

THE CATHOLIC SUMMER SCHOOL

Concludes Its Session.

A Successful Pilgrimage to the Famous Shrine of St. Anne de Beaupre.

The Story of the Formation of the Summer School Told by Rev. Jas. P. Kiernan—Interesting Review of the Work of the Season—The Outlook for the Future—Several Other American Cities to Erect Buildings During the Course of the Next Year.

THE end of the Chauplain Summer School has come. The seventh and last week is now a memory, and the session is now a series of varied delights to the many guests who were part and parcel of it. No session thus far was filled with such a quantity and variety of pleasure, amusements, and memorable events. New features were tried and proved successful, new spirit took root with a potent vigor, and new impetus was given to the progress of the School. The deceased idea of school, study, work and no play, has been completely banished to the minds of at least those who have come and seen for themselves. The outing and sports have been put upon a secure footing and the framing of a complete schedule of weekly events for the sessions to come have been left in the hands of the most thorough sportsman in the country, Mr. Jas. E. Sullivan, Secretary of the American Athletic Union, and President of the New Jersey Athletic Club, of New York City. So when the guests of the School a year hence arrive, they will find as complete a programme of out door sport as they find in the curriculum of the lecture hall. The theatrical feature, which was an innovation this year, promises to outstrip itself next, and thereby enhance the amusements triple fold as it did so this year. The most conclusive proof of the theatricals being a success was the fact that they made money for the general coffers of the School and were an artistic surprise upon the supercritical audiences who witnessed them. Rev. Dr. Talbot Smith, who initiated the theatricals, aided by Arthur R. Ryan, knew full well the desire of the Summer School contingent, and supplied the right thing at the right time. Another added lecture.

The first pilgrimage held to St. Anne de Beaupre by the Summer School was highly successful and will be an annual event hereafter. 300 went in a special train and chartered boat, got a peep at Montreal and Quebec, besides a day sail up the St. Lawrence, and viewed the famed and beautiful Montmorency Falls. The acting Mayor of Montreal, Ald. Gallery, with a committee, read an address to the pilgrimage and showed the party around the city in special cars. Likewise did the Archbishop of Montreal, Mgr. Bruchet, welcome the pilgrimage to the city and promised to visit the School next year.

At the Shrine of St. Anne de Beaupre, Solemn Pontifical High Mass was celebrated by the Rt. Rev. Bishop Michaud, coadjutor Bishop of Burlington, Vt., for the pilgrimage. His assistant priest was the Rev. John Mullany, Treasurer of the School, and Rector of St. John's Church, Syracuse, N. Y. The Deacons of Honor were Rev. James Leary, of Rochester, and Rev. Joseph H. Bigley, of New York; the Deacon of the Mass was the Rev. Jas. Fitzsimmons, Prof. of Philosophy, at St. Joseph's Sem., Dunwoodie, N. Y., and the Sub-Deacon was the Rev. D. A. Morrissey, of Phil., Pa. The Master of Ceremonies was the Rev. M. J. Lavelle, the Pres. of the School, and rector of St. Patrick's Cathedral New York. The sermon was preached by the Rev. John McPhail of Montreal and a member of the Redemptorist Order who have charge of the Shrine.

The Rev. gentlemen who accompanied the pilgrimage from the Chauplain Assembly grounds, besides the above mentioned, and who were likewise active in looking after the comfort, ease and pleasure of the pilgrimage party, were the Rev. Father Kiernan, Chancellor of the London Diocese, Canada, Rev. John Connelly, Sec. and Chancellor of the Wilmington Diocese, Delaware; Rev. Father B. Pujos, Dallas, Texas; Rev. Dr. Cotter, Prof. in St. Thomas' Aquinas, Sem., St. Paul, Minn., and the Rev. Father Crowley of St. John's Church, Plattsburgh, N. Y.

During the seven weeks of the session many distinguished prelates of the Church visited the School, including His Eminence Cardinal Gibbons, the Rt. Rev. John S. Foley, Bishop of Detroit, Mich., and Rt. Rev. Bishop Harkins of Providence, on their first visits. Archbishop Corrigan and his Coadjutor Bishop, Rt. Rev. John Farley, of New York, spent several days on the Assembly grounds, as did also Bishop Burke of Albany. Rt. Rev. Bishop Gabriels of Ogdensburgh, N. Y., addressed the School upon its opening week and also addressed it upon its closing week. The average daily attendance at the School as residents upon the grounds was over 400. This, added to the number of transients from Plattsburgh and vicinity to attend lectures and entertainments, brings the general estimate of attendance close on to 4,000 people. Compared with last year's session, it goes beyond the expectations of the officials and the array of success is undeniable. All seemed to carry home pleasant memories of surprise, enthusiasm, and rest. Activity in many fields of advertisement has been the result, and the best form of all ad-

vertisement is from friend to friend. The College Camp under the Rev. Dr. Talbot Smith trebled itself this year and the average weekly attendance was 90. It has been a paying venture and promises to treble itself next year as it did this.

The closing lectures were delivered by Rev. Dr. Talbot Smith of New York City, in two lectures upon the Polish novelist "Sienkiewicz," upon "Aubrey De Vere," and upon the "Dry Rot of Current Literature." Mr. John J. Delaney, of New York City, delivered a series of three lectures upon the "Functions of the Middle Ages." The Rev. Dr. M. J. Lavelle, President of the School, delivered a lecture upon "How to Live," and Rev. Jas. P. Kiernan, the newly appointed Cha. officer of the Rochester, N. Y., diocese, gave a very interesting review of the School's history and growth. He said, in part, that he wished for the benefit of the new comers to dwell a few moments upon the School's start, growth and object up to the present day. Mr. Warren E. Mosher, the secretary of the School, was the first person to give expression to the idea and start the movement which today is stamped with the imprint of success.

The Rev. Father Kiernan read the letter of the Rev. Dr. Jas. F. Laughlin, 1st vice-president and ex-president of the School and Chancellor of the Philadelphia diocese, which appeared in the Catholic Review of New York: "A few weeks ago Mr. W. E. Mosher, the secretary of the Catholic Chautauqua movement, and editor of the Catholic Reading Circle Review, consulted with me as to the feasibility of choosing some desirable place where the Catholic educators of the country and those who are interested in Reading Circles might assemble during the summer vacation and devote some time to the discussion of educational matters, listen to addresses from prominent and experienced teachers, etc. With that characteristic instinct of Catholicity which immediately 'sets on' everything that looks like a novelty, I answered bluntly that the project was visionary. 'The time may come,' said I, 'when such schemes may work but not in the present state of affairs.' I venture to say that 99 out of every 100 Catholics of the country would have treated the proposition precisely as did, for there are few of us that seem able or willing to 'run a hotel' and yet, when we take a second thought, what is there wild or impracticable about Mr. Mosher's project?"

There has been an immense and wide spread awakening of interest during the past couple of years in the improvement of Catholic pedagogy and the cultivation of Catholic literature. How to perfect our schools, how to interest our young men and women in mental culture, are the questions uppermost in the minds of clergy and laity. Why not hold an informal congress for the discussion of such questions? And what better plan than a general assembly during vacation time? As the Young Men's Catholic Union will hold its annual convention towards the end of August in the city of Albany, Mr. Mosher suggests that the headquarters of the Catholic Chautauqua might be fixed somewhere in the neighborhood, either on the Hudson or in Saratoga. Every Catholic interested either in improvement of self or of Catholic youth might be invited to attend. A special invitation might be extended to that valuable and much neglected body, Catholic teachers in public schools. Now, dear Review don't look at me as organizer of this movement. I frankly confess that while I admire the plan and would willingly attend the meetings, I could give but scant assistance in the matter of organizing details. I can simply assure any one who is competent to take hold of it, that I and many of the young men of the National Union will be glad to see the project a success, and now let the discussion begin. The Rev. Dr. Laughlin's advice was the cue and the discussion did begin in earnest and as a result a call was issued by Warren E. Mosher for a meeting at the Catholic Club in New York City in the early spring of 1892. About 30 assembled and the question was discussed in all its bearings. To discuss was to agree.

An organization was effected with Rev. M. Sheedy, of Pittsburg, Pa., as President. It was determined to establish a Summer School in which studies in Philosophy, Science, Literature, Art and Religion might be pursued under the direction of teachers whose ability would ensure confidence and whose piety would guarantee safety. The first session was held at New London, Conn., in August of 1893. Then the question of permanent location was discussed, and after looking over many sites the generous offer of the D. & H. R. of 450 acres upon the shores of Lake Chauplain was accepted, and so the good work progressed. On February 9th, 1893, the Regent of the University of New York granted an absolute charter by virtue of which the Catholic Summer School received a local existence as a corporation under the laws of the State of New York, and was classified within the system of public instruction devoted to university extension. Here the Rev. Father Kiernan showed the distinctions and explained the Regents and their duties as well as public instruction. The Rev. Father Kiernan paid a glowing tribute to the presidents, Rev. Father Sheedy, Rev. Dr. Laughlin and Rev. Dr. Conaty, of the past years, and the amount of good years to the school to come down to the present time, and our own worthy and dearly loved president, Father Lavelle.

Father Kiernan eulogized the heroism of the first workers of the school and the struggles and sacrifices they had to overcome in getting the school under way. He dwelt upon the advantages to be gained from the various departments of the school, and especially emphasized the necessity of knowing in these stirring times the philosophical, scientific and pedagogical, artistic and religious courses so thoroughly and deeply entered into by the school. As to the social side of the school, the talker left that to the audience, and they knew it better than he could tell them.

The closing remarks of the reverend speaker were an earnest exhortation for each and every member of the school, and those attending this session, to go

and encourage those who have not as yet visited the school to come to the future sessions and see for themselves. He particularly dwelt upon the word school and the erroneous definition applied to the Summer School. Instances were cited by him where people, from their expressions upon the school, inferred that they had to enter a school where grades existed and the primer was waiting each one in his desk upon arrival. The Rev. Father Kiernan thanked his audience for the kind applause and retired.

After Father Kiernan's interesting talk came Dr. Lavelle, President of the School, in a few remarks upon the future prospects of the next session. He spoke of the prosperity, success and progress of the session now closing, and gave out the news that Brooklyn was to have a cottage next year, also that Buffalo, Syracuse, Albany, Ogdensburgh and Vermont had prospects of a cottage each at the next session. The proposed hotel was to be a factor to be considered, and the Rev. President suggested and gave excellent reasons for the forming of a stock company among the School's members and visitors, each one to take not more than five shares, thereby dividing the responsibility of the hotel. The officials did not like to take upon themselves this duty, not because they wished to shirk work, but because they had enough to look after for the present, and besides, when every person had a share in the hotel, it would be better, as each shareholder would strive to make the hotel a success. An explanation of the various revenues of the school was given and the reasons of the same, also an exhortation to see private individuals building cottages for their families, and even otherwise. The money invested would derive a sufficient interest and revenue from the rental of rooms. The Rev. President was assured that if there was accommodation for 1,000 people next year there would certainly be that many present. With another appeal to the school attendants to encourage their friends to attend the next session, the Rev. Father Lavelle retired with royal applause.

Thus is the end of a brief time, replete with vivid pictures of the ideal Catholic life of the Catholic Religion.

ARTHUR RYAN.

IRISH CATHOLICS IN AUSTRALIA.

Some Interesting Notes Regarding the Position They Occupy.

The Great Success Achieved by the Church—The Struggle for Religious Teaching in Schools—Successful Irishmen in all Walks of Life.

Among the many delegates, says the Dublin Nation, who visited Dublin as representatives of our fellow-countrymen abroad upon the occasion of the Wolfe Tone Memorial demonstration, by no means the least important is Mr. John Meagher, of Bathurst, the elected ambassador of the Irish in Australia to the people of the old land, and the mouth piece of the opinions and sentiments which a very large and most influential section of the people of that far off continent entertain in regard to the aspirations of their brethren here at home after the political freedom and regeneration of their native land. No better or more fitting representative of Irish Australian opinion could have been selected for the occasion than Mr. Meagher. Born in the town of Kildrush, he left his native land so far back as the year 1862—in the 26th year of his age—for the purpose of seeking in a newer and freer climate than those prospects for the development of his talents and abilities which, under the rule of an alien and a hostile Government, were denied to him, in common with so many others of his fellow-countrymen in Ireland. During the years that have since elapsed Mr. Meagher, who devoted himself to the commercial life, has had a career of uninterrupted success, and to day he stands as one of the acknowledged mercantile princes of the Colony of New South Wales, and one of the most conspicuous figures of the business and social circles in the home of his adoption.

In the course of an interview with a reporter, Mr. Meagher gave some very interesting details regarding the position of Irish Catholics in the far off Colony. Mr. Meagher was asked what percentage of the population his fellow-countrymen formed. He replied:

In the Colony of New South Wales they form about one-fourth of the population, and I should say the ratio is, in or about the same for the other colonies. The Irish, who are mostly Catholics, are as prosperous as any other section of the community, and are respected as such.

You have already made a remark which would indicate that the Catholic Church is making satisfactory progress in Australia.

Yes, that is so. For a long time the Catholics suffered from the effects of religious bigotry and persecution. From this condition they were just emerging when Cardinal Moran was appointed Cardinal Archbishop of Sydney, and he has since then effected much in the direction of raising the Catholic Church and the people to the high position which they occupy to-day in the colony. The same is to be said of the other colonies, where the progress of Catholicity is largely attributable to the people's own persevering exertions, coupled with the influence and actions of the heads of the Catholic Church aided by their clergy to a very large extent. To give you an instance of the progress of the Church in Australia I may mention that there is

scarcely a Sunday on which His Eminence, Cardinal Moran, is not called upon either to lay the foundation stone of a church, school or convent, or to open one or other of such institutions built by the generous subscriptions of the Catholic people of his Archdiocese.

Referring to the methods of education in Australia, Mr. Meagher stated that there were two systems in operation. One of them, the State system of public schools, is strongly opposed by the Catholic Church as being a godless system, and this opposition it is that has led to the establishment of the second system of education under which the Catholic youth of the Colonies are taught in schools erected, equipped, and maintained solely by the money of the Catholic ratepayers. "Efforts have been made," said Mr. Meagher, "to obtain State grants in aid of these schools, but so far without success. This, however, is the only grievance upon which Irish Catholics labour in Australia."

Referring to the subject of emigration from Ireland to Australia, Mr. Meagher said that as a rule it was conducted upon but a small scale, both distance and expense telling in favor of America in this connection.

What inducement do the Australian Colonies hold out to Irish emigrants? If they had any means they could take up land there on very liberal terms. The upset price is £1 an acre, repayment extending over thirty to forty years, I think, at four per cent. The quality of the land can't be beaten; but, of course, it takes a good deal to clear and fence it, and this must be done before it can be cultivated. We can grow anything in Australia provided we get sufficient rain, want of which is the great drawback to both farmers and squatters. But even in the worst seasons we would have an average of about ten bushels to the acre, while in good seasons the crop would run up to 25 to 35 bushels. If he is sober and industrious and has a little means a man could not go to a better country than Australia.

And the cost of farm labor? Farm laborers can now be obtained at from 15s to 20s a week, with board and residence in addition.

In reply to a question as to the success of Irishmen in the Australian towns and cities, Mr. Meagher said that they are to be found there in large numbers, and in all the principal walks of life, both commercial and professional. There was not an Australian town or city which did not include amongst its leading circles of society the names of Irishmen, or men of Irish descent.

During his long term of residence in Australia, Mr. Meagher has witnessed many changes, but nowhere probably have these changes been more noticeable than in his own town of Bathurst, which has grown enormously, he states, in population and importance, compared with its condition when he first became acquainted with it. That was in 1862. Three years later the process of advancement began. Three and thirty years ago Bathurst was created a diocese, and its first Bishop was the Right Rev. Dr. Quinn, a Dublin man, and founder and president of the Seminary of St. Laurence O'Toole, which some years ago flourished in Harcourt street in this city. The present Bishop, Right Rev. Dr. Byrne, is also a Dublin man, who, in the early days, went out to officiate as a priest under Dr. Quinn. During the time of Bishop Quinn, Bathurst was provided with its Convent of Mercy and its College of St. Stanislaus. The former institution had for its first superioress, for many years, Mother Ignatius Orcke, sister of the venerated Archbishop of Cashel, and under her fostering care and that of her successor in office, Mother Gertrude, it has become one of the leading centres of the education of young ladies in Australia. The education of the Catholic boys in Bathurst devolves upon the Vincentian Fathers, who left Castleknock College some nine or ten years ago to take over charge of the College of St. Stanislaus, pleasantly situated on an eminence overlooking the town and its environs.

CORRESPONDENCE.

A Newfoundlander Defends His Countrymen.

To the Editor of THE TRUE WITNESS:

Sir,—I observed in a former issue of the Star that Principal Grant, of Kingston, passed some severe criticisms on the people of Newfoundland, because he happened to see a few boatmen, sailors or laborers intoxicated during the regatta in St. John's. Drunkenness in any degree is to be condemned; but I think Principal Grant, before committing himself to paper, should remember that St. John's is a cosmopolitan city, visited on such occasions by Canadians, Americans and English, and because there happened to be a few cases of drunkenness, a whole nation is not to be condemned for the sins of a city on such a rare occasion.

I suppose the Principal never saw a drunken man in Canada on the Queen's Birthday, Dominion Day, 12th July or Thanksgiving Day? No, never; he had to go down to the "Most Ancient Colony" or the "Island by the Sea," to see one, and then publish it in the houseposts. Behold the Christian Minister of peace, charity, benevolence! "Alas, for the rarity of Christian charity under the sun!"

While giving due credit to Montreal, Toronto and Kingston and other cities for their prominent Christian virtues, chief of which is temperance, I would draw the Rev. Principal's attention to the fact that there are temperance societies in St. John's not a whit behind those of Montreal, Toronto or any other city in Canada; and I would go farther in challenging the insinuation of the Rev. gentleman, that Newfoundlanders are prone to the sin of drunkenness, by having the number of drunkards in Toronto, Ottawa or Kingston and St. John's, counted on an Sunday by the Rev. gentleman chooses. The matter is feasible enough, as the police records and indisinterested evidence may be secured to do the work.

The Principal never mentioned anything of the honesty, labor, hardships, and especially the great hospitality Newfoundlanders give to strangers and hirelings, and almost in every case they

USE ONLY Finlayson's Linen Thread.

IT IS THE BEST

receive the worst of treatment afterwards for such kindness. They make "little gods" of strangers, and behold what they receive in return, abuse and uncharitableness!

Some of the Ministers of the Gospel, or supposed Ministers, have the habit of preaching temperance and other virtues, whilst privately they can offend against these virtues themselves. The Rev. Principal forgot that little maxim which says:

"In speaking of another's fault, Pray don't forget your own; Remember, those in homes of glass Should seldom throw a stone. If we have nothing else to do, But talk of those who sin, 'Tis better that we start with self, And from that point begin."

Yours, in the defence of my countrymen,
R. J. LOUIS CUDDIHY.
Montreal, August, 1898.

A GARRULOUS ARMY OFFICER

Delivers a Public Lecture on the Tirah Campaign and Its Lessons.

A Declaration that the Expedition Was Marked by a Series of Blunders and Bungling Tactics.

Not long ago a popular member of the Salisbury Government was taken to task by an influential section of both the British and Colonial press for having been too communicative in a public speech on an incident which had then been happily "closed," as our French fellow-citizens would say. He was speaking of the Anglo-French difficulty in the Niger Valley, and in the course of his remarks he stated that at one stage of the crisis which had been ended Great Britain and France had actually been on the verge of war with each other. Coming as it did from so authentic a source, the statement was condemned from several points of view, which are too obvious to need to be particularized.

The British press of the Indian Empire at present deeply exercised over a much more censurable admission, made recently at Simla, by a well known officer, Colonel Hutchinson, in a public lecture at which the Viceroy and a large audience were present, and over a still more blameworthy comment made by the Financial Commissioner of the Punjab, Mr. Thornburn, in the discussion which followed the lecture.

The lecture was entitled "The story of the Tirah Campaign, and its Lessons." The Tirah Campaign, it should be explained, was that which culminated in the heroic storming of the heights of Dargai. A copy of the Times of India, which is published in Bombay, and which has just come to hand, gives some interesting details of the lecture and the comments made upon it, and of the feeling which it has produced amongst the Anglo-Indian press and population. This is what the Times of India says about the lecture:—"When a great nation like our own pits itself against an insignificant tribe whose territory is not fifty miles square, when upwards of 35,000 soldiers, armed, equipped and trained to the highest degree of perfection, are hurled against a few thousand mountaineers scantily armed, the ultimate result of the campaign is naturally in both cases a foregone conclusion. To claim



"There is so much trouble coming into the world," said Lord Bellingbrooke, "and so much more in going out of it, that it is hardly worth while to be here at all." If a man and a philosopher comes to this conclusion, what must be the natural conclusion of the thousands of suffering women who undergo untold torture in bringing their babes into the world? Philosophy of this kind is based upon gross ignorance. The fact is, that there is no necessity for the severe pangs undergone by the average woman. If a woman is strong and healthy in a womanly way, motherhood means to her but little suffering. The trouble lies in the fact that the majority of women suffer from weakness and disease of the distinctly feminine organism and are unfitted for motherhood. This can always be remedied. Dr. Pierce's Favorite Prescription is a sure, speedy and permanent cure for all disorders of this description. It acts directly on the delicate and important organs concerned, making them healthy, strong, vigorous, virile and elastic. It banishes the indispositions of the period of expectancy and makes baby's advent easy and almost painless. It quickens and vitalizes the feminine organs, and insures a healthy and robust baby. Thousands of women have testified to its marvelous merits. Honest druggists do not offer substitutes, and urge them upon you as "just as good."

"I suffered fourteen years," writes Mrs. Mary J. Stewart, of Box 45, Saratoga, Santa Clara Co., Cal., with female weakness, nervousness and general debility. I tried everything to no avail. Dr. Pierce's Favorite Prescription and "Golden Medical Discovery" cured me."

The names, addresses and photographs of hundreds of women cured by Dr. Pierce's medicines are printed by permission in the "People's Common Sense Medical Adviser." It's free. For a paper-covered copy send 31 one-cent stamps to cover customs and mailing only. Cloth binding 50 cents. Address Dr. R. W. Pierce, Buffalo, N. Y. Every woman needs a great medical book. Dr. Pierce's Common Sense Medical Adviser fills this want. It contains over 1000 pages and nearly 800 illustrations.

for the Tirah Expeditionary Force the successful issue to a campaign which in the long run could be nothing else, is only right and proper. To tell the story of that campaign, or to use it for instructional purposes in any way but in the light of a solemn warning, would be dangerous. It is apparent, then, that the leading light of the educational world in India, Colonel Hutchinson, in so far as military matters are concerned, voluntarily placed himself in an exceedingly awkward position when he essayed to tell the story of Tirah. The story, by a merciful interposition, had, happily for the peace of many, been going the rounds of Simla in printed form some weeks before the lecture was held, and by means of a healthy if unwelcome expurgation, had reached the tame and somewhat uninteresting form in which it was finally delivered.

What this military critic did say was that the whole expedition was a series of blunders and bungling tactics; that it was preceded and caused by a gross blunder—that of withdrawing British troops from the Khyber Pass; and worst of all, that the natives had learned by the expedition how easy it would be to drive the English out of India. The last-mentioned portion of the lecture had been expurgated, but, like many other written statements which it has been sedulously sought to suppress, it has attained a wider publicity than if no effort had been made to keep it secret.

At the close of the lecture, the Simla correspondent of the Times of India says:

The late Commissioner of Rawalpindi, now Financial Commissioner of the Punjab, commenced an attack, and an exceedingly pungent, acute, and direct attack, upon the Government policy during the recent frontier outbreaks. To describe the various feelings which pervaded the hearts of the audience is impossible, but I can only say he held the large majority hanging on to every word he said. His remarks have been called ill-timed, ill-judged, and exceedingly injudicious, but no one has dared to question the audacity of his speech—the pluck and boldness of the man who ventured to stand up before such an audience and so openly declare against certain events of the past. Moreover, he carried his audience with him, for his speech was excellently delivered and with a peculiar emphasis, which at one or two points called forth a perfect demonstration. His chief success was when, after a brief description of how Captain Barton was recalled from Ludi Kotai, the Khyber and adjoining forts were allowed to fall into the hands of the Afridis, he termed the 23rd August a day of shame, pain, and humiliation for every Englishman in India. The cheering which followed the words was so spontaneous and so genuine to leave a shadow of doubt that a very large following agreed with him. The inactivity of the Peshawar authorities was also alluded to by the speaker with the approval of his listeners, and on his leaving the platform he again received tremendous applause for having condemned the Government policy of frontier expansion as intolerable and impracticable so far as the tribes were concerned, too costly for necessitous India, and impossible from its utter hopelessness of finality. I doubt if any speech delivered for years past in the summer seat of Government has created such a sensation, or been so widely discussed.

These incidents are the more to be regretted because of the acuteness of the crisis which has, since their occurrence, arisen in the relations between Great Britain and Russia in China. Too much reticence cannot be observed, either by British Cabinet Ministers or by British Military critics, in regard to matters of high imperial importance at a time when the leading Powers of the World are in a condition of dangerous unrest.

J. M. J. D.—URGENT APPEAL.

For the love of the Sacred Heart of Jesus, help a poor priest whose Church of St. Denis, at Athens, Ont., is burdened with a debt of \$2,000 (two thousand dollars)—a very large sum for the pastor and people of St. Denis to pay; and which they cannot pay unless aided by the charitable abroad.

My lamented professor, Rev. J. J. Kelly, actuated by his zeal for the sanctification and salvation of souls, with the approbation of the late Archbishop of Kingston, built this Church a few years ago. Father Kelly saw that the few Catholic families in and around the village of Athens, being for the most part very poor, could not pay for this truly beautiful church, so he set out for his native Province of Quebec and collected a large sum of money among the good people there who knew and loved him. It was Father Kelly's intention to continue collecting in Quebec until the church should be paid for, but alas! hard work brought his death sickness upon him and hence the good work of collecting had to be abandoned. After Father Kelly's death I was appointed by the late Archbishop to succeed him. I am a stranger in this country, not known to the Bishops or priests or people, outside the diocese of Kingston, consequently I could not ask collections from them. It is conceded by all that I have the poorest mission in the diocese of Kingston, and therefore it comes particularly hard upon me when I have to draw on my own scanty resources to keep the interest of the debt paid. May God inspire you to aid me in this good work.

All those who will send me \$1 (or more) I promise them that they will have part in all my masses, offices, prayers and all the other good works that may be done by me until my death. Please send your subscription in registered letter to:

Rev. J. J. COLLINS,
Trevelyan P. O., Levis County, Ont.