TURDAY, DEO. 20, 1908,

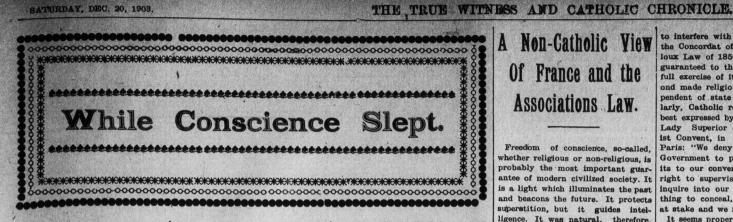
Agriculture; Hon. John Inister of Agriculture, On. J. Jes. W. Robertson, Com. Agriculture and Dairying Ruddick, chief dairy div. Ruddick, enter dairy divi-inion Department Agricul-C. C. James, Deputy Min-culture, Ontario; Dr. Con-tuperintendent J. W. Hart, uperintendent J. W. Hart, Dairy School; the instruct, Dairymen's Association, others. It is altogether t Major Alvord, of Wash-C., chief of the dairy divi-ed States Department af ed States Department at e, will be present. He has ed, and replied that he able to be present. zens of Ottawa will attend eeting Wednesday, the first convention. A musical will be added to the list

er special sessions will in. for cheese makers, one for kers, and one for patrons factories railway rates have

rict covered by the Easto Dairymen's Association om Toronto to the cast. of the province. The cont Whitby rast year was cessful. It is a departure ious custom to have the in a town so far north If dairymen in this disthe interest the interest that they ke, Ottawa will soon be consideration that it des ne success of the recent rds banquet has done much e Capital a reputation. r J. W. Robertson, Domin Commissioner, is doing assist the enterprise. For tion of dairying in Ontaastern Ontario Dairymen's n expend in the neighbor-0,000 annually.

lward's Shrine

queer feature of English ism is that it has invarinenced by abolishing and everything distinctively and then, just as invariapted to revive that which testroyed in a form that icated a degree of mean tation. Take for example action of the authoritie ion with Westminster Ab have sought to erect an he honor of St. Edward, Confessor, to replace that d been destroyed genera In the west end of the shrine of St. Edward re kind of altar has been those now in charge of The remarks of a Lonlic organ, on the subject, ertinent. It says:er days it is certain that did stand on this exact was erected by ted a client of the glish King-Saint than L. himself who spent of money preparing what described as a jewelled the relics of the Confespresent altar, which has p by the Protestant custo he Abbey, is utterly out ith the style of the surtructure. It is composed of heavy black marble n four plain marble legs, e in the middle, and flagh and in front with black h and in iron worse match. In still worse bably is the gilded frieze



a thought to yours. I just accepted Susan Garvey? If you haven't been your patience and devotion as my sitting there a-crying over your just due and spoiled your life breakfast for the last fifteen minwell as my own. No. don't interutest Christmas morning, too, and rupt me! I was bringing myself to you after coming from Mass and me judgment this morning when you after frying them sausages and apsaw me crying, and your reproaches were not half so bitter as my own. "You never knew, Mary," she said, ples just for you because it's Christmas! I'm sure I heard you humas her eyes fell and she paused for ming Adeste Fideles while you were a moment to hide a break in her voice, "you never suspected that I loved Henry Grady, did you? No, dressing and I said to myself, 'Thanks be to God,' for its almost you never did," she went on, eleven years since mother died and waiting for an answer. "How could you've never sung a note since, I've you, when he never knew it and He never told you of half the times that len never knew it-and she my dear Father Martin has asked me to coax est friend! I loved her too, little Helen! Do you remember, you back to the choir. 'Mary,' said Mary, just twelve years ago to-day, he only the Sunday before last, 'I how happy we all were? And how do wish Susan would help us with mother insisted on Helen's coming the Christmas music. Helen Grady the night before so as to have the is home,' says he, 'to spend the holiwhole long, happy Christmas day with us, how she snuggled her and days and that reminds me,' he says, petted her because she had no mo that Susan has never been in the ther of her own?" choir since Helen's wedding.' My, "Yes, indeed, I remember," inter-

how you sang that day, Susan! rupted Mary. "Henry pretended to shall never forget it. Well, I said to Father Martin, its no use Fabe jealous of mother's attentions to ther! Susan has got to be so set in Helen and insisted on her caressing him also, saying he had been the her ways. You know poor mother was at that Mass; she died just eleone and only orphan up to that time and he wouldn't have his place ven days after and we've just give usurped without a struggle." way to our grief and just narrowed "And then," continued Susan, down and moped, says I, just as if nobody ever had any trouble or loss our sleighing party that night, in the world but ourselves. That's when he whispered to me of his love what I told him, Susan, and that's -I did not answer him because my the truth. Of course we can go own was too deep for expression the front door and look at all the And I thanked God for that when improvements we've made on the later, in the confidence of a midplace-five good brick houses, two night chat. Helen told me blushing store rooms and a six stalled barn, ly that Henry was the only man she ever felt could care for. It sounded everything rented and everything clear. Yet, it seems to me that we neither bold nor unladylike from her ourselves are all shrivelled up inside She was too sweet and womanly and out. It's Christmas morning ever to beg the question or to and here we sit, two lonely women. scheme in any way whatever. -And Not a living soul has wished us a -and then, you remember, mot' happy Christmas, and no wonder, fell 11 and we went out very) de that winter. Henry came as 7 aal, we begrudge even to God but somehow things were dif rent. He had lost the old boyisn, brosmall share of the gifts He heaped upon us. You know I never proached you or nagged you, but I therly ways and I blamed myself at times. Then again I would say to may as well tell you that I did think hard thoughts of you this morning myself-Whatever is to come, at first Mass when I heard the children singing and remembered -"Will you ever forget that Easter

Here her voice ceased and burying her face in her hands, she swayed to and fro with the strength of her emotion. The younger sister, a handsome dark-haired woman of about thirty five years, rose quickly, and turning to where her sister sat, held out her

when

hands beseechingly, saying in a frightened way, as if she feared the addenness of her resolve: "Come Mary, come back with me and I'll sing in the chorus at the last Mass. Oh, yes, I mean it! Do hurry!" she cried as her sister sat still, too much surprised to move until Susan with her wraps and almost threw "I just took a notion, or perhap

a longing, to join in your chorus,' explained Susan to the choir direct or, as he came forward to shake hands and wish her a happy Christ-"So good of you, I'm sure," he our loss. Oh, it is never grief, Mary said, handing her a piece of music which he held waiting as if he quite expected her, Susan said afterwards, and with fast-beating heart burning cheeks, she stayed.

Why, what is the matter with you, up in my own fancied wrongs to give | would think she'd got a fortune she'd lie there so smiling and happy."

"I remember, and it all rushed over me this morning when she came up to me and handed me this." Susan picked up the envelope, whier had fallen on the floor. "I wish you a happy Ohristmas, Susan,' she said. 'Here is my baby's picture. And maybe you'll sing at the Mass to-morrow?' What Mass, Helen said I. There won't be any specia Mass to-morrow, will there? This is Christmas day, you know. 'Yes, J not know,' she said, 'but my baby will be buried to-morrow. He has been dead for two days. He is only four years old,' she went on, 'and for dear three of them he has been a cripple. He loved music so, 'and I'm having a High Mass for him. Father Martin has asked the choir to sing all the Christmas music. Won't sing for him, Susan? Your mother would have loved him, I know. Sh was always so good to me and to all who were friendless or motherless or-' and here she hid her face in her hands and solibed out-' fatherless.' "

"Why, Helen, I asked through my tears, for the mention of mother had softened my miserable heart and I was crying for the first time since

she died-is Henry dead? 'No, Susan, not dead,' she answered, 'but here alone at Uncle Richard's I'm and my baby is dead. That's his picture. You'll sing for him, won't you? I wouldn't ask you only it's Christmas.' Then she hurried into Mass and I hurried after her and knelt beside her but she didn't speak again. I couldn't have told you this when I came home this morning. was almost crazed with remorse for my hardness, and with pity for poor Helen. Now we'll go to her and try to comfort her and to-morrow we'll bring her here."

"But Henry?" asked Mary. vonder where he is and what can have happened to him when the little boy is dead, and he living and not 'here?'

"Oh, I can't imagine, Mary, and this is no time to wonder or question. Poor Helen needs friends and we'll go at once."

will

"Well. if this isn't a strange morning." she said after a pause, Christmas day," murmured Mary as she prepared a hasty lunch. "Tears. when Helen came to Mother's bedside and with tears of joy asked her death, reunion and softened hearts to kiss her and bless her, for Henry and please God, there will be peace and she were engaged and were to and good will. But poor Henry, be married in October? All through she wondered, "where can he be?" that long, weary summer I could "Susan Garvey," she said as they

feel my heart turning to stone, but I laughed and sang and helped Helen walked over to Helen's in the gath ering twilight, "I tried to interrupt with her trousseau, all along pro many times when you mising myself a time when I would blaming yourself for making my life throw all the miserable acting to as well as your own. bitter the four winds and refuse to be any wasn't you that made it bitter. longer agonized. Then the weading and the singing, which you were all so proud of and which has echoed made my own bitter bread, for loved Henry Grady too. I knew he never noticed me because I was not back to me through years of misery clever like you and Helen and had no education to speak of. But all like the last long cry of a lost soul Then followed poor mother's death the same I loved him. Somehow I thought you knew. I had so few and Henry's promotion and transfer to New York. For a time Helen kind words for Helen. Is never could wrote, though never a line did I send her. You thought I was sourhave been so kind and helpful to her through grief for as you were." "Poor Mary!!" whispered Su

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Non-Catholic View Of France and the

Associations Law.

Freedom of conscience, so-called whether religious or non-religious, is probably the most important guar antee of modern civilized society. It is a light which illuminates the past and beacons the future. It protects superstition, but it guides intelligence. It was natural, therefore that the extraordinary religio-militant demonstrations which France has witnessed this summer should arouse keen interest throughout the world. It was natural, too, that widespread sympathy should be felt for those servants of the Roman Catholic Church who were the vic tims of a law which seemed to strike at the very root of individual liber-

tv The record of events as transmit ted by cable offered encouragement if not absolute justification, for the sympathy aroused. Between June 27 and August 20, nearly 2,500 schools and seminaries controlled by Religious Orders were closed by decrees signed by the President of the Republic. Often the execution of these decrees was attended by acts of violence. In certain departments, so formidable was the resistance th people offered that the police at the command of the local prefects found to be insufficient, and the military was employed. Scenes of great dramatic and human interest took place, particularly in West Brittany and in the Vendee south of Brittany. At Lanouee, 600 nuns and peasant women armed with scythes and pikes defended a school until dispersed by the soldiers. At Saint-Meen, a conflict between the enraged populace and the soldiers was nar rowly avoided. A school at Plonda niel was heavily barricaded and the Lady Superior said to the gendarmes sent to expel her: "You see our de fenses. You must shoot us before we yield. There will be bloodshed if any one attempts to enter." The Lady Superior at Landerneay Convent said: "Like true Bretons, We will yield only to force. The women and other people who are guarding the school night and day have given us a courageous example." The com mon people were not alone in cham. pioning the cause of the Sisters. At Sully, the Marquise MacMahon, daughter of the Duc de Chartres took her place with the nuns in the local convent and was forcibly expelled with them. In the same manner the Duchesse de Braganza stood by the nuns of St. Benedict. Two officers of the army, Col. de Saint-Remy and Commandant Le Roy Ladurie, refused to obey orders to ex-

ward. These are only a few of the incidents attending the execution of the decrees. In the meantime, public meetings were held in various towns where the action of the Government was condemned with mighty vociferation. Certain local Courts of Appeal declared the placing of seals on the school doors illegal. Several magistrates resigned rather than prosecute those who had met the police and soldiers with assault. delegation of Parisian society ladies waited on Mme. Loubet, praying that she would use her influence with her husband to stop "this monstrous outrage." It was all in vain. Decrees of closure continued to be signed and enforced. By the last of August the work was complete. Every school in France which had not willingly acknowledged the

pel nuns on the ground that

to interfere with the schools, both the Concordat of 1801 and the Falloux Law of 1850 were evoked. One guaranteed to the Catholic Church full exercise of its rubric. The second made religious education independent of state authority. Popularly, Catholic resentment may be best expressed by the words of the Lady Superior of the Assumption-ist Convent, in the Rue Violet, Paris: "We deny the right of the Government to pay domiciliary visits to our convents. We deny its right to supervise our methods or inquire into our aims. We have nothing to conceal, but a principle is at stake and we mean to defend it." It seems proper to pause here and consider the other side of the ques-

tion. In 1891 the Religious Orders included 152 male and 1,511 female associations, possessing 16,468 establishments-hospitals, asylums, re-formatories and schools. In the last ten years these establishments had increased by twenty per cent. But neither monarchy nor empire

was actively inimical to their aims and ends. With the Republic it has been otherwise. Laws have been in-troduced taxing their properties; decrees have been enforced dispersing this or that Order. Still, the Orders prospered.

The Associations Law was the masterpiece of the Waldeck-Rousseau administration. It had three objects in view; to enable the Govern ment to declare null and void, without process of law, any association which, in character, design or influence, was deemed contrary to exist ing laws: to force native associations to recognize the state as their source of power; to force associations France controlled from in

broad to show cause why they should be permitted to exist within the jurisdiction of the Republic. An association was defined as an organization "of two or more persons whereby they place in common their knowledge or activity with a purpose other than that of sharing proits." Proper punishments were provided for violations of this law. In the case of an illegal association, its property was to be returned to the original donors or their heirs, as far as possible; to those of its members whose labors had contributed to its

wealth; or, finally, it was to be se aside for a superamuated workingnan's pension fund.

The bill was passed by a majority of 79 in the Chamber and 74 in the Senate. It became a law on July 1, 1901. Six months were given Orders in which to apply for authorization. The time was then extended for three months; then for three months more.

Although Religious Orders were not specially designated in the law it was obvious that its appreadion would completely disrupt and disorganize their system. Militant socie ties like the Assumptionists and Jethey suits would at once come under the were Christians first, soldiers afterclass of illegal associations; the great Latin Orders of Dominicans

Carmelites, Capuchins, Benedictines etc., controlled from abroad, only receive authorization to operate in France after a most searching inquiry into their methods and aims other Orders must acknowledge the soverignty of the state.

By October 2, 1901, only 1,779 ale and 3,362 female establishments of the Orders had sent in petitions praying for authorization by the French Government, leaving 11,327 out of 16,468 establishments which made no application. Many congregations-Carthusians, Jesuits, Carmelites, Benedictines, Assumptionists, etc .- were preparing to leave France or had already done so. Among those who had applied for and ceived authorization, received authorization, were the Capuchins, Dominicans and Trap-

the Government, it has returned a stronger majority and one not less determined to hold together. The Arsociations Law has entered upon the period of administrative and judicial application. The Government will see to it that none of its provisions remains null and void. We shall propose to you at the same time the abrogation of the Education '(Falloux) Law of March 15, 1850, and the restoration to the state, without being obliged to revert to a university monopoly, of the rights and guarantees which it now utterly lacks."

As I have stated, the first budget of decrees ordering the closing of As-sociation schools was presented to President Loubet for his signature on June 27. This dealt with 185 schools, which were closed. July witnessed a spirited debate on the subject in the Chamber. MM. Denys Cochin de Ramel and Abbe Gayraud complained of the force employed by the Government. They contended that the schools established since the promulgation of the Association Law did not require authorization, and that in any case the Govern ment should wait until the tribunals had pronounced on this point before taking such drastic measures a-

gainst devoted women. In his reply M. Combes insisted that the Government was bound to act as it had done. The Government was resolved, supported as it was by a majority in both Chambers, to make the spirit of the Revolution triumph in matters of religious policy. It would be absurd if the Government, while empowered to dissolve formerly authorized communities, were powerless against the unauthorized. M. Combes added:

"This is the first act, which will soon be followed by others. It is well that this first act should be unanimously approved by the Republicans in this Chamber. I am certain that they will do so, for our decree is but the execution of the Ministerial declaration which you applauded and which we maintain intact. Republican France has sent here a majority of representatives resolved on securing the definite victory of lay society over monastic disobedi-ence."-Walter Littlefield, in the North American Review.

He Never Heard Of the Incarnation.

The darkness in which some portions of our country live concerning Catholic practices and the teaching of the Church is almost incredible to persons who dwell in more favored localities. A priest who lately gave a mission in the mountains not many miles from New York thus describes one of the settlements which he vis ited:

"Here," he writes, "are many persons who have never seen a priest, who have been raised in unquestioning faith in all the fairy tales concerning the Church which have been handed down from the earliest settlement of the country, and which to their knowledge have never been contradicted- the worshipping of idols, the purchase of permission to commit sin, the inquisition, racks, thumb-screws. They believe pro-foundly in them all. There are grown men who are firmly convinced that a priest is an impersonation of the devil, and they would sooner have one of their mountain bears hug them than let a priest shake their hand."

It is into such regions as this and for all

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f to carry tains that have been re n the rear of the altar, ne has written, 'a piece xminster carpet sewn inue, silk Persian rug could more incongruous tar can be. It is neither r a sacrifice to be offere e general purpose of an yet does it seem to be inmonument. According to tion we would take it 1-looking table with unere over. However, it is not any more than does Stoout it.

been plastered on

'S AND PUBLIC DUTIES

no part in public affairs s wrong as to bestow no S WTO or for the common go d; ore so because Ca. Jics ished by the very doc ished by the very do profess to be upright and the discharge of office; but the discharge of office; but the inactive, men whose the but small guarantee l-heing of the State will be the reins of govern-om Encyclical of Lag When Mass was over the sisters walked home together without ex-changing a word.

"We'll be two hours late with our dinner now," said Mary as they en-tered the house, "but I'm that hap-py, Susan, that I know I couldn't py, at the finest dinner that ever was cooked.

"Never mind the dinner," said Susan. "Let us sit down. I want to talk to you."

"But the breakfast table isn't cleared. I'll just put the food a-

"Oh, never mind the food to-day!" Susan picked up a large envelope and sat dows, drawing her chair close to her sister's, and said soft-ly: "Mary, when you said this morning that we were all shrivelled up inside and out, you suck the up inside and out, you spoke the simple truth, but you didn't say, dear, as you might have said, that nd selfishness did all the t in my hind seinsness du in the shrivelling. And now I'm going to tell you why I did. Of course I didn't mean to. I was teo much wrapped

that makes a person stingy and crabbed and hateful! I had worn "Hush now, dear. We will forget everything but that Helen's needs us. myself out keeping up and pretend Thank God, whatever happens, ing, and I never wanted to meet a have a home and peace and comfort to give her." through it all I never had a

ittered

soul or go anywhere again. And yet thought of Helen, but that's all the good I can say of myself, for in my blind selfishness, I forgot and kept

"Susan," said Father Martin the you warped and narrowed all these years. No, don't try to excuse me, next day as they stood together for a moment over the grave of Helen's oy, "it was like old times to hear Mary. I wronged you and you know it. You see, it was lack of moral you singing to-day. Be good to lle-len and God will bless you. Poor Henry was vain and weak and irresmoral balance and lack of faith. I been brave and perhaps unselfish in ponsible and altogether unwortny of a good woman's love." regard to Helen and thought that gave me a right to be a miserable coward for the rest of my life. No,

18.91

"Just imagine the blindness of us all' said Susan to Mary when they reached home late that evening. I never thought at all. I just went on gratifying myself and growing smaller and smaller until I almost on gracitying ends with a limit i almost begrudged the sunshine to any bu-man being on 'earth. Well, this morning, as I was sneaking into sec-ond Mass, who should walk up to me but Helen Grady, looking as pinched and worn as ourselves. Her eyes were red and sunken, as if the had cried all night. You remember Helen's eyes, Mary? Mother used to call them forget-me-nots." "Yos, mother lows her," respond-of Mary. "Why, when Helen would run in with a flower for her, you Think of all the good men we turn ad away! And the poor weakling who was undeserving of any had the who was undeserving of any had the love of three good women. Good sav ed us from grief and misery while we thought He had forgotten us end left our lives empty. Surely no one has more reason to adore Him and thank Him this holy Christmastide."

"Poor Henry! Let us first pray for him," said Mary; and they kneit together in the darkness. - Toresa Bestrice O'Hare, in the Rosary Mag-

authority of the state had been closed. At the eleventh hour the Government made this concession; schools might be re-opened with lay teachers, pending the settlement of the estates.

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But what was the exact character of the schools closed? Why had they declined to comply

with the law? What was this law, its origin, its

aim? Those schools, the closing of which has aroused such profound sympathy abroad, may be divided into three closes: (1) those in which pupils were received free of charge, but which were supported by subscriptions, or by profit from the pupils' work; (2) those maintained as stock work; (2) those maintained as stock companies, deriving their means from the tuition paid by pupils; and (3) those receiving charity pupils as well as paid pupils and supported by -direct subscription tuition, or through stipend granted them by the Religious Order in various meanswhose name they were operated. All

define under the generally accepted definition of "private schools" for they were conducted by independent, organized bodies, and capable of pro-ducing pecuniary profit. In denying the right of the state

pists. Others declared that they would await events. The Pope, before the passage of the Associations the Law, had in a letter addressed to the Bishops of France protested gainst its principle and aim. He now instructed the Orders to apply for

authorization if they so desired. Last autumn the Waldeck-Rouss Ministry became the longest-lived of any Government in the career of the

Third Republic. M. Waldeck-Rouseau withdrew, and was succee by M. Combes as President of the

Council and Minister of Public Worshipe

And here a word about M. Combes. Upon his shoulders, as Minister of Interior and of Public Worship, rested the execution of the Law of Associations. M. Combes, who has been a Senator since 1885, is a docbeen a Senator since 1885, is a doc-tor by profession. He was educated by the Jesuits. His knowledge of church history is profound. He is author of an authoritative work enauthor of an authoritative work en-titled 'Psychologie de Saint Thomas d'Aquin." On June 10 he read the Government declaration from the tribune of the Chamber. Those parts of the address pertaining to the sub-ject in hand are worthy of remem-brance:

there are not a few of them our missionaries penetrate.

This same priest tells of a sion which he made on this mission, There was a "native" who had particular belief, in any religion. Als he knew was that he hated the Church because some one had told him that the wicked priests wanted to gain control of the country, and then stamp out Protestantism burning all its votaries at the stake. "Very well," said the priest; "if I can show you that the Church tainly does not intend to mass all the non-Catholics, but to convert them; if I can show you that, you believe?" The man would; so the priest patiently carefully, like one instructing a taught him the mysteries of the faith. The man had never so much as heard of the Incarnation. As the priest explained it he sat quite, abtribune of the Chamber. Those parts of the address pertaining to the sub-ject in hand are worthy of remem-brance: "Universal suffrage has pronounc-ed. It has approved the conduct of