

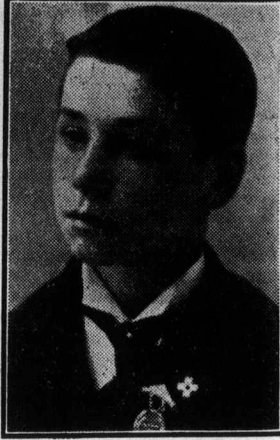
Winners of A. O. H. Prizes for Study of Irish Language.



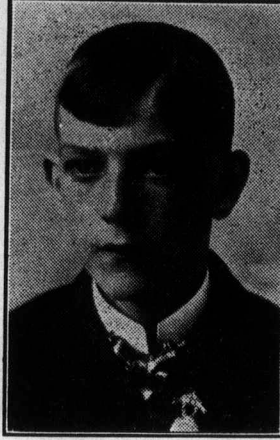
MARTIN O'FLAHERTY,
St. Patrick's School.



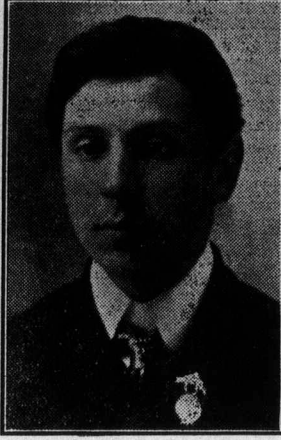
PATRICK BROWNE,
St. Patrick's School.



JOHN McMORROW,
St. Ann's School.



F. B. SCULLION,
St. Ann's School.



ARTHUR ST. MARIE,
Archbishop's Academy.



LEO J. McKENNA,
Archbishop's Academy.

The Ancient Order of Hibernians of this city are to be congratulated on the successful effort made by them to have the study of Irish history, included in the curriculum of our schools.

At the Provincial Convention of this patriotic organization this matter was brought forward, and referred to the various county boards

in the Province of Quebec under its jurisdiction. The County Board of Hochelaga took immediate action, and appointed a committee on ways and means, and on the report and recommendation of that committee it was decided to offer gold and silver medals for competition amongst the pupils of St. Patrick's and St. Ann's Schools and the Archbishop's Academy. The result of the examina-

tions at those schools were highly gratifying.

The marks obtained by the boys went to show that they had taken a more than ordinary interest in the history of Ireland.

The pupil being the reflection of the teacher, the heartfelt thanks of every Irishman is due to them for their labor, encouragement, sacrifice, and devotion in instilling into the hearts

of our youth the love of Ireland, its literature and language, the cultivation of which will produce in the rising generation a higher intellectual, moral and patriotic standard, as it is not the mere exciting of feelings of patriotism that is sought; it is the cultivation of a patriotism which is always faithful to a nation's traditions, and a subject the study of which results in intellectual,

moral and patriotic advantage should win the support of every true Irishman.

We hope the good work initiated by the Ancient Order of Hibernians will be continued, with even greater success, so that the boys on leaving school will be proud of their religion and nationality, and fully armed against all assaults on either by the ignorant or the prejudiced.

How the White Fathers Conquered.

An interesting account is given in the New York "Sun" of how Cardinal Lavignerie's White Fathers overcame, by gentleness, kindness and patience, the distrust and dislike entertained toward them, in common with all white men, by the natives (called the Wabemba tribe) of that part of Africa known as Lobemba.

"In 1891 the White Fathers, members of the famous French missionary society founded by Cardinal Lavignerie, founded a missionary station in Manbone, near the eastern border of Lobemba. It was their purpose to establish stations throughout the hostile country, but they knew that for a while at least they would not be able to enter it. For three years the Wabemba rejected every proposal by the White Fathers to become friends. The Fathers did not press the natives at all nor arouse their hostility in any way, but patiently bided their time.

"In 1894 a famine in Lobemba caused great suffering. The White Fathers did not fail to improve this opportunity. Father Van Oost, the Father Superior of the station at Manbone, gathered a large supply of food and sent it to Makasa, one of the most important chiefs of the Wabemba. Even a savage will be touched if an enemy gives him food to keep him alive, and the chief did not fail to return thanks for the timely present. When, however, Father Van Oost asked the chief if he would not permit him to visit Mipini, the capital of his district, the chief replied that his people would never consent, for they had determined that they would never admit the whites to their country. A little later Father Van Oost died, and his successor, Monsignor Dupont, with admirable courage and energy, continued the efforts to gain admittance into the country. There were many exchanges of messages between the White Fathers and the barbarous chieftain, Makasa, who was in great perplexity.

"Several invitations were extended and withdrawn until finally Monsignor Dupont decided to act wholly upon his own responsibility. He sent the following message to Makasa:—

"You have been trying to frighten me, and have withdrawn the promises you made to welcome me kindly to your town. I am going to

show you that I am afraid of no man. To-morrow I shall start on my journey, and in two days I shall cross your frontier."

"Next morning the missionary, accompanied by Father Anthony and an escort of thirty natives, set out for the forbidden land. They crossed the frontier and made straight for Mipini, some distance from the Luba plain. When the little party came within sight of the boma, or town, they saw a vast number of grass huts surrounded by a high wall of pickets, four or five miles in length. Outside of this defence were about 5,000 clamorous natives brandishing their weapons and making so much hubbub that some time elapsed before Monsignor Dupont succeeded in opening pourparlers. The day was spent in tedious talking, but the white man at last gained his point. He was told that he might enter the town and see Makasa if he would come alone and unarmed. He knew that he was taking his life in his hands, but accepted the conditions. The gate of the boma was opened just wide enough to admit him, and the missionary was conducted into the presence of the chief.

"Makasa received him coldly. He told the white man he could not be his friend because he had forced his way into the country. The gentle missionary's friendly attitude and power of quiet persuasiveness at last gained for him a slight concession. The chief told him that he and his thirty-one men might camp for the night at a distance of about a mile from the town.

"That evening two old men entered Monsignor Dupont's camp bringing an ivory tusk and a message from the chief. Makasa said that the tusk was sent to the white man as proof of his faith that the strangers meant no harm. But after the next morning he would wash his hands of all responsibility for their safety. If they were not gone by sunrise, they would all be killed; and if they attempted to penetrate far into the country, not a soul of them would be alive by sunset.

"Father Dupont communicated this stern message to his party. The native escort said that they would not remain to meet certain death. When the sun arose every man of them had deserted, going back across the frontier. Father Dupont and Father Anthony were left alone. The savages saw them there with astonishment.

"Around the camp which the whites had occupied was quite a dense population. Monsignor Dupont observed an old woman on the ground in great pain from a wound she had received. He had brought bandages with him, for he intended to minister to the sick and suffering if any

were found. He washed and dressed the old woman's wound. She expressed her gratitude and told the natives that she felt greatly relieved. News from this friendly act spread quickly through Mipini, and soon a crowd of the sick and suffering came out to the missionaries. All day long they ministered to these unfortunates, while thousands of natives looked on. They sent into the town the present they had intended for Makasa, who in turn supplied them with food. "These people love men," was the remark that passed from mouth to mouth through Mipini. That night the two white men were permitted to sleep in peace in their camp.

"For eleven days they kept treating the sick of the town, and by that time the thorough friendship and confidence of the chief and his people had been gained. The missionaries were told that they might build a station on Kayambi Hill, about a mile east of Mipini. About a month later they opened a school. Before a year had passed they had 300 pupils, most of them sons of the leading men among the Wabemba.

"It is unnecessary to tell how their influence gradually spread over the whole of the country and how stations of the White Fathers were planted in many of the principal towns and even in Ituna, the centre of the hostile feeling against the whites, where Muamba, the paramount chief of the great tribe, resided. In September, 1898, when Muamba was dying, he said to Monsignor Dupont:—

"I want you to continue to live in my country and to teach my people; and when I am dead I do not wish any blood to flow because I am gone. I have told all the chiefs that there must be no human sacrifices on my grave."

"The chief died, and not a drop of blood was spilled to mark his departure, though only a few years before thousands of lives would have been taken in the belief that a large escort should be provided for the deceased chief in the other world."

Go to Our Lady, whose love is as the sea; pray her to help you to overcome your faults, to obtain for you never to commit a deliberate fault, never to offend God. She will not only make you very good but very happy.

Only a loving heart can effectually present a loving gospel; only one who himself loves sinners, and is willing to deny himself for their sake, can faithfully and persuasively represent Him Who lived and gave Himself for sinners.

International Marial Congress.

BRIEF OF HIS HOLINESS.—To all the faithful who shall read these presents greeting and Apostolic Benediction.—Since to Us nothing is more agreeable and more pleasing than to develop from day to day the piety of the Christian people towards the Mother of God, it is with paternal and vigilant zeal that we do everything capable of securing the devotion towards the Blessed Virgin among the nations a prosperous and successful course. We have, indeed, during the last years of Our Pontificate directed towards this end Our solicitude and thoughts, especially by publishing apostolic briefs in order to encourage the faithful of the Catholic universe to recite the holy rosary. Now, however, we have learned that, thanks to Our Beloved son J. Kleiser, Apostolic protonotary and canon of Notre Dame, and under the patronage of the Bishop of Lausanne and Geneva, a grand Catholic Congress, in honor of the Blessed Virgin, will be held at Fribourg, Switzerland, from August 18th—21st of this year. We hasten to favor this pious enterprise, for Our soul is filled with a sweet spiritual joy at the thought that it will now reap the much desired fruits of Our long labors. Yes, it is a great consolation for Us who have never ceased imploring the help of Mary, supreme refuge of the world, to know that an assembly of this kind will be held in an ancient city known for its devotion towards Our Lady, and in a reputed sanctuary consecrated for seven centuries to the Immaculate Conception; and we firmly hope that numerous pilgrims from all lands of the globe will come together to sing the praises of Her whom all generations shall call blessed. That is why, by virtue of Our Apostolic authority, We approve and sanction by these presents that imposing Marial Congress of Fribourg, and the above named promoter, as well as his helpers and all the faithful who will take part at the same, we most willingly grant the Apostolic Benediction as pledge of the heavenly graces.

Since, however, by a fortunate coincidence this assembly will be held during the octave of the Assumption, and in order that such religious manifestations be turned to the spiritual profit of the Christian people, We, counting on the mercy of Al-

mighty God and on the authority of Blessed Apostles Peter and Paul, charitably accord in Christ a plenary indulgence and remission of all their sins to each and everyone of the faithful, be they simple pilgrims or members of the Congress, who, on one of the days of the octave of the Assumption, according to the choice of each one, i.e. between the 15th and 21st of August, shall visit at Fribourg the Church of the Immaculate Conception, and there pray for peace among Christian princes, for the exaltation of our Holy Mother the Church, after having confessed their sins and received Holy Communion. Furthermore, We accord to these same faithful, who will be at Fribourg as pilgrims or members of the Congress, according to the common form of the Church, an indulgence of two hundred days to be gained each day of the octave, provided they pray with a contrite heart for the intentions which we have indicated and that they visit that same sanctuary of Our Lady. Finally, We permit them, if they so prefer, to apply these plenary and partial indulgences to the souls of the deceased for the expiation of their faults and sufferings. These concessions shall hold good for this year only. Everything to the contrary being abrogated, We wish that the copies of this letter, written or printed, signed by the hand of a notary public and provided with the seal of a person constituted in ecclesiastical dignity, receive absolutely the same confidence as this present letter, if it were produced and whon.

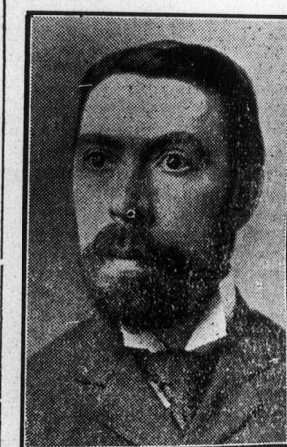
Given at Rome at St. Peter's, under the Fisherman's ring, this tenth day of June, A. D. 1902, of Our Pontificate the twenty-fifth.

LEO XIII., Pope.
Alois, Card. Macchi.

The very voices of the night, sounding like the moan of the tempest, may turn out to be the disguised yet tender "voices of God," calling away from all earthly footsteps to mount with greater singleness of eye and ardor of aim the lone ladder of safety and peace—upward, onward, Heavenward, homeward.

Now is the time to offer your gifts to Mary. Gather a bouquet, as it were. Let it consist of all the virtues, the lily of purity, the violet of penance, and, above all, the rose of love, and your Heavenly Mother will weave for you a bouquet of forget-me-nots when she beholds your May flowers blooming at her feet. Fragrant, filling the air with a strange and wonderful sweetness."

Catholic Sailors' Club.



MR. JAMES BYRNE.

The feature this week at the Catholic Sailors' Club was the concert under the auspices of Division No. 1, A.O.H., the pioneer Hibernian division at this province. The attendance was large. Mr. James Byrne, president of the organization, presided. In a neat speech he opened the proceedings. He announced, amid applause, that other sections of the Order with which he is associated, would give concerts during the season in order to help the Sailors' Club in their praiseworthy work. He referred to a recent successful effort to arbitrate in connection with some differences between seamen and an owner of a steamer which had arrived in this port as a striking evidence of the usefulness of the Club. The following ladies and gentlemen contributed to the evening's enjoyment:—Miss Hart, Miss Millie Allen, Mr. Hector Tessier, Master Joe Allen, Misses Annie and Mamy Gallery, Mr. Thomas Hogan, Mr. John Dodd, Mr. Wm. Rooney, seaman S.S. Tunisian; Mr. John Blackhurst, seaman S.S. Tunisian; Miss Josephine Harrington, Miss Gertie O'Brien, Jas. McGuigan and Geo. Holland, seamen S.S. Man Importer; Jno. Riley, seaman S.S. Tunisian, and others.

Division No. 1 certainly upheld its past reputation by the manner in which its management conducted the concert.

Next week the concert will be under the direction of Prof. P. J. Shea, when St. Ann's choir will furnish the programme.

The Educated Catholic

The reports from the Catholic educators, held during the week, indicate prospects of higher education in this country. The reports must be impressive evidence of our Catholic educators of light and learning, the best possible results, methods and processes, obtain nothing consecration unless it also approach common-sense. Defects admitted and remedies only form of criticism destructive criticism. His opening address, full of a fine clarity, revealing the mood and thoroughly equipped at educational problems. His creative and constructive work of the only university to purely graduate course, United States, Bishop with unique authority. Note of optimism tempered with a critical attitude that is dissatisfied with an fact, however important that fact might be. All questions from those who make them were received by Bishop Conaty. Since the formation of the Catholic University there has been no more of the progress of our these annual conferences are adjusted, methods perfected, and program to searching criticism. and Seton Hall College and Villanova, with a places, were represented. tributed the result of the furtherance of the the furtherance of the anything more than in line, but this divergence not due to vacillation of in any large degree to opinion as to the main which college education directed. The variety of the colleges represented exemplification of the kind and individuality which the most rapid progress.

The Catholic college regarded as a vessel of that large body of Catholics are always unreasonable at those institutions not won the approval of the. The very persons all others, feel that cannot be too carefully the fundamentals of faith reality have been chronic the only educational where the fundamentals ed. The Modern Spirit that the Catholic college the times; it was accus impractical, the home of impossible loyalties ly remnant of a theory that flourished when the were king.

The Catholic colleges sympathy with modern were well enough in the was said, but the day of votion to the classical passed. And the chief complaint were that colleges were, and are, in the best sense, they selves to a rigid account the souls entrusted to them we look at the ideal they grew we see at on moral element predominating the young man gained training that he under Catholic college was no primarily what he books. It was, and what he carried with him of moral influence—a sensibility, "a character of fine gold"—as Rudyard in a moment of insight, almost wholly unconscious possessions, because it is a general impress of a college education.

A liberal education w fundamental idea of development amounts to no not enough to say that lect; it does not in the exist at all. Without it, the policy of the democracy we have so labor structured will degenerate thority will decay; with educational agencies will value, without it scholar some a trade, and a po that.

Our best Catholic ec