# Catholic Record. "Christianes mihi nomen est Gatholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname)-St. Pacian, 4th Century.

### VOLUME XXXIV.

thing of beauty is a joy forever," ough years becloud it, never may

they sever Its lovely essence utterly from earth; Never a joy was born but hath rebirth, There was a sunset lost, long, long ago, An autumn sunset seen through orchard

A boy's eye brightening in the ambe

Than the bare memory of time

to his mind no more of it to

e delight of manhood's pensive

place; So nigh forgot it seemed as something he had dreamed. ow the man before whose boyish

lory melted on the evening br

long-lost sunset of the orchard

penny tribute to a swarthy vender ath filled for me this city street with

Hath filled for me this city street with splendor. A meagre apple! yet its orushed pulp drips A long forgotten savor on my lips, A rare, faint essence tasted once before, But only once; and suddenly I find The honeyed gash hath loosed a long-looked door And all the olden splendor floods my mind.

A care free lad I stand.

breeze. Joy lives forever! I have found again My long-lost sunset of the orchard

CARNEGIE'S MESS OF

POTTAGE

treest

upon my cheek the evening

-TOM DALY.

An apple in my hand, And watch the amber glory grow at

The Magic Apple

# LONDON, ONTARIO, SATURDAY, MARCH 9, 1912

## 1742

#### CATHOLIC NOTES

King George has conferred a gold medal on Mother Mary Kostka, a super-ioress of the Catechist Missioners of Mary Immaculate, at Nagpore, India.

Shane Leslie, the Irish orator, who is travelling in this country, says divorce in Ireland is "as rare as leap year, a credit to the Irish clergy and to the Irish husband."

The life of the late Henry Labo will, we learn, be undertaken by his Catholic nephew, Algar Labouchere Thorold, son of the late Dr. Thorold, Bishop of Oxford.

The city of Boston, through its Mayor and its City Council, presented a beau-tifully engrossed set of resolutions to Cardinal O'Connell. The resolutions were contained in an artistic silver casket.

Colonel Ward, Commissi Colonel Ward, Commissioner of Streets of Buffalo, accompanied by sev-eral genetiemen, a few days ago presented Bishop Colton with a solid gold pyx and a rosary whose chain was of solid gold, the beads of amethyst and a five inch crucifix of solid gold—all secured by him on a recent trip to California.

According to a press dispatch from Rome, Mons. Bonzano, the newly ap-pointed Apostolic Delegate to the United States, will sail for New York some time States, will sail for New Tors some time in April. The new Delegate speaks seven languages fluently, among them, of course, English, and he understands in a less perfect way almost as many more.

The very Rev. Albert Lacombe, O. M. I., Vicar-General of the diocese of St. Albert, Canada, celebrated bis eighty-fifth birthday on Feb. 28. The son of French Canadian parents Father Lacombe was ordained a priest of the Oblates of Mary Immaculate in 1849, henceforth devoting himself to the evan-gelizing of the Canadian Northwest.

A Jesuit Father, Pere Cattin, Chan-A Jesuit Father, Pere Cattin, Chan-cellor of the French Faculty of Medi-cine of Beyreath, has just been named Chevalier of the Legion of Honor. The cross was presented to him in the name of the President of the French Republic by the French Consul-General of France and the captain of a French man-of-war in those waters. His Order is perse-cuted in France.

At the late diocesan synod, held in At the late diocesan synod, held in Sioux City, Ia., the following interest-ing decree, having to do with the funer-als of priests, was promulgated. Funer-als of priests should be models of propri-ety, free from all extravagant expendit-ure, impressive in their solemnsimplicity; there shall be no flowers and no music or singing, save the chant of the Litur-gical Office and the Mass.

Rev. Brother Justin (Stephen Mo-Mahon), former president of the Chris-tian Brothers' College at St. Louis, and at various times connected with relig-ious institutions of learning in the United States and Europe, died on Feb 25th, near Philadelphia from the effects of a stroke of paralysis. Brother Justin was born in County Mayo, Ireland, on Janu-ary 20, 1834.

Brother M. Cofano, who died a few Brother M. Gofano, who died a few days ago in Las Vegas, New Mexico, was one of the pioneers of the Jesuit Order in the West. He was skilled in wood carving, and a specimen of his art remains in the sacristy of the chapel, in a beautiful altar, considered a marvel of cabinet-making. Brother Cofano's only tool in its decoration was an ordin-ary penknife. He had been a member of the Jesuit Order for sixty years.

Archbishop Stonor, canon of St. John Archbishop Stonor, canon of St. John Lateran, died on Feb 27th in Rome. Mgr. Most Rev. Hon. Edmund Stonor, Catholic Bishop of Trebizond since 1888 and canon of St. John Lateran since 1886, was the third son of the third Baron Camoys of England. He was born in 1831 and was a grand uncle of Lord Camoys, who married Miss Mildred Sherman, of New York.

victions to flithy lucre. What Carnegle virtually says to the colleges is this: You shall not have one cent of my money if you do not excise from your curriculum all reference to the teach-ings of Christianity. The report of the PanPresbyterian Alliance truthfully mays that this "is a challenge to the devotion and liberality of the Christian Charch in all its branches." If it comes to choosing between the Carnegie mess of pottage and the Christian Dirthright, there should be no hesitation. The mess of pottage should be rejected soornfully in the interest of that upon which depends the perpetuation of the form of civilization under which we are

which depends the perpetuation of the form of civilization under which we are form of civilization under which we are living. Unfortunately, there are persons in charge of colleges who have not taken this view. From a statement of the chairman of the committee whose report we have been commenting on, we learn that "professors are leaving the Chris-tian institutions, and some colleges here-tofore openly Christian have denied their connection in order to profit by money gifts."

and that his name be dropped from the church rolls!" How different would be the attitude of the great Oatholic Church, the benign mother oft of erring children! The Immanuel Baptist Church was not responsible for the sins and crimes of its young pastor. And no one con-siders that it was. But the Immanuel Baptist Church, as far as lies within its power, is respon-sible for closing the doors of mercy and hope against this great sinner. Where will it draw the line on sin ? As the members of the official board of Immanuel Baptist Church come to cast their stone as the proken wreck of man-hood, will they stop to read what the Divine Hand is writing on the ground ? Or does that church exist only for unconvicted and respectable sinners? Society did its manifest duty in con-victing Richeson, and we have no maudilin sympathy to expend upon him. But is it the mission of the Immanuel Baptist Church to deliver his soul into hell? Is it any wonder that we read in the

toire openly Unrushin have termined their connection in order to profit by money gifts." Here we have evidence that the anti-Christian provisions of the Carnegie en-dowment are producing the results that they were intended to produce. The pro-cess of de Christianiang education began some eighty odd years ago in the pub-lie schools. It is now to be applied in the higher institutions of learning. The Carnegie and the Rockerfeller mil-lions are to furnish the sinews of war in this anti-Christian campaign. Behind that campaign is the determined pur-pose of winning away the next genera-tion from the Christian ideals that moulded the lives of the American people in the past.

eople in the past. The report of the Pan-Presbyterian The report of the Pan-Presbyterian Alliance may be regarded as a note of alarm warning the Protestant sects of a danger, the nature of which the Catho-lie Church recognized years ago. The Protestant sects are now beginning to realize that her stand in this country in defence of Christian education meant far more than they thought. The re-port from which we have taken the above extracts may be regarded as, in a cettain sense, an approval of the Cath-olic attitude toward the vital matter of Christian education.—N. Y. Freeman's Journal.

DICKENS AND THE CHURCH

A LESSON FOR CRAZED BIGOTS In this the one-hundreth year since the birth of the great English novelist, Charles Dickens, we would suggest that "Barnaby Rudge" be read by the younger, and re-read by the older gen-eration. As all readers of Dickens know, the No-Popery movement led by Lord George Gordon, which culminated in wholesale burning, looting, and loss of life, furnishes the background for the romance called "Barnaby Rudge." In the preface to this book, which was the first attempt by Dickens to lay the scene of his first story away from the time in which he lived, the author wrote the following sentences which have not by any means lost their point : "It is unnecessary to say that these shamefal tumuits, while they reflected indelible disgrace upon the time in which they occurred, and all who had act or part in them, teach a good les-son. That what we falsely call a re-ligious cry is easily raised by men who have no religion, and who in their daily practise set at nought the commonest principles of right and wrong; that it is begotten of intolerance and persecu-tion; that it is senseless, besotted, in-veterate and unmerciful, all history teaches us. But, perhaps, we do not know it in our hearts too well to profit

SACRED HEART ACADEMY, LONDON

ournal.

POTTAGE A report read before the Pan-Presby-terian Alliance at its last session in New York has not received the stention it deserves. We happened to see it in an incompleuous place of one of the New York dailies. Evidently the sub-ject it dealt with was regarded as of so little importance that the editor thought his readers would take very little inter-est in it. And yet viewed aright the question that formed the subject matter of the report is of transcendent impor-tance. It was this : Shall religion be excluded rigorously from educational in-stitutions at the dictation of a multi-millionaire? It is a brutal ascertion of the power of money. Underlying it is the thought that the governing boards of colleges will not hesitate, when they are called upon, to make choice between the claims of religion and the wishes of some purse proud fellow who is ready to condition that no mention shall be made to students of their duties towards God. It is assumed that college authorities will acciden religion not the sub-

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A very enjoyable afternoon was spent, in the report is of transcendent importance. It was this : Shall religion be excluded, rigorously from educational institutions at the dictation of a multi-stitutions at the dictation of a multi-stitution of a multi-stitutions at the dictation of a multi-stitutions at the dictation of a multi-stitution of a multi-stitutions at the dictation of a multi-stitutions of colleges will not hesitate, when they are called upon, to make choice between the claims of religion and the wiahes of the dictation of the wishes of the dictation on the state of the source of the dictation on the character of the educators who have the moultion of the dictation on the character of the ducators who have the multion of the dictation on the character of the ducators who have the moultion or the farmed time influence of the ducators who have the moultion of the did of college and nuiversity thought in the last decade than in the influence of the ducators who have the foundation for the davancement of teaching continues to draw oriticism from such different positions as those occupied by the most conservative representatives of the tomb, matrons and men in the prime of the tomb, matrons and men in the prime of the tomb, matrons and men in the prime of the tomb, matrons and men in the prime of the tomb, matrons and men in the prime of the tomb matrons and men in the prime of the tomb, matrons and men in the prime of the tomb, matrons and men in the prime of the tomb matrons and men in the prime of the tomb matrons and men in the prime of the tomb matrons and men in the prime of the tomb matrons and men in the prime of the tomb matrons and men in the prime of the tomb matrons and men in the prime of the tomb matrons and men in the prime of the tomb mat

true without one extenuating circumstance. Even then, should the door of God's, mercy close against him? Should he alone stand knocking in vain? What, think you, would the Master say? What has the human heart always said throughout human history? Let him make his peace with God, asys society. If he is bruly penitent, I will forgive him, says the merciful.God. But what says the Immanuel Baptist Church of Cambridge, of which he was once pastor?

"That the right hand of fellowship be withdrawn from Clarence V. T. Richeson and that his name be dropped from the

hell? Is it any wonder that we read in the daily press that Richeson is preparing to become a Catholic ? Only the great mother is equal to his

emergency. Nay, friend, we are all sinners. Why should not all gather around the great mother ?--The Monitor, Newark.

A LESSON FOR CRAZED BIGOTS

vectorate and unmerchai, an instory teaches us. But, perhaps, we do not know it in our hearts too well to profit by even so humble and familiar an example as the 'No-Popery' riots of 1708. "However imperfectly these disturb ances are set forth in the following acces they are impartially nainted by pages, they are impartially painted by one who has no sympathies with the Roman Church, although he acknowl-

of this swful Motu Proprio, for it does not touch them, and cannot touch them, directly or indirectly. . . . Even though it applied to Ireland, it could appyl to Catholies only; and he (afr. Campbell) may leave to the Catholies of Ireland the duty of protecting their property, their civil rights, and rights more sacred still, as they have often had to protect them before—not from the Pope."

more sacred still, as they have often had to protect them before—not from the Pope." And further, supposing that "this swful Motu Propio" should apply to the Catholic people in Ireland, what would the effect be? It would make little difference, for, as "M. O'R," observes, the instinct of good Catholics every-where is in the direction of the law of the Church, naturally recognizing the beneficence of its operation: "What the Motu Proprio orders is (says "M. O'R.") just what Catholic in-stinct moves every Catholic worthy of the name to do. Catholics in Ireland who know nothing about Motu Proprio, and who do not want to know, if they think they have a cause of complaint first to the Bishop. If he failed to ad-just matters, then they go to the civil. courts; permission to do which, as the Holy Officellays down; the Bishop 'shall never refuse." Thus this awful Motu Proprio orders what all true Catholics, and many Protestants, would always do, and of their own accord, from a true sense of the times of things." All true Catholics having sny claim againt a pricet would aid and by appeal to the Bishop before taking the case to civil court, and rarely is there an in-stance of such a course failing to re-sult in an amicable settlement." But amicable settlement of claims and disputes is not good for lawyers, which, perhaps, is the reason why Mr Campbell so much dislikes the "awful Motu Proprio" of the Pope.—New York Freeman's Journal.

Proprio" of the Pope.-New Freeman's Journal. Motu Pro York Free

THE DEGRADATION OF MARRIAGE

THE REV. FATHER HENRY DAY THE WELL KNOWN ENGLISH JESUIT GIVES SOME FACTS AS TO MARRIAGE

Rev. Father Henry Day, S. J., the well known English Jesuit, is just en-gaged in preaching a series of Sunday evening sermons in the Church of the Holy Name, Manchester, Eogland. His first sermon was on "Marriage," of which we are pleased to give the follow-

ing synopsis: Father Day, at the outset, said he Tather Day, at the outset, said he proposed speaking to them that month on the subject of public morality, a subject of which the importance and urgency could not for a moment be questioned. Christian morality was the influence of Christ continued in the men-and women of the world, and this in-fluence, it was admitted on all hands, was now being rejected by the civilized nations of the West. One by one these nations were casting off Christ and His influence. Fortunately only a portion of society in these countries had so far been rash enough to reject the saving truths of Christian morality; and as Christianity is immortal like its

truths of Onristian morality, and as Obristianify is immortal like its Founder, that rejection could never be-come complete or universal. The danger, however, was great, and it be-hoved all Christians to recognize it and to keep it within as narrow limits as receible.

possible. Father Day proceeded : Let us con-sider the state of affairs in our own country, and first of all as regards mar riage and the family. In discussing the subject we must first face the facts. The two most ominous are the low maredges, as most men do, some esteemed friends among the followers of its subject we must first face the facts. The two most ominous are the low mar-riage rate and the increase in the pro-portion of registry office marriages. The marriages in England and Wales during the year 1000 numbered 260.544, corresponding to a rate of 14.6 persons married per 1,000 of the population at all. ages. This rate—the lowest re-corded since 1883— was 0.3 per 1,000 below the corresponding rate in 1908; and 1.1 below the average rate in the ten years 1899-1908. Again in the first quarter of 1911, 39,506 persons were registered, being equal to an annual rate of 10.0 persons married per 1,000 of the estimated population, sgainst an average rate of 11.4 per 1,000 of the estimated population, sgainst an average rate of 11.4 per 1,000 of the estimated population, sgainst an average rate of the ten years 1001 to 1910. This is the lowest marriage rate recorded. The second fact to be faced is the diminishing proportion of cecles-iastical marriages and the correspond-ing increasing proportion of purely civil marriages. Out of each 1,000 mar-riages in 1909, according to the Regis-trar General's report 205 were civil marriage taking place at the registry office and without any accompanying religious ceremonial, the rest were sol-emnized in churches. Nearly a quar-ter, therefore, of the total marriages in 1900 were purely civil functions. These results repre-present a steady decrease since 1851. The year 1909 established a minimum record. What inference must be drawn from this ? Clearly that marriage is becoming increasingly unpopular, and that there is a tendency to ignore its religious aspects. But why is this ? It is due to several causes which act and react on one another. We can only deal with them summarily. The first is the failure to regard marriage as a state of happiness. A view which is re-ficcted in the literature and drama of the day. The most frequent theme of THE MODERN PLAY AND NOVEL is married life. And so it always was. The cause of these "No Popery" riots The cause of these "No Fopery Flots was t'e relaxation of the severe laws passed in the reign of William and Mary against the Catholics of England, laws which were so rigorous that they had, which were so rigorous that they had, in fact, in some cases, become a mere dead letter because the temper of the English people, spart from fanatics of Lord George Gordon's type, and others who had something to gain by bigotry, was not one of persecution. As Dickens powerfully shows, sticking close in this to historic facts, it was the worst ele-ments of society ithat, enlisting them-selves under the banner of the Gordon Protestant Association, swelled the mobs that menaced Parliament, burned Newgate and other persons, destroyed mobs that menaced Parliament, burned Newgate and other persons, destroyed Catholic chapels together with the re-sides of Catholics and Protestants known to the favorable to tolerance, and ter-rorized London until dispersed by the soldiery.— N. Y. Freeman's Journal. THAT "AWFUL MOTU Over the signature "M. O'R," an eminent and well known Irish ec-clesiastic and Roman prelate contrib-utes an able article to the Dablin Leader in which some of the Dablin and criticiams of the Motu Proprio of the Pope regarding the law or rule of the Church as to Catholics suing Catho-clic cleary in secular courts, are well the Church as to Catholics sung Catho olic clergy in secular courts, are well and effectively dealt with. In Ireland Orange Unionist orators have made the Papal Decree an argument against Home Rule, describing it as "an arro-Home Kule, describing to as a from gant and insolent Decree," and as "a deadly blow at the sanctity and secur-ity of property and civil rights," as if with the idea that it would be enforced as law in Ireland under an Irish Par-

thickens domestic trouble grows. In other words, literature and the drama persistently represent married life in the guise of either sordidly dismal or as a luridly tragic story. Unfortunately these perilous possibilities and direful eventualities of marriage are not con-fined to flotion. They are founded in fact as is proved by the reports of di-vorce cases and the evidence forth-coming in the police and coroner's sourds. Modern education, in which is accompanied with much indugence, pappering and spoiling of children, is one evident seed cause. Another is the prevalent custom, for which parents are responsible, of allowing young per-sons of both seres to consort together without restraint. Another more gen-eral cause of moral laxity is the love of pleasure which is an undoubted obsrao-teristic of the age. Young and old are affected by it. But for the young the perils of the love of pleasure are far more terrible. The danger to youth in substituting FLEASURE FOR WORK,

SUBSTITUTING PLEASURE FOR WORK,

SUBSTITUTING FLEASURE FOR WORK, duty, and ambition is one difficult to ex-aggerate. And by pleasure in this con-nection I do not mean healthy enjoy-ments such as games, sports, and past-times suitable to srx and age. These are natural delights which invigorate life, and recreate both mind and body. They build up manhood and woman-hood. But I refer to the artificial pleasure and morbid excitement which abound in city life, and are to be found in the sights of the streets, in the trashy literabure and sensational novels of li-braries and bookstalls, in low places of amagement such as fome music-halls and ploture palaces, drinking saloons, com-mon dancing classes, and gambling dens. Avoid all such seduction. For that way lies immorality, and the way of immor-ality is the road to hell. I have dwelt on moral laxity in discussing marriage beality is the road to hell. I have dwelt on moral laxity in discussing marriage be-cause it forms part of the process of its' undoing. But in reality the part it plays is a lesser and subordinate one. The chief factors in the tragedy of mar-riage in our midst are the false stand-ards of value commonly applied to it by unbelieving and worldly persons who regard marriage as a purely civil func-tion without any soliritual aim or divine regard marriage as a purely divil func-tion without any spiritual aim or divine sanction. The first of these false stand-ards is that of mere self-interest. Mar-riage is valued and entered upon as a private arrangement for self-gratifica-tion, whether in the form of carnal lust or lowdinery sail-sedeing. To contemtion, whether in the form of estimated so or jordinery self-seeking. To contem-plate and enter upon marriage from such a point of view is simply to court dis-aster. The purpose of marriage is not to make life easier but to make life better. Of its nature it is a contract of mutual exprises and of mutual subordina-

better. Of its nature it is a contract of mutual service and of mutual subordina-tion of wills and interests. The condi-tions for its integrity and stability are accordingly the discipline of those who are engaged in it, the giving and receiv-ing of mutual correction and the sharing of mutual burdens and mutual joys. Such conditions necessarily involve friction, requiring self-discipline and self-sacrifice to arrange and adjust. The response to these moral demands cannot come from any

mercialism. Commercialism is something very different. It is the spirit and temper of mind which estimates life in terms of wealth and expects to get from money blessings which money cannot buy. To marriage, amongst other things commercialism applies its false standard.

A GREAT MAN'S MOTHER

A GREAT MAN'S MOTHER In the early part of the eighteenth cen-try, in the little village of Claxby, Eag-land welts carpenter named Lingard and a yoeman named Rennell. The latter had a daughter, Elisabeth, who was fire years old when John Lingard's Place." The Lingards "living under the very shadow of the village church" were prob-ably members of the Established Church of England. "For those were dars," arys the biographer, "when recussory was a serious offense, abstention from phurch punishable by fine and implicon-ent, and the statute book still boore those penal laws of which Burke was nore asy to say, 'never did anything more awage proceed from the perverted ingent end the statute book still boore those penal laws of which Burke was nore day to say, 'never did not prevent fing priests and hearing Mass. "We made to go in a cart at night to hear mode to resemble a poor man," Elisa-beth related in after years, also resul-ing the penalities inflicted on her father, the femenil ehildren were scattered and Elisabeth found her way to London, where John Lingard had preoceded hear. They met eventually, and the friendaho point is wile thirty-five. Before or after his wile thirty-five. Before or after his marriage John Lingard became a fit he man was thirty years of age natif the man was thirty years of age natif the man was thirty were or after his marriage John Lingard became a fortholie. Of the union two children toran, who came into the world, Feb. 5, 17.1, in the village ef Winchester, where his narriage efficiencies in the preoceding torans. Core in the the world, Feb. 5, 17.1, in the village efficiencies the world, where his narriage of the the world, field in his parents had settled in the preoceding toran. The other great men, John Lingard autumn. Like other great men, John Lingard owed the development of his genius to his mother. The biographer gives a charming picture of the child eagerly

charming picture of the child eagerly learning from his mother the rudiments of education, and of the mother's efforts to feed the boy's desire for books, par-ticularly history. She could always "keep him quiet" by giving him a book. The handsome, studious boy was dearly loved and carefully nurtured under wise parental care. When the time came to give him up, the mother made the sacri-fice heroically. She sent him across the sea to the English college at Douay, where the priest who had baptized him had secured a burse for him. At the age of eleven, John Lingard entered the college doors. "Deo Gratias" he wrote age of eleven, John Lingard entered the college doors. "Deo Gratias" he wrote sixty-five years after, recalling the date that was always dear to him. "We may assume," said the writer, "that it was during the Easter holidays of 1793 that Lingard went to Winchester to see his parents, after an absence of more than ten years. Mrs. Lingard's happiness may be imagined to see her son, who had left her as a boy, returned with all the promises of childhood ful-filled; the gifts in which his parents had rejoiced developed into the fairest fruits, the light in his merry eyes not dimmed, but heightened and his vocation to the priesthood confirmed." "The elder Lingard did not live to see his son's first work published, but the

SELFISH IDEAL OF MARRIAGE Nor, in practice, can that sacred in-stitution which was instituted for the socialization of the will, and for the moral education of the human race, long endure the stress which is being put upon it by this false interpretation. And for this reason countless marriages are failures. The second standard of value which endangers the integrity of marriage and the family arises from com-mercialism. Commerce is in itself no sin. But commercialism is something mother was spared to see him reckoned by Protestants and Catholics alike among

PRAISES DR. BRANN'S ORATORY Grenville Kleiser, formerly Instructor

come from any SELFISH IDEAL OF MARRIAGE his son's first work published, but the

tions as those occupied by the most conservative representatives of the Churches, Protestant and Catholio, and the most advance! scientific teachers." The criticism here referred to is colored by the views taken of the con-ditions to be fulfilled for securing the benefits of the endowment. The mater-islist and agnostic, who regard all re-ligion as a species of delusion, will find no objection to placing Christian teach-ings under a ban. Those who believe that a form of education which entirely, ignores the spiritual element is deleteri-ous to the individual and to society at large, will place quite a different esti-mate upon the plan of boy-cotting which must be carried out by colleges that would profit by Carnegie's money. The conditions on which that money is given are absolute. No institution follearning Catholic or Protestant, in which the teachings of Christianity are expounded and defended may receive financial benefit from the Carnegie Foundation. The report of the Pan-Presbyterian Alliance, dwelling on the significance of this, says: "The announcement that the new Carnegie Foundation, which is to administer the princely endowment of Mr. Carnegie, is to be placed under the same limitations as the earlier Founda-tion, and exclude all institutions con-nected with Christian churches from fits benefits, is significante of the stitude. nected with Christiau churches from its benefits, is significant as to the attitude of the most influential body at presen concerned with educational interests It is also remarkable that the Rocke feller endowment, the General Educa

tional Board, permits appropriations for any kind of teaching except theologi-After stating the facts, the report

After stating the lacts, the report maker this very suggestive comment upon them: "They hostility of the secu-larising forces to anything that defin-itely concerns itself with Christian education is at once significant and a challenge to the devotion and the liber-ality of the Christian Church in all its here been "We view this as the true branches." We dew this as the true interpretation of the discrimination against Christian teachings embodied in the terms which must be accepted by the managers of educational institu-tions, if those institutions are to receive any part of the millions Carnegie and Rockefeller have donated to the cause of

education. Never has there been a more brutal attempt at subordinating religious con-

of life, youths and maidens, even little children as a preparation for their First Communion, compose the numerous bands which every year perform this rigorous penance, and it has never been known to injure any one. Miss O'Reilly traced in her own Allebein way the history of Look

delightful way, the history of Loch Derg, from Medieval times when pil-Derg, from Medieval times when pil-grims came from all parts of the conti-tent to the Holy Isle; through the days of "Good?" Queen Bess, when her maternal government passed rigorous laws to put down the plous custom in Her Majesty's domain of Ireland, until our own day when every support our own day when every summer sees hundreds of the faithful "doing" the

Purgatory. Irish hearts cannot help feeling a pardonable pride on learning that in the "Vision" of one of those early pil-grims, Dante found inspiration for his

Immortal poem. Space does not permit us to go into further detail, suffice it to say that Miss

further detail, suffice it to say that Miss O'Rellly's charm of manner and volce, with just the necessary delightful touch of "the brogge," so dear to Irish hearts, made this entertainment one of the most pleasant, the many friends of the Sacred Heart have enjoyed at the Convent for some time, and they sincerely hope that it will not be long before they have the pleasure of listening to her again.

THE GREAT MOTHER

There are enough condemning the un-fortunate and unhappy young minister, Clarence V. T. Richeson. We have no desire to add to his anguish of heart. He has confessed his crime, and stands ready to accept his punishment. He has sinned most grievously, and most grievously is he stoning for his sin. has since most grievously, and most grievously is he stoning for his sin. The electric shock that ends his gloomy days can be but a relief from the tor-tures of conscience and heart which he is undergoing.

Mr. Campbell, who used the words Mr. Campbell, who used the words quoted, is a distinguished lawyer, and ought to iknow better. "M. O.R." en-lightens and corrects him by telling him that the Decree does not apply to Ireland, and even though it did, it would not affect him or his co-religion-lists, since it would apply only to Catho-lics, as "M. O'R." thus emphasizes: is undergoing. It might seem that now especially at this supreme moment of anguish, at this crisis in his life when the shadows of death are already encompassing him, he must need the support and solace of re-ligion. It is true that he has committed ington. It is true that he has given irre-parable scandal, that he bas given irre-his sacred calling. Let us say the worst we can of him, and let it all be

lics, as "M. O'R." thus emphasizes: "It does not apply to non-Catholics in any case. Thore need have no fear

PROPRIO"

THE MODERN PLAY AND NOVEL

is married life. And so it always was

is married life. And so it always was. But whereas formerly plays and novels ended with marriage and happiness, now they more often commence with mar-riage and misery, and frequently end with divorce and adultery. The hero-ine of the plot is mostly a married woman, and when she is an unmarried woman ahe is generally in love with a

woman she is generally in love with a married man, or at any rate a married man is in love with her, and as the plot

commercialism applies its false standard. It talks of a "good marriage" as it talks of any other profitable deal. Yet not infrequently financially or socially "good marriages" are in every other re-spect utterly bad. Money and happi-ness are as often found apart as they are together, and certainly money cannot buy domestic happiness. Commercial-ism, in fact, is the prolific cause of do-mestic infelicity. Deceitful friends take the place of false creditors in com-merce, and the fluctuations of trade are mested intendity. Detection in com-merce, and the fluctuations of trade are repeated in the fluctuations of trade are repeated in the fluctuating fortunes of the family. At length a time of strain arises, and the home, like the business firm, becomes bankrupt and is dissolved. The sole remedy for these evils consists in a return to Christ and the simple acceptance of His teaching, which con-sists on the one hand of specific doc-trines, and on the other of general moral principles. I shall content myself this evening with indicating two leading principles, which profoundly affect both marriage and the family. These prin-ciples are the interior law of love and the law of spiritual aim in married life. Against the license of carnal lust, Christ the law of spiritual and in interfect field Against the license of carnal lust, Christ expressed by His teaching and His life the haw of a sovereign and self-sacrificing love. Hear the apostle : "Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it." How did Christ love the Church & With

> a love stronger than death. Even so should husbands love their wives, and wives love their busbands with a sov-ereiga love forgiving, forgetting, for-bearing, in mutual service, in mutual joy, in mutual sorrow, in sacrifice even to death. Only this love can give stability and integrity to marriage. Only on this love can the family be formed and con-

> > A Ne Temere Needed

The freak marriage which took place at Winnipeg shows the need of some-thing of the nature of a Ne Temere de-

thing of the nature of a Ne Temere de-cree for the government of Protestant clergymen who are empowered by the state to perform the religious ceremony connected, with marriage. -- Stratford Beacon.

Greaville Kleiser, formerly Instructor in Public Speaking in the Yale Divinity Sobool, Yale University, writes in the New York Herald an answer to the question: "Is Pulpit Oratory Declin-ing?" During the course of his article he pays this tribute to the Right Rev. Dr. Brann, of St. Agnes Church, New York City. The announcement has been made by the Rev. Wallace Mort at All Saints York City. "Remarkable for its extreme simplic "Remarkable for its extreme simplic-ity and gentleness of voice and manner is the pulpit style of Father H. A. Brann, of St. Agnes Catholic Church, in East Forty-third street. It may be said of him, as it was said of Wendell Phillips, it is 'simple colloquy—a gentle-man conversing." The force of his personality is as creat that form over

the Kev. Wallace hort at All Sants Church, Woollabra, Sydney, N. S. W., that the Rev. W. J. Gear had resign d his position as curate of the Episcopal church. He has been received into the Oatholic Church. Mr. Gear is the son vicar of Mildura, and is widely known throughout Victoria. He took his B. A. degree at the Melbourne University in 1898.

1898. The Catholic Marquis of Bute is the wealthiest peer in Scotland. He is the possessor of 120,000 acres of land, which include the island of Bute, and most of the town of Cardiff, South Wales. He has six magnificent residences, situated in Wales and Scotland, with a town house in London. His wife is the daughter of an Irish baronet, Sir Henry Bellingham.

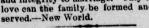
Twenty-four men and women, in Twenty-four men and women, inmates of the Home for the Aged, conducted by the Little Sisters of the Poor, in Wash-ington, were confirmed by Cardinal Gibbons recently. Before officials of the Home for the Aged the distinguished prelate confirmed a class of fitteen young women at the Visitation Convent in Georgetewn. None of those confirmed at the Home for the Aged were under seventy years of age, and Cardinal seventy yesrs of age, and Cardinal Gibbons said it was one of the most im-pressive ceremonies of its kind at which he has ever officiated.

The Jesuits all over the world are The Jesuits all over the world are conspicuous for their activity in the field of science that embraces meteoro-logy, terrestrial magnetism, and seismol-ogy. The official weather service of the Philippines, and the quastofficial weather service of China are both entirely in the hands of this Order, while Belen College Obserthis Order, while Belen College Obser-vatory, at Havana, the Haynald Obser-vatory, at Kalosca, Hungary, and the new observatory of the Ebro, in Spain, may be mentioned as among the more important units in the world-wide net work of meteorological and geophysical stations maintained by the same body

gesture he sends forth his message with telling power. 'Father Brann believes that a preacher should be thoroughly well pre-pared whether he speaks with or with-out a manuscript. There are two kinds of preparation necessary for the preacher, he had said, 'the remote, representing his constant study, since he must be a man of learning, a student of the best literature, including a pro-found study of theology, and the prox-imate, or the special study of the sub-ject on which he is to speak.' "When words flow too readily from a speaker's lips the effect may be monoton-ous and soporific, but not so with Father Brann. He sometimes hesitates in the choice of a word, unconsciously limitat-ing Disraeli in this respect, so that be choice of a word, theohserously lines ing Disraeli in this respect, so that he impresses you as a speakor who is really thinking on his feet.' Dr. Brann is not only a gifted pulpit orator, but he is also a splendid illustration of what a

speaker may achieve by a method at once simple, sincere and conversation-al."

The happiness of a man consistent not in having temporal things in abun-dance, but a moderate competency sufficient.—Thomas a Kempis.



for it." How Church ? With

A SUPREME AND SOVEREIGN LOVE with a love which led to Calvary-with

man conversing.' The force of his personality is so great that you over-look the fact that he is short of stature. He wins and holds your attention from the moment he enters the pulpit. "Although Father Brann's style is mainly conversational, it assumes an elevated form as he progresses into his subject. Once embarked upon his theme he becomes intensely in earnest, and his full, resonant voice rings out like the huge bell of an abbey, while with is earnoing embasis and appropriate

he literary glories of his country .-

searching emphasis and appropriate gesture he sends forth his message