

THE MOTHER LAND.

Latest Mails from Ireland, England and Scotland.

The recent shocking occurrence in Roscommon—The "Twelfth" in the North—Jubilee of Montserrat—Sent in England—A Budget for Scotland.

Antrim.
The grabbing syndicate have unintentionally done a service to the Giant's Causeway. An important proposal to build a public road from the termination of the present road near the hotel past the Causeway to Pleasant Head now comes from the Rev. Mr. Simpson, the Presbyterian Minister of Portrush. This much needed improvement will take very little of reason from the syndicate's pretensions, and would be a great service to the district. We believe that the people of Antrim will not grudge paying the cost of the proposed roadway.

Armagh.
At the Armagh Assizes on July 15 an important appeal was heard before the Right Hon. the Lord Chief Baron. The action was originally brought at Armagh Quarter Sessions by an Armagh cattle dealer named Joseph McKenna, against Constable James Murphy, Russell at R. T. C. Barracks, Armagh, to recover £50 damages, alleged to have been sustained by plaintiff for an alleged illegal arrest on the 14th April last, and for an alleged assault and battery on the same occasion. His Honor Judge Kinsley, O.C., at the Quarter Sessions only gave a decree for £1 with costs. Both plaintiff and defendant appealed from this decision. Judgment for the plaintiff was again given.

Cork.
At the county Cork grand jury, John Quinlan, constable R. I. G., Castlelawnroche, applied for £1,200 for compensation for injuries inflicted on him at Castlelawnroche on the 17th March. The application was allowed to stand over.

Derry.
Father J. C. Cannon, of Glenswilly, county Donegal, who was on the ground immediately after the recent disaster at the Pittstown mines in Pennsylvania, has written a long letter home describing the scene. He gives a touching picture of the lamentable scene, and adds that the victims, in a long list published in the local American press, are chiefly from the west of Ireland.

Donegal.
A sad bathing fatality, resulting in the drowning of a young man named Patrick Curran, of Aghragh, occurred on Sunday evening at Teelin, county Donegal. The deceased, aged 17 years, together with his brother, Frank Curran, aged 14, and Patrick Moloney, 15, went out to bathe in a small channel.

Dowry.
What was at first believed to be a case of attempted suicide, and reported from Newry as such, now turns out to have been only an old man's desperate remedy for the relief of laboured breathing. James McKee, the man referred to, is a centenarian, and a great-great-great-grandfather. For years he has been an inmate of Newry Workhouse. Being afflicted with asthmatic bronchitis, on Friday he carried into execution the idea of puncturing his body with a cobbler's knife in order, as he says himself, "to let out the wind." On a previous occasion, it now appears, he performed a similar operation, and strange to relate, actually experienced some relief in breathing in consequence. This time, however, it is feared that the knife went too deep, and that the great loss of blood in the case of a man of his advanced years proved fatal.

Lord Justice Fitzgibbon paid a very high compliment to the tranquillity of County Down. He was especially congratulatory on the fact that "there was nothing much which could in any way be attributed to anything like combination or ill-feeling between different classes of the population." In other words, there was no agrarian combination or agitation in the county.

A dastardly outrage, perpetrated by some members of the Orange Order or their "camp followers," is reported from Sheepbridge, about four miles distant from Newry. The Orangemen of the district had celebrated "the Twelfth" in Newry, and neither on their road to the town nor on their return were they molested or annoyed in any way by their Nationalist neighbours, and all content people in the district were congratulating each other on the quietness and peace which marked the celebration of the anniversary. This complete absence of incident was apparently a deficiency deplored by evil disposed persons, who, to supply what they felt was a want, resorted to the brand of the incendiary. About two o'clock the fine National Hall at Sheepbridge was discovered to be on fire, and soon the glare of the conflagration illuminated the country for miles around. The hall was burned to the ground.

Debit.
The deplorable strike in the building trade has unfortunately entered on a new lease of life by the rejection of the masters' terms at the hands of the "Carpenters and Joiner" Association.

The wife of a steward named Williams, in the employment of Sir Henry Cochrane, Woodbrook, Bray, in his reflection of the property which has overtaken her sister. One Bernard

Earle, it appears, died lately in Queen's County, Long Island, and had bequeathed to his nephew, John Earle, a sum of \$100,000 dollars, together with some valuable real estate, bonds, and mortgages. Other nephews and nieces were also provided for. A Mrs. Thomas Woods and a Mrs. Mary Mulvihill (née John Jones) and Mrs. Brown (a sister of Mrs. Williams) the legatee and his wife are, it is said, meditating the purchase of a county Wicklow estate, so that they can settle down among their relatives.

Fermanagh.
A sad boating accident, resulting in the loss of three lives, occurred in Lough Erne on July 14th near Fottora Old Castle. Fermanagh. James Farrell, Joseph Quigley, Jas. Murphy, Wm. Murphy, and Mary Murphy, four Limerick, in a boat from Devonish Island, which is situated about two and a half miles from here on the lower lake. When nearing Fottora Old Castle one of the occupants rose for the purpose of hanging and about half a mile from the shore, and all the occupants were thrown into the water. It is said that the cries of the unfortunate persons as they struggled in the water could be heard at a long distance. William Murphy, Hugh Murphy, and James Murphy, all brothers, succeeded in some miraculous way in getting ashore, but Farrell, Quigley, and young Murphy, who is a son of James Murphy, sen., were drowned.

Kerry.
A shocking description of a grave robbery has been discovered in the neighbourhood of Dingle. An interment of a corpse in the Clonane graveyard disclosed the revolting sight of four graves opened, the coffins taken out, and the remains laid bare and viewed by the green tides. The police were apprised of the shocking discovery, and they promptly had the bodies reinterred. They are making a vigilant search for the miscreants who perpetrated the desecration.

The police of Kilmorby were alarmed by the cries of fire which had broken out in one of the principal shops of the town, and which has resulted in the destruction of the drapery establishment of Mr. P. D. O'Sullivan, High Street.

A young man named Michael Crowley, aged 19, was accidentally drowned in Tralee Bay on July 14th.

King's County.
Count Magavry, whose father was assassinated in Parma, and whose grandfather was Regent of the Duchy of Placentia, has arrived at Broughall Place, King's County, the residence of C. J. Bauman, Esq., The County's ancestor, belonged to Temora, in the same county, where the present nobleman has an estate. He is entitled by permission of the Queen to enjoy the foreign titles of Count of the Holy Roman Empire and Grandee of Spain, conferred in 1694 upon the then head of the family by the Emperor Charles VI. The present Count is the direct descendant of the Princess of Cabry in the counties known now as Meath and Westmeath, where their estates were their possession until the time the Williamses came, when they were exchequered as a punishment for their owner's devotion to the hopeless cause of the Stuarts.

Leitrim.
At a large meeting of the Manorhamilton Board of Guardians Mr. John Dolan, chairman, proposed: "That we, the members of the Manorhamilton Board of Guardians, hereby express our intense gratification that an earnest and patriotic effort is about being made to re-unite the forces of Irish Nationalism by means of a free and thoroughly representative convention of the Irish race in Dublin on the 1st, 2nd and 3rd of September next. We look on such a convention as the only hope of restoring unity to the Irish ranks, and we consider it the duty of every honest and patriotic Irish Nationalist to aid in making the convention a glorious success. We desire to record our respectful appreciation of the efforts of the respective branches of the Irish National cause by the Most Rev. Dr. Walsh, Archbishop of Toronto, with whom the idea of holding the convention originated; and we pledge ourselves individually and collectively to heartily co-operate in making the convention a success, and in the work which it is promoted, and effective in securing the advancement of Ireland's interests."

Monaghan.
Intelligence has been received in Monaghan regarding the shooting of a man named Francis McAdam by a gamekeeper named John McConnell, at Castleshane, in that county.

Roscommon.
Before the rising of the assize at Roscommon, Mr. Justice O'Brien referred to the police returns presented at the opening of the assize, and said that in recent years the returns from Roscommon upon which the judges were guided as to the state of the county were entirely inadequate. There was no reason why these reports should be made, and the expense of the county as they did not disclose the actual state of things in the county, and a judge could not form any opinion as to the real state of affairs from them.

Mr. Justice O'Brien heard at the Roscommon assizes the case against Patrick Cunningham (sen.) and his two sons, Patrick Cunningham (jun.) and John Cunningham, for the wilful murder of James Cunningham, brother to the two latter prisoners, at Liphelph, on 10th March.

Rev. H. P. Gately, P.P., deposed—The prisoners are parishioners of mine. I am in the parish for over 14 years and know the prisoners. The deceased was religiously insane, prone to his death. I was on duty on John a few days previously to see James. It was not my district, but they were so anxious about him I said, "We will have a station in that village on Thursday, and will go see your brother." After the station I was told that he had given me his promise, and I went with Pat, and we conversed on the way. He told me that they went for Dr. French, but they could not tell deceased that, and preceded it was for a neighboring house. Dr. French came. Coming to the house I asked him he was violent, and was there any danger in seeing him, and he said "No; he is waiting for you." When I reached James he shook me warmly, and told me he had great news for me—that himself and his sister

were saved, that he would go into a monastery, and he got annoyed when I told him he was too old. Later on in the day I cautioned the people of the house to be away with any instrument by which he might destroy himself, and they said they had done so already. James said that during the week the devil had been tempting him to do away with himself, but that God gave him grace to resist it and Michael then went into the room, and I saw him no more. The family when in the kitchen pressed me to accept money to offer up Masses for his recovery, and I did not, and begged to be excused for objecting, but they persisted so much that I accepted the money and the obligation. It was not my district to attend sick calls. When Pat mentioned that Dr. French recommended that if he got violent to put him into an asylum and he would get well.

His lordship having summed up, the jury retired, and after a protracted deliberation returned to court with a verdict of acquittal on all charges. The two younger prisoners were found guilty of manslaughter.

The old man was then removed from the dock, after taking an affectionate farewell of his sons, whom his lordship ordered to be taken to a criminal lunatic asylum during Her Majesty's pleasure.

Wicklow.
William Richard O'Byrne, "The O'Byrne of Cabinteely," member of Parliament for the County Wicklow from 1874 to 1880, has just died at his residence, South Kensington. He is known as the author of a famous "Dictionary of Naval Biography," which appeared in 1849 up to that time, there had been no personal history, so to speak, of the British Navy, and no published record of the services of its officers. O'Byrne, as early as 1840, perceived this want, and, finding no one willing to take on hand so laborious a task, he decided to supply the deficiency himself.

England.
Mr. Augustus Jubilee.

An influential public meeting was held on July 10th at Liverpool, presided over by the Lord Mayor, for the purpose of inaugurating a public recognition of the work of Monsignor Nugent, on the occasion of his approaching jubilee. Monsignor Nugent is widely known on both sides of the Atlantic and on the Continent for his philanthropic labors in the cause of temperance and among the destitute. He founded the League of the Cross, the most powerful temperance organization in the Catholic world. He was also one of the pioneers in the work of rescue of destitute boys.

Thanking the Irishmen.
At a meeting of the Catholic Five Hundred held at St. George's Schools, Southwark, on July 14th, a vote conveying the hearty thanks of the Catholics of South London was given to Monsignor Nugent, V.G., Vice President of the Catholic League of South London, unanimously accorded to the Irish members for their action with reference to the English Education Bill.

The Statue to Newman.
The statue of Cardinal Newman, which was offered to and refused by the University of Oxford, now stands on a plot of ground adjoining the Priests' House at the Brompton Oratory. The Cardinal is represented seated.

An Irish Poet in London.
Mr. Aubrey de Vere is paying his annual visit to London, and his venerable figure may be seen each afternoon in the Athenium Club. Though eighty-two years of age, Mr. de Vere still takes a keen interest in current literature and life. He is one of the very few men still living who walked and talked with Wordsworth; and from him Wordsworth first heard "Tennyson's" "of a sea-gull and his friends," and "the heights," and allowed that they were "stately." Mr. de Vere has contributed a most interesting chapter of reminiscences to the forthcoming biography of Lord Tennyson, his friend of fifty years.

Scotland.

The New Rector of St. Mungo's Parish.
A new rector of St. Mungo's parish, Townhead, Glasgow, Father Wilfrid O'Hagan, has been appointed to succeed to the Rev. Father John, C.P., transferred to Horno Bay.

Proposed New Church at Glenlivet.
The foundation-stone of a new church, which is to be built at the Dracs of Glenlivet, has been laid. The Right Rev. Dr. Macdonald, of Aberdeen, was colobrat, assisted by Father MacKenzie (pastor) and Father Stuart Tomboy.

Change in the Franciscan Order.

As a result of the Chapter of the Franciscan Order, held in Manchester considerable changes have taken place in the community of the friars attached to the Franciscan Church, Cumberland Street, Glasgow. Father Edwin, the Guardian in Glasgow for the last eighteen months, has been appointed a Provincial Councillor and secretary to the Provincial Chapter of Glasgow, O.S.F.C. Father Richard, who has also been eighteen months in Glasgow, and has been acting as vicar there, has been appointed Guardian in West Gorton, Manchester. Father Ephrem (Glasgow), has been appointed Guardian in Killarney, and Father Joseph, who has been in Glasgow about a year, has been appointed Guardian there. Father Cuthbert, formerly attached to the Glasgow Friary, has been transferred back here to the great duty of guardian of his former station in the parish. Father Pascal and Basil have been sent to fill the places of Fathers Richard and Ephrem.

Jubilee of Canon Mackintosh.

The reponing of St. Margaret's Church, Kinning Park, Gosport, after decoration has been fixed for September 18th, and on that occasion the jubilee of Canon Mackintosh, rector, will be celebrated with much eclat.

Diamond Jubilee of a Scottish Priest.

A Scottish priest, the Rev. James Clapperton, who just celebrated his diamond jubilee.

THE SUMMER SCHOOL.

The following is a full report of the sermon by Rev. Father Ryan, rector of St. Michael's Cathedral, Toronto, on "God—His Attributes," before the Catholic Summer School at Plattburg.

My LORD, REVEREND DEAR BROTHERS—I considered it an honor to be asked to take part in the work of the Catholic Summer School of America, and it was a very great pleasure for me to be able to accept. I have taken a deep interest in the Summer School since its inception, and have watched its progress with assured confidence and exceeding great pleasure. Cardinal Newman says somewhere, that in educational matters, the supply creates the demand. In the present instance it may be said that the demand created the supply; while the supply was so excellent, efficient and attractive that it has continued to increase the demand. Knowing the ability, energy and business tact of those who founded and directed the Summer School, I expected to see evidences of solid and permanent success at my first visit. But I must candidly confess that my highest hopes had not prepared me for the splendid results I have witnessed since I came. A hearty congratulation to all concerned and with the Summer School continued and ever-increasing success.

But I have not come here to pay compliments however sincere and well-deserved. I have been asked to preach the opening sermon of this year's course. The subject of the sermon has been chosen for me, and it is as you know—the Attributes of God. The subject is most important and interesting, but it is at the same time exceedingly difficult. Its importance and interest we shall see as we go on: its difficulty I will notice now to gain your kindly sympathy and secure your earnest attention.

The essence, nature, inner life, attributes of God! What can the poor human mind conceive of them, what can human tongue or pen portray! Those favored preachers of the olden time whose lips were touched with sacred fire and whose minds were illumined by our light divine, could help to increase our difficulty by telling us what we are attempting the impossible. "Paradventure," says one, "thou wilt comprehend the steps of God, and wilt find out the Almighty perfectly. He is higher than heaven and what wilt thou do. He is deeper than hell and what wilt thou know?" (Job XI, 7.) And another cries out: "Who is able to declare his works, or who shall search out His glorious acts, and who shall show forth the power of His majesty, or who shall be able to declare His mercy? When a man hath done, then shall he begin, and when he leaveth off he shall be at a loss." (Ecc. 1, 2.) And the leader of modern preachers, St. Paul, who was caught up to the third heavens to see and hear the deep things of God, could only exclaim when he came back to earth: "O, the depth of the riches of the wisdom and of the knowledge of God, how incomprehensible His judgments, how unsearchable His ways." (Rom. 11, 6.) And St. Paul gives the reason of this divine incomprehensibility. "Who alone hath immortality, and inhabiteth light inaccessible, whom no man hath seen or can see." (1 Tim. 6, 16.) Have we not reason to fear then, as a result of our rashness, that while we attempt to investigate His majesty we may find ourselves overwhelmed by His glory. And yet we are encouraged to pursue our investigation by the Almighty God Himself. Not only are we told by His accredited teachers that it is our duty to know His existence. He Himself tells us it is our duty and our glory to study His attributes and His essence. For thus saith the Lord: "Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches, but let him that glorieth glory in this that he knows the essence and definition of the creature is that which is not, the essence and attributes and definition of the supreme infinitely perfect personal Being is "He Who Is." Philosophers and Theologians following St. Denis and St. Thomas call these three ways of establishing the attributes of God: The way of removal or negation, the way of affirmation and the way of eminence.

By the way of removal or negation we remove from God every perfection that connotes a defect, thus we say, negatively, that God is incorporeal, not composed of parts, immutable, etc. By the way of affirmation we predicate of God whatever created perfection can be conceived in the abstract without connoting or implying a defect: thus we say that God is wise, truthful, powerful, though we do not say He is courageous or brave, for that would imply the imperfection of fear. In affirming what are called simple or pure perfections of God, we must still deny limitation, or assert that such perfections in God are altogether boundless and in every way infinite, so as to be incomprehensible to any and every created intellect. Hence the frequent sayings of the Scriptures and the Fathers, that we know God best when we confess our inability to know him perfectly, and

logy," by Boedder, and Father Hunsberger—Outlines of Dogmatic Theology, volume II. These books are in English. For those who read Latin the books on the subject are almost endless. Cardinal Frangolin's and Cardinal Sotillo's "De Deo Uno Lessus De Divina Perfectionibus," St. Dionysius and St. Thomas "De Divinis Nominibus" will richly repay perusal and indeed profound study.

It should be borne in mind that we have not to do here with the existence of God, but only with His attributes. We have not to prove that God is, but to endeavor to explain what God is, and who God is. In a general sense a divine attribute is anything that can be predicated of God, in a more special sense a divine attribute is a perfection or quality that flows from the divine essence. We know that the divine attributes are not really distinct from the divine essence nor from one another. God is His attributes, just as He is His essence. He is all of them and each of them. He is His wisdom, goodness, justice and mercy. He is one simple pure act, but He is an infinitely perfect act, an infinitely perfect being; and therefore there is in His essence a foundation and a reason for our minds to conceive His infinite perfection under the form of different attributes. Indeed it is the natural and the only way our limited intellects can consider and contemplate Him aright. As the divine attributes are our way of conceiving God's essence, His attributes come to be variously divided and differently numbered by different minds. Some divide the divine attributes into attributes of essence and attributes of action; others into absolute and relative attributes, and others again into negative and positive attributes.

With regard to the numbers of attributes the fourth Council of Lateran which was practically followed by the Vatican, gives the following: Unity, eternity, immensity, immutability, incomprehensibility, omnipotence and ineffability. Cardinal Newman sums up the teaching of scripture, tradition and theology on the number of divine attributes, and in a beautiful and powerful passage says: "With us Catholics the word God contains a theology in itself. We mean by a supreme being one who is simply self-dependent and the only being who is such; moreover that he is without beginning or eternal, and that he is the only eternal; that in consequence he has lived a whole eternity by himself and hence that he is all sufficient; sufficient for his own blessedness and all blessed and ever blessed, further we mean a being who having these prerogatives has the supreme good or rather the supreme good, or has all the attributes of good in infinite intenseness, all wisdom, all truth, all justice, all love, all holiness and beautifulness; who is omnipotent, omniscient and omnipresent; ineffably one, absolutely perfect, and such that what we do not know and cannot imagine of him is far more wonderful than what we do and can. (Idea of a University, p. 60.) As we can know God's existence from creation, so it is from the contemplation of creatures that we rise to the knowledge of God's attributes. The two classical and well-known texts from the thirteenth chapter of Book of Wisdom, and first chapter of St. Paul to the Romans, clearly teach that as God's existence can be known from creation so too can His infinite being, infinite beauty and infinite power. And the inspired writers suggest what sound philosophy and theology more clearly teach, the manner and the measure of the knowledge of God's nature, attributes and essence which the human mind can acquire.

First we consider the perfection of creatures, their being true, goodness and beauty, and we attribute these perfections to God. Secondly we perceive the imperfections, limitation of creatures that they are essentially dependent, finite, mutable, capable of and tending to further perfection, and we deny such limitation of God. Thirdly we unite affirmation and negation and we declare that everything in God infinitely surpasses everything in nature, and that while the essence and definition of the creature is that which is not, the essence and attributes and definition of the supreme infinitely perfect personal Being is "He Who Is." Philosophers and Theologians following St. Denis and St. Thomas call these three ways of establishing the attributes of God: The way of removal or negation, the way of affirmation and the way of eminence.

By the way of removal or negation we remove from God every perfection that connotes a defect, thus we say, negatively, that God is incorporeal, not composed of parts, immutable, etc. By the way of affirmation we predicate of God whatever created perfection can be conceived in the abstract without connoting or implying a defect: thus we say that God is wise, truthful, powerful, though we do not say He is courageous or brave, for that would imply the imperfection of fear. In affirming what are called simple or pure perfections of God, we must still deny limitation, or assert that such perfections in God are altogether boundless and in every way infinite, so as to be incomprehensible to any and every created intellect. Hence the frequent sayings of the Scriptures and the Fathers, that we know God best when we confess our inability to know him perfectly, and

that the best sermon on His attributes is silent, devout, profound contemplation. "Glorify the Lord," says the inspired preacher, "as much as you can. He will yet far exceed and His magnificence is wonderful. Blessing the Lord, exalt Him as much as you can for He is beyond all praise. (Ecc. 13.) Quam autem potes tantum adeo Major enim omni laudo, nec laudare sufficit.

It is impossible in one discourse to treat the divine attributes in detail and separately. They are all summarized in two short sermons, and I will ask you to take the summary for a life-long study.

The first sermon on the attributes of God was preached in Heaven, by the great Archangel St. Michael. It was a sermon on the negative attributes of God. It affirmed what God is not. It was preached against the first atheist, the first infidel, the first agnostic, the first rebel against the rights and the power of God. St. John tells us the occasion of this sermon. "There was a great battle in Heaven."

And Michael and his angels fought with the dragon, and the dragon fought and his angels, but they prevailed not, neither was their place found any more in Heaven. (Apoc. 12, 7.) This battle of the angels was an intellectual battle, a battle of argument: a fight for the truth and the right. Michael's sword was sheathed in his name, and it was sharp and two edged, defending his Divine Master while striking down His Master's foes. When this good sword flew from its scabbard, the words, the thought, the war-cry flashed and echoed through the ranks of the angels. Quis ut Deus! Who is like to God! Lucifer the star of the morning, the beginning of the ways of God dazzled by his beauty, and blinded by his pride had dared to utter the word of revolt and blasphemy. I will be as God. He was indignant with pure bright spirit, crowned with glory and honor, but he was a creature, he was dependent, he was finite, he was mutable, only one was and could be independent, self-dependent, uncreated, infinite, eternal and unchangeable. Quis ut Deus! Who is like to Him? Nothing and no one here could be. He alone inhabiteth light inaccessible and when the rebel angel rose against that light, it struck him, blinded him, blasted him, changed him from good to evil and hurled him into hell. Then again we heard the words of the warrior angel, now, as a chant of victory—"Who is like to God! But Satan, though cast down, was not completely vanquished. He changed his battle ground and came to Eden: He had heard it whispered in heaven—"Let us make man to our image and likeness," and his war-cry now was—"You shall be as God." Then began the battle on earth, that still rages round us, the fight for the right of man against the rights of God for the attributes of God. The against the attributes of God. The whole creation cries out for the rights of God. He is infinitely perfect, the spiritual creation, and therefore has a right to be praised. He is infinitely present, says heaven and earth and hell and therefore has a right to be revered. He is infinitely supreme, says every creature and therefore has a right to be served. He is not a mere force, nor a stream of tendency. He is not an abstraction. He is not humanity. He is an infinitely perfect personal Being whom it is our glory and our happiness to be permitted to call Our Father in Heaven. And will our Father speak to us? Will He tell us something of Himself of His inner life, His home life? He will and here is the second sermon on the divine attributes preached by Almighty God Himself.

"I am who am. I am the self-existent Being, the essentially existing being, the eternally existing being. I am the simultaneously full and perfect possession of interminable life. I am Life and Light and Love. I am Truth, Goodness and Beauty. Go tell the people of Israel that as Infinite Truth, I am the ideal, the beginning and end of all true religion, of all ethical teaching, and that as the infinite Beauty I am the ideal of all true art. Go tell the people that He who is, sent you to be apostles of highest culture in every department of learning and knowledge. Go, Brothers and Friends, from this source and centre of truth, the Catholic Summer School of America, go forth under the leadership and the motto of the great St. Michael, and his devoted client and follower Leo XIII. and while firmly establishing the dignity and the rights of man, stand up always for the rights, the attributes, the honor and glory of God.

A Combination Disturbed—Sworn Statement Made.

Charles E. Newman, 13 Marlborough St., Toronto, Ont., had a complication of blood troubles, Rheumatism, severe kidney trouble and constipation. Was frequently disturbed at night, lost his appetite and was a very sick man. His kidneys are now in a healthy condition, his appetite good, sleep undisturbed and constipation cured; all this was done by Ryckman's "Kootenay Cure." He makes sworn statement to the above facts before J. W. Seymour Corby, Notary Public, July 10, 1896.

All things come to him who waits—provided he doesn't wait too soon.