

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOLUME 8.

LONDON, ONTARIO, SATURDAY, JULY 3, 1886

NO. 403.

NICHOLAS WILSON & CO.
136 Dundas Street,
Tailors and Gents' Furnishers.

FINE AND
MEDIUM WOOLLENS
A SPECIALTY.

INSPECTION INVITED.

CONTINUED FROM OUR LAST.

DIOCESE OF KINGSTON.

Pastoral Letter on the Jubilee

JAMES VINCENT CLEARY, S.T.D.,
By the Grace of God and favor of the Apostolic See,
BISHOP OF KINGSTON.

To the Reverend Clergy of His Diocese.

THE JUBILEE IMPORTS UNLIMITED ABSOLUTION.

Absolution means a judicial sentence of forgiveness. It is not a mere doctrinal indication of the sure way to obtain grace and pardon; nor a declaration, how authoritative soever, that a penitent has actually been pardoned by God—for instance, the Prophet Nathan's declaration to King David (II Kings 12 ch.) much less is it a fanciful self-assurance of the poor deluded sinner, "held captive at Satan's will," who dreams some foolish dream and screams hysterically, "I'm saved, I'm saved." It is a solemn judgment or decree pronounced by a divinely constituted judge, after examination of the sinner's cause in the Court of Conscience, whereby the contrite and confessing criminal is actually pardoned, and his soul's damning stains are positively purged away by the infusion of remissive grace, and he is renewed in God's charity and sealed unto everlasting life by the Holy Ghost taking up His abode in him and diffusing His gifts of sanctification through the whole mind and heart of the man. This Divine power of judicial forgiveness is exercised by them only who have received the commission from Jesus Christ, "Whose sins ye shall forgive, they are forgiven them." (John 20 ch.) The Pope, the Vicar of Christ, holds this commission in its plenitude; so also do the Bishops in their corporate character. Individual Bishops may be, and ordinarily are, restricted somewhat in its exercise by the pre-emptive authority of the Pope. Priests are made partakers of the power of forgiveness by their ordination, but are dependent on the Bishop for its exercise and the degree of extension or limitation in regard of cases and persons assigned to their jurisdiction. Now, the Jubilee communicates the unlimited authority of the keys of the Kingdom of Heaven for the remission of all the faithful in every part of the world from all whatsoever guilt of sin, and all debts or obligations consequent on sin, that could bar or retard their entrance into heaven; so that the gate of the heavenly mansion, through which Our Lord Jesus Christ passed on Ascension Day, is as freely and widely open to everyone who dies after gaining the Jubilee as to the infant whom God calls to Paradise on the day of his Baptism.

THE PRIVILEGED POWERS OF THE JUBILEE ARE SPECIFIED.

1st. The Jubilee withdraws all restrictions in the absolution of confessors. Each person may choose any confessor he pleases, in his own diocese or any other, without regard to the limitations ordinarily enjoined in this respect upon members of religious orders and various others, save only that the priest to be chosen by name must be specially approved by the Bishop for hearing nuns' confessions.

2nd. Such confessor, thus freely selected, has jurisdiction by virtue of the Jubilee, to absolve from all sins, how grievous soever, even those reserved by Canon Law to the Bishops or the Pope, and those reserved to Bishops by diocesan regulations; likewise to absolve from all reserved excommunicational suspensions and other ecclesiastical censures for whatever cause incurred, provided the dispositions requisite on the part of the penitent for absolution from censure be found to exist. He can, moreover dispense from occult irregularity contracted by violation of canonical censure; and also from the communion prescribed as a condition of the Jubilee, in favor of children who have not made their First Communion. Furthermore, he can commute into other pious and salutary works all vows, except those reserved expressly in the Pope's Encyclical of the Jubilee of 1873; also the works prescribed as conditions of gaining the present Jubilee, or any of them (except confession), provided "any good reason" exist for so doing.

3rd. The foregoing extraordinary powers granted to all confessors for absolution of reserved sins and censures, dispensation in a certain irregularity, and commutation of minor vows, are available only (a) for penitents who "intend to gain the present Jubilee and to perform the works necessary for gaining it"; (b) they can be exercised only once in favor of any penitent, and only the first time in favor of those who repeat the series of Jubilee works in order to gain the Plenary Indulgence (as they may) twice or oftener; (c) they operate "in foro conscientie only"; that is, for alleviation of the penitent's conscience, and "ad hunc effectum," that is, to enable him to gain the benefit of the Jubilee, without restraining or in anywise affecting the external action of ecclesiastical superiors; (d) the absolving powers do not

derogate from the Constitution 'Sacramentum Penitentiae' of Bened. XIV., and its quadruple reservation, which, however, does not take from the unlimited character of the privileges granted to confessors by the Jubilee in favor of the laity generally.

ALL DEBT OF TEMPORAL PUNISHMENT IS REMITTED BY THE JUBILEE.

Whoever receives unworthily the sacrament of Penance at any time is forgiven all mortal sins by the infusion of sanctifying grace into his soul; but he is not thereby freed from all debt towards the Justice of God. We have frequently explained, dear Revd. Fathers, to our people through you, particularly in our recent Plenary Pastoral, this order of Holy Writ, and kept before our eyes in the traditional teaching and pious practices of the Church, whereby the Heavenly Father, in receiving back his erring children to pardon and peace and renewal of their title to the inheritance of Redemption, does not always restore them at once to full equality of rights with his faithful and blessed sons who have abided with constancy in His love. Whilst He mercifully condones their grievous rebellion against His authority and remits the sentence of capital penalty recorded against them in the Book of Judgment, He exacts from them, as a rule, some personal satisfaction in atonement for their personal offence, "to fill up" as St. Paul says, "those things that are wanting of the sufferings of Christ in their flesh." (Coloss 1 ch.) What may be the extent of this liability in each case, or in what manner God's inscrutable justice will exact satisfaction, it is not in man's power to divine. But that it has to be paid by afflictions in this life or hereafter in Purgatory, whether voluntarily by penitential works or compulsorily by patient submission to divine chastisements, is absolutely certain; and it is likewise certain that bodily sickness, domestic calamity and other afflictions of a temporal kind are not unfrequently the form in which God takes satisfaction from pardoned sinners, even as He took the life of King David's beloved child in punishment of a crime declared by the Prophet in God's name to have been already forgiven. (2 Kings, 12 ch.) Hence the warning of the Holy Ghost: "For sin that is forgiven is not without fear;" (Eccles. 5 ch.) and hence also the necessity of crying daily to God with the penitent David, "Wash me yet more and more from mine iniquity, and cleanse me from my sin." (Ps. 51 ch.)

Not alone the man who at any time grievously transgressed, but they also who are not conscious to themselves of having ever stained their souls with mortal guilt, have reason to dread the debt of temporal punishment that may lie against them in God's Account. For "in many things we all offend." (James 3 ch.) and "if we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John, 1 ch.) Hence our Saviour has taught us to ask our Father in Heaven, day after day, to "forgive us our trespasses, as we forgive them who trespass against us." We are unable to measure the degree of indebtedness we contract towards the Divine Justice by our venial sins, especially if they be deliberate and frequently committed. This much, however, we do know, there is a prison beyond the goal of this life, wherein rigid justice works out penal satisfaction for faults that do not finally exclude the offenders from the Kingdom of Heaven; and the word of the Sovereign Judge Himself is recorded, "Amen, I say to thee, thou shalt not go out from thence till thou pay the last farthing." (Matt. 5 ch. 26 v.) He has also insinuated that our accountability for our daily faults is much greater than most people seem to think. "I say unto you that every idle word that men shall speak they shall render an account of it in the day of judgment." (Cath. 12 ch. 26 v.) Moses and Aaron, familiar friends of God, gave Him displeasure by a momentary difference of His promise. It was unpremeditated, and is regarded by all the theologians as only a venial sin; yet, in punishment of it, they were excluded from the Land of Promise—the one earthly object of their whole life's expectations and labors. (Numbers 20 ch.) St. Paul intimates very clearly that if we neglect to expiate these venial sins during our term of probation on earth, we must submit to the ordeal of purgation by fire hereafter: "The fire shall try every man's work. If any man's work burn he shall suffer loss; but he himself shall be saved, yet so as by fire." (1 Cor. 3 ch.)

It is not a blessed privilege of our holy religion that Jesus Christ has empowered His Vicar, the Pope, to loose the bond of this indebtedness in favor of every soul that is happily in the state of grace? And is not this a blessed year in which the Sovereign Pontiff, by promulgation of the Jubilee, offers to all the children of the universal Church a full and unreserved forgiveness of the debt of temporal punishment lying against them in God's Account, whether it be the debt contracted by daily venial faults, or that which mortal sin entails upon the grievous transgressor after the stain of deadly guilt has been washed away, and the debt of eternal punishment remitted? What a joy it shall be to "the angels in heaven," and to "the spirits of the just made perfect,"—our friends and kindred in the mansions of glory—to behold this universal cancelling of the debts of justice and heavy indebtedness and compulsory atonement (by this life's afflictions or by purgatorial fire), and a new account opened for every one of us in the Book of Judgment, with all our good actions of by gone years recorded on one side for our everlasting reward, and no guilt, no debt, no adverse record of any kind lying against our names on the other side of the account! This is the general purification wrought by the Jubilee; it is Baptismal Sanctification renewed for every one in its fulness.

THE JUBILEE IS A JUDICIAL SENTENCE OF ABSOLUTION FOR THE LIVING.

The conditions prescribed for gaining these inestimable favors are so easy, that pious persons are sometimes perplexed by the disproportion between the little they are required to do and the magnitude of the gifts they get in return. They should be told in explanation that no exact proportion is demanded; because the rough Bishop or Priest, or what is termed a "consideration," for the plenary remission of sins and debts in the sight of God. They are nothing more than a condition to be fulfilled before the Plenary Indulgence can be obtained. The Pope might, if he chose, have granted the same boon, as he frequently bestows it on dying persons, without exacting any condition of preparatory good works. He is free also to make the conditions lighter or heavier, as he pleases; and in fact they are somewhat heavier in this Jubilee than in that of 1873; but still they are as nothing in comparison with the conditions formerly demanded by the Pope, who required a pilgrimage from countries most distant to the shrines of St. Peter and Paul in the City of Rome, or to the Holy Places in Jerusalem, or to the tomb of St. James in Compostella, in Spain, as an indispensable condition of gaining the self same benefits now obtainable by each of us without any appreciable disturbance of our daily routine of life. The Plenary Indulgence is given by the Pope in the form of an absolution; and this, as we have already said, is a judicial sentence of forgiveness pronounced by Divine Commission. It is written in the body of the Holy Father's Encyclical Letter, or Decree, issued to the Church; and it does not need application through a Bishop or Priest or any third person, but goes straightway from the heart and lips of the Vicar of Christ to the soul of every individual child of the Catholic Church in every quarter of the globe, in the same instant of time in which the prescribed conditions are completely fulfilled by each. Hence be certain that each one may have that he has effectually gained the Jubilee. Let him but make true the faithful observance of those pre-requisites of piety, and he may be as fully satisfied of having obtained the Plenary Indulgence as if the Holy Father in person or our Lord Jesus Christ Himself had raised His holy hand over him and pronounced the sentence of entire and absolute forgiveness. The plenitude of "the power of the keys" is therefore exercised in favor of every single sinner by an absolutely effective judicial sentence. The confessor judicially absolves the penitent from the guilt of sin in the Sacramental Tribunal; and the Sovereign Pontiff, immediately after the conditions being fulfilled, absolves him, by solemn and public Decree, from all whatsoever debt of temporal punishment may yet lie against the pardoned soul.

THE JUBILEE IS A SUFFRAGE FOR THE DEAD.

The indulgence may be applied through private intention to any one we like of our friends in purgatory, by way of suffrage, as the Pope expressly declares. His Holiness judicially absolves the living subject, and his sentence is instantly ratified in heaven for the benefit of the individual so absolved. But the souls in purgatory are not subject to the Pope's Tribunal. "The souls of the just are in the hands of God." (Wisdom 3 ch.) and all the Pope can do, all the Church on earth and the Saints in heaven can do, all the Virgin Mother Herself can do, is to recommend them earnestly to God's mercy, and offer in their behalf the merits and satisfactory efficacy of all the works of holiness done through union with the atonement of Jesus Christ, for the remission of their debt of penal purgation. This is signified by the term "suffrage," which is, so to speak, a vote or intercession with God, whereby we offer Him our petition, and with it the full benefit of the Jubilee Indulgence placed at our disposal, for the remission of the debt of our departed friends, rather than of our own. The Church teaches us to believe that God will not despise our offering of charity; but whether He may not give a preference in His distribution of mercies at this particular time or that, to some poor suffering soul that has no friend on earth to make such suffrage in its behalf, is what we cannot know, but by our prayers, masses and indulgences will assuredly benefit those to whom we ask God to apply their atoning value; but all is subject to God's counsels of mercy and His fatherly care of each of His beloved children who are undergoing purgation. The Pope has graciously ordained that this Jubilee Indulgence may be gained by each person, during the year 1886, as often as the conditions are complied with anew. Thus we can obtain its benefits, first for ourselves, and afterwards for our friends in Purgatory.

Ingersoll and Eternity.

In the proceeding against the Western Union Telegraph Company, in New York Tuesday, for cutting the Bankers' and Merchants' wires, Colonel Bob Ingersoll, of counsel for the latter company, protested, as he claimed, "in the interest of time and eternity," against a proposed inquiry by Mr. Choate, of opposing counsel. But Mr. Choate turned the laugh on the Colonel by replying: "I am astonished, I did not know the learned counsel took any interest in eternity." Judge Lawrence closed the colloquy by remarking: "As to time, I think honors are easy between the counsel on either side."

MUTINY TO STOP MURDER.

New Bishop Hendricken, While a Priest, Escaped Martyrdom.

A THRILLING SEA STORY BROUGHT TO LIGHT BY THE PERITHEUS, DEATH-NEARLY KILLED BY A KNOW-NOTHING CAPTAIN FOR ADMINISTERING THE SACRAMENT TO A DYING WOMAN—SAVED BY A REVOLT OF GERMAN IMMIGRANTS.

In view of Bishop Hendricken's recent death and of his distinguished services to religion as a Bishop the following will be read with special interest. It is taken from the New York World of Sunday, June 29th.

Providence, June 19.—A story of the late Bishop Hendricken, of this diocese, has been revealed through a brief sentence uttered by Bishop O'Rilly at the funeral service on Thursday. In the presence of four thousand people, including two Archbishops, six Bishops and two hundred priests, Bishop O'Rilly incidentally mentioned that he had heard that Bishop Hendricken was once nearly made a martyr at sea for persisting in performing a Christian act, and that there lived a man in Providence, not a Catholic, who was instrumental in saving the Bishop from being foully murdered.

The statement occasioned considerable surprise for although Bishop Hendricken had ruled the See for four years and been a priest of the diocese as many more, his people had never heard of such an incident. Today a priest revealed the gentleman referred to. It was the Rev. Samuel Davies, a Protestant clergyman and Superintendent of the New York Working-men's Home. To a World correspondent he said: "It is true I am the man meant, but the Bishop and I never referred to the affair in public, he being very sensitive about his own good deeds. I have for thirty years regarded him as my ideal of a hero, and the way I came to be the means of saving him from martyrdom is this: On May 25, 1852, I embarked aboard the Black Ball line ship Columbia from Liverpool. Among the cabin passengers were two young priests just from Maynooth—Father Hendricken, who subsequently became Bishop of Providence and Rhode Island, and Father Walsh, who afterwards became Vicar-General of the Hartford Diocese. There were 700 emigrants aboard, penned up like pigs in the steerage, and I was requested to take spiritual charge of the Protestants, mostly from South Germany. The Catholics numbered about five hundred, Irish and German. The captain and crew were members of the Know-Nothing party, the captain being a notorious leader and President of a lodge of Know Nothings in Maine. His hostility to Catholicism was so bitter that he would not ship a man or officer who was not in sympathy with the Know-Nothing movement. He manifested this hostility immediately by getting out by declining to allow any Catholic services aboard. He was also rude and unkind to the two priests at table.

"We had been thirteen days out when word was brought me that a woman was dying and needed spiritual comfort. I found that it was a priest who wanted, and having formed a friendship with the young priest, I accompanied Father Hendricken to the woman's need. The young man hurried into his cabin, donned his vestments and was passing out with the Eucharist in his hand when he was confronted by the captain, who damned him for a Papist and seized him by the throat, declaring that aboard his ship people were not to be allowed to get out to the earth but for the other priest and myself. We got the young priest away and persuaded him to refrain from open defiance of the captain until supper time, when he could slip down while we would endeavor to engage the captain in conversation at table. The ruse succeeded, and while the captain, with coarse and ribald jokes of the most unbecoming nature, was declaring that no Catholic rite should ever be administered aboard his boat, Father Hendricken was at the dying woman's side hearing her confession and administering the sacrament. She died while he was repeating the final prayer.

"Just before supper was over a sailor burst into the room and informed the captain that that 'd-d priest had got down and was fixing that Irish woman.' Snatching up a pistol the captain sprang from the table, followed by the mate and purser, bent on destroying Father Hendricken. We ran out after them and were in time to see the captain strike the wretched woman, burying her head in the hatchway, and down where he lay stunned and bleeding. 'Draw the cuss up here,' commanded the captain, and his sailors, seizing the prostrate priest by the feet, dragged him up and flung him, moaning, on the deck. We tried to interpose, but were driven back by the crew, all of whom were ripe for any order from the captain. 'The d-d Papist shall never see New York alive,' exclaimed he, and he led off by planting a fearful kick on Father Hendricken's head. The blood gushed from a ghastly wound, dyeing the white vestments crimson. The crew followed suit, each one stepping forward and delivering his heavy boot on the face or body of the now insensible clergyman.

"I rushed down below and acquainted the German Catholics of the tragedy being enacted on deck. Fifty veteran soldiers followed me, and we reached the scene in time to hear the captain tell the crew to throw that 'd-d carcass overboard.' The men were in the act of

pushing the inanimate body over the side when the Germans fell upon them, felling them right and left, and wresting the body from them. 'Mutiny by God!' exclaimed the captain; but I had him beware; that these Germans were but preventing the murder of a priest, and that, if goaded to desperation by his wickedness, sturdy vengeance might be resorted to and none be left to tell the tale. At this moment a great commotion was heard in the quarter where the Irish emigrants were penned up. The captain's deed had been made known to them and they were furious and frantic to get out to save or avenge him. Father Walsh went down and implored them in the name of God and all the saints to be calm and restrain their fury, and but for his influence they would have forced the hatches and the decks of the good ship Columbia would have been deluged in blood.

"Taking in the situation, the captain suddenly ordered Father Hendricken to be ironed and locked up, but this the Germans would not allow. They carried him to their own quarters and nursed him back to life. When he was removed to his own cabin they fed him from their own scant provisions, fearing poison, and night and day until the ship reached New York three emigrants stood sentinel at his cabin door to protect him from secret violence.

"The captain refused to allow a burial service over the dead woman or to let the body be sewed up in a hammock. He ordered it to be dragged up, and in the presence of the bereaved husband and children he had the still warm body tossed into the sea. Three years later he was murdered by one of his own crew, and found the watery grave that he wished to give Bishop Hendricken."

GRADUATING LAURELS.

St. Joseph's College Commencement.

THE RYAN GOLD MEDAL FOR PRIZE SPEAKING AWARDED.

St. Joseph's College, Buffalo, N. Y., under the direction of the Christian Brothers, has achieved such distinction as to merit place in the foremost rank of American institutions of learning. The mere mention of the fact that this seat of Catholic education is presided over by the learned and amiable Brother Anthony will go far to explain much of the success that it has especially in recent years achieved. We take from the Buffalo Times, of the 22nd the following report of its commencement exercises: "The closing exercises of St. Joseph's college took place in St. Stephen's hall yesterday afternoon, with a large audience in attendance. The first part of the programme consisted of an eulogical contest for the Ryan gold medal, in which the following were competitors with their subjects: William C. Murphy, Church and State; Alexis C. Douthett, Tribute to Washington; John Francis Murphy, Treasurer; John Francis Berles, Declaration of Independence; Denis J. Dowd, The Disturbance Bill; John Henry O'Brien, Heroes of Bunker Hill; James A. McGovern, The Aliens; Walter J. Lee, Appeal to Arms; Raymond O. Riester, Emmet's Vindication; Edward J. Rengel, Regulus to the Roman Senate; Joseph J. Kane, Regulus to the Carthagenians.

At this juncture the judges retired to award the palm to the best speaker. They were Rev. Francis Hannegan, C. M., Matthew Willoughby, M. D., Anselm J. Smith, John McManus, Mathew Rohr. While the judges were deciding the merits of the competitors the second part was introduced by an overture of the favorite Sullivan. The selections of the second part as well as the first were often marked by breadth of view and high morality. In the 'Influence of Christianity on Society,' Thomas F. Gleason sketched how the church had met and conquered idolatry, how she labored to root out slavery, that foul blot on the page of Roman history. When the hordes of northern barbarians poured down upon Rome, they were civilized and made benefactors of mankind by Catholicity; and when at a later date the feudal lords were driving peace, their arms were checked by the 'Truce of God.' Erin's Te Deum' gratefully acknowledged the services of her kindly sister nations.

Labor and Capital by William R. Little was well handled. Mr. Goetz then sang a solo, 'No Cross no Crown' melodiously and spiritedly. Hubert's 'Last Hunt' read by James J. Kavanaugh brought to the mind's eye the lively chase, the alight and conversion of the knight on beholding the crucified between the antlers of the stag. Mortimer C. J. Watters glanced over America's Record of the past. Then considering the requirements of the individual who takes an active interest in representative government, he formed a favorable judgment of the education thus necessitated among the people. America presents a fair spectacle to the world. She found her liberty on 'religion, law and order.' Her security rests on the integrity of the people, who are 'cool, wise and prudent.'

The stirring appeals that have lately been circulating through the press, the heroic stand of the grand old man naturally suggests the subject, 'Home Rule for Ireland.' Who was there who did not cry out with George M. Harnett, that 'the day-dawn was nigh?' the young man said. The recitation, 'America's Pride,' the sweet strains of the ever welcome Gounod, and the harmony of the vocal quartette were also attractive features of the second part.

'America's Early Catholic Missions' by Francis G. Englehardt was well received. The speaker said that the labors of Jogues, and Lallemand of Allouez and La Salle, rivet the mind of even the young lad who first studies history.

The decision of the judges was given by the chairman, Mr. Anselm J. Smith, who first took occasion on the part of the judges to compliment the speakers and express an unfeigned admiration of the talent they had manifested in the delivery of their respective pieces. Where so many had competed with distinction, it was no easy task to name the best. They had finally decided that everything considered, Mr. James Archibald McGovern of New York city merited the first place. It was equally as difficult to fix upon the next in merit, but the decision at last was that Messrs. Raymond O. Riester, William C. Murphy of Buffalo, Edward J. Rengel, of Lancaster, and John H. O'Brien, of Buffalo, followed next in order.

"A Parting Word" was said very gracefully by William J. Fisher.

At the close Right Rev. Bishop Ryan addressed the students. He had assisted with great pleasure at their closing exercises and admired the happy choice of pieces and the breath of feeling which gave ample opportunity to each to display his powers to the best advantage. These young men should continue to study oratory that it might be useful to them in the various walks to which divine providence would call them. They were now receiving a good education from teachers who brought to their labors a life-long study and devotedness. But their education did not end with their school years. Soon they would enter the great battle field of life, where they should act ever with honor to themselves and usefulness to their neighbor. He begged Almighty God to bless them with health and strength and all good things, and trusted their friends would watch over their budding prospects.

Correspondence of the Catholic Record.

BOURGET COLLEGE, RIGAUD, P. Q.

On Thursday evening last, at Bourget College, Rigaud, P. Q., particular attention and interest were lent to the praiseworthy proceedings of a dramatic and musical entertainment, which was of a most agreeable and interesting nature. Although the weather and roads were extremely bad, they did not hinder His Grace Archbishop Fabre, D. D., a great many members of the clergy, friends of the college, and relations of the pupils, from being in attendance. At eight p. m. addresses of congratulation in English and French were presented to His Grace, to which he responded in both languages in an eloquent and appropriate manner. Immediately afterwards, the capital programme of the evening began to be discussed with great ability and exactness by the respective speakers. The different and beautiful dramas in five acts, 'Edward the Confessor,' was irreproachably well acted. Between the acts the college band and choir rendered artistically very choice selections. On Friday morning at 8.30 o'clock, under the distinguished auspices of His Grace the first Archbishop of Montreal took place the solemn distribution of premiums. After the distribution of the ordinary prizes and accessions, commercial diplomas were awarded to Mr. Ed. Doyle, of Belleville, Ont., Mr. J. Harkin, of Vankele Hill, Ont., and Mr. C. Mangon, of Pembroke, Ont. The \$100 premium for excellent conduct was won by J. Harkin and the \$20 one by P. Sabourin. The following gold and silver medals were given by friends of the College. Silver medal, presented by His Holiness Pope Leo XIII, for Philosophy, awarded to H. St. Denis. Medal of excellence presented by His Excellency the Marquis of Londonderry, Governor General, awarded to A. A. Duquette; Kelly Medal for English literature, awarded to J. N. Doyle; Quinn prize for English, awarded to E. Lejeunesse; Doyle Prize, presented by J. Doyle, Esq., Belleville, Ont., for business branches, awarded to D. J. Harley; Purcell medals for mathematics and science, awarded to J. Harkin and M. Marleau; Fogarty medal for composition, awarded to E. Doyle; Adam gold medal for eloquence, awarded to O. Sabourin; Mogenais gold medal for Latin and Greek, awarded to V. Pilon; Bourget medal for religious instruction, awarded to M. Marleau; Dunois prize for piano, awarded to H. St. Denis; Sampson memorial for grammar, awarded to N. Legault; Dupont premium for Latin and Greek, awarded to H. Houle; Belanger prize for Latin and Greek, awarded to A. Duquette; medal of Excellence, awarded to G. Girard; Duchie prize for French, awarded to E. Leroux; McGreevy prize for French, awarded to P. Lehallé. The proceedings of the distribution were interspersed with quartettes and choice pieces executed by the College band. After the accomplishment of the different parts of the programme, the assembly and students took their departure, bringing with them a happy souvenir of which the annual commencement was the echo.

Making Reparation.

When a person gives scandal to religion, he is annoyed at what he is expected to do in order to set himself right before the people whom he has scandalized. A public retraction or a public expression of regret is to be made and this he regards as very humiliating. When he scandalizes society, he is taken into court and something more is demanded of him. He must pay damages and suffer imprisonment. So the State is more severe than the Church, yet does not hear so many complaints of its punishments.

The late John McDonald, who left \$10,000 for the erection of a church at Gravesend, L. I.; one dollar for an altar, and one dollar for Masses.

When a person gives scandal to religion, he is annoyed at what he is expected to do in order to set himself right before the people whom he has scandalized. A public retraction or a public expression of regret is to be made and this he regards as very humiliating. When he scandalizes society, he is taken into court and something more is demanded of him. He must pay damages and suffer imprisonment. So the State is more severe than the Church, yet does not hear so many complaints of its punishments.

The late John McDonald, who left \$10,000 for the erection of a church at Gravesend, L. I.; one dollar for an altar, and one dollar for Masses.

When a person gives scandal to religion, he is annoyed at what he is expected to do in order to set himself right before the people whom he has scandalized. A public retraction or a public expression of regret is to be made and this he regards as very humiliating. When he scandalizes society, he is taken into court and something more is demanded of him. He must pay damages and suffer imprisonment. So the State is more severe than the Church, yet does not hear so many complaints of its punishments.

The late John McDonald, who left \$10,000 for the erection of a church at Gravesend, L. I.; one dollar for an altar, and one dollar for Masses.