

THE CURSE OF SHAM

Is a Menace of the Day.

(Rev. Wilbur F. Sheridan.)

To pretend to be what one is not is a common temptation with humanity, but it is especially the temptation of the city. First, it is because the city is the goal of the ambitious. Those most anxious to reach the top, both socially and financially, are apt to find their way thither, and as the ambition to seem to lead is greater even than the ambition to lead, sham leadership is a result.

Secondly, the city provokes comparison. Those who, if alone, would work on contented enough in their sphere, become dissatisfied by the comparisons compelled by association. This is particularly true of women. Hence again shams. Thirdly, in the city the power of the seen is more palpable than the power of the unseen. What man has made overshadows what God has made. The real things are submerged in the artificial.

Hence the reign of King Sham. It is thrust on us at every turn. Sham stone—tin painted to look like stone—confronts us in houses. Sham flowers look out at us from windows. Sham furniture—not the kind of wood that is pretended—awaits us within. Sham gowns rustle in the halls—not silk, but made to look like silk. And sham conversationalists affect a culture that is not theirs. In the stores the appeal is constantly made to the sham quality in purchasers.

Goods are so made and so trimmed as to catch the eye and look like more valuable goods. The coarsest materials attempt to counterfeit dainty finery. How many women dare to wear plain, substantial things? And so with the clothing for men. One line of goods no sooner gets a reputation for value than a dozen attempts are made to counterfeit it with things of less value.

One class of men apes another. The \$1000 salary man apes the mode of life of the \$2000; the \$2000 man the mode of the \$4000 income man; the \$4000, the \$10,000, and so on ad infinitum and ad nauseam. Women in modest circumstances must entertain as lavishly, dress as richly, go to as expensive resorts and affect generally a mode of life as expensive as those in vastly better circumstances. It is the cause of defalcations, divorces and deaths.

Working girls put their income into clothes—it is their one chance to get the social circle above them and to marry well. Who can blame them? But, after all, it is a part of the reign of sham.

The curse of the cult of appearances is that it gets into character and eats out the inner integrity. Insincerity is a cancer. It may have a small beginning, but it continually grows until its victim dies. It is weakening and degrading, for the sham family are always afraid of being found out. It is a living lie; and lies, in the long run, are social as well as moral anarchy. It is destructive of reputation, for people whose good opinion is worth cultivating soon learn the inwardness of the sham family, and despise them accordingly. It is ruinous to the children in the sham home, for they are bound to grow up enlarged and intensified shams. It injures one's friends, for they sometimes invest money in the enterprise of the shammer, which they are sure to lose.

ARCHBISHOP FARLEY IN IRELAND

Archbishop Farley has been having a "good time" on his visit to Ireland, more especially in his native district of Armagh and Monaghan, where he has been received with all honor and numerous addresses of welcome from bishops, priests and people. In replying to an address from the Monaghan County Council His Grace gave evidence not only of his strong sympathy with the Irish National cause but of his close knowledge of the details of the Irish question. Before going to Ireland he had taken a trip to Norway, and from recent Home Rule developments in that country he illustrated and emphasized in his speech at Monaghan the Irish National claim in words thus reported:

"He hoped to see the day, though he was not the youngest man amongst them, when they would have their own Parliament in College Green, as Norway had just secured her own Government and her

own Parliament by the same peaceful agitation which they in Ireland had been pursuing very successfully. That was only as it should be. It was the aspiration of every Irishman, from his childhood, to see the country of his birth governing itself. The brightest period in the history of the Irish nation, from 1782 to 1800, would never pass from the memories of Irishmen. That was the most prosperous period in the history of Ireland, and it should be the endeavor of Irishmen to make the country as prosperous in future—not for eighteen years but for ever—as Grattan said, let it be perpetual. That was what His Grace hoped for them, and what he prayed for. That transformation that was coming over Ireland was like unto the scene that presented itself to him on an early spring morning. The Faith had been the greatest resource, the greatest strength to every Irishman's political aspirations because in the Faith he was free, and that freedom meant not merely the freedom before God, but before the world. He often thought over the changes that had taken place in the political conditions of the country since he last visited it. It was long ago completely shrouded in darkness, but hope didn't leave the people, although it was hoping against hope. Since that time, hope had escaped from Pandora's box, and had taken possession of the land, and lifted the chains which bound them down; and every man to-day felt that Home Rule—Ireland for Irishmen—was an assured certainty."

The Irish cause could hardly be better presented by the Irish leader himself—"Ireland for Irishmen" sums up and covers the whole demand of the Irish people and the Irish race regarding the government of the Fatherland.

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A HOPEFUL VIEW.

An article by Rev. James D. Fox, D.D., in the Catholic World for July, contains a level-headed resume of the religious situation in France, and it ends with these hopeful words:

"Are the losses sustained by the Church in France final, or do they carry no compensations? Already brave voices are heard above the general jérémiad uttering words of cheerful hope. The Church is divorced from the State. True, but she is also free from the shackles of the State. She need no longer consult Caesar before rendering to God the things that are God's. Her clergy, in future, must depend upon the faithful. So did the Apostles and their successors for ages. So does the clergy throughout the English-speaking world, where Catholicism is flourishing like a willow beside the running brook. But the Church will be poor!—When the Church was very young her Master commended her to his Lady Poverty and she never suffered ill while under the protection of that faithful guardian. Her evil days came when, from the top of a lofty mountain, the Tempter dazzled some of her children with a vision of the kingdoms of this earth and the riches thereof. In this democratic age there is fresh meaning in the Scriptural warning: Put not your trust in princes. Let the whole clergy of France, second to none in the world for virtue and devotedness, go forth to their own people with the same missionary spirit which has carried French missionaries to the end of the earth. Then the dry bones of the plains shall come together and be clothed with flesh, and Faith shall repopulate the desolate cities."

CHARITABLE IRISH LADY.

Mrs. Mary Ann Kelly, of Drogheda, Ireland, who died recently and left a personal estate in the United Kingdom valued at \$70,000, has bequeathed \$5000 for a white marble high altar in St. Augustine's Church, Drogheda; \$1500 to the Society for the Propagation of the Faith; \$1500 to the local Society of St. Vincent de Paul; \$1100 for masses; \$1000 to the Presentation Convent; \$1000 to the Sisters of Charity; \$500 to the Ladies' Association of Charity, and \$250 to the Convent of Mercy, all in Drogheda; and the residue of her estate to such charitable institution there for the training of girls as Monsignor Patrick Segrave shall choose or for such hospital as he may determine.

NATIONALITY OF THE POPES

A special article, entitled "The Black Pope," by an Italian contributor, appeared in the Scotsman on a recent date. The statements made were no doubt accepted generally by non-Catholic readers as correct. Much speculation, however, must have been evinced by lay Catholics as to the correctness of several of these statements. The following is a responsible criticism of the article referred to by G. Matheson Cullen, which has appeared in the Scotsman:

"As your contributor on the above subject in Saturday's Scotsman has touched upon several points in a way that is misleading, I venture to offer the following criticisms with regard to them. He states as a fact that 'for more than three hundred years the successors of St. Peter have all been Italians,' and he gives this explanation: 'A majority of the Cardinals having designated and steadily been drawn from that nationality, so as to make the election of a non-Italian an impossibility,' this 'conventional law' dominating the election. The fact is correct; the reason alleged is erroneous. With the possible exception of the time when the Pope lived at Avignon, the majority of the Cardinals have always been Italian. The name was first given to the seven deacons of the Church of Rome, all, naturally, Romans. Later on it was extended to the occupants of the seven suburban dioceses of Rome—again all Italians. Subsequently the honor was accorded to distinguished ecclesiastics elsewhere, and the number was fixed in 1586 at a maximum of seventy, which still obtains. Thus we find that the Sacred College, which was at first exclusively Italian, has really become more and more representative of other nationalities. At the close of 1905 the total stood at sixty-two, and of these twenty-five were foreigners—probably a greater proportion than at any previous time. It is true that the preponderance still lies with the Italians, but the cause is very obvious. The Roman Curia, through which the Church is governed, is made up of many 'congregations,' as they are called, and the prefect and some of the most important functionaries of the congregations are generally Cardinals. The work they do is arduous, continuous and important, and is altogether incompatible with the occupation of a see elsewhere—say, at Baltimore or Bombay. For this reason the high officials of the congregations are usually chosen from those who have already had training in the work; and the majority of those are naturally the people on the spot—that is, Italians. Still, if one of another nationality has the qualifications, he stands his chance with the rest. Thus the late Cardinal Ledochowski, a Pole exiled from his see at Posen, became Prefect of the Propaganda, and Mgr. Merry del Val has been created a Cardinal Secretary of State, although he is a Spaniard. Moreover, since the Sacred College is the senate of the Church and the advisory council of the Pope, it is absolutely necessary that a considerable proportion of that body should be in constant attendance upon him, and should have intimate knowledge of the direction of Church affairs, an experience which could not possibly be gained in the administration of and residence in a distant diocese. As things now are, therefore, the majority of the Cardinals can scarcely help being Italians, and for reasons similar the chance of the Popes being of that nationality is naturally increased. But there is absolutely no 'law' in the matter."

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"Having made up his mind that the Pope must always be an Italian, and described the methods by which that is brought about, the writer goes on to contrast the election of a Jesuit general. Rightly enough, he states that nationality is no bar here. It is a curious fact, nevertheless, that there has never been a Frenchman head of that order. As a matter of fact the choice generally falls upon some well-known member of the society, and that means one who has taken a prominent part in its direction at the mother house in Rome."

A SCHOLARLY YOUNG IRISH FRANCISCAN

At the recent examination in the Faculty of Theology in the famous Catholic University of Louvain, in Belgium, the Rev. Father Sylvester, O.S.F.C., obtained with distinction the degree of Licentiate of Sacred Theology. Father Sylvester is a young and distinguished member of the Irish Province of the Capuchin Franciscan Order. After completing his studies in Ireland he has gone through a four-year university course in Louvain.

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THURSDAY, SEPT

SOLI
BY REV.

CHAPTER XL—Conti

It was on the poet's lips
made him from so extrava
course, but he thought be
said nothing, prefer
leave so delicate and dang
matter to time and the go
dance of God. Florian walk
with him as far as the
shore, a smile of joy light
oddy the sad lines of his
seemed, however, singular
tote of the power of self-
His thoughts were ever fi
what he had seen and hear
father, without much atten
their effect on himself.
smiling, not for joy, but
ence to some sudden impuls
he did not think of analyzin
"Why do you look so?"
said the poet to him.
"Do I look pleased?" h
with a puzzled expression
lenced the poet. They part
entrance to the woods.
"Until I see you again,"
poet, clasping his hand.

CHAPTER XLI.

That was a miserable day
Pendleton which witnessed
gar outbursts of Barbara
and showed to her the re
of the woman in whom
confided. There was noth
prevent her from telling t
to the whole world; and
heart there was the dread
reaching Paul's ears, as i
he remained long in the t
Barbara encountered him.
compelled to believe t
thought no more of her th
other woman, in spite of h
gossip. His manner ha
been cordial, respectful, a
tant. He had never sou
out, and he so near; had
sumed to any of a lover's
or familiarity; had always
distant as a polite acqu
could be, and talked of N
and his visit to her conven
mon things, which they w
her. Was the bit of brist
fancy, then? She looked a
times a day. How it wou
him when Barbara relate
tory! Her cheeks burne
thought of the humiliation
quire assured her that he
ranged it with Barbara n
that night Barbara car
with Florian to protest ag
conduct of that day and t
that the secret would be
forever.

Ruth was fain to be satis
could not trust Barbara
heard that Paul had also
from Clayburg. It was
and thoughtful act on o
part, and well deserved its
effect. Ruth rejoiced over
one point of view. It w
probable that he had met
If so, and she had told h
was no dread of meeting l
in this world. Her dream
into the chill reality of c
signation was Ruth's
and she bore this sorrow
as she had borne many o
her placid life. The wi
away, until blustering Ma
to hint at the warmth of
Then walking out one day
at the post office—Paul, h
loud from a consciousness
ness to come. It was:

"Miss Pendleton, are you
to see an old face to-day
"Mr. Rossett, this is an
pleasure," with bows and
and heart-beats innumera
many inquiries about noth
until Paul said:

"You may wonder at my
this rough season, but I c
matter that concerns us b
"Had you not better wa
said politely, glancing ar
inwardly she grew hot a
from shame.

"I merely wished to gi
hint," he said, "of what y
expect." And the cruel fe
all the time the double m
his words, and watched
sion with secret delight.
land has another solitary.

"Florian" has come back
thrown up the world and
and proposes to live and
his father, in the obscurit
land."

"I am dazed," she replie
not understand such thing
"They are as true as I