

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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A Song of a Heart.

Dear heart—I love you! all the day I wonder
If skies are rich with blue.
Or bending black with tempest and with thunder.
Dear heart, dear heart, o'er you!
Dear heart—I love you! when pale stars are
gleaming—
(Sad stars to me, and few!)
I wonder if God's level lights are streaming,
Dear heart, dear heart, o'er you!
Dear heart—if life had only one bright
blossom,
One rose to meet the dew—
I'd kiss it, climbing to your restful bosom,
And wear its thorns for you!

MARGIOTTA'S ADRIANO LEMMI.

Lemmi's Origin and Youth

Adriano Lemmi was born of Catholic parents at Leghorn, an important seaport of Tuscany, Italy, April 30, 1822. From early childhood he preferred the company of some bad little Jews, and was thus gradually led to immorality, and imbued with Jewish thoughts and principles and a hatred of Christianity, so that he was indeed the despair of his parents, who were good average Christians.

When Lemmi was growing up to manhood Mazzini's secret revolutionary agitations had already given considerable strength to the party of *Young Italy*, as the revolutionists called themselves. But our Lemmi does not appear to have had any relations with the *Young Italians* before 1849. Little of importance is related of him until the year 1843, when he resolved to leave his native city to go to Marseilles—for what purpose is still unknown. Arriving at Marseilles on December 29, 1843, he had 300 francs in cash and a forged letter of credit from the firm of Falconnet & Co., Naples. Within a week he had spent his ready money and began to borrow right and left and to obtain board and lodging on credit, representing himself as heir to a fortune of 20,000 francs annual income.

By chance he made the acquaintance of Dr. Grand Bouabagne, from whom he also borrowed considerable sums. On the 3rd of February, 1844, he visited Dr. Bouabagne's house. The doctor being absent, he complained to his wife of feeling ill. Mrs. Bouabagne went to prepare her friend a cordial. Lemmi employed his leisure examining the chest of drawers in the room, found and appropriated a purse containing 300 francs, in gold, and departed without taking leave from his kind hostess. The theft was soon discovered. Lemmi was caught with most of the stolen money and purse still in his possession. At the trial he confessed the crime and humbly begged for mercy, on account of his youth and regard for his good parents. He was sentenced to one year and one day of prison with hard labor, and five years' police surveillance afterward.

Now let us pause a moment. By fraud and bribery Lemmi was elected Supreme Chief of Freemasons and Luciferians, on Sept. 20, 1893. At the convention in Rome, just before that election Lemmi was publicly accused of this and other crimes. The photographed documents, duly authenticated by the proper authorities, were in the hands of all the delegates. Lemmi simply denied, and was elected, he having bribed his opponent with a huge sum of money not to stand as a candidate. Lemmi was, and is still, accused of the same crime in books and newspapers without number, in and out of Italy. The documents of the trial at Marseilles have been printed time and again. But Lemmi never had anything but a barefaced denial to give. Lately he got his brethren of the trowel in Rome to send a circular to all the Freemason lodges declaring their chief innocent of this Marseilles' crime. If he is really innocent why does he not prosecute the publishers of the books and papers who not only accuse him of the crime and connect him with the authenticated documents, but dare him from week to week to institute legal proceedings against them for libel and defamation? and that in a country where the tribunals are completely in the hands of Freemasons and Luciferians, from whom he, as their supreme chief, could command all the consideration and favors he might desire!

But let us follow Lemmi. Having served his term in the penitentiary of Marseilles he was set free, and immediately left for Constantinople. There he first worked in a Sicilian kitchen of the meanest kind; then he peddled pomades and perfumery for a Jew. A Jewish Rabbi of Polish origin who used to visit his pomade manufacturer took a liking to him, instructed him in the Jewish religion and circumcised him. Another Jew, Abraham Magglovo, initiated him in the secrets of the Cabala and of magic, in which he soon became an adept. His employer having died, Lemmi worked in a Turkish bath, and elsewhere. In 1848 he was initiated a Freemason by some English residents of the Turkish capital.

When Kossuth, the infamous Hungarian agitator, came to Constantinople, in 1849, Lemmi was engaged by him, first, as general domestic and later as secretary. In 1851 Kossuth took his secretary along to Cincinnati by way of Marseilles, Gibraltar, London and New York. At the news of Napoleon's coup d'état of Dec. 2, 1851, Lemmi

left Cincinnati to join Ledru-Rollin and Mazzini, the notorious arch agitators, at London, England. And now our Jew Lemmi begins to play an important part in all the political conspiracies and assassinations of Italy and elsewhere.

TO BE CONTINUED.

DEVOTION TO THE SACRED HEART.

Sermon by Father O'Loane.

London Catholic News.

On Sunday morning at St. Anne's, Blackburn, the Rev. Father O'Loane celebrated Missa Cantata at 11 o'clock and also preached an impressive sermon to a large congregation. The Rev. gentleman said they were still celebrating the beautiful month of the Sacred Heart, and would next usher in the month of July, consecrated to the adorable Blood of Jesus Christ. It was most edifying to see the great number of the faithful cluster round the simple altar of Jesus' Sacred Heart, decorated with flowers and candles, the pious offerings of His children. Truly edifying as it was to witness the varied manifestations of devotion and love during the month in regard to the Sacred Heart of Jesus, still we could never say we did much unless we dedicated our devotions to it. He (the preacher) would remind them to-day that the Heart of Jesus does not pass away with those months. They had ever the same sweet, ineffable, tender Heart of their dearest Lord here in their midst, in the Holy Eucharist, for had they not Jesus whole, entire—God and man—body and blood, soul and divinity, resting on their altars? Let them come to Him then, not only during the month of June, but at other times, for they could assure themselves that they had no better friend, no wiser counsellor, or benefactor, than their tender Father to have recourse to. Human hearts are incapable and powerless in themselves, to reveal to us, the loving thoughts which this beautiful mystery of the adorable Heart of Jesus, subjects to our minds. Did it not bring before them the intensity of the condescension of the God-Man ever present in their midst, in the Blessed Sacrament? Did they not see in this mystery, how God shrouds His deity in the small compass of the human body? It is this mystery of the incarnation of Our Divine Lord that makes Him one with ourselves—bone of our bone, flesh of our flesh. It is this mystery, above all others, that draws us nearer to Him, and He nearer to us. It teaches us to regard Him with child-like love and tenderness, and to live for Him alone. In the Old Law God was the God of thunder—a God fearful to think upon. The Jews were not allowed ever to pronounce the name of God, but were to speak of Him, as "I am Who am." Whenever He made known His wishes to man it was amidst thunder and lightning. From being that terrible Almighty God of thunder and lightning, He has become a humble, tender God and Father; a fountain of love towards us, His fellow-men and creatures. He willed to become man, being one of our bone, flesh of our flesh, taking flesh from Mary's womb. We ought therefore to love the gentle, tender Heart of the Noble One, who was made one with us, His creatures. Was He not worthy of our admiration and love? The sweet, adorable Heart of Our Lord was always dwelling upon the altar. Humanity looks upon the heart as the symbol of love. Was not Jesus human? Did He not shed tears of blood for poor humanity—blood flowing from every pore in His Sacred Body, saturating His garments, and the earth upon which He knelt, out of love for men and sorrow for the sins of men. Why was all this? To make us love Him, to make us come nearer to Him, to make us feel at home with Him. It was in order to still further increase our love towards Our Blessed Saviour that He revealed His wishes to Blessed Margaret Mary. The Heart of Our Lord was all aflame with love for His creatures. "I came to cast fire upon the earth, and what will I but that it be kindled." Look at His own beautiful parable of the Prodigal Son. What an outburst of tender love, does the parable not display in the old man, representative of Himself, as he goes out to meet his long lost son, and embraces him and takes him back to his house, shedding tears of joy upon him! The old man makes no reproaches for the past, which we might have expected. Whenever, in our own way, we wish to return to His friendship, we only need to ask, and He will embrace us for time and eternity. If He loves us thus, like a human being, He wants our love in return. He is truly Man as well as truly God, and therefore had a heart throbbing with tender emotions, like unto ourselves. While He loves us, He wishes to be loved in return. He has no regard for the greatest acts of man, unless they really come from the heart. "I have loved thee with an everlasting love." He loves even the greatest outcasts amongst us. And there was the command: "Thou shalt love the Lord thy God, with thy whole soul." "Son, give Me thy heart." Our Lord complained of the ingratitude of the Jewish people after all He had done for them. They thanked Him in a way, but without

sincerity. "Ye honor Me with your lips, but your hearts are far from Me." The Heart of Jesus was ever with them in Holy Communion, and in the Holy Mass. He was ever present on the altar, night and day, that He might console them in their trials and sorrows. Knowing all this, it was a fact that many did not come to church for that consolation and blessing as they might. In Holy Communion and the Holy Mass they could best show their love and honor to the admirable Heart of Jesus Christ. The Rev. gentleman went on to describe the institution of the Blessed Sacrament at the Last Supper, being the fulfillment of the promise made to the Apostles, which Sacrament was ordained to comfort, sustain and strengthen them after He had departed from their visible sight and ascended into heaven. In that upper chamber in Jerusalem the great act was accomplished—the first Mass offered up. Jesus would leave them no more. Our faith revealed Him to us as He was on the night of the Passion. Here then was the first Mass offered, here was the first Communion given, here were the first priests made and empowered to do the very thing that Jesus Christ worked through His divinity—when He uttered the solemn words: "This is My Body." "Do this in commemoration of Me." St. Paul clearly adds: "As often as you do these things you shall show the death of the Lord until He comes." Realizing as we did that He had given Himself to be our spiritual food and consolation—leaving Himself to us even to the consumption of the world, why should we feel sad, or lonely, or in solitude—forsaken by everybody, as it were, when we have Jesus, the Friend of all friends, on the altar to receive us whenever we please to approach Him? With what love ought we to assist at Holy Mass! And yet how many kept away from Mass and prevented their offspring from hearing Holy Mass! Again, how many there were who never came to Holy Communion or Benediction! They know that unless they partook of the Sacraments they could not enter heaven: "Unless you eat of the flesh of the Son of Man you shall not have life in you." The Rev. gentleman exhorted the congregation to frequent the sacraments often, and, if possible, pay daily visits to the Blessed Sacrament, where alone they could receive consolation in their trials and sufferings, and hope for their future trials and crosses; they should likewise be full of gratitude for the inestimable blessing of possessing the True Faith, and being in the bosom of the Catholic Church. Every other system of religion—whether it be Anglicanism, Wesleyanism, or any other ism—became, after a few years of existence, a complete chaos, and crumbled away into many other little sects; and why? Because there was no Blessed Sacrament, no altar, no lamp burning—the Incarnate God is not with them—they are not within the pale of the Catholic Church; they are not under the guidance of a shepherd—the Vicar of Christ. Through the justness of an English King, they had been separated from the Catholic Church, and hence had fallen away and were now carried about by every wind of doctrine. Those who had been fortunate to possess the Catholic faith ought therefore to love the Church, love the Blessed Sacrament, and have a tender devotion to the Sacred Heart of Jesus. They must show their love by attending Holy Mass frequently, never missing Holy Mass on Sundays and holidays, and seeing that their children and others under their charge came to church and received the sacraments regularly. By fulfilling these obligations they would be happy in this world and secure eternal salvation in the next.

LEAGUE OF THE SACRED HEART.

General Intention For August.

THE TILLERS OF THE SOIL.

Messenger of the Sacred Heart.

It has been said, and not without a show of reason, that the social problem might as well be termed the agricultural problem. The *Etudes Religieuses*, July, 1894, p. 387, puts it in this way: "The social problem is the begotten child of industrial progress, which has drained the rural districts to swell the population of great cities. Put a stop to the exodus from the farming lands; bring back to the fields those who have forsaken them; let the overflow of the city's population be poured out upon the country; let the factories and workshops give back to agriculture a fair quota of the hands they have taken from the plough, and the social problem will be, if not satisfactorily solved, at least wonderfully simplified."

In vain, unfortunately, have those whose position gives them authority in the matter denounced, as fraught with untold evil, this forsaking of country life; in vain do they call for a prompt reaction against this wayward migration towards the great centres of industry; for our farming lands threaten, all the same, to lie fallow, while the husbandman seeks out in preference a home in the crowded city. And how few are willing to be convinced that this infatuation for the bustle, the

comforts and the pleasures of city life, peculiar to our age, is at the same time its chastisement!

Our own pastors have time and again pointed out the calamitous results which are sure to follow. In France, Cardinal Bourrat, Bishop of Reims, in his Lenten Pastoral of 1895, has again sounded the note of warning.

The pride of families, eagerly seeking more brilliant positions for their children; the allurements of a life of ease, counted upon as certain in new surroundings were, alas! too often, are found but pleasures within more easy reach; the thirst for wealth, which feeds the feverish longing for fortunes easily made, but ending for the most part in disappointment, if not in ruin. These are some of the causes of the evil which the Bishop of Reims enumerates with all the feeling of the shepherd, for whom the sight of the lambs of his flock wandering away for ever is hard to bear.

There are in fact supernatural interests bound up in the agricultural problem, for this feeling from the pursuit of husbandry is not less ruinous to the morals and belief of the farming classes than it is to the fruitfulness of the soil.

The Cardinal, in considering the remedies for the evil, justly remarks that country life and the tilling of the soil is at one and the same time a civic duty and a duty of conscience, and that like all other duties it has its cares, its difficulties and its tedium. Wherefore it is necessary to have recourse to what alone can impose a duty, while it imparts strength to accomplish it, namely, the *Christian spirit*. This specific is not, however, to be used to the exclusion of all other remedies, but all others will be unavailing without it.

Our associates are invited to pray earnestly during this month, so as favorably to dispose, in behalf of such weighty interests, the Heart of Him Who Himself has told us that His Heavenly Father is the "Husbandman" in the field of souls. *Pater meus Agricola est.*

PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular that an ample blessing may be poured forth upon the agricultural classes, enabling them to see that their eternal interests lie in the faithful accomplishment of the duty imposed upon them, and that this, united with Thy merits and strengthened by Thy grace, will alone bring peace and contentment to their homes. Amen.

AN ORANGE WHIRLWIND.

Provoked by the Letter of Bishop Gravel.

To the Editor of the *Globe*:

Sir—Among the late Cardinal Newman's sermons is one (Occasional Sermons, p. 148) in which that most eloquent controversialist complains that when the world "starts with hypothesis that we are hypocrites or tyrants, that we are unscrupulous, crafty and profane, it is easy to see how the very same actions which would exult in its friends it will unhesitatingly condemn in the instance of the objects of its hatred and suspicion. When men live in their own world, in their own habits and ways of thought, as I have been describing, they contract not only a narrowness, but what may be called a one-sidedness of mind. They do not judge of us by the rules they apply to the conduct of themselves or each other, what they praise or allow in those they admire is an offence to them in us. Day by day, then, as it passes, furnishes, as a matter of course, a series of charges against us simply because it furnishes a succession of our sayings and doings. Whatever we do, whatever we do not, is a demonstration against us. Do we argue? men are surprised at our insolence and effrontery. Are we silent? we are underhand and deep. Do we appeal to the law? it is in order to evade it. Do we obey the Church? it is a sign of our disloyalty. Do we state our pretensions? we blaspheme. Do we conceal them? we are liars or hypocrites. Do we display the pomp of our ceremonial? our presumption has become intolerable. Do we put them aside and dress as others? we are ashamed of being seen and skulk about as conspirators. Did a Catholic priest cherish doubt of his faith, it would be an interesting and touching fact, suitable for public meetings. Does a Protestant minister, on the other hand, doubt of Protestant opinions, he is but dishonestly eating the bread of the establishment. Does a Protestant exclude Catholic books from his house, he is a good father and master. Does a Catholic do the same with Protestant tracts, he is afraid of the truth. The Catholic is insidious when the Protestant is prudent; the Protestant frank and honest when the Catholic is rash or profane."

AN ORANGE WHIRLWIND.

Perhaps the most striking example

of this one-sidedness that has ever occurred in Canada is to be found in the Orange whirlwind aroused by the "Gravel" incident. I say so because one-sidedness is there seen, not only in completest absence of proportion between fury and asserted fact, and in completest separation of asserted fact and real fact; but also in the assumption that which in "the Catholic is insidious" "in the Protestant is prudent."

And, first, what is the relation of asserted fact to real fact? The asserted fact in Mr. Pringle's words is this: "The Privy Council was, in pursuance of that presentation, corruptly approached, and not only was a false statement of the case submitted but a threat was virtually made that the 'hearts' of the Papal subjects in Canada would be 'alienated' if the forthcoming legal decision failed to meet the views of the hierarchy."

The real fact is that Bishop Gravel in his report said as follows: "I am asked if the Sacred Congregation of the Propaganda can usefully intervene to assist in the settlement of this important question. It is certain that the Sacred Congregation can contribute assistance of great value to the Bishops by giving them their support. But in what way can this Sacred Congregation accomplish this intervention? It might perhaps through the intervention of His Eminence Cardinal Vaughan represent, among other things, to the Colonial Minister that his predecessor, Lord Carnarvon, in his own name and in the name of Her Majesty the Queen, gave assurance to the Catholics of Manitoba that they should have their Separate schools, and that consequently the Crown is bound in honor to fulfill those solemn promises if it does not wish to alienate the hearts of the Catholics of Manitoba. An intimation of this nature might have a good effect in reference to the judgment which the Privy Council will render within a few months upon the question which the Canadian Government has submitted to it."

Inasmuch as there is not the slightest evidence that this suggestion was ever acted upon, how is it that Mr. Pringle dares to allege that the Privy Council was approached, corruptly or otherwise? If he says it was done because it was suggested, I pity him and his one-sidedness. And what was it that was suggested? That the Cardinal should approach the Judges? No, not a bit of it; but that he should represent so-and-so to the Colonial Minister, that is to say, to a political functionary. Is that such a desperately abominable thing that Mr. Pringle should become hysterical over it? And what was that political functionary to be asked to do? The Bishop does not say, but we may infer that the Colonial Minister was to be asked to inform the Judges of Lord Carnarvon's promise. There is a scheme, a "gigantic Jesuitical intrigue," to influence the Judges! What magnificent *finesse* and what surpassing craft! Great Britain's Colonial Minister is to be politely requested to become the principal actor in a corrupt approach to the Privy Council and the bearer of "a false statement of the case," whereby the law is to be perverted and the Judges suborned. No wonder that Mr. Pringle has come to the conclusion "that the other Christian Churches, as well as Protestant politicians, have always been outwitted or outgeneralled in state-craft by the Jesuits!" And yet the scheme was such a simple one; only to put a little salt upon the tail of the Colonial Minister—only to get a statesman of that standing to enter upon a "gigantic Jesuitical intrigue," and the thing was done. But then all great schemes are simple when they are explained, and this one, although perfectly easy, as everyone will see, in performance, could only have been conceived by the crafty mind of a Jesuit—unless, indeed, by a parson, or possibly an infant!

ACTION OF THE SYNOD.

I say "by a parson," for now let me relate to Mr. Pringle the facts of another case, and ask him what he thinks of them. The North-West Presbyterian Synod upon two occasions prior to the first Privy Council decision (July, 1892), passed vigorous resolutions containing their views upon the school question. These resolutions were sent to the Privy Council before their judgment was given. After the judgment had been given, and on the 22nd of November, in the same synod, the Rev. Dr. Bryce (a member of it) said that: "He knew that the action of the Presbyterian Synod, as representing the strongest religious body in the North-West, in declaring for national schools two years ago—'on two previous occasions'—is another report—and which was sent to the Privy Council, had an important effect in the matter of the decision which was given."

Where was the whirlwind when this announcement was made? There is no mere suggestion here of approach, but a completed scheme, one not merely conceived but carried to a successful conclusion: "He knew that the action of the Presbyterian synod . . . had an important effect in the matter of the decision which was given."

Now, I want to ask Mr. Pringle two questions: (1) Does he not think that, although in the Catholic Gravel it was

a most "insidious" thing to suggest that the Colonial Minister should be got to make improper representations to the Judges, yet that it was on the part of the Presbyterians a most "prudent" thing to give the Privy Council the benefit of their views? And (2) if, because of "this latest revelation," I am "to wash my hands of the whole business without any unnecessary delay and leave the Jesuitical work . . . to be done by the Jesuits," shall I not, if I take up the other side, have to furnish myself with posherd, instead of soap? A short answer in a steady, bass voice will much oblige.

JOHN S. EWART.

TEACHERS' CONVENTION

BY THE SISTERS OF ST. JOSEPH TEACHING IN THE LOOSE OF HAMILTON.

The annual general convention of the Sisters of St. Joseph held last week in St. Mary's school closed Friday afternoon with very satisfactory results, such as cannot fail to be highly beneficial to the sixty teachers who were present.

It was ably conducted by Mr. J. F. White, I. S. S., Mr. J. J. Tilley, Inspector of Model schools, and Mr. W. Prendergast. The last named was recently appointed inspector of Separate schools, as successor to the late Mr. Donavan, whose memory was not forgotten by those gentlemen in their opening remarks.

This convention was the most notable one which these teachers have yet held, owing to the visit of the Hon. Mr. Ross, Minister of Education. On Thursday afternoon he gave them a very eloquent and instructive lecture on the duties and responsibilities of their profession, alluding upon the necessity of their cultivating those qualities which alone can make school life pleasant to teachers and pupils. For over an hour his audience was held most deeply interested by the vigor and aptness of his address, whose points were well illustrated by incidents drawn from his early career as teacher and inspector.

Rev. Father Mahoney, of St. Mary's Cathedral, Messrs. A. O'Heir, F. Harris, and P. Arland, S. S. Trustees, were present and made short, but appropriate speeches. Mr. O'Heir spoke in behalf of the School Board, thanking the Minister of Education for the deep interest he takes in the welfare of separate schools.

It would be impossible to do justice to the work done by Mr. White and his colleagues, in this short account, but even a synopsis of it would doubtless be of interest. Rev. Father Mahoney opened the convention with appropriate remarks, after which Mr. Tilley began a series of lectures on the Theory of Education, illustrated by model lessons to a class of children. His explanations of Objective Teaching won the earnest attention of all present, and will be productive of the very best results in the schools.

Mr. White gave an interesting lecture on "School Management," which furnished many practical suggestions. He also showed methods of teaching geography and composition to the different grades. His lesson in literature was particularly interesting and instructive, showing clearly his thorough knowledge of the best methods of treating this important subject. He directed the teachers to keep in view the principal aim in teaching it, to instill into the pupils a love for choice literature, to lead them to admire and imitate the good and beautiful in the best writers, and to direct pupils in their choice of reading.

Mr. White complimented the trustees on the steps they had taken to establish a Separate school library, to which the pupils have access, and thereby cultivate a taste for good literature.

Mr. Prendergast gave a lesson on Annularities and one on Mathematical Geography, to a senior class of girls, both of which showed his wide knowledge of the subjects, and his efficiency to impart it.

After Mr. White's final lecture on Friday afternoon, Mr. Prendergast addressed the teachers, and was followed by Rev. Father Mahoney, Messrs. Harris, Baby and Van Kavanagh. Mr. Tilley brought the proceedings to a close by words of encouragement to the teachers. So sincere and pathetic was his address that it made a deep impression on all present, and will not soon be forgotten. The Hamilton Separate school teachers rightly regard him as highly deserving of their esteem for his deep interest in the success of their work.

Throughout the convention there was but one cause of regret, namely, the absence of His Lordship Bishop Dowling, Mr. McEvoy and Rev. J. H. Coffey, Agent superintendent, who were in retreat. The fact that they had contributed largely to the success of previous conventions made their inability to attend this one more deeply felt.

The programme was interspersed with music by St. Joseph's choir, and at the close the national anthem was sung.

SUCCESSFUL CANDIDATES.

The following are the names of the Separate school pupils who were successful in passing the entrance examination to the Collegiate Institute, together with the number of marks each obtained. Of the twenty-five who wrote only three failed to obtain the required number of marks—42. They are given in the order of merit:—Nellie Bricklin, 61; John Donegan, 60; Parnell Powers, 58; Austin Orendorf, 53; Agnes Smith, 53; Francis Dowan, 52; Charles Lee, 52; Frederick Burns, 51; Louis Masuret, 50; William Kelly, 50; Francis Vining, 45; Francis Hinchey, 48; Frederick Durkin, 47; Thomas Powers, 47; Martin O'Meara, 47; Francis Ryan, 47; John Sheehy, 45; Frederick Donohue, 45; William Boyle, 45; Francis Hurley, 44; John Howe, 43, and William Nolan, 42.

School Trustee T. J. Murphy offered three prizes for competition among the Separate school children trying for the Collegiate Institute. They were for the three children whose names appeared nearest the top of the list, and the first—a gold medal—was won by Miss Nellie Bricklin. The second—a silver medal—was won by John Donegan, and the third—a Webster's Unabridged Dictionary—was won by Parnell Powers.

Alexandria, July 29, 1895. At the recent Entrance Examination seven pupils from the Separate school were successful. Each year a good percentage of the pupils are successful at the examination. Both pupils and teachers deserve great credit for their earnest work. The teachers in this school are the Sisters of the Holy Cross, and M. P. Leahy.

We regret very much to learn that Mr. Lahey has given up the profession and will resume his studies at the University this fall. He has made many friends while in Alexandria, and has proved himself an excellent teacher. We predict for him every success as a student.

The following are the names of the pupils who passed and the number of marks obtained by each: Henry O'Brien, 512; Alcide Laurin, 487; Fred Kemp, 481; Belle Kennedy, 457; Mary Catherine McCulloch, 457; Elizabeth Corbett, 423.