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THE GLORIES OF COLOGNE CATHEDRAL.

It may be said without fear of contradiction that the two most important achievements in the domain of ecclesiastical architecture, at least in Europe, which have distinguished the century now drawing to its close, have been the completion of the Cathedral of Cologne and the building of the great basilica of Westminster.

The ceremony of the Solemn Blessing of the Agnus Dei, which was performed by his Holiness, in the Consistorial Hall, is one of the oldest of the devout customs of the Church.

The Kolner Dom may be truly said to exhibit, in greater fulness of ideal perfection, than any other cathedral, the structural possibilities of Gothic architecture.

Cologne Cathedral was begun towards the close of that period which is rightly regarded as the golden age of Gothic architecture.

Cardinal Stefano Borgia tells us of the mystical significance of these objects of devotion.

The Popes have always used great solicitude with regard to these Agnus Dei.

The formula of the Blessing was published by order of Benedict XIV., in 1762.

Improvements. And this he has in fact done, not only as regards the disposition of parts, but with an almost exact reproduction of the principal dimensions in height, length and breadth of the several elements of the whole.

BLESSING AND SIGNIFICATION OF AGNUS DEI.

The ceremony of the Solemn Blessing of the Agnus Dei, which was performed by his Holiness, in the Consistorial Hall, is one of the oldest of the devout customs of the Church.

The ceremony was in vogue in the fourth century, under Constantine the Great, and in the reigns of SS. Melchiodo and Sylvester, though others refer to a tradition of the fifth century, which attributes the origin of the Agnus Dei, to Pope Zozimus, a Greek, of Cæsarea, who, by conceding to the parish churches the privilege of using the Paschal Candle—the use of which was formerly restricted to the Basilicas—gave rise to the use of Agnus Dei, or small slabs of the wax of the Paschal Candles, on which were imprinted the effigies of the precursor of the Word incarnate and the Lamb with the cross or banner in the traditional form together with the words, "Agnus Dei, qui tollis peccata mundi."

But, even before the Dublin Northmen, we have traditions of the discovery of America by the Irish, and the voyages of Sts. Brendan and Barianus are the earliest authentic records of European intercourse with the Western hemisphere.

Edward Keheo, who has passed away in his 86th year, was the last link in a long chain connecting the present students of Carlow with those of the far off distant past.

Every student of Carlow College will recognize the death of a true and dear friend, Edward Keheo, who has passed away in his 86th year.

The formula of the Blessing was published by order of Benedict XIV., in 1762. It is usually performed by the Pontiff during the first year of his Pontificate, and generally on the Wednesday, Thursday and Friday of Easter Week.

This was the last time the Benediction was given solemnly by the Sovereign Pontiff until recently, when his Holiness Leo XIII. performed the same ceremony.

IRISH DISCOVERIES OF AMERICA.

Artemason, the great-grandson of O'Carroll, king of Dublin, was wrecked on the coast of Florida in 983, and called it Great Ireland, or Whiteman's Land.

The officers and trustees of the Marquette Monument Association, which has been incorporated under the laws of Michigan, to erect a national monument or statue in honor of the memory of Father Marquette.

LIMERICK MURDER TRIAL.

The trial of Thomas Smith for the murder of the Rev. Mr. Hudson, was resumed at the Summer Assizes before Mr. Justice Kenny.

His Lordship ordered that the verdict be recorded, and that the prisoner be detained in custody until Her Majesty's pleasure was known.

A WISHBONE MYSTERY.

It is an old saying that the hand is quicker than the eye, and the slightest-of-hand man makes use of this in performing some of his seemingly marvelous tricks.

For making a little machine a duck's wishbone serves best. Fasten a strong piece of twine to one of the points of the wishbone; pass the twine to the opposite point and fasten it, and then carry it back to the first prong and fasten, thus connecting the two prongs of the wishbone by two bits of twine.

EDWARD KEHEO DEAD.

Every student of Carlow College will recognize the death of a true and dear friend, Edward Keheo, who has passed away in his 86th year.

never could be persuaded to write the history of the "old and venerable institution." He was an accomplished scholar. A perfect ancient classic of the olden type, a pure writer of the English tongue, a professor of declamation such as it is rare to meet.

ANOTHER IRISH BISHOP.

It is announced that the Pope has been pleased to appoint the Most Rev. John Healy, D.D., LL.D., Lord Bishop of Clontarf, to be Conductor Bishop to Cardinal Moran of Australia, and that his Lordship will shortly leave for Australia to take up his new duties.

MARQUETTE MONUMENT.

The officers and trustees of the Marquette Monument Association, which has been incorporated under the laws of Michigan, to erect a national monument or statue in honor of the memory of Father Marquette, in the State Park at Mackinac Island.

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THURSDAY, JULY 26, 1900.

Was an Excessive Price Paid for the Emergency Ration?

Having dealt with, and as we think disproved, the charge that the Emergency Ration was worthless for the purpose intended, it only remains now to consider the question of the price paid for the food.

Two distinct considerations are involved in this question:—(1) The value of the Emergency Food to the soldier, and (2) its value to the proprietor.

In estimating the value of the food to those for whom it was intended it must be borne in mind that as emergency ration its value does not depend upon the quantity of proteins so much as upon the proper blending of different elements composing the food, the proteins of course being an important feature of those elements.

When as to the second question, the value of the ration to the proprietor, several points are involved. It is not enough to say that a certain substance is made up of such and such elements, and that the total value of these elements should be the value of the completed substance.

The emergency ration was a proprietary article, and the formula of its production was a trade secret. It is one of the first principles of business practice that a man is entitled to the profit accruing from his special knowledge, quite irrespective of the value of the material in itself.

Much was made by Mr. Monk and his supporters of the fact that the portion of the material constituting the emergency ration was imported from the United States at a value of thirty cents a pound. It has, however, been justly pointed out in the report of the committee who investigated the whole matter that "the imported materials that entered into the food prepared by Mr. Hatch, as shown by the Collector of Customs, were entered by him all the way from two and one-half to twenty-eight cents per pound, which is the highest price shown for the ingredients."

Another point that must be considered in judging as to the price paid for the ration is the very limited time necessarily allowed Dr. Devlin in which to supply the food and the risk he ran of having a large quantity left on his hands in the event of anything preventing its delivery in good order upon the date specified.

Having in view, therefore, the general value of the emergency food, as established by the tests upon human subjects and by chemical analysis, the cost of the raw materials and of manufacture, as well as the proprietary nature of the food, the short time within which the rations had to be prepared, and the considerable risk of loss, also the recognized retail price of three dollars a pound as compared with the price to the Government of two dollars, it may be confidently stated that the price paid was not only not excessive but very reasonable.

The disingenuousness of Mr. Monk and the Opposition in bringing forward these pious charges is revealed by the fact that although the Government expended a sum far exceeding one million dollars within the space of five months in the equipment and transportation of the contingents the Opposition, after tremendous research and questioning, was obliged to restrict its attack to this one item of emergency food, and even here they utterly failed to establish anything remotely resembling guilt on the part of the Government or its officers.

It is more than probable that, in addition to their very natural desire to hurt the Government, fairly or unfairly, justly or unjustly, the Opposition, under the leadership of Mr. Monk, had a more subtle end in view, namely, to injure if possible the reputation of the contractor for the emergency ration, Dr. Devlin, who, it was well known, was to be the Liberal candidate in St. Anne's Ward division of Montreal against Mr. Quinn, M.P.

The Proselytizing of Cuba.

The several Protestant sects have been threatening and preparing to send Missionaries to Cuba. Some of them are there now. The usual method employed by Protestant missionaries to catch a Catholic or two—the same as that in vogue in Italy—viz., the free soup kitchen, is very much in evidence. One of these instruments for making heretics has been established at Matanzas, but its success in proselytizing has not been magnificent. Some few ragamuffin children were cared for and incidentally crammed full of anti-Catholic teaching, but the results have not been as satisfactory as they might. This idea of making converts at so much a head, or rather stomach, is a distinctly English one, but the Cubans are not English. Schools have been established, and are made free for all, but those who attend them are expected to present themselves for religious instruction in their several Sunday Schools. These too seem doomed to failure and oblivion, for the Public School system has been re-organized and placed on so firm a basis that there is but little room for the Church schools. Some idea of the success of Protestant missionary efforts in Cuba may be gained from the results attending the Anglican Church's work in the island. A mission was established by the Episcopalians in 1871. A missionary of this sect worked there for fifteen years, and, after his departure, the American Church Missionary Society took up the work. After nineteen years of labor, a congregation of 100 has been organized, of which fifteen are Cubans. Their church is a wooden building belonging to the Commissioner. Their free school started a year ago has an attendance of thirty. A Cuban minister preaches in Havana once a month, and another native has charge of a mission in an outlying district. Such is the record of nineteen years' toil. The Methodists have established a free school in Havana which is attended by about forty pupils. Missionaries have been established at Matanzas, Cienfuegos, Santiago, and Santa Clara. Their total strength is: seven paid foreign missionaries, three native preachers, 249 members (including Americans); 293 probationers; 670 members of Sunday Schools, and 280 pupils in the day schools. They have been at work since January, 1899.

The Congregationalists began work at the same time as their Methodist brethren. They have 85 members in Havana meeting in fifteen different

places. They have established several free schools, one for girls, which is conducted by two Cuban ladies, has 40 pupils ranging from 6 to 14 years of age.

Thus we see the methods employed by the Protestant missionary in Cuba. First catch the child by feeding him, then stuff him full of anti-Catholic bigotry in the Church schools. Nothing is attempted among the adult population for good and sufficient reasons.

With good Public Schools, which are assured, and a settling down of the country into the ways of peace, Protestantism's chances of success do not look very rosy.

Protestant Salvation.

Catholics are often reproached with believing that no Protestants will be saved. The Church does not teach any such doctrine. We hope to meet many of our Protestant friends in heaven. A man or woman who has been brought up in Protestantism; who has never had even the slightest doubt of his salvation in following the tenets of his belief; who observes the teaching of his religion and keeps his conscience clear of sin—in a word, a man who is in practical, inviolable ignorance of the true faith and who feels within himself that he is doing the will of God and is following the teachings of Our Lord, will be saved. Such a man is not outside the "True Church." He knows—for his firm belief in the tenets of his faith amounts to a knowledge—that he is following in the footsteps of Christ and his perfect observance of the rules of his faith will save him. Man's conscience is his court of final appeal—there is no getting away from it—and if he believes he is right he is bound to live up to that belief. If, however, the slightest vestige of doubt as to the truth of his beliefs creeps in, that man is no longer in faith; he is in doubt; that doubt must be dispelled—his conscience calls for a clearing up of the doubt and his ignorance being vainable he is no longer a member of the "True Church." A man to be saved must not only believe but also live up to his belief; he must be conscientious in his belief. As a matter of fact, most Protestants think so little upon the subject of religion and what pertains to it that they may be said to be in good faith and those who have clear consciences in the matter of sin will as a rule undoubtfully be saved. The idea of the Catholic Church to the great bulk of Protestants is the hazy notion that she is some great fountain of superstition and idolatry; their early training has drilled that into them, and it never strikes them as being possible that their teachers may be as ignorant of the history and doctrine of the Church as they were; it never strikes them that the Church has possibly been maligne and thus they pull one day after the other doing the best they can for the working out of their salvation. There is no doubt in their minds that they are right and that we are wrong. Such men will be saved.

England's Conversion.

We are apt to grow enthusiastic over the apparently rapid conversion of England. The first tide of Faith seems about to fill the channels of the Church. Thousands of thoughtful, religion-studying scholars are adopting what was cast aside by the founders of their sect as abominations. Transubstantiation is firmly believed in by thousands of Englishmen, and professed openly; confessionals have been set up; images restored; the crucifix once more found; in religious functions; honor paid the saints and particularly the Blessed Virgin. All these things indicate, and indicate strongly, the trend of educated opinion and belief in England. Those who are re-adopting what Luther, and Edward VI. spent their lives in overthrowing and poisoning the minds of their followers against, are the greatest thinkers in England; they are the "higher critics" of the Anglican Church. These men and women are banded together, some 40,000 strong, in their efforts to restore to England at least a remnant of the Catholicity that she has lost. We grow enthusiastic of the progress of events that point to the speedy conversion of England, but we lose sight of the fact that there are many questions that remain untouched. Among this number, perhaps the most important, and the one

that does more to hold these far-advanced Anglicans in error than any other, is the extremely handy doctrine of justification by Faith. That is the great chasm between us and this earnest band who are without a doubt groping for the Faith. Justification is the great stumbling-block; there is practically nothing else in the way to prevent these people from becoming Catholics out-and-out. We forget that notwithstanding the great strides made by England in the direction of Rome, that this great question of justification always remains a menace and an almost insurmountable barrier against her joining the True Church. It is a barrier that will require years of earnest study and endeavour to remove—a chasm that can be bridged but with time and earnest plodding up-building. The conversion of England seems near on the face of it, but when we go down into details we find difficulties that will render it the work of years. Prayer is what is now needed, and every Catholic should do his utmost in this way to hasten the re-establishment of God's holy Church throughout the length and breadth of this glorious heritage.

The Reformation and Its Authors.

One would imagine that thinking Protestants would see the folly of their ways if they would but investigate the lives of the founders of their beliefs. It is pretty difficult to understand how men who lacked all religious sentiment and principle could establish a true worship of God, when their own lives breathed the very essence of Hell. Luther was led by pride to rebel against authority, and by lust to continue in his error. His life was one great reveal in sin. Bound by a vow to life-long celibacy, he married not to break his oath and marry a nun, who was equally guilty of perjury. Living thus in adultery, and knowing perfectly that his so-called marriage was a mockery and a sacrilege, he added to it the grossest unfaithfulness to his paramour. So much so that his party was several times on the verge of disruption because of Melancton's reproaches and threats. As with Luther, so too was it with each and every one of the leaders of the reformation with the one sole and single exception of Melancton, who, as far as is known, led a morally good life. In England, Henry VIII. needs no comment. The reasons for this change of Faith did not arise from scruples of any kind, but purely and simply from gross immorality. All are agreed upon this—that Henry VIII. sacrificed himself and all England to his own lust. The change once made in England and Germany, the nobles were soon led to join the new religion because of the plunder that would fall to them; confiscations were made, and they benefited by them—they stole the property of the Church; they were simply thieves on a large scale. Thus was the Reformation of the Church brought about; thus, and by such men, was the Church cleared of all iniquity. If such men arose now-days for the purpose of leading such a movement the people would tar and feather them. With such a beginning, and with its foundation on pride and lust, the only wonder is that the Reformation made such headway, and particularly that it lasts so long. Its fruits are Materialism, Atheism, Infidelity, and all that goes to make God and religion a mockery before the world, and "by their fruits ye shall know them." Protestantism is on its last legs, and it is for us to work toward turning its adherents into the true fold and away from out-and-out infidelity. These are the only two hands of the future. In a hundred years the world will be divided into two great camps—Catholicism and Christ on the one hand, and Infidelity and Mammon on the other.

Pilgrimage to St. Alban's.

The first pilgrimage to St. Alban's shrine since the Reformation was held recently in England. The pilgrimage was made under the auspices of the Guild of Ransom. Fifty journeyed from London, and were met by the local Catholics and those of the neighboring towns. A procession was formed, headed by a cross-bearer, to the Catholic church, after paying a visit to the Blessed Sacrament, the pilgrims proceeded to the shrine of St. Alban, to which they were admitted by special permission of the Pro-

testant Dean. There in that grand old abbey set up by Catholic hands, and containing the relics of a Saint of the Church—in that pile breathing Catholicity in its very name and venerable appearance, we heard the first echo of Catholic prayer, and Catholic custom, for four hundred years. There on their knees before the venerated shrine, the pilgrims recited the Rosary for the conversion of England. It must have been a glorious sight to the sainted one to look down upon that faithful throng, to hear the walls of his beloved abbey resound once more with the sweet prayers that were music on his lips on this earth; to see the aisles of the sacred edifice filled with the light of Faith and grace.

For four hundred years was this shrine a stranger to Catholic worship, for four hundred years has the sacred Mass been banished from its walls. There is a beautiful side to it, but sadness is bound to overshadow it all—sadness at the thought that what once was God's and ours has passed into the hands of heretics; sadness at the thought that the gloom of the loss of Faith has settled down upon what once was resplendent with the staunch old trust in God and His Church. Now we can no longer enter the aisles that our forefathers in the Faith once thronged, without a special permission of the usurper; now are we exiles from our native land—the spot that knew but the tread of monk and the glory of the Church. It is sad; but we see in no distant future a gleam of light; it is now upon the horizon of time, and with God's holy will the sun of Faith will again rise upon England with his fulgent rays, making all things dance with the joy of a freedom lost, of a heritage regained.

EDITORIAL NOTES.

Standing outside of churches is a distinctly Catholic custom. No matter where one goes one never needs a directory to find a Catholic church; there is always a sign hung out in the groups of young men hanging about the corner or door as the case may be. It is a disgrace to Catholicity. These young men prefer to stand gawping and gaping at every passerby to going in and paying their respects to God on the altar. Every minute in church seems to them so much time wasted. It argues a very bad home-training.

Protestants of a section of Glasgow called Dennistown, otherwise known under "Shabby Genteel," "Hungry Dennistown," "Pride and Porridge Dennistown," and other such appropriate titles, recently treated loyalists of the Empire to a pretty spectacle. The children of St. Mary's school, of Glasgow, while on an excursion party, were marching in line, carrying small Irish flags and Union Jacks. These "loyalists" pelted the procession, flags and all, with stones. What an uproar would have been made if the Catholics made such an attack!

The "Higher Critics" of Toronto were treated to good strong doses of belief in Hell; its existence, and all that goes with it, at the camp meeting held at Mimico last week. Most people would like to do away with the very idea of Hell and "Higher Critics" are trying their best to help them. Trying to make one's self believe that Hell does not exist will not remove that point of the world, however, and the camp exhorters made the most of their opportunity not only to bring the people around, but also by frequent repetition of the fact of its existence to show these "Critics" that they are making but little progress in converting the world to their ways of thinking.

Protestant churches last year contributed no less than \$7,000,000 for missionary work. Catholics gave \$1,888,811, a sum which one Protestant society alone, the English Evangelical, eclipsed. The results of the expenditure of this immense sum by our Protestant neighbors will not be compared with the good work done by our missionaries. But then it must be remembered that no Catholic missionary draws a thousand or more a year, nor has any of our pitance been expended in furnishing paper for Chinese fire-crackers. Catholics should feel proud of the work of their missionaries, and they should also feel that more money should be contributed by them to the Propaganda Fidei.

The Bell Organ and Piano Company has issued two beautiful catalogues. Every style of musical instrument manufactured by this long-established and reliable firm, is presented in clear outline, accompanied by a complete description, and a flattering recommendation from the leading musicians of the country. Interesting articles on all that pertains to the manufacture of pianos and organs, and the uses and comparative merits of the component parts, are to be found throughout the pamphlets. The style is excellent, the plan good, and the execution admirable. The firm is to be congratulated on its taste, not only in musical tone, but also in putting such elegant catalogues before the public. Copies may be had at the company's office at 70 King street west, or at their head office in Guelph.

The Jarvis Street Baptist Church has again obtained its annual advertisement. They insist on paying taxes to the extent of \$680.78 into the city treasury. Well, they probably make more than that in the notoriety they gain by their benevolence. "Anything to keep before the public" seems to be the motto of some of our Protestant friends.

Quite a number of American Catholics are staying at the Elliott House, corner of Shuter and Church streets. They find the Cathedral quite handy for them, and express themselves as highly delighted with the accommodation afforded in this excellent summer hotel. Mr. Hirt is an ideal host, and everything imaginable for the comfort of his guests has been foreseen and provided.

To-day is the Feast of St. Anne the mother of the Blessed Virgin. Tridiums are being made all over the continent in her honor. Thousands of pilgrims are at her shrine to-day at St. Anne de Baupre to honor the patroness of Canada, and to seek health and strength at her hands. Her shrine has become the Lourdes of America in miracles, and dozens of pilgrims owe to her intercession their return to health. Long may she be honored in Canada.

Jealousy is a peculiar thing. No disaster has ever happened to France in all her long career of disaster that a Frenchman will not attribute to England. No move can be made over the channel that is not regarded with the greatest suspicion. Frenchmen are forever looking for motives in everything England does, no matter how trivial. While Englishmen are inclined to laugh at France's groundless fears they themselves are as bad whenever Russia is concerned. Everything has a scheme against England and her possessions. It must be highly amusing and entertaining for the other nations to watch these little by-plays; these schemes and counter schemes.

A pretty incident occurred during an Italian Catholic pilgrimage. Some of the pilgrims offered costly gifts to the shrine; others did penance by crawling on their hands and knees. One lady, with a beautiful child in her arms, was so stirred with love toward our Blessed Mother that she stripped her baby and left his little clothes as an offering. On the priest in charge remarking with her, she exclaimed: "It is warm, and the child does not need them, and when it is cold again, the Blessed Virgin is so good that she will not let the little one, whose life she has saved, perish of cold." The priest turned away in admiration of such a beautiful testimony of faith in our Holy Mother. The youngster enjoyed his deliverance from bondage crowded and kicked with delight. What an example of love and gratitude!

AGGRESSIVE CATHOLICISM.—The action and splendid victory of Cardinal Logue in the matter of making provision for Catholic chaplains in the British Navy has given rise to a similar movement among the Catholics of the German Empire. The twenty million German Catholics are in the same position regarding Catholic naval chaplains as that of which the Cardinal complained. There are no Catholic naval chaplains on board the sea-going men-of-war. The only naval chaplains are Protestant ministers. Three German ports have Catholic garrison chaplains for the army and for the navy battalions in garrison, but the mariners aboard are without Catholic chaplains, Catholic Bavaria is at the head of the movement.

SACRED SHRINES IN IRELAND.

Editorial for The Catholic Register.

HOLY PLACES OF HISTORIC INTEREST.

By F. F. Lough, D.D.

Broadly speaking, every inch of Irish soil is held sacred in the mind of the true native Irish peasant, whose dearest associations cling to that sacred soil of ancient learning, of renowned scholars, saints and martyrs, as well as of pathetic legendary tales, folk lore and historic incidents. To get a true idea of the social and religious conditions existing in Ireland during the ages of her independence and national glory, the mind must needs be carried backward to a period before the time of the English invasion and the religious upheaval known as the Protestant Reformation. Both of these events bodied evil to Erin, and early altered the state of affairs in that persecuted land. The fruits in the missionary labors of such Apostolic spirits as St. Patrick, St. Columbkille, St. Maloche, St. Egid and others could not be undone by mere force of invasion, or by the propagation of a false religion which was sought to be forced upon the Catholic people by the bayonet of an invading foreign army. Acting under the dictates of conscience they had to rebel against such an outrage, and thousands of them lost their heads for their fidelity to the faith of their fathers, and the survivors clung closer to the imperishable truths revealed by St. Patrick. They did not have the privilege of openly professing their religious duties, for death was the penalty for observing other worship save and except that established by the British parliament. Under such terrible conditions the Mass had to be heard in secret retreat while faithful sentinels kept guard over the devoted worshippers and the sacred person of the priest. It was then that the hallowed shrines became more and more objects of veneration to the ardent Celtic peasantry, whose spiritual lives and devotions were the more closely bound up with them. In this connection the fixed on the famous Shrine of Lough Derg, a penitential retreat for centuries drawn penitents from the four corners of the earth, of Glendalough, of Armagh, of Knock, of the numerous holy wells throughout the country, notably of "Don Well," a curative centre among the hills of Donegal, close to Glenveagh and Gartan, a district made historic and hallowed as being the birth place of St. Columbkille, as also his place of abode before he began his Apostolic labors at Iona, in Scotland. This holy well is situated up among the mountains in the wild and picturesque scenery of County Donegal, and to this silent spot of wide repute some persons afflicted with many sorts of diseases and infirmities. Their faith in the intercessory powers of St. Patrick and St. Columbkille is strong, and amidst the gloam stillness of their surroundings pray with undisturbed fervor, and they can feel their wounds and sores in the clear waters of that blessed spring, and depart rejoicing, leaving their crutches, splints, bandages, etc., behind them, carrying plentiful supplies of that precious water to their distant homes. It is, however, of Lough Derg that the largest notice must be taken, as being a religious establishment of great historic interest and wide spread reputation. It is a sanctified place which affords not only relief to the wearied body but also to the troubled spirit. The church and kindred establishments stand on an island in the centre of a widespread lake, withdrawn entirely from the distracting influences of the outside world, the visitors to the sacred shrine are enabled to look into the state of their own hearts and see how they stand in sight of the all-seeing Judge, from whom nothing can be hidden.

baptism, to renounce the devil and all his works and pomps. In fact you feel a heartful sorrow for having so early yielded to the tempter, who seduced you by presenting to your senses the duties of life as doubtful colors, and you feel moving within you a spirit that urges amendment and a strong resolve to do better in the future. Nor are you left cold to your own reflections in that place of penitence and spiritual cleansing, for the Rev. Prior and holy priests are assisting in their ministrations at the altar and in the confessionals, and in their fervent exhortations to the pilgrims to get loose from the deluding snares of the world, the flesh and the devil, and to conform in all things to the saving precepts of Holy Church and to the divine laws of the eternal Lawgiver. These living truths are set forth with a clearness and penetrating force which no hardness of heart can withstand, and the penitent who listens is lifted out of himself into a new moral atmosphere, wherein he sees as he never saw before, the realities of a true Christian life and its corresponding obligations. The uninitiated, or those who have never visited Lough Derg, must not think that it is a place of ease and comfort; on the contrary, it is a place of severe ordering and hard penance, whereas the prescribed forms and religious exercises are carried out in the utmost rigor. Making the stations of the way of the Cross and other devotional acts being performed on bare knees, over rough surfaces; the vigils and fasts being of the severest sort. But, in the penitential mood peculiar to the venerable shrine, the obedient pilgrim has no pride or fleshly stubbornness in his nature, and he accepts cheerfully all the cleansing afflictions imposed upon him, for he knows that he deserves more, and instinctively feels that he is getting off easily. He can keep sleepless vigils all night and relish with keenest appetite the bread and water allotted him; nor does he feel fatigued under the meagre rations dealt out to him, for he experiences a renewal of life and vigor and realizes that Lough Derg is one of the earthly spots wherein "man lives not on bread alone." This holy and historic shrine is known the world over as a blessed refuge and a retreat for pious men and women, numbers of whom go there every morning year, in July or August, to consider seriously the ends and purposes of life and to meditate on the emptiness of all passing human affairs as compared with the everlasting concerns of the next world. In that centre of spiritual serenity they can weigh accurately the value of time and the all-important difference between a life of illusory shadows and a perfect life of justice and good works. Others, who are conscious of moral lapses, repair to this peaceful retreat for reparation, renewal and revival of spiritual strength; weary and foot sore pilgrims reach it from all parts of Ireland, the British Isles, and many from foreign parts. Dwellers in Graecodora, Oghlinny, Rossea, Glendalough, etc., trudge on foot, taking a short rest, at Estierkenney, by the press onward sustained by the spiritual comforts awaiting them, and return home with light steps and hearts and joyous souls, and clear consciences, entering anew on life's conflict with renewed hope and confidence. To a people so sincerely religious as are the ardent Irish Catholic peasantry, the name of Lough Derg is held in cherished affection. To them it is a hallowed inclosure into which the grosser pleasures of things earthly are never allowed to enter, and it is besides a remedial and restful spot wherein the troubled spirit finds spiritual balm and gladness.

WILLIAM ELLISON.

Separate Schools a Necessity.

In the course of a lecture delivered by the Rev. Philip R. McDevitt, Superintendent of the Parochial Schools of Philadelphia, before the convention of the Pennsylvania State Teachers' Association held at Williamsport recently, the reverend father concluded his remarks as follows: It is not Catholics alone who claim that religion and morals cannot be separated. The insight that religion must be the basic element of all education. Allow me to quote in proof of this some non-Catholic authorities, men whose opinion draw weight from their culture and their high moral position. Rev. Robert Ellis Thompson, President of the Central High School, Philadelphia, writes: "As to the sufficiency of religious instruction in church and Sunday school, we reply that one of the first practical duties of society is that the greatest truths that bear on human life shall come to be identified in the public mind with Sundays, churches and Sunday schools. . . . We certainly are helping to that when we provide that the most aroused activities of the body's mind shall be divorced from those truths and that the subjects of science, literature and history with which the Church cannot deal shall

be taught them with a studied absence of reference to the 'Divine Intelligence as the heart of things.' Again: 'The secularization of instruction in the public schools is to cut off the children of the nation from contact with the deepest springs of its moral and intellectual life. It is to isolate all religions from that fundamental source which gives them unity and perennial interest—the knowledge of God. . . . It is to deprive ethical teaching of the only basis which can make its precepts powerful for the control of conduct. It is to deprive national order of the supreme sanction which invests it with the dignity of Divine authority. . . . Education is not where religion is left out' is the opinion of Bishop Doane, the Protestant Bishop of Albany. 'Religion and morals have never yet been successfully separated' is the opinion of the 'Church Standard' (Protestant), of Philadelphia. 'Every system which places religion in the background is pernicious,' says Gladstone. 'Religion and morality are the pillars of human happiness. Let us with caution indulge the supposition that morality can be obtained without religion. Reason and experience forbid to expect that national morality can prevail in exclusion of religious principles,' are the words of Washington in his farewell address. Guizot declared: 'In order to make popular education truly good and socially useful, it must be fundamentally religious. It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. In conclusion, ladies and gentlemen, allow me to say that while I feel my remarks here this morning may not meet with your unanimous approval. I am convinced that as self-sacrifice in the carrying out of a principle attests the sincerity of the motive, you will give due credit to the upright intention that has actuated our people in the establishing of a separate school system to which they cheerfully give their means—often scanty enough—and to which they loyally adhere, though greater worldly advantages may be found elsewhere.

REVIEWS.

The Atlantic Monthly.—The August Atlantic contains several articles that will attract criticism and discussion: President Hadley's practical and much needed paper on "Political Education"; Tolson Williams' "The Price of Order"—how to rule colonies; Mark B. Dannel's "Our Knights in Chains"—most timely and appropriate in the present crisis; and Elyester Baxter's "Submarine Signaling"—a new and little-known method of saving life on the sea. The number is peculiarly rich in fiction: Miss Jewett's "The Foreigner"; Alice Brown's "A Sea Change"; Caroline Brown's "Angel and Men"; Fanny Johnson's "The Pathway Round"; Foster's "The Dangarvan Whooper"; and Wetherbee's "The Circle of Death," with the conclusion of Howell's brilliant tale, comprise a remarkable gathering of remarkable stories.

St. Nicholas.—One is reminded of Marryat's romances in reading in the August St. Nicholas Reginald Gurney's story of "The Lucky Lieutenant." The difference between Midshipman Eay or one of his fellows, and the Hon. John O'Brien, is that the former was fictitious and the latter real. The young Irish officer lived through a series of hairbreadth escapes by sea and land. An account is given of "The Greatest Explosion of Historic Times," that of the volcano of Krakatoa, in 1883, the noise of which was heard three thousand miles away. Less shocking in its results was the overturning of strikers of a railway car in which the Rev. Charles M. Sheldon, author of "In His Steps," was making "A Trip with a Professorial Rain-Maker." The making of "A Miniature Castle" is described, and pictured from photographs. A Hyatt Verrill narrates and illustrates some of his experiences in "Hunting with a Camera." Susan Collidge contributes a short story "Queen Log and Queen Stork," with pictures by Delya; Tudor Jenk's pen and Brol's pencil celebrate "The Sultan's Vorses"; and Grace Ellyer Channing's "Last Cruise of the Stella di Mare" is illustrated by Orson Lowell, whose "Fulcrum on the Mediterranean," apropos of this story, is the magazine's front-piece.

The Forum.—There are some remarkable articles in The Forum for August, primum inter pares being "The Present Status of Afghanistan," by no less a dignitary than Sultan Mohammad Khan, Chief Secretary of that "buffer country" between Russia and England. The Hon. Charles Denby, late minister to China, relates "How Peace was Made Between China and Japan," and F. F. Miller writes of "The Present and Future of the Philippines." The well-known English labor leader, James Keir Hardie, who has done as much as any one living to advance the interests of organized labor, analyzes the present status of "Labor and Politics in Great Brit-



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lecturer, Dr. George Melville Bolling, is associate professor in the Greek Language and Literature, and assistant professor in Comparative Philology and Sanskrit in the Catholic University at Washington. Dr. Bolling received his Ph. D. from John Hopkins, and was about the same time elected a Fellow of that University.

The "Saturday Evening Post" continues to grow in appearance as it grows in age and strength of style and forcefulness of its articles. Its leader this week is from The French Chamber of Deputies, by Thomas B. Reed, which deals exhaustively of the methods of procedure of the chamber. It is highly entertaining and instructive. The rest of the number is quite in keeping with the first article.

Cassell's National Library.—Cassell and Co. have issued this week in their new series "Voyagers' Tales," by Richard Hakluyt. The current issue is edited by Professor Henry Morley. It is nicely gotten up and makes an excellent book for children, being at once instructive and entertaining. This series should find its way into every household—it is cheap, it comprises the very best authors of classic English, and it is well edited.

Literary Digest.—This week's Digest has its usual masterly summary of the world's news of the week. In "Letters and Art" department there is a review of Edward Drey's statement of the ebbside of English Literature; reviews of Burton's "Kandahar," and d'Annunzio's Tragedy, "La Gioconda," also appear. On religious topics there are two interesting sketches of Chinese religious life and customs, together with a Catholic view of the religious conditions in Cuba. It is a good number.

CHAMPLAIN SUMMER SCHOOL.

PROGRAMME OF THIRD WEEK. FIRST SOLEMN PONTIFICAL HIGH MASS CELEBRATED ON SUNDAY—SOCIAL HAPPENINGS.

The first solemn Pontifical Mass which it has been the good fortune of Summer School members to attend in their own chapel and on their own grounds, was celebrated Sunday morning, July 15th. Many things tended to make it one of the most memorable and most impressive ceremonies ever held at Cliff Haven. The enlarged chapel, with its new sanctuary erected exceptionally fine sacred music and notable sermons, and the presence of the Rt. Rev. T. M. Durko, Bishop of Albany, and several distinguished priests, all added toward making it a remarkable event.

The Italian War Ministry has received offers from a hundred priests to go as chaplains with the troops ordered for service in China. It has been proposed to erect a statue of the Redeemer on the top of Mount Vesuvius. Meanwhile a cross has been placed on the spot, and the ceremony took place in the piazza outside the Church of St. Salvatore. Cardinal Prisco officiating. It is calculated that 20 000 persons assisted, groups of peasants having spent the previous night there in the open air. The cross is twelve metres high.

St. Severin, one of the most historically interesting of Parisian churches, is to be restored at a cost of \$200,000. Every care will be taken to preserve as much of the original fabric as possible, and where reproduction of perished details is essential, the fullest accuracy has been provided for by a committee of competent architects.

The Rome correspondent of the "London Daily News" says that the Vatican is besieged by young ecclesiastics who are anxious to replace the missionaries murdered in China. The Pope was much touched upon receiving a petition from several Italian and foreign nuns asking for permission to go to China. They were all thanked, but were informed that the powers would not at present allow any new missionary work.

EDUCATIONAL. LOYOLA COLLEGE MONTREAL. CONDUCTED BY English Jesuit Fathers. RE-OPENING SEPT. 6th. CALENDAR MAILED ON APPLICATION. REV. G. O'BRYAN, S. J. PRESIDENT.

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COOKIE DEPARTMENT—5000 dozen in 12 different varieties at 15c a dozen.

SPECIAL—Ice Cream Parlor.

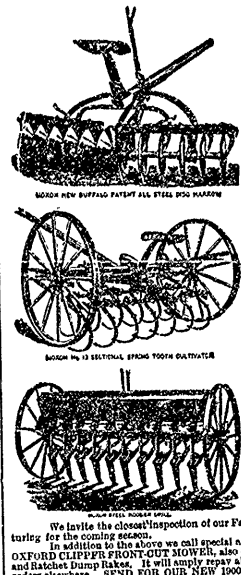
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THE STRONG WEAKNESS OF OINEY KITTACH.

BY SEUMAS MAOMANUS.

Whosoever there was fun and devilment from head to foot, and from end to wynd, of the three parishes, there was certain to be found the Eskeragh boys. Accordingly, though the raffie was on this night in Shomeslin parish of Lethernacagh, eight long Irish lasses fr-m their native heath, the Eskeragh boys were at the head and front and in the middle, and likewise at the tail of it. The Eskeragh boys, with their ringloaders, Charley's Micky and Oiney Kittach, two archarals, ranted and rollicked to their hearts' content, courted the girls, joked the boys, battered the floor and sang their songs to t-oir hearts' delight, and the delight of every mother's son (and daughter, too) at Shomeslin's raffie.

"I'm awfully sorry," he said, "though," Micky repeated. "Do please to go to an' see Micky as ye can, Mithere Gillespie (Proud Patrick's surname was Gillespie), an' rise up the house till we see what can be done for 'im afore it's too late. An' may the Lord reward you an' yours, an' He surely will."



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"Don't mention it—ah—what's this I can't you, please?" "Oiney-Oiney, they call me, agrah. You can call me anything at all you like, an' I'll please me."

gets ye Will ye get away with yourself, I tell ye, an' take off away you arm out I that."

"Thank you, Micky, Oh, ye've got a flatterin' tongue. Well, as I was sayin', Oiney, don't mention it to any one else, it's no business of theirs but they must have kept out of their beds they can now go to bed any time at all they like, since ye're on the fair way of mendin'; an' meself an' Rosie an' Matthew, the man, I'll sit up an' get somethin' to eat an' to drink, a that-sure. An' it's not worth our while to lye down now, anyhow."

"Och," said Oiney, "it's entirely too much. I couldn't think I such a thing—to say you'd be deprived I yer little wink I sleep."

"With profuse thanks and apologies Oiney had the two of them good wishes, wished them a sound sleep and pleasant dreams, and assured them he could not easily forget what he owed to their timely generosity, Hannah, then turned to Oiney, administered another glass of Oiney."

They ARE CAREFULLY PREPARED.—Pills which dissipate humors, and the stomach cannot be expected to have much effect upon the intestines, and to overcome costiveness the medicine administered must induce the action of these canals. Parrot's Vegetable pills are so made, under the supervision of experts that this substance in them is intended to operate on the intestines are rofarded in action until they pass through the stomach to the bowels.

"Why, I'm blessed," he said, "I've emptied it. There's a thimble in the glass—will you over afore I know, Micky, do ye think it will do me much harm?"

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ELY'S CHARCOAL It's black, soft, gives more and better milk than a black, but it's cleaner and cheaper than wood and kindles a fire quicker.

General News.

ARCHDIOCESE OF TORONTO.

ST. PETERS.

The young ladies of the Sodality held a private picnic to Lorne Park on Saturday last, and a very enjoyable time was spent.

PILGRIMAGE TO ST. ANNE.

Large numbers left the city on Tuesday morning to visit the shrine of St. Anne.

ST. HELENS.

Mr. and Mrs. William C. Smyth, of 493 St. Claren's avenue, have been adding to their cars and responsibilities lately, a girl baby having been born to them on the 9th inst.

ST. MARYS.

There died recently in St. Michael's Hospital of spinal meningitis a lady well known in this parish—Mrs. Dr. Hamilton of 125 Bathurst street. The deceased was a very staunch Catholic, a lady of marked ability and strong personality, and her sudden demise in the prime of life was a great shock to her many friends.

ST. PAULS.

Three deaths occurred in the parish last week, all rather suddenly—Michael J. Cahill of 3 Trafalgar street, Ida M. Purcell, of 268 Sackville street, and Tobias Hoinrich, of 620 Queen street east. May their souls rest in peace.

Charles McGuinn, of 16 Power street, who fell into a vat of hot water and clay at the works of the Canada Foundry Co. died from his injuries at St. Michael's Hospital on Wednesday, the 18th inst., and was buried on Saturday in St. Michael's cemetery, requiem Mass having been first sung at St. Paul's church. The funeral offerings were many, including one each from the Canada Foundry Co., E. & S. Currie and his former comrades of the yacht Concord. Father Finnegan officiated at the grave.

ST. PATRICKS.

The Rev. Matthew Bohn, O.S.S.R., of Detroit, arrived in the city on Tuesday, and is staying with the Redemptorist Fathers, 141 McCaul street. He is conducting a retreat for the Sisters of St. Joseph, it having begun on Tuesday evening.

Thursday, August 2, will be the feast of St. Vincent, founder of the congregation of the Most Holy Redemptorist (Redemptorist order). On the following Sunday there will be a solemn High Mass.

ST. BASILS.

We have to announce this week the death of a young boy of this parish—a boy of exceptional promise—one whose career at school had been particularly brilliant—Jno. T. Brady of 69 Bloor Ave. Last year he passed with credit the entrance examination to the High School and this year carried off numerous prizes at St. Michael's College. He contracted a cold some time since, which developed into pneumonia, from which he died on Saturday evening, the 17th inst. His funeral took place on Monday morning and was largely attended. We extend our sympathy to his bereaved parents.

ST. JOSEPHS.

Mr. John Meloney and Miss Annie Shields who were called to their third time at last Mass on Sunday and were married at half past six on Monday morning. Mr. Thomas Shields was groomsmen and Miss Gertrude Shields acted as bridesmaid. The ceremony was performed by Father Kelly, after which the happy pair left by car for Niagara Falls and Buffalo. A for their return they will take up their residence at the head of Leslie street. We wish them many happy years of wedded life.

A touching scene took place in the church at half past two, when the remains of the young girl, Miss Eva Cronin, was carried up the aisle by six young girls, former companions of the deceased, all dressed in white and all about the same age. During the ceremony a choir of young girls sang some lovely pieces under the leadership of Mrs. Masson. After the vesper for the dead Father Kelly gave a feeling exhortation on death to those present. He reminded the youth that they were to be more secure than those who had been taken from their midst. The Lord gives all sufficient warning when He says, "I will come like a thief in the night and at a time when you least expect Me." This is said of death, and we should always keep it before our eyes. The funeral was the largest seen at St. Joseph's in many years as the young girl was of a most amiable and gentle disposition and had made many friends for herself who deeply regret her early demise.

Mr. Gillespie Canon.

There was a large gathering at Upergovo on Saturday night, when people of all classes assembled to say farewell to Frank J. Gillespie on his removal to Ottawa, whither he goes shortly. Mr. George McCormick, M.P., acted as Chairman. A eulogistic address was read to Mr. Gillespie, and a beautiful and costly gold-headed cane presented to him. Mr. Gillespie made a touching reply. Rev. A. M. Gaudin, Rev. Father Whittney, Mr. Mr. Gillespie high compliments as a Christian gentleman, neighbor and counsellor. Other addresses were delivered by W. R. Frost, Dr. McDonnell, Dr. Gibbist, R. R. Gunn of Orillia, James Barber and others. The Orillia Highland Club, headed by Chief McNabb, attended in a body.

St. John's Industrial School Blantyre Park.

A visit to this institution, considering the purpose of its existence, and the evidence was expected to be met with, has been one of the pleasant experiences of the writer of this article. Here are to be found a large number of boys—many of them intelligent noble looking lads—boys who have won their way and themselves—often orphans without the restraining influences of parents, or having parents who, from one cause or another, failed to exercise the discipline over them they should—were allowed to drift into crime, instead of being treated in the ordinary way, have been sent here for reformation, and, if appearances go for anything, the course adopted has been a very wise one. The building itself is very commodious and well equipped for the purpose, and is admirably situated on a sloping plateau with an extensive playground in front, where pastimes of every kind may be indulged in, and where recreation is regularly taken daily, baseball being the favorite game with the boys, and one which, by the way, they are expert in.

Vincennes Discuss Their Approaching Jubilee.

The quarterly general meeting of the Society of St. Vincennes, which opened on Sunday within the octave of the Feast of the Patron Saint, took place on Sunday last at 8.30. The President of the Central Council presided, and the attendance of brothers from the various city congregations was very fair, and cheering.

In accordance with the decree issued by Bishop Thomas D. Beavan, at the retreat of the Holy Cross...

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or other ailments by the use of Dr. Williams' Pink Pills for Pale People. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

Successful Candidates at the Separate School Entrance Examinations.

Following are the names of the successful candidates at the late entrance examination, held in The De La Salle Institute— St. Mary's School—Boys—B. Brown, J. Clancy, J. Conolly, J. Fennell, J. Flaungau, A. Grossi, P. Kennedy, A. Landreville, H. Lavell, W. Lynch, J. McCarron, A. McCreath, E. McDonald, B. A. Mohr, M. M. O'Connell, G. O'Connell, M. Bird, B. Bonnell, L. Burns, O. Henry, T. Hyland, L. Kelly, S. Leo, L. Maloney, A. Ryan, E. Simms, R. Techin, A. Whelan. Recommended—A. Foy, M. Kinsella, M. Rush, O. Tolan. St. Mary's Convent—N. Carolan, M. Courtney, S. Finnegan, M. Keating, M. McAvoy, M. Whelan. Recommended—T. Clarke, M. Devine, T. Milson, P. Leddon. St. Paul's School—Boys—F. Burns, J. Boylin, C. Cassidy, J. Haffey, J. Haro,

Canadian News.

Ill-tote Dany of the Catholic Freeman, Kingston, has been made collector of tolls in Canada to succeed Collector Battie, lately deceased.

Mother Celestine and Sister St. Agatha, of St. Paul from Montreal, are now again looking for young ladies to enter the convent. They were around last fall and got some from their vicinity. Miss O'Neil, of Montreal, and Miss Lyle, of Castletown, will accompany them.

The St. Patrick's Society of Cornwall held an excursion on the steamer Lady Smith on Wednesday, July 25th, going down the Cascade and Cedar Rapids, returning via the most scenic route. This is one of the most popular trips on the river, and the excursion was well patronized.

The Catholic congregation of Albion will hold their third annual picnic at Spirit Lake, Friday, August 22. An interesting program of attractive sports is being prepared, and among the speakers during the afternoon will be Premier Ross and Hon. Mr. Mulock, Postmaster-General.

The annual retreat for the diocese of Ottawa closed last Saturday morning. It was preached by Rev. Father Coleman, a French priest, who delivered the retreat of the Basilica attended except Rev. Canon Bouillon and Rev. Father Seguin who took charge of the work of the parish while the retreat was in progress.

The Synodal Convention was opened at St. Raphael's, Alexandria, on Sunday, and closed on Tuesday morning. A number of the neighboring priests were in attendance, among whom were Rev. D. C. McKee, of St. Raphael's, Alexandria, and Rev. Father Quinn, of Chateaufort, and Father McMillan of Alexandria. A large number of people approached the sacraments.

Death came very suddenly to Miss Catherine McInnery, of Leicester, last week. She was a devoted and kind-hearted woman, and assisted in the household duties. About eight o'clock, however, she complained of falling sight, and before midnight she was lying on her back, and died at 12 o'clock.

A very quiet wedding was solemnized in St. Andrew's, Ottawa, last week, when Miss Adella Kealey, eldest daughter of Mr. and Mrs. James Kealey, and Mr. George Blain, druggist, of South Ste. Marie, Ont., were united in matrimony.

The funeral of Mr. T. J. Ferguson, of Ottawa, took place from his late residence, 34 Little Chaudiere street, to St. Mary's, Ottawa, on Tuesday, July 25th. The services were held at 10 o'clock, and were very largely attended.

The funeral of the late Mr. John Byrne, of Ottawa, took place from the family residence to St. Patrick's church, where High Mass was celebrated by Rev. Father Doyle. The musical part of the services was very beautiful, and the choir was ably assisted through the kindness of Rev. Father Brady and Hinchey, and Mr. Flanagan.

The Catholic Church of the Indian village of Abenakis, Que., was struck by lightning and completely destroyed. It was a very old and venerable church, and was making it one of the prettiest churches in the country of Quebec.

The New York Apostolate reports the resignation of Rev. Father Charles J. Xavier Sutton, pastor of St. Ignace, Boston, who has accepted a call to the mission in Philadelphia. Father Younan, C.S.C., actually received twenty-two at his mission in Philadelphia.

The Rev. John T. Whelan, of the St. Mary's, Ottawa, has been returned from an extended trip in Europe, after the late Mass on last Sunday was waited upon by a committee of the parish, and by four converts ready for confirmation.

Cardinal Gibbons ordained to the priesthood recently eighteen members of the Jesuit order at Woodstock, Md. He was assisted by Very Rev. Edward T. Purlock, S.J., who acted as archdeacon, and four other priests. Those ordained were: Revs. Francis S. Howie, Washington, D.C.; Augustus J. Duarte, Boston, Mass.; Frank S. Twell, Memphis, Tenn.; and James J. O'Connell, St. Louis, Mo.

Rev. Father Doherty, accompanied by Mr. E. McCarron, C.P.E. agent, left Wednesday morning for Quebec in the fine Elder Dempster steamer Lake Superior. Father Doherty has spent many years of faithful service here without ever leaving the city, and he is expected to thoroughly enjoy his proposed visit.

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Pictures... Hot Water and Steam Heating... THE DOMINION RADIATOR CO., Limited Toronto, Ontario. The Safford Radiators

AMERICAN NEWS. On Sunday, July 22, the corner stone of the new church of the Sacred Heart, Toledo, was laid. The bishop delivered an address on the occasion. The corner stone has been donated by eight young ladies of the church, each one giving \$10.

LATEST MARKETS.

Table of market prices for various commodities including wheat, flour, sugar, and other goods. Columns include item names and prices per unit.

THE DEVOVER MEMORIAL CHAPEL to be erected on the grounds of Nazareth Hospital, Ottawa, is a masterpiece of Gothic architecture. The interior is to be exquisitely finished with grained roof and beautiful stained glass windows.

The thirtieth annual national convention of the Catholic Total Abstinence Union will be held in Philadelphia on August 8, 9 and 10. Delegates from all the societies in the country will be present, numbering nearly 1,000.

Archbishop Feohan has notified Mayor Harrison, through Father Barry, chancellor of the archdiocese, that the Catholic Church in Boston should not be used as a school room.

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STR. GARDEN CITY... SATURDAY EXCURSIONS AT 2 P.M. TO WHITBY, ONTARIO AND BOWMANVILLE. CANADIAN PACIFIC AT RETURN FARES