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s not conceal the ion aims at overtian view of man's Is the " doctrine of to dry up the by and all joy."
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how that the golden culcated in Jesus n the Mount, and parable of the good nd in the books of hism written "long vere written by the

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to others.'

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that Christ in giving e of charity, does not enunciated it for the st. Matthew vii. 12, All things therefore would that men should ou also to them. For d the prophets.'

argue the question onfucius drew out this nis own studies into borrowed it from the s. But it is far more e derived it from the and in the Old Testaof Tobias iv., 16, thus: er do to another what e to have done to thee

narrated in book of

retells the destruction void which the younger city with his wife and therefore have occured e the year 606, when troyed, and even if the really written by Connany years after it was ely in Holy Scripture, ably Confucius obtained ely necessary to add of the good Samaritan vn, showing in a most r in what sense the be understood, namely, or whom we should love includes all mankind, differ from us in race This is made the more e fact that the good ered from the wounded ce and religion, and so enmity between the two are told in St. John iv. 9, we no communication (or

he Samaritans. olden rule as laid down urther explained in St. manner which from all ascertain is not to be orks of either Confucius

you, love your enemies em that hate you, and hat persecute and calumFor if you love you, what reward shall not even the publicans nd if you salute your, what do you more? he heathens the same? efore perfect as your er is perfect."

It is the height of absurdity to compare these sublime teachings which give us not merely our obligatory demeanor toward our fellow-man, but the only true reason for that demeanor, feigned charity, patience, and humility with the maxims of Confucius who avowedly speaks of man's duties to his fellow-man as if there were no Supreme Being to whom we are responsible for our actions. If we are not responsible to any Supreme Being, or if there is no Supreme Being, common sense will teach us that our whole responsibility is to ourselves individually, and there will be no reason for the golden rule. Our only guide of conduct will be to seek our own comfort or pleasure. This is in fact the inference which most so-called philosophers of ancient Paganism and modern Rationalism have drawn from the fact

examples of this. The golden rule in the mouth of Confucius was, therefore, a mere delusion. In fact the philosophy of the great Apostle St. Paul is the only true philosophy. It accords with that of

Christ: all knowledge . . and if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned (as a martyr) and have not charity (the love of God above all things) it profiteth me nothing." (1 Cor. xiii., 2-3.)"

Our responsibility to God is the only standard by which the morality of our acts can be measured, and any system which puts God in the background is but a delusion and a snare.

As regards the Zeud-Avesta which date is exceedingly doubtful, but no period than the fifth century becelebrated Darius Hystasyes, and as it is certain that he visited Babylon where the Jews were then in captivity, and PILGRIMAGE TO THE SHRINE OF he was in search of a religion to give to his countrymen, there can be no doubt that he read with avidity the Jewish Scriptures on the occasion of on his visit. The cosmogony of the Zend-Avesta is clearly founded upon that of Moses, the sublimity of which must have attracted his notice. Thus it appears that as in the case of Confucius, the obscure way in which Zoroaster inculcates charity to our neighbor was also borrowed from the Jewish Scriptures, the Scriptures being not derived from the Zend-Avesta as M. Delpech would have us believe. We must here remark that in many things Zorvoster's theories resemble the teachings of Moses from which they were copied; but they were copied in a confused manner and mingled with

But M. Delpech has something more to say in regard to the Christian ideal. He asserts that the questions of Christian doctrine which have been debated by theologians are trivial, such as the co-existence of God the Son with the Father from all eternity, the presence of Jesus in the Holy Eucharist, the birth of Jesus from a Virgin, the infal-

libility of the Pope, etc. have all a direct These questions connection with the duties we must perform in order that we may be saved, and the manner in which our sins have been expiated, namely, by the sufferings of Christ on the Cross. They are, therefore, matters of the highest im-

portance. While we admit that the great dis coverers of mathematical truths such as Euclid and Archimedes, the founders of chemical science such as Lavoisier, the great physicians such as Pasteur, have done much for mankind, we must say that physical science is far below the science of salvation, and it is of much greater importance that we should save our souls that we may be happy in knowing and serving God for all eternity, than that we should be learned in the secular sciences which are use-

ful only for our life on earth. The Christian religion does not condemn the study of the sciences which contribute towards increasing man's earthly comforts; but these must be regarded as of secondary importance to the science which teaches us to know, love and serve God.

The Christian religion or the Catholie Church does not forbid the study of the sciences, but it places the science of salvation in the first rank among

M. Delpech mentions St. Simeon Stylites as the model of what a Christian should be.

St. Simeon's career was undoubtedly an extraordinary one. He lived for a great part of his life upon a pillar and was for this reason surnamed Stylites from the Greek word stulos or stylos, a pillar.

In regard to this we have to say that the Catholic Church does not desire that this manner of life should be imitated to any extent; but God is pleased to conduct some fervent souls to Him-

self through extraordinary paths. The holiness of these souls is not to be measured by such extraordinary works, but "by the perfection of their unand it was the exercise of these solid virtues that rendered the life of this saint so conspicuous."

"The most perfect accomplishment of upon the least intimation of an order from a superior he was ready to leave his pillar." (Rev. Alban Butler in his pillar." (Rev. Alban Butler in Lives of the Saints.)

Bishop St. Gregory of Tours would not allow a certain holy man to live as a Stylite, and the latter left at once this mode of life on receiving orders to lecture on The Parochial School—to not allow a certain holy man to live as this effect from the Bishop, and retired into a monastery. This shows that the life of a Stylite is not recommended to be generally observed. On the conof our existence. Epicurus of old, and trary, those who would attempt it would the late Colonel Robert Ingersoll were be ordered by the ecclesiastical authorities to desist, unless, as in St. Simeon's case, it were by a special impulse from God that such a mode of life were fol-

lowed. M. Delpech is, therefore, mistaken in making the life of St. Simeon the model life which a Christian should lead.

Creator, submission is a duty. But that submission does not oblige us to is also referred to by M. Delpech, its imitate St. Simeon Stylites. On the contrary, several of those whom M. reliable authority puts it to an earlier Delpech names as proper examples for fore Christ. Zoroaster is believed these are Lavoisier and Pasteur, besides to have lived during the reign of the many others whose names might be faithfully real-outly and fenifully in added here.

ST. ANNE DE BEAUPRE.

The Ontario Pilgrimage to Quebec and St. Anne de Beaupré will be held

TUESDAY, JULY 21st. It will be under the auspices of the Most Rev. Archbishop of Kingston and the direction of the Rev. Father Twomey of Tweed. Rates, time, limit, etc., will be about the same as last year. Further information will be given in a later issue of the Catholic Record.

LODGE vs. CHURCH.

1286-tf

Cleveland Universe. Franklin says: "Nothing gives an author greater pleasure than to hear his words respectfully quoted by others." In like manner I suppose few things give more encouragement to an insignificant and struggling country mission than the good will and respectconfused manner and mingled with incongruities and absurdities. No comparison can be instituted between the two.

mission than the good will and respect ful attention of the non-Catholic community. The handful of Deshler Catholicity, at any rate, put on a holiday appearance last week and went about with high heads and beaming faces, proud of their faith and of the deep interest taken in it by their fellow-citizens.

Thanks to the efforts of Father Haupert, Deshler, though only a mission with a monthly service, has a Catholic graceful brick structure, which is the gem of the town, and most happily situated on the main street. With such accommodations and the usual advertising, it is needless to say that standing room was at a premium during our mission there. The Deshlerites inquired most kindly about Father Wonderly and "a witty Irish priest" who lectured there five years

The mission of last week was a combination of Catholic mission and non-Catholic lecture course. The morning catholic electric services were those of the ordinary Catholic mission; with Mass, sermon, instructions, confessions, blessing of religious articles, scapular enrollment, In the evening the Catholics came again with their friends and listened to the doctrinal lectures and the question

This "combination" has proven very desirable in little places where the small number of the Catholics hardly small number of the Catholics hardly justified their having a regular Catho-lic mission for themselves. At least two-thirds of those who at-

At least two-thirds of those who attended were outsiders, among whom are several whose circumstances seem to lead them into the Church. But religion in Deshler is not without its dark side. Like almost every town I have visited I am struck by the terribly general indifference to public worship. There are five or six churches and three resident clergymen and the total mem-bership of all the churches is placed by the most sanguine at 250. The remainthe most sanguine at 250. The remaining 1,700 and more of the 2,000 inhabitants do not bother about any church.

Good Father Zemp, whose pastoral zeal is of course unsatisfied as long as a single sheep strays away unheeding no doubt has his share of discourage ment, but from all accounts his church is the most largely attended in Deshler. As a possible solution of the ignored churches, I might men-tion that Deshler has no less than ten tion that Deshler has no less than ten flourishing lodges of various secret societies both for men or women. In answer to the question: "Why don't Catholics join secret societies?" I replied that the Church found by experience that the members of certain societies gradually became in-different and dropped off from the Church, whose faith and seemed to be supplanted by the ritual and natural virtues of the order. the natural virtues are not all of Christian religion, nor the Order the Christian Church, whose work it seemed to usurp, the societies are naturally condemned.

were seen at every lecture, wanted my explanation on paper as he thought it just touched the spot. To his sorrow just touched the spot. To his sorrow he had lived to see his elder, his Sunday school superintendent and other found ers of his Church transfer their zeal and attendance from the church to the lodge. The United Brethren minister declared

that during his protracted meetings he had learned that the church could not the divine will was his only view and the sole object of his desires: whence degend on the presence of the lodge people any night the society tapped its gavel. This young minister attended every lecture saying he wanted to hear from ourselves what our Church taught. The comedy of the affair was fur-

nished by an antique and boisterous six auditors. The same night we had two hundred and fifty people. As there is not a hope or shadow of a paro-

V. CHARLES J. O'REILLY, BISHOP-ELECT OF THE NEW DIOCESE OF BAKER CITY, OREGON,

Rev. Charles J. O'Reilly, pastor of

reply: revolt. Revolt against despotism and tyranny. Vindicate your human individuality. Drink deeply of the springs of life through unhampered research, through labor, through love."

When it is a question of obeying the commands and inspirations of our Creator, submission is a duty. But hood in the then difficult missions of the far West. Nor did he mistake his vocation, for after a full course of study in the Grand Seminary of Montreal he was ordained priest in this city in the Cathedral of the Immaculate Concepmankind were good Catholics. Among tion on June 29, 1890, by the late Most faithfully, zealously and fruitfully in many missions both in country and city throughout this Archdiocese. Not only did he fulfil with strict fidelity the or Not only dinary duties of his charge, but on all occasions he was a giant in the face of wrong, especially taking a consistent stand by rigorous example and unbend-ing precept against the vice of intem-

What it means to assume the burden of the organization and direction of a new diocese in the tar West may be gathered from the following statements of a prominent business man of Seattle, Washington, in a letter to The Catholic Standard and Times. Our correspond-

ent, M. J. Henehan, says:
"It was my pleasure to call on Rev.
Father O'Reilly, Bishop-elect of Baker City, Oregon, a few days ago. He is the dearly beloved and idol of his people in Albina, Oregon, now. He is a very hard worker, and in his new sphere he will have all he can do. His dio-cese covers a large territory, and the Catholic population is very small. I believe he told me there are only seventeen priests in the whole diocese. There is scarcely a church worthy of the name; certainly there is none fit for a Cathedral, so that he must build one as early as possible. The Bishops and priests in the East cannot realize what those in this section have to contend with. I have been in all the States of the Union but six, and some of territories, and think I am safe in saying that Bishop O'Reilly has about the hardest proposition of any Bishop in America. ven in Juneau and Skagway, Alaska, there are better and more attractive churches than in his diocese.—Catholic Standard and Times.

A SUGGESTION TO PASTORS.

A suggestion offered by Monsignor Lynch of Utica, N. Y., in connection with the work of distributing missionary literature deserves the considera-tion of pastors and Catholic societies

tion of pastors and Catholic societies everywhere:

"I noticed recently, in traveling through Europe, especially in Rome, London and Dublin, a practice which I thought very commendable. A num-ber of booklets, pamphlets, tracts, etc., explanations of Chriscomprising short explanations of Christian dogmas and disputed points of his tory, published by various Catholic Truth Societies of the English-speaking world, were placed upon a stand in world, were placed upon a stand in a conspicuous place in the vestibule of the church. A sign was posted up announcing that visitors were at liberty to take any of these publications, but were requested to drop a small coin for each one taken, in a box provided for the purpose. It strikes more ed for the purpose. It strikes methat this method of circulating Catholic literature is quite feasible."—Ave Maria.

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lished. THE PICTORIAL CATHOLIC BIBLE-Containing the entire Canonical Scrip-tures, according to the Decree of the Council of Trent; translated from the Latin Vulgate; diligently compared with the Hebrew, Greek and other editions in divers languages. First published by the English Colloge at Douay and Rheims, with useful notes, critical, historical, controversial and explanatory. Selected from the most eminent commentators and the most able and judicious critics. Embellished with a large number of beautiful full-page large number of beautiful full-pag Steel and Wood Engravings. Style B-Bound in American Morocco, raised paneled sides, gold edges. Size $10\frac{1}{2}x12\frac{1}{2}$. \$5.00.

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The Presbyterian minister, a gentle old man, whose white head and beard lish College at Douay, A. D. 1609, and lish College at Douay, A. D. 1609, and the New Testament, first published by the English College at Rheims, A. D. 1582. With annotations, references and an Historical and Chronological Index. Size of Book, 5 x8 inches, con-

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THE QUESTION BOX

there is not a hope or shadow of a parochial school about Deshler, perhaps his want of charity and sense was rather a tragedy.

(REV.) CHARLES A. MARTIN.

THE MITRE FOR A PRIEST-EDITOR.

THE MITRE FOR A PRIEST-EDITOR.

THE QUESTION BOX

by Father Conway, is a book of some six hundred pages, being the replies given to questions received during missions to non-Catholics. It has a good index—often a neglected part of many otherwise useful publications. All sorts of questions from the days of St. Pater—was he ever in Rome?— St. Peter-was he ever in down to the fads of the day, like Christian Science, have been asked in these missions, and in this book find an answer. We predict for this work a Rev. Charles J. O'Reilly, pastor of the Immaculate Heart, Albina, Oregon, who has been appointed first Bishop of the new diocese of Baker City, in that State, was until a few weeks ago editor of the Catholic Sentence of the Catholic Sentence of the Catholic Sentence of the Catholic Sentence of the Immaculate Heart, Albina, Oregon, who has been appointed first Bishop of the new diocese of Baker City, in that State, was until a few weeks ago editor of the Catholic Sentence of the Immaculate Heart, Albina, Oregon, who has been appointed first Bishop of the new diocese of Baker City, in that State, was until a few weeks ago editor of the Catholic Sentence of the Immaculate Heart, Albina, Oregon, who has been appointed first Bishop of the new diocese of Baker City, in that State, was until a few weeks ago editor of the Catholic Sentence of the Immaculate Heart, along circulation and much good. Just such a little book as Catholics might never and hand to their non-Catholic can be had for 20c. post-paid from the Catholic Sentence of the Immaculate Heart, along circulation and much good. Just such a little book as Catholics might never and hand to their non-Catholic can be had for 20c. post-paid from the Catholic Sentence of the Immaculate Heart, along circulation and much good. Just such a little book as Catholics might never be a such as a large circulation and much good. Just such a little book as Catholics might never be a such as a large circulation and much good. Just such a little book as Catholics might never be a such as a large circulation and much good. Just such a little book as Catholics might never be a such as a large circulation and much good. Just such a little book as Catholics might never be a such as a large circulation and much good. Just such a little book as Catholics might never be a such as a large circulation and much good. Just such a little book as Catholics might never be a such as a large circulation and much good.

JAMES KELLY, BANCROFF.

We regret to announce the sudden death of Mr. James Kelly of this settlement, which occurred at St. Michaels hospital, Toronto, Sunday morning, Feb. 22

The deceased had been alling some time, but no one considered his case at all serious till he left for the hospital, and even then everyone looked anxiously forward for his speedy receivery and safe return. Under the careful treatment received at the hospital he appeared to be progressing favorably, and almost daily reports to that effect were being received at his home. On Saturday morning he underwent an operation for Bright's disease, from which he never recovered, although he apparently rallied for a time. However he had the consolations of the last rites of the holy Church previous to undergoing the ordeal. Such was his fortitude that even his most intimate friends little realized the amount of his sufferings.

friends little realized the same ings.

The late James Kelly was born in the County Wicklow, Ireland, sixty-eight years ago, and at the age of thirteen emigrated to Canada with his father mother and other members of the family. Landing in Montreal the accepted a position which he held for eighthe accepted a position which he went to the vicinmembers of the family. Landing in Montreal he accepted a position which he held for eigh teen months, after which he went to the vicinity of Toronto. Finally he moved to North Hastings, settling at the boundary between Dungannon and Faraday on the farm which he occupied at his death. He was smong the first settlers in this neighborhood, coming he between the northern portion of the country was a dense pinery and the wolves ruled the forest Few of the younger generations living to day can realize the hardships endured by the pioneers, who settling on bush farms, tolling incessantly that they might be able to provide for their heirs a comfortable home, which to day serves as a creditable landmark to their memory. Yes few were they, whose efforts were so richly crowned with God's blessings as those of the late Mr. Kelly.

Many were the thrilling episcdes related by him of his bush life. When he settled here the

The funeral, which was on Thursday, Feb. 26, was one of the largest ever witnessed in this vicinity, and bore testimony of the widespread popularity of the deceased among all creeds. Requiem High Mass was celebrated in the parish church, Bancroft, by the Rev. Father McLaerney, after which the mortal remains of a charitable neighbor, an unright and honest clitzen, and an affectionate and faithful nusband, father, and Christian gentleman were laid in their istresting place in the cemetery south of the village by the following gentlemen, John Green, John Martin, John O Noll, Jas. Liddle, Jas. McCabe and Jas. McEvoy.

To the afflicted widow and relatives we extend our most sincere sympathy.

Requiescat in pace! The funeral, which was on Thursday, Feb. 26,

Requiescant in pace!

MRS. THOS CLEARY. APPLETON.

It is with deep regret we have to chronicle the death of a highly respected woman, in the person of Mrs. Thos. Cleary. The deceased had been ill but two weeks, with appendicitis, and in spite of all that medical aid and loving hands could do, she passed to that land from whence no traveller returns. on Thursday Ascension day, May 21. in the forty-seventh year of her age, fortified by the last rites of the Catholic Church.

By her kind and loving manner she won many kind friends who now sympathize with the bereaved husband and family in this their great loss.

Doceased's maiden name was Bridget Galligan. She was united in marriage with Mr. Thos. Cleary in 1879. The union was blessed with eleven children, four boys and seven givis) twoboys deceased and ine living. They will miss the kind counsel and loving care of a devoted mother.

Mrs. Gearys sisters are Mrs. O'Grady, O-tawa; Mrs. Gorman, March; Mrs. Mantil and Miss L. Galligan of Fitzroy.

The funeral, which took place Saturday morning to St Michael's church, Huntley, where High Mass was celebrated by Rev. Father Corkery, was very largely attended, there being over one hundred and twenty five vehicles in procession, testifying to the high cesteem in which Mrs. Cleary was held.

The pall bearers were Mesers John Scisson. A. Whalen and J. O'Malley, March; Michael Moran, Galetta; Daniel Cleary, Ottawa and John R-dmond, Carleton Place.

The floral tributes were beautiful, among which was noticeable a cross from Mr. J. Moyneur, of Ottawa, in whose establishment her daughter, Miss Margie Cleary, holds a position as accountant, and a wreath from Mrs. McArton. To the bereaved husband and children weekend the sympathy of the community in this their sad affliction.

May her soul rest in peace!

MR WILLIAM ARMSTRONG, PERGY, At his home, in Percy, on the 4th inst., there MRS THOS CLEARY APPLETON

MR WILLIAM ARMSTRONG, PERCY.

causing other injuries, to which he succumbed within less than twenty four hours. Medical skill being powerless to save, Holy Mother Church rendered all the help possible in his

Oa Saturday, the 6th his remains were followed to the parish church, Hastings, by a large concourse of neighbors and friends, On Saturday, the 6th his remains were followed to the parish church, Hastings, by a large concourse of neighbors and friends, where the Holy Sacrifice of the Mass was calbrated by Father McCloakey of Campbellford. The purish priest, Ravy P. J. McGuire, apoke most feelingly of the deceased as a practical Catholic, unassuming in a manner, but honest, upright and manly. The remains were interred in the Catholic cemetery, Hastingy, For forty five years or thereabout the deceased occupied the farm where he died, and during that time the writer of this communi For forty five years or thereabout the deceased occupied the farm where he died, and during that time the writer of this communication knew himinimately, and can truly say that the very high respect and esteem in which was held by all his neighbors, both Protestant; and Catholic, as one who though of few words, was ever ready to do a kindly deed in sickness or other need, and did it so that it was not felt as a favor but as semething due the recipient. He was an honest and upright citizen and a good neighbor. The wayfarer or the poor never passed his door without receiving hospitality and help.

Early in life he married Mary, daughter of the late John Doherty, of Asphodel, who survives to lament his sad loss, as also do five sons. Daniel, Bernard, John, William and Leo, and three daughters, Anne, Mary Alice and Margaret, all of whom are unmarried.

May he rest in peace!

MRS, KELLY, DUBLIN.

A gloom fell over the village on Thursday last when the sad news was passed from lip to lip that the relentless hand of Death had suddenly claimed for its victim Mrs. Kelly, who that very morning apparently seemed hale and hearty.

Mrs, Kelly was well and favorably known.

browned at his death. However, how we mong the first settlers in this neighborhood, coming here when the northern portion of the country was a draw by the property and the prop

MRS. HENRY J. FREEL, OTTAWA.

Death has removed the oldest local born inmabltant of the city of Ottawa, in the person of
Very Ann O'Connor, relict of the late Henry

Miss. Henry J. Frield. OTTAWA.
Death has removed the cidest local born in habitant of the city of Ottawa, in the person of Mary Ane O'Connor, reliet of the late Henry Lower Land and when he died he was honored with a civy guide french, as the ten Banjot O'Connor, and his wife Markarete, after two years of layed their home in the widderness of Bytown where O'Lawa now stands and where no late Col. By was about the late and and o'Connor, and his wife Markarete, after two years of Bytown where O'Lawa now stands and where no O'Connor, as well-caucated gentleman, with a military training, was welcomed by Col. By and induced to settl; permanently in Bytown, being created a justice canadate of the Ridden Connor, and the grave in the history of O'Lawa and Carlest of May, 187, being the first white child born in Bytown. In her honor Col. By named cheested awards married to Mr. Friel on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor than the Carlest of Connor on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor on the Shr of Connor on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor on the Shr of Connor

the original O Connor family, so intimately connected with the rise and progress of Ottawa. The funeral of the deceased lady took place on Thursday morning from the Water street hospital to St. Patrick's church where she had so faithfully worshipped and where a Solemn Mass of Requien was chanted by the Rector, Rey. M. J. Wholan. The burnal took place in the cemetery of Our Lady, Montreal road. Mrs. J. J. MacDonald sent a beautiful cross, and spiritusi offerings were received from the following: Mr. and Mrs. Sileckie, Mr. and Mrs. Kavanagh. Mr. and Mrs. Sulte, Mrs. J. P. Bopby, Mr. Matthew F. Walsh and the orphans of St. Patrick's home. Many sorrowing friends and relatives attended, the chief mourners being her son, Mr. H. J. Friel, her brother Mr. D. O'Connor, and his son, and Mr. Rene S. eskel. May Almighty God grant her eternal rest!

A REPLY TO DR. SPROULE, M. P.

that the very high respect and esteem in which he was held by all his neighbors, boan Protestian and a control of the second of the second of the second and did it so that it was not felt as a favor but as something of merchant of the poor never passed his door without received. Early in life he married Mary Augustier of the late John Duberty of Aspholoid, who sure passed his door without received. Early in life he married Mary Augustier of the late John Duberty of Aspholoid, who sure the late John Duberty of Aspholoid, who sure three daughters, Anne. Mary Alice and Hree daughters, Anne. Mary alice and the Hree daughters and Hree daughters, and the second his part of the Hree daughters and the second his part of the Hree daughters and the Hree daughters and

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1 I Some and the Abbey.