

also Nora gave a full-hearted consent. About noon, on the following day, James Magrath was preparing to set out on his drive to Roscarbery and Clonakilly, when a side car dashed into the village from the Roscarbery side, and drew up quickly in the middle of the road opposite the Widow Carmody's house.

A fine-looking, gray-haired, respectfully dressed man alighted from the car, and came quickly across the road to the door.

James Magrath was chatting with Nora beside the shop counter just inside the door at that same moment, and as the hasty footsteps sounded on the threshold he started round to see who the newcomer could be.

Then a cry of amazement broke from the young man's lips. "Good heavens! Father!" he gasped incredulously. "You here, of all others—you!"

"Oh, Jemmy, Jemmy, can you ever forgive me?" the gray-haired man cried, stretching forth both his arms to gather his son to his heart. "Thank God, I've been able to trace you here. I've cruelly wronged you, Jemmy—but Joe died on Monday evening, and before he died he confessed the whole truth to me at last."

"And is Joe dead, father?" James cried regretfully, and added solemnly as he bowed his uncovered head. "May God have mercy on his soul!" "Amen, Jemmy—amen!" And now there were tears of excitement in John Magrath's dark gray eyes—so like his son's. "But I can never, never forgive myself, Jemmy, for inflicting upon you this terrible, terrible wrong! No atonement that I could possibly make would be sufficient to—"

"Hush, hush, father!" James broke in hurriedly here. "If you grant me one request, I shall feel that you have amply atoned to me for everything." The young man turned smiling to Nora Carmody. "This is the only girl in the world whom I want to make my wife, father. You need only to look into her blue eyes to read the pure soul—the warm, loving heart behind them. Will you give us both your blessing father, and wish us a happy wedded life together. This is my request!"

A request which is already granted, lad—and with all my heart, too! old John Magrath cordially answered, as he flung forth his hand to his son's intended wife, and gazed smilingly into the blue eyes of Nora.—Victor O'D. Power in the Cork Examiner.

"THE AWFUL REVELATIONS OF MARIA MONK"

In a recent sermon preached in the Cathedral, Toledo, Ohio, Rt. Rev. Bishop Schrembs delivered a crushing refutation of the present malicious campaign of vilification against the Catholic Church. Referring to "The Revelations of Maria Monk" Bishop Schrembs said: "One of the most damnable books that is doing service in the cause of filth is a book which is being spread broadcast over the land by moral vultures of bigotry, and which is called—why, it is almost a desecration to mention the name in the Church, but I will nevertheless mention it, 'Maria Monk.' Did you ever hear that name? Well, now, just let me give, by way of instance, an exposure on non-Catholic authority of what is nowadays adduced as their strongest argument against priestly virtue and the purity of our convent homes; and precisely because it is so considered I am taking them as an illustration.

"Maria Monk was a common, vile prostitute, who never had seen the inside of a convent. She had been an inmate of a so-called Magdalen asylum in the city of Montreal, conducted by a certain Mrs. McDonald; and there she found the companions, whom she mentions as fellow 'Sisters' in her book, all like herself, incorrigible prostitutes. It was there, under the guiding hand of men calling themselves 'ministers of the Gospel,' that the so-called book of the 'Awful Revelations of Maria Monk' first saw the light of day; there they were compiled and they have been doing service ever since. By the hundreds of thousands that book has been sold in England, in America, and in every land where the English language is spoken; that book has gone into countless homes, to poison the minds of the people against the Catholic Church, to disgust them with most revolting nightmares of so-called priestly and religious depravity. Now, what are the facts? You know it is not a recent thing. I have here a work of Cardinal Newman. Cardinal Newman had occasion in his day, in England, to refute the story of this infamous woman. When this story was first published, Col. W. L. Stone, Protestant editor of The New York Commercial Advertiser, Mr. A. Frothingham, president of the Bank of Montreal, and Mr. Duncan Fisher, of New York City, all of them Protestants, were selected as a committee to go to Montreal and to investigate the convent of the Hotel Dieu, where this infamous woman claimed to have been a nun, and of which she claims in her book to give an accurate description. These three Protestant gentlemen, acting as a committee for a large body of Protestants in New York, went to Montreal, made a thorough examination, and brought back a complete refutation of the story of this greatest impostor of the Nineteenth Cen-

tury. They confronted her, then in jail, and her three associates, still in the Magdalen asylum as incorrigible prostitutes, and proceeded to the exclusion of every possibility of denial that they had never been inside of that convent. Nay, what is more—and this is the convincing of all refutations, a certain company in Montreal, Jones & Company, of English Protestants, who took the pains to investigate, found that the so-called Revelations of this infamous woman were taken verbatim, word for word, from another book, published in the year 1781, one hundred years before, in England, under the title of 'The Gates of Hell Opened, or a Development of the Secret of Nunneries.' Mark Monk's pamphlet," says a Liverpool paper, "is a verbatim copy of that work, the only difference being a change of names." And the editor of a Boston paper pledged himself that this was a fact, and the editor of another was ready to make affidavit that the original work, one hundred years old then, was in his possession a few months previously, when it had been lent to the publishers of Maria Monk's 'Disclosures.'

MARIA MONK PROVEN AN UNPRINCIPLED LIAR AND INCORRIGIBLE PROFLIGATE

"Now, that is the story of that book, and its investigation by a fair-minded committee of Protestant gentlemen, finding first of all that woman had never seen the inside even of a Catholic convent; secondly, that the description she gave of the convent was an exact description of the Magdalen asylum of this Mrs. McDonald and not of the Hotel Dieu, and thirdly, that her companions described in her book were not nuns, but, like herself, inmates of the Magdalen asylum. Yet, despite all this, the infamous woman continued to be dragged about the country for the sake of revenue and in the interest of bigotry until finally, despite all efforts to the contrary she had to be returned to jail, and died there as a common prostitute, which she had been all her life. Yet this is the work that is still doing gallant service right in the city of Toledo. Now, these facts have been made known and published again and again and again, but you might as well reason with the Rock of Gibraltar as to reason with prejudice. Bigotry that is determined to believe this tale, and therefore clings to it religiously, still spreads it with fanatical zeal, thus continuing and diffusing its baleful pestilence and evil effects. I gave that just merely as one instance. I might take up every book, I might take up the career of every so-called ex-priest and of every so-called ex-nun that is touring the country, and give you their record, until you would feel that you had to get some artificial way of closing your nostrils to the unbearable moral stench that would issue forth from the bare description of the lives of these men and women who are the heroes and heroines of this crusade against the Catholic Church, from whose fold (if they ever were priests or laid sisters) they were thrown out because of their incorrigible immorality. But, for that matter, half of them never were priests, nor had the slightest connection with the Catholic priesthood; and as for those who claim to have been Sisters, the farthest and nearest that most of them ever got to a Catholic Sister was when they entered the door of a refuge, for confirmed prostitutes, a refuge kept for the love of God by Sisters; and the nearest they ever got to a convent, was when they entered a Good Shepherd Home, or a Magdalen Asylum, not as Sisters but as penitents to be reclaimed unto virtue."

During the course of his sermon Bishop Schrembs referred to those who believe in the "policy of hush" when the Church is vilified. It might be well for those who fail to appreciate the need of an organization such as the I. C. T. S. to ponder over the following remarks of Bishop Schrembs:

"Now, in the face of all this campaign of slander, looking for a remedy, I am confronted by another strange phenomenon. You will wonder what it is. The phenomenon is not from the outside, but it is from the inside. I am confronted by the phenomenon of a species of Catholics, who are so weak-kneed, so utterly devoid of loyalty, that they shrink from anything like a bold and open declaration of their rights. They are always afraid; always afraid. They say, 'Oh, please don't say anything. Don't you know you might offend those dear good friends of mine?' It would be too bad. Oh, please don't say a word.' They say, 'Oh, isn't it too bad, the imprudence, the absolute lack of discretion of that Catholic Bishop of Toledo, who is always, always, always proclaiming, wherever he has the chance or the opportunity, the rights of Catholics, and who is always and everywhere championing and holding aloft the gage and standard of the honor and purity of the Catholic priesthood, of the Catholic Sisterhood, your daughters and your sons.' That is the strangest phenomenon of all. These Catholics, with, I know not what kind of aspirations, who are always, always shrinking, always cringing, always crawling, in the face of the vilest accusations, willing and ready to kiss the feet that spurn and kicks them, who seem to think that it is a special grace that they are allowed to live in this country. They say, 'Oh, for God's sake, don't say a word, don't say a word! Sit back in the corner and hide yourself.' It is too bad that they cannot sit back far enough until they get to the

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THE REAL REMEDY

"Again, I ask what is the remedy against this condition? Let me tell it to you in a plain, plain word. The remedy against this unbearable situation is a strong, well educated, well disciplined, united Catholic laity. That is the remedy. Catholic laymen, who are able and ready to give the reason for the faith that is in them; Catholic laymen, who are able and ready with indisputable and convincing facts to meet the onslaught of lies and of slander; Catholic laymen, with purity, honesty and integrity in their own lives, giving the lie to those who vilify their Church; Catholic laymen who, under the banner of an enlightened and intelligent charity, are not afraid to meet this miserable prejudice and bigotry, and who, thoroughly equipped with the knowledge and the principles and the grand truths of their holy Catholic faith, stand ready and able to dissipate the dense ignorance that inspires this bigotry."—Truth.

NEEDS OF CATHOLIC HOMES

One of the most important and cherished missions of the Catholic Church is the conservation of the Christian home, which is threatened to-day by many new and formidable dangers. There have been so many changes wrought in social conditions affecting the condition of the family that the home of to-day seems to be quite different from what it was in the days of our forebears. With the wonderful industrial progress that has been achieved it is but natural that the home should have accommodated itself to the new relations and exigencies. In fact, the change was imperative. Thus, for instance, in regard to the head of the family and the grown-up children the scene of bread-winning has been shifted to the factory or mercantile establishments, where the social influences are not often of the best. Father and children, sometimes through necessity the mother, too, are more in touch every day with the evil influences of the world than with those sacred bonds which should unite them in love together. Both the father and mother's influence are lacking upon the children, and these run the risk of indulging in liberties and pastimes which too often involve detriment to their souls.

As a Catholic writer puts it well: "The effect of this upon family life is disastrous. Family solidarity is shattered; family ties are weakened; and such constant contact with the world brings not only to the hands of the toilers but also to their hearts a certain amount of callousness and roughness. Hence the difference between the home of today and that of the past is not alone an economic one; it is a moral one as well. There is not among the family members the affection and love so noticeable in bygone days. There is not the same unselfish devotion of one to the other nor that same thoughtfulness which in other years expressed itself in little deeds of kindness. A passion for pleasure and for social prestige has made slaves of many. The craze for the theatre and the club has added its destructive influence and made of home a dreary spot, a place to sleep and eat. Where these social forces make the parents their victims, coldness, harshness and lack of sympathy follow, to issue ultimately in separated and broken homes."

It is not so common in Christian families as it used to be to see the daughter helping her mother with the cooking of the meals and washing of dishes. Nor is the son, as he once was, a companion of his father, a friend and desirably a chum. He is wont to avoid the company of his father, and seeks his diversion among comrades whose influence and advice are often vicious and disastrous.

The same writer says, apropos: "But it is among the children especially that these social and economic conditions are producing their baneful results. Even in Catholic homes, where the husband and wife strive to be faithful to the promise they made upon their wedding day, the spirit of the world, with its selfishness, its thoughtlessness, and its disrespect, holds all too commonly the children in its grasp. The parents are not allowed the place of honor that should be theirs; the sons and daughters usurp the place of power, and their attitude is characterized by disrespect for parental authority and disregard for parental advice. The old folks are forgotten when schemes of enjoyment are

formed. All the labor and inconvenience which the upkeep of the home involves are placed upon their shoulders, with never a thought in the minds of the young of any obligation other than to enjoy the comforts made possible by the sacrifices of their parents. Someone recently asked, 'What has become of the old-fashioned girl who used to help her mother with the dishes?' Let us add the question, 'What has become of the old-fashioned son who used to enjoy the companionship of his father?' and we have a reflection on modern home conditions and perhaps a hint at the remedy which may correct them."

This is not all. Instances are more frequent where the aged and infirm father or mother, instead of being tenderly taken care of at home, is cast off by the children and placed somewhere in a charitable institution or poorhouse.

What has become of the fourth commandment, "Honor thy father and thy mother?" There is some readjustment of conditions in the Christian family called for. If its members are to be saved to society, Church and God. An awakened conscience among Catholic parents is much to be sought and prayed for; and pastors can do a great deal in that direction when they visit the members of their flock.—Internoun-tain Catholic.

THE UNITARIAN IDEA

In his lecture on the History of Religions, Mr. G. Hitchcock, B. A., deals with the Unitarian body. The difference between the Protestant and the Unitarian—who believes not in the Trinity—is to be found, he says, in the attitude of the twain towards the New Testament.

If the Unitarian refuses the canon of the New Testament, he tries to justify his action by arguments. These in turn are supported by other arguments which make their final appeal to reason. When the Protestant is asked by what rule of logic he accepts the New Testament as the Word of God, he ends by referring his acceptance of it to his own feelings, apart from private judgment. The pietism of the Protestant stands, therefore, says Mr. Hitchcock, opposed to the rationalism of the Unitarian, and if the heart makes the Protestant theologian, it is the brain that makes the Unitarian.

The Catholic Church has however, says the author, retained the harmony of brain and heart, and we may understand the Unitarian method better by comparing it with the Catholic. The student for the priesthood passes through a course of philosophy and theology. In the former, everything is based on human reason and both Catholic and Unitarian learn the principles of reasoning, and with their aid investigate the Universe as a whole.

Hence they pass to the special provinces of the World and the Soul and to the ultimate explanation of all things in the existence and nature of God. That existence of God, the sphere of freedom for the human will and the immorality of the soul are proved and vindicated against objections. But the method is that of human reason, whether we adopt the technically scientific language and demonstrations of a scholastic text-book of philosophy, or prefer the Kaleidoscopic sentences of Martineau's Study of Religion.

Proceeding further, still under the guidance of human reason, both Catholic and Unitarian analyse and establish the principles of human conduct and natural law. In one sentence we may say that both Catholic and Unitarian study Logic, Ethics, Metaphysics, Cosmology, Psychology, Natural Theory and Natural Right (Law). Both can still work along the same "human" lines in investigating the transition from Natural to Revealed religion. They can now approach the study of Apologetics and Propaedeutics (introduction to sacred theology).

The New Testament naturally forms the first subject of enquiry, and here Mr. Hitchcock notes that it is a distinguished Unitarian, Dr. Drummond, who has confirmed the Johannine authorship of the Fourth Gospel. But beyond Philosophy and Propaedeutics, the Catholic takes a step alone, for natural reason there ceases to be competent as a guide.

The world of Catholic mysteries lies beyond the reach of natural reason, and the Catholic feels no surprise when he finds rationalist solutions of those mysteries not equal to their explanation. The Unitarian cannot follow the Catholic student, but at this point, seeks to find out from his reasoning power what our Church tells us must lie

in the supernatural and beyond the penetration of uninspired man.

Vergil (says our author) could lead through hell and Purgatory, but it was for Beatrice to unfold the Spheres of Heaven. So Dante pictured what St. Thomas Aquinas had taught in the first article of his "Summa," namely, that Philosophy deals with these matters which are knowable by the light of natural reason, and that there is also another science of those matters which are known by the light of Divine Revelation, namely Theology.

In regard to this, the Vatican decree on Faith and Reason speaks of truths known by Divine faith, that is, by a supernatural grace. Of those truths it says that they could not be known unless they had been Divinely revealed. As to reason illumined by faith, it can attain a deeper knowledge of its own sphere, as well as of the connection which the revealed mysteries have with one another and with the final end of man. But even so, urges the Decree, those mysteries must remain veiled in faith so long as we are only pilgrims, walking by faith and not by sight.

The mysteries to which this Decree refers include such subjects as the Ever-Blessed Trinity, Original Sin, Grace, the Sacraments, the Supernatural Virtues, the Nature of Sin and the Last Things. The first of these, the Trinity, the Unitarian, of course, denies; the rest he seeks to account for by logical processes, a big order, indeed. We may well ask: what is the true position of the Unitarian? He accepts one God and denies the Son and the Holy Ghost. He is consequently not a Christian, admirable though he may be individually in life.

If he accepts the teaching of the New Testament and with it Christ, he stultifies himself; for Christ came of the Father. Where, then, does he really stand?—N. Y. Freeman's Journal.

The sweet "Cheerily, Cheerily," of the bluebird always suggests his bright little coat, the only bit of color in the whole cheerless landscape, as he perches upon the utmost twig of elm or maple and tells the world that spring has come.— Clarence Hawkes.

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