

SACRED SHRINES IN IRELAND.

Written for The Catholic Register.

HOLY PLACES OF HISTORIC INTEREST.

FAR-FAMED LOUGH DERGE.

Broadly speaking, every inch of Irish soil is held sacred in the mind of the true native Irish peasant, whose dearest associations cling to that enchanted Isle of ancient learning, of renowned scholars, saints and martyrs, as well as of pathetic legendary tales, folk lore and historic incidents. To get a true idea of the social and religious conditions existing in Ireland during the ages of her independence and national glory, the mind must needs be carried backward to a period before the time of the English invasion and the religious upheaval known as the Protestant Reformation. Both of these events boded evil to Erin, and sadly altered the state of affairs in that persecuted land. The fruits of the missionary labors of such Apostolic spirits as St. Patrick, St. Columbkille, St. Malachy, St. Engh and others could not be undone by mere force of invasion, or the propagation of a false religion which was sought to be forced upon the Catholic people by the bayonets of an invading foreign army. Acting under the dictates of conscience they had to rebel against such an outrage, and thousands of them lost their heads for their fidelity to the faith of their fathers, and the survivors clung closer to the imperishable truths as justified by St. Patrick. They did not have the privilege of openly protesting their religious duties, for death was the penalty for observing other worship save and except that established by the British parliament. Under such terrible conditions the Mass had to be heard in secret retreat while faithful sentinels kept guard over the devoted worshippers and the sacred person of the priest. It was then that the hallowed shrines became more and more objects of veneration to the ardent Celtic peasantry, whose spiritual lives and devotion were the more closely bound up with them. In this connection the mind and spiritual attention might be fixed on the famous Shrine of Lough Derge, a penitential retreat of world-wide fame, that has for centuries drawn penitents from the four corners of the earth, of Glendalough, of Armagh, of Knock, of the numerous holy wells throughout the country, notably of "Donnell," a curative centre among the hills of Donegal, close to Glenveagh and Gartan, a district made historic and hallowed as being the birth place of St. Columbkille, as also his place of abode before he began his Apostolic labors at Iona, in Scotland. This holy well is situated up among the mountains in the wide and picturesque scenery of County Donegal, and to this silent spot of wide repute come persons afflicted with many sorts of diseases and infirmities. Their faith and the intercessory powers of St. Patrick and St. Columbkille is strong, and amidst the solemn stillness of their surroundings gleam the suppliants for relief can pray with undisturbed fervor, and they can bathe their wounds and sores in the clear waters of that blessed spring, where faith is strong and unfeeling, hundreds feel instant relief, and depart rejoicing, leaving their crutches, splints, bandages, etc., behind them, carrying plentiful supplies of that precious water to their distant homes.

It is, however, of Lough Derge that the largest notice must be taken, as being a religious establishment of great historic interest and wide spread reputation. It is a sanctified place which affords not only relief to the wearied body but also to the troubled spirit. The church and kindred establishments stand on an island in the centre of a widespread lake, withdrawn entirely from the distracting influences of the outside world, the visitors to the sacred shrine are enabled to look into the state of their own hearts and see how they stand in sight of the all-seeing Judge, from whom nothing can be hidden.

Almost from time immemorial Lough Derge has been a place of refuge and spiritual regeneration and calm to sinners, who, in an evil hour, might listen to the tempter and thereby lose their peace of mind and conscience, but who, on coming there to that abode of religious reflection, pious devotions, and penitential satisfaction, recover their habitual condition of peace, Christian serenity and confident hope of a blessed eternity. Everything about the place tends to that happy result. Out off from the noise of the outside world and impressed deeply by the sanctity and venerable character of the place and its thrilling historic associations, you begin to see life and its responsibilities in a new light, and you experience an involuntary feeling of sorrow that the weakness of humanity should get such a hold on you, causing you to deliberately, for the moment at least, to reject the good and choose the evil; to prove a traitor to your Sovereign Master, benefactor and Father; to leave His camp and take your stand in the ranks of His, and your own, enemy.

Seeing yourself in this spiritual dilemma you are abashed, ashamed and repentant, and you are urged by an uncontrollable feeling to make amends for your past infidelity and spiritual shortcomings, and to renew again and again the promises you made at your

baptism, to renounce the devil and all his works and pomps. In fact you feel a heartfelt sorrow for having so easily yielded to the tempter, who seduced you by presenting to your senses the duties of life in deceitful colors, and you feel moving within you a spirit that urges amendment and a strong resolve to do better in the future. Nor are you left coldly to your own reflections in that place of penitence and spiritual cleansing, for the Rev. Prior and holy priests are unceasing in their ministrations at the altar and in the confessional, and in their fervent exhortations to the pilgrims to cut loose from the deluding snares of the world, the flesh and the devil, and to conform in all things to the saving precepts of Holy Church and to the divine laws of the eternal Lawgiver. These living truths are set forth with a clearness and penetrating force which no hardness of heart can withstand, and the penitent who listens is lifted out of himself into a new moral atmosphere, wherein he sees as he never saw before, the realities of a true Christian life and its corresponding obligations. The uninitiated, or those who have never visited Lough Derge, must not think that it is a place of ease and comfort; on the contrary, it is a place of severe ordered forms and religious exercises are carried out in the utmost rigor. Making the stations of the way of the Cross and other devotional acts being performed on bare knees, over rough surfaces; the vigils and fasts being of the severest sort. But, in the penitential mood peculiar to the venerable shrine, the obedient pilgrim has no pride or fleshly stubbornness in his nature, and he accepts cheerfully all the cleansing afflictions imposed upon him, for he knows that he deserves more, and instinctively feels that he is getting off easily. He can keep sleepless vigils all night and relish with keenest appetite the bread and water allotted him; nor does he feel faint under the meagre rations dealt out to him, for he experiences a renewal of life and vigor and realizes that Lough Derge is one of the earthly spots wherein "man lives not on bread alone." This holy and historic shrine is known the world over as a blessed refuge and retreat for pious men and women, numbers of whom go there every year, in July or August, to consider seriously the ends and purposes of life and to meditate on the emptiness of all passing human affairs as compared with the everlasting concerns of the next world. In that centre of spiritual serenity they can weigh accurately the value of time and the all-important difference between a life of illusory shadows and a perfect life of justice and good works. Others, who are conscious of moral lapses, repair to this peaceful retreat for reparation, renewal and revival of spiritual strength; weary and foot sore pilgrims reach it from all parts of Ireland, the British Isles, and many from foreign parts. Dwellers in Graecodora, Oghlinahy, Rossea, Glendalough, etc., trudge on foot, taking a short rest at Eskerney, before pressing onward sustained by the spiritual comforts awaiting them, and return home with light steps and hearts and joyous souls, and clear consciences, entering anew on life's conflict with revived hope and confidence. To a people so sincerely religious as are the virtuous Irish Catholic peasantry, the name of Lough Derge is held in cherished affection. To them it is a hallowed inclosure into which the gross cares of things earthly are never allowed to enter, and it is besides a remedial and restful spot wherein the troubled spirit finds spiritual balm and gladness.

WILLIAM ELLISON.

Separate Schools a Necessity.

In the course of a lecture delivered by the Rev. Philip R. McDermott, Superintendent of the Parochial Schools of Philadelphia, before the convention of the Pennsylvania State Teachers' Association held at Williamsport recently, the reverend father concluded his remarks as follows:

It is not Catholics alone who claim that religion and morals cannot be separated. The insight that religion must be the basic element of all education. Allow me to quote in proof of this some non-Catholic authorities, men whose opinion draw weight from their culture and their high moral position. Rev. Robert Ellis Thompson, President of the Central High School, Philadelphia, writes: "As to the sufficiency of religious instruction in church and Sunday school, we reply that one of the first practical dangers of society is that the greatest truths that bear on human life shall come to be identified in the public mind with Sundays, churches and Sunday schools. . . . We certainly are helping to that when we provide that the most aroused activities of the body's mind shall be divorced from those truths and that the subjects of science, literature and history with which the Church cannot deal shall

be taught them with a studied absence of reference to the 'Divine Intelligence at the heart of things.' Again:

The secularization of instruction in the public schools is to cut off the children of the nation from contact with the deepest springs of its moral and intellectual life. It is to isolate all religious from that fundamental science which gives them unity and perennial interest—the knowledge of God. . . . It is to deprive ethical teaching of the only basis which can make its precepts powerful for the control of conduct. It is to deprive national order of the supreme sanction which invests it with the dignity of Divine authority.

"Education is not where religion is left out" is the opinion of Bishop Doane, the Protestant Bishop of Albany.

"Religion and morals have never yet been successfully separated" is the opinion of the "Church Standard" (Protestant), of Philadelphia.

"Every system which places religion in the background is pernicious," says Gladstone.

"Religion and morality are the pillars of human happiness. Let us with caution indulge the supposition that morality can be obtained without religion. Reason and experience forbid to expect that national morality can prevail in exclusion of religious principles." are the words of Washington in his farewell address.

Guided and declared: "In order to make popular education truly good and socially useful, it must be fundamentally religious. It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts.

In conclusion, ladies and gentlemen, allow me to say that while I feel my remarks here this morning may not meet with your unanimous approval, I am convinced that as self-sacrifice in the carrying out of a principle attests the sincerity of the motive, you will give due credit to the upright intention that has actuated our people in the establishing of a separate school system to which they cheerfully give of their means—often so scanty enough—and to which they loyally adhere, though greater worldly advantages may be found elsewhere.

REVIEWS.

The Atlantic Monthly.—The August Atlantic contains several articles that will attract criticism and discussion: President Hadley's practical and much needed paper on "Political Education"; Talbot Williams' "The Prison of Fear"—how to raise colonies in China;—most timely and appropriate in the present crisis; and Sylvester Baxter's "Submarine Signaling"—a new and little known method of saving life on the sea. The number is peculiarly rich in fiction: Miss Jewett's "The Foreigner"; Alice Brown's "A Sea Change"; Caroline Brown's "Angel and Men"; Fanny Johnson's "The Pathway Round"; Foster's "The Dargavan Whopper"; and Wetherbee's "The Circle of Death," with the conclusion of Howells' brilliant tale, comprise a remarkable gathering of remarkable stories.

St. Nicholas.—One is reminded of Marryat's romances in reading in the August St. Nicholas Reginald Gurney's story of "The Lucky Lieutenant." The difference between Midshipman Easy or one of his fellows, and the Hon. John O'Brien, is that the former was fictitious and the latter real. The young Irish officer lived through a series of hairbreadth escapes by sea and land. An account is given of "The Greatest Expulsion of Historic Times," that of the volcano of Krakatoa, in 1883, the noise of which was heard three thousand miles away. Less shocking in its results was the overturning of strikers of a railway car in which the Rev. Charles M. Sheldon, author of "In His Steps," was making "A trip with a Professor Rain-Maker." The making of "A Miniature Castle" is described, and pictured from photographs. A Hyatt Verrill narrates and illustrates some of his experiences in "Hunting with a Camera." Susan Coolidge contributes a short story "Queen Log and Queen Stork," with pictures by Delya; Tudor Jenks's pen and Brough's pencil celebrate "The Sultan's Vases"; and Grace Ellery Channing's "Last Cruise of the Stella di Mare" is illustrated by Orson Lowell, whose "Felicity on the Mediterranean," apropos of this story, is the magazine's front-piece.

The Forum.—There are some remarkable articles in The Forum for August, primus inter pares being "The Present Status of Afghanistan," by no less a dignitary than Sultan Mohammad Khan, Chief Secretary of that "buffer country" between Russia and England. The Hon. Charles Denby, late minister to China, relates "How Peace was Made Between China and Japan," and F. F. Miller writes of "The Present and Future of the Philippines." The well-known English labor leader, James Keir Hardie, who has done as much as any one living to advance the interests of organized labor, analyzes the present status of "Labor and Politics in Great Brit-

ain." An article of great interest to educators is "Child-Study and its Relation to Education," by Prof. G. Stanley Hall, whose essay on "College Philosophy" attracted so much attention some months ago. The late Secretary of Legation at Rome, Mr. Roman Whitcomb, writes instructively of "Some Italian Problems," and "Tolstoy's Russia," "Canada and Imperialism," "Texas, Past and Present," "The Negro Problem in the South" are titles which attract by the timeliness and interest of the subjects they represent.

Everybody's Magazine.—In the August issue of Everybody's Magazine the delightful autobiography of Stuart Robinson grows in fascination. It is a human document,—a confidence, and the reader shakes hands, as it were, with many famous figures of that day. The title for the month, in the series of "Great American Industries," is "Where We Get Our Salt and How." "A Simple Explanation" is of "Tides, Trade Winds and Tornadoes." The short stories are all complete and peculiarly well chosen. The articles on "Britain's Fighting Elephants," "What a Bicycle Can Carry," "How Italy Bobs Her Poor," "Deaf and Dumb Soldiers" and "A Town Slipping into the Sea" are well worth reading, in fact there is entertainment on every page of this issue and something more—intense interest.

We are pleased to welcome pamphlet issued by the Catholic Book Exchange, 120 West 60th Street, New York, on "Devotion to the Holy Spirit," by Rev. Joseph McSorley, O.S.P. The little work was suggested by and founded on the Ecumenical Letter on the Holy Spirit issued by His Holiness, Leo XIII, in 1897. The essay is well arranged; it is solid without being too heavy; it is instructive but not wearisome. The article is timely.

The "Saturday Evening Post" continues to grow in appearance as it grows in age and strength of style and forthrightness of its articles. Its leader this week is "The French Chamber of Deputies," by Thomas B. Reed, which deals exhaustively of the methods of procedure of the chamber. It is highly entertaining and instructive. The rest of the number is quite in keeping with the first article.

Cassell's National Library.—Cassell and Co. have issued this week in their new series "Voyagers' Tales," by Richard Hakluyt. The current issue is edited by Professor Henry Morley. It is nicely gotten up and makes an excellent book for children, being at once instructive and entertaining. This series should find its way into every household—it is cheap, it comprises the very best authors of classic English, and it is well edited.

Literary Digest.—This week's Digest has its usual masterly summary of the world's news of the week. In "Lectures and Art" department there is a review of Edward Dwyer's statement of the ebb-tide of English Literature; reviews of Burton's "Kashan," and d'Annunzio's Tragedy, "La Gioconda," also appear. On religious topics there are two interesting sketches of Chinese religious life and customs, together with a Catholic view of the religious conditions in Cuba. It is a good number.

CHAMPLAIN SUMMER SCHOOL.

PROGRAMME OF THIRD WEEK.

FIRST SOLEMN PONTIFICAL HIGH MASS
CELEBRATED ON SUNDAY—SOCIAL HAPPENINGS.

(Special to THE REGISTER).

CLIFF HAVEN, N.Y.,
July 23rd, 1900.

The first solemn Pontifical Mass which it has been the good fortune of Summer School members to attend in their own chapel and on their own grounds, was celebrated Sunday morning, July 16th. At any time tended to make it one of the most memorable and most impressive ceremonies ever held at Cliff Haven. The enlarged chapel, with its new sanctuary the exceptionally fine sacred music and notable service, and the presence of the Rt. Rev. T.M. Burke, Bishop of Albany, and several distinguished priests, all added toward making it a remarkable event.

The preacher of the day was Mgr. James F. Loughlin, D.D., of Philadelphia, first vice-president of the school. He took for his subject "The Sacred Heart of Jesus," which he treated in a most beautiful and impressive manner.

The musical program, which in every way surpassed that usually heard in many of our large churches throughout the country, especially deserves commendation.

Monday morning's lectures began promptly at 9.30 with the work in "As You Like It," under the direction of Dr. James J. Walsh. The course is still largely attended despite the extreme heat, and the lectures and discussions are quite as attractive and as learned as those of the heavy tragedy of Hamlet.

At 10.30, the course on "The Study of Language," was commenced. The



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lecturer, Dr. George Melville Bolling, is associate professor in the Greek Language and Literature, and assistant professor in Comparative Philology and Sanskrit in the Catholic University at Washington. Dr. Bolling received his Ph. D. from John Hopkins, and was about the same time elected a Fellow of that University.

Because of their erudition and their scholarlyness, these lectures promise to be extremely valuable. Under their scope lies a large field of learning, out of which Dr. Bolling has carefully selected that material which is best suited for his purposes, and has cast it into such a form, as to present it clearly to the minds of his listeners.

The second week's work in study of Dante's *Inferno* was continued at 11.45 by Dr. Mahony. This and Dr. Walsh's course are largely attended by New York teachers who are anxious to secure certificates which shall insure their promotion.

The Hon. Martin Glynn, of Albany, Member of Congress, and the scheduled lecturer for Monday and Tuesday evenings of this week, telegraphed on Monday that he would be unable to keep his appointment on account of illness, the doctor forbidding him to leave his home.

The students at Cliff Haven, however, were not allowed to suffer from disappointment as Dr. J. J. Walsh Monday night was asked to give a talk on his experiences in his travels through Russia. The lecturer gave a very picturesque and sympathetic account of his journey through Russia, and evinced some new but thoroughly impartial views on the character of the people and the government.

Tuesday night Mr. Glynn's place was ably filled by Dr. John Talbot Smith who delivered a forcible and thoughtful lecture on "A Popular Disease," which treated in detail the non-religious aspect of most phases of modern life.

Sunday evening a reception was given to Bishop Burke at the New York cottage. In his honor a musical programme of unusual excellence was rendered. Several other features of the social life have been most attractive. The Curtis Pine Villa entertained twice, once on an observation and once at a musical. There was also a dance at the Champlain Club. The attendance has been very large this week. The grounds are rapidly filling up and it is expected that rooms will be at a premium in a very few days.

The Italian War Ministry has received offers from a hundred priests to go as chaplains with the troops ordered for service in China.

It has been proposed to erect a statue of the Redeemer on the top of Mount Vesuvius. Meanwhile a cross has been placed on the spot, and the ceremony took place in the piazza outside the Church of San Salvatore. Cardinal Prisco officiating. It is calculated that 20,000 persons assisted, groups of peasants having spent the previous night there in the open air. The cross is twelve metres high.

St. Severin, one of the most historically interesting of Parisian churches, is to be restored at a cost of \$200,000. Every care will be taken to preserve as much of the original fabric as possible, and where reproduction of perished details is essential, the fullest accuracy has been provided for by a committee of competent architects.

The Rome correspondent of the "London Daily News" says that the Vatican is besieged by young ecclesiastics who are anxious to replace the missionaries murdered in China. The Pope was much touched upon receiving a petition from several Italian and foreign nuns asking for permission to go to China. They were all thanked, but were informed that the powers would not at present allow any new missionary work.

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