

# THE SCHOOL

dependent, over the text may, however, have the effect of mollifying most of the Saunderson party, who were never anxious to see the grievances of Ireland redressed, but were always found voting with the most pronounced enemies of Ireland, except on the few occasions when Mr. T. W. Russell had fits of independence and became recalcitrant against the Government. Mr. Russell being now a member of the Government is likely to be very lamb-like in his attitude, so that his support of the new movement is not likely to be cordial. Probably he will assist in thwarting it. Mr. Balfour proposes to appoint a new Commission to consider the whole case, and it is probable he will take care to appoint very tractable Commissioners who will bring in such a report as the Government will desire. However, it seems to be impossible that any investigation will result very differently from that which has already been made. Nevertheless, the effect may be to put off the day of union of all Irishmen. It remains to be seen whether Colonel Saunderson and his followers will be satisfied with the delay proposed by Mr. Balfour. The Nationalists and Liberals, however, will urge the point, and though it is scarcely to be expected that the Government will be overthrown by a motion in amendment to the address, it is to be seen whether the Unionists will support the new Nationalist movement, as they promised enthusiastically to do during recent discussions on the subject.

If there is some doubt about the attitude of the Irish Tories, there is, nevertheless, encouragement for the Nationalists in the fact that many more Irish landlords have signified their intention to support the new movement. Among those who have recently given their adhesion are Lord Rosse, the owner of the celebrated great Rosse telescope, Lord Dufferin, the Duke of Abercorn, the Marquis of Londonderry, Earl Mayo and others.

EDITORIAL NOTES.

By request, we reproduce in this issue the beautiful poem of Father Ryan, entitled "Their Story Runneth Thus." We are sure that it will be perused with pleasure by our subscribers, including those who may have read it some years ago.

A new parish has been created in the diocese of London, to be known as Ridgeway. Rev. D. P. McMenamin, lately P. P. of Simcoe, has been appointed pastor. Since his ordination Rev. Father McMenamin has been remarkably successful wherever he has been placed in this diocese. Not alone has he carefully guarded the spiritual welfare of those over whom he has had charge, but their temporal interests have also been looked after. Of Rev. Father McCabe, who has until recently had charge of Ridgeway—but who is now transferred to Seaford—the same may justly be said. We hope these good priests will be given health and strength and length of years to pursue their holy calling.

AMONG the dangers to which those who submit themselves to the hypnotic influence are exposed, a new one has been developed in the death of a boy at Jamestown, N. Y., through fatal injuries received while in the hypnotic state. According to his father's evidence given at the coroner's jury impanelled to investigate the case, the boy was first hypnotized by a traveling magician who then compelled him to bridge himself across two chair backs while a heavy man jumped upon him. The victim was afterwards experimented on by college students and other amateur mesmerists, whereby further injury was done to him.

THERE is another gratifying evidence of the efficiency and success of Catholic schools which we have pleasure in recording. This time the incident occurs in Tennessee. A prize of \$100 was some time ago offered by Col. Wm. H. Carroll for the best essay written by a student of any of the schools on the need of a new Constitution for the State. The successful candidate was Raymond Manogue, aged eighteen, a pupil of the Christian Brothers' College at Memphis. The essay is a very thoughtful one, exhibiting a great knowledge of the needs of the country. It would reflect credit on a politician of mature age if he were its author.

MR. TIMOTHY HARRINGTON, the most prominent of the Parnellite members of Parliament, after Mr. John Redmond, the leader of the party, has

room for doubt that the fact is just what it reported. Mr. Balfour's pre-text may, however, have the effect of mollifying most of the Saunderson party, who were never anxious to see the grievances of Ireland redressed, but were always found voting with the most pronounced enemies of Ireland, except on the few occasions when Mr. T. W. Russell had fits of independence and became recalcitrant against the Government. Mr. Russell being now a member of the Government is likely to be very lamb-like in his attitude, so that his support of the new movement is not likely to be cordial. Probably he will assist in thwarting it. Mr. Balfour proposes to appoint a new Commission to consider the whole case, and it is probable he will take care to appoint very tractable Commissioners who will bring in such a report as the Government will desire. However, it seems to be impossible that any investigation will result very differently from that which has already been made. Nevertheless, the effect may be to put off the day of union of all Irishmen. It remains to be seen whether Colonel Saunderson and his followers will be satisfied with the delay proposed by Mr. Balfour. The Nationalists and Liberals, however, will urge the point, and though it is scarcely to be expected that the Government will be overthrown by a motion in amendment to the address, it is to be seen whether the Unionists will support the new Nationalist movement, as they promised enthusiastically to do during recent discussions on the subject.

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just and law-abiding liberty. These two principles are not antagonistic, and the Catholic Church is capable of fusing the two in one, and combining Christian liberty with an undiminished reverence for authority. The encyclical of Leo XIII. on the Constitution of Christian States supplies the principles on which alone such a problem can be solved.—London Catholic Gazette.

It has been the policy of dissenting preachers and press to ignore the intrinsic value of Catholicity as a religious force, when their acquaintance with it has been limited to the superficial and the sensational. This is the policy of the dissenting press, and the policy of the dissenting preachers. The dissenting press is the dissenting press, and the dissenting preachers are the dissenting preachers. The dissenting press is the dissenting press, and the dissenting preachers are the dissenting preachers.

LEADING statesmen and other men of prominence in Great Britain, France and Italy have expressed their gratification at the conclusion of the arbitration treaty between Great Britain and the United States, as being a great step forward in the advance of civilization and the preservation of general peace. Among those who have written thus are Wm. E. Gladstone, Sir John Lubbock, Viscount Venosta, the Italian Minister of Foreign Affairs, Zanardelli, Henri Rochefort and M. Clemenceau. Archbishop Walsh of Dublin also writes expressing the conviction that the principle of arbitration should be applied for the settlement of all disputes whether domestic or international, great or small, whenever conciliation or mediation is not available.

CORRESPONDENCE between the British, Russian, French, German, Austrian and Italian Governments, which has just been published in London, shows that at least there is an agreement between these powers to insist upon such reforms in the Government of Turkey as will ensure proper treatment of the Christians, and especially the Armenians in that empire. Should the Turkish refuse to comply with the demands of the powers, coercion is to be used to enforce them. This decision was reached after much difficulty and negotiation, but it appears that the difficulties have now been removed. It is to be hoped that there will not be a repetition of the fiasco which occurred when the powers came to an agreement over a year ago, but that the Turks will now be obliged to govern in accordance with the demands of civilization, or to submit to the dismemberment of their empire, this last being the most desirable of all the contingencies.

CATHOLIC PRESS.

Among the thousands of Americans that annually embrace the religion of Christ the most exuberant and conspicuous are often found among those that have been at one time the most pronounced opponents of the ancient faith. The most formidable zealot of the primitive Church afterward became the great Apostle of the Gentiles.—The Missionary.

Dr. Justin D. Fulton, the enemy of "Rome" with a big red R, was stricken with paralysis three weeks ago as he was ascending his pulpit in Somerville, near Boston. We sincerely hope that, if it be God's will, he may have a speedy recovery. When he dies, if not before, he will know that he was persecuting the Lord when he was trying to injure the Catholic Church.—Catholic Review.

It is also a pious custom for the faithful to make an offering on this day, so that by this they will have burning on the altar during divine service, candles that will be their petitioning the good God to show them mercy and salvation. Whilst detained away by business, their candles burn, breathing forth a prayer for their welfare; or, perhaps, whilst on a bed of sickness and cannot be present at the holy Sacrifice of the Mass, these silent lights are a living memorial of their faith and charity; and this God in His infinite goodness will never fail to reward.—The Sociologist.

"The Paullist Fathers are the proselytizers of the Roman Catholic Church, and they are somewhat boastful of their work," says the *Presbyterian*. If the conquests of the Paullist Fathers among thinking men and women are more real and lasting than the results attained through the agency of candy, provisions and clothing distributed by Protestant missionaries, the fault is with the candy, provisions and clothing. Stop complaining and adopt an agency with greater convincing powers.—Philadelphia Standard and Times.

Two leading ministers in Brooklyn, Dr. Lyman Abbott (Congregational) and Dr. McConnell (Episcopalian) are trying to discover in a course of lectures why men are losing faith in old beliefs. If a man is in a leaky boat it is better his attention should be called to the condition of the boat even if it startled and disturbed him, say they. Lyman Abbott is making a desperate attack on the Bible, with the purpose of tearing it into shreds. If Ungersoll were in this business people would understand his animus, but when Christian ministers are destroying the very ground and the only ground on which they or Protestant

people can stand, what of the future? Go on, gentlemen! When the dry ground on which you now stand is submerged, and your people are tossed about on the waves of doubt and error, they will welcome the bark of Peter. It is just such plan of campaign as these Christian ministers are marking out for themselves that makes us hopeful for future conversions to the Church.—The Missionary.

Many members of the Catholic Sisterhoods are skilled in the practice of medicine, but very few have taken a regular college course and received the diploma required by law before they can place M. D. after their names. Rarely, therefore, is the public greeted by an announcement like the following:

SISTER RAPHAEL, M. D.  
Office Practice Only.  
Hours from 9 to 11 A. M.  
and from 2 to 4 P. M.  
Office at Convent, near of Levee last 6.  
Entrance on Cooley street.

The above is taken from a journal published in Kalamazoo, Mich., where Sister Raphael, M. D., is an honored member of the profession. This number was graduated from one of our Philadelphia medical colleges previous to becoming a member of the religious order of the Sisters of St. Joseph. She is a sister of Father O'Brien, rector of the church at Kalamazoo, Mich., and she has in the convent in that city an office which is fitted up with a dentist's chair and every appliance for a large office practice, both medical and surgical. She is also one of the physicians in the Borgeis Hospital attached to the convent. A religious in the Grey Nuns' convent, Montreal, Canada, is, we believe, a regular dentist.—Catholic Standard and Times.

We have already commented on the Rev. Dr. Lyman Abbott's persistent efforts to demolish the old-fashioned Protestant doctrine of the inspiration of every word in the Bible and thereby to repudiate one of the fundamental principles of Protestantism itself. We feel kindly towards the Congregationalist pastor of Plymouth Church in Brooklyn because of his vigorous and dignified denunciation of anti-Catholic bigotry some time ago; but we think that he was not only unsound doctrinally, but undignified in the illustrations by which he wanted to show that there are fictions in the Bible, and his congregation seemed to think so likewise, for it is reported that they loudly laughed at him in church! And he thought so, too, but it was too late. He would have saved himself all this annoyance and the errand preceding it if he had carefully studied some standard Catholic work on Biblical inspiration and closely followed its teachings in his discourses.—Standard and Times.

The zealous rector of St. Mary's Church, Derby, Conn., has set an example which it is to be hoped may find imitators everywhere. Besides Sunday school libraries, long in existence, he has established a select library for the exclusive use of those whom circumstances have compelled to leave school at an early age, and deprived of educational advantages. The double benefit intended by this library association is to preserve young men and women from harmful relaxation, and to provide opportunities for educational advancement. It would be no surprise to us to hear that many young persons already beginning to make their way in the world, and realizing as few others do the importance of an education, derive as great advantage from the opportunities thus afforded, and the kindly encouragement of Father McElroy and his devoted assistant, as would be reaped from actual attendance on schools. Practical priests like these have no doubt thought of all the good effects likely to result from the establishment of their library association. We have only to remark that there are many ways of counteracting the evil of mixed marriages, the most indirect of which may become the most effective.—Ave Maria.

Among the majority of American Protestants the cross has been regarded almost solely as the symbol of "Romanism," "Popery," and the other endearing titles bestowed by fanatical sectarians upon the Catholic Church. We are glad to note, however, that change has come, and that now many Protestants are willing to recognize that the cross is deserving of some thing more than to be sneered at. The Rev. Dr. S. Gifford Nelson, preaching in the Bedford Avenue Baptist Church in Brooklyn, spoke of the cross of Christ. "It is," said he, "the emblem of the noblest civilization, the inspiration of philanthropy and scholarship—the beacon that has guided the discoverer of continents and the scientist in his search for truth. It is the cross that bore the body of the world's Friend. Before His day could be the compromising laws had regulated the relations of men. He led them to regard the spirit of the law, and so there have come to us a softening of manners, a trace to the vendetta, a growth of sentiment of brotherhood, and the angel's grasp is laid on the sword blade. It is the cross of atonement and reconciliation. Men were lost, I care not how. Centuries have been allotted to the experiment of recovery. It failed. The power of holiness, the ability to recognize God were lost. Between Creator and creature yawned an impassable gulf. It was bridged by the cross. It is the cross of sanctification. What the old alchemist called. What the old alchemist thought possible in the world of matter is true in the world of spirit. Our base affections, desires, passions, are

transmuted at the touch of the cross of Christ." We welcome the change that leads a Baptist minister to utter such words. Preaching like this will do much to counteract the evil influence of the sensational and infidel pulpits.—Catholic News.

ST. ANTHONY'S BREAD.

The recent growth in devotion to St. Anthony of Padua has become so marked as to cause astonishment even among his most faithful servants. This new fervor toward the great wonder worker of the Franciscan Order is one of the most consoling signs of the times. Nowhere has this increase of devotion been more marked than in France, where it has taken the form of a new charity, known as "St. Anthony's Bread."

The origin of this charity, the fame of which is spreading rapidly throughout all the world, is thus described: "One morning in November, 1892, Mlle. Bouffier, a storekeeper of Toulon, found it impossible to open her shop door. The lock seemed broken, and she called in a locksmith. After trying all the keys on his ring he gave up in despair, saying there was no resource but to break open the door. While the locksmith went for other tools the shopkeeper prayed fervently to St. Anthony that the door might be opened without damage to it, promising, if her request should be granted, to distribute to the poor, in his honor, a number of loaves of bread. She then begged the locksmith to try once more, and, taking a key at random, the door flew open without the slightest difficulty."

After this simple evidence of St. Anthony's power his clients increased so rapidly in Toulon that Mlle. Bouffier, with the assistance of her friends, founded a work of charity called the "Bread of St. Anthony." In the room behind the shop they placed a statue of the saint, with a lamp burning before it, and under the lamp two boxes—one to receive the written requests, and promises made to St. Anthony, and the other to receive money to buy bread for the poor.

From the beginning, large crowds flocked to this humble oratory. Soldiers and officers knelt to pray; and naval captains, before setting out for a long cruise, came to commend themselves and their ships. Mothers came to beg health for their children, or other favors for grown sons and daughters. Many came to implore the conversion of a soul dear to them, while servants or workmen without employment came to beg the saint's protection.

In the fullness of time rumors of the wonders wrought by St. Anthony at Toulon reached Paris, Lyons, Bordeaux, Marseilles, and other large towns, and many chapels in those cities very soon contained the two boxes for the offerings which have now become well nigh universal throughout France.

"St. Anthony's Bread" is obtained in a simple way. All a member of a congregation has to do is to write his or her request on a piece of paper, adding a promise that if by the expiration of a given time the saint should secure the fulfillment of such request, a certain sum of money will be placed in the collection-box to buy bread for the poor. These written requests may be either of a spiritual or a temporal character. They may properly include requests for success in any legitimate enterprise, the grace to overcome the propensity to commit a certain sin, the conversion of a relative or friend to the truth, faith, etc., etc. The request may have reference to the writer only, or to relatives, friends, or even strangers. When the favor is obtained the sum of money promised—with an addition, of course, if desired, to be deposited in the box. This money is devoted to purchasing and distributing "St. Anthony's Bread."

But this latter is understood as meaning not only food, but also clothing and medical attendance; it includes, in fact, everything necessary for the relief of the poor in general and of the suffering poor in particular.

L'Abbe Garnier, whose words, by reason of his great work throughout France in connection with the League of the Catholic Social Movement, are entitled to special weight in this connection, recently declared that "the recourse of the faithful to St. Anthony of Padua has been followed by signal graces, by veritable miracles." This measure of timely assistance was "brusquely" revealed, and has been propagated with unparalleled rapidity throughout the Catholic world; and this diffusion is, humanly speaking, quite inexplicable.—The Catholic Home Annual.

FEAST OF THE PURIFICATION.

February 2nd was the feast of the Purification of the Blessed Virgin Mary and the Presentation of our Lord in the temple. The old ceremonial law of the Jews required the first born son to be brought to the temple, offered to God, and the mother declared purified after performing such things as the law required. This ceremony was instituted among the Jews to commemorate the preservation of their first born from the hands of the exterminating angel, who was sent by God to slay the first born of the Egyptians. This ceremony of the purification and presentation took place on the fortieth day after the birth of the child. The mother was obliged to make an offering of a lamb if she was rich, but if she was poor, a pair of doves was the offering required.

Mary's offering was a pair of doves, because she was poor. She was not ashamed to appear such before the

whole world. She loved poverty because she was humble, and she knew that in such a state she could serve God to better advantage. How beautiful a lesson to those that are poor! Be not ashamed of it, and love it more; but if rich, be poor in spirit; love the poor and help those that are in distress and need your aid.

When Jesus was brought into the temple He was met there by holy Simeon. God had promised him that he should not die till he had seen the Saviour. This faithful servant of God was inspired to go to the temple at this particular time, and when he saw Jesus, he, by divine inspiration, knew Him to be the Messiah, and gave testimony of Him in a canticle of joy and thanksgiving. The wish of holy Simeon was perfectly fulfilled, the desires of his heart were fully satisfied; for he had not only seen with his own eyes, but also had held in his arms, the desired of all nations. What more could he desire? He was now ready to leave this miserable world and to commend his spirit to his Saviour's hands.

This feast is called *Candelmas Day*, because before Mass on this day the candles which are used in divine service are blessed. Whenever it is convenient a procession is formed, during which hymns are sung and lighted candles are carried. This process is to commemorate the procession of that day in the temple, when the prophetess Anna, "who departed not from the temple, by fastings and prayers serving night and day," St. Joseph, Mary, the mother of Jesus, and holy Simeon, carrying our Lord in his arms, marched in solemn procession and thanked God for having mercy on His people. Candles are blessed on this day and carried in procession in remembrance of the presentation of our Lord, when holy Simeon called Him: "A light to the revelation of the gentiles, and the glory of the people of Israel." He was indeed a light who came to enlighten those in darkness and direct them to eternal life. And for this reason are lights used on the altar during all services of the Church, to testify to the world that here, within her pale, is to be found that true Light who is to lead men to salvation.

Again, candles are blessed on this day to beseech God for those who use them piously and devoutly, to bless and preserve them in health of body and soul; that their hearts, through the grace of the Holy Ghost, may be interiorly enlightened; that the fire of the love of God and their neighbor be enkindled in their hearts; and that they may be made partakers of the joyous light of heaven, which will never be extinguished.

OBITUARY.

MITCHELL.—At Dorchester, con. 2, lot 12, on Tuesday Jan. 26, 1897, John Mitchell, 103 years and 3 months.

MITCHELL.—At St. Joseph's hospital, on Tuesday, Jan. 26, 1897, Helen Mitchell, daughter of John Mitchell, of Dorchester, aged 63 years.

The above announcement of the death of Mr. Mitchell and his daughter appeared in the daily press of this city on the 27th January. The mortal remains of Mr. and Mrs. Mitchell were brought to St. Peter's cathedral on Thursday, when High Mass of Requiem was celebrated for the repose of the departed souls. The celebrant was Rev. Thos. Noonan; and Rev. M. J. Tierney, who administered the last solemn rites of holy Church to the deceased, was seated in the sanctuary. The church was crowded with sympathizing friends and old neighbors, and the number of vehicles which followed the hearse was also very great.

The late John Mitchell was born in Ballynally, Bally, Banphshire, Scotland, on Oct. 29, 1793. He was married to Miss Jane Bruce, of Kilmory, Scotland, in 1818, by the Rev. Father Kately. There were born to Mr. and Mrs. Mitchell thirteen children, four of whom died before the family emigrated from Scotland. Mrs. Mitchell and four of the children died in this country. The married members of the family are Mr. James Mitchell, of Dorchester; Mrs. Nixon, Westminister, and Mrs. Nichol (deceased) of McGillivray. One son (Alexander) and two daughters still remain on the old homestead. There are twenty-four grandchildren, and five great-grandchildren. The late Mr. Mitchell was blessed with a cheerful and contented disposition, which won for him many friends, whose friendship he had the happy faculty of retaining throughout his very long life. He possessed all his faculties up to the last, and was fully prepared and resigned to die.

About a month ago Miss Helen Mitchell, who had been suffering from dropsy since last summer, was taken to St. Joseph's Hospital, London, where the best medical skill and the most tender nursing of the Sisters in charge were lavished upon her; but from day to day the gentle sufferer grew steadily worse, until death released her from all pain, on the 26th ult. Miss Mitchell died about six hours before her father.

The Aged and Sick only extends its heartfelt condolence to the bereaved family, and begs the Giver of life and death to console the stricken relatives and to grant eternal rest to the souls of the dear departed.

MR. JOHN STOCK, KINKORA.

There died at Kinkora, on Jan. 13, 1897, one of our oldest residents, in the person of Mr. John Stock, in his seventy-seventh year. The deceased gentleman was a native of Lancashire, England, and came here from Toronto, with his wife, who is deceased about twenty years. At that time, which is half a century ago, he found the place a wilderness, and settled on Lot 31, con. 6, which he cleared and made a comfortable home.

The funeral took place from the residence of his son in law, Mr. P. H. Kelly, with whom he resided for some time, and was largely attended by people of all denominations. A solemn Requiem Mass was celebrated by Rev. John O'Neill, the resident pastor, and his remains were borne by six of his grandsons.

Mr. Stock's family consisted of two sons and three daughters, viz., James, who resides on the old homestead; Mrs. Charles, of the city of Stratford; Mrs. P. H. Kelly, Kinkora; the late Mrs. Jos. Kempf, and Sister M. Veronica, a member of the Community of St. Joseph's Convent, London.

Mr. Stock had a genial disposition, and in the early settlement of the parish his hospitable home afforded space for a school room, and, previous to the erection of a church, was the scene of the celebration of the Holy Sacrifice of the Mass, by missionary priests, who always found a welcome there. Our present cemetery and school grounds was the gift of Mr. Stock, and few men of his time were more active in the course destined for the venerable old man.

Come to Me all you that labor, and are burdened, and I will refresh you. (St. Matt. xi, 28.)