FIVE-MINUTE

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shalt love the Lord whole soul and with and with all thy min bor as thyself." Thi of Christ summed up that this is a law Apostle bids us be hurdens that we may be a summer or the summer of the summer of the lord of the lord of the summer of the lord of the l

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THE DE LA SALLE TRAINING COLLEGE - THE OPENING

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The splendid training college at Nectors, and the specific of the college of of the college

no less than two and a half miles of piping.

Referring to the working of the college, the fact that no less than two hundred and ten students have gone through their training in the old building at Newtown during the past three years will be information for many of our readers. With regard to those students, not only was the programme of the National Board fully carried out, but time was found every day for the study of Christian doctrine. A week before they entered for the examinations under the National Board, the Most Rev. Dr. Sheehan — who is not only the patron but the manager of the college — tested the efficiency of their religious knowledge by a two days' written and viva voce examination, and gave each student a certificate in accordance with his proficiency.

The ceremonics commenced shortly before 10 o'clock with the blessing of the building by the Most Rev. Dr. Brownrigg, Bishop of Ossory. In the performance of this ceremony His Lordship was attended by the Very Rev. W. H. Sheehy, D. D., President of St. John's College, and Very Rev. Francis O'Brien, P. P., V. G., Clonmel.

After the blessing of the building, Pontifical High Mass was celebrated in the chapel by the Most Rev. Dr. Sheehan, the Bishop of Ossory presiding at the episte side.

Assistant priest — Rev. Francis O'Brien, P. P., V. G. Deacons at the throne — Rev. Dr. Sheehy and Rev. P. F. Flynn, P. P., Ballybricken. Deacons of the Mass — Rev. Fatter Kirwan, C. C., Cathedral; Rev. Fatter Halsh, C. C., Ballybricken. Masters of Ceremonies— Rev. Father T. Mockler and Rev. Fr. Hackett, chaplains to the college.

After the gospel Rev. T. Finlay, S. J., preached a most eloquent sermon.

Beginning with an allusion to the gospel of the day, the rev. preacher continued: To all who hold the belief that man's supreme duty is to seek the kingdom of God and His justice, this day's celebration affords ground for Joy and promise of abundant future good. The institution which is opened by this solemn festivity is destined to train teachers who shall impart a At the termination of the ceremonies the guests were given every liberty to roam cated in his profession in order to be aschool-master. Before his time anyone who had mastered, however indifferently, the elements of knowledge was considered it to teach children. It was an occupation upon which many who had tried other paths unauccessfully considered themselves justified in falling back on. De la Salle's ideal was to produce Uhristian teachers, but he held that the

to take that opportunity of expressing their humble respects, filial obedience, and profound gratitude for the blessings and encouragement they had showered on the Brothers of that province. The introduction of the Order of De la Salle was due to the illustrious predecessor of His Lordship of Ossory, His Eminence Cardinal Moran (applause). His thanks and the thanks of the community were also due to the Chief Commissioner of Education, Sir Patrick Keenan (applause), whose presence there would have gladdened all hearts, were it not for the fact that he had met with the other troubles which a Divine Providence not unfrequently visited His beloved ones here below with. It was to the support of Sir Patrick Keenan that they were mdebted for the success of their great work. He might be allowed to thank the architect, Mr. Byrne, who had added this crowning work to the many buildings which he had erected in Ireland, and to Mr. Nolan (loud applause), who had carried out the plans in such an excellent and practical manner. Owing to the blessing of Divine Providence, not the slightest accident happened during the long time necessary for the completion of the great work. Their thanks were also in a great measure due the honest, steady workmen, most of whom belonged to Waterford, for the excellent manner in which every one of them had performed his duty. Referring to the Order, he said the mission of the teachers was the real apostolate. It was a life of self-denial, and a life the reward of which was above all earthly honors. They would be true to that mission, humble as it was in the eyes of other men, but noble and meritorious in the eyes of God (applause). Christian teacher should be competent as any other in his profession, or even more so. He was not of those who worked religion to shelter incompetency. He did not attempt to render inpronance respectable by clothing it with religious zeal. His schoolmasters should yield to no other in the skill which belongs to their profession; and his ideal has been so far realized that they have, as a rule, been ahead of their competitors. But, granted professional competency, his aim was above all things to make his schoolmaster a centre and a source for the infusion of the Christian spirit; not a person who would expound a manual, or comment on a catechism, who would deal learnedly with religion as with a system of abstract truths but a man who would be a spring about a manual or religion as influence and reverence for his Lordon only way in which they can be spread the knowledgen the strength of a living faith manualing from a believing soul. By manual of religious influence and reverence for his Lordon only way in which they can be spread the knowledgen that the country in which the society has laboured. It is an amount of blessing society and the Church owe him, is written on the record of every country in which the society has laboured. It is an amount of blessing society and the Church owe him, is written on the record of every country in which the society has laboured. It is an amount of the summary of the summary

of which was above all earthly honors. They would be true to that mission, humble as it was in the eyes of other men, but noble and meritorious in the eyes of God (applause).

The Bishop of Waterford, who was received with loud applause, said they had been thanked by the representative of the Order for what had been done for the body since their arrival in the country some few years ago. But to his mind, it was rather they should thank the Brothers for the good they have been doing, and for the good that, standing to day in that great building, they were justified in thinking they would do in the future (applause). They had come to Ireland to do a noble work. They came with the honors of centuries upon them, nobly won in the field of training and the education of the young. They came with the glories of French and Belgium education, and, what was more important still, as the main education of the children of the Irish in America (applause). They had done well to-day by beginning their work by invoking the blessing of religion upon it. A few moments ago they were gathered in the church, offering up the holy sacrifice of the Mass that God might come down and take possession of that house, and bless and protect it as long as one stone stood upon another. He could not help thinking that it was not by mere accident that His Lordship the Bishop of Ossory dedicated the chanel to St. John the Baptist; for as St. John the Baptist was the precursor of that teaching that helped towards the fulfilment of that mission on earth. Occupying as he did the double capacity of Bishop of the diocese and manager of the college, he would say, speaking to himself, and speaking for his priests, that, with God's help, whatever they could do to make the teachers worthy to fill the high position for which they wained. These certificates varied with their ability. What the National Board granted certificates of proficiency to the teachers waith when a teacher left that house his certificate would be a guarantee to his manger, as certain as

in this direction, and would require from the steachers a certificate of their competence in treligious instruction.

The Bishop of Ossory, who was received with applause, said he was fortunately relieved from the necessity of making anything like a long speech that day. The Assistant-General of the Order had mentioned the fact that his venerable perdecessor, Cardinal Moran, was the first to give a home to the Brothers in Ireland. When he came to the diocese of Ossory ten years ago that institution was yet in its infancy; but he was not long in the diocese until he learned its importance and its value. He soon came to know that it was an institution which, with the fostering care of religion, would produce an immense amount of good. It might not be known to those present that everyone of the students who would come to that establishment would first have to pass through the institution over which he had the honor to preside in the diocese of Ossory. Young men who were to be the future members of the Order would pass their novitate in the institution at at Castletown. Having referred to the benefits accruing from such an institution, if His Lordship concluded.

The proceedings were then brought to a termination.—Waterford Citizen, July 17.

Look out for Him.

his education in these fashionable themes; and he was only interpreting in practice what he had been taught when he tried to exterminate those whom he judged lees fitted or less deserving to survive. The judge rated him on his crime, the newspapers descanted on the immorality of his attempts. Crime! Immorality! If there is no God, there is no crime, there is no immorality. If the survival of the fittest is the sovereign law of life, then the only crime is to be beaten in the struggle, the only immorality is to be worsted in the fight. I have not heard of any reply from the court or the newspapers which met this argument. The State and its mouthpieces have taught the premises from which the murderer reasoned; if they are dissatisfied with his deductions, they must not expect sympathy from the logicians. In Ireland, I have said, we have escaped these effects of un-Christian education. We have amongst us earnest bodies of teachers who devote themselves exclusively to the education of the poor, who realize that the work of modern education is to be done among the masses, and who concentrate their energies in this field of work. And these afforts rea-Next to the professional demagogue there is no element in the political life of this country more to be despised than the "religious" politician, the individual who strives to gain political recognition and ascendancy on the grounds of religious sympathy. We cation of the poor, who realize that the work of modern education is to be done among the masses, and who concentrate their energies in this field of work. And these efforts are—let us acknowledge it thankfully—seconded by the Government. We have a system of primary education in which the Church can cordially co operate with the State: in which the bishops of the Church can incorporate the great body of the religious teaching orders; which the priests of the Church largely administer; and which, we may therefore assume, does not ofter any obvious violence to the Catholic conscience. Let us take advantage of our opportunities, and promote Christian education by the efficacious means which lie ready to our hands. We cannot render a better service to our own generation than by developing the agencies of Christian education amongst it, nor better provide for the generations that are to come after us. For, with nations as with men, the fear of the Lord is the beginning of wisdom.

After the sermon Rev. Father O'Brien, P. P., V. G., announced a forty days' Indulgence to all present who had devoutly assisted at the ceremonies.

The organist of the college, Mr. E. Comerford, presided at the organ during the Mass. The music was from Witt's "St. Lucy" Mass, with excerpts from Gounod.

The following Brothers and students composed the choir, and their singing bore every evidence of careful training: Bros. Alban, Gerald, Peter, and Columba; Messrs. Quilter, Dunne, Connolly, Lehane, Murphy, and Reid.

At the termination of the ceremonies the guests were given every liberty to read. speak of the individual who, when he begins to hear the buzz of the political bee in his bonnet, strives to make him-self prominent at church fairs, picnics and festivals. As election time approaches he recalls that he has a pew somewhere in the church, which he has in the estimation of the people, abandoned, so far as being a practical member goes. He will be seen walking boldly down the aisle with an air of sanctity which can never be dis associated from hypocrisy. After church he will be found among the eaders in the congregation shaking hands and passing out an occasional cigar. If the prospects of the election results are mentioned he is always found to be "strictly confidential" not a candidate. These are his tactics, but they are as patent as his hypocrisy. Lending political support to such frauds is placing a premium on hypocrisy. Look out for them.

A Good Appetite

Always accompanies good health, and an absence of appetite is an indication of something wrong. The universal testimony given by those who have used Hood's Sarsaparilla, as to its merits in restoring the appetite, and as a purifier of the blood, constitutes the strongest recommendation that can be pread for any medicine. At the termination of the ceremonies the

HOOD'S PILLS cure all liver ills, bilious-ness, jauncice, indigestion, sick headache.

Ask for Minard's and take no other. Minard's Liniment is used by Physicians.

RELIGIOUS PERSECUTION.

Pictured Mostly in the Colors of Fic-tion and Mendacity.

The principle of punishing noisy apostates has been approved by almost all Protestant authorities. Regardless of the absurd inconsistency of "priof the absurd inconsistency of "private opinion persecuting private opinion," Luther advocated persecution with all his might. Zwinglius taught: "Evangelium vult sanguinem." Even the gentle Melancthon defended cruelty. Cranmer positively revelled in blood-shedding. So did Latimer and Edder who every presenced it. and Ridley, who experienced it. Sandys, Bishop of London, wrote a book to justify religious persecution. Archbishop Abbot told the king that "to tolerate Catholics would be to draw down upon himself God's wrath and indignation." Archbishop Usher taught: "To give any toleration to Papists is a grievous sin." And the Parliament of King James I. urged the king to persecution as "necessary to advance the glory of God."

In Scotland, John Knox called person cution "a holy and sacred duty," and he taught: "The people are bound to put to death the Queen, along with all her priests." The Scotch Parliament, in 1560, decreed death to all Catholics. And yet all these "authorities" holions in their companies. ities" believe in their own infallibility
on which ground alone they persecuted Catholics. Were such folly not vicious it would be comic. Well might Rosseau say: "Of all the sects of Christianity, Protestantism is the most ntolerant and inconsistent, uniting in itself all the objections which it urges against the Church of Rome."

And so we come to the point. Did non-Catholic governments and ecclesiastics persecute more rigorously than did Catholics? A big book would not suffice for the answer. The record of Protestantism is the record of persecu-Omitting Henry VIII. from the catalogue of persecutors — on the ground that he is more of an excommunicated madman than a sovereign who had any principle whatever prelude to the sanguinary forty years of Elizabeth. In regard to the Elizabethan era, let these questions be asked, by the way of determining the

greater rigor of persecution.

1. Was it ever enacted in any Catholic country that every one who refused to attend the Catholic Mass should be fined; if persistent, should be banished from the country; and, if returning, should be hanged?

2. Was it ever enacted in any Cath hold any office, civil or military; that no Protestant should wander more than five miles from his home on pair of forfeiture of lands or inheritance that no Protestant should keep a horse worth more than five pounds, and if he did so, Catholics might take it from him?

3. Was it ever enacted in any Catholic country that if a man kept a Protestant schoolmaster for his children he should be fined forty shillings a day for the offence; if he sent his son abroad to be educated as a Protes tant he should be fined a hundred pounds for the still greater offense and that no Protestant children could inherit lands until they conformed to the Catholic faith?

Was it ever enacted in any Cath olic country that a Protestant should be racked ten times for his Protestantism—a punishment that was inflicted upon Father Southwell; or that a Protestant woman should be pressed to death between stones for harboring a Protestant clergyman - a punish ment which was inflicted on Margaret Clitheroe?

olic country that five thousand Pro testants should be sold as slaves, to be sent out to Jamaica or the West In dies — a punishment which was inflicted on Irish Catholics? But enough of this. Every one now knows the reality of these horrors, though for three centuries they have been omitted from Protestant histories. THE CASE SUMMED UP

Let us sum up the case on both sides, in regard both to principle and to fact. We are apt to forget in this nineteenth century that it was the custom-it was the law-for a long period to put people to dreadful deaths for irrelig-ion. We need not argue the principle at this moment; it suffices that we establish the fact: because many persons, in these days, speak of "re ligious persecution "as if it were "an invention of modern Papists." Ye Yet the English statute book should dissi-pate that delusion. We find that it was not until the time of George II. that the statute for burning persons for witchcraft, conjuration, enchantment and sorcery was repealed; and we may be quite sure that the repeal would have been much earlier had the national sentiment sought or demanded it. A statute of James I. decreed death to "heretics," and we all

know what heretics meant in his day.
Until the time of Charles II. we find it in the statute book that heretical persons should be burned. In the time of William III., if any person denied the Trinity, he was to suffer the same penalties as those indicted for apostasy. Throughout England it was the law for a long period - though happily there were instances of mercyburn people for sacrilege, parricide, and for arson. And in regard to this ferocity, we find only one exception, since the time of the Protestant Reformappetite, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine, Catholic Ireland. During the whole period when Catholicism was dominant in Ireland there was no penal code against Protestantism. Irish Catholics never persecuted English Protestants. But Englishmen and Scotch-

men have been always conspicuous in their severity against every one whom they were pleased to account heretical. The fact of severity against irrelig-

ion-or against what was accounted irreligion, on the part of many Gov-ernments through many centuries— must be remembered when judging particular cases of what is called "religious persecution." The principle may be disputed as we like, but the fact admits of no dispute whatever. Queen Elizabeth's High Commission to take this one instance only-sur passed in its severity and malignity anything that is even fabled of the Inquisition. Hume, the essayist, was of this opinion; so were de Maistre and de Montalembert. Indeed, we may go so far as to say that the "religious persecution," during the whole of the reign of the "good Queen Bess," would have done credit to the inven-tiveness and brutality of the most typi-Hume relates, as showing the spirit or Elizabeth's time, that "rewards were given to any wretch who would come forward and accuse Catholics." But we need not linger on so revolting a subject. Suffice it for our purpose that "religious persecution," as a fact, though we can hardly say as a prin-ciple, has been shown to be the domi-nant note of English Protestantism; and it has only quite recently fallen in

abeyance in consequence of Protestantism falling to pieces. The principle, however, of persecu-tion, or say of punishing the irreligious, must be argued on strong grounds of policy. Governments may inflict temporal penalties, "on the ground of policy," just as the spiritual power may inflict spiritual penalties the provided of policy, and the penalties that the ground of policy is provided to the ground of policy.

"on the ground of piety—on the gound of justice both to God and man. The Catholic Church has never approved of torture for irreligion; she has approved only of penance or reparation. Governments may do what they think best in estimating the social value of religion, or in estimating the social harm done by irreligion: and they may attach what penalties they please to breaking their laws, which are designed for the national security and peace. This is "policy." But the Catholic Church (we need not say anything about Protestants, because they are so painfully inconsistent in their principles; believing in the necessity of some religion, but repudating the living authority which can define it), thinks only of mercy towards the penitent, and of edification towards all classes of conject. She abbove all religious personers society. She abhors all religious per secution. Her Catholic kings or Cath olic governments must please them-selves; but if they choose to send an apostate to the stake, she will send a priest with him to console him, to give nim absolution and Holy Communion. The Catholic Church cannot be made responsible for such forms of judicial penalty as may seem good to Catholic overeigns or Governments. She may approve of the principle of reparation.

You cannot say that you have tried everything for your rheumatism, until you have taken Aver's Pills Hundreds have been cured of this complaint by the use of these Pills alone. They were admitted on exhibition at the World's Fair as a standard cathartic.

out she is innocent of the details of

subjects will persist in breaking her laws, she cannot be held responsible

for the consequences. - A. F. Marshal,

Catholic Quarterly Review.

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especially at night, and was freque toral, and was surprised at the gre-relief it gave. Before using one whol-bottle, she was cured, so that now she quite strong and healthy. That the medicine saved my wife's life. I have no

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