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VOL. X. No. 26

TORONTO, THURSDAY, JULY 3, 1902

PRICE FIVE CENTS

Notes From The Capital

Being again in the capital, I might as well drop you a few lines about the leading events of the past week. Glancing over your columns of last issue, I discover two striking editorials, one dealing with the summer holidays, and the other consisting of a running comment upon the troubles of the recent Anglican Synod. As the former suggested to me the principal matter in this correspondence, I will begin with a passing reference to the second of your articles.

I do not wish to follow up the subject which you have so well threaded out, but I would respectfully call your attention to the fact that the "well known banker," Mr. George Hague, who seems to have found the secret of combining financial transaction and religious perversion in one and the same enterprise, has since retired from business, has resigned, after half a century, from the Presidency of the Merchants' Bank, and will, in all probability, be enabled to dedicate the remaining years of his life to the sidewalk of "French Canadian evangelization." You intimated that as a banker he appears to have been able to make the religious business pay; if so, he may possibly find it more remunerative for himself when no longer hampered in his efforts and operations by the cares and the worries of banking life. It might now be in order that the Rev. Archdeacon, who so strongly approved of and seconded Mr. Hague's methods, should resign from the church and replace Mr. Hague in the financial and banking world. Of course, this is only a suggestion, and one upon the realization of which I by no means insist.

Leaving these zealous gentlemen to prosecute their work as best they may, I will turn to the subject of the closing of the different educational institutions. On last Wednesday, the "commencement" exercises at the Ottawa University were held, and the diplomas of the scholastic year were awarded and distributed. On Friday morning the Sisters of the Congregation de Notre Dame, at the Gloucester Street Convent, had their distribution of prizes, and in the afternoon of the same day the closing ceremonies at the Rideau Street Convent took place. As full reports with details of all the diplomas, medals and prizes won, as well as of the music, singing, and addresses at each and all of these institutions, have been given by the daily and weekly press of last week, I will not occupy your space with any lengthy enumeration of these pleasant events. It would be only going over again all that has been published elsewhere, and to attempt any appreciation of the importance of the work done by these different Catholic institutions would demand a whole series of essays. It would be very difficult to tell, in a short space, how great are the strides taken by the University of Ottawa, and what wonderful improvements have been operated in the systems and in the facilities afforded the pupils in the two convent schools that I have just mentioned. Their history, dating back so many years, and in one case contemporaneous with that of Ottawa, would

be a theme of deep interest and vast instruction for the Catholic reading public of Canada. But, under the circumstances, I have to confine my attention to what has transpired since last week, and, to commence, I will say a word about the closing exercises at the St. Jean Baptiste de la Salle Institute, under the care of that splendid teaching order of the Christian Brothers. It was on Sunday afternoon last that the distribution of prizes took place, and, for more reasons than one, it was a remarkable event.

It is well-known that since the days of Bytown, since the time of the lamented and ever-venerable Bishop Guigue, the Christian Brothers had trained, molded and educated the bulk of the young boys of Ottawa, and not a few of the leading citizens of subsequent years owed their early formation of character and rudiments of education to the sons of De la Salle. As in all communities, there was an element of disturbance that for a time made the sojourn of the Brothers anything but pleasant, and the number of minor schools that popped up, in a kind of silent, but effective, opposition, rendered their path anything but one of roses and of delights. But perseverance and strict attachment to duty, regardless of the world's opinions, as long as the approval and sanction and encouragement of episcopal and ecclesiastical authority accompanied them, the Brothers worked on unceasingly, until their efforts, the fruits of their labors, and the blessing of God, have combined to show how indispensable, as teachers of the young, they have become. And a better proof of these happy results could not be found than in the demonstration of last Sunday. There the parents had ample evidence of how thoroughly the young boys are grounded in the elements of instruction, and how well they are prepared, in the higher grades, for the commercial pursuits of life. Apart from the ordinary commercial training they have several advantages of prime importance. Amongst these I might point out shorthand and typewriting as of great moment, in view of the fast-changing conditions of things in the practical world to-day. There they enjoy that other paramount advantage of having the two languages, the English and the French, equally inculcated, not only by instruction, but principally by that practice which is the natural result of inter-communication. They learn the use of the two languages in the playgrounds as well as in the class. This, in the capital of the Dominion, and on the frontier of the two great Provinces, is a boon that cannot be too highly appreciated. Then, high and above all these advantages, is that of a truly Christian education. The name of the Order is singularly adapted to the mission of the teachers; they are Christian Brothers in every sense and the work that they have done, and are in future calculated to do, is beyond estimation.

When glancing at the schools, we must not overlook such an establishment as the St. Joseph's Orphanage, now transferred to the beautiful, picturesque and healthy site of Mount St. Anthony, beside the Governor-General's residence at Rideau Hall. There it would do one good to visit the classes of those children for whom the Grey Nuns become not only the guardians, but ever the foster-parents. There is a class there for young boys, ranging from seven to twelve years, and the success attained by these bright and intelligent lads augurs well for the future citizens that are rescued from misery and given an opportunity of carving their respective roads to eminence in the years to come. Apart from the orphanage, there are many boys placed there by parents, who are not able, through adverse circumstances of one kind or another, to look after their education; and these boys are being prepared for the future, for university life hereafter, by a course of elementary instruction that reflects as much honor and credit on the nuns as it does beams of hopefulness on the pathways of the young lads in the future.

AN IMPORTANT APPOINTMENT.
Charles D. MacAulay Made Judge of the Appeal Court for the Yukon.

Ottawa, June 27.—Mr. Charles D. MacAulay, formerly of Belleville, has been appointed a Judge of the Court of Appeal for the Yukon. He will continue to discharge the duties of Police Magistrate at Dawson. Judge MacAulay, who has been in the city for the past couple of days, left tonight for Belleville. Early in July he will start with his wife and family for the Yukon.



ST. MICHAEL'S COLLEGE HANDBALL TEAM, '01-'02

A Great Day in Old Laval

Quebec, June 21.—Laval University's jubilee celebration took place to-day, and consisted of an address from the Mayor and Corporation, conferring of honorary degrees and a dinner to the professors, students and graduates to the number of 1,500. The speakers included Hon. Charles Fitzpatrick, Minister of Justice, Mr. John Hamilton, Chancellor of Bishop's College, Lennoxville, Sir Sanford Fleming and Mr. Thamin, of the University of Rheims, France, all of whom congratulated Laval upon the present celebration.

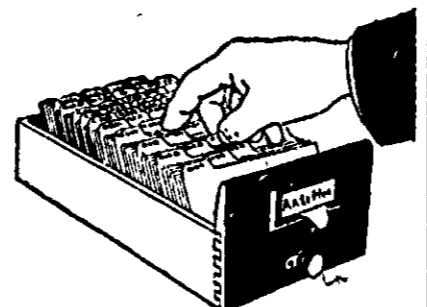
The Grand Pontifical Mass was celebrated in the Basilica among those officiating being Mgr. Falcoino, Papal delegate, Mgr. Begin, Archbishop of Quebec, Mgr. Casey, Bishop of St. John, N. B. and Mgr. Mathieu, Rector of the University. The music was more than usually magnificent, being rendered by an immense choir and orchestra. The preacher was Mgr. Bruchesi, Archbishop of Montreal, who delivered an eloquent sermon, replete with eulogy of Laval University, which he said was, and would always remain, Canada's premier Roman Catholic educational institution. He also took occasion to praise the self-abnegation and devotion of those connected with its teaching staff, and said that it had played a remarkably large part in the preservation of the French-Canadian nationality and its history.

At the St. Jean Baptiste celebration yesterday a cable was received from the Pope, in answer to one of homage and affection sent him in the name of the society. It read as follows: "The Holy Father thanks and blesses from the bottom of his heart the French-Canadians assembled at Quebec to celebrate their national fête."

Mgr. Falcoino solemnly pronounced the Papal benediction over the kneeling thousands surrounding him. The sermon by Mgr. Paquet was a thrilling review of the growth of the Canadian people from the days of Champlain, and an exhortation to persevere in the virtues of the founder of Quebec and in the zeal of the early missionaries, seeking the higher glories of Christianity rather than mere material and worldly greatness and success.

A message of loyalty and devotion to King Edward VII, also brought a gracious reply of thanks from His Majesty to his French-Canadian subjects.

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At the grand national banquet tonight the principal speakers were Sir Louis Jetté, Mgr. Falcoino, Mgr. Begin, Hon. Chas. Fitzpatrick, Mr. F. D. Monk, Hon. Mr. Turgeon, Senator Beique, Mgr. Mathieu, Rector of Laval University, and others. Assurance of devotion to the British Crown, to Canada and to the church and Canadian institutions were the keynotes of the speeches.

Father Rohleder's Ministry

Sunday last being the Feast of St. Peter and Paul was fittingly honored at the Cathedral. It was also the anniversary of the ordination of Rev. Chancellor Rohleder.

Solemn High Mass was celebrated at 10.30 by Rev. Father Rohleder, with Rev. Father Canning as deacon and Rev. Father Minchin as sub-deacon. His Grace the Archbishop assisted as Canon Pontifical, with Rev. Dr. Treacy as assistant priest. Mr. James J. Feehley was master of ceremonies. The Archbishop preached the sermon, taking his text from the 3rd and 4th verses of the last Psalm. He exhorted his people to pray for their pastors that the grace might be vouchsafed them to fittingly fulfill their holy vocation.

On Sunday afternoon, at the monthly meeting of the Men's League of the Sacred Heart, of which the Rev. Chancellor is the Director, Mr. Jay Cashan rose and in the name of the men of the Cathedral eloquently congratulated "Father Fred" upon entering the 30th year of his priest-

hood. His remarks were supported by Mr. John P. McCarthy in a brief address, during which he echoed the hopes of the assembly, meeting that "Good Father Fred" might be spared for many years amongst them, even to celebrating his Golden and Diamond Jubilees.

The Reverend Father was much touched by the expressions of affection from those present, and after expressing his thanks, remarked that it was given to very few in the priesthood in Canada to celebrate a Golden Jubilee. He feelingly referred to those prominent at the Cathedral at the time of his ordination who have since departed this life, referring especially to the late Archbishop Lynch, Bishop Jamot, Father Proulx, and Dean Cassidy. Father Fred also referred to the late Father Ryan, and hoped for a continuance of the interest in the League which the men of the Cathedral had always taken.

RETREAT OF THE CLERGY.

The annual retreat of the priests of the Archdiocese of Toronto will commence on the 7th at Niagara Falls. The preacher of the retreat will be Rev. Father Kenny, S. J., Guelph. The retreat will last from Monday evening to Saturday morning.

The Archbishop on the King's Illness

Before addressing the congregation at High Mass at St. Michael's Cathedral on Sunday last Archbishop O'Connor referred to the King's illness. During the last few days, he said, the hearts of the people had been filled with sympathy for His Majesty, who had been taken ill so suddenly. However, it was another illustration of the fact that out of disappointment good was bound to come instead of evil, inasmuch as now every person was in full sympathy with the King and the ceremony, whereas there might have been some elements of disapproval beforehand. There was nothing like suffering and sorrow to bring to the same level, to make us have a mutual feeling toward one another. In this case Catholics had the admirable example of the Pope to follow. When His Holiness heard of the King's illness his first words were "Let us pray that he may recover," and when he heard of the King's recovery he said "We thank God, let us continue praying for his full restoration." The Archbishop said he would have asked the prayers of the faithful in the diocese before that, but that he knew they had already complied with the wish of the Pope in that respect.

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The Devotions of the Church

There are many devotions in the Catholic Church, all of which have a purpose and object the honor of God and the salvation of souls. At one time it is devotion to St. Anthony of Padua, at another time to St. Rita, again to the Sacred Face of Our Lord; and at still another time to the Mother of Sorrows. Many so-called liberal-minded Christians take exception to these various devotions, on the plea that they are not necessary, and that they are a hindrance to the true worship of God. We can conceive, indeed, that these devotions are not absolutely necessary to salvation, but we must remember that if we make use only of those means which are absolutely necessary to eternal life, we shall run a great risk. In order to attain a certain end, the wise man will employ not only the necessary means, but also other means, which, though not necessary, will nevertheless be useful towards the accomplishment of his purpose. Now we are placed on this earth to save our immortal souls, and in order to attain that end we must first of all make use of the necessary means of salvation, viz., prayer, the sacraments and the Holy Sacrifice of the Mass; but we ought also to utilize whatever other means may be useful in order to increase the efficacy of prayer, the utility of the sacraments and the purpose of the Holy Sacrifice of the Mass. A carpenter needs, indeed, a saw, an axe and a chisel, but when these weapons are blunted by use he will require some other tools to sharpen them and fit them once more for service. In the same way, the various devotions in the Catholic Church increase the efficacy of the ordinary means of salvation by inspiring us with the necessary disposition of piety, without which these means of salvation will be useless. Or, again, to use another illustration, as the choice condiment whets the appetite and imparts a flavor to our ordinary food, so the devotions of the church add a spiritual flavor to our faith, and give us a greater relish for the food of our souls, viz., prayer and the sacraments. Nor are these Catholic devotions hindrances to our love and worship of God. This is a plea put forward by some people who themselves are not remarkable for their love of God. Usually those people who criticize their neighbors for their partiality to St. Anthony of Padua or to the nine first Fridays, because such devotions interfere with or detract from the legitimate worship of the Sunday, are not themselves impartial critics or competent judges. Surely we honor God when we honor His Saints, when we show devotion to the Sacred Heart, or to the Holy Face, when we go to communion on Tuesday in honor of the Saint of Padua, or on Friday in honor of the Sacred Heart. After all, God is the centre and reason of all worship in the church, for, if we reverence any person outside of the Blessed Trinity, it is on account of some eminent perfection which has come from the Giver of all gifts. Consequently, if we honor the Saints, or have special devotion to some amongst them, we do so because such devotion is authorized by the church and because God Himself has honored the Catholic Church may be compared to a beautiful flower garden, where bloom side by side the choicest plants and from which each one may cull for himself the flower which best suits his fancy. Some will have Devotion to the Sacred Heart, others will love our Blessed Lady; other souls, again, will give expression to their love by piety towards St. Anthony of Padua or St. Teresa. As Newman says,—"In the band of worshippers who throng around the priest each has his own peculiar devotions, with which he follows the rite. No one interferes with his neighbor; agreeing as it were, to differ, they pursue each separately a common end, and by paths, distinct but converging, present themselves before God." Catholics alone can claim in this respect the liberty of the children of God. While in faith and dogma they are necessarily one in obedience to the Infalible Head, yet in the various devotions they enjoy the fullest liberty, and are guided each one by his own religious temperament, which, we may add, is in turn directed by the same Spirit who unifies the church. Philosophers tell us that beauty arises from unity in diversity, and, applying this to the church, we may say that the chief beauty of the church is the unity of belief that prevails in the various devotions of the Catholic people. It would seem, too, that this very diversity would be one way of explaining the deep and extensive knowledge of God and His Divine

attributes, which the faithful children of the church possess, and which are the result of their united prayers and devotions which are united in love and in the same nature. For the children of God, the knowledge of God is, as it were, a life. We know Him as He is and He reveals Himself in the various means approved of by the church. His love is shown in the Sacred Heart of Jesus, who got an insight into his sanctity from consideration of her spiritual beauty, who is called by the church the Immaculate, we realize His watchful providence over us ever regarding maternal things, from the power of St. Anthony, we understand His thirst for souls when we contemplate the life of a St. Philip Neri or a St. Francis Borgia, and we get, as it were, a glimpse of His divine meekness in St. Francis of Sales. *Mirabilis Deus in sanctis suis*. God is wonderful in His Saints. God's attributes are revealed in the lives of His Saints, and we in turn in looking at the refracted light of grace showing through their souls are able to catch a glimpse of the Light of Divine glory that surrounds His throne. From the Saints we rise to God, and from our devotions to them and to our Lady we gain greater knowledge, greater love of God, whose Goodness, Power and Love are reflected in them and through them.

OPENING OF THE NEW CHURCH OF ST. LEO.

His Grace Archbishop O'Connor solemnly blessed the new church of St. Leo at Mimico on Tuesday morning. The celebrant of the first Mass was Vicar-General McCann, who was assisted by Father Burke, C. S. B., as deacon, and Father McGrand, of St. Helen's, sub-deacon. Rev. Dr. Treacy was master of ceremonies. Among the clergy present were Fathers Gannon and Urban, of St. Patrick's, W. A. McCann, McEtey, J. M. Cruise, James Walsh, Murray, C. S. B., Frank Walsh, C. S. B., Brennan, C. S. B., Coyle, pastor of the new church; Gibbons, Smith, Rohleder, Chancellor of the Cathedral, Whelan, of Caledon, Cline, of Brock, Gallagher, West Toronto Junction, Gantillon.

The church was crowded, a large number from the city being present for the opening.

His Grace the Archbishop preached a very impressive sermon from the text "I am the Way the Truth and the Life." He showed how the church is consecrated to the service of God for the holy sacrifice of the Mass and as a house of prayer. It is not merely the meeting place of the faithful; it is the house of God. He acknowledged the zeal of the people of Mimico in regard to the building of the church and particularly referred to Mr. Edward Stock, a settler in that district before St. Paul's, the first Catholic Church in Toronto, had been built. Mr. Stock had worked all the way to St. Paul's in the early days and later on St. Michael's was built. St. Helen's had in still later years been the nearest church. They thanked God they had now a church in their midst worthy of the holy purpose for which it was intended.

The Archbishop and priests were the guests of Mr. Stock at his home, than which no happier one is to be found in Canada.



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S. Swithin

"S. Swithin's day, if thou dost rain, For forty days it will remain. S. Swithin's day, if thou be fair, For forty days 'twill rain nae mair."

SAIN'T SWITHIN, Bishop of Winchester, was born of noble parents. To him was entrusted the education of King Egbert's son, Ethelwolf, father of Alfred the Great. He was the author of the laws concerning tithes, the exemption of the Church from civil taxes, institution of Peter's Pence, and the provision for the maintenance of one poor person by every ten families. His humility was only equalled by his tender sympathy for the poor. He died in 862, and was, by his own order, buried at the door of the church, on the north side of the sacred building, where the cavedroppings from the roof would fall and where his grave would be trodden by the feet of the passers-by. When the clergy attempted to move his body to a more honorable tomb inside the church, there came on a storm of rain which prevented their doing so, and for forty succeeding days the rain fell as a warning to cease this transgression of S. Swithin's directions.

As an instance of the Saint's care of the poor in smallest things, it is related, that when he was building a bridge at Winchester, some of the workmen insulted a poor woman who passed by, and in mischief broke the eggs she was carrying for sale. She complained to S. Swithin, and the Saint, touched with compassion, took from her the basket in which the broken eggs were, made the sign of the Cross over it, and returned it to her with the eggs whole as before.

Environment incidental to his apostolate among savages, and in a most atrocious climate. And in other passages are recorded what the saintly bishop did for those savages, men and women, who were sunk in barbarism, who were despised by the trappers and the hunters, and relegated by all the whites to a rank lower than the brutes.

Mgr. Rosset, Bishop of St. Jean de Maurienne, in Savoy, is also a great loss. He was a veritable apostle among the mountains, and thought nothing of traversing the Alps during his pastoral visits, in any weather and at any season. His diocese is one of the smallest in France, and if its suppression be called for during the discussion on the Public Worship Estimates, it is suggested very wisely that the important town of Lille, in the north, should be made a bishop's see.

THIS WILL REMIND YOU that the pain of strains, bruises and sprains, common incidents of active out-door life is drawn from aching bodies by Perry Davis' Painkiller, as a magnet draws bits of iron from sand.

DOMESTIC READING.

To suffer one hour with and for one we love brings us nearer in spirit to them than many years of joyous companionship, for only in sorrow does the heart reveal itself.

It is just like this green earth of ours that renews itself year after year, and has not on its surface any token to tell what is the simple truth, that it has given graves to two hundred generations of human beings.

It is the honor of a Christian mind to show itself superior to every false shame by trampling under foot all human respect in order to manifest its Faith in the eyes of the entire world. "Confessus est, et non negavit" — "He has confessed Christ and he has not denied Him." Such ought to be your motto in the midst of society where anti-Christianism raises its head once more.

I have just fallen upon the two saddest secrets of the disease which troubles the age we live in, the envious hatred of him who suffers want, and the selfish forgetfulness of him who lives in affluence.—Journal of a Happy Man.

Even death itself, the great and terrible king of kings, though he may break the heart of love with agonies and anguish and slow tortures of separation, may break not his faith. No one that has loved will dream even death too terrible a price to pay for the revelation of love. For that revelation once made can never be recalled, and as years go by the very death of love becomes its immortality.

The heart of man is a book, nay, it is an encyclopaedia of everything that has ever come within the range of its personal experience. It preserves an eternal record of all the stories in which it had played a part. It is strange, what sad things may be hidden in its depths without giving any token of their existence. The heart may be gay and may read the smile mantling to the face, but all the while you see only the upmost stratum. In the graves beneath we to give up their dead, the smiles would seem strangely out of place.

The conversion of souls, weeks of mercy on a grand scale, visiting prisons, preaching hearing confessions, and even establishing religious institutes, are comparatively easy works when put by the side of exaltation in daily duties, observation of petty rules, minute custody of the senses, or kind words and modest exterior which preach the presence of God. We gain more supernatural glory in little things, because more fortitude is required, as they are continuous, uninterrupted, and with no dignity about them to spur us on.

If He calls you to a kind of service which is according to His will, but not according to your taste, you must not go to it with less, rather with more courage and energy than if your taste coincided with His will. The less of self and self-will there is in anything we do, the better. You must not amuse yourself with going from side to side when duty calls you straight on, nor make difficulties when the real thing is to get over them. Let your heart be full of courage, and then say, "I shall succeed. Not I, but the grace of God which is with me."

We are but in the desert travelling home. We have no lasting city. Who can build of desert sand a house that will not crumble even while he builds? If some rare days of happiness be given they are meant to be as wells in the desert to cheer our fainting spirit for its onward journey. Who travellers drink and are gone. It is madness to linger, and death to stay, for desert wells go dry inevitably and soon. Better ever follow the mirage than pitch your tent on an oasis, however fair. Better still to learn and take to heart the lesson the mirage teaches, that not in it is the home and the happiness we seek, that on beyond the desert verge—many days' journey, or it may be only a few—there is a golden city where there is rest for wayworn feet and weary hearts, and where alone, we may rest and be happy.

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Chats With Young Men

MONTHLY CONFESSIONS A NECESSITY TO YOUNG MEN.

It is a very bad sign when a young man begins to shirk the duty of monthly confession and Communion which, as a boy, he fulfilled as a matter of course. This generally happens when, having left school, he secures a position in some store, shop or factory, and begins to rub elbows with the various kinds and conditions of men and women who go to make up the work-a-day world. Though he does not suspect it, he is influenced by the atmosphere of carelessness in matters of religion that is characteristic of places where men and women work. He is worse influenced still, if his lot is cast among those who are hostile to Catholicism, or to all religion, and who revile or ridicule the things that he has been taught to hold sacred.

To a young Catholic thus placed there is nothing so strengthening to heart and soul as frequency in the reception of the sacraments. Assailed as he is, day after day, by temptation in all forms, it is absolutely necessary for him to renew and repair the bulwark of his spiritual defences. But it is at this most critical period, when his faith and morality are hanging in the balance, that the spirit of the world wins him from the observance of his religious duties which are his only safeguard, and he begins to neglect or avoid the monthly confession and Communion that kept him loyal and undefiled as a boy.

The most insidious form of attack upon the faith and morality of Catholic youth is ridicule. The covert sneer of a non-Catholic fellow workman or companion has too often a most deplorable effect upon a Catholic young man; and it is generally found to do more damage to his convictions than an open and undisguised trade against the teachings and practices of the Church. A well-informed Catholic will recognize in this ridicule only a sign of ignorance or malice, but an impressionable and imperfectly instructed young man almost unconsciously begins to apologize mentally for being a member of a Church of which such things may be said, and instead of seeking information to offset them, from the proper source, he allows himself to be assailed by doubts, and already the thought suggests itself that perhaps, after all, the Church is wrong, and this shallow-pated career beside him is right.

It is the time for that young man to turn to the Church for help and guidance, and many a one has developed into a well-read and highly intelligent Catholic by the studies which were prompted by attacks upon his faith. Constancy in religious duties, frequent reception of the sacraments together with heartfelt prayer, are the sovereign means to enable him to hold the faith unweakened and unwavering. Using those preservatives he soon recognizes how foolish it is to allow even a shadow of suspicion concerning the divine mission of the Catholic Church, and the truth of her teachings, to darken the mind.

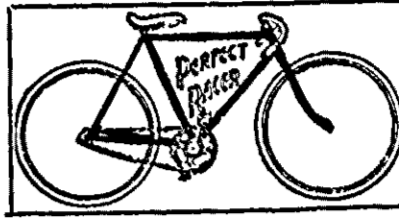
But before a Catholic begins to doubt the faith wherein he was baptized and reared, there is generally a preliminary stage. And that is unfortunately the declination of the mind which comes from contact with evil. The language of ordinary intercourse has become so corrupted with obscenity and blasphemy that there are few occupations wherein one's ears are not assailed almost continually with vile expressions, even the school-boys on our streets are often heard using the most disgusting language. And this has the effect of an ever-present evil suggestion which in too many cases succeeds in deadening the mind and conscience to all good influences. So many hours every day are spent in such surroundings that one gradually falls into the evil habit of saying and doing things which the conscience condemns as wrong. The high standard of personal life and conduct that the Church holds up becomes, after a while, irksome, and then comes the temptation to disbelieve in the teachings which were formerly part of the young man's nature itself. We have heard of many apostates from the Church who boasted that their intelligence would not allow them any longer to subscribe to its doctrines, but, were their cases examined, it would appear, in every instance that they were carried beyond the confines of faith not by intelligence but by unbridled passion. The remedy for all this lies in the sacraments of Penance and the Holy Eucharist, frequent reception of which will lead to a greater loyalty to God and the Church, and a consequent strengthening of the heart and will against the attack, open or covert of the enemies of the soul.—Sacred Heart Review.

A GOOD NAME IS TO BE PRIZED—There have been imitations of Dr. Thomas' Electric Oil which may have been injurious to its good name, but if so the injury has been only temporary. Goodness must always come to the front and throw into the shadow that which is worthless. No imitation can maintain itself against the genuine article.

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Who can estimate the holiness and perfection of her who was chosen to be the Mother of Christ? If to him that bath more is given, and holiness and Divine favor go together (and this we are expressly told), what must have been the transcendent purity of her whom the Creator Spirit condescended to overshadow with His miraculous presence.

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The CATHOLIC CHRONICLE... DEVOTED TO... FOREIGN NEWS

ROME

A NEWSPAPER CORRESPONDENT DECORATED.

The Roman newspapers contain the announcement that the Roman correspondent of the New York Freeman, "Vox Urbis," has been decorated by the Holy Father with the Cross "Pro Ecclesia et Pontifice"—("For the Church and Pontiff"). The diploma, signed by Cardinal Rampolla, Secretary of State to the Sovereign Pontiff, declares that His Holiness has conferred the honor on "Vox Urbis" in testimony of his "satisfaction for the devotedness and fidelity to the Church and its Supreme Head" shown by the recipient. The grounds on which the distinction was accorded are that "Vox Urbis," "Professor at the Pontifical University of the Apennines, at the Noble College of Mondragone, and at the College of the Latino Americano, worked strenuously by his writings to promote the success of the Holy Year and of the Solemn Homage to Our Lord, has kept aloft the banner of Catholic truth by his correspondence in the press, and has for a considerable number of years carefully translated into excellent English and published the Papal encyclicals and other important Pontifical acts immediately they were issued in Rome."

The decoration "Pro Ecclesia et Pontifice" was instituted about fifteen years ago by Leo XIII, and is conferred on persons who have done signal service to the Church either by their writings or in some other way. Among those who have been honored in this way during the last year or two are Father de Santi, S. J., one of the learned editors of the Civiltà Cattolica; M. Louis Veulliot, editor of The Universe; Father Hartmann, the famous Franciscan composer. In one sense the distinction conferred on "Vox Urbis" is unique—he is the only Roman correspondent who has been thus officially recognized and honored by the Holy See.

The cross, which is to be worn on the breast on public occasions like other decorations, is Greek in form, with a lily between each of the arms. The centre of the obverse side contains the likeness of the Holy Father, with the inscription "Leo XIII. P. M. Ann. X." surrounded by four stars on the arms. In the centre of the reverse are the keys and tiara, with the motto "Pro Ecclesia et Pontifice" and the date of the institution of the decoration "Frid Kal Jan. 1888."

CONTRIBUTIONS TO FOREIGN MISSIONS.

The most generous country so far as contributions to Catholic foreign missions is concerned is certainly little Belgium, from whose people \$17,876 was collected. It is a very large amount considering the number of the population of that country. France really heads the list with \$188,247, and next to her comes the United States with \$15,400, followed

close by Germany with \$15,080, and Italy with \$12,501. Ireland contributed \$1,415, and when the poverty of Erin is taken into account this amount is really wonderful, and does honor to her sons and daughters, who have been always noted for their generosity wherever the Church is concerned. Austria subscribed \$3,173, not much considering that practically the whole country is Catholic. England comes next with \$2,415. Africa gave \$21,463, Turkey \$1,294; Mexico \$1,1017, Canada \$566, and Central America and the West Indies \$490. India sent \$200, and the inglorious possession of the smallest amount contributed is taken by Russia and Poland with \$174.

IRELAND

ILLNESS OF THE ARCHBISHOP OF CASHEL.

An Irish correspondent writes that His Grace the Archbishop of Cashel is seriously ill and that the gravest fears are entertained. His Holiness the Pope has sent his special blessing, and Cardinal Moran a kindly and sympathetic message.

UNITED STATES

NOTES OF A PAULIST MISSIONARY.

The following statistics may prove of interest to the readers of "The Register" who desire to know something of the immediate results in the matter of conversions, in both Catholic and non-Catholic missions. These figures prove the best evidence that the direct reaching out for non-Catholics, as is done in missions for non-Catholics, is more fruitful in conversions. The field covers the country from Boston to St. Louis. Number of Catholic missions given—1898-1899, 16, converts, 14, 1899-1900, 14, converts, 60, 1900-1901, 11, converts, 30, 1901-1902, 3, converts, 18. Totals, missions, 44, converts, 122. Number of non-Catholic missions given—1898-1899, 4, converts, 64, 1899-1900, 5, converts, 212, 1900-1901, 5, converts, 255, 1901-1902, 0, converts, 330. Totals, missions, 23, converts, 921. Total number Catholic and non-Catholic missions, 67, converts, 1,043.

FRANCE

THE LATE BISHOP GRANDIN

Great regret is felt by Catholics in Paris and throughout France at the death of Mgr. Grandin, the Oblate Bishop of St. Albert, in Canada. He became an Oblate in 1851, and after ordination started for the vast and important country which Voltaire long ago described as so many "acres of snow." He was a great friend of Louis Veulliot, whose article on the bishop, written thirty-four years ago, was reproduced by The Universe when Mgr. Grandin's death was made known in Paris. The article reproduced Mgr. Grandin a terribly realistic description of the arduous labors, privations, and inevitably disgusting en-

THREE found forth a double food, The sustaining life, The stream of water and of blood From that dear side—Eloisa.

SEVENTH MONTH 31 DAYS July PRECIOUS BLOOD

Table with columns for Day of Month, Day of Week, and various feast days and events for the month of July 1962.

Indulgenced Prayer "My God and my all! An indulgence of 20 days, granted to the faithful as often as they recite this ejaculation.

...The HOME CIRCLE

A GROWN-UP SISTER. A grown-up sister's good to have. When I come home from school, We take our books out on the porch, To learn the last new rule, And when our lessons all are learned, We to the garden hie, To watch the ant, the bee, the bird, And painted butterfly.

THE BLESSED MOTHER OF GOD. In a page of the Brooklyn Eagle, entitled "The Scriptures Expounded by Well-Known Clergymen," we find the appended "Tributes to Mary," by the Rev. P. C. O'Reilly.

"Her love for her Son, her deep interest in all that concerned Him, none can tell into doubt. And since her Son so loved man that he laid down His life for him, can we hesitate for a moment to believe or suppose Mary indifferent to this work of salvation? An ordinary good Christian or a saint, say, is never found without charity for his fellow man. The very word saint or holy implies charity, and it would be a contradiction to suppose a saint without this principal virtue. To be a saint, then, we must love our fellow man next to our God, and as that love for our Supreme Master increases, so also increases our love for all mankind, until like a Vincent de Paul or a St. John of Matha, a St. Francis Xavier or a St. John of the Cross, we would kneel and lick the putrid sores of the ailing to lighten their passing sorrows, for in these countenances is seen the image of Him who created us all in His own likeness.

heart when Simeon gave his prophecy. It was in truth a sword of sorrow and a dagger of poignant grief that would accompany her through life, and whose bitter cut would never heal until she closed her mortal eyes in death and the curtain of life drawn back forever. She had to taste the cup of woe reserved for the widow without means for her orphan. She had to bear the grief of a mother whose only child is consigned to a public death of shame and torment by public authority. In fine, there is no want, no agony, no grief, no disgrace, incidental to human misery, which this singularly holy and most elevated of all creatures has not to endure, and in a manner so intense that it surpassed in an eminent degree the accumulation of all human woe. If, then, it surpasses our powers of calculation to reach the extent of merit obtained by Mary in a single year before she became the mother of God, when she was only the 'vessel of election,' destined for so great a dignity, what can we say of a single day's merit after she became God's mother? What can we even imagine of such a merit elevated by intense human suffering and endured without a shadow of imperfection for the sake of God alone! Every moment extended that merit far beyond human conception. Every dignity sinks into insignificance in comparison with Mary's. Every created being must bow in humble recognition to her elevated supremacy. And this daughter of fallen Eve, of the sinner David, of the sinner Ruth, of the sinner Thamar, of sinners in every generation rises before us, pure and immaculate, queen of all angels and archangels, superior to principalities and powers, above the cherubim and seraphim, our model of humility, our exemplar of charity, our Mother of the Great and living God.

dustrious woman putting leaven into three measures of meal, carefully sweeping the floor to recover something lost and economically mending an old garment. And when Jesus seeks a comparison to recommend the purity of heart, He draws it from the resemblance of her who cleans 'both the inside and outside of the cup.' And we suspect that this thought is of Mary when He praises the offering of the widow 'who gives not of her abundance, but of her indigence'

"Picture her again ministering to the wants of St. Joseph, and behold that grave and simple man with his heavenly countenance, upon which every passion was silent, recognizing in her the woman, purest of all women, the queen whose crown was humility, whose sceptre was love, whose heart was charity, the lily without a stain, the one woman that sin had never sullied and 'our own tainted nature's solitary boast'

"Let imagination again take us to the beautiful town of Nazareth, and as we watch the sun declining toward the lofty promontory of Carmel, soon to set in the horizon of the sea of Syria, mark if in our hearts is not heard that message that was to be our 'good tidings of great joy.' Yes, Gabriel has appeared to Mary while making her evening prayer to the God of Jacob, and that salutation which meant so much for us is pronounced by the celestial envoy. 'Hail, full of grace, the Lord is with thee, blessed art thou among women.' Mary no doubt felt an involuntary trembling at this marvelous apparition, her humility was disconcerted by the magnificent eulogy of the angel, but, being reconciled to this wonderful prediction by God's messenger, she believed and left all to God.

"Do we realize the inheritance left us by a crucified God? The bounty that we have reaped from a Calvary and the eternal glory that awaits the faithful servant? These two thoughts so diametrically opposed and yet so characteristic of humanity, are subjects for our life's meditation. Adam sinned and by that sin lost heaven. Christ died, and by that death reopened the gates of Paradise. The loss of the human race was begun in Eve and consummated in Mary. In Mary commenced our deliverance, and in Jesus it was completed. There is also a new tree, which is the Cross, and the fruit of that tree is your crucified God. The first tree caused death, the last tree life eternal. All the evil was washed away in the blood of the Lamb, and all our hopes maybe centred on that dear Savior for salvation. The sorrows of Jesus were in truth the sorrows of Mary, and so heartrending was the scene at that terrible crucifixion that the daughters of Jerusalem compassionately called her 'poor mother.'

Death has nothing terrible in it but what life has made so. If we desire our prayers should be heard, our actions must be suitable to our petitions, we must exert ourselves both before and after prayer in rendering ourselves worthy of the favor we ask.

Loretto Convent Niagara Falls. Niagara Falls, June 25. Within sight and sound of the mighty cataract and on the afternoon of Thursday—an ideal June day—picturesque old Loretto Convent presented a scene that was beautiful in the extreme and one that will long remain fresh and green in the memory of those fortunate enough to be present as well as the young ladies who so creditably furnished the entertainment for the occasion. It was a closing day and the pupils were all animation, from the little tots right up to the young ladies who are radiant in the blush and beauty of budding womanhood. It was a day filled with joys and sorrows to those who are leaving the portals of their alma mater for the last time as pupils to now assume the more serious duties which life's battle presents to us all. It was joyful, because the goal for which they had striven so hard—an education, well-rounded and which is absolutely essential to the women of to-day—had been reached with honors. The sorrowful side which presented itself was the fact that that sweetly-said word "goodbye" was to be spoken to their companions in study and the ladies who had striven so conscientiously to fit them for whatever the future might have in store. The closing exercises were conducted in the spacious and well-appointed assembly-room before a goodly com-

pany of reverend gentlemen, relatives and friends of the graduating class. The ladies of that class who thus bid farewell to school days—the happiest of their lives—with all the pleasant associations connected therewith, are as follows:

- Miss Gertrude Madden, Lockport, N.Y. Miss Bernice Golden, Bangor, Me. Miss Catherine Hughes, Brooklyn, N.Y. Miss Irene Ducey, New York City. Miss Josephine Foster, ...

The piano solo "To Spring" was a pretty selection and was beautifully executed by Miss Hefferan, as was also the solo parts in the ballad by the same young lady. The semi-chorus, "Ye Banks and Braes O' Bonny Doon," and the waltz Rondo, were both grand productions, excellently executed and the swing and rhythm so perfectly blended that they carried the audience right with the spirit of the selections.

The main feature of the afternoon's entertainment, however, was the presentation of a five-act dramatic sketch "Diana or Christ." It is a story of the time when Rome as a nation was at the height of her power and glory. The tale deals with the religious conditions which prevailed at that time. The Grecians with all their learning bowed the knee to the goddess Diana while the Romans looked to Christ, the meek and lowly Nazarene, for guidance and comfort. Virgilia, a beautiful and accomplished daughter of Rome, was wooed and won by Aegisthus, a talented Athenian, while on a special commission to Rome. She is taken back to the home of her husband but remains true to her Roman principles till the great festival of Diana is held and Aegisthus calls upon his queenly power of Italy to pay homage to the Grecian goddess. She did her husband's bidding and in doing so committed a deed that she regretted ever after, vowing then and there that no child of hers should ever touch that strange unhallowed censer. Virgilia flees with her young daughter, Electra, and leaves her first-born, Atho, with his father. The story, which is full of dramatic situations and teplete with stirring scenes and speeches, runs along till by a strange, unnatural and sorrowful coincidence, Aegisthus in carrying out the decree of the Ephesians is called upon to condemn his own daughter, Electra, to death because she refuses to bow to Diana and remains true to the lowly Christ. Such a devotion to principle and faith was a revelation to the Grecians and the voice in the air which said at the death of Electra, "Lost! lost! forever lost! What have I done to thee O Gallian, that Thou shouldst torture me thus?"

The high priest "It was Diana's Let the festal rites give place to mourning—for her sway departs with Ephesus. The Oracle hath writ—'when in the hour of death, a victory is given to virgin innocence—that day Diana's reign is ended—and the Christ—the Nazarene hath conquered.'"

It was a thrilling thing grandly interpreted and impressively presented and one and all so well upheld their parts that we could not particularize. The ladies who so ably presented this strikingly interesting sketch and at the same time so charmingly entertained the audience were: Aegisthus—Neva Loomis. Virgilia—Bernice Golden. Electra—Gertrude Madden. Atho—Josephine Foster. Patroclus—Ldythe Quinn. Sempronius—Helen Williams. Mercutio—Christian Barrett. Priestess—Catherine Hughes. Alcida—Irene Ducey. Xenia—Josephine Ellis.

The chorus "O, Home, I love Thee Dearly" was followed by the distribution of prizes, the very Rev. Father Dionysius Best, Prior of the Monastery, making the presentations. That gentleman also made a few remarks complimenting the young ladies on the fact that they had carried us away from the every-day cares and worries of life by the pleasing presentation of this interesting play. He congratulated the graduates who would now go out to meet the world. The reverend gentleman impressed upon each one the necessity of using their every influence for good. Father Best said "Laugh, play and be glad, but with your education be good, be virtuous, be Catholic." He paid a merited compliment to Niagara Falls, stating that it was an ideal spot and the finest climate in the world. The sisters who had brought the class to such a state of perfection received words of commendation from the speaker.

Very Rev. Father Likely, President of Niagara University also delivered a short speech that was full of wit and humor, complimenting the graduates for their success and wishing them God-speed. He laid particular stress upon the fact that the heart

of every one present. The conclusion of Father Likely's remarks brought to a close an exceptionally pleasant afternoon and one that was appreciated to the full by everyone present.

FATHER KOENIG'S FREE NERVE TONIC. A VALUABLE DRUG FOR NEURALGIA, MIGRAINE, HEADACHE, AND ALL NERVOUS AFFECTIONS. KOBNIIG MED. CO., 9 Franklin St., Chicago.

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Cowan's PERFECTION Cocoa is used. It is absolutely pure, very refreshing and nourishing.

FURERA HARNESS OIL. Main and wheel here so effect on harness that it keeps the leather soft and pliable. It does not wash off. It is sold by Imperial City Company.

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You May Need Pain-Killer. For Cuts, Burns, Bruises, Cramps, Diarrhoea, All Bowel Complaints. It is a sure, safe and quick remedy. There's only one PAIN-KILLER. FERRY DAVIS'. Two sizes, 25c. and 50c.

NIAGARA RIVER LINE. CHIPPEWA, CHICORA and CORONA 5 TRIPS DAILY. (Except Sunday.) On and after June 14, will leave Yonge St. dock, east side, at 7 a.m., 11 a.m., 2 p.m. and 4.45 p.m. FOR Niagara, Queenston and Lewiston.

Typewriters. All makes, rented \$2.50 to \$5.00 per month. CREELMAN BROS. TYPEWRITER CO. Toronto.

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CHURCH BELLS. Chimes and Pells. Some of these Coronation jobs should have been home tending to business.

Pan-American Exposition BUFFALO GOLD MEDAL Awarded LABATT'S ALE AND PORTER Surpassing all Competitors.

J. E. SEAGRAM DISTILLER AND DIRECT IMPORTER OF WINES, LIQUORS and MALT and FAMILY PROOF Whiskies, Old Rye, Etc. ALSO MANUFACTURERS OF THOSE RENOWNED BRANDS "OLD TIMES" and "WHITE WHEAT" Conceded by Connoisseurs to be the Choicest Flavored Whiskies in the Market. J. E. SEAGRAM, WATERLOO, ONT.

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White Label Ale. Their other brands, which are very fine, are: INDIA SPECIAL, AMBER, JUBILEE, CROWN SPECIAL, XXX PORTER and HALF-AND-HALF. The above brands can be had at all first-class dealers.

THE BROWN BROS. LIMITED. 51-53 Wellington Street West, Toronto. Toronto, May 7, 1962. To the Advertising Manager Catholic Register: Dear Sir—In renewing my advertisement for the current year in your paper, I feel obliged to compliment you on its merit as an advertising medium. I have decided to double the space used last year, which speaks for itself. Yours, H. C. TOMLIN, The Toronto Bakery.

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THURSDAY, JULY 3, 1902

DOMINION DAY.

Canadians are increasing their patriotic enthusiasm for the celebration of Dominion Day. The holiday is a testimony of the satisfaction with which all Canadians regard their political conditions.

LABOR AND IMPERIALISM

The representative council of the organized trades of Toronto, as a consequence of the military display made during the recent strike, listened to a suggestion to meet force with force.

WIT FOR THE LADIES.

A leader in the educational field, who sends us the extract given below from The Ladies Magazine, Toronto (July), writes: "The enclosed is possibly a little worse than even 'Flaneur' himself could do."

BAD SITUATION IN THE PHILIPPINES.

In spite of themselves the great newspapers and magazines of the United States are obliged to condemn the general condition of things in the Philippines under American administration.

ACKNOWLEDGMENT.

The Sisters of St. Joseph House of Providence desire to acknowledge their debt of gratitude to all who helped to make the annual picnic so successful.

SENATOR O'BRIEN'S ILLNESS.

Montreal, June 29.—Senator James O'Brien, who was seized with an attack of paralysis two days ago, is progressing favorably.

EDITORIAL NOTES

The appointment of Judge MacAuley in Dawson is an excellent one. Catholics will not complain of lack of representation in the Yukon.

KING IMPROVING

King Edward's rapid recovery from the effects of an operation performed upon him a week ago has both surprised and pleased everybody. The dramatic collapse of the coronation festivities, the returning rush of troops, ambassadors and royal guests, the grave tone of the bulletins all served to deepen the impression that the demise of the Sovereign was only a matter of days at the utmost.

LAVAL FLOURISHES

Without exuberance of exultation or great parade of publicity Laval University celebrated her Jubilee last week. It was a truly Catholic demonstration, religious in spirit, and attesting the true note of loyalty so essential in the public commemoration of events that recall the granting of responsible government by the Crown.

WIT FOR THE LADIES.

A leader in the educational field, who sends us the extract given below from The Ladies Magazine, Toronto (July), writes: "The enclosed is possibly a little worse than even 'Flaneur' himself could do."

A PAINFUL NECESSITY.

"Bridget O'Hoolihan, an elderly Irish cook, had been induced to go to a quiet little suburban town to live in a wealthy gentleman's family. Two weeks after her arrival she declared her intention of returning to the city."

ACKNOWLEDGMENT.

The Sisters of St. Joseph House of Providence desire to acknowledge their debt of gratitude to all who helped to make the annual picnic so successful.

SENATOR O'BRIEN'S ILLNESS.

Montreal, June 29.—Senator James O'Brien, who was seized with an attack of paralysis two days ago, is progressing favorably.

Annual Pilgrimage to Ste. Anne De Beaupre

Itinerary of Special Trains Tuesday, July 22nd

The Ontario Pilgrimage to the shrine of Ste. Anne de Beaupre, under the auspicious patronage of the Most Rev. Archbishop of Kingston and his diocesan clergy, will take place (this year) on Tuesday, July 22nd.

ACKNOWLEDGMENT.

The Sisters of St. Joseph House of Providence desire to acknowledge their debt of gratitude to all who helped to make the annual picnic so successful.

SENATOR O'BRIEN'S ILLNESS.

Montreal, June 29.—Senator James O'Brien, who was seized with an attack of paralysis two days ago, is progressing favorably.

Rev. Father Doherty's Church Picnic

The annual picnic in aid of St. John's Church, Arthur, held on Thursday, June 26th, was a grand success.

Though the preceding day was cool and rainy, on the morning of the 26th, Old Sol in all his majesty looked smilingly down and dispelled all the illusions of failure engendered from the previous day.

ACKNOWLEDGMENT.

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SENATOR O'BRIEN'S ILLNESS.

Montreal, June 29.—Senator James O'Brien, who was seized with an attack of paralysis two days ago, is progressing favorably.

How to Get Rich

Take a quantity of silica coating one-fourth the price of oil; mix it with oil, and sell the compound to the public at the price of pure oil.

ST. FRANCIS NEW CHURCH.

His Grace the Archbishop will lay the corner-stone of the new St. Francis Church, Arthur street, on Sunday, the 20th inst.

ENGLISH CATHOLICS AND THE KING.

London, June 30.—In Catholic churches High Mass was celebrated as usual, but by order of Cardinal Vaughan prayers for the King's recovery were added.

RYAN—MULLEN.

St. Mary's Church, Toronto, was the scene of the wedding on Wednesday morning last of Mr. Edward Ryan and Miss Hannah Mullen.

Telephone Etiquette.

Just and authoritative rules are called that will fit the caller and the called. Says "Electrician," Mr. Smith, a busy man of business, summons his office boy, and says, "Please get Mr. Jones on the wire."

Obituary

MISS M. P. MORRISSEY. There is a Reaper whose name is Death. And with his sickle keen He reaps the grain at a single breath, And the flowers that grow between.

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Pilgrimage to the Shrine of St. Anne de Beaupre

The annual Ontario Pilgrimage to the Shrine of St. Anne de Beaupre (below Quebec) will take place this year, on Tuesday, July 22nd.

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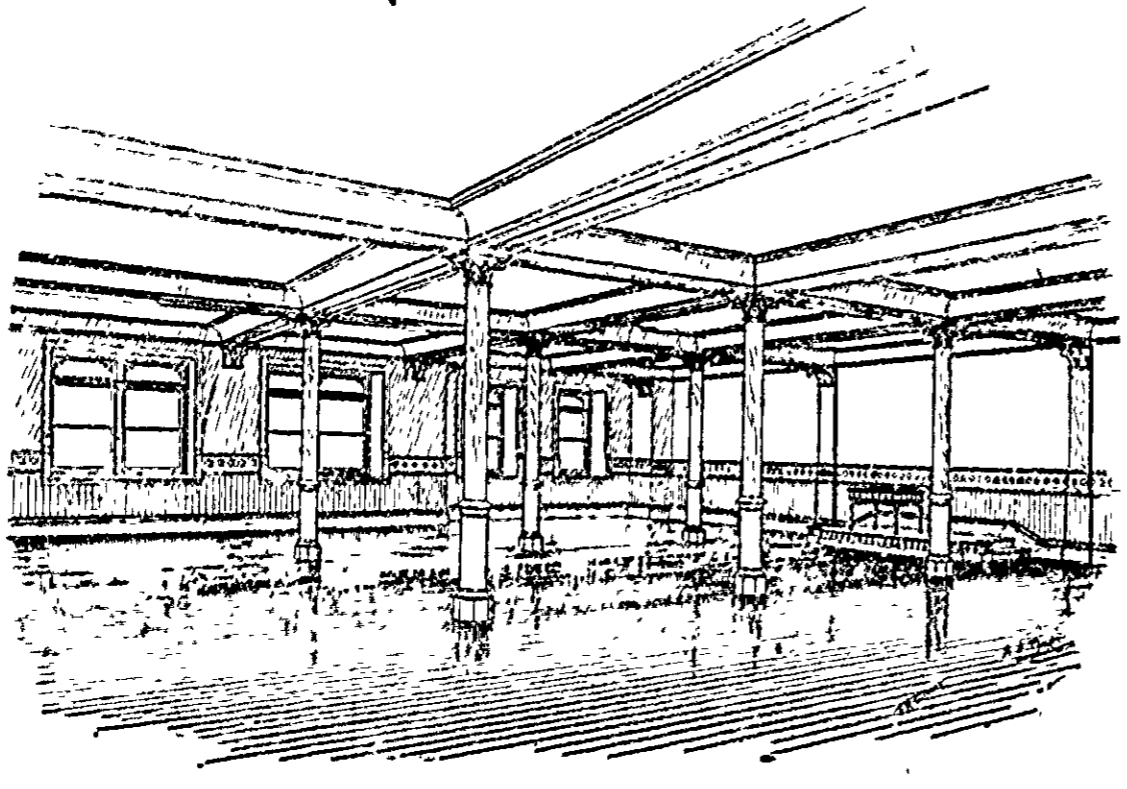
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More School Closings

The following are additional school lists received since last week:

ST. BASIL'S SCHOOL. Prize List, June, 1902.

Form IV.: Silver medal, presented by James Ryan, Esq., for the highest standing at entrance examination—Not decided until results are known. Special prize for regular attendance—Awarded to Julia McKenna. Special prize for singing in Junior Choir—Awarded to Nellie O'Hara. Special prize for application—Awarded to Thos. Moore. Special prize for improvement in penmanship—Awarded to Leo Brady. Special prize for singing in Junior Choir—Awarded to Robt Wallbridge Senior IV. First prize for highest annual report—Annie Todd. First prize for history, second literature and grammar—Thos Cunerly. First prize for composition, literature and penmanship—Itannah McKenna. First prize for arithmetic, second spelling and reading—Gertrude Halo. First prize for catechism, Bible history, second in composition—Evelyn Brown. Second prize for spelling and grammar, third catechism—Mamie Carney. Third prize for arithmetic and grammar—Clara Grant. Third prize for spelling and composition—Maggie Collins. Junior IV.: Silver medal, presented by Geo. J. For, Esq., for highest annual report—Obtained by Leo Brady. First prize for reading and literature—Obtained by Julia McKenna. First prize for history and grammar—Obtained by Nellie O'Hara. First prize for spelling, second arithmetic—Obtained by Jos. Kennedy. Senior III. First prize for good conduct and proficiency in grammar—Hazel Crocker. For excellence in all subjects—First prize, Stanislaus Bailey, first in history, second prize, Evelyn Charlebois, first in arithmetic and penmanship, third prize, Theresa Walsh, second in grammar. Literature—First prize, Ellen O'Driscoll, first in reading also, second prize, Ligouri Kennedy, second in geography also. Arithmetic—First prize, Ellen Balfour, first also in composition and grammar; second prize, Irene Duggan. Composition—First prize, Irene Maxwell, second prize, Nellie Quinn, first also in orthography. Geography—First prize, William Murphy; second prize, Francis Smith. History—First prize, Barbara Crocker; second prize, Rita Cassidy. Grammar—First prize, Catharine Keating, second also in orthography, second prize, Victorine Cullottin. Junior class. For excellence in all subjects—First prize, Mary Todd, first in arithmetic, second prize, Appie Cassidy, first in grammar and composition, second in literature, third prize, William Albertie. Literature—First prize, William Falvey, second prize, Vincent Brown. Arithmetic—First prize, Malcolm Moore, second prize, Lizzie McCabe. Composition—First prize, Monica Clark, second prize, Mary Malone. Geography—First prize, John McPherson, second prize, Austin Malone. Grammar—First prize, Charles Grant, second prize, Ellen Clark. History—First prize, Barker O'Leary, second prize, Laura Wainwright. St. Basil's Sunday School Prize List—St. Liguori: Max—175. First prize—Irene Duggan, 166. Boys—William Albertie, 150; Stanislaus Bailey, 148; Edward Meehan, 134. Girls—Barbara Crocker, 143; Evelyn Charlebois, 140; Monica Clark, 138. First prize in catechism—Equally merited by Mary Cronin, Gertrude Keating, Mary Meehan, Elizabeth Todd and Isabel Cassidy, second prize, Ellen Breen. First prize in writing in Sen Div—Awarded to Ellen Hincheley. Prize for excellence in arithmetic, spelling, writing and drawing—Awarded to Elizabeth Todd. First prize in spelling—Equally merited by Mary Cronin and Mary Fullerton, drawn for and obtained by Mary Fullerton. Prize for regular attendance, excellence in arithmetic, spelling and reading—Awarded to Mary Cronin. Prize for language—Awarded to Isabel Cassidy. First prize in arithmetic—Awarded to Irene Hincheley, George McPherson and Albert Gates, second prize, Mary Moore. Prize in drawing—Equally merited by Frederick Lenhardt and Loretto Hallman, obtained by Frederick Lenhardt. Prize in reading—Equally merited by Mary Cronin, Mary Fullerton, Isabel Cassidy and Florence Wainwright, obtained by Florence Wainwright. Prize for memorizing—Awarded to Antonette O'Keefe. Special prize in Part I.—Awarded to Lillian Bremner. Prize for catechism—Awarded to Bernadette Walsh. Prize in reading—Awarded to Wilbert Hale. Prize for writing—Loretto Hallman. Prize for number—Awarded to Albert Brown. First prize in Junior Part I.—Ellen Malcolm



INTERIOR NEW STUDY HALL - ST. MICHAEL'S COLLEGE.

Prize for writing—Vincent Duggan. Prize for catechism—Bruce McPherson. Prize for number—Nora Manning. Prize in Primary Class for writing—Anthony Todd. Prize for phonics and number—James Collins. Prize for being good little girls—Gladys Radner, Phyllis Wainwright, Ethel Lilly, Anna Parks, Grace Cronin, May Manning, Anna Banks, Marion Boldue, Anna Malcolm, Mary McNamara. For being good little boys—Thomas Carr, Francis Carr, Basil Hincheley, Laurence Lenhardt, Joseph Cronin, Gormann Brown, Eddio Boldue, Kenneth Knox, Wilbert Brophy, Gordon Shepherd, Gerrard Todd, Maurice Breen, Michael Kehoe and Willie Steacy, Jack Smith and John Manning. Special prize—Awarded to Elizabeth Copping and Mary Kehoe.

ST. CHARLES' SCHOOL, DEER PARK.

Prize I st, June 25, 1902. His Grace the Archbishop presented the prizes, ably assisted by the Very Rev. Father Brennan and the Trustees. Second Class: First prize—Catechism, arithmetic, spelling, second prize reading, writing, obtained by Mary Woods. First prize—Catechism, writing, spelling, second prize reading arithmetic, obtained by Edward Crocker. First prize—Writing, spelling, second prize, catechism, reading, arithmetic, obtained by Mary Brennan. First prize—Catechism, spelling, writing, second prize reading, arithmetic, obtained by Mary Swainston. First prize—Reading, spelling, arithmetic, second prize, writing, catechism, Kathleen Moore. First prize—Reading, spelling, writing, second prize, catechism, arithmetic, Bella O'Leary. Second prize—Catechism, spelling, arithmetic, improvement in writing, Rose Smith. Prize for general improvement—F. Radner. Part II. Division: First prize—Catechism, spelling, arithmetic, writing, second prize, reading, writing, obtained by Kathleen Crocker. First prize—Catechism, spelling, arithmetic, writing, second prize, reading, obtained by Lillian Woods. First prize—Catechism, spelling, writing, second prize, arithmetic, Bella Macknamara. First prize—Catechism, reading, spelling, second prize, arithmetic, improvement in writing, Herbert Moore. First prize—Writing, spelling, second prize, reading, obtained by Fred. Pratt. First prize—Writing, second prize, catechism, Alice Murphy. Prize for improvement in general and attendance—Gladys Malone. Prize for writing, reading and spelling—Thomas Macknamara. Part I. Division. First prize—Spelling, writing, number, catechism, Ada Pratt. Second prize—Catechism, spelling, number, Eva Oates. Second Prize—Spelling, writing, Thomas Pratt. Prize for catechism—Joseph Murphy. Prize for writing—Willie Sexton. Prize for catechism, spelling, writing—Thomas Pratt. First prize—Spelling, reading, Winnie McCann. Prizes for being good little children—Stephen Pratt, Kathleen Brennan, Florence Brennan, Lillie Levick, Joseph Macknamara, Annie Swainston, Lucy Brady, Douglas Crocker, Maggie Brady, Lawrence Lawless. SPECIAL PRIZES. Special prize for catechism, Second Class—Equally merited by Mary Woods, Mary Swainston, obtained by Mary Woods. Special prize for catechism, Part II. Class—Equally merited by Lillie Woods, Kathleen Crocker, obtained by Lillie Woods. Highest number of marks in attendance, Second Class—Equally merited by Mary Brennan, Mary

Swainston, K. Moore, obtained by K. Moore. Prize for best attendance in Part II Division—Equally merited by K Crocker, Herbert Moore, Alice Murphy, obtained by Alice Murphy.

St. Michael's Sunday School

Last Sunday afternoon the annual distribution of prizes to the children of St. Michael's Sunday School took place in the Cathedral. His Grace the Archbishop presided and gave the prizes to the children. After the distribution his Grace complimented the prize-winners and advised the children to be faithful to their religious exercises during the holidays, and continue in the same spirit which they had imbibed at school from their good teachers. Miss Addie Blair won the gold medal presented by Mrs. J. M. French, and Miss Druella Crowe obtained the silver medal, also presented by Mrs. French. Miss Zoe Case and George O'Leary ranked next.

PRIZE LIST.

Regular attendance—B. Doyle, George O'Leary, I. McLaren, A. Bonner, K. Feeney, A. Blair, D. Crowe, B. Brady.

Sunday attendance—Equally merited by Jos. McAuliffe, Wm. McGowan, N. McGrath, H. McCabe, John Bonner, K. Brazill, A. Heck, T. O'Connor, M. Harnett. Drawn by H. McCabe. Epitome of Christian doctrine—Thos. O'Connor. For gentlemanly deportment and best weekly report—Sen. Div.—N. McGrath. Jun. Div.—R. Brazill, with A. Heck. General proficiency—Sen Div.—Jas. Kenney. Jun. Div.—Adolph Grant. Proficiency—Jas. Kenney. PRIZE LIST FOR FOURTH CLASS GIRLS. Prize for epitome and catechism awarded to Imogene Meagher. Attendance at Sunday School awarded to Miss Mary Rielly. Bible History—Miss Mary Hickey. Proficiency, awarded to Miss Helena Fitzpatrick. Fidelity to choir—Miss Maggie Ryan. Composition—Miss Maggie Gaul. Attendance—Miss Emma Lyons. Proficiency—Miss Annis McMillan. Good conduct, awarded to Miss Ethel Cherry. Obtaining highest marks in junior class—Miss Irene Simmons. Proficiency in junior class—Miss Rose Kelly. Catechism and Bible history—Miss Mary Hickey. Sunday attendance—John Gavigan. Christian doctrine—Thomas Queatey. General proficiency—Frederick Murphy, Leo Hennessy. Attendance—Francis Ungaro. Gentlemanly deportment—Francis Ungaro, John Macnamara. For good conduct—Jas. Harmon. For general proficiency—Roy Harmon.

FORM III.

Prize for catechism in Senior Third Division—Theresa Kaster. Prize for catechism in Junior Third Division—Kathleen Kenney. Prize for good conduct in Senior Third Division—Katie Mahoney. Prize for good conduct in Junior Third Division—Rose Mitchell. Prize for regular attendance, equally merited by Laura Turner and Annie Oster. Awarded to Laura Turner. Prize for proficiency in Senior Third Division—Theresa Kaster. Prize for proficiency in Junior Third Division—Kathleen Kenney. Prizes for regular attendance in Sunday school—May Koster. Prize for fidelity to the choir—Annie Oster.

CLASS II.

Frank Dudway, for regular attendance at Sunday School. John Connors, for general proficiency in Senior Second Class. Frank Morony, for general proficiency

Monkey Brand Soap cleans kitchen utensils, steel, iron and tinware, knives and forks, and all kinds of cutlery.

In Junior Second Class. John Byrnes, for regular attendance. Frank Meehan, for general improvement. James Kelly, for catechism.

SECOND CLASS.

First prize for catechism, awarded to Miss G. Ryan and T. Lunnistin. For regular attendance at Sunday School, awarded to Miss Mary O'Connor. For regular attendance, awarded to Miss Gertrude Doyle. For good conduct, awarded to Miss Mary Russell. For obtaining highest number of marks, obtained by Miss Priscilla Russell. For obtaining highest number of marks, merited by Miss Nellie Harnett.

PRIMARY CLASS (BOYS).

For catechism, awarded to Willie Kelly. For regular attendance at Sunday School, awarded to Harold Koster. For regular attendance, awarded to David Stormont. For good conduct, awarded to Albert Phillips and Ralph Cherry. For obtaining highest number of marks, obtained by Carl Barrach.

PRIMARY CLASS (GIRLS).

First prize for catechism, awarded to Margaret Lunnistin. For regular attendance at Sunday School, awarded to Rita O'Halloran. For regular attendance, awarded to Mary Oster. For good conduct, awarded to Kathleen Mullin. For obtaining highest number of marks, obtained by Laura Simmons. For obtaining highest number of marks, obtained by Madeline Ryan.

Bible history and catechism—Fifth year, boys:

First prize—Robert Wallbridge. Second prize—Joseph Kennedy. Girls: Medal, donated by Mrs. Madden—Obtained by Hanna McKenna. Second prize—Maggie McGee. Third prize—Evelyn Brown. Regular attendance—H. McKenna, M. Smith, C. Charlebois, E. Brown, J. McKenna, A. Todd, M. Collins, C. Grant.

Fourth Year—Confirmation Class

Excellence—Irene Duggan. Boys: Second prize—Willie Albertie. Third prize—S. Bagley. Fourth prize—C. Meehan. Girls: Second prize—B. Crocker. Third prize—E. Charlebois. Fourth prize—M. Clark. Regular attendance—Girls—T. Culliton, I. Duggan, M. Todd, M. Clark, B. Crocker, E. Clark, L. Wainwright, N. Murphy, L. Hoessler, G. Kelly, E. Charlebois, B. Keating, F. O'Connor, N. Cassidy. First Communion Class—Third year, boys:

First prize—B. S. Duggan.

Second prize—A. Malone. Third prize—Equally merited by J. McNamara, E. Crocker, A. Cassidy. Regular attendance—Basil O'Neill. Girls—Prize equally merited by N. O'Driscoll, M. Rainier, M. Malone, B. Keating, M. Brennan. Regular attendance—N. O'Driscoll, G. Hallman, S. McKenna, N. Flynn, M. Malone, B. Keating, M. Rainier, H. Walsh. Preparatory Department—First Division, boys: First prize—F. Callaghan. Second prize—J. Brady. Good conduct—F. Redner. Regular attendance—A. Gates. Girls: First prize—I. Cassidy. Second prize—B. Welsh. Third prize—M. Kehoe. Regular attendance—T. Meehan. Good conduct—L. Finulgan. Second Division—Boys: First prize—A. Brown.

Second prize—H. Moore. Third prize—A. Todd. Regular attendance—W. Hale and J. Quinn. Good conduct—G. Todd. Second Division—Girls: First prize—L. O'Driscoll. Second prize—M. Hendrick. Third prize—K. Moore. Regular attendance—H. Ellard, M. Ellard, A. Cronin, K. Crocker.

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O'CARROLL'S QUEST

J. P. COLLMAN in the American Messenger.

Conal O'Carroll came slowly back from Deereen, where he had been in quest of food and medicine for his young wife, set unto death with fever. He was sad and dejected, for his quest had been in vain. About the doors of the humble thatched Presbytery of James Denis Durkin, he had been for days the same squalid sight, hunched in rags and tatters, ravening women with weakly babes at breast, begging for the help the kind priest could not give. Father of his people, he grieved him to the quick to see their sorrow and be unable to relieve it. Long ago he had sold the horse indispensable in those days of myriads of calls and was now content to do his errands of mercy on an old gray mule. "Father Durkin's penance" was well known in those days, with its sad-faced rider with snowy locks, uttering beneath a soft felt hat, his coat long greened from use in sun and rain flapping loose in winds of hill and lough. Father Denis had thus come down from the one perch of dignity that was his in right of his splendid horsemanship, and the price of the horse had gone in food to his starving flock.

For his own hunger, Conal O'Carroll did not care. He was made of the manly stuff that bears distress for others' sake and shows it not. But his heart was sore thinking of the girl whom a few short years before he had led in love to the feet of Father Durkin. He heard the moan of her dull despair as he walked along, his head bowed on his breast, his hands clenched behind him. "It's happy ye are in there," he groaned, as he passed the village graveyard, "happy ye are that never saw the blight or knew the bitter famine." With that in hand he paused for a moment by the gray wall of the graveyard to murmur a blessing on the souls of the dead. Then he strode on.

"Mother of God! If I only had the food, God might spare her. What do I care for mesel' at all? It's only her I'm thinkin'."

He had reached a park of sycamores that arched the road with green. Over the neatly-pointed wall that shut in the trees he saw, past slopes of velvet lawn, the pillared porch and tall chimneys of the Rev. Nathaniel Smith's snug home. Once the residence of a local gentleman, whose fortunes had decayed, the London Missionary Society had therein installed its agent. From its imposing dignity he might thus the better display the gold that was to try the people's faith in the perilous days of famine. Near the house, a pretentious building of stone with windows of mingled gothic, hinting at ecclesiastical pretence, rose amid gravelled walks. It had all the airs of comfort and well-to-do pride to mock the beggarly Papist and tempt him to its door. And it was a successful comfort, for already the "Souper School" had become a by-word in Kilaiddan. It had already won its clientele of starving children, who in time would forsake their father's faith.

He stood and gazed at the place, as he looked like that of a hunted beast in his face. "I'll do it," he said at last, striking palm against palm. "I'll do it, ma' God forgive me!"

He vaulted over the wall, and with long determined strides gained the pillared porch. He set his hand to the knocker, lifted it, and then in indecision lowered it gently. He was struggling with himself and paused irresolutely on the porch. Then he swept softly down its steps and made as if to go. Again Ma'y's face and Ma'y's moan rose in his resolution to retreat, and once again he turned and sprang up the porch. This time he let fall the knocker with vigorous sound. The door opened, and before him stood Miss Amelia Smith, the parson's spinster sister, who taught the young souper idea how to shoot. "She was prim and proper, with a Medusa-like glance that vainly tried to paralyze the desperate ill-clad man before her."

"If ye please, ma'am," said Conal. "Is Mr. Smith at home?" "The Rev. Mr. Smith is at home," she corrected him, with frigid emphasis on the Rev. "Parson Smith, I mane, ma'am," said Conal, compromising his religious scruples which reserved "Rev." for Father Durkin and men of his kind. "He's in, but only to those with urgent business," retorted Miss Amelia. "If ye'll please tell him, ma'am, that it's Conal O'Carroll that wants to see him, I don't misdooubt but he'll come."

for her bod's possible salvation. Conal was led to a parlor opening off the hall. He felt awkward amid its carpeted comfort and upholstered ease. "He seated, Mr O'Carroll," said Miss Amelia, "and Mr Smith will see you at once."

When Amelia had shut the door behind her retreating figure Conal stood irresolutely, hanging his cap and looking wistfully out upon the lawn. If he were only there again would he turn back? He went to the window. It were but a step to the green grass beneath and he were safe. He had not time to decide, for just then the door opened and Mr Smith's red beard and Mr Smith's unctuous smile appeared thereat.

"I'm so glad to see you, Mr O'Carroll," he began. Conal started at the voice and faced the parson. "So glad," went on the later, advancing with outstretched hand to Conal Conal shrank from its touch, but the courtesy of his race asserted itself.

"Sit down, my poor fellow, sit down," went on Nathaniel Smith, laying a persuasive hand on his shoulder. "And your poor wife's sick, you say? Sad, very sad, but these are sad times for our people."

"Our people," thought Conal. What possible communion could there be between his stricken, faithful race and this sleek, well-fed stranger? "She's that sick, sir, that she's apt to be off like a bird with the turn of yer hand." His voice choked, and for a moment he sat speechless, hiding his face in his hands.

"Poor fellow! Poor fellow!" went on the sympathetic parson. "But cheer up, O'Carroll! Nil desperandum, my man. While there's life there's hope."

Conal took heart from his tones. "Oh, sir, Mr Smith, won't you save her, sir, won't you save her? She's all I have in the world, the light of my eyes, the pulse of my heart. Save her, sir, an' God bless you. Oh, I'll do anything for you, sir, anything at all in the wide, wide world. You can have the boys, sir, if you want them, but save me darlin'."

In the fervor of his imploration Conal had slipped from the sofa and was kneeling before the parson, beseeching him with uplifted hands and streaming eyes for mercy on the wife he loved. Mr Smith was touched at the poor fellow's grief and an answering red stood in his eyes. "I know ye can do it, sir. Ye have the money that can save her. Don't turn me away, sir, and Hamish-an Brian can be yours."

It was a pitiable sight she saw. On the straw pallet in a corner near the chimney where a few faggots made an impenetrable warmth, lay Ma'y O'Carroll in the flush of fever. Ever and anon a low moan broke from her parted lips. In another corner, huddled together in miserable comradeship, her two little boys were crying for bread. The third, a baby of some twelve months, was playing at their feet, in innocent mirth ignorant of why they wound their arms so lovingly about each other and sobbed so plaintively, his own hunger having been relieved for the time by the milk that a pitying neighbor had just fed him from her slender store.

"This is awful," thought Rosalie Dillon. "It would melt a stone to tears." And setting her basket on a table she went to the pallet and knelt by the sick woman.

She felt her brow and found thereon the flush of fever. She took the thin hand in hers and stroked it in womanly sympathy. "Is that you, Conal?" whispered Mary. "I thought you'd never come. Hush Hamish, hush Brian, your father's here with bread."

"Yes, they shall have bread," murmured Miss Dillon, soothingly. The voice was not the voice of Conal and Mary opened her eyes and gazed on the sweet face above her. It was no altogether strange to her, for Rosalie Dillon was known throughout the land.

"You musn't come so near, alanna," she whispered. "It's the fever I have. But God be praised for sendin' you. Aren't you Miss Rosalie? Thanks to the Blessed Virgin, 'twas herself that brought you here. Whisper, alanna, 'till I tell you."

"Yes, yes," murmured Rosalie, bending nearer. "But first let me give some food to the children."

"Heaven bless you," sighed Mary. "'Tis indeed the angel iv the poor ye are."

"This pretty little fellow," said Rosalie, when she had given of the contents of her basket to Hamish and Brian, "what's his name?" - bringing the baby to where lay his mother. "I christened him Benjamin," she answered with a faint smile. "It's a notion I got from the Bible, because he's my favorite. 'Tis of him, Benjamin dheelish, I'm tellin' you. I took a queer notion when he was born and wanted him to be priested. Yes, then, so I gave him up in the chapel ward day to the Blessed Virgin and axed her to see to his priestin'. This mornin', after Conal—that's me husband—went to Deereen, I offered my life to God if he'd spare me boy and bring him to the holy altar some day. And praise an' glory to His holy name, He's heard my prayer, because ye see, Miss Rosalie, the little gossoon's 'ud be dead wid the hunger if He 'adn't sint ye here in time."

What beautiful faith," thought Rosalie Dillon. "Tis such faith moves mountains."

A footstep rang on the threshold and a shadow fell across the floor. Rosalie turned and beheld Conal O'Carroll, hamper in hand.

"A hundred thousand welcomes," he stammered, after he had recovered from his surprise. "Tis the poor place intirely for a lady," he explained apologetically, his glance taking in the squalor of the cottage.

"But what can we do in times like these? Sure it's heartbroken the country is, so it is."

"Heart-broken, indeed," sighed Rosalie. "Your wife is very ill and needs medical attention."

"Troth, then, thanks be to God, 'tis the very best of it she'll have," he answered exultantly. "Mary," he went on, "Misther Smith's comin' to see you. He's a doctor, an' if he can't do anything himself he's goin' to send for the great Doctor Maguire, all the way to Moylurg."

He smiled, but his smile was mingled with apprehension, for he knew that Mary would divine the barter he had made with Parson Smith.

"Conal O'Carroll," she murmured, "what have ye done? Is it to sell the souls of my children just for a doctor's medicine? May God forgive you this day!" and she began to sob. "Whist, alanna," he murmured soothingly, "whist! sure isn't it all for the best? Would ye have me (avo ye to die without a bit of care? 'Tas hard, God knows," he went on, turning in explanation to Miss Dillon, "but she's all I have in the world, an' I couldn't bear to see her die."

"Better die than live to see my childer disgrace their name an' turn backs on the Lord," moaned the sick woman. "If ye've made yer bargain, Conal O'Carroll, at laste don't send him Benjamin. He's the Blessed Virgin's own. But what am I'm sayin' at all. Sure, if it's God's will an' I get well, I'll take care that no'er a one o' me brave little boys 'll go next or near Misther Smith. Oh, Conal, Conal, why did ye do it, why did ye do it at all, why did ye do it?"

And the strong grief shook her frail, weak body. "Whist! now, alanna dheelish," coaxed Conal, seeking to relieve her anguish at the spiritual danger that menaced the children of her love. "It's only Hamish and Brian. Whin ye get better sure it's yersef' can be mindin' them all. It's only the schoolin' they'll be getting from the minister."

"Whin I get better, is it?" she murmured feebly. "Ah, thin, asthore, sure that may never be, but God in His mercy spare me for the childer's sake!"

She was silent for a minute, the silence broken only by the deep rumbling of her grief. Then she spoke. "Conal," said Mary, "come here an' promise me wan thing."

"What is it, alanna?" he asked. "Promise me that after I'm dead you'll never let Benjamin go to the Souper school."

"I do," he whispered, alarmed at the intensity of her emotion. "He belongs to the Lord an' maybe it's a priest he'll be come day I've axed it of the Lord and who I know's whate'er will do."

Rosalie Dillon blessed the woman in her heart and vowed to see that no harm befell her little Benjamin. "She was leaving the house, after giving instructions to Conal how to dispose of the contents of her basket, when Parson Smith entered. He saw at a glance that Ma'y O'Carroll was past human aid, but, true to his word, promised to send for Doctor Maguire."

The great doctor arrived next day, his horse sore bespreat with hard riding from Moylurg. His face was solemn as he diagnosed the case, Conal standing by in contending emotions of hope and despair. "I can't hold out any hope," he said gravely. "But I'll do my best. As for you, my poor fellow, you must put your trust in God."

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The great doctor did his best, but human science was powerless before Heaven's decree, and a weak later Ma'y O'Carroll went to her long rest in Kilaiddan graveyard.

However much of philanthropy entered into the schemes of the Rev. Nathaniel Smith, he saw to it that Conal O'Carroll did not lack help or sympathy in the days of his bereavement, and in time, having purchased the estate that went with his residence, Conal, while all the time true to his faith, was appointed to the snug berth of steward.

Hamish and Brian grew strong and big in the manner of the souper, but little Benjamin passed out of his father's life.

After Ma'y O'Carroll had been laid in the clostral close of St Aidan, Rosalie Dillon pleaded hard with Conal to be allowed to take the helpless babe to her home. Knowing the care he would find under the gentle woman's watchful love, Conal consented and Gerald Dillon though shocked at this latest manifestation of his daughter's eccentric benevolence, had perforce to humor his darling, as he had always done. The little Benjamin saw his father but seldom thereafter, and coming to the age of reason naturally clung to those under whose care he had grown up. Gerald Dillon, in time having met with the reverse that beset so many gentlemen in those days of dearth when rents were scarce and prices high, was obliged to sell his estate to a more fortunate friend and faded with his family to the genteel obscurity of Dublin.

"What did I tell ye?" said the gossips of Kilaiddan to one another as Conal O'Carroll's attendance at the "Station" whether came Father Durkin from Deereen on Sundays, grew less and less frequent.

"It's to the Souper Church he'll be goin' soon. 'Twas the bad day for Kilaiddan when Minister Smith came."

And the gossips prophesied aright, for soon Conal O'Carroll was seen to attend the Souper Church, at first stealthily and in shame, but anon openly and defiantly, frowning contempt on the faith of his fathers. "Mark my words for it," said the tailor to the blacksmith, "them lads iv his'll come to a bad end."



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DOMESTIC READING advertisement with text: The more you are beaten about by the winds of temptation, the deeper you must cast your roots, by a profound humility, in the Sacred Heart of Jesus Christ.

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We are the Unlacks of Castle Dare, and our cousins are the Unlacks of Burren Castle. There is not a quarter of a mile of country from one doorstep to another, but it was a distance no Unlacke has crossed for many generations. The distance between us in other matters was indeed world-wide.

controlling himself, as I perceived, with difficulty. But when the servant had gone he broke forth into such a passion of violence as I had not believed him capable of. His meekness and his piety seemed to have dropped away from him, and seeing him in those transports of fury, I realized all at once that we were sprung from the same bloody and violent stock which had produced the Unlacks of Burren, with all their rough riding and cruel deeds.

Still, she had not her will of taking me to Court, although she tempted my fancy with the fine clothes she would have given me. My father had indeed withdrawn from the world and taken me with him. We went nowhere except to the Church of the White Friars over against our lodging, and when the weather served we took long walks through the apple and cherry orchards of Drumcondra and out into the open country beyond.

and lilacs of my gown, and Lady Barbara and I, taking an arm of my father, walked the little distance that separated us from Henrietta street. All three of us were ushered into the chamber where our deliverer lay with his eyes watching the door, and as we came in they filled with satisfaction. But, lest he should see my face so wrung with love and pity, I moved a little way behind the head of his couch, while my father went straight to him and kissed his cheek in the foreign fashion.

good, she got only cold looks and few words. She gave all her toys away to the children she had been used to play with, but they were afraid of her. No child dared to let Nolita come near to play with her. Months and months slipped away in loneliness. At last Nolita cried out in despair: "It is of no use! I can never make people love me! But if only they would let me love them, I would be so happy!"

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The Lesson of Love. Bertha E. Bush. Once upon a time there lived a little girl whom everybody petted simply because she was so beautiful! She had whole rooms full of toys, drawers and closets full of lovely clothes, servants who ran to gratify all her wishes, and so much money that she could not begin to spend it. But little Nolita was not happy, and she made everyone around her miserable. She would slap her playmates and snatch her toys away if they did not play just as she wished, and was as rude and saucy to grown people as a child could be. No one corrected her, because she was so pretty, so daintily dressed and so rich. Every day she grew more selfish and fretful until at last the good Fairies in pity took the case in hand. After some consultation, one night they covered little Nolita's beautiful face with a dreadful wolf mask which had great glaring eyes and cruel red jaws. "Now," said the Fairy Queen sadly, "little Nolita must wear this wolf-mask until some one loves it away!"

In the morning when Nolita awoke she found everything changed! The servants who had humored her every whim now fled from her, taking with them all her treasures and leaving only one blind deaf and dumb old woman to take care of her. The friends who had petted her when she was so beautiful did not come near her. Her playmates screamed and ran off whenever she came in sight! At first Nolita was very angry and cried for hours, but no one approached to pacify her. She cried all one day and all one night, and no one coming to comfort her. So it went on until at last she began to think of the naughtiness that had brought her so much evil, and resolved to be good and gentle. But no one believed in little Nolita now. No one gave her any credit, although she tried hard to be kind. Before, no matter what naughty things she did, people petted and praised her just the same. Now, no matter how sincerely she tried to be

Whatsoever was said, whatever urged, I know not, yet it had its effect, for in an instant the tall villain was bowing over my hand and asking that he might have the honor of seeing me to my lodging. I was gladder than if he had made me free of the gate of heaven, and so, holding me by the finger tips, daintily, as though he had me out to a dance, he brought me to the door of the house and, having handed me within, retired, leaving my poor father, choking with anger, beside me. God knows that I was relieved though to forgive them, though my father was not. We saw them from the windows go westward in search of other victims, their torches dancing like needles in the night. My father raged helplessly. Doubtless it was to the bettering of his health, as it had been before, when he had said that his anger acted like a blood-letting. I was beginning to think of late that my father's meekness was acquired and not natural, and the unnatural is ever the un-wholesome. I had to tell him of that gentleman whose intervention had saved us such indignities, for it will be remembered that they had stifled my father while their insolence was proceeding. "Whoever he be," cried my father, "I am his friend for life! I swear it by all things I hold sacred!"

I said nothing of having seen him before. I knew not why, why that my lips were sealed regarding him. But he was to be revealed soon enough, for as we sat to our morning cup of chocolate Lady Barbara was announced. "So you fell in with the Moheoks last night," she said, breathlessly, "and would have had rough usage only that a gentleman interfered to save you?" "You had the news early," said my father. "The town has it," she replied. "And your deliverer was shot in the right side by the Buck this morning, in misunderstanding, before the thing was cleared up. They say the Buck is the sorriest man alive that he had to fight, but his honor demanded it!"

My father turned pale. "I would see the gentleman," he said. "Where does he live?" "No further than Henrietta street. And, by the way, I am his messenger. He asks to see you and Ursula while he yet lives!" My father expressed no surprise, feeling, perhaps, that a dying man's humor must be satisfied. "We will talk," he answered, rising and taking his three-cornered hat. "Make yourself ready quickly, Ursula. Who is the gentleman Lady Babs?" "You will know soon enough. He is as dear to me as my son!"

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Even though they cannot cure you doctors will be sure to find a name for your ailment. The writer of the following letter saved the doctors every chance to cure him, but they could not even relieve his sufferings.

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Have you ever watched a pair of sparrows when first the house-hunting and building mania comes upon them?

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Then she will fly over to the apple tree close by and study it from the north-west. Then she will examine it from other points of the compass.

That concocted and self-assertive little person, her lord and master, is far less deliberate in his actions. He is more certain of himself, being convinced that he knows everything, and that to consider and weigh and deliberate is a waste of time.

THE MARKET REPORTS.
Oats and Wheat Again Advance—The Live Stock Trade.
Tuesday Evening, July 1.

Toronto Live Stock.

Receipts of grain were all on the street market this morning.

Chicago Live Stock.

Chicago, July 1.—Cattle—Receipts, 4,000; good to prime steers, \$7.75 to \$7.85; poor to medium, \$5.75 to \$6.00.

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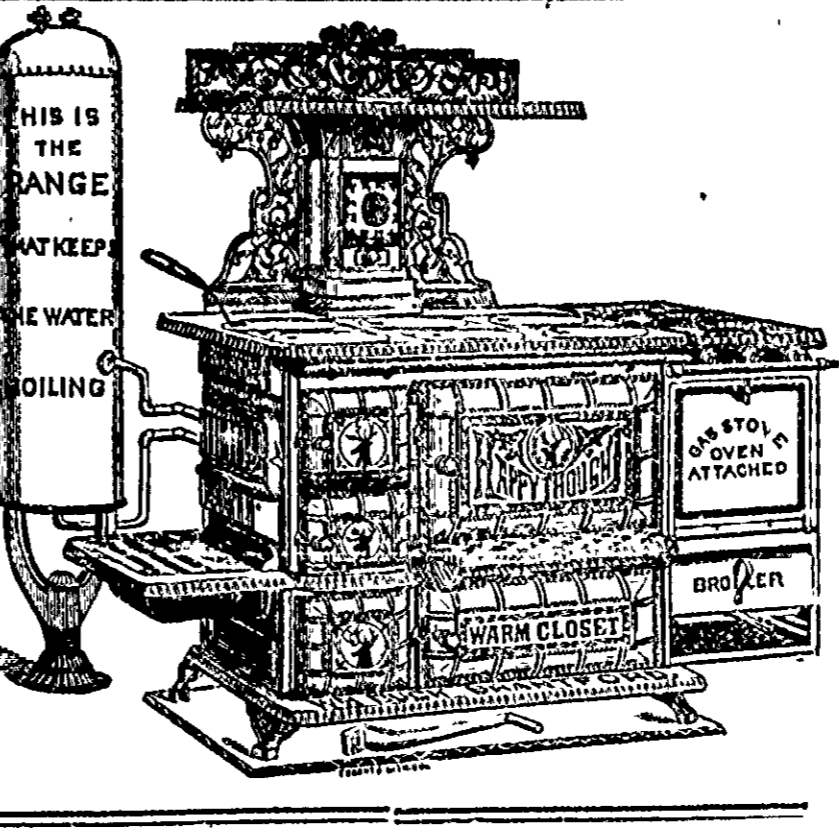
MARRIED AT ST. BASIL'S.

St. Basil's Church was the scene of a very pretty wedding on Wednesday morning of last week when Miss Gertrude Mae MacNevin, daughter of the late James MacNevin of Ottawa, was married to Lawrence V. O'Connor, B.A., barrister-at-law, of the firm of Stewart & O'Connor, Lindsay.

The church was tastefully decorated with palms and marguerites. The bride, who was escorted by her uncle, entered the church to the sweet strains of the wedding march.

KLOEPFER-HAINES.

A very pretty wedding was that which was solemnized in St. Mary's Church, Toronto, by the Very Rev. J. J. McCann, V-G.



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