

An Old Garden.

(Alice B. Argente in Sacred Heart Review)

Dear garden, where the thrushes love to sing Upon the yew trees in the flush of spring. Where daisies on green and stately stalks Bow to the gale down the graveled walks; Oh! dear home garden, that I used to know, So long ago, so long ago!

"The College Woman."

ADDRESS AT THE GRADUATION EXERCISES OF TRINITY COLLEGE, WASHINGTON, BY VERY REV. EDWARD A. PAPE, Ph. D., OF THE CATHOLIC UNIVERSITY.

The diplomas which have just been conferred by His Eminence upon the graduates of Trinity College are the official expression of the approval given by the college to the work that these women have carried on during the past four years. They are the outward signs of an inward culture which has been imparted to them. The culture, however, has all been directed in view of an ideal which the college adopted at the very outset of its work.

We may say that there has been in this country within the past twenty-five years, in the closing decade of the nineteenth century, a better appreciation of the woman's college and of the college woman than ever before, either in this country or in the old world; but now what is the ideal that this institution placed before itself? It was not the first that attempted the task of giving women a higher education; there are institutions all over this country stronger in many respects as they are older; nevertheless Trinity College did not have to discover an ideal; that ideal was written clearly and plainly in the whole history of Catholic education.

The ideal of the college woman, as we understand it, is threefold. In the first place, the college woman is one who has received much; she is one who during her collegiate experience has come to know the greatest minds of the past; who has dwelt with the thoughts and the deeds and the aims of the greatest minds of antiquity; she is one who perhaps may not know by direct experience the world for which she is preparing, but she is one who has learned of a greater world, the world from which we draw our culture, our refinement, our civilization and our religion; and because during

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning that it is extremely hazardous to neglect, so important is a healthy action of these organs. They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

Hood's Sarsaparilla

Cures kidney and liver troubles, relieves the back, and builds up the whole system. These four years the college woman has been associated spiritually with the great minds of the past, she looks out upon the world of the present from a higher point of view, from a point of view that is more spiritual, that is deeper and in a certain sense is more filled with the practical ideas of solid wisdom.

The college woman, moreover, is one who has kept much, one who in dealing with the treasures of the past has not merely handled them and set them aside, but who has stored up in her own mind wisdom and in her own heart strength, so that there within her being there is created a sanctuary to which in her thoughts she may retire; she may withdraw from the clamor and distractions and disturbances of the world and find within herself the source of her strength. The college woman who has been really educated along the right lines does not go beyond herself, beyond the sphere of her own activities to find her pleasures, to find her consolations, to find her strength; for education, if it means anything, means that there has been created within the mind the source of genuine pleasure, of best consolation and of greatest strength.

The college woman is one who has not only received much and kept much, but one who is able to give and who gives much. It is a false idea to think that the woman educated in college is one who has learned to live among books alone, is one who treasures her culture, her refinement for herself alone; but at the proper time and in the proper circumstances, guided by that inner instinct which comes from culture and education, the college woman is able to go forth as through the gates of the sanctuary to dispense among others the blessings which she herself has received. The college woman because she is cultured, does not therefore look down upon those who have not had the same advantages; on the contrary, culture means a broadening out of her sympathies. She is ready to enter into every good work and help those who strive to uplift others. Consequently, wherever we find a genuine college woman we find that she is the medium, the channel of communication between all the culture, all the spiritual inheritance of the race and the entire race as it exists at present.

Now if that be in a general way the idea of the college woman, what shall we say of the college woman in our country? Are there not here conditions which define in a special way the sphere and the work of the educated woman? We have only to glance back, I will not say our political history, but our educational history to see that by the very growth of our institutions there has been prepared a special task for those who receive collegiate education. And why? Because in this country, by the very fact that there is a larger liberty, by the very fact that it is a democracy, there is a greater call for that restraint, that self-control, that balance of thought and of action which is implied in college education, and because in our democratic country women have a larger opportunity than in any other country to exercise those powers which are peculiarly their own. It is true with the democratic spirit America has progressed as no other country has during the last two or three centuries. We were accustomed to say, and educators even up to the last few years have been accustomed to regard American life as having too many tendencies of a material sort; that progress for us meant simply advance in wealth and in the development of material resources; but today it is fairly recognized that alongside of this material progress; nay, more, that by dint of this material progress there is also progress of a higher kind. The intellectual progress of this country is much more conspicuous to-day than it was a hundred years ago, and hence the woman who is to take part in the national life must be a woman prepared to recognize what is good in American life and at the same time to distinguish it from any tendencies that might make for evil.

Trinity College not only has its ideal of the graduates, its ideal of the college woman, but it has its ideal of the graduate, its ideal of the college woman. We like best to call SCOTT'S EMULSION a food because it stands so emphatically for perfect nutrition. And yet in the matter of restoring appetite, of giving new strength to the tissues, especially to the nerves, its action is that of a medicine.

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woman's sphere in America, but above all it has its ideal of what the Catholic graduate should be. The women who go forth from Trinity College to-day have received an education in which faith and intelligence harmoniously blend. We know well enough that in the judgment of the world at the present time intelligence counts for nearly everything, and sometimes the reproach has been made to our Catholic people: "Yes, but you do not occupy the high places of intelligence; others hold those places. You, who are living in the past, you refer to the history of the Church, what the Church has done for science, what the Church has done for civilization, but let us live in the present, and let us cut up the account." Now it is precisely in the lives of those who graduate from Trinity College that we expect, and expect confidently, an answer to every such charge, and even to any such suspicions as these. Books are written to prove that faith and intelligence are in harmony. Theoretically the demonstration has its own value, but the men and the women who combine in themselves in a concrete form Catholic faith with the highly cultivated intelligence, they are the living arguments we want to refute all charges against Christian belief as opposed to science and education.

Faith and intelligence, united with character—these are the three factors that not only make beautiful the life of women, but that spread all around her the sweet fragrance of her influence, of her virtues, and these we confidently say have been carefully developed during the four years of your experience here in the college.

To you, therefore, the first graduates of Trinity, as you pass beyond its portals to-day, there is but a simple word to be said. Remember that as a result, a necessary result of your training and of your experience here, you have contracted certain responsibilities. These responsibilities, in the first place, concern the institution in which you have been trained and which have conferred upon you today the first honors that it ever conferred. We feel confident that in bestowing these marks of distinction we have given them to worthy hands, and that you will be, wherever you go, or whatever sphere you may occupy, worthy representatives, worthy first graduates of Trinity College. You have also contracted a wider responsibility. The very position that this institution holds in the entire system of Catholic education renders it necessary for those who are its representatives to take a deep and active interest in the entire work of Catholic education. Do not go out with the false idea that because you have finished your work here, because the college has done for you what it aimed to do that therefore you have no further concern with the work of education. One of the greatest deceptions, illusions of the popular mind in this country—and some other countries—is that the work of education, of Christian, of Catholic education, is to devote on a comparatively small number of individuals; that they are entirely responsible for it, and that the Catholic people as a body can hold aloof and simply count the results. Every graduate from every Catholic academy, college and university ought to be come, and in duty is bound to become an active, intelligent co-operator with those institutions in the work of advancing Catholic knowledge and in the work of building up Catholic education.

Not to the college alone, not to the work of Catholic education alone do you bear responsibility. Perhaps the greatest of all responsibilities that you carry out is what you owe to yourselves. If these four years that you have spent here are to mean something in your lives, it will be precisely in the degree in which they have developed in you the sense of being true to yourselves. Carry out as the resolve that shall guide all your actions to be true to yourselves as graduates of the college, true to yourselves as representatives of the highest type of Catholic education given to woman, true to yourselves as Catholic women. Go out from Trinity College to-day, heretofore, first graduates of the institution; go out with a strength worthy of Trinity; go out with a power that comes from the Father of all life, with a wisdom that comes from the Eternal Word, with a zeal and ardor that shall be poured into your hearts from the Spirit of God.—Standard and Times.

Newfoundland Notes

WELCOME THEIR BISHOP.—The Rt. Rev. R. Macdonald D. D., Bishop of Harbor Grace, Newfoundland recently visited Holyrood, one of the parishes of his diocese, and was accorded an enthusiastic reception. The "Evening Journal," of St. John's in its report of the distinguished prelate's visit, says: His Lordship arrived on the 8 o'clock train and was received by the parishioners in a body. The young men greeted him with deafening volleys from guns and cannons as he alighted from the train. Amid lusty cheers he was paraded to the parochial residence by his beloved people. Three arches beautifully decked with bunting and dexterously decorated with festoons and mottoes spanned the way from the presbytery to the church, flags floating in the breeze from all the more prominent residences in the locality and at vantage

points all along the road lines of flags crossed and decorated the way. The houses in a haze of illumination bon fires on the neighboring hills, tar barrels floating on the waters, the cruciform illumination of George's Cove mountain, the firing of the guns—all combined to produce a magnificent effect and glorious scene and bespoke better than countless tongues, Holyrood's deep-rooted affection for its beloved chief pastor.

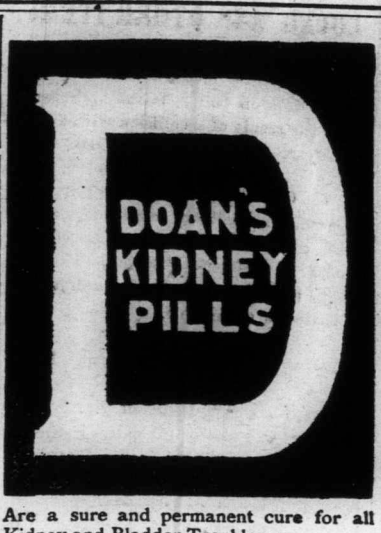
His Lordship officiated at the last Mass on Sunday. The Church was crowded to the door. The new High Altar was richly furnished and charmingly decorated with lighted tapers and beautiful flowers, bunting festooned artistically, majestic palm plants everywhere—all the work of the good ladies of the Altar Society. After the customary prayers had been said at the foot of the altar, the Bishop was presented with three illuminated addresses, one from the congregation of Holyrood, the second from the League of the Sacred Heart and the third from the Star of the Association, to which he replied in happy and well chosen terms. He thanked the people for the enthusiastic reception they had given him, and then gave the Apostolic benediction.

In the afternoon His Lordship administered the Sacrament of Confirmation, one hundred and seventy candidates met in the High School and marshalled by the officers of the Star of the Sea Association and bearing flags and banners, marched to the Church. Opposite the Presbytery they cheered for the Bishop, Mrs. Veitch and Murphy, who then joined the procession to the Church, which now greatly reinforced by citizens in waggons and on foot. Before administering the Sacrament the Bishop addressed a few words of instruction and admonition to the children. He dwelt particularly on the natural and supernatural graces and expressed his hope that all to be confirmed would remain true to their religion and live the lives of practical Catholics and thus be an honor to their parents, to their teachers, to their country and to their God. In the imposing ceremony his Lordship was assisted by the Rev. Messrs. Veitch, Murphy and O'Donnell, and was witnessed by a thronged Church, comprising not only the Holyrood congregation en masse, but also large numbers of prominent residents from the adjacent towns. Dinner was served at the presbytery at five o'clock. The honored guests were his Lordship the Bishop, the Right Rev. Mgr. Walsh, Frs. Veitch and O'Donnell, F. J. Morris, Esq., M. H. A., K. C., and Dr. McDonald of Briggs.

At night the scene was a magnificent one to behold. On the hill tops around the beautiful harbor of Holyrood huge bonfires and tar barrels blazed up to the sky. The citizens all illuminated their houses in artistic style, and the lighted cross on the lonely hill again appeared in the heavens. The scene was witnessed from the Presbytery by His Lordship and the distinguished guests, and to be fully appreciated should be beheld. The choir rendered Leonard's Mass and Benediction very acceptably. His Lordship was highly pleased with his reception in Holyrood—a reception strongly expressive of the joyfulness in having their chief pastor amongst them once more discharging the duties of his sacred office, and of the plenitude of faith of his dear people. Amidst thunderous roars of musketry and fond good-byes, he and visiting clergy departed by train for home.

Loyal Monument

SIXTH LIST. Fabric of Ste. Croix.....\$100.00 Fabric of Ste. Helene..... 50.00 Fabric of Lambton..... 50.00 Rev. A. P. Berube, Stanfold, Wis..... 50.00 Fabric of Billery..... 49.00 Rev. N. Chasland, Waterville Me..... 25.00 Society St. Jean Baptiste, Waterville..... 25.00 Union St. Joseph, Waterville..... 25.00 Rev. J. Beaudry, Ste. Victorie de Richelieu..... 25.00 Fabric of St. Aubert..... 20.00 Rev. R. J. Turville, St. Prime..... 20.00 Fabric of St. Nereus..... 10.00 R. R. Trapppin, Fathers, Oka..... 10.00 Missionaries of the Sacred Heart, Quebec..... 10.00 Rev. P. J. Jutra, St. Patrick of Tingwick..... 10.00 Hotel Dieu of Lewiston..... 10.00 Rev. P. Ouellet, Standon..... 10.00 Rev. H. Cimon, St. Hippome..... 10.00 Rev. C. H. Piquet, Lewis..... 5.00 Ursulines of Waterville, Me..... 5.00 Parishioners of Parisville..... 5.00 Rev. J. E. Greiner, Warwick..... 5.00 Rev. Alfred Hoyle, St. Lenard de Port Maurice..... 5.00 Rev. I. A. Lamontagne, St. Etienne..... 5.00 Rev. L. Mineham, St. Peter Toronto..... 5.00 Rev. A. Faubert, Goteau du Lac..... 4.00 Rev. J. A. Boissoneault St. Johnsburg..... 2.00 Amount of preceding lists \$7,628.27 Total.....\$8,209.27 MR. H. TRU CYRILLE F. DELAGE, M. P. P. Treasurer. Quebec 3rd August, 1904.



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MISCELLANEOUS

A Young Hero.

From Montgomery comes a very interesting story concerning the heroism of a little boy on the "Western Railway." Mr. Cogburn, with his family, lives about half a mile west of Notula, Ga. He was at work near the railway when a blast of wind blew several telegraph poles across the track. This was in a valley, and the road was a steep grade up the neighboring hill. His little son saw the trouble. At once the lad set out to meet the coming express train. He ran along scattering alarm torpedoes on the track and waving a red flag. He got away up the incline as the train came over the hill. The driver saw the flag, and astonished at the reports of the cracking torpedoes, pulled up. He stopped within a few yards of the obstruction. And the boy told the excited passengers about it all, in as matter of fact tone and manner as if he had been accustomed daily to save hundreds of lives. The example is one of rare presence of mind, and it is a lesson to all parents to train their children to be calm in the moment of danger, and to be quick to act when they see what is to be done. You cannot give a child heroism, but you can discipline his mind so that he will grow accustomed to act wisely and quickly in the hour of peril.

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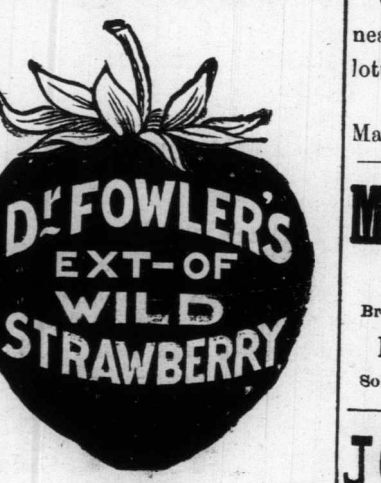
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