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POWERFUL DENUNCIATION OF PROS-ELYTISM BY ANOTHER IRISH JESUIT FATHER.

Preaching in St. Francis Xavier's Preaching in St. Francis Xavier's Church, Dublin, on a recent Sunday, Rev. Henry Fegan, S. J., framed a terrific indictment of proselytism—proselytism of the sort that, taking advantage of poverty and want, tempts a man or woman to a thing which they know and heliaye in their conscience. w and believe in their conscience will cut them off from the love and

friendship of God.

Ireland in the famine days furnished the preacher with material for a vivid

word picture.
"Oh, the shame of it!" said Father "Oh, the shame of it!" said Father Fegan. "When the news reached England of the dire want of the famine and pestilence in Ireland, 'when the island became like a lazar house, when the whole population was stricken down, when the air was filled with pestilence, the fields a solitude, the chapel deserted, the priest and the pauper perishing together,' then it was that the foul bird of proselytism, as we have it with us now, spread her wings, have it with us now, spread her wings, sowed aloft, and with keenly cruel eye searching for the prey made for the great graveyard of Ireland, and circling and wheeling and screaming with delight, swooped down among the dead and living : and the unclean bird dead and living; and the unclean bird perched upon the livid corpse and offered the loathsome food from the horrid maw to the tamishing mothers of famishing children. Oh, the horror of it! That food in exchange for their

"Poverty and hunger are dreadful things. The lot of the poor is a hard lot. Perhaps you have never known what it is to be in want, to be hungry and weak and have no food. It is an awful thing for a man to train the and weak and have no local. It is an awful thing for a man to tramp the city day after day and get no work, and come home in the evening to meet the famished faces of the children, see the famished faces of the children, see their great eyes watching for food, hear their weak hollow voices. It is worse still, perhaps, to see the silent agony of the mother, who is weak and sick y and has nothing to give, not even from her poor breasts, to the babe to the hangs there. It is very often under such circumstances that he had man and woman take to drink. both the man and woman take to drink.

They get it somehow to forget their And it is at such times, with trouble. And it is at such times, with such poor, sinful poor it may be, that the agents of proselytism carry on their wicked, infamous trade. It has been said: "There are some so wicked they are set in circumstances so revolting that they prove the existence of a personal evil spirit. Human nature, we all feel is not so had. Who we all feel, is not so bad. Who of us but would put the horrors of the slave trade down to the suggestion of the devil? Who but the fiend could have crammed the filthy holds of the slavers with that unhappy human cargo? And who but the devil could have suggested that the first slaver should be called Jesus? Human na-ture at its worst will not account for some of the darker deeds that stain the annals of our race. When we hear of such, we know that the demon of Inst or avarice or revenge tempted men there. What one of satan's brood is it that tempts an Irish Catholic father or to sell their children's souls into a religion they believe to be false? What demon is it drives on men and women with fanatical zeal to engage in such abominable traffic? It is a traffic, a business as odious, some say, in the eyes of respectable Protestants as in our own. A strong protest from infinential Protestants would do so much in England to stop the supplies that keep this thing going.

THE TIME OF TEMPTATION.

Proselytism of the sort I speak of is hateful, whoever practices it. If there were any such Catholic preselytism we ould loathe and abominate that as we do this. It matters not how great the poverty of the poor people, how sore their need, how piteous the cries of their little ones, how banishing their looks, how emaciated their little bodies, the sale of the child's soul for bread is a sin, black and damning. And to this our poor are solicited. How the moral instincts of man or woman must be blunted by false zeal when they can lend themselves to work like this, when they can, through her very affection for her children, tempt a suffering mother to such a crime.

"Oh, a mother's love is a beautiful thing. She will starve for her child, stand by him in trouble, take his part in disgrace, be true when all go away. She is his mother. She may be a sinner, she is a mother. No hurt comes to him, but it wounds her heart. The Blessed Mother of Jesus is Queen of Martyrs, though neither scourge nor thorn touched her flesh. She was crucified with the same nails that fixed Him to the cross; she was His mother. And these little ones are fixed to a bitter cross by the hard nails of cold, suffering want. The mother, too, is crucified with them. Then comes the tempter or the tempterss. If you are their mother, and have the heart of a mother, command that these stones be made bread. Say the word, and they shall have clothes and food. Put away your silly scruples. What sort of a religion is it that can have you and yo rs in this state? Recall the devil's whisper to the hungering, emaciated Correct: 'If thou be the Son of God'-Son of God indeed! Could God leave His Son in this state?

'And who shall tell the means em-ployed to get our children? They have them from all the poorer parts of our por country. Could we but see the cowded country platform, the two children joyous in new dress and the thought of going up to wonderful Dublin; the smart young man who apparently has nothing to do with them, but is standing there looking anxiously about; the poor woman silently kiss-ing the children as she puts them confluedly icto the carriage and whispers them to say 'Hail Mary;' then the whistle. The train moves off; the look of triumph in that young man's eyes and (we converts have been won. behind the third waiting-room door the poor woman looks longingly after the train; then raises trembling hands and weeping eyes to heaven for forgiveness.

'Sure, God, you won't be hard on me? They wouldn't help me for Christian charity. I could get no work unless I gave the children. What could I do and them starving? Den't be hard on me. She was on the martyr's path, that woman, a well-worn path all through our poor country's history. She almost touched the martyr's crown, but she failed. Instead of the martyr's palm, she has apostalized her little ones and sold her own soul. God have mercy on you, woman! But what of them that tempted you to such a sin? Lord Jesus, turn them from this infamous traffic. They have money—so much of it. England sends thousands for the Irish mission. If Christian plety for the suffering poor be in their hearts, oh, why cannot they give help and get God's blessing, is stead of driving this horrid trade under the name of charity?"

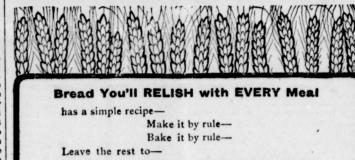
DIOCESE OF LONDON.

RECEPTION AT THE URSULINE CONVENT CHATHAM ONT. CHATHAM ONT.

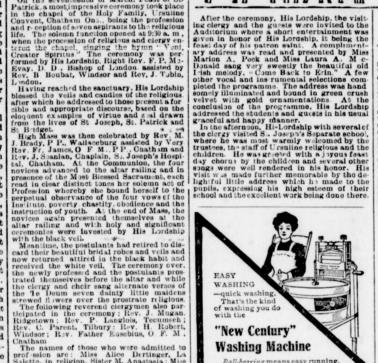
On the seventeenth of March, Feast of St.
Patrick, a most impressive ceremony took placen
the chapel of the Holy Family, Ursuline
Donvent, Chatham Onz., being the profession

Windsor; R.v. Father Eusebius, O. F. M. Chatham
The names of those who were admitted to profession are: Miss Alice Dertinger, La Salette, in religion, Sister M. Anastasia; Miss M. Hayes, Raleigh in religion, Sister M. G.briel; Miss M. Lech, London, in religion, Sister M. Celestine: Miss E. Tompkins, Ridgetowa, in religion, Sister M. Francis Xavier, Those who received the white veil are; Miss F. Fallon, London, in religion, Sister Mary Victoriac; Miss E. Widrig, Newport Ky. in religion, Sister Mary Lourdes; Miss M. La Porte, D.ysdale, in religion, Sister Mary Loretto.

The altars and the chapel were beautifully decorated and a large concourse of relatives and guests were present to witness the happy event.



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HAMILTON, ONT.



THE ROSARY OF MY TEARS

ne reckon their age by years, ome measure their life by art; t some tell their days by the flow of their And their lives by the moans of their heart

The disks of earth may show
The length, not the depth, of years,
Few or many they come, few or many they

go. But time is best measured by tears. Ah! not by the silver gray
That cre-ps thro' the sunny hair,
And not by the scenes that we pass on our way.
And not by the furrows the fingers of care.

On forehead and face have made,

Not so do we count our years; Not by the sun of the earth, but the shade Of souls, and the fall of our tears.

For the young are oft-times old Though their brows be bright and fair; While their blood beats warm their hearts are O'er them the spring-but winter is there.

And the old are oft times young When their hair is thin and white; And they sing in age, as in youth they sang. And they laugh, for their cross was light.

The rosary of my years; From a cross to a cross they lead; 'tis well.

And they're blest with a blessing of tears.

Better a day of strife
Tean a century of sleep;
Give me instead of long stream of life
The tempests and tears of the deep.

It reaches the haven through tears.



You cannot possibly have



45 Main St., Toronto Junction Oat., March 25, 1908. To Editor Catholic Record, London, Ont.

Dear Sir.—A good suggestion came to my
mind the other day and I take the liberty of
writing you. I noticed in our city daily papers the speech of Mr. E. T. Essery, Grand
Master, at the Orangemen's convention held at
Mount Frest a few weeks ago, about which I
wrote a letter to the Daily Star. Now, Mr.
Eittor. I notice the Catholic clamor for the
secular papers, and could not or will not do
without them. They should, however, first
see that the RECORD or some other good Catholic paper is in the home as therein we can
always flad the Catholic side of the argument.
I always give my RECORD to some Catholic
who does not take it and ask him to do the
same after he has read it. I think it would be
a good idea if all the subscribers to the RECORD
would do the same. I would not be long be
for we would have all the Catholics in our
different parishes holding up their Catholic
paper to the children instead of one containing
insulting Orange speeches. I may say that
through my acting in that way I have had two
or three families promise to take the RECORD.
I am, Yours Respectfully,
G. GUSTAR. To Editor CATHOLIC RECORD, London, Ont.

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GROWING PRACTICE MAY BE CIRCUM VENTED.

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BY FATHER ABRAHAM J. RYAN I

But, bead by bead, I tell

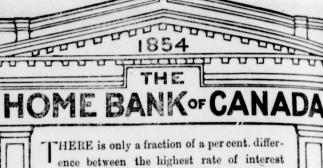
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On the billows of all the years;
But never the foam brings the lone

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