ithacca, the oarsmen alighted, and lifting the still sleeping King, they placed him wrapped in the sheet of linen and the bright rug upon the sand. And all the rich and wonderful gifts that Alcinous had showered upon him, they put near at hand, that he might readily find them upon awaking.

Pallas Athene, who had finished thwarting her favourite, now began to assist him in every way possible. She threw a mist about him so that he should remain undiscovered. When Ulysses roused from sleep he was greatly distressed to find himself, as he supposed, in a strange land, for the mist had all familiar landmarks. He was lamenting his hard fate, when the goddess appeared to him in the guise of a shepherd lad, and after testing his faithfulness and his sagacity by a few questions, disclosed her identity, and dispersed for a moment the mist. Ulysses recognizing his surroundings was almost overcome with joy. He fell to his knees on the ground and "kissed the earth, the grain-giver, and anon he prayed

to the nymphs and lifted up his hands.' Meantime Penelope was in a sad plight. Numerous suitors have been long encamped in her son's halls, and have lately become uproariously importunate. Penelope had put them off upon one pretext or another for a long time. But at length she promised them that she would choose one from among them when she had finished weaving a winding sheet for Laertes. All day she sat at her loom and at night just as diligently she unraveled her work of the day. Three years went by before this ruse was discovered, for at the end of that time one of the waiting-maids explained the deception to the suitors. Then they pressed Penelope so hard for an answer that it almost seemed that she must give way before their fierce pleadings, and leave that "home of my wedded years, exceeding fair filled with all the goods of life, which even in dreams methinks I shall remember."

But Ulysses arrived in time. Disguised in

the palace doors. No one recognized him. Telemachus, the son that he had left a toddling babe, now grown to stalwart noble manhood, passed him by with but a fleeting glance. Only his old dog, Argos, when he heard the step on the threshold, waked from sleep in the hall and rushed with mad joy to meet his master. When Ulysses bent to stroke the lifted head, the dog's faithful heart broke with happiness and he died at the hero's feet.

For a short space Ulysses sat near the hail door watching the suitors come, hearing Penelope's artful replies to their importunities, and seeing them disappointed return to their camp. Then he thought the time was ripe to make himself known. The hand-maid who had served him of old was the first to whom he disclosed himself. She knelt to examine his foot, and, seeing a well-remembered scar, had no doubt of his identity, and wept tears of joy. Then she led him to his wife. But Penelope, grown suspicious and fearful in all those long years, refused to acknowledge him at first. Even after he had taken his great bow and gone out and slain the suitors, she was still in doubt. At length when Ulysses weary from the toils of the day sits at the fire to rest, she comes to him with gentle questioning. His replies dissipate all remaining doubt, and she goes to her lord and puts her arms about him in an embrace that makes past sorrows all forgotten. And so we leave Ulysses.

ANACHRONISTIC

"Was his drama modern and realistic?" 'No," answered Mrs. Wildwest. "The second act takes place six months after the first and the heroine still has the same husband."

The ship was sinking. A great panic was imminent. "What shall we do?" cried the terrified passengers.

'Send for the barber," remarked the professional humorist. "He's the only man on board who can razor."

With justifiable rage they hurled him into the angry sea.—Philadelphia Record.

Percival (politely): Chicken croquette, please, The Waiter lustily): Fowl ball!

In a small western town there was an operator that stuttered, and a new subscriber called up one day and said:

"C-c-c-Cent-t--t-ral, wh-wh-wh-what -t-ttime i-i-is it?"

Central answered him back like this: I-i-it i-i-is f-f-five th-th-thirty." The subscriber said, "J-j-just f-f-or

th-th-that, I am going to h-h-have my ph-phphone t-t-t-taken out." The Teacher-"Willie, can you tell what

Willie-"Sure-it's water gone carzy with the heat."—News.

"Did you see the janitor?" asked Mrs. Shivvers. "Yes," replied her husband. "I told him

that it was as cold in our flat as at the north "What did he say?"

"He merely looked supercitious and asked for my proofs."-Washington Star.

"The edge on a razor," said the garrulous barber; "improves by laying it aside for a time." "That being the case," rejoined the victim in a chair, "I'd advise you to lay aside the one you are using for about 2,000

A newly made magistrate was gravely absorbed in a formidable document. Raising his keen eyes, he said to the man who stood patiently awaiting the award of justice. "Officer, what is this man charged with?"

"Bigotry, your worship. He's got three wives.

The new J. P. rested his elbows on the desk and placed his finger tips together. "Officer," he said, somewhat sternly, "what is the use of all this technical classes, and what not? Please remember, in any future like case, that a man who has married three wives has not committed bigotry, but trigonometry. Proceed.—St. Paul Dispatch.

"Speaking of farms," a Dakotan said, the other day, "we have some right sizable farms out in Dakota. Yes, sir, I've seen a man on one of our big farms start out in the spring and plow a straight furrow till fall. Then he turned around and harvested back."

"Wonderful," said I. "On our Dakota farms," he went on, "it's the usual thing to send young married couples out to milk the cows. Their children bring back the milk."

"Wonderful," I replied. "Once," he said, "I saw a Dakota farmer's family prostrated with grief. The women were weeping, the dogs were barking, the children were squalling, and the tears ran down the farmer's cheeks as he hitched up his

"Where was he going?" I asked. "He was going half-way across the farm to feed the pigs," said the Dakotan.

"Did he ever get back?" I asked.
"It isn't time for him yet."

twenty-mule team and drove off."