

PRIEST AND PEOPLE IN IRELAND.

SORE HEADS PLYING TRADE.

Christ's Prophecy Must be Literally Fulfilled.

A small group of Irish "Ishmaelites," who are doing a thriving business just now in trading their faith and country to suit the tastes of Orange and foreign bigots, is neatly classified by the editor of the Irish Ecclesiastical Review. They are all of the genus "sorehead," are found in every denomination, who have been alienated from the body to which they nominally belong, either by want of due appreciation of their merits, or by a cranky and impossible disposition, or through mercenary motives; and not a few belong to all three of these categories. Finding that not much can be got by the sale of their country, they are glad to have a church to sell. Their latest merchandise, which has been widely bartered, is the fable that Maynooth College was originally founded for laity as well as clergy, that a lay college did exist there for some years, but that it was suppressed by the clergy by craftily contrivances the clergy by appropriating its income, elbowing the laity out and thus keeping them uneducated for a century.

At the time of the French revolution the Irish clergy could no longer be educated on the Continent, and the British Government was anxious to conciliate them. The Irish bishop, supported by Edmund Burke, Henry Grattan, Lord Fitzwilliam, the Catholic laity, and the most enlightened statesmen of the day, petitioned for the establishment of a college in which the clergy could be educated at home. Accordingly, was Grattan's motion, Maynooth was founded and endowed, by the unanimous action of Lords and Commons in the Irish Parliament, for the education of Irish Catholic clergy, and the British Government subsequently approved. Dr. Hussey, first President of Maynooth, Edmund Burke, and others, wished to include the laity in the general scheme, and so did the Bishops, but on condition—and on this Burke strongly insisted—that the Church should have control of studies and discipline. "I would much rather," Burke wrote, "trust to God's good providence and the contributions of our own people than to put into the hands of your implacable enemies the fountains of your morals and religion. If you consent to put your clerical education under their direction or control, then you will have sold your religion for their money."

As the Government insisted on the direction and management of the proposed lay establishment the idea was dropped. Lord Clare, of Union notoriety, revived the idea in 1799, in order to abolish the Maynooth endowment altogether, but the "Cornwallis Correspondence" makes clear that the Catholic laity understood his motives as well as they now understand the animus of its latest revivers. Not only did the Government give no countenance to the lay college project but they suppressed later an effort made by the bishops to provide for the education of the Catholic laity in conjunction with the ecclesiastical institution. Dr. Hogan is at a loss to know why

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COLD BROUGHT ON KIDNEY DISEASE

Brantford Lady Suffered Till Cured by Dodd's Kidney Pills.

Mrs. A. H. Thompson had Heart Disease, Lumbago and Rheumatism, and Tells How She was Restored to Health.

Brantford, Ont., Oct. 4.—(Special.)—How Colds, La Grippe and other minor ills settle on the Kidneys and develop Rheumatism, Heart Disease, Bright's Disease and other terribly dangerous ailments; and how any and all of them are cured by Dodd's Kidney Pills is fully shown in the case of Mrs. A. H. Thompson, whose home is at 48 Albion street, this city.

Mrs. Thompson was, some years ago, taken with Cold and La Grippe and Straining, which affected her Kidneys, and the result was Backache, Lumbago, Rheumatism and heart disease, which caused both her and her friends grave anxiety. She had suffered some years when she heard of cures effected by Dodd's Kidney Pills, and bought a box, which she used with such splendid results that she continued to take them till she was cured. Since then she has used Dodd's Kidney Pills in her own family and recommended them widely to her friends, all of whom have warm words of praise for the standard Canadian Kidney remedy, Dodd's Kidney Pills. Heart Disease, Rheumatism, Lumbago and Bright's Disease are all Kidney Diseases or are caused by diseased kidneys. You can't have any of them if you keep your Kidneys sound and your blood pure. Dodd's Kidney Pills make the Kidneys sound. Sound Kidneys strain all the impurities out of the blood.

the Saturday Review, which can speak handsomely at times of the Catholic clergy of France or Germany, disfigures its pages week after week with "gross vulgarities, stupid calumnies and squalid diatribes against the clergy of Ireland"—and the same strictures apply to the Nineteenth Century and the Times. Edmund Burke, in his letter to Dr. Hussey, St. Patrick's Day, 1795, points out the basic motive, a motive that has been operating in various ways and guises ever since: "I strongly suspect that an insidious court will be paid to your clergy; there has been for certain a scheme for dividing the clergy from the laity and the lower classes of Catholic laity from the higher, and they hope the clergy will be brought by management to act their part in this design." The event proved that the great statesman knew whereof he spoke, and also that he was equally correct in his forecast: "I have no doubt that the vigilance of the Catholic clergy will convince them of their mistake. . . and that they (the clergy) will take one common fate and sink or swim with their brethren of every description." He declares further: "Be assured they never did and never will give one shilling for any other purpose than to do you mischief."

INSIDIOUS DESIGNS FRUSTRATED.

The Maynooth grants, the Clergy Endowment Clause that was attempted to be grafted on the Emancipation act, and a variety of insidious attempts at Episcopal control, were intended "to divide the clergy from the laity"; and when this design was frustrated through "the vigilance of the clergy," denominational schools, whether National, Model or Agricultural, and later "godless colleges," were established to separate the laity from the clergy. The laity, instead of being lured, co-operated with the clergy in making the National school system tolerable, in ostracizing the godless institutions and demanding a University which they could enter with a safe conscience. The demand had eighty-five Irish Nationalist votes behind it, and a government has at length found it politic to grant, not indeed a Catholic, but a "National" University, just liberal enough to placate all parties, but hampered by the heirs of the original scheme with restrictions that seem designed to effect the severance which Edmund Burke denounced.

A NATIONAL INSTITUTION.

It may be noted that all these "grants," whether "to do mischief" or not, came from the people's money, not from the British Treasury. The Maynooth grant was withdrawn long ago, and Maynooth is now in every sense of the word a National institution. As the clergy are hopelessly Catholic and National there is no longer any expectation of seducing them; but a great transformation is taking place in the external conditions of the people, which, it is hoped, may effect a change in their mental attitude and open a chasm between pastor and flock. The laity are now in control of the County Councils, they will soon be their own landlords, and, by its constitution, they will ultimately control the National University. All this makes for their growth in prosperity, education and independence, and hence now, if ever, is the time for driving the wedge of prejudice and ill-will between them and their clergy. This is why London papers and magazines of repute open wide their columns to floods of the vilest misrepresentations of the priests and bishops of Ireland, to an extent unprecedented since the days of O'Connell. There is a recrudescence of bigotry at opportune moments in most countries, as if to fulfill literally the prophecy of Christ that His Church and the world would always be at enmity. The Times, Nineteenth Century and Saturday Review are not over-burdened with religion, but they are typical representatives of the World. In them bigotry survives religion, and it is galling to their traditional anti-Catholic as well as political bias that the Irish Catholic is politically and socially coming by his own. The priest is still his leader, and "his parochial majesty" of the Nineteenth Century is but a modern euphemism for "the surpliced ruffian" of the Times. The priest is therefore the centre of attack and Maynooth is his citadel. A determined attempt to represent Maynooth and its Episcopal Council as hostile to the Irish language and national aspirations has failed. There is even less color of circumstance to the present frenzied attack.

CLERGY ARE CONFIDENT OF THE PEOPLE.

The charge that the Irish bishops fear the higher education of the laity is not only belied by history but by the fact, as Mr. Birrell testified, that they have freely entrusted the National University to lay control, sufficient proof that they have complete confidence in the religious instincts of their people. And, as Burke foresaw, their "vigilance" is not at fault. The frantic frothing of a few hireling outcasts in alien organs do not disturb them. They have seen scores of laymen come out of the Royal Irish University to wield an able pen in the Leader, New Ireland Review, and other virile offshoots of the Gaelic literary revival, in defence of Irish and Catholic interests, and treat both as practically identical. If a Government Board institution can produce Catholic defenders, they have no fear that a University controlled by Catholics will ever forward "the scheme of dividing the clergy from the laity." They and their people are one in blood, traditions and aspirations, and in the development of

intellect as of industries they stand together. All the signs foreshow that the address of the Irish peasant in Moore's lyric will continue to voice the relations of the laity to the Catholic Church:

"Thro' grief and thro' danger thy smile hath cheered my way, Till hope seemed to bud from each thorn that round me lay; The darker thy fortune, the brighter my pure love burned, Till shame into glory, till fear into zeal was turned. Cold in the earth at thy feet I would rather be Than wed what I love not or turn one thought from thee!

They slander thee sorely; no chain could thy soul subdue. Where shineth thy spirit there liberty shineth too." —M. K., in America.

NEWS BY THE IRISH MAIL.

A meeting of the Mullinahone branch U.I.L. was held on Aug. 29, and after Mass Rev. Father Cantwell, P.P., made a strong appeal to the people of the parish to support the Parliamentary Fund. To his knowledge the people got from 40 to 50 per cent. reduction in their rents, and he would look upon it as blackest ingratitude if they did not support those men who sacrificed their livings to work in Parliament to secure those benefits for the people. In the past they were represented by men who went to the House of Commons and spent their time in social enjoyments but the men now representing them were working night and day to win for the people the benefits of just laws.

A public meeting for the purpose of discussing the position of primary education and of the teachers of primary schools in Ireland, with a view to securing improvement in the conditions of both, was held recently in St. Eunan's College, Letterkeney. The Most Rev. Dr. O'Donnell, Bishop of Raphoe, presided, and there was a large attendance of clergymen, Catholics and non-Catholic, of National school teachers, and of the general public. Resolutions were passed dealing with the subject of pensions, attendance, salaries, the Irish language, assistants, upkeep of schools, civil rights, scholarships, and rule 127 (b.) Important letters were read, and interesting speeches were delivered by the Most Rev. Dr. O'Donnell and others.

Mr. MacVeagh has introduced a bill authorizing the raising of a rate in Ireland (up to 3d in the £) for the purpose of advertising local health resorts. These have at present to rely on the railway and steamship companies for any publicity they may get, but the member for South Down considers that this is entirely inadequate.

At the Limerick County Council, the County Surveyor reported with reference to the question of handing over the ancient monuments in the county to the Council for preservation. Mr. Hodderman refused to comply with the Council's request, and Miss Condon was willing to conform to the Council's wishes on payment of compensation. The Law Adviser pointed out that under the Land Purchase Act of 1903 the Council may, with the consent of the Commissioners of Public Works, declare that any ancient monument or property shall not pass to the purchaser, and make an order investing such monument in the Commissioners. After a discussion it was decided to refer all the correspondence in the matter to the Board of Works.

Arising out of an application for the payment of £2640 odd for extra police in County Clare for the half year ended 31st March, 1909, a resolution was adopted at the last meeting of the County Council, on the motion of Mr. H. R. Glynn, seconded by Mr. M. Consideine, protesting against the payment, owing to the very peaceable state of the county, and asking the Chief Secretary to take steps to have the constabulary withdrawn.

Mr. Wilson, S.E., Monaghan, has visited the Sporthall Estate which is now held under the Irish Land Commission, and divided the sport box amongst the tenants in lots according to agreement of sale.

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The Meaning of Pain.

The cry of man's anguish went up unto God: "Lord, take away pain—The shadow that darkens the world Thou hast made, The close-coiling chain That strangles the heart, the burden that weighs On the wings that would soar—Lord, take away pain from the world Thou hast made, That it love Thee the more!" Then answered the Lord to the cry of the world: "Shall I take away pain, And with it the pour of the soul to endure, Made strong by the strain. Shall I take away pain that holds heart to heart, And sacrifice high? Will ye lose all your heroes that lift from the fire White brows to the sky? Shall I take away pain, that redeems with a price And smiles at its loss? Can ye spare from your lives, that would climb unto mine, The Christ on His cross?" —Selected.

Two shall be born the whole wide world apart, And speak in different tongues, and have no thought Each of the other's being, and no heed;

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Yet these, o'er unknown seas to unknown lands, Shall cross, escaping wreck, defying death, And all unconsciously shape every act And every wandering footstep to this end, That one day out of darkness they shall meet And read life's meaning in each other's eyes.

And two shall walk the narrow way of life So closely, side by side, that should one turn Ever so little space, to left or right, They needs must stand acknowledged face to face, Yet these, with groping hands that never clasp, With wistful eyes that never meet, and lips Calling in vain on ears that never hear Shall wander all their weary days alone Unsatisfied—and this is fate.

Willie's Hearing Was Good.

The eye of little Willie's teacher was sad and sorry, for notwithstanding that he was her favorite pupil, he stood before her convicted of the heinous charge of a theft of candy from a fellow-pupil. It was a first offense, however, and she did not desire to inflict corporal punishment—a moral lecture, she thought, would fit the case. "Bear in mind, Willie," she exclaimed, "that these temptations can be resisted if determination is used. Always turn a deaf ear to temptation." Little Willie's lip trembled. "But, teacher," he answered, "I ain't got a deaf ear."

The Curate and the Teacher.

The young curate, who was said to be rather "sweet" on the attractive schoolmistress, was paying a visit to the school. After questioning the children on various subjects, he said, with a patronizing smile—"Now, boys and girls, is there any question you would like to ask me before I go away?" Instantly one of the little girls held up her hand. "Please, sir," she said in response to an encouraging nod, "another says teacher can turn

Had Stomach Cramps

Would Roll on the Floor in Agony.

Mr. Wm. Kranth, contractor and builder, Owen Sound, Ont., writes: "Having read some of the testimonials of cures effected by Dr. Fowler's Extract of Wild Strawberry, I thought it advisable to say a word of praise for its merits. Some years ago I was much troubled with stomach trouble and cramps. I used to roll on the floor in agony, and on one occasion I went into a faint after suffering intensely for four hours. A short time after this, in driving to town, I was attacked again and had to lie down in my rig, seeking relief.

"When I reached the drug store I asked the druggist for a quick remedy and laid behind the counter until relief came. The remedy I received from the druggist was Dr. Fowler's Extract of Wild Strawberry. Whenever, after that time, I felt cramps coming on, I found speedy relief in the above mentioned remedy, and I am now cured of this dreadful malady. The bottle is small, but its contents effect a marvelous cure. I can recommend it highly for the cure of cramps."

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