

DAN THE DOLLAR

SHAN F. BULLOCK, IN THE PILGRIM.

The Master and I were sitting in the Emo parlor, one this side of the table, the other that, the lamp between us. The house was unaccountably still. Distinctly I heard the crickets chirring on the kitchen hearth and the wind whistling in the eaves. It was a wild September night—characteristic Irish harvest weather—but there in Emo parlor, so warm and peaceful, we two were at our ease, both smoking, both reading, our shirt sleeves rolled up and feet out stretched.

procession. That night there were bonfires on the hills. Next day there were sports in the Killoross meadows, with beef and beer galore. And, to crown all, one evening in Clogheen, Dan was entertained at a champagne banquet, the like of which had never been spread in the town hall. Lord Louth presided. The gentry attended. The speeches filled two sheets of the local papers. 'Twas powerful. And near the close, when the champagne had worked well, Dan just brought down the roof with the announcement that he intended settling in the old home in the old county among the good old people. "God bless them," shouted Dan, jumping up on a chair. "And may every dollar I have spent among them. And the raters cracked. "Well, all that passed, as all the world's wonders pass; and at last Dan found time to say, 'How are ye,' to his own people and to all the friends far and near that remembered him so well. "Twas wonderful how well he was remembered; 'twas wonderful to see the crowds of friends and relations all flocking to bid him welcome. Men fought over him, and women squabbled; and children were taken to see the great man—the man that had made himself—the man who could break the Bank of Ireland, the man who wore silk skirts and ate his eggs with a gold spoon, and could fill a cart with golden dollars. "Ah, bedad, an' how are ye now, Mr. Dan?" was the word everywhere. "Ah! It meself now is clad to see ye. An' sure, an' my Mary come to see ye. An' this is wee Pat, an' that's little Mike, an' here's Mary, an' Lizzie, an' Katy. An' welcome back to us all, Mr. Dan. Welcome back. "Dan took his reception well, with a laugh and a joke and a twinkle in his eye. He hadn't been over the Californian gold fields without scratching the skin of human nature. 'Twas all to be expected. Soon the hubbub would burst. Meanwhile, let him go from heart to heart about his own hill-sides, just warming himself by the fires of those who really cared for his own plain self. So from heart to heart went Dan, and we all felt honored. He used to sit with his legs crossed, smoking a big cigar and talking over old times. You would like to see him. His laugh would do you good. He was greatly changed, to be sure; had got stout and hard-faced, with a driving voice and a knowing eye; but deep down he was just the same good hearted Dan that once had stood in the rain searching for lozengers in his rags. He came to no house without a gift. He passed no child without putting his hand in pocket. He scattered money wherever he went. You had but to say, 'Aw, now, times are powerful bad, Mr. Dan—powerful bad,' and there was a year's rent in your hand. You had but to bring a tear to your eye on the pavement one morning, and Dan's pocket was five pounds in good gold sovereigns the lighter. You had only to call to see him one evening, and scratch your ear, and stand gawling at the lamp, and whine your tale of misery—your wife sick, children hungry, cattle dying—and Dan had you in his arms. In that way he must have got rid of thousands; but what of that? 'Twas only a trifle, no more than a half penny to you or me. "Wait a while, boys," he used to say, "wait till I get a good look-about me, and you'll see sports! He bought an estate near Clogheen, built a big house upon it, and furnished it from Dublin; then married a wife and settled down to scatter his fortune. "Scattering was easy. These parts are as thirsty for money as they are for rain. Dan had only to turn his head to find big holes waiting to be filled everywhere. Bunn wanted new side-walks, new lamps, a new butcher market, a park for the children to play in, one of these new fangled reading-rooms and a library. Over in Glann was place for a race course, the chapel wanted a new altar, the bells in the church were cracked. Clogheen got a brass band to play in the town park near the fountain that squirted all day long; got a fire brigade with an engine that pumped water from the canal to the distance of half a mile; got a new town hall, another library, an almshouse and an infirmary, a drinking trough for horses in the Diamond, and a temperance hotel, where for sixpence a man could tighten his waistcoat, with fried beefsteak and onions, fresh bread and tea. Lismahoe was presented with a fair-green, and a limestone chapel to hold a thousand. Steamers were put on the lake. There were show fairs and race meetings in all parts, entertainments for the poor, and sports for the children. A football club wanted a president, Dan was there; if subscription was to be started, put down Dan's name; his merry face at a bazaar was worth twenty pounds an hour. Popularity? The word doesn't hold Dan's little finger. He was worshipped. He was made justice of the peace. He was elected unanimously to the chair of the Clogheen Commissioners and the chair of the Lismahoe Board of Guardians. He had only to hold up a hand, and he was off to Westminster as a county member. He had—but enough. I might talk all night, and not mention half the holes that Dan filled. The big-hearted, kindly man! He was Irish to the marrow. He was one of the best.

"There came a time, after a year or two, when Dan stopped scattering. That time was sure to come some day, but it came all at once, like a blow in the dark; and with it came a change in Dan himself. He seemed to freeze one night, to close his hand between sunset and dawn; and the next day he was changed. No more chapels now, no more parks and fountains; but just a close fist to the world. He lost his smile. He got thin and yellow in the face, irritable and short in temper. "What is it?" said every one, "that's come to our Dan? Is there trouble at home? Is sickness upon him?" Tell me, Dan," one would say, "is anything wrong wi' ye now?" "What would be wrong?" he'd say, quick and short. "Aw, nothin' we're hopin'; but you're not yourself these days." "No, an' neither would you, my son, if your days were bothered wi' fools askin' questions." Dan would answer, and turn on his heel with half the town watching him.

What's up, said people, with hearts afeared, lowly in the king, he'd like thistle, in hay, when you sit on them. What's up at all, at all? "But Dan never answered, and gave no hint. More and more he got into the way of keeping to himself, of hiding himself away; and not sixpence now would he give to a beggarman. It was just like a fig tree in the Scriptures that withered away—only here had been no cursing. "After a while, we began to notice other changes in the man. He stopped smoking. He stopped drinking. He sold his horses and carriages. Now, instead of ordering beef from the butchers, he was content with a American bacon from the shops. Now, instead of ordering a new suit every week from the tailor's, he wore the same coat Sunday and Monday, winter and summer. He got shabby looking in appearance. He let his beard grow; sometimes he had a haunted look. You saw him standing before his own fountain in Clogheen or the almshouse he had built, just staring at them and shaking his head. You found him marching up and down before the library that had his face cut on a stone above the door; then looking about him, then strolling in just, you'd imagine to see that the papers were in the drawing-room. You went into the temperance hotel to have your dinner, and after a while Dan would march in, with his hat over one eye. "Good morning, boys," he would say to the company. "How's yourself, Mrs. Moran, ma'am?" he'd say to the manageress. "I thought I'd just drop in to see how things were doing. That steak smells appetizing, Mrs. Moran. I'm not hungry a bit—but, faith, it makes me want to try it. Just a morsel, ma'am, on a hot plate; an' plenty onions, if ye please. And next thing, you would see Dan in a corner by himself just eating like the prodigal son. "Is it hunger?" I remember asking myself, as I sat watching him one day. "Then, of a sudden, I had sight in my mind's eye of a lad standing beyond the hedge, with the rain streaming from his elbows and he was tumbling in his rags for a lozenger for wee Tommy—and I sat astounded of myself, Dan—greedy? Dan stung and hard? Bah! People were hating me. I was a brute; I rose and went over and sat down beside him; and before I left him that day his face was on the table, and he was blubbering like a child, and I knew all.

"The man was ruined. He had given away too much. His investments in America had failed. Before a week he would be bankrupt, homeless and friendless in the world—no more than the Dan I had seen go past the gate one morning twenty years before, with all his belongings tied up in a spotted handkerchief. And there he sat in his own hotel, hungry and broken, in sight of the fountain and the library, the park and the fire brigade—sitting before all the holes he had filled with himself! "We did our best for him. But help was no use. It came too late. His heart was broken. He drooped and drooped; and he ended his days, the wife first, and then himself, in a room in his own almshouse in Clogheen Town.

My text-book may grow in bulk so long as she lives; it is as adaptable as the Book of Mormon. I stand well her attitude. "As of old, I stand with sandals on and staff in hand, waiting for the watchword and the revelation of what, how, and whither." No man of prudence and judgment can assent to all this as the teaching of Christ. Mrs. Eddy rejects also Christ's teaching about the divine inspiration and consequent inerrancy of the Old Testament. Christ gave hearty approval to the esteem in which the Jews held the Holy Scriptures. With Him these books clearly stood as far more than a merely human authority (John v. 34); time and again he quoted them as documents so reliable that it was utterly impossible their words should not be fulfilled. All your shall be scandalized in Me this night. For it is written: "I will strike the shepherd, and the sheep of the flock shall be dispersed." (Matt. xxvi. 31). "Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man." (Luke xviii, 31) He quotes the Mosaic books as the Word of God Himself. "Have you not read that which was spoken by God saying to you: I am the God of Abraham?" (Matt. xxii, 31). Yet God did not say these words to the Jews except by inspiring Moses to write them. (Exod. iii, 6) It is precisely because God speaks through the sacred writers; that Christ says the principles of the Mosaic code cannot be smirched with error, and will last so long as truth. "It is easier for heaven and earth to pass, than one tittle of the law to fall." (Luke xvi, 17; Matt. v, 18) He promises this endurance of the truth of the Old Law, in almost the very same words that He applies to the new; "Heaven and earth shall pass, but My words shall not pass." (Matt. xxiv, 35; Mark xiii, 31; Luke xxi, 33) But, with Mrs. Eddy the Old Testament must yield to her discovery. The statements of the Mosaic code must be pared down and twisted into shape with her preconceived notions of what they should have been. She does not hesitate to say that the Pentateuch is full of error. In this statement she does not follow her usual course and fly away into safe obscurity of words, words, words. Her mind is clear. The author of the story of the making of Eve has been falsified, error charges truth, God, with inducing a hypnotic state in Adam in order to perform a surgical operation on him and thereby to create woman. Beginning creation with darkness instead of light—materially rather than spiritually—error now stimulates the work of truth, mocking love, and declaring what great things error hath done. Evidently Mrs. Eddy does not consider St. Paul to be a Christian when he tells Timothy: "All Scripture inspired by God, is profitable to teach." (II Tim. iii, 16) The third point of Mrs. Eddy's departure from the teaching of Christ is the doctrine of sin and all its consequences. To Christ sin was a dreadful reality. He knew that "by one man sin entered into this world, and by sin death; and so death passed upon all men" (Rom. v, 12); and again that "the wages of sin is death" (Rom. vi, 23). The real distinction between body and soul in man was pointed out again and again by Christ. He bade the Apostles: "Fear ye not them that kill the body, and are not able to kill the soul." (Matt. x, 28). He urged them to handle His glorified body, to feel its flesh and bones, and be sure it was no spirit (Luke xxiv, 39). He taught the prevalence of the infection of sin, its widespread effects. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John i, 8). We that are sick have need of the physician not only of the body (Matt. ix, 12), but especially of the soul. Christ came as a great physician to cure our souls; "to save sinners." (I Tim. i, 15) "He had delivered Himself for us, an oblation and a sacrifice to God." (Eph. v, 2) "He hath borne our infirmities. . . He was wounded for our iniquities. He was bruised for our sins." (Is. liii, 4) So completely did He take to Himself the flesh of sinners, that St. Paul says: "Him, who knew no sin. He (God) hath made sin for us" (II Cor. v, 21). Surely Christ did not think sin an unreality, when He gave Himself a redemption for all" (I Tim. ii, 6). He did not redeem us from an unreality, but "from the curse of the law, being made a curse for us" (Gal. iii, 13). He satisfied for realities when He "bore our sins in His body upon a tree" (I Pet. ii, 24) of the cross. He merited for us real grace to save us from real blms of soul and real torment of hell. He suffered others to look on Him as a sinner (John ix 24), to crucify Him as a malefactor. Not only did Christ merit for us the remission of sin, and satisfy fully for the punishment due us on account of our sins, but He left means of applying to ourselves His merits and satisfaction. These are the Church and its sacraments, prayer and penance. It is not enough that He has suffered, and merited grace and satisfaction for sin; we, too, must take up the cross and follow Him (Matt. xiv, 24). We, too, must merit grace and satisfy for sin. He calls the sinner to penance (Matt. ix, 13), and says that "there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need no penance" (Luke xv, 7). To say that sin is unreal is to destroy the truth and the whole purpose of the coming of Christ. Nothing on earth was more real to Christ than sin and its dreadful consequences. With Mrs. Eddy there is no such thing as sin. "If the soul sinned," she writes, "it would be immortal. . . Because the soul is immortal, it cannot sin." Pushing this to its logical conclusion, could a fliether or more pernicious doctrine be advanced? If "the soul cannot sin," and "man cannot depart from holiness," then there is no sin in theft, blasphemy, adultery. Mrs. Eddy says: "When he sins, man must assert there is no such thing as

Scientists. Yet now Mrs. Eddy forgets that there is nothing as prayer of petition. I written the following prayer wishes all her followers to buy. "Father-Mother God. Loving me, Guard me when I sleep. Guide my little feet Up to Thee. Christian Science does away with the sacraments and prayer with penance and all other things which the merits and demerits of Christ are applied to. For he has no will cannot merit, for he no will. "Will power is but an illusion. "There is no such thing as a phoenon of mortality," "a belief without an cause," St. Paul was talking on his "labor and toil" (ii, 9); his tribulations and perils and self imposed chastisement and body (I Cor. ix, 27); and "the buffet of the flesh." Mrs. Eddy, Cor. xii, 7). You say a soul is writes: The soul simply manifests its pain and you call this belief. We never heard that Mrs. suffered from boils, but there is ache of the good lady on real too real to be done away theories; a dentist of Con called upon to remove the pain. This has painless method. A mighty tooth was claimed that it was fun of it, yet other for the relief of the pain and the mortal mind that led Mrs. I dentist. A manifesto was from her. Here is her explanation. "Bishop Berkeley and I all is mind. Then, consistent this premise, the conclusion I employ a dental surgeon believes that the extraction is made easier by some application means which in the employment of the dentist's method is turned against myself; he himself suffered because his method is with. Therefore, his measures against a painless whereas it should be put into scale as mine, thus producing operation as a result. Enough has been said for Mrs. Eddy is from Christ on sin and all its dreadful consequences. Her next point of departure teaching of Christ is the value of whatsoevcr we have. Him about poverty, charity and humility. The poverty of Christ is He came especially for the brought aid to them; nor he evidence that He received payment from the poor. stood up to explain the the Synagogue of St. James. He applied to Himself the Isaiah: "He hath annointed me to preach the Gospel to the poor." (Luke ix, 18; Isaiah lxi, I. it a sign of His divine mission the poor the Gospel is (Luke vii, 22.) Christ e God Shepherd to bring to fold the poor sheep that away, and the good Samaritan healing wine and soothing gaping wounds of the sinner and the self sufficient he Mrs. Eddy has no mis- poor, save to pursue the belief that they are not po- into their ears that, hence reality; no mission to the lame and the deaf, ex- that blindness and lameness are all a dream—a mortal mind." What a Christianity! St. James brother or sister, be naked daily food, and one of you in peace, be ye warm, yet give them not those things necessary for the body, profit? (James ii, 15.) I love for the poor, Christ is not Christian. Again, Mrs. Eddy makes fundamental dogma in her. T'was in not too severe, it down as a principle. He said that "Not a single world is real except the e. Eddy never tires of insin- text book must be in- teacher; no pupil can along without Science. "The opinions of men stituted for God's revelation "at the close of his clas must require each mem- copy of this book." TI 83, 18. The gain to Mr 700 per cent. The M went through 250 copies only 226,000 edition he. During 1903, only 63,000 put on the market. "I pass before the book will All the profit from the Mrs. Eddy. Every c copyrighted. Since con- by the fear that the co- infringed upon. This course, only an unrea- have been several real i- fect it. Moreover, Sci- is not Mrs. Eddy's only book. Payment is made ant rate for each of the Mrs. Eddy. She is all and money is unreal. S- to each one who takes seven lessons, receive it of \$1 per annum and a book of the most rob- winter's extreme cold. It is a valuable diet for children. Christ came not on man, but as a poor that we should have t' always (Matt. xxvi. would always need the ample. Therefore, Bethlehem, Nazareth years during which he and the worst of the whereon to lay His he He wished His discip-

CAN CHRISTIAN SCIENCE CLAIM TO BE EITHER CHRISTIAN OR SCIENTIFIC?

REV. W. M. DRUM, S. J., IN THE CATHOLIC WORLD. Mrs. Eddy's new religion wears the attractive mask of Christianity and science. That mask should be torn off for this so-called Christian Science is neither Christian nor Scientific. In this claim we follow lead of all critics who have not striven to read into Mrs. Eddy's Creed whatsoever things Christ taught or did, but have scanned her work in the light of the fundamental principles of Christianity and science. The statement that Christian Science is not scientific can be made good by many arguments; but, for the present, we shall confine ourselves almost entirely to the question: "Is Christian Science Christian?" Mrs. Eddy and her followers assert that their creed is Christian; in the first place, because Christian Science works such cures as are wrought by Christ. What cures these would be foretold by Isaiah, xxxv, 5: "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free." Christ referred to this prophecy, when summing up His works for the disciples of John: "Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again" (Luke vii, 22). The New Testament narrative is full of such cures. Christ raised from the dead the son of the widow of Naim, the daughter of Jairus and Lazarus. He healed the blind, the deaf and dumb, paralytics, lepers, invalids and dummies—He conquered all forms of disease. "All they that had any sick with divers diseases, brought them to him. But He, laying hands on every one of them, healed them" (Luke ix, 40). "Jesus went about all the cities and towns . . . healing every disease and every infirmity." (Matt. ix, 35) Christian Science does not cured any one of blindness, deafness, dumbness, paralysis, leprosy—not one who had been bedridden for thirty-eight years, not one who was either possessed or obsessed by the devil. Mrs. Eddy was offered \$2,000 if she would give sight to one born blind. She knew her Scientific Formula would tug and toil in vain against such disease, and so she refused to apply that panacea. Mrs.

No Breakfast Table complete without EPPS'S COCOA An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. It is a valuable diet for children. The Most Nutritious and Economical.

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

As to Scotland, we may fully agree with our friend... the personal administration, there were endless rebellions...

On the other hand, Elizabeth was pronounced by all Catholics, by all Lutherans, and, on some other ground, by the law of England, an illegitimate child.

What magnificent religious orders have been founded and carried on by women! Who can forget the saintly Madame Bravé, Julie Billiard...

hold of eternity, every moment of which is of the highest value to you now; and this is why on the last great day we shall be held to account for every idle word.

Nestlé's Food advertisement with image of a woman feeding a child. Text: Baby's First Lesson. Nestlé's Food is the most perfect...

Elizabeth, after Mary, at her invitation, had taken refuge with her as a guest, carefully examined all the proofs which Murray could produce to establish his sister's adulterous complicity...

Elizabeth, after Mary, at her invitation, had taken refuge with her as a guest, carefully examined all the proofs which Murray could produce to establish his sister's adulterous complicity...

FIVE-MINUTE SERMON. Fourth Sunday After Easter. EVIL CONVERSATION. And He said to them: What are these discourses that you hold one with another?

THE MOTHERS OF PRIESTS. Holy Week and the Easter season contain many things to foreshadow the great dignity and high place which are accorded to women in the Catholic Church...

Liquor and Tobacco Habits. A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. Reference is made to Dr. McTaggart's professional standing and personal integrity permitted by Sir W. W. Meredith, Chief Justice.

One Cold and Another. The season's first cold may be slight—may yield to early treatment, but the next cold will hang on longer; it will be more troublesome, too.

HOBBS MANUFACTURING CO. LIMITED. Manufacturers of Memorial and Decorative Art Windows. LONDON, CANADA.

SCOTT'S EMULSION. when colds abound and you'll have no cold. Take it when the cold is contracted and it checks inflammation, heals the membranes of the throat and lungs and drives the cold out.

RUPTURE CAN BE CURED. at home WITHOUT Pain, Danger, or Time From Work by the WONDERFUL DISCOVERY of an eminent Toronto Specialist.

O'KEEFE'S Liquid Extract of Malt. Is made by a Canadian House, from Canadian Barley Malt, for Canadians. It is the best Liquid Extract of Malt made, and all leading doctors in Canada will tell you so.

The London Mutual Fire INSURANCE CO. OF CANADA. ESTABLISHED 1829. HEAD OFFICE TORONTO, ONTARIO.

COWAN'S Perfection COCOA. [MAPLE LEAF LABEL] Children like it and thrive on it. Absolutely Free! Dr. Romain's New Book.

CHATS WITH... There is only one thousand of follower trail, to lean or to be who stambs, but it ta and decline, to stand own feet, and to trust own judgment.—O. Success. Not small in C. "It is a small in say, but men are things. The man w reying food to his m when eating is suro starding in the eye he would desire to a surely pay him down of such table muner in dress and mamen dications of breeding and no man can affo Effective C There are a thous do faithfully what t who can lay out a ecute it; a thous follow to one who rare thing to find a the power of accom ity to put a thing force of originality. Whatever your v follow others. Do not do things just not do things just has done them befo genious ways. S your speciality that cut much of a figur you will make you Resolve that in th much or little in th original—your own originality is powe afraid to let your by being original, by leading, never solve that you wil always on the look Think to some pla ways a place for S. M. in Success. The quality The great price, the most brilliant the shrewdest, to me, to the men o When a man is wa position his shre sidered so importan ndent. Reliability Can a man stand w and if he is thro his feet? Can he relied upon under do the right thing? Has the man a leve his temper easily himself? If he c under all circuma thrown off his fo he is the man wa Who is the Each one is in of facilities, thoug purposes. The depends on its po and march togeth command and the go down in defea all his powers make them move to pieces. If on such as appetit better of him, i power is in prop trol. However lack; self-contro in confidence is should it takes the strong man If one cannot co control anything but another na Church Calendar. The Ind Some of the m men in this coun dispense with th in their emplo; portant his posi he comes to reg sensible." This may see business like; we shall find t this practice. the moment a n as absolutely ceases to exer the faculties wh rise to that in becomes arrog his influence bound to be m Many concern embarrassed by superintending men, after th where they plac take their plac This undue i importance is shifts as utter l really evidence ignorance of the man who throughly pe world-wide trea; will, rea few people in what their tal no be replac character, ind necessary, an reaches this p or act as if he dispensable." A S A young m been before the chemical had lectured throughout the riviting char Arthur Goodr It was no use able until ad made it had and with th proved its w made a demar The same r for a revolv plan of not new applian than this was probably the mining

