

HONORS TO MGR. FALCONIO.

CHURCH AND SOCIETY ATTEND BIG RECEPTION.

Washington Star, Dec. 9.
The feast of the Immaculate Conception was observed with more than usual ceremony at the Catholic University yesterday. The celebration began with Solemn High Pontifical Mass in the university chapel and ended with a brilliant reception to Archbishop Falconio, the new Papal Legate, during the course of which society, as well as the Church, paid its tribute to the distinguished prelate.

The two ceremonies, if the reception can be called such, were probably the most elaborate that have been given at the university for many years. In the interval between the close of the Church services and the beginning of the reception the guests of the university, many of them Catholic priests of more or less high rank, were the guests of Bishop Conaty, the rector of the institution.

HIGH PONTIFICAL MASS.
The Solemn High Pontifical Mass was celebrated in the chapel in Caldwell Hall and presented a brilliant spectacle. The chapel was crowded with professors and students. Bishop Conaty sang the Mass, and he was assisted by the Rev. William B. Martin of New York, celebrant; the Rev. Stephen N. Moore of Lestart, Ill., deacon; the Rev. Father Aehstetter of Baltimore, subdeacon, and the Rev. Thomas E. McGuigan of Baltimore, master of ceremonies.

Archbishop Falconio, the Papal delegate, in cope and mitre, presided at the altar. He was assisted by the Rev. John A. Burris, C. S. C., president of Holy Cross College, and the Rev. Daniel Duffy, S. S., president of St. Austin's College, as assistants, each dressed in the robes of his office. Mr. Rooker, the secretary of the Apostolic Delegation, also occupied a place in the sanctuary. As the occasion was considered a university ceremonial, as well as a religious rite, the professors and students attending all wore their academic robes.

SERMON BY DR. STAFFORD.
The sermon was preached by the Rev. D. J. Stafford, D. D., of St. Patrick's Church. Dr. Stafford traced the works of God from the creation. He spoke of His goodness and the foolishness of man in sinning against such goodness. This sin forced the separation between man and God, and in order that the redemption might have effect it was necessary that God should assume human nature in one who was sinless. Hence was the Blessed Virgin selected as the intermediary between God and man, and by the act of God was freed from every stain of sin. The sermon was eloquent and forceful, glowing with beautiful passages and logical reasoning.

Dinner was served at the residence of the rector in honor of Archbishop Falconio. This was the first event of the kind given in honor of the prelate by his fellow priests since his arrival in the city, and a score or more of the leading figures in the Church in the District of Columbia gathered about the board. Bishop Conaty proposed the health of the Holy Father, which was drunk standing. In proposing a toast to the Apostolic Delegate Mgr. Falconio extended a welcome to the guest of honor sent by the Pope, to whom the university owes its being.

MGR. CONATY SPEAKS.
Referring to the establishment and maintenance of the institution, Mgr. Conaty said:

"All this means sacrifice, privations, generosity, unselfishness for the men who have contributed their thought and energy to the educational upbuilding of this institution. Men sometimes fail in its youth, that it may be able to contend with long-organized and well-endowed universities, and yet its name is one of honor and renown. It is not a seminary, nor a college, nor has it the attractions in many departments of professional or semi-professional instruction. Alone it stands to-day as an institution doing graduate work, without collegiate classes. It is judged by those who interpret its Pontifical constitutions, and its university aims and purposes, as well as by the conditions which surround the Catholic graduate body seeking the higher education outside of professionalism."

GIVE IT THE YEARS.
"Give it the years of its associates, give it an endowment in keeping with its needs, and its record will be worthy of the pontiff who laid its foundation. With the full appreciation of the work that is being done by our Catholic colleges, the university has hitherto declined to enter the field of collegiate work. In consequence it has no large body of undergraduate students, such as well the registers of the older and richer American universities, nor can it have such while it remains faithful to its purely graduate character. A large percentage of Catholic students is found in non-Catholic institutions, but it must be remembered that many of these young men have pursued their undergraduate courses in these same institutions; that many others are there because the school is near their homes, while to some there is the attraction which comes from the social advantages which such schools possess."

"It is difficult to conceive that Catholic colleges should act as a feeder, and yet, disguise it as we may, this must eventually be the case, unless there be development here, under the auspices of the church, a fully equipped university, in which the layman as well as the ecclesiastic shall find every facility for doing professional and scientific work. If we read the constitutions granted to it by the Sovereign Pontiff, we cannot fail to recognize that such is the scope of the Catholic University, as planned and outlined in them. To disassociate those who seek the higher education from entering this university is to expose them to the danger of non-Catholic institutions. To diminish in any way the influence of the university upon the life of the great American people would be to uphold and confirm those who cast upon

the Church the reproach that she is no longer the teacher of mankind; that she has never been the sincere friend of science and progress.

WEAKENED INTELLECTUAL POWER.
"If Catholics, in order to learn anything outside of theology, must sit at the feet of teachers who do not share our Catholic beliefs, then the intellectual power of Catholicism will be weakened; then, indeed, will we have forgotten the mission of Leo XIII. 'Catholics should be leaders and not followers.'"

The Bishop spoke of the need of a university center of Catholic thought, where religion and science in their highest forms may combine to make known the marvelous truth of God. He spoke of its location in the capital city, close to the heart of our great republic, and in touch with the currents of national life.

"We have faith in it as a mission from God," he said. "We are full of hope in its future, with fidelity to the aims and purposes of the great Leo, that as the very center of the highest scholarship it is the honor of our Church and the pride of our republic."

Archbishop Falconio responded feelingly, saying:
"Your sentiments of gratitude toward the Supreme Pontiff for all that he has done for the welfare of this institution are a source of great consolation to me and afford me the hope that the Catholics of America will appreciate the deep interest which the Holy Father has taken in promoting more and more, through this university, the higher culture of the youth of this republic, and that they will profit by it."

"Attached, as you are to the Supreme Pontiff, I have no doubt that under his guidance you will be able to work with success, and that the blessings I have mentioned will form the happy inheritance of this institution. The end which the Holy Father had in view in the canonical erection of this university is noble and useful. It is intended to give to the Catholic youth of America an opportunity to receive a scientific and a religious education in its highest form—an education apt to render them not only possessors of the treasures of science and religion, but also to place them in a position to impart these blessings to others. During the Holy Father's long pontificate he has always wished that the Church should be more than ever at the head of every real progress in science, in art, in Christian knowledge."

"May God grant that under such efficacious protection you may arrive at that apex of glory a Catholic university implies. This fraternal union of the secular and regular clergy of the United States in partaking of the benefits of an institution destined for the highest intellectual development bespeaks well for the future of the university and of the Church in America."

"Again, I pray right reverend rector, the trustees the faculties and the students will accept my best thanks for their sentiments of loyalty toward the Holy See, and my best wishes for success."

The health of the President of the United States was then drunk, standing and the dinner was at an end. Among these present, besides Archbishop Falconio and Bishop Conaty, were Most Rev. Archbishop Donatus Sabretti, Apostolic Delegate to Canada; Very Rev. Mgr. Rooker, Rev. D. J. Stafford, D. D.; Rev. E. X. Fink, S. J., president of Gonzaga College; the faculty of the university and the presidents of the affiliated colleges.

RECEPTION FOR PRELATE.
The closing event of the reception to Archbishop Falconio. The big assembly room at McMahon Hall was crowded with guests throughout the two hours the reception continued. Society matrons and misses thronged the hallways and adjoining apartments. Soldiers, statesmen, scholars, prelates, dignitaries of every description waited on the guest of the day and paid him honor. The room was appropriately decorated, enhanced by the additional coloring lent by long strips of bunting of white and yellow twined with red, white and blue. At one end of the room a full-length portrait of George Washington was decorated with the stars and stripes, while at the other end a full-length portrait of Bishop Carroll, the first Catholic Bishop of America, was draped with Papal colors—yellow and white.

Over the alcove, in the center of the south side of the hall, long streamers of bunting of red, white and blue, and yellow and white were intertwined, and beneath the drapery the stars and stripes were crossed with the flag of the Papacy, between which hung the armorial bearings of the church.

Archbishop Falconio stood beneath the crossed flags. On his left, as Bishop Conaty, who presented the guests as they passed up the line, Prof. Daniel W. Shea having first presented the guests to the Bishop. The Apostolic Delegate was dressed in his Episcopal robes, consisting of a steel-colored cassock, piped with purple, and a purple skull cap. The ordinary regalia of an Archbishop is purple, but Mgr. Falconio is a member of the Franciscan Order, which wears a brown robe, and his Apostolic garments are made of gray, which is supposed to contain both colors, and are piped with purple to show his rank.

Bishop Conaty wore his episcopal robes over a black cassock. On the stage directly opposite the receiving party an orchestra, behind a row of tall palms, discoursed throughout the evening, while in an adjoining room a buffet luncheon was served. Hundreds of persons braved the cold winds that swept across the hills about the college to shake contented themselves with a democratic handshake, while other knelt before the personal representative of the Pope and kissed his hand.

THOSE WHO WERE PRESENT.

Among those who took occasion to greet the new delegate were: The Italian ambassador, the Mexican ambassador and Mue. Azpiroz, the Minister from Chile, Representative Edward Morrell of Pennsylvania, Right Rev. Bishop Satterlee; Mr. Michael Davitt

of Dalkey, Ireland, and hundreds of others.

A BEAUTIFUL ESSAY ON MOZART.

The following very clever production on the great musical composer, Mozart, which we copy from the London Free Press, was composed and read by Miss Maud Regan of this city, a graduate of the Sacred Heart Convent. Miss Regan's production evinces remarkable ability as a writer and reflects credit upon the institution of which she is a graduate. We hope we shall often have the pleasure of publishing contributions from her pen:

In conning the pages of our literary annals one lingers long in pitying tenderness over the brief life stories of those gifted beings in whom the divine spark glowed with an intensity that burned away the fleshly prison in a few short, splendid years, crowded with such rich achievements as would have glorified the longest life. A Chatterton, a Keats, a Shelley—to such as these our minds revert, when one remembers that length of days is not a gift for those the gods hold dear, while in the sister realm of Music, thronged in eternal youth, are laid that wonder of centuries, Wolfgang Amadeus Mozart.

Merry, playful, lovable Mozart, so unspoiled by the smiles of fortune, so undaunted by her frowns, genial friend, devoted husband, loving son, whose childishness ran, "After God immediately comes papa." Never had artist a more delightful personality. Not for him the gloomy aloofness in which genius oft-times loves to dwell, for he was a man so simple, so delightfully human, that the feats of his transcendent genius impress us as the something extraneous and irrelevant in his personality. It is as though a merry, gifted child had seized a sorcerer's wand and opened for us the gates of a wonder world, a fairland of sound, where we wander, amazed entranced.

The story of his childhood reads more like a charming romance than like a chronicle of actual facts. At the age of five, his tiny fingers, wandering among the keys of the sweet tinkling old harpsichord, wove such wonderful melodies that mature musicians regarded his feats as little less than miracles. Equally precocious as a composer, his childish exercise books are filled with charming minuets and fanciful melodies, the promising first fruits of a creative genius that was soon to dazzle the musical world.

Naturally the fame of the young artist aroused general curiosity, and in deference to repeated solicitations the proud father arranged for his son and scores of gifted children, a concert tour, which was destined to be one long series of triumphs, almost unparalleled in musical annals. The court of the beautiful Empress Maria Theresa first welcomed the gifted children, and we smile as we read of the charming scenes enacted in the gilded salons, whose unaccustomed splendors had no terrors for the quaint little wonder-child. In matters of court etiquette he was a law to himself. Upon his presentation to the charming Empress, far from executing the profound bow for which the occasion demanded, and for which he had been carefully rehearsed, he climbed into her lap and cemented their friendship by kissing her with much affectation. The lovely ill-starred Marie Antoinette, who laughed and danced through the splendid salons, and the charming Empress, far from executing the profound bow for which the occasion demanded, and for which he had been carefully rehearsed, he climbed into her lap and cemented their friendship by kissing her with much affectation. The lovely ill-starred Marie Antoinette, who laughed and danced through the splendid salons, and the charming Empress, far from executing the profound bow for which the occasion demanded, and for which he had been carefully rehearsed, he climbed into her lap and cemented their friendship by kissing her with much affectation.

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His art was the "open game" at which all the courts of Europe flung wide their doors, and everywhere he was flattered and fawned upon, and he placed to severe tests from which he emerged always victorious. They would give him themes upon which to improvise or compose, or place before him most difficult manuscripts, which he read at sight in a manner most finished and masterly. And even in the scant leisure of his busy day he continued to pour out those wonderful compositions and sonatas, and a delight—an imperative need of his nature, denied which he would have been desolate indeed.

His visit to Rome, besides other artistic triumphs, was signalized by a feat of memory so remarkable as to arouse the wonder of the musical world. Hedged about with jealous care the choir of the Sistine chapel guarded as its chief treasure the splendid "Miserere" of Allegri, whose solemn strains were never heard outside of those hallowed walls. Dire penalties awaited the choralist who took home or copied any portion of it. The thought of any mere listener carrying it away had never occurred to its careful guardians. But for Mozart the impossible had no existence. A single hearing was sufficient to make the splendid dirge his own, and upon leaving the chapel he was able to write it down with absolute fidelity. In spite of the breach so rigorous a law the Pope conferred upon the gifted youth the Cross of the Order of the Golden Spur in recognition of his genius. So like some gorgeous pageant scenes of his youth pass by, and among

them he moves simple and unspoiled, with deep, earnest eyes fixed on loftier goals than favor of prince or prelate. One of the finest traits in his character is the small esteem in which he held all external marks of distinction. Outwardly and inwardly his art was the badge of honor he always held most dear.

The love story of the great composer would prove most interesting reading did the necessarily brief scope of this paper permit us to do dwell upon the incidents marking its development. The opposition which he encountered served but to fan the flame of his ardor, and in 1782, Mozart being then 26, his youthful romance culminated in a marriage which was in the main a happy one, though a deep and enduring affection constituted the only wealth of the young lovers. Distinguished neither by talent nor education, it is doubtful if Constance ever recognized the greatness of her husband, upon whom her intellectual influence was unimportant. However, in the small concerns of daily life she manifested a sterling good sense, a ready resourcefulness which smoothed many a rugged path and brightened many a dark hour of discouragement.

The few years that remained to Mozart were busy and strenuous ones. As an executant he kept himself constantly before the public, nor did his recitals interrupt the stream of concertos, masses and operas that flowed from his facile pen. In the latter branch of composition his triumph was immediate and enthusiastic, and Don Giovanni the Magic Flute, and The Marriage of Figaro were everywhere greeted with wild enthusiasm. The last named was probably the most popular of his years, and the singer, Kelley, who performed in it, has in his reminiscences borne testimony to the delight which even at rehearsals it evoked from the participants. On one such occasion, moved by one common overwhelming impulse, musicians and actors rose in wild excitement and surging about the great composer, gave vent to their rapture in cries of "Long live, the master! Long live the great Mozart!" We can picture him as he stood with face aglow, quailing to the very dregs the intoxicating cup of triumph, so seldom filled for any great artist, they have passed beyond all self-consciousness, and in the great memory of those events soothed the bitterness of those other days—those latter days over which brooded the shadow of poverty and sickness, and it almost seemed as though that splendid life had been lived in vain. His magnificent works had brought him little pecuniary reward, and actual starvation was a grim specter that seemed to hover about his hearth. Necessity goaded him to seek work unworthy of his genius, and a recently discovered letter, addressed to the valet who accompanied him on his youthful travels and later entered the service of the Prince of Suersternburg has a pathetic interest. After speaking the good offices of his old friend, he asks him to submit to his prince the following proposition: "As His Highness has an orchestra, I could write works which would belong exclusively to him and which to my humble knowledge would have the chance of being agreeable to him. If His Highness every year would order from me a certain number of works, and to grant me for them a regular salary, I could safely of a living, could write more calm and lay aside minor works unworthy of an artist."

Thus did life's sordid insistent cares weigh upon his brave spirit. Denied the poor boon of a livelihood, there seemed to be no place for him in a world so wonderfully enriched by the heritage of his inspired creations. Five years later, the ink scarce dry upon the Requiem—that wonderful death song that seems to epitomize the sorrow of a whole life—the pen dropped forever from his senseless fingers.

Somewhat one cannot think of him as sad! From all life's sorrows he had so secured a refuge in the art he loved, and wrapt in music's splendid mysteries the jar and fret of the world surged unheeded about him. Against his strife, but in his heart was ever the music of wonderful melodies. "We live in deeds, not years," the poet sings, more rounded and complete than life which passed unnoted, well nigh unmourned, in the chill twilight of a December day more than a century ago.

THE JUDGMENT DAY WILL SURELY COME.
It is not strange how little impression the solemn warning of a judgment to come produces upon the great mass of mankind? Multitudes of those who profess to be Christians, and even many Catholics, fail to realize the tremendous significance of the things of time, they seem to shut out entirely from their view the future life.

That skeptics and agnostics should pooh-pooh the idea even of a future state of existence is, perhaps, not so strange, but that Christians who not only believe in the immortality of the soul, but also in our accountability to God for our actions in the world to come—that these people should live on from day to day as if this world were all, as if there were no future for them, and the awful judgment-day was myth, this indeed is passing strange.

No, the judgment is not a myth. The God who made us—Who made and sustains the universe—will surely call us to judgment. He has made us with a moral character, and He has revealed His will to us. He has taught us that our conduct in the world to come will depend upon our conduct in this. The very condition of human nature in this world requires that there should be a judgment to come to determine the exact degree of merit of each individual, and to assign to each the condition of happiness or misery which he has earned by his conduct in this world.

The description of that great and awful day, as given in holy Scripture, is intensely sublime and impressive. There will really be but two parties—the good and the bad—the sheep and the goats—a vast multitude which no man can number—the sheep on the right and the goats on the left of the Judge. The final sentence is pronounced: "These shall go away into everlasting punishment, but the righteous into life eternal."

Now, as sure as there is a God in heaven this solemn transaction will take place and we shall all be there. There is no escape. When that great and awful day comes we are told, in the "that the kings of the earth, and the princes, and tribunes, and the rich and the strong, and every bondman, and every freeman, will hide themselves in the dens and in the rocks of mountains, and they will say to the mountains and the rocks: Fall upon us and hide us from the face of Him that sitteth upon the throne and from the wrath of the Lamb, for the great day of their wrath is come, and who shall be able to stand?"

Yes, that is the great and important question: Who shall be able to stand? That question must be decided before that great and awful day. It must be decided in this world. In fact, the danger is that we may be carelessly, perhaps unconsciously, deciding it by our conduct in a manner which will cause eternal regret at the last. Let us be wise in time if we would attain to a favorable judgment and a happy eternity.—Sacred Heart Review.

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Released From Promise of Marriage.

The binding character of a promise of marriage made by a Catholic under proper conditions is forcibly illustrated by the following incident reported in press despatches from Fall River, Mass.

Miss Mary McDonald, plaintiff in the breach of promise of marriage suit against Patrick Kieran, the wealthy superintendent of the Fall River Water Works, in which she got \$15,000, has released Mr. Kieran from his promise to marry her and he is at liberty now to enter into the marriage contract with another woman.

Miss McDonald had blocked his effort to get married by filing a protest with Bishop Harkins, of Providence. This became public when Mr. Kieran applied to the Church for a dispensation to marry Miss McDonald's rival. This request was denied. He insisted upon the dispensation, and an ecclesiastical court was to have been convened this week to determine the issue. But Miss McDonald changed her mind to day and filed with Bishop Harkins her written withdrawal of her objection to Mr. Kieran's marriage to another.

DIOCESE OF LONDON.

BLESSING OF A NEW BELL AT DUBLIN.

On Sunday, the 14th inst., the grand new bell which has been purchased for St. Patrick's Church, Dublin, was solemnly blessed by His Lordship the Right Rev. F. P. McEvoy, Bishop of London, in the presence of a congregation which completely filled the stately and handsome edifice.

Early Masses were celebrated by His Lordship the Bishop and Rev. Wm. Fogarty, the pastor.

At 10 30 a. m. High Mass was sung by Rev. Albert McKinnon, P. P. of St. Columba's (Leigh town). The Revs. G. R. Northcotes and W. Fogarty assisted. Bishop McEvoy, as deacon, officiated. Before Mass the blessing of the bell took place after the solemn manner prescribed in the Ritual. The Bishop, though it could not be rung to advantage at the time of the blessing owing to the hurried manner in which it was rung, as it reached Dublin only on Saturday night.

After the Gospel, His Lordship preached from the text of the Gospel of the day: "It is the will of the Father that all who believe in the Son of Man should have eternal life, and that they should not come into condemnation, but that they should pass from death unto life." (John iv. 14.) He exhorted the congregation on the handsome and substantial church edifice, and the stately and handsome edifice. He exhorted the congregation on the handsome and substantial church edifice, and the stately and handsome edifice. He exhorted the congregation on the handsome and substantial church edifice, and the stately and handsome edifice.

In former times it was not allowed to their ancestors in Ireland to have bells on the church, but now they are used in Ireland freely, and they are rung not only in Ireland, but throughout the world, calling the faithful to assist at Mass, and also to pray for the dead, especially on the feast of the Most Holy Sacrament of the Eucharist, and of the Most Holy Sacrament of the Eucharist, and of the Most Holy Sacrament of the Eucharist.

DIOCESE OF HAMILTON.

ORPHANS' FESTIVAL.

Father Holden has just completed arrangements with Mr. Charles A. E. Harris, Macmillan, to secure the services of Madame Albani, the world-renowned cantatrice and the brilliant company of musical artists for the Orphans' Festival, on February 22. Madame Albani will be assisted by some desirable vocalists, and the festival will be a most successful one. The festival will be the fifteenth anniversary of this concert, and it promises to be the most brilliant of all.

The annual general meeting of the St. Vincent de Paul Society took place on Sunday afternoon. The reports from the four parishes were read, and the Bishop expressed his pleasure to hear of the satisfactory work that was being done.

SOLIDARITY RECEPTIONS.
The same afternoon His Lordship received a large number of new members in the Catholic Solidarity and addressed the young ladies on the special privilege they enjoyed in being chosen to receive the Bishop. A reception of Solidarity was also conducted at Loreto academy by the Bishop on the feast of the Translation of the Body of St. Lawrence. The Bishop spoke to the young ladies of the advantages of taking the Blessed Virgin as their model.

The annual concert and distribution of premiums of the Sisters' schools will take place in the Grand Opera House, on Monday, D.C.

both afternoon and evening. The little children will give the afternoon concert assisted by the Boy Cadets and the St. Mary's school band. The larger pupils will give the evening entertainment. The Bishop will attend both and give the premiums to the children who passed the Ontario Dept. Examinations.

DEATH OF SISTER M. CLARE OF THE COMMUNITY OF ST. JOSEPH.

Died at 9:35 p. m., 21st ultimo, of pneumonia, in her thirty-third year, after an illness of nine days, at the convent, St. Albans street, Toronto, Sister M. Clare of the Community of St. Joseph. In the world she was known as Miss Theresa Gerardo, the youngest daughter of George Sumner, Esq., Police Magistrate, at Owen Sound, Ont. Her early education was received at home, and afterwards she was a pupil at the Convent Academy in St. Mary's, Quebec, for several years where she received a thorough education. She was proficient in French, English, Spanish and her native language, English, besides being an accomplished pianist. She was a quiet, modest, religious disposition, and was loved and esteemed for her excellent character of head and heart, and for a noble spirit of self-sacrifice. For a time she was organist of St. Mary's church, Owen Sound, and in several towns in Ontario and Quebec. About four years ago she entered the novitiate at the convent, Toronto; was professed a sister in August, 1901, and her loving father, brothers, sisters and friends were present. For the past two years she was teacher at St. Catharines, and at St. Joseph's academy, Toronto.

Sister Clare loved God with her whole heart and soul all her life, and died a most happy death, fortified with all the sacraments of Holy Church. The beautiful and solemn High Mass for the Dead was offered up by Rev. Father F. Franchon, C. S. B., assisted by Rev. Murray C. S. B., at which her sorrowful father, brothers, sisters and friends were present as well as the good Sisters of St. Joseph, the pupils of the academy and several Sisters and friends from the House of Providence, Toronto.

The pall bearers were six Sisters of the community, two of whom—Sisters Leonadia and Francis—were formerly from the departed Sister's native county, Groy. After the service the novitiate college passed down the aisle of the church, led by the Sisters with lighted tapers both sides of the long corridors being lined with the school pupils dressed in white, while the choir sang appropriate hymns. The burial took place at St. Michael's cemetery, Toronto, in a plot set aside for the deceased Sisters of the Order. Her Sister, Agatha, predeceased her several years ago, and her dear mother seven years.

Sister Clare was the only one of nine children baptized in the Catholic faith at her birth. Her father, mother and the rest of the family were all converts, baptized at different times and places.

Rested are the pure of heart who shall see God. May her soul rest in peace!

MARRIAGES.

DOTTIE DUFFEY.

A quiet but very pretty wedding was celebrated in the Holy Rosary Church, Wyoming, the morning after last, when Miss Duffey of Polk, E. was united in the holy bonds of matrimony to Miss Alice Duffey of Petrolia. Rev. F. J. Giam, performed the ceremony. The bride was attended by Miss O'Neill, while Mr. Will White, of Marquette, only supported the groom. The happy couple left on the morning train for the bride's home in Mount Petrolia, accompanied by the many and best wishes of their numerous friends.—Petrolia Topic, Nov. 26.

LEWISIDE CONNOLLY.

The marriage took place on Tuesday morning, Nov. 25th, of Mr. William L. Connolly of Uxbridge, Michigan, to Miss Annie Connolly, daughter of the late Miss Connolly, of North Dakota. Miss N. Connolly was the bride, and Mr. William L. Connolly was the groom. The ceremony was performed at St. Louis church, Uxbridge, by the Rev. Father O'Neill.

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