

THE HALF SIR

By GERALD GRIFFIN

CHAPTER X.—(CONTINUED.)

"Friendship is but lightly grounded that will grow cold at sight of a friend's error, particularly if that error should be followed by a punishment so severe as hers. You thought her beautiful once, Mr. Hamond, but you would have been shocked to see the startling havoc that nine years of sorrow and of sickness had made with her loveliness, before I left France. This trinket was hers."

was far happier than hers who wronged you."

"Why should you think it?" "Have played her part—and met her fate. As I see," said she, as Hamond almost involuntarily moved his chair further from her—"I see that I have already by this single avowal forfeited the little interest which you have taken in my history. I am hateful in my own eyes, and must be so to all who know my guilt, and who cannot know my penitence."

"I beg pardon," said Hamond, "I hope—I have no reason to form a judgment. Played her part?" "A proffer, viler par: than hers appears to you."

"It cannot be!" he said, with a vehemence that made her start. "You have not broken plighted—you have not given your promise to one, and your hand to another. Played Emily's part? You have not deceived, decoyed, duped and blasted the heart that loved you—that lay for years at your feet in slavish fondness. You have not acted thus. You are not a fiend, a demon—a pardon me?" he added, suddenly arresting the loquacity of his passion, as Miss O'Brien covered her face with her hands, and shrunk back in her chair.

"Oh, sir," said the lady, "this is the very least that I deserve. I wish not to preserve a misplaced respect. My conscience is so galled with the burning weight of my errors—crimes I should call them—that I feel a dreadful luxury in avowing them, even though the consequences of my confession must be the consequences. Hear me! I can treat you as I please. Since you have learned enough to hate me, let me tell you all. For you can serve me well. You know the person I have injured."

"Judge—" she again faltered some seconds, "judge by your own heart, sir. If she whom you once loved, Emily Barry—prayer forgive me boldness—but if she were now living to—"

"Peace!" Hamond exclaimed sternly. Then with a grave and gentle tone, "She's in her tomb, young lady—there let her rest. Her fate is long since in His hands. In whose eye the titles and distinctions of human society are nothing more than the holiday sport of children in the thought of serious manhood. And yet, if that great change of being can purify the earthly nature, and make the soul once more white as the driven snow, then, if her spirit, he worldly follies, and if her spirit, he continues, raising his hands and gazed upon her, as if her eyes had been Medusa's, while she continued: "Suppose, I say, Eugene Hamond, that Emily Barry lived again, would your hatred revive her? Suppose," she continued, panting heavily, and wringing her extended hands, "say that she stood before you now, here where I stand, her form thus drooped in shame and penitence, her hands uplifted thus—"

"Yes," Hamond said hoarsely, his eyes still riveted on hers, while he spoke in a soft voice. "There is a meaning in those words, wild as they are. Is not earth, earth? death, death? Does not the grave-stone press heavily where it has been laid? The tomb is not so merciful. It is impossible."

"You have not answered me," said the lady, bending low before him. "Suppose that she did more than this—that she washed the earth from your face with her tears, and that the gushing pentecost of her heart—and thus in her agony of sorrow—"

"Ha! hold! Stand back! Avoid me!" Hamond almost shrieked in a tone of hoarse anger and horror. "You are not she—'tis false!—Alive? What! living? Near me! Speaking with me! Once more, I bid you in mercy tell me who you are—give me but a word—a sign. My heart is bursting—speak, I beseech you, if you will—what you have guessed it, Hamond, Emily!"

quarrel before strangers again."

Hunter was only less delighted than his wife at the success of their common stratagem; and the evening was worn pleasantly in mutual explanations—that of the letter, and the fair hand that ministered to him (like the prince in the tale of the White Cat) in his midnight fever, not being forgotten.

"I have only one quarrel yet remaining against you, Emily," said Hamond; "and that is, that you should have trusted so little to my own sense of justice, as to suppose that anything more than these explanations was required, to reconcile me to all that has taken place since we parted. But you have duped me into happiness—and I should be an epicure indeed in good fortune, if I took exception at the means. I do so only so far as my own Emily's sufferings are concerned. But I will take care to compensate you for those. I do not know, indeed, how long the many years that have been long to me at least, why we should not still live happily. We have our experience in return for our suffering—the fervor of our youth is cooled and subdued—but there is the less danger that the flame of our affection may waste or change. We will love as well though more calmly than in younger and simpler days, and live the happier for our saddened recollections."

"I do not spurn me, Hamond, nor look so dreadfully into my eyes. You have already pronounced my pardon. Do not retract your word. I have suffered deeply, Hamond—I have sought you in toil and danger—I have wrenched your sick bed hour after hour—do you not know this face? Did it not ever mingle with the phantoms of your delirium? Oh, do not do this to me, leave you thus instant, and never yet your sight again; but let me for once, from your own lips, be assured that I am forgiven."

While she spoke, Hamond gradually recovered, and muttered, while he gazed steadily on her—"Merciful Providence! It is, indeed, her form—warm, living, and real! The eye is dimmed with tears, but it is the same—the cheek is paler and colder, but the same soft relief is there still—the same high forehead! he continued—"I have been cheated many years with a dream of misery, and here comes my early happiness, waking and bright. Let me," he added, as the echo of her words came back upon his memory. "Oh, let me lift you from the earth, and place you on the throne where you only were reigning as a queen since we first met—my own dark and desolate heart. My own dear Emily!" he continued tenderly, "my resentment was not so dear to me as you are. Nay—nay—no more imploring looks, you have my heart's forgiveness now."

said Remy, with a toss of the head.

"Ay, angels like them that they put upon hearse—all head and wings—with gingerbread gilding—an' death under—an' sorrow after 'em. That's all the angels I can see in 'em!"

"The plot of the foregoing tale is identical with that of a drama, in two acts, sent by the writer to Mr. Arnold, late of the English Opera House. Subsequent occurrences induced the author to relinquish the desire of seeking an introduction to the public through the medium of the stage, notwithstanding the kind and pressing instances of the gentleman just named. The incidents are aware, entirely imaginary, but the manner in which they are treated still bears a strong impression of the mould in which they were originally cast, and it is probable that what might have aided their effect in scenic representation has a directly opposite effect in a calm and quiet consideration of the parlor fire side.

MRS. NOBERRY'S SUBSCRIPTION.

The front door was open, and the mistress of the house stood in the hall. "Go away!" she shouted to the little girls who were about to ring the bell. They spoke as if once: "We have come to ask if you would kindly give a small subscription toward—"

"No, I won't! Be off with you. There I always come bothering for money. I won't be worried all day long by beggars at the door."

tainly will not do that. I will send for Edith, Winifred is out riding with her father. But poor little Edith has not been very well lately. She had a lead soon after we arrived."

"We cannot think who the woman was," said one of the other visitors, "I've been trying to find out for you ever since."

Mrs. Noberry looked puzzled. The other visitor explained: "Some brute of a woman set her dog at the children when they were out collecting for their orphanage, and poor little Edith, who is a timid, delicate little thing, has been having nightmares and a screaming in her sleep ever since. I never can allow them to go out begging. I never can allow them to go out begging. I never can allow them to go out begging. I never can allow them to go out begging."

"I'm coming directly, mummy," she answered, hunting in her pocket for a half-penny.

"Come when I call you!" shouted Mrs. Noberry, angrily, and Edith began to cry again at the sound of the loud, harsh voice.

To be afraid of him retrieve his mind. Toward the end adding up their a found that the year's subscribed. "Mother, what asked. Lady Mary con thought that it for you and ver berry, if you wer subscribe again. "Oh, mother! "I think that now. "But mother!" "You are no dog!" "Oh, ro, no!" "Then you are Maggie's mother. "Yes, rather. "Well, I feel And even if she to you, that is. Offer it for the. So they went Mrs. Noberry, serge up the gard ing up the gard. How do you sere Maggie we you."

"Please don help the orpha. "How much whole amount; not think of as that. Mrs. Noberr. "Edith and sgo that we w for year to kee and father give but we have to the rest. "I know, M it, and she w orphan too. She keep a child t. "Twelve pen the drawing-rom shillings from penies from writing table. "That is t. "No, I don't paper book, s sheet, and childen wat standing whi blotted it, f envelope and. "This is she said; must thank being soft Bullock's W senger."

In no time the fire of lly than in t the beginni. No wonder was then lo as they wer every kind was on the special ma heretic wra Nero did n pleasure o Christians to light the our English drawing, a lic Bishop country and passed at the the statu government money to th the eloque igrate the they in whi "The per hie midl herce on Church of laws we n entitled Further l owed him "An act Clergy."

"I've heard of St. Laurence eat ing cabbage!" exclaimed Edith, much surprised. "Not exactly cabbage," Maggie explained, "but when he was roasted on one side he said, 'Turn me on the other.'" "Yes, it was just like him!" cried Winifred; she recognized the martyr spirit. "Maggie was often at the Castle now, and sometimes 'Spark' accompanied her. Edith had long since learned not

do that. I will send for... do that. I will send for... do that. I will send for...

to be afraid of him, and liked to see... to be afraid of him, and liked to see... to be afraid of him, and liked to see...

The family resided on this small... The family resided on this small... The family resided on this small...

itary, being dean of the diocese, and... itary, being dean of the diocese, and... itary, being dean of the diocese, and...

THE WOMAN AND THE DEVIL. Once upon a time the devil whispered... THE WOMAN AND THE DEVIL. Once upon a time the devil whispered...

What is meant by "Protein" in flour? "Protein" in food is the food element that makes bone, muscle and brain. Pure flour contains more protein, in most useful form, than any other food—but the flour must be pure.

Loyola College MONTREAL An English Classical College conducted by the Jesuit Fathers. Schools re-open on September 6th.

TELEGRAPHY COURSE. NORTHERN Business College. Five thousand additional operators will be needed in the next three years...

Systematic Study of the Catholic Religion. By Rev. CHARLES COPPENS S. J. Author of "Lectures on Moral Principles and Medical Practice" and text books on Logic and Metaphysics...

A MARTYR OF THE PENAL DAYS.

In no time during the penal days did... In no time during the penal days did... In no time during the penal days did...

THE DEVIL'S TRICKS.

The devil hid himself in her thin shadow, and followed her watchfully... The devil hid himself in her thin shadow, and followed her watchfully...

PROTESTANTISM AND AGNOSTICISM.

It would be a mere truism to remark... It would be a mere truism to remark... It would be a mere truism to remark...

EDUCATIONAL.

BELLEVILLE BUSINESS COLLEGE LIMITED. We teach full COMMERCIAL course, full CIVIL SERVICE course, full TELEGRAPHY course.

ST. JEROME'S COLLEGE.

BELLEVILLE, CANADA. Commercial Course with Business College features. High School or Academic Course - Preparation for Professional Studies.

ST. JEROME'S COLLEGE.

BELLEVILLE, CANADA. Commercial Course with Business College features. High School or Academic Course - Preparation for Professional Studies.

ST. JEROME'S COLLEGE.

BELLEVILLE, CANADA. Commercial Course with Business College features. High School or Academic Course - Preparation for Professional Studies.

The Catholic Record.

Published Weekly at 481 and 482 Richmond street, London, Ontario.

Price of Subscription—\$1.00 per annum.

REV. GEORGE H. NORTHGRAVES. Author of "Mistake of Modern Infidels."

THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

Agents: Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability.

With my blessing on your work, and best wishes for its continued success.

Yours faithfully, J. J. Ryan, Archbishop of Toronto, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1905.

Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Believe me to remain, Yours faithfully, J. J. Ryan, Archbishop of Toronto, Apost. Deleg.

LONDON, SATURDAY, SEPT. 23, 1905.

MARRIAGE AND DIVORCE.

As was anticipated, a lively discussion took place in the General Synod of the Church of England in Canada on the question of marrying parties who have been divorced.

The Upper House, which is composed of the Bishops, sent to the Lower House, which is composed of clergymen and lay delegates, a unanimous message asking concurrence in a canon to the effect that no clergyman under the jurisdiction of the Church of England in Canada shall solemnize a marriage between two persons, either of whom has been married to a third person and afterward divorced, so long as such third person be living.

Dr. L. H. Davidson, K. C., of Montreal, moved concurrence in the message received from the Bishops, and Hon. Judge Macdonald seconded the motion.

The arguments used by the mover and seconder were similar and cogent. Dr. Davidson stigmatized the present system of permitting the remarriage of divorced persons as an encouragement and legalization of lust.

Judge Macdonald, speaking of the prevalence of the divorce evil, quoted one of the United States Supreme Court Judges in a certain State who said he dissolved more marriages in one year than any one clergyman had solemnized in ten years.

down, and the final vote on concurrence was 55 clergy and 29 laymen for, and 8 clergy and 20 laymen against concurrence. From this it is to be seen that the Anglican Church of this Dominion has at last taken its stand upon the same ground with the Catholic Church on this important question.

METHODISM vs. MASONRY.

At Concord, Michigan, a few days ago, Mr. Jesse B. Burroughs, a farmer, a Freemason of old standing, and a member of the Methodist Church, died.

Mr. Burroughs' funeral was arranged to take place in the Methodist Episcopal Church, and the pastor, who is Rev. George D. Yenger, was chosen to preach the funeral sermon, but at the service the pastor publicly declared that the Masonic ceremony should not take place in the church, which is the House of God.

We must say that from every reasonable standpoint we think the minister was quite right in the stand he took. The Masonic body is not in any sense a religious society, and surely, if the church was built to be the House of God, no secular association has the right to control it or to arrange what sort of worship is to be held therein.

There are other strong reasons why a Church should not ally itself with Masonry. We cannot say that in this country Masonry is actively opposed to Protestant Christianity, but it boasts that it includes within itself not only Protestants, but persons of all religions, Jews, Pagans, Mahometans, Shintoists and Buddhists.

In Europe, the Masonic associations have frequently declared themselves positively to be not merely non-Christian, but anti-Christian, and they can have no claim to the use of a Christian church for the purpose of making an exhibition of their anti-Christian "word painting."

There is indeed this to be said in favor of the Masonic view that Protestantism in theory allows the greatest possible latitude to religious opinion, and should not erect a wall for the exclusion of any form of worship.

It is true that Masons often claim that Freemasonry is a religion worthy to take the place of the religion of Christ. But by this very fact it should be excluded from the use of Christian churches, which are erected for Christ and not for religions which absurdly profess to be superior to the religion of Christ.

We have noticed before now that certain denominations steer clear of Freemasonry. The Baptists of New York years ago in convention denounced the order unreservedly, but we are not aware that there has ever been an

official denunciation of it by the Methodist church. The Rev. Mr. Yenger's action appears, therefore, to be merely a personal attitude on his part. Surely the wishes of the deceased Mr. Burroughs could not constitute a valid claim on the Methodists for the use of their church to meet his wishes.

PRAYERS OR FLOWERS.

Hamilton papers inform us that on Sunday, Sept. 10, about 300 members of the Sons of England Society, together with their children, held a procession to the public cemetery to celebrate the eighth annual decoration of the graves of deceased members.

In Catholic countries, and even in non-Catholic localities where there is a Catholic cemetery, it is customary on the 2nd of November, to visit the cemeteries for the purpose of praying for the repose of the souls of the faithful departed.

Two thousand people are said to have assisted at the Hamilton ceremony.

THE POPE AND THE MIKADO.

It is announced in a despatch from Portland, Maine, that the Right Rev. Bishop William H. O'Connell has left his diocese for Japan on a special mission from the Holy Father.

The order established by Christ is reversed. He sent His Apostles "to preach His Gospel to every creature," to "teach all things whatsoever He commanded," and not to substitute therefor the vagaries of their own imagination.

We are led to make these remarks by the novel parody on the gospel which was uttered by Rev. Elias Raff of Traverse City, Michigan, at a Ministerial Conference held there on Sept. 5th.

HAZING BARBARITIES.

The abominable practice of hazing the younger pupils of a school has broken out once more to such a degree in one of the high schools of Chicago, as to again call public attention to the barbarity of the practice.

The result is that the freshmen are in terror lest the ill treatment may be repeated, and several of the large boys, including a son of Mayor Duane, are said to be threatened with expulsion.

Principal B. F. Buck of the school has begun an investigation to ascertain the identity of the hazers, and to determine what punishment should be inflicted upon them. Many parents have already threatened to withdraw their children from the school; but the parents, and the

younger children who have been subjected to the torture have been urgently requested to help "save the school from the scandal" which has arisen out of the outrageous proceeding.

This practice of hazing has frequently occurred in the Public High schools and colleges, and even in the institutions in which young ladies are educated. In many of these, it has even been connived at by the faculty, who are sometimes filled with the absurd notion that this rough treatment aids in forming the character of the pupils by inuring them to hardships, and thus preparing them more effectually for the trials of real life.

However, the atrocious character of many hazings have compelled the faculties of the principal institutions of the country to forbid hazing in any form, and it is now a practice which has for the most part fallen into disuse, though we occasionally hear of its revival in certain localities.

We are pleased to be able to say that we have never known of these barbarous doings being perpetrated in any of our Catholic colleges, whether in Canada or the United States, and parents may therefore rest satisfied in the consciousness that if they send their children to these institutions, which are governed under the fear of God, and with due respect for law and order, they will not have to undergo any of the barbarities which take place under the name of hazing.

AN ERRATIC MINISTER.

The vagaries of ministers are not confined to any particular sect, but crop out at every ministerial meeting from some unexpected quarter, and restrain these men within the bounds of reason and religion in their ravings.

The order established by Christ is reversed. He sent His Apostles "to preach His Gospel to every creature," to "teach all things whatsoever He commanded," and not to substitute therefor the vagaries of their own imagination.

We are led to make these remarks by the novel parody on the gospel which was uttered by Rev. Elias Raff of Traverse City, Michigan, at a Ministerial Conference held there on Sept. 5th.

The Bible states that "there was war in heaven: Michael and his angels fought against the dragon: and the dragon, fought, and his angels, and prevailed not; neither was their place found any more in heaven.

Who will venture to say that this very provision is not a considerable improvement upon both the generally prevalent European plan of a franchise restricted to property owners, and the American plan implied in the aphorism "one man one vote."

Rev. Mr. Raff also denied that God the Father is the Creator of heaven and earth, but God the Son. The Creator is in reality God in three persons: Father, Son and Holy Ghost.

Of the Holy Ghost it is said: "By His Spirit He hath garnished the heavens." (Job xxvi, 13.) "The Spirit of God hath made me." (Job xxxiii, 4)

It was evidently merely for the purpose of showing off some of his eccentricities that Mr. Raff uttered such things as are reported of him in the Detroit Journal.

BELGIUM.

Belgium celebrated recently the diamond jubilee of its independence as a nation which was accomplished in 1830. Before this date, by its union with Holland, which became intolerable, owing to the restrictions imposed on the Catholic faith by the Protestant majority which ruled the kingdom of the Netherlands, by which name the united nation was called.

The population of Belgium is small, but is thriving wonderfully under the present Government. The population is now about six million, and the workingmen's clubs are all in harmony with religion.

Both these races are Catholic, but Catholic with the spirit of their religion strong in them, and faithfully have they lived to this spirit. There is in Belgium a Liberal Party, which there as elsewhere on the continent of Europe aims by subtlety at the destruction of Catholic principles, even though professing the Catholic faith.

Belgium has every reason to rejoice at the occurrence of its seventy-five years of independence as a nation, and most becomingly and enthusiastically was its jubilee celebrated.

Lincoln's estimate of the Catholic Church. A phase of Lincoln's character that is rarely touched upon is the liberality of view with which he regarded everything touching upon Catholic teaching or practice.

Lincoln heard him with patience and that quaint, illuminating smile—that his photographs still hold for us—played about his lips as he answered: "Well, Mr., I certainly do not place any trust in Rosecrans, Sherman, and—shall we say—Sherman, because they look toward Rome. They are efficient officers and they are efficient men—I've had enough of the other kind. I tried these men first, then I chose the others—now I'm back to first principles—which reminds me of the little girl who ate cherries and then fished the frogs disengaged with her. After the throes of deep agitation, she managed to gasp, 'Well, I guess I'm back now to the cherries!'"

Happy is the man who feels that God cares for him; that he journeys under Divine convoy; that his Father is a regent of universal wisdom, and represents the whole commonwealth of the world; Who is all nature, and Who commands all nature to serve His child. Such a man is weaponed against every enemy, and is invincible. He dwells in the very realm of restfulness. He bides far above all fear, as eagles above the arrow's flight.

influence will never go beyond what their greater intelligence and merits justly entitle them to.

The force war waged by the Liberals against Catholic principles resulted differently from that waged in France ever since the fall of the Empire. Prelates of the Church did not hesitate to advise their people of the danger of socialistic principles which in Europe are identified with the principles of Anarchy; and these were backed by such distinguished laymen as Mr. Vanderperenboom and Count Smet de Noyeur, the ministers of Finance and Public Works, whose patriotism saved the country from the dangerous abyss toward which it seemed to be tending under the Liberal or anti-religious regime which held sway for a short time to the great danger of the nation.

The population of Belgium is small, but is thriving wonderfully under the present Government. The population is now about six million, and the workingmen's clubs are all in harmony with religion.

Belgium has every reason to rejoice at the occurrence of its seventy-five years of independence as a nation, and most becomingly and enthusiastically was its jubilee celebrated.

"Glenannar," a very interesting story of Irish life by Very Rev. Dr. Sheehan, has been just published. It takes rank with the best stories from the pen of this noted writer, and we cheerfully recommend it to our readers.

LINCOLN'S ESTIMATE OF THE CATHOLIC CHURCH.

AN AUTHORITY SAYS HE ONCE TERMED IT THE "SHEET-ANCHOR OF SOCIETY." A phase of Lincoln's character that is rarely touched upon is the liberality of view with which he regarded everything touching upon Catholic teaching or practice.

Lincoln heard him with patience and that quaint, illuminating smile—that his photographs still hold for us—played about his lips as he answered: "Well, Mr., I certainly do not place any trust in Rosecrans, Sherman, and—shall we say—Sherman, because they look toward Rome. They are efficient officers and they are efficient men—I've had enough of the other kind. I tried these men first, then I chose the others—now I'm back to first principles—which reminds me of the little girl who ate cherries and then fished the frogs disengaged with her. After the throes of deep agitation, she managed to gasp, 'Well, I guess I'm back now to the cherries!'"

Happy is the man who feels that God cares for him; that he journeys under Divine convoy; that his Father is a regent of universal wisdom, and represents the whole commonwealth of the world; Who is all nature, and Who commands all nature to serve His child. Such a man is weaponed against every enemy, and is invincible. He dwells in the very realm of restfulness. He bides far above all fear, as eagles above the arrow's flight.

