

selves mistaken. We cannot believe that these despicable tactics which they recommend will find favor with the majority of Ontario Protestants at the present day; but if they do, it is hard to say what course the Quebec people may adopt. There is, however, one thing certain. If through Ontario agitation the Confederation Act be in time changed at all to sweep away the present protection afforded to Catholics, the Protestants of Quebec must not only be deprived of the special educational rights conferred upon them by the Act, but also of the other special provisions which have been inserted for the express purpose of securing Protestant representation in the two houses of Parliament. It must be understood that Catholics are not in Canada on sufferance. We are here as citizens, and, as citizens, with full rights of citizenship, we shall stay, submitting to no stigma of inferiority. If changed at all to suit the views of these Equal Rightists, the Confederation Act will be changed to a much greater extent than these agitators dream of. It is true, Catholics are in a minority in the Dominion; but we are a minority strong enough not to submit to arbitrary measures. As the manifesto says: "On foundations of equity alone can a great country be built up."

The names of Wm. Caven, D. D., and R. Douglas Armour are signed to the document of the bigots as Chairman and Secretary of the Association. These gentlemen seemed to have reached the conclusion that as they cannot carry out their original programme "to drive the Jesuits out of the country," they may succeed in annoying Catholics in other ways. They may find themselves just as mistaken now as they were before.

What they want is, in reality, that the whole Dominion shall be subject to Ontario supremacy. The Confederation is not, in their view, a union of Provinces on equal terms, but all the Provinces must be Ontario's colonies; and even colonies under the control of a mere Ontario faction.

The only object and sole aim and end of this "Combine" is to utterly destroy and blot out from Ontario our existing Separate Catholic schools. Heretofore their aim and object was the defaming and proscribing of the Jesuit Fathers, and they had also in view to carry the war into a neighboring province and impose Calvinistic principles with the English language and the envelope system of Church support upon an unwilling people. Having failed to effect either object, even at the foot of the throne—where they prostrated themselves in their interview with the Queen's representative at Quebec—they now concentrate all the fury of their insane bigotry upon their Catholic fellow citizens of Ontario. They have met in secret council and issued an address to the people of this province, in which, as the Toronto Mail of last Saturday states: "Many weighty arguments are brought to bear" on the necessity of not allowing the Catholic minority of Ontario to enjoy Equal Rights with the Protestant minority in the Province of Quebec.

This is the practical outcome of their deliberations: to excite Protestant bigotry to such an extent as to make the Catholics of Ontario look upon themselves as an inferior race and not fit to enjoy the rights and privileges freely granted to Protestant minorities wherever found.

The first reason given for the abolition of Separate schools is that "public money should not be given for sectarian purposes." The manifesto having been signed by Principal Caven, we might here once again ask if that gentleman has not received from the Mowat Government a donation of land worth \$100,000 for the sectarian purpose of Knox College? We now call upon some member of the Ontario Legislature to rise in his place and ask Prime Minister Mowat to produce all documents and papers in connection with the transfer of lands in Algoma to the faculty of Knox College, Toronto.

The second reason is: Separate schools injure the State by keeping apart in youth those who should grow up together in common citizenship. We would ask: Why, then, have colleges and universities? Are not the sons of the rich kept apart from the children of poor parents, who are not able to give a liberal education to their children? Why all those Baptist and Methodist academies, where the Protestant girls are educated apart and brought up in contempt of the less favored of their own sex? Why not send all to the Common school and to the Collegiate institutions, which are supported by heavy and burdensome taxation for the education of all alike? If all the children of the State should grow up together, then banish Knox College, and close up all the Baptist colleges and Protestant female academies; for, as the manifesto says, "their tendency is to promote distrust and disunion among those who as compatriots should cherish mutual confidence."

The third reason is that the faith of Roman Catholic children is never tam-

pered with in the Common schools. Probably Principal Caven, as he says, never heard of cases where such tampering occurred; but we have heard and have known of hundreds of such cases. We have known of schools where Catholic children were told by the teacher that Riel was a Catholic Bishop—where Catholic children were compelled to join in Protestant worship—where Catholic children had to submit to constant and daily persecution on the part of the teacher and of their school-mates. It is all very well for Dr. Caven to say he never heard of such cases. We would not trust the Dr. himself to the charge of a mixed school, and depend upon his word or promise that he would avoid language or allusions calculated to hurt the feelings and tamper with the faith of the children committed to his tuition. In fine, the reasons given by the Equal Rights Association for the abolition of Catholic Separate schools in Ontario are no reasons. They are but lame excuses for the display of bigotry and the persecution of a loyal minority.

THE CHURCH'S MINISTRY.

It is strange to see the nonchalance with which hitherto unheard of and most preposterous theories are advanced nowadays regarding the constitution of the Christian Church. We could not expect anything like agreement among Protestants on such a subject; for the principle of private judgment which sets up the individual as the last Court of Appeal in all matters of faith and morality is essentially a bar to agreement. Every one will naturally call his own theory the Divine truth; but the coolness with which new-fangled theories are brought forward, and the boldness with which it is asserted in favor of each one that it is the only constitution or mode of organization instituted by Christ for His Church, is what astounds us, and makes us wonder whether there is the non-Catholic world drifting!

The following from the Christian Guardian, of the 19th of February, is one of these theories:

"It must be admitted that there is no evidence that Christ organized a formal society with special rules for its perpetuation. The same is true of the Apostles. They conversed together for worship and spiritual counsel; but while holding in common the great principles of the Christian faith they had no fixed or precise form of Church polity."

This opinion is not new with the Guardian. The Rev. E. Bartlett is quoted, who in one of the Bampton lectures, so popular among Protestants, gave utterance to a similar opinion: "The constitution of the Christian Church is not a divinely-appointed order, in the sense of having been imposed by a command of Christ, or by an ordinance of the Apostles, but rather the result of the conditions of the Christian society."

It is clear that this view of the case is a very convenient one for Protestantism in its chrysalis state, when it is on the eve of entering upon one of its transformations. This is the case now, or at least many of the denominations entertain the hope of entering upon a new state of existence. Hence there must be a theory which will justify the transition; and lo! one is invented for the purpose.

Hitherto the various denominations have had their own theories as to the nature of the divine constitution of the Church. The Church of England has held firmly to Episcopalianism, and no one has been regarded as authorized to act as a clergyman until he had ordination at the hand of a Bishop. The Presbyterians have held that "the Lord Jesus, as king and head of His Church, hath therein appointed a government in the hand of Church-officers, distinct from the civil magistrate (Conf. xxx.); and elsewhere this form of government is defined to be by presbyteries; and only ordained ministers were recognized as ministers at all. Even the Methodists would not admit to the ministerial office any who had not been ordained according to the forms of their Church; but now, as it is hoped that there may be some kind of union patched up between these different bodies, a new system must be found which will make an authorized clerical body out of all these discordant elements; and of course the only way to do this is to say that Christ instituted no particular form of Church government or of ministerial ordination. Then Congregationalist, Presbyterian, Methodist, Episcopalian, even Quaker and Independent, may meet on common ground, and the clergy and the laity who claims that he has a direct call from God may recognize each other as Christian clergymen, fully authorized to preach the gospel and administer the sacraments. There is only one limit recognized under the new state of affairs. The man who has a following will be admitted; but he who is solitary will be looked upon with contempt.

It is scarcely necessary for us to point out that such a theory is directly opposed to the character of the Christian priesthood as defined by St. Paul (1 Cor. v. 4): "Neither doth any man take the honor to himself but he that is called of God, as Aaron was."

The mission of the Christian priesthood must, therefore, like the priesthood of

Aaron, be derived from God, either by direct appointment, as in the case of Aaron and the Apostles, or by succession, as in the case of Aaron's successors, and the priesthood of the Catholic Church. Hence the prophets who "run without being sent" are excluded from this sacred office.

Christ appointed His Apostles and the seventy-two disciples to preach His Gospel, and authorized the Apostles only to continue the succession, for to them only He said: "As the Father hath sent Me, I also send you." (St. John xx, 21) In Scripture, therefore, we only read of priests being ordained by Apostles, or by Bishops who received Apostolic ordination. St. Paul and Barnabas "ordained to them priests in every Church," as they visited the Churches of Asia. On Timothy, St. Paul himself laid hands, and consecrated him. (2 Tim. i, 6.) Hence he gives directions to him how he is to choose Bishops and other clergy. (Ili.) He does the same for Titus: (Tit. i: 5) "For this cause I left thee in Crete that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee."

The Christian Guardian says that the Catholic and Anglican theory of the Church is the basis of Apostolic succession, but that the latter has no Scriptural authority. Nothing can be more plain, both from Scripture and common sense, than that the Christian ministry must be derived from the Apostles, who were alone authorized by Christ to perpetuate it. We do not wonder that Methodists and others who have not this succession should deny its necessity, but it is Scriptural notwithstanding, and the change which is at present taking place in Protestantism on this subject is only a new evidence that the whole system is radically wrong. Truth does not change according to the demands of the times.

THE BAPTISTS AND FULTON.

On last Thursday evening Dr. Fulton, of malodorous fame, was entertained at dinner in the Baptist College of Toronto. The students presented him with an address, of which the following are choice extracts:

"Very respected sir and brother, allow me, on behalf of my fellow students, to cordially welcome you amongst us, and to express our warmest appreciation of and living sympathy with you and your almost world wide known work. Belonging to the staunch Calvinistic school, and heartily subscribing to the doctrine of Divine decrees, we believe that as certainly as Abraham, Moses and Isaiah and John the Baptist were specially raised up of God. . . So also was Luther, Knox, Whitfield and Spurgeon and our gifted and loved guest of this evening, Rev. Dr. Justin D. Fulton."

Buncombe flattery could scarcely reach higher. How filthy Fulton must have laughed in his sleeve when he heard himself compared with Moses, who fasted forty days; with Isaiah, whose tongue was burnt with lighted charcoal by an angel of God to purify it; and, above all, with the chaste and mortified John the Baptist! What were the students of the Baptist College thinking about? Do they intend to imitate Moses in his self-denial or Fulton in his abominations? Do they lay out for themselves a career of sanctity and purity of tongue and heart in imitation of the purified Prophet Isaiah? Or is it their intention to use the foulest language of Billingsgate, and shock all sensitive ears and excite modesty when addressing future congregations of Christian men and women? How dare they compare such a vile person, abominable creature with the pure-souled John the Baptist! The latter went into the desert to escape all worldly allurements and pleasures, his garments were the skins of wild beasts and his food locusts and wild honey; he preached the baptism of penance, and mortified his flesh with its concupiscent. Fulton, on the contrary, holds on to the cities and revels in blackguardism and most odious lies. During his last visit to Boston he held in the pulpit about the Sisters of the Poor, and was called to task for it by the Boston Pilot. A letter from the Postmaster of the city of Boston flatly denied the assertion of Fulton, and stamped him as a profligate and an inventor of calumny. The Baptist students, towards the end of their fulsome address, congratulate Fulton on being accompanied with his wife:

"Allow me also to cordially welcome your excellent wife, and to express the hope that God in His kindness will soon cause you to be permanently located in our loved city of Toronto."

The "Vestibule of Heaven" would surely be a fitting place of residence for so shining a light and so exemplary a saint as Filthy Fulton. If Fulton had left his wife at home, or if he had no wife, and if he practised the austerities and the celibacy and self-denials of Elijah and Isaiah and Moses and John the Baptist, the Baptist College students might be excused from blasphemy in drawing the obnoxious and loathsome, not to say "anti-scriptural," comparison.

The Pittsburgh Catholic suggests a singular omission on the part of a portion of the bigoted Protestant weekly press. They have failed to attribute the influence to Jesuit machinations.

ARCHDIOCESE OF TORONTO.

MISSION AT ST. BASIL'S.
Special to the CATHOLIC RECORD.

The advent of His Grace Archbishop Walsh, to the Metropolitan See of Toronto, has been signified by many evidences of a quickening in the Catholic spirit, which is by no means an insignificant factor in the moral influences pervading the "Queen City," as its citizens delight to call it, and not the least among these evidences of Catholic vitality is the great success which has attended the series of missions recently given by the Jesuit Fathers in four of the principal parishes out of the nine into which the city is at present divided. I say of the city, as doubtless it is in contemplation, in the near future, to meet the growing needs of the Catholic population of the Provincial capital by the erection of new parishes as their necessity becomes manifest.

At St. Michael's Cathedral, at St. Paul's (the parent church of the city, and—thanks to the zeal of His Lovable Bishop O'Mahoney and the generous support of his parishioners—in its new edifice, the grandest,) and at St. Mary's (the old parish of His Grace, and since his day and now administered by the well-known and popular Vicar-General Rooney) the mission week services were largely attended by devout and attentive congregations; but the writer leaves to some other of your correspondents the duty of furnishing particulars. If St. Patrick's (which with the Cathedral parish includes the very heart of the city) was left out of the list of parishes visited by the Rev. Missioners, it was doubtless because the zealous Redemptorist Fathers, under whose charge it has prospered for some ten or twelve years, carry on a perpetual mission, and count their penitents from all quarters of the city.

At St. Basil's the mission was opened on the 16th and closed on the 23rd ult. It was conducted by the Rev. Father Murphy, S. J., of New York, assisted by the Rev. Father Gillespie of Georgetown University, Baltimore. Father Murphy is a man of comely appearance and majestic physical proportions, and no less a giant in intellect than in stature. He is the prime of vigorous manhood, and appears to be endowed with an extraordinary capacity for work. His labors, Father Gillespie, is also above the average both in physical and mental equipment and promises to achieve high distinction as a pulpit orator, even among the members of the learned Society of Jesus, among whom there are so many famous for eloquence. The mission services were held at 5:30, 6:15 and 9 a.m., and were held at 3 p.m. The morning and day services attracted large congregations and in the evening the crowds taxed to the utmost the capacity of the Church. This Church, which forms the western wing of St. Michael's College building, situated on what in the old days was known as "Clover Hill," was very considerably enlarged a few years ago by the Rev. Father L. Brennan, the parish priest, who expended over \$16,000 on the extension of the edifice, besides replacing the old organ by a new one and reseating the whole church at an additional cost of some \$4000; and all this, too, on the pay-as-you-go principle, leaving no legacy of debt behind him. But even with his enlarged capacity St. Basil's was barely equal to the demands upon its space made by those who thronged to hear Father Murphy's evening sermons, which were masterpieces of eloquence, full of instruction and pervaded throughout by a broad spirit of charity and hopefulness that irresistibly won the hearts of his hearers. The parish priest, Father O'Donohue, had labored indefatigably for weeks before to prepare the ground for the good seed, and as a consequence many were drawn from the outskirts of the parish (which extends north of the city for several miles) and not a few, in other quarters, who had been too long dormant were awakened to a sense of their duty. The happy result was that during the closing days of the mission upwards of one thousand penitents approached the sacraments. In his concluding sermon, Father Murphy was enabled to speak in terms of warm approval of the state of religion in the parish, which, under God's blessing, as rightly remarked, in great measure to the generous zeal of the Rev. Basilian Fathers of St. Michael's College, who, as far as their duties in the College permit, cheerfully co-operate with the parish priest in laboring among the people for the furtherance of every good work.

Yours etc,
CLOVER HILL.
Toronto, March 3rd, 1890.

ARCHBISHOP WALSH PRESENTED WITH AN ADDRESS BY THE SEPARATE SCHOOL BOARD.

Toronto, Empire, Feb. 28.
Archbishop Walsh was yesterday evening the recipient of an artistically illuminated and beautifully engrossed address. It was presented by the members of the Separate school board, the presentation taking place in the reception-room of the palace. The following members were present: Vice-General Rooney, Vicar-General Laurent, Rev. Father McCann, Hon. T. W. Anglin, Messrs. John O'Connor, Robert O'Connor, J. Walsh, John Herbert, Cornelius Flanagan, T. H. Hennessy, H. T. McIntosh, Jas. Ryan, Charles Burns, D. A. Carey, M. Ryan, M. Costello and O'Connell. Bro. Oio, school inspector, and Secretary Hill were also in attendance.

The address, which is as follows, was read by the Hon. Mr. Anglin:

To His Grace the Most Rev. John Walsh D. D., Archbishop of Toronto:

MAY IT PLEASE YOUR GRACE—We, the members of the Catholic Separate School Board of the city of Toronto, beg to tender to Your Grace the expression of our love and esteem, and to offer you our congratulations on your election to the Metropolitan See of the archdiocese of Toronto. The happy memory of the days when the Catholics of Toronto had the benefit of your friendly ministrations makes us look forward with joy and confidence to your future relations with you in your more exalted capacity. As a member and chairman of this board you devoted yourself with zeal and ability to the cause of Catholic education. We well remember your open handed

generosity in granting pecuniary aid from your private means to the struggling schools of those days.

Without the self-sacrificing spirit shown by yourself and the other noble priests associated with you, the maintenance of our schools would have been extremely difficult, and in those, the days of your prosperity, we do not forget that it is the foundation of our success, you are one of the leading factors. We are now in a position to assure Your Grace that our schools are established on a sound basis, and compare favorably with any other schools in the Dominion.

The fame of your devotion to the cause of religion and education in the diocese of London has preceded you, and the splendid efficiency of the schools established there by you assure us that under Your Grace's wise counsel and supervision the progress of our schools will still be upward and onward.

We extend to you a cordial welcome back to Toronto, and desire to assure you of our hearty co-operation in the great work of imparting a sound Catholic education to the children under our care.

Whitherso you may long and happy years to guide the destinies of this great archdiocese, we humbly beg Your Grace's benediction.

Signed on behalf of the Separate School Board,
CHARLES BURNS, Chairman of Com.,
Hon. T. W. ANGLIN, Sec. of Com.,
Messrs. J. M. C. O'KEILLY,
WILLIAM FRASER.

His Grace, in replying to the address, said he wished to speak in a conversational manner, and requested those present to be seated. He then thanked them sincerely for the beautiful address and the flattering terms in which it was couched. He left London with all its pleasant associations and with the conviction that he was assuming duties of great responsibility in the providence of God. He felt assured, however, that he had many friends in Toronto able and willing to assist him, and if he wanted any proof of this it was to be found in the magnificent reception accorded him on the occasion of his arrival in this city. He then referred to his early connection with the city of Toronto, and to the fact that he had served on the Separate School Board. He was glad to hear that the Separate schools of the city were progressing so favorably. The education of the Catholic youth of his great country was a subject of great importance, and one well worthy of their best attention and labors. The Church had always taken a lively interest in the education of her children, and here in Canada they enjoyed privileges which, though not as great as they ought to be, were still greater than those enjoyed in other countries. In France the schools were being secularized and intellectual and the moral and spiritual teachers turned out. In Italy things were also looking very bad for religious education, and even in England undesirable changes were being made. It would be a bad day for England when the teachings of the Church were not admissible in the Public schools. The battle between the Church and infidelity is now to be fought in the schools. The Catholic Church in every country is moving against the influence of infidelity and unbelief. Heretofore the Catholics of Ontario could live at peace with their Protestant fellow citizens, but now some politicians seem to think that they (the Catholics) were getting more than their rights. They did enjoy certain rights here but not to the same extent as the Protestant minority of Quebec enjoyed at the hands of the Catholic majority.

They were told here that they wanted more than their rights, but this was false; it was the old tale of the wolf and the lamb. They wanted to live at peace, to manage their own institutions and not to interfere with the rights or liberties of a free country. They paid their taxes as do other citizens; stand side by side with others in the city's interests; and trade with their Protestant brethren and their Protestant teachers with them. He hoped the time would soon come when the people of Canada would learn to hate injustice and to love fair play, and when public men would respect patriotism instead of party and politics. He quoted from the report of a Protestant minister (Rev. Wm. Ruxford, secretary Quebec Council of Public Instruction) to show that there were in Quebec nearly 1,000 Protestant Separate schools with an attendance of 34,440 pupils, while in Ontario there were but 235 Catholic schools. In the Catholic province of Quebec the Government grant to Protestant schools was \$10,545.

Yours etc,
CLOVER HILL.
Toronto, March 3rd, 1890.

LECTURE BY FATHER TEEFY.

Empire, March 3.
The second of the Lenten Sunday evening lectures was delivered in St. Michael's Cathedral at Vespers last evening by Rev. Father Teeffy. The subject was "The Divinity of Christ, and Its Defence by the Church." This being the central truth of Christianity, it needed to be said, constant witness, as it would be severely attacked, on account of which it should be most bravely defended. This, he said, is the case. He spoke at some length upon Arianism, the heresy which most attacked the divinity of Christ. Christ being divine, Christianity is something more than a mere philosophy system, and the fact that it flourished after neoplatonism died away, after neologism and realism became part of history, proves the fact of its coming from a source higher than this world.

If Christ was not the Son of God the fabric of Christianity crumbles to dust, and there arises from its ruins a universal cry of everlasting despair. There is only one answer to the question: "Who is Jesus Christ?"—the answer which Simon Peter gave and is still giving, "Thou art Christ, the Son of the living God." It is only in the light of the sacramental system, the full working of the Catholic Church, and above all in the faith of the Blessed Sacrament that we find that response clear and distinct, and, therefore, for a few moments piercing by the eye of faith the veil, we bow down, and in adoration and praise say from the bottom of our hearts, "Thou art Christ, the Son of the living God." One step more it is after having lived in this faith, obeying its precepts, and following the great example to the end, when we come to die kneeling before Him as He sitteth at the right hand of the Eternal

Father; it is only then that we in the fullness of our hearts shall say with everlasting joy, "Thou art Christ, the Son of the living God."

ADDRESS AND PRESENTATION.

An address, accompanied by a well-filled purse, was presented to Rev. Father Shanahan, of Niagara, on the occasion of his departure for Merriton. The address was as follows:

REV. AND DEAR FATHER SHANAHAN—It is with sincere regret that we the congregation of St. Vincent de Paul learn that you are about to leave us. During your short stay with us you have endeavored yourself not only to your own people but to those of other denominations. Among the various duties you have been called on to perform we beg to make particular mention of the unremitting care and attention with which you devoted yourself to the sick invoking, as it does on you the blessings which such true kindness of heart merits. Another special cause for gratitude was your generosity in overlooking our many failings and considering how often we have taxed your forbearance in that respect.

We have also to thank you for the many improvements you have effected in such a short time and the zeal with which you have performed the arduous duties of this your first parish. We are pleased to think that since your next mission is not far distant we will have many opportunities of meeting you.

We now ask you to accept the accompanying purse as a small mark of our esteem given as it is by the willing hearts and accompanied by the blessings of a growing congregation.

Signed on behalf of the congregation, John Sando, Jos. Healey, Geo. Greene, James Doyle, John Murphy, Jos. Greene and Thos. Barry.

Niagara-on-the-Lake, Feb. 26, 1890.

Father Shanahan replied at considerable length, thanking the people of Niagara for their generous gift, and expressed himself as deeply grateful for the many acts of kindness received from the inhabitants, of all religious denominations.

THREE IMPORTANT DOCUMENTS.

Kingston, March 1.—On Friday evening three documents were received at the Palace from Rome. One divides the ecclesiastical province of Toronto, separating from it the Dioceses of Kingston and Peterboro', whose territory is constituted a new province with Kingston for its metropolis, to which the diocese of Peterboro' and the new diocese that shall be created in the eastern part of Kingston territory are assigned as suffragan sees. The second document appoints M. Rev. James Vincent Cleary Archbishop of the Metropolitan See of Kingston. The third document, dated 21st January, 1890, canonically erects the new diocese, defining its territory to be the civil Counties of Glengarry and Stormont united with Cornwall, having for its boundaries the River St. Lawrence on the South, the civil Province of Quebec on the East, and the Counties of Prescott and Russell with part of Carleton on the north, and the County of Dundas on the west. Alexandria, the chief town of Glengarry, is made the Episcopal See, from which the diocese takes its name and the Bishop his title.

THE LATE REV. DR. L. FUNCKEN.

Special to the CATHOLIC RECORD.

The following is an interesting letter from a priest of Holland, who attended the Rev. Dr. L. Funcken, of Berlin, during his last illness:

The dear dead Father (Louis) had come some months ago from America to Ruremunde, Holland, with a constitution shattered by incessant hard labor and by the death of his brother, Rev. L. Funcken.

His trip to Poland on business of his order seems to have given the final blow to his poor health. From that time the heart trouble, from which he had been suffering, became quite alarming. Loss of appetite and sleeplessness quickly reduced him to the last extremity.

At the Ruremunde hospital, where in his youth he had acted as druggist, and celebrated his first as well as his last mass, he was cared for by the kindest Sisters of Charity. He saw death coming slowly, and prepared himself for it in a worthy and exemplary manner. During his last days, when he could not celebrate mass any more, he frequently received holy communion and read the Lives of the Saints. I assisted him often. One day he showed me the biography of the saintly Father Hofbauer, O. S. B., and said: "What man there were! What heroics beside!" The good Lord will have to close an eye when we come before Him to render our account." When I replied that he, for one, had not been an idle servant, he raised his eyes, sighed, and said, with great earnestness: "O, my friend, how well one sees at this hour that our works should be performed with the holiest intentions!"

At first the thought of death seemed to frighten him greatly, but soon he became quite calm and absolutely resigned to the holy will of God.

In his last days his thoughts often wandered across the ocean to Canada, which he loved so tenderly, and where he had labored with such apostolic zeal. Then he would stretch out his right hand and exclaim: "O, Jesus! Jesus! Bless—yes, bless my land and its people; for they are so good!"

To-day, the 30th of January, death came to him to open, as we confidently hope, the gates of the heavenly paradise. But as the Supreme Judge will easily find blemishes in the just, we recommend the soul of the dear departed friend to your kind prayers and to those of his fellow-laborers and the faithful.

The last letter of the late Rev. Louis Funcken to Berlin.

Ruremunde, Jan. 11, 1890.

DEAR FATHER THE BALD—I write you through J. M. being a little too weak myself; but I am much better, and they say the danger is past. I have suffered terribly. About New Year it was the worst. There is a complication of influenza, asthma, want of appetite, sleeplessness and fever. I don't know which predominates. I will probably have to lie here till summer. With love to all.

Yours faithfully,
P. LOUIS.

The Paulist Fathers of New York have organized a temperance cadet society to which boys over twelve years of age are admitted. The society has a membership of two hundred and fifty.