Him." Incapable through his natural powers to contemplate God face to face, to lift himself up to the direct and immediate vision, to deserve it, man must receive from God a transcendental power which shall raise him to His level. In this world and during the life of trials that power is called the divine grace; in heaven it becomes the glory of the divine light. The light of the glory of God envelops, penetrates and saturates with its rays the soul of the elect, and it is in and through this medium that they look with a direct and immediate gaze upon the essence of God.

WHAT THE ELECT SEE.

Now, thanks to the light of glory, the elect look upon God with an infallible gaze, and God is the first cause, the cause of causes; God is infinite knowledge, God is absolute perfection, God is the universal and immediate good, God is limitless love, God is the Almighty, God is the necessary being. Well, the eye of the elect, enlightened by the light of the divine essence, sees with a sure and infallible look the effects in the first cause, the ideas and designs of the infinite knowledge, the finite and fragmentary perfections, in the absolute perfection, the individual and secondary goods in the universal good, the lawful affection in the perfect and living love, contingent beings in the accessory being, solutions and applications in the infallible justice, works and creatures in the Almightiness. Thus the divine essence is the immense, infinite mirror in which the eye of the elect sees God first and in the mirror, without shadow and without spot, and that as an inevitable consequence it sees all the beings, fruits of the love, effects of the first cause, created by the almightiness, governed by the boundless love and infallible justice; and the eye of the elect sees not only the totality of creatures, angels, men, animate and inanimite things, but their species, their genera, varieties, their individuals, their mutual relations. The blessed, says the most illustrious and authoritative of theologians, see in the divine essence the creatures, their species their genera and the reasons for the order that rules the entire universe. Thus no being, material or spiritual, inferior or superior, could escape the clearness and penetration of the intelligence of the elect enlightened by the light of the essence of God.

When it reaches the zenith the orb of day casts its conquering rays upon our planet. Our eyes see the sun, but through and in its light all the objects which make up the earth become perceptible to their power of vision. Tell me, does the sight of the sun so enthrall and absorb your eye, so bind its power that it is incapable of perceiving any object save the solar disk? It does not, you will admit. Now it is thanks to its light that you see objects and that you yourself are an object perceived by your kind. Thus it is with the vision of God in heaven. In the light of His essence the elect see, with a quick, sure, infallible look, the creation, the work of the infinite intelligence and love, in its majestic whole and its wonderful details. The elect are part of the divine creation and constitute, as it were, its masterpiece. They see each other, know each other, recognize each other and love each other. It is the realization of the prophetic prayer of our Lord on the eve of His death, "That they may be one, even as we are one; that they may be made perfect in one."

The conclusion to be drawn from these promises is that in heaven, in God and by the light of God, the elect see each other, know each other, love each other in a light and a love incomparably superior to earthly knowledge and affection, for they share in the knowledge and the love of God Himself.

SOCIETY IN HEAVEN.

First—The gospel shows in a clear light the reality of the personal relations between the elect. Our Lord and the inspired writers of the New Testament characterize the state and conditions of the blessed life in heaven by expressions and symbols that permit us to forecast the invisible and future realities. Heaven is the holy city, the supernatural Jerusalem, of which the elect become the eternal citizens; heaven is the kingdom of God, whose subjects are governed by the law of love or charity; it is the banquet over which Christ presides, who distributes, not to his servants but to his friends and his brothers, the bread of eternal truth and the generous wine of charity. Heaven is the house of the Father, the heavenly Father, in which the rooms are extended and multiplied, *indemo Patris mei multæ sunt mansiones.* City, kingdom, banquet, Father's house, all comparisons (and I pass over others) from which there stands out clearly the idea of an assembly, a meeting, a society, a family, whose members must necessarily see, know, love each other, and must be linked to one another by bonds as indestructible as heaven itself. These comparisons force upon us with crushing certainty the necessity of relations of the mind, the heart, the memory, of action, among the members forming the permanent city of God, the kingdom begun by Christ here below and completed in heaven, the guests at the divine table, the sons of God and the coheirs of Jesus, the children, in fine, of the Father and the citizens of the eternal home.

"OUR HEAVENLY HOME."

Secondly—"Our heavenly home" reveals to us one of the most consoling realities of the gospel; it is not guessed at by human reason. Never could this have conceived of the elevation of man to a dignity and privilege like the Divine Filiation. Yet the fact is indisputable. The apostle St. John declares that man by the grace of Christ not only deserves the title of "Child of God," but really possesses that quality with its rights and privileges. *Ut filia Dei nominemur et simus* And according to the testimony of St. Paul, man regenerated by Jesus Christ possesses His spirit which makes him utter the cry of filial piety, *Abba Pater.* God my Father."

THE HEAVENLY FAMILY.

Thirdly—Will you, moreover, turn your attention to the first words at the beginning of the prayer above all prayers, brought down from heaven to earth, on the divine lips of our Lord? "Our Father who art in heaven." Yes, do not these words reveal to you the origin and destination of man? Does not Jesus Christ forbid the giving of the name father, in the absolute sense, to any man? for He says, "Ye have all but one Father, which is in heaven, and ye are all brothers." Does He not lay stress on the necessity of fulfilling the will of the Heavenly Father, and to try to accomplish in us the infinite perfection of which He is the eternal and living ideal? If, therefore, Jesus Christ spends time in convincing minds, in persuading hearts of that marvellous "divine application," it is because that doctrine was to renew the world bowed down for ages under the slavery of sin and the tyranny of the devil. Redeemer and Saviour, He intended to found between God and man the religion of love, which is nothing more than filial piety. To love, to serve God as the best and the true Father, such is the work of the Catholic religion. Therefore did he take on a body and a soul like unto ours in order to embrace humanity in His person and to raise each one of us to the dignity and enjoyment of the rights gained by his merits for the adoptive but real childen of God.

Now heaven is the home where God gathers all who remain faithful to the grace of the divine affiliation; it is the house, in the word of the gospel, where children dwell around the Father. How, then, can we suppose that God constitutes a family whose members remain strangers or indifferent to each other? If a father delights in the numerous gatherings of his children about his fireside, how can we conceive the heavenly fireside without friendly and harmonious relations? To suppose and assert this is to misunderstand the gospel and insult the God, who, according to the magnificent phrase of St. Thomas Aquinas, infinite love, has given himself to man by a manifestation and in a manner similar to His love.

Clinging to the old order of demonstration, let us ask for a proof for the nature and the object of the greatest virtues, charity.

"THOU SHALT LOVE THY NEIGHBOR."

Fourthly—Through charity we love God by preference above everything, above all men, above ourselves. It is the first and greatest of the divine commandments. The second, says our Lord, is like the first, "Thou shalt love thy neighbor as thyself." Now, at the gate of heaven all virtues are effaced by, or, better, are swallowed up in charity. Heaven, as a woman of infinite wit has said, is the eternal blossoming of charity, whose perfume is incessantly renewed and that blossoming is its reward. Now, is it not normal and logical that charity to one's neighbor should receive an adequate recompense? What God compels you imperatively to love Him, and to love for His sake, a father, a mother, a wife, your children, your friends and even those whose sympathy are not brought close to your heart by sympathy, and it could be admitted that He prevents you from seeing and loving in heaven those whom the ties of blood, of gratitude, of sympathy, of benefits have bound close upon this earth? What! Jesus has loved you as Himself and the sign by which His united disciptes can tell one another is brotherly charity, and yet at the gate of heaven He would efface and destroy that divine sign?

What, again! You set up a God, infinite love, that is a jealous of paternal, conjugal, filial love; of friendship, of gratitude capable of suppressing all relation of mind and heart between children and parents, married people, benefactors and obliged, the conquerors of souls, and those they have conquered? What! A Paul, an Ambrose, a Chrysostom, an Augustine, a Vincent de Paul, the modest and heroic Sisters of Charity, the Little Sisters of the Poor, the apostles of devotion, should be derived or seeing and loving the countless souls to whom they have opened the heavenly home! The mother of the Moccabees, Felicitas, Perpetua, millions of Christian mothers have consecrated their children to God, and that God would separate them, through isolation or ineifference or ignoraace, from those whom they have borne for heaven in prayer and sacrifice and tears? And you suppose that God, who in creating man placed first of all in his bowels kindness, would be capable of such harshness! How could God, the living and infinite love, *Deus charitas est,* belittle Himself and lose His nature? That is impossible, and you must believe the words that fell from the heart of Our Lord when He came back to life: "I ascend to My Father and to your Father and to My God and to your God." Heaven, the house of my God and the home of my Father, is the place where the elect see themselves in God, their Father, are united in Him, to love each other for ever and never to part. With the Apostle Peter I repeat: "I believe, for to whom should we turn if not to You, Who have the word and life everlasting!"

Therefore, through very love, the elect see, know and love each other, for it is impossible that God should curtail in heaven a virtue which has only sprung up in the heart of humanity when bedewed with the blood of His own Son."

UNIVERSAL TEACHING OF THE CHURCH.

This truth has been believed in by the Catholic Church ever since it was founded by Jesus Christ. Open the epistles of the doctor of the nations, the Apostle St. Paul, especially those of the Galatians, to the Colossians, to the brethren in Thessalonica, and you will find them full of allusions to the relations of intelligence and of heart among the elect and between these and their brethren on their way to their celestial abode. The belief was so deeply rooted and so vivid among the Christians of the first centuries that the martyrs on their way to torture formulated it in their farewells to their brethren. In the third century the great Bishop of Carthage, just before his martyrdom, wrote these memorable words: "Our home is paradise, and our ancestors, the patriarchs, have preceded us thither. Let us hasten homeward to salute our forefathers! We are awaited by a multitude of persons dear to us, we are desired by many parents and brothers and children, who, assured of their own immortal happiness, are kept anxious for our salvation" (De Mortalitate).

Pope St. Gregory the Great, by whom England was gained to Catholicism, wrote these memorable words: "This mutual recognition gives the crown to the recompense that every man must receive. It makes the good rejoice still more to see those rejoicing with them whom they loved here below. Happy ones, there is something still more wonderful; besides recognizing those that they have known in this world, they will know those whom they never knew on earth. For after all, what can the elect in heaven be ignorant of, since all see there in full light the God who knoweth all things!" (Dialogues, 1, iv).

TESTIMONY OF FATHERS OF THE CHURCH AND OF MODERN WRITERS

The Fathers of the Church—Ambrose, Paulinas of Mola, John Chrysostom, Gregory of Nyssa and his brother Nazianzenas, Augustine, Jerome, St. Bernard have carved into the imperishable brass of tradition the faith of the Catholic Church in the mutual recognition of the elect. These great men have let their reason and their hearts speak in sublime pages, in which the vigor of the demonstration is heighened by the splendor of eloquence and the energy of conviction.

Among modern writers, Bossuet, that extraordinary genius, of such exact, sure and austere doctrine demonstrates this truth in the following terms: "If we enter as we should into the spirit of faith, we shall take the matters of this world as if passing through, and when those who are dear to us go to God before us we shall not be inconsolable as if we had lost them, but we shall endeavor to make ourselves worthy of joining them in the place where they await us. We must not allow ourselves to be dejected by a helpless grief as though we no longer had any hope. Thus it is allowable for the tenderness of the faithful to show sadness at the death of their friends though the emotion of a passing grief. Permit the feelings of humanity to let them shed tears of consolation soon dried by the joys of faith, which persuades us that "Christians who die draw away from us a little in order to pass to a better life." (Bossuet. "Sentiments Touchant la Vie et la Mort")

GRAPHIC STATEMENT OF THOMAS AQUINAS.

I end this letter, already so long, by the rapid and succinct statement of the doctrine on this subject by the most authoritative of the doctors of the Catholic Church, St. Thomas Aquinas, the Angel of the Schools.

"God," says he in substance, "is the cause, the means and the measure of our affections in heaven. We shall love God more than anything and any person, and we shall love His creatures, angels and men, in the measure corresponding to their resemblance and their union to God, for it will always be God who is loved in His creatures which reflect in themselves His perfections. The more the divine perfections shine in a reasoning creature the stronger and the more intense will be our love for it. In other words, the order of the love with which an elect loves his God will be the measure of our affection for that elect."

Nevertheless, each elect will preserve a special friendshipf or those who were united to Him on this earth by the ties of relationship, of sympathy, of esteem, of gratitude. "In heaven," the great Doctor shows, "all the causes for an honest, pure, legitimate attachment persist, but elevated and transformed by the glory of God, grace does not destroy nature, but rests on it as on a necessary support. And after a process of purification and of transformation man remains in heaven amid glory and eternal bliss with his natural perfections and his supernatural perfections."

THE CHRISTIAN'S GOD-GIVEN DESIRE.

The Christian feels the ardent, intense, ineradicable desire to find again, to see, to love in his heavenly home, those whom he has loved here below. This desire, it is God himself who inspires it, keeps it alive and rekindles it in the depths of our souls. How could God, the infallible wisdom, the boundless goodness, the living justice, the eternal love, deceive our legitimate hopes and break His promises? So I conclude with St. Thomas Aquinas, "*impossible est naturale desiderium esse inane.*" It is impossible that the Creator should not give full and entire satisfaction to the natural aspirations of His creatures. (St. Thomas against the Gentiles Book 7.) And I have the luminous, invincible assurance of the reality of the relations of intelligence, of heart, of love among the elect in the heavenly home. —Rev. Father Tripier of the Freres Precheurs, New York.

## CERTAIN PIOUS ADVERTISEMENTS.

The Daily Chronicle, of London, prints the following paragraph: "An advance step in ecclesiastical decorum has just been made. Certain advertisements, appealing for money for pious purposes, and promising a return of spiritual favors, such as prayers at certain shrines, have appeared from time to time in Roman Catholic papers, to the annoyance of a large section of the advertisers' co religionists. A priest in the Nottingham diocese, who had become identified with this class of request for alms, believed that Rome would sanction what Cardinal Vaughan at Westminster was known to abhor. An appeal was made, and the reply, just arrived, is wholly unfavorable to the publication of advertisements which pander to what may be called the spiritual cupidity of the credulous."

## FIAT VOLUNTAS TUA.

BY JENNIE L. RAWLINS.

*Do with me, Lord, as seemest best to Thee!*
'Twas long before I said
Those words to Thee;
Ay! many a weary day,
Along life's thorny way,
My torn feet bled;
And many a sad hour passed,
And saw my eyes downcast,
Ere, Lord, on Thee at last,
They turned instead!

*Do with me, Lord, as seemest best to Thee!*
For Thou didst once endure
On Calvary's tree
The weight of all our grief,
Nor didst desire relief
From anguish sore;
But rather Thou didst deign
To bear Thy untold pain,
Our souls to free from stain,
For heaven's shore.

*Do with me, Lord, as seemest best to Thee!*
Oh! may Thy Heart divine
My comfort be!
That Heart of pity blest,
Which fain would draw to rest,
This Heart of mine:
And bend with tend'rest skill
This wayward, restless will,
Till it lie calm and still,
Sweet Lord, in Thine!

*Do with me, Lord, as seemest best to Thee!*
Though veiled by mist of tears
Mine eyes may be!
When I my cross have kissed,
As in the Eucharist,
Thou calm'st my fears,
Impart to me Thy grace,
Until I see Thy face,
And rest in Thy embrace,
Beyond the years.

—Messenger of the Sacred Heart.

## MARRIAGE.

MCSLOY-DUFFY.

On Tuesday morning at 10 o'clock Mr. Jas. McSloy, the most popular young man in La Salette, was united in marriage with Miss Adelaide Duffy, daughter of Jas. Duffy, Esq., of North Norwich. The ceremony was performed at the Norwich church by Rev. Father Cook, assisted by Rev. Geo. R. Northgraves.

The bride looked charming in a traveling suit of grey broadcloth and was attended by her sister, Miss Clara Duffy, while Mr. T. J. Murray of Paris acted as best man

After the ceremony about forty guests assembled at the home of the bride's father and partook of a sumptuous wedding breakfast.

The beautiful and costly gifts were a fitting compliment to the popularity of both bride and groom. The gift of the groom to the bride was a magnificent solid gold chain, and his gift to the bridesmaid was a beautiful lace pin with an opal setting. A handsome chair was presented the bride by the members of the Norwich congregation by which she will be greatly missed as she has taken an active part in singing for the past two years as leader of the choir.

Mr. and Mrs. McSloy left on the 4.17 train en route for Buffalo, Niagara, Toronto and Montreal, amid showers of rice and the good wishes of their many friends.

O'LEARY-DE MORAINVILLE.

A quiet wedding ceremony was celebrated in the St. Louis Chapel of the Basilica at 10.30 o'clock this morning. The contracting parties were Mr. W. D. O'Leary, merchant, of Wallaceburg, Ont., and Miss Maud Briand de Moranville, eldest daughter of Mrs. J. Briand de Moranville, of St. Anne de Beaupre. The couple were married by the Rev. Father Aylward, rector of St. Peter's Cathedral, London, Ont. The sister of the bride acted as bridesmaid, while Mr. J. R. Clancy, of Montreal, was best man. After the ceremony, the happy couple left by the 12.15 train for New York and other American cities on their honeymoon trip. The wedding presents of Mr. and Mrs. W. D. O'Leary were very numerous and beautiful. Among the visitors in the city to attend the wedding is Miss Clancy of Beaupre.—Quebec Daily Telegraph, Oct. 24.

We offer our heartiest congratulations to the bride and groom, with best wishes for a long and happy life.—ED. CATHOLIC RECORD.

RYAN-BAKER.

Brussels' Catholic church was crowded with an interested throng on Monday, the 22nd, to witness the marriage of Mr. Joseph Ryan and Miss Lizzie Baker, youngest daughter of Mr. and Mrs. Adam Baker of Cranbrook. The bride looked charming in a tailor-made suit of light brown beaver cloth, trimmed with chiffon and velvet, with hat to match. The bridesmaid was Miss Hannah Ryan, sister of the groom, who was becomingly attired in a tailor made suit of red lady's cloth trimmed with black silk and white satin yoke and rhinestone buckles—also hat to match. The groomsman was Mr. Frank Baker of Walkerton. The bridal party entered the church to the strains of the wedding march played by Miss Ellie Ryan, sister of the groom and organist of Brussels church. After the ceremony the happy couple drove to the commodious home of the bride's parents where a sumptuous wedding breakfast awaited them. Rev. Father McCabe graced the occasion with his presence. In the evening a reception was held at her parents' residence, among the large number of invited guests being many from a distance.

Mrs. Ryan is one of Cranbrook's most highly esteemed and accomplished young ladies, and will be very much missed in the social entertainments. The happy couple left for their new home near Walton, to which they carry with them the best wishes of the community. The many beautiful and costly presents bestowed are only a slight token of the esteem in which the bride and groom are held.

## A POPULAR PROMOTION.

Sergeant McGinnis is no longer an ordinary Sergeant, he is now entitled to the honor and emoluments of Inspector of the N. W. M. P. He is well worthy of the promotion for he served for about nineteen years faithfully and well, a terror to evil doers, a praise from them that do well. His promotion from the ranks was gradual, a Corporal from 1882 to 1884, a Sergeant from 1884 to 1887 and a Staff-Sergeant from 1887 to the present. His last promotion to an Inspectorship has been a little slow in coming, but Inspector he is and we heartily congratulate him on his promotion.

Inspector McGinnis has the respect and confidence of the Police Force as well as of the community. He is known to be a thoroughly competent officer and is punctiliously on time in all his duties. As an officer of public law and order he is as impartial as a judge; he has no room in his make up for compromising with wrong doing as all offenders against the peace in this neighborhood well know. During his residence in Moosomin he has won golden opinions on account of his promptness and throughness in dealing with crime of all kinds. His record has created a wholesome dread, among those inclined to lawlessness, of his power and ability in tracing wrong-doers.—Moosomin (N. W. T.) Territory, October 18.

**C. M. B. A.—Branch No. 4, London.**

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street. Frank Smith, President, P. F. Boyle, Secretary.

## IN CHINA.

The Chinese situation has not been substantially changed during the past week. There appears to have been no real negotiations between the Chinese plenipotentiaries and the foreign ministers, with a view to securing a permanent peace, though some unofficial expressions of opinion have been announced in regard to the sentiments of both sides on the matter.

Prince Ching declares that Prince Tuan was not the leader of the Boxers, and had no sympathy with them in the outrages committed, but was swept away by an irresistible current. He stated, further, that Tung Fu-Hsiang, who commanded the troops, was the prime mover in all the attacks upon the legations. This appears to be a very lame attempt to cover Tuan's complicity.

The Emperor Kwang Su seems also anxious on his part to shield Tuan, as he has issued a decree ordering Ching and Li Hung Chang to fix the penalties upon those for whom the Europeans demand punishment. The decree also states that some princes have been already punished, but there is an evident desire to let Tuan escape, if the foreigners can be deluded in regard to him. The Emperor's decree does not give satisfaction to the legations.

It is stated the rebels in the Southern provinces, whose object is to overthrow the Manchu dynasty, are meeting with great success, and are welcomed by the inhabitants everywhere they go. There are ten distinct bands operating in different parts under different leaders, and the overthrow of the dynasty at present appears to be the very possible ending of the present trouble.

In the face of the efforts of the Chinese authorities to shield Prince Tuan from the consequences of his misdeeds, the strange news comes that Tuan had planned the extirmination of the whole allied force which went to capture Paotingfu by cutting them off in the marshes. The plan, however, was entirely abortive, if it was really entertained.

## THE TRANSVAAL WAR.

From the Transvaal there is little further news than that the Boers, notwithstanding their disorganized state, have shown remarkable activity during the past week over a much wider area than can readily be imagined. Forty two British cavalry men were captured by burghers on the 25th of October, near Philippolis, and the railway near Norval's Pont in Cape Colony, has been blown up.

President Steyn has reappeared on the scene within the late Orange Free State and has established his capital at Fouriesburg. The railway station at Waschbank between Dundee and Ladysmith has been blown up, and a small detachment of Highlanders has been captured, after a fight, at Greylingstad. At Jacobsdal also, near Kimberly, while the British garrison were asleep, a party of 250 Boers attacked them, and 11 British were killed and 13 wounded

Notwithstanding all this, the formal proclamation annexing the Transvaal to the British Empire was read at Pretoria on the 25th inst. with impressive ceremonies. Six thousand two hundred British and Colonial troops marched past and saluted the Royal Standard, which was hoisted in the main square of the city.

There was fighting in other quarters during the week, but the most important encounters appears to have been at Hooptad where a considerable force of Boers attacked the column commanded by General Settle, but were driven off with loss. On this occasion a single shrapnel shell killed eight Boers.

There was another engagement at Hoopstad on the 23rd, when the Boers attacked a convoy guarded by the Cape Mounted Police who lost two galloping Maxim guns. They were, however, able to destroy the machinery of the guns before they were lost, and subsequently the police being reinforced, succeeded in repulsing the Boer assailants, who are said to have outnumbered the police ten to one. Generals Barton and Methuen, and Lieut. Chapman have also had encounters, in all of which, except the last, the British were successful. Chapman was ambushed with 50 cavalrymen, of whom only 7 escaped.

In the North of Cape Colony the Boers have had several minor successes, which, however, have resulted in making the British lines of communication in the South of the Orange River colony very uncertain.

Ex President Kruger is now on his way to Holland, via Belgium, but neither Holland nor Belgium will allow public demonstrations in his honor, though he will be treated as a gentleman of distinction who is worthy of consideration from the high position he recently occupied.

The Mail and Empire has a special report to the effect that Transvaal refugees in Capetown have decided to petition the Queen to grant them leave to return to their homes, now that the war is virtually ended.

## OBITUARY.

MR. ALEX. C. MCDONALD, GLEN NEVIS.

It is with feelings of sorrow that we announce the unexpected death of Mr. Alexander C. McDonald which occurred on Saturday, Sept. 30th, at his home, 16-9-Lancaster. Deceased was seventy two years of age, and was born in the township of Lancaster and by industry and perseverance accumulated considerable property. Mr. McDonald leaves a wife, one son and two daughters, Mr. D. J. McDonald, White Fish; Mrs. D. K. McDonald, Glen Norman and Miss Ella at home, to mourn the loss of a husband and father. The funeral was largely attended on Tuesday morning to Glen Nevis where Mass was celebrated by the Rev. Father McRae, thence to the cemetery where the last remains of an affectionate husband and loving father were laid. We offer our sincere condolence to the bereaved wife and family and we pray that the soul of the departed may rest in peace. S. J. K.

MRS. PETER O'CALLAGHAN, CLANDEBOYE.

"O Grave, where is thy victory;
O Death, where is thy sting."

The home of Mrs. McIlhargey, Clandeboye, was overshadowed by a cloud of sorrow, on Saturday October 6th, when the merciless hand of death removed therefrom her only sister—Mrs. Peter O'Callaghan (nee Lizzie Logan.)

Deceased bore up her crosses in this life with undying patience from the cradle to the grave, and a word of complaint was never heard from her even in her last long and painful illness.

Nothing that medical skill could suggest was left untried—nothing that love could devise was left undone. But her hope was in God, her strength in the sacraments, her heart in a better world beyond the grave

When quite young deceased taught music in Granton, Lucan, Clandeboye and surrounding country. She also taught around Kerwood and later in Strathroy where she held position of organist in the Catholic Church. There she was married to the late Peter O'Callaghan, son of John O'Callaghan, of Ingersoll. Her husband died about fifteen years ago and since that time she has made her home entirely with her sister who has been fondly and deeply attached to her through life and is almost heart-broken at her loss. Her nephews and nieces almost idolized her and feel the blank in their home most keenly, as their deceased aunt was ever devoted and kind to them and thought no sacrifice too great to add to their welfare.

Mass de Requiem was offered for her eternal repose in the parish church, Biddulph, Rev. Father Noonan being celebrant. The interment took place in the cemetery adjoining the church, the remains being placed beside those of her dear parents and loving husband who preceded her to the grave. May her soul rest in peace!

## SAINT JOSEPH'S HOME

Where evening shadows throw their sombre pall
O'er hopes once bright that have forever flown,
When every friend that youthful prime has known
Lies covered o'er with silence in that hall
Saint Peter's quiet churchyard grants to all,
Then will the Sisters, Saint Joseph calls his own
Receive the aged wrecks whom time has thrown
Upon the shore of peace to wait His call,
And the reward for them what shall it be
When these brief years are gathered to the past,
The vision of the Master's face they see
In each poor soul they shelter from the blast.
With joy they follow in the path He trod—
These gentle souls who gave their best to God.

—Brother Remigius, C. S. C.

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LONDON, ONT.

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SEALED TENDERS ADDRESSED TO the undersigned, and endorsed "Tender for Drill Hall, London, Ont.," will be received at this office until Monday, 5th November, for the construction of a Drill Hall at London, Ont.

Plans and specification can be seen and form of tender and all necessary information obtained at this Department, and on application to W. Greer, Caretaker, Custom House, London, Ont.

Persons tendering are notified that tenders will not be considered unless made on the form supplied and signed with their actual signatures.

Each tender must be accompanied by an accepted check on a chartered bank made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p. c.) of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called up to do so, or if he fail to complete the work contracted for. If the tender be not accepted the check will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
JOS. R. ROY,
Acting Secretary.

Department of Public Works,
Ottawa, Oct. 20th, 1900.

Newspapers inserting this advertisement without authority from the Department will not be paid for it. 1149 2.

SEALED TENDERS ADDRESSED TO THE undersigned and endorsed "Tender for Leamington Wharf," will be received at this office until Friday, 16th day of November, 1900, for the construction of a wharf at Leamington, County of Essex, Ontario, according to a plan and specification to be seen at the office of H. A. Gray, Engineer in charge of Harbour Works, Ontario, Confederation Life Building, Toronto, on application to W. C. Coulson, Town Clerk, Leamington, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Honorable the Minister of Public Works, for three thousand dollars ($3 000.00), must accompany each tender. The cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender

The Department does not bind itself to accept the lowest or any tender.

By order,
JOS. R. ROY,
Acting Secretary.

Department of Public Works,
Ottawa, October 25, 1900.

Newspapers inserting this advertisement without authority from the Department will not be paid for it. 1150 2.

## EXTENSION OF TIME.

The time for receiving tenders for the erection of a Drill Hall at London, Ont., is hereby extended to Monday, 19th November next.

By order,
JOS. R. ROY,
Acting Secretary.

Department of Public Works of Canada,
Ottawa, October 25th, 1900.

Newspapers inserting this advertisement without authority from the Department will not be paid for it. 1150 2.

**LITTLE FOLK'S ANNUAL—1901.**
**FIVE CENTS.**

With a frontispiece "First Steps"—The Infant Jesus, surrounded by ministering angels—with the Cross and the instruments of His coming sorrow in the distance—the Little Folks' Annual for 1901 comes to us in even a more attractive and pleasing form than its predecessors. Besides numerous pretty illustrations, it also contains many interesting stories and a number of games, tricks and puzzles.

Sent anywhere on receipt of FIVE CENTS.

Address Thos. Coffey, CATHOLIC RECORD London.

We have still a number of these Annuals for 1900, which are well worth the price, 5 cents.

## TEACHERS WANTED.

WANTED, FOR S. S. NO. 8, ADJALA, A male teacher holding second class professional certificate. Duties to begin Jan. 3rd, 1900. Applications, stating salary and references, will be received up to Nov. 15th, 1900, by Jas. Hanrahan, Treasurer, Connor P. O., Ont. 1150 2.

TEACHER WANTED FOR SCHOOL SECTION, No. 4, Westmeath. Female teacher, holding a third-class certificate. One that can teach both French and English. Duties to commence 1st Jan., 1901. Apply, stating salary, to B. F. Wright, Sec.-Treas, Gower Point, P. O., Ont. 1150-2.