By arrangement with Longmans Green & Co. THE BLINDNESS OF DR. GRAY

BY REV. P. A. SHEEHAN, D. D.

of "My New Curate," Luke Delmege,"
"Lisheen," "Glenanaar," etc. CHAPTER IX A QUESTION IN THEOLOGY

A QUESTION IN THEOLOGY
To sensitive, nervous dispositions, which are always regretting the past, or filled with forbodings for the future, the first moments of waking in the morning are very trying. Consciousness suddenly aroused seems to rivet and fasten itself on the most unpleasant things; and it is only when the blood begins to circulate freely through the brain, that these unhallowed thoughts are expelled, and the more healthy ideas of normal waking hours promptly take their place.

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In the gray dawn of the winter morning the good pastor of whom we are writing suddenly realized two or three portentous events, which in the excitement of the previous night, and the happy oblivion of sleep, he had momentarily forgotten. All the remorse he had feit the previous day on the announcement of the death of old Betty Lane, came back and he felt abashed, humbled, ashamed. All the dread of his first interview with his niece came back; and he was terrified. Evils his first interview with his fleec came back; and he was terrified. Evils seemed to be accumulating on him from all sides; and the more he sought to shelter himself against them, the more surely and swiftly did they seek him

ut.
It was a silent and moody man that rove his niece across the level road It was a silent and moody man that drove his niece across the level road that led to his church; and to her young eyes, cleared from the night-shadows, he seemed quite a different being from the stately and stern, but kindly being she had met the night before. He led her around by a private door that marked the entrance to the pews; and probably it was this little preoccupation and his dim sight that prevented him from observing that not preoccupation and his dim sight that prevented him from observing that not far away from the place where his own collectors were sitting with sheets of paper before them, there was a small group of two or three men, the centre of which was Dick Duggan. Their object in placing themselves there was manifest. They said nothing, did nothing, but watched. And the result was soon seen. Men came into the chapelsoon seen. Men came into the chapel-yard, made their way toward the celyard, made their way toward the col-lectors to pay their little offerings and have their names taken down, saw this group watching silently, paused, hesit-ated, and passed by without entering their names. Little knots of people came in, eagerly talking, suddenly grew silent, whispered in a frightened tone, drew back, and passed into the church, like the others. The collectors looked serious the group of watchers smiled:

like the others. The confectors molecular serious: the group of watchers smiled; Duggan laughed outright.

It was rather fortunate the parish priest had not observed them. With his lofty pride, he disdained going near the collectors to ask or see if the parishioners were paying their usual offerings. This happy accident left him in ignor-This happy accident left min in good-ance of the proceedings of the men who were exercising a silent terrorism over the people. If he had seen them, he would have peremptorily ordered them from the place; and if they resisted, he would have removed them with violence. from the place; and if they resisted, a would have removed them with violence. But, although he suspected that there But, although he suspected that there would be some conspiracy on foot to compel the people to withhold their Christmas offerings, he never dreamed that they would venture on such a bold and insolent plan to thwart and anney him. In was only after he had said his second Mass, and was hurrying overtowards where the remains of old Betty Lane were lying, that he was accosted by the collectors, who showed him a vacant list and an emply purse. He thanked them and said nothing, but vacant list and an emply purse. He thanked them, and said nothing, but

passed on. He left his niece at his house, and bade her have breakfast without waiting for him, and drove on to where the remains of the old woman awaited their final sepulture. There in the presence of the saintly dead, he saw as in a flash early were of the saintly dead, he saw as in a flash of inspiration, how poor and petty were all earthly things, when viewed in the light of that eternity to which Death was the happy portal; and not for the first, nor the hundredth, time in his life, tid did he wish that his weary pilgrimage, too, were at an end, and that he could get away from these hateful and perplexing surroundings into the unbroken serenity of eternity. He breakfasted there in that little parlour with that poor, humble wash woman; and watchence."

Or. William Gray looked down on the polying surroundings into the unbroken serenity of eternity. He breakfasted there in that little parlour with that poor, humble wash iwoman; and watching her patient face, seamed with toil and the harsh buffetings of life, he grew calmer and more confident of God.

"I shall miss poor Betty," he said. "She was almost my only friend in the parish."

"Oh, don't say that, yer reverence," said the poor girl, "you have plinty of frinds; only they're shy of you."

"The collection this morning doesn't show it he said almost humbly. "Look here, Nanoe, not a name on the list."

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"The collection this my decision is, to keep things to discuss which a young deep things to discuss which a young which a young which prove taken there in the tate-time. Which was all to Anne; and she would appear again at tea-time. Which was all as pretty way of contriving to leave the two priests alone, for they had many deep things to discuss which a young which a young which a young which a young with the said. The hand that, if she stayed longer, all skit too much, and would uncle mind, if she went in to Anne; and she would appear again at tea-time. Which was all at pretty way of contriving to leave the two priests alone, for they had many deep things to discuss which a young with the pear again at tea-time. Which was allone, for they had many deep things to discuss which a young was l

sheep, ready ito fly and destroy themselves at the bark of a dog."

"At any rate, yer reverence," she said, "there's wan consolation. They're more afraid of Dick Duggan than they are of yer reverence."

"I'm afraid 'tis true," he said laughing. "They can't say any more that I am keeping them in a state of terror."

"But, you may be sure of wan thing, reverence," the poor girl said, anxious to relieve the weary load that was pressing on her pastor, "there isn't wan parishioner, except maybe thim Duggans, that won't pay you yer jues. An' if the poor old uman had her way, you'd get it on the double."

"Yos I know that," he said somewhat more cheerily. "But not one penny of their money shall soil my hands. I wouldn't touch the coins of cowards."

It was true. That very day, at the funeral of old Betty Lane, whilst the men were waiting to take out the cofile for harial 'some farners came un sheen.

That min pow Dety," he said "show that all remainded of the special state "She was almost by only friend in the patch."

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racts, which he had learned with Inlife pairs in college. Then he bail up
his head and did a wise thing. Heasted
or monther question:

"Wat he carried the pastor. They
he were colliging and polite enough to do
that."

"Because, you know," said this cursto,
confidently," I alway much you are researched to pay something. Well, then
I should say it all depends on the value
and
another question is

"Here the pastor paused. He could
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"Here the pastor paused and dead of mindcarried pastor with the pastor paused in the confidently in the pastor."

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not ay that word.

"Here the pastor paused is not pastor that he was the confidently in the pastor pastor in the pastor pas And the second s

times these were—it was all fighting and blood, every man's hand against every one else."

The girl, Cora, care in, bearing in her strong arms a little pile of pine logs for the fire. She was humming an air light-ly; and, as she approached the fire, and flung on log by log, she broke into the familiar Romany rhyme:

Kerins protested; but the "little father" was obdurate, and both staggered up the rough path, or boreen, that led to Crossfields.

"The Duggans are not stirring tonight," said Keins, as he looked down in the dark valley where a few lights were still twinkling. Then the dog gave tongue again; but, recognizing his master, he leaped and sprung upon him as if he would say;

But we are not bound to an acre o ground,
For our home is the houseless sward.

CONTRASTED PROCESSIONS

MOTU PROPRIO

OF OUR HOLY FATHER POPE PIUS X. AGAINST THE MODERN-IST PROPAGANDA

Rome
None of the Bishops, We believe, can have failed to observe how that most cunning class of persons the Modernists, though unmasked by the Encyclical Letter Pascendi dominici gregis, have not abandoned their designs on the peace of the Church. For they continue to enroll new associates and to band them together in a secret alliance, and with these they are now engaged in inoculating into the veins of the Christian people the poison of their opinions by means of books and pamphlets published anonymously or under false names. To those who read again and more closely the document just mentioned, it will ly the document just mentioned, it will be clear that this climax of andacity, are not on their guard and who are liable to be led astray by a semblance of

science which contains the germs of all errors.

But as this pest is spreading in a part of the field of the Lord from which the fairest fruits were to be expected it is the duty of all the Pastors to labour for the defence of the Catholic faith. to morrow."

"And then Mr. Kerins could have his is the duty of all the Pastors to labour for the defence of the Catholic faith, and to use the utmost vigilance that the Divine deposit suffer no hurt, upon Us especially rests the charge of realising and sea-rovers—chamber for smuggled goods, cave for dead bodies, and all.

But Kerins protested loudly. He meant nothing—nothing at all. He would not take the old place, ghost and all, for a song, "although, Judith," he said, "I guess that ghost has as much flesh and blood as you."

If he had known how near he was to be ton by that ghost, he would not have been so self-confident. But Pete knew it and beekoned him forward.

"I must see you home. The nights are dark, and there are dangerous people abroad. Come, Mr. Kerins, I must see you home."

Kerins protested; but the "little father," see the duty of all the Pastors to labour for the defence of the Catholic faith, and to use the utmost vigilance that the Divine deposit suffer no hurt, upon Us especially rests the charge of realising the commands of Christ the Saviour Who said to Peter, whose supreme and the commands of Christ the Saviour Who said to Peter, whose supreme and the commands of Christ the Saviour Who said to Peter, whose supreme following teachings and rulings contained in Our Letter above-mentioned: "We beg and conjure you to see to it that in this most grave matter nobody will ever be able to say that you have been in the slightest degree wanting in vigilance or zeal or firmness. And what We ask of you and expect of you, We ask and expect also of all other rastors of souls, of all educators and the strength of the catholic faith, and to use the utmost vigilance that the Divine deposit suffer no hurt, upon Us especially rests the charge of realising the commands of Christ the Saviour Who said to Peter, whose supreme and to use the utmost vigilance of that the duty of all the duty of all the detaction of the catholic faith, and to use the utmost vigilance that the Divine deposit suffer no hurt, upon Us

ou home."

Kerins protested; but the "little ther" was obdurate, and both stee.

RULES FOR STUDY

1. "In the first place, with regard to studies, We will and ordain that scholastic philosophy be made the basis of the sacred sciences. It goes without the sacred sciences. It goes without saying that if anything is met with among the scholastic doctors which may be regarded as an excess of subtlety, or which does not square with later discoveries, or which is altogether destitute of probability, we have no desire whaterer to propose it for the imitation of present generations. And let it be clearly understood above all things that the scholastic philosophy We prescribe the scholastic philosophy We prescribe is that which the Angelic Doctor has bequeathed to us, and We, therefore, de clare that all the ordinances of Our Pre decessor on this subject continue fully in force, and, as far as may be necessary We do decree anew, and and ordain that they be by a and ordain that they be by all strictly observed. In seminaries where they may have been neglected let the Bishops impose them and require their observance, and let this apply also to the Superiors of religious institutions. Further let Professors remember that they cannot set St. Thomas aside, especially in metaphysical questions, without grave detriment. A small error at the in metaphysical questions, without grave detriment. A small error at the beginning, to use the words of Aquinas

grave detriment. A small error at the beginning, to use the words of Aquinas, becomes great in the end.

"On this philosophical foundation the theological edifice is to be solidly raised. Promote the study of theology, Venerable Brothers, by all means in your power, so that your clerics on leaving the seminaries may admire and love it and always find their delight in it. For, in the vast and varied abundance of studies opening before the mind desirous of truth, everybody knows how the old maxim describes theology as so far in front of all others that every science and art should serve it and be to it as handmaidens. We will add that We deem as worthy of praise those who with full respect for tradition, the Holy Fathers, the ecclesiastical magisterium. and guided by Catholic principles (which is not always the case), seek to illuminate positive theology by throwing the light of true history upon it. Certainly more attention must be paid to positive theology than in the past, but this must be done without detriment to scholastic be done without detriment to scholastic theology, and those are to be disap-proved as of modernist tendencies who

extolling the Modernists or their culpable conduct, or by scholasticism and the Holy F scholasticism and the solution of the scholasticism and the scholastic schola novety in moonly, according to exegesis, and finally towards neglect the sacred sciences or prefer to them the profane. Question of studies, Venerable you cannot be too watchful ostant, but most of all in the professors, for as a rule the st modelled after the pattern of ters. Strong in the conscipous duty, act always pracy ignorously.

"Equal diligence and seve be used in examining and sel didates for Holy Orders. For the clergy be the love of nov-hates the proud and the obst the future the Doctorate and canon law must never be on anybody who has not mad lar course of scholastic phi conferred it shall be held void. The rules laid down Sacred Congregation of Engulars for the clerics, be not recrular, of Italy concern Regulars for the clerics, by and regular, of Italy concern quenting of the University decree to be extended to Clerics and priests inscribed olic Institute or University the future follow in civil hose courses for which ther in the Catholic Institutes to belong. If this has been anywhere in the past, We or be not allowed for the futu Bishops who form the Gove of such Catholic Institutes sities watch with all care the If this has been nands be constantly ob

THE CENSORSHIP OF
"III. It is also the
Bishops to prevent writi
with Modernism or favoura being read when they have lished, and to hinder their when they have not. No b or periodical of this kind apermitted to seminarists students. The injury to the equal to that caused by ing, nay, it would be gre writings poison Christian I fount. The same decision concerning the writings of ics, who though not ba hemselves but ill-instructed cal studies and imbued philosophy, strive to make ize with the faith, and, as turn it to the account of the me and reputation of use them to be read with nd they are therefore all gerous in preparing the wa "To give you some more tions, Venerable Brothers, such moment, we bid you in your power to drive out

es even by solemn inte ous books that may be

nicious books that may be there. The Holy See neg to put down writings of the number of them have such an extent that it is censure them all. Hen that the medicine someti-late, for the disease has t ing the delay. We will, the Bishops, putting asid the prudence of the flesh outcries of the wicked, means but constantly, de share of this work, remen junctions of Leo XIII. in Constitution Officiorum: aries, acting in this also the Apostolic See, exert proscribe and to put out faithful injurious books ings printed or circulate ceses. In this passage t true, receive a right, bu a duty imposed on them. think that he fulfils t ted or circulate nouncing to us one or to great many others of being published Nor are you to be determent a book has obtained elsewhere, both because merely simulated, and have been granted through the author as may some religious orders. Besi religious orders. Designed same food does not agreeverybody, it may hap harmless in one place, of the different circums ful in another. Should fore, after having take are also because the same of the control of the c prudent persons, deem demn any of such bool we not only give him do so but We impose i do so but We impose I
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