JANUARY 5, 1889.

been taught, and answered accordingly The Guardian says that the occasion of the struggle was that the teacher taught "well-known facts detrimental Romish influence." Now, we maintain that the above teachings of Swinton and teacher Travis are not "well-known facts." They are well known falseboods. It is well known to every child who has studied the Catholic catechism that no permission to commit sin can be given by Pope or any one else; and as far as an indulgence is concerned, it does not forgive sin at all, whether past, present, or future. Tetzel did not sell indul. gencer, nor did Pope Leo give him any authority to do so.

The Catholic could not allow the faith of their children to be insulted so grossly in the schools, and the only way in which a fair atonement could be made was that which was adopted by the Committee namely to exclude the offending book from the schools. This action was not. as the Guardian pretends, the action of been addressed to him by an "intelligent the "Catholic majority." The text Protestant." book Committee, on which Protestents were in a majority, were unanimous for the exclusion of the book, and the School Committee were almost unanimous, only two voting against the report. It was only when the Baptist and Methodist ministers aroused the inherent bigotry of the city that they succeeded in baving the voters pro- made a matter of dollars and cents? Again : nounce at the polls that the teaching of Do not the rich in this way purchase favors from the Lord? What authority lesson of the Boston struggle is not, as the Guardian pretends, that Catholic priests wish to gain the control of public education, nor is the victory that of "free Public Schools." It is a victory for sectarian prejudice and hate. There are, already, signs that the victory is but not at all payment for the Mass or for the a temporary one, but temporary as we hope it is, it proves the justice of the Catholic claims as we have stated them shove. It proves that unless Catholics have schools of their own, wherein their children can be taught their duties as Catholics, they are liable to interference from fanatics wherever Protestant Puritans are in a majority. The Massachusetts school law forbids

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minay had the School Committee "to purchase or use in the public schools, school books calculated to favor the tenets of any particular sect of Christians." The action of the School Committee was nothing more than an act of obedience to this law; but now the voters of Boston declare that historical falsehoots are to be taught, so that Catholic children may be robbed of their faith. It is a piece of hypocrisy to pretend that the whole struggle has arisen out of "Romish aggressivences." This is stated by the Guardian, and it is what was preached in the Boston pulpits, instead of the Gospel truths, which, the supposition is, were expected to be promulgated there. in. The whole history of the struggle 18 a history of Baptist and Methodist intolerance and aggressiveness.

It is the wish of Catholics, both in the United States and Canada, to live in friendship with our Protestant fellowcitizens, but they must not expect us to purchase that friendship at the expense of faith. We insist, as we have always done, on the free exercise of our religion, and on our right to

by Catholics is more venerated than the Bible Frequently have I heard our good Catholic priest here admonish his people to read that good Book, pointing out book to and chapter especially as occasion presented. C.

Orillia, Dac. 26 1888.

Catholics have much to complain of in matters such as the above. It is to be deeply regretted that men who call them. salves Christians, and men, too, who are known as ministers of the gospel of truth, should deliberately bear fake witness sgainet their neighbors. Let these silly and lying stories be contradicted ever so often-let the retailers of them be convinced time and again they are mistaken, yet they will be repeated over and over again and instilled into the minds of innocent Protestant children.

MASSES FOR THE DEAD.

A respected correspondent requests ne to answer the following query which has

"Catholics pay the priest to say masses for the benefit of their deceased friends. These masses, they claim, aid their friends by lessening their sufferings in Purgatory, and he heatming the time of the time. and by hastening the time of their en trance to heaven. Hence the more money they pay the priest to say masses, the sooner will their sufferings cease, and the sooner will their advent to heaven take place. Thus, is not heaven purchased and have the priests to charge for the masses said ? What are the poor to do to assist their departed brethren ? Is not this a method exort money from the people?"

The small offering usually made by the faithful when the priest is requested to offer a Mass for a particular purpose is prayers of the Church. These prayers, and the sacrifice of the Mass, are freely offered for all whether the living or the dead, as may be seen by the words of the Mass, especially in the momentos for the living and the dead. But persons who, besides this general offering, ask for a special offering for deceased friends, usually and properly accompany the request with a small gift to contribute from themselves towards supplying the necessary material for the celebration of the Mass, and to assist towards the priest's support. Is this an extortion, as the "intelligent Protestant" represents ? Do not Protestant ministers accept any offerings from their congregations for their support ? It is well known that they do, and that their salaries are far in excess of those which are given to Catholic priests. It is the merest bypocrisy, therefore, on the part of those ministers to represent as extortion any offering received by priests by occasion of the exercise of the ministry. There is no traffic in sacred things in so doing. They receive the offerings of the faithful for their support, because they are justly eatitled to their support, whereas they devote themselves entirely to the spiritual welfare of their flocks : and it is the law of God that the faithful should so con-

tribute. Christ says: "The laborer is worthy of his hire." (St. Matt. x ,10.) These words are spoken directly in reference to His Apostles as entitled to receive support from the people to whom they minister : and St. Paul says : "They that serve the religion, and on our right to educate Catholic children as Catholics. We entertain the hope, too, that the Boston struggle will not be without its good fruits It will make the Catholics ix., 13-14.) This is the authority which and S. 1au says. In the tord s is the partake with the altar. So also the boston struggle will not be without its good fruits It will make the Catholics ix., 13-14.) This is the authority which and S. 1au says. In the tord s is the partake with the altar. So also the boston struggle will not be without its good fruits It will make the Catholics

means, more than they. He that said : "Bleesed are the poor in spirit, for theirs is the kingdom of heaven," will certainly not diccriminate sgainst poverty in tem-poral possessions. Heaven is not shut against rich or poor in material posses. against rich or poor in material possesslops, though God desires poverty in spirit. The Catholic Church does not discriminate against the poor. She is the only Church which deals equally with rich and poor in dispensing the sacred treasures of grace which Christ has committed her charge, and the Mass is offered up daily for rich and poor. But when special offerings of the Mass are requested, there can be nothing wrong in the priest's receiving an offering towards his own sustenance, and for other purposes

which we have indicated above. However. when the poor require even that such special offerings would be made for them, order of St. Joseph. His Loraship fe-ceived their vows, and, having blessed three large crosses, handed one to each, as the symbol of the burden she assumed and as token of her espoushs in becoming the chaste bride of Him whose burden is light and whose yoke is sweet. His Lorabbing sermon was very touch we have never heard that a priest has refused his offices for the purpose, so that the intelligent Protestant's queries are really based purely on his imegination.

ST. PETER'S CATHEDRAL.

New Year's eve took place in St. Peter's Cathedral, London, the solemn exposition of the Most Blessed Sacra-ment, in accordance with the wish of the Sovereign Pontiff, as expressed in the decree lately sent to all the Bishops of the world. The object of this religious the world. The object of this religious exercise was to make a public act of thanksgiving to Almighty God for having spared His Holiness to celebrate his Golden Jubilee in the service of the altar. Many hundreds of the faithful availed themselves of the privilege of obtaining the plenary indulg-ence granted by His Holiness to all who fulfilled the conditions of the decree, by going to confession and HolyCommunion. going to confession and Holy Communion. On New Year's Day masses were cele-brated at 7 and 8 o'clock, and High Mass at ten o'clock by Rev. Father Mugan, His Lordship the Bishop presided, attended by Rev. Fathers Tiernan and Walsh. After the gospel His Lordship ascended the pulpit, and ad-dressed the very large congregation. It was contenant by add on constitutes with was customary, he said, on occasions such as the present for friends and acquaintances to extend to each other the heartfelt greet. ings of a happy new year. As their chief pastor, and on behalf of the prierts of the cathedral, he tendered to them his sincere and heartfelt good wishes sincere and heartfelt and New Year's greetings. The buman heart thirsted for happiness, and this feeling was so innate in our nature, that man must necessarily seek for it. His Lordship then in a forcible yet touching His manner pointed out where true happiness may be found, namely, in keeping the commandments and in thus securing for ourselves a place in God's eternal kingdom. Unless fear and love of God be engrafted in the human heart there cannot be in that heart either peace or contentment, "There is no peace for the wicked," the hely scripture tells us, and every day we behold ample verification of the truth of this divine pronouncement. The birds of the air, and the fishes in the sea, have their natural elements in which to exist Deprive them of these elements and death ensues. So, too, with the soul of man, whose destiny So, is God. If it does not live in conformity with His will it will surely perish. At the beginning of this bright new year it most desirable were we sider well the importance of the matter of saving our souls. Our divine Lord asks us "What doth it profit a man to gsin the whole world if he suffer the loss of his soul." It was by pondering over this text that St. Francis Xavier, the great apostle of India, gave up the brightest of worldly prospects, and became a co laborer with St. Ignatius in the Lord's laborer

some more words of paternal advice by the Bishop, were admitted as novices of the order of St. Joseph, in the diocese of Lon don. His Lordship spnounced that hence don. His Lordship appounced that hence forth they should be known as Sisters of St. Joseph ; that Miss Hickey should be named Sister Mary Paulina ; Mise Durkin should be called Sister Mary Ambrosia. and Miss Kains should be known as Sister Mary Augelica. Three novices then advanced to the communion rails, and asked permission to take the vows of poverty, chastity and obedience; they were Sister Mary Irene, Sister Zita and Sister Bertilda, who had finished their term of two years' probation, and were now prepared to make their solemn profession as nuns of the holy order of St. Joseph. His Lordship re

His Lordebip's sermon was very touch ing and pathetic. He said a young man came once to our Saviour and asked what he should do to be saved, and when our Blessed Lord replied that if he would enter into life he shou'd keep the com mandments, the young man said : "These have I kept from my youth." "Then," said Jesus, "If thou wilt be perfect go and sell all thou hast, take up thy cross and follow Me." The ten commandments were but a

development of the natural law that had been stamped on the hearts of men and had been observed and were binding on all the children of God from the beginning But there was a superior law, consisting of Heavenly counsels, to which only a few chosen ones were called These were few chosen ones were called. These were revealed to man by the Author of all sanctity and communicated to him for the purpose of enabling him to walk in the footsteps of the Crucified and conform his life to the image of his Redeemer. The more per fect human life is the more closely it must the the life of Christ. His near blice resemble the life of Christ. His was a life of renunciation and poverty—a life of purity and boliness—and a whole career of submission and perfect obedience to the will of His Heavenly Father. His birth-place was a stable; His mark of His Heavenly father. royalty a crown of thoms, and His death-bed the tree of the cross. His life was hidden and obscure; only once does He appear, like a burst of sun-shine breaking through the darkening clouds, when Mary H's mother and His clouds, when Mary 11's mother and reputed father found Him in the temple instructing the doctors of the law and a ing them questions. He declared that the oxes had their coverts, but the Son of Man had not whereon to repose His head. And O ! what heavenly purity shone about His every act. Ho chose a virgin about His every act. He chose a virgin for his mother (and a virgin apostle, St. John, for his bosom friend. A particular bright crown is assigned to virgina. They shall be privileged to follow the Lamb wherever He goeth, singing a canticle of joy that none but they shall be permitted to sing. The life of Christ was one of obscience to the will the the shall be better when the state of the shall be of His heavenly Father. Knowing that of His heavenly Father. Knowing that God willed the regeneration and salvation of mankind He came down from heaven to give His life for the world. He tells us that His food and meat was to do the will of His Father. He was obedient even unto death. "Not My will but Thine be done," He exclaimed in His arony in the graden

agony in the garden. Thus in making vows of renunciation and poverty, of perpetual chastity and of obedience, does the humble Sister of St. Joseph declare her willingness and anxiety to be made conformable to the life of Him she has chosen for her spouse. Her whole life is a sacrifice of sweet odor, an oblation and a bolocaust acceptable and most dear to the Heart of Jesus. Oh ! may you persevere, my dear children, in the boly vocation of which you have just now made pr fession, and may our Lord Jesus

Hecker returned to America he was joined by some of the Redemptoriat Fathers, and the members of the new order founded a school at Fifty ninth street and Ninth avenue, and sent missionaries through the country. The order flourished even beyond the expectations of the founder. Father Hecker gave much of his time to literature. He founded the Catholic World, a periodical that has maintained a high standard of excellence. The Catholic Publication Society also owed its existence to Father Hecker's energy, and to his devotion to the welfare of the Chnrch. He was himself a writer of repute. In 1885 he pub lisbed "Questions of the Soul," and two years later "Aspirations of Nature." While he was in Rome he wrote two essays upon Catholicism in the United States, which were translated into several languages -Boston Republic.

DIOCESE OF PETERBOROUGH.

From the Feview we learn that the month's mind service for the late M H. Moher took place at the Roman M H. Moher took place at the Roman Catholic church, Eunismore, on Thurs day, the 13th December. Rev. Father Kielty, parish priest, celebrated High Mass, atter which Rev. Father McClos-key, Victoria Road, preached an elo-quent and instructive sermon. During the celebration Rev. Father Connolly, of Degreeville, was present within the Downeyville, was present within the sanctuary, and Rev. Father Dube. Peter-borough, kindly assisted the choir. Be-fore offering up the Holy Sacrifice, Rev. Father Keilty referred to the many vir. tues of the deceased, and the good example set by him, and urged his parishioners to imitate him in life, that they might, like him, be granted the grace of a happy death. A very large congregation was present to pay this last tribute of respect to the memory of the deceased

It is slways a great pleasure to hear Father McCloskey preach on the subject of "Purgatory." We have beard him several times and always with increasing interest

Peterborough, Dec. 30th, 1888. The festival of Christmas was observed this year with more than usual solemnity. During the three days previous the feast the cathedral clergy, assisted During the three days previous to by the bishop, were kept occupied at the confessional, preparatory to a general Communion on Christmas day. On that morning seven Masses were celebrated at the cathedral and celebrated at the cathedral and five at the convent chapel. High Mass was celebrated at six ck in the morning, by Rev. Father o'clock in the morning, by Ray, Father McEvay, Chancellor, followed by private Masses at intervals until 10 o'clock. At helf past 10 o'clock a solemn procession emerged from the secristy into the sanctuary, consisting of about forty altar boys, followed by the bishop and attendant clergy. As the procession advanced, the organ and orchestra, led by Professor Doucett, played a solemn march. Pontifi-cal Mass was then celebrated. His Lordship was assisted by the following clergy-men, viz : Rev. Chancellor McEvay, assistant priest; Rev. Father Dube, deacon ; Rev. Father Rudkins, sub-deacon ; Mr. Charles Curry, master of ceremonie The altar boys were carefully trained for some weeks previous by the master of ceremonies. The sanctuary, the altars and the Christmas Crib were beautifully decorated by the Sisters of Notre Dame. The choir, assisted by the orchestra, ren-

dered Farmer's Mass in spendid style. Miss Ealand, the efficient organist, giving general satisfaction by her excellent playing and careful and correct accompaniment. Immediately after Mass His Lordship read the Epistle and Gospel of the day, preaching a short instructive and affectionate sermon, and concluding by wishing his clergy and people all the joys, graces and blessings of a happy Christmas. He also thanked the choir, the musicians, the collectors and the ushers for their valuable services

BEATH OF MR. J. R. MURPHY.

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On Monday last in this city, at his father's residence, took place the death of a most exemplary young man, Mr. John R Murphy, son of J. B Murphy, Esq. He had been ailing for some months, and his death was not unex-pected. He died in the nineteenth year of his age, just as he had begun to realize a world of usefulness before him. Beloved most deepiy by all the members of his family. and endeared to his acquaintances be huse of the possession of a noble an kindly nature, his loss will be felt most keenly. He was in every regard a model young man.

On Wednesday the funeral took place. Requiem High Mass was celebrated in St. Peter's Cathedral by Rev. James Walsh who also preached one of the most touching sermons ever heard in the sacred edifice Tears were brought to the eyes of nearly every one present. After the celebration of Mass the mournful cortege proceeded to St. Peter's ceme tery, where all that was mortal of a good and dutiful son was confined to the keep ing of mother earth. We extend our heartfelt sympathy to Mr. and Mrs. Murphy in this their hour of effliction. May the soul of the departed abide in a blessed eternity.

THE CANADIAN RULER.

RD STANLEY, THE NEW GOVERNOR GEN-ERAL, HAS GOOD SENSE AND TACT.

Detroit Free Press.

Ottaws, Ont - Lord Stanley, of Preston, the present Governor General of Canada, although only a few months in the con-try, is already a popular man, and this general good opinion he has won by the exercise of common sense. Nationality in Canada is a thing of many forms and many peculiarities. In one part of the country the habits and traditions of Scot-land hold sway. Where Englishmen pre-dominate, the ways of Birmingham, London and Manchester promit dominate, the ways of Birmingham, London and Manchester prevail. The Irish are, if possible, more Irish than in Ireland, while the French-Chandians look to la belle France more for thought and

guidance than to anything that pertains to Canada. Lord Stanley, in his short intercourse with the people, was not slow to detect the differences of sentiment prevailing and seems to have made up his

mind to inculcate, if possible, a Cana-dian feeling in preference to the imported ones from the older countries, from which the different nationalities formerly came. He has noticed the want of a Canadian national feeling and on every occasion he gives the people the advice to build up a nation for themselves. On his arrival in Ottawa, the capital of the Dominion, to take up his permanent abode for his five years' term and to discharge the duties of the representative of Queen Victoria, the different national societies, as they are called, vied with each other in presenting him "addresses of homage." The Sons of England and the St. George's Society, representing the English element, were the first in the field, and in a long and elaborate address, told of their loyalty to the throne and Constitution of Great Britain and, by way of giving His Excellency a pointer, warned him that there were traitors dwelling in the Dominion that he might as well as not keep his vice regal eye upon, and he would see this for himself. Lord Stanley chided the royal Britons for their ungenerous insinuation and advised them to cast away such an unclean spirit and manfully unite with the other elements in the country, to build up a Canadian nationality and leave race and religious prejudices severely alone. This evidence of the new Gove

Governor's common sense and diplomatic skill imme diately gave his popularity a boom and sensible people complimented him for his thoughtful, manly words.

Lord Stanley is a pleasant-faced man, and if you did not know he was a real live lord with a long pedigree you would take him for a rich farmer who had travelled and kept his eyes open on his jour-neyings. The writer had a fifteen minutes' pleasant chat with him when the St. Jean Baptiste Society (the French national society) presented him an address of welcome. He received the French Canadians with marked courtesy and replied to their address in their own language, and made them feel most happy by recalling the deeds of the early French ploneers, who, at the sacrifice of their lives, planted civili-zation in this northern land. To them, however, he spoke as to others, that their aims and objects should be to build up a Canadian pationality while keeping Canadian nationality while keeping a kindly remembrance of the heroic deeds of their forefat hers. Lord Stanley is not a gifted speaker nor has he a good flow of language, but what he says he does it in a candid, cheer-Ful way that betokens sincerity. Unlike his predecessor, Lord Lansdowne, he is the same to all men, and unlike Lord Lanse, downe, he enjoys the respect of all classes, for, without bluffners, he speaks like a man who is not catering for a class, but to man who is not extering for a class, but to fulfil his high duties as a gentleman who understands his responsibilities and never shirks taking the full burden. Wm. O'Brien's tour through Canada last year made Lansdowne Viceroy of India, but what he gained in out-ide promotion he lost in the good opinion of independant Canadians. Lord Stanley has been cordially wel-comed to Canada and this welcome has been fully extended to Lady Stanley, who is a good natured motherly looking woman who seems most desirous to please and be pleased. When she visits the eduand be pleased. When she visits the edu-cational institutions and orphan homes, as she occasionally does, she kisses the little girls with a fervor that adds a grace to her womanhood. She is not stylish in her attire, but wears the plainest garments She is simple in her ways, unostentatious in her actions and seems a woman who would win friends and keep them no matter in what sphere of life she might be placed. Lord Stanley, in conversation with the writer, expressed himself that he feared he saw a tendency amongst many Cana-dians to transfer their heritage to the \$9116 87 care of Uncle Sam. However, it a kind and courteous menner and every day 24 00 and courteous manner and every day
175 21 plainness of intercourse and a season 15 41 able advice will go to keep the people of
46 86 Canada a part of the British empire,
19 12 Lord Stanley is peculiarly well-fitted for
19416 87 fulfilling that end,

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resolute in demanding that the Catholic achools be recognized as part of the State systems of education, and that the same recognition be accorded to them which is given to the now openly Protestantized Public Schools. We must not omit to notice another

misrepresentation yet in the Guardian's article, short as to the amount of space it occupies, but lengthy enough to contain many more misrepresentations than it is easy to cram into less than half a column of a newspaper. The Guardian endeavors to give the impression that the Catholic priests started the movement to have women register their votes so as to swamp the ordinary vote of the city. It is well known that the movement originated with the parsons who preached the no-Popery crusade from their pulpits. The Rev. Dr. Duryes, a Presbyterian minister, was an honorable exception.

In fact what was written by Secretary Nicholas to Charles I. in 1642 is true of Boston in 1888 :

"Ye alarme of popishe plots amuse and fright the people here more than any-thing and therefore that is ye drum that is so frequently beaten upon all occasions."

A RELIGIOUS LIE.

EDITOR OF RECORD .- On Monday last a tract was handed to me on the street with a request that I would read it. I did with a request that I would read it. I did so and found on page ninety four the fol-lowing: "A Roman Oatholic priest in Belgium rebuked a young woman and her brother for reading that bad book, pointing to the Bible." Now as the tract is entitled the Gospel Harald, and the editor the the leader of a religious party in Orilita, it is to be regretted that such rubbish was allowed to dirty the page of a tract bearing such a title, for as the Catholic faith is the same in Belgium as in Orillia or any other place, it is well known that no book used

the intelligent Protestant asks for-not of Massachusetts and other States more indeed to "charge for Masses," as he states the case, but to receive offerings from the people for his support.

As regards the benefits derived by the souls in Purgatary from Masses which are offered for them, there can be no doubt

that our prayers and good works, and especially the sacrifice of the Mass offered for the deceased, lessen the term of their suffering, for the Holy Scripture says "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." 2. Macc. xil., 46. Of course we are aware that Protestants in this country do not accept this book as scriptural, but that is merely a local fancy ; for it is received by Protestants on the continent of Europe. We may, however, refer to St. John, x. 22, from which it may be seen that our blessed Lord kept the "feast of the dedication at Jerusalem : and it was winter." This feast of the dedication, in the winter, was instituted under Judas Maccabeus, as we learn from 1 Macc. iv., so that the books of the Maccabees have the sanction of our

Saviour himself. The doctrine of aid given by the living for the dead, or by the dead for the living, is an essential part of Christianity. We

need only state that Christ, living, profited both the living and the dead. and, dead. He also profited both. It is therefore quite in accordance with Almighty God's decrees that our prayers should profit the

dead. We will conclude with a few words on the point referred to by our correspondent. which we may put in this way : "Have

into the hearts of his loving flock, and doubtless many firm resolves to spend the new year in a manner most pleasing to our Divine Saviour were the result of his touching appeal. After High Mass Benediction of the Most sed Sacrament was given, thus terminating the religious services of the irst day of the new year in St. Peter' Cathedral.

RELIGIOUS RECEPTION AND PRO-FESSION.

The ever-interesting and imposing cere monies of taking the white veil and making the solemn vows of a religious profession were witnessed by a large and respectful audience at Mount Hope Conrespectful audience at mount hope Con-vent in London on last Saturday morning. Precisely at nine a. m. Right Rev. Bishop Walsh entered the conventual chapel. His Lordship was attended by Rev. Fathers Tiernan, Walsh and Mugan of St. Peter's Cathedral. Rev. Father Flannery, of St. Thomas, and Rev. M. Cummins, of Thomas, and Rev. M. Cummins, of Raleigh: were also present Rev. Father Walsh celebrated the Holy Sacrifice, during which the nuns, concealed in the organ gallery, sang some delightful hymns of praise consonant with Christmas inspir-ations of joy and thanksgiving. Imme-diately after mass His Lordship entoned the Vens Creator, which was taken up and continued by the choir and the priests in attendance at the altar. The religious habit was then blessed, when three young lady postulants, attired in bridal robes with floral wreaths, advanced to the altar and implored of the Right Rev. Bishop to admit them as members of the altar and implored of the kight Rev. Bishop to admit them as members of the community of St. Joseph. After warning them in very solemn tones on the import ance of the step they were about to take and of the serious respon-sibilities they were about to assume, His Lordbith scale asked them if they His Lordship egain asked them if they had carefully considered the manner of life they were going to enter upon and which we may put in this way: "Have the poor no way to assist their deceased friends ? and have the rich more facilities to purchase favors from the Lord ?" We know that God regarded the widow's mite more than treasures offered by rich men, because she did, in proportion to her

be your joy and your crown through life, as Heshall be your reward exceeding great in the kingdom of His glory! Amen. The *Te Deum* was then sung and accompanying prayers recited by His Lordship, who gave his final benediction to all present. The parents and immediate relatives of the prefered coung ladia ware after.

of the professed young ladies were after-wards invited to partake of an excellent dejencer that had been prepared in one of the large parlors of the convent by the ever-kind and hospitable Rev. Superior-ess and Sisters of Mount Hope.

FATHER HECKER DEAD.

Very Rev. Isaac T. Hecker, C S. P. ounder and superior of the order of Paulist fathers, died Saturday at the home of the coummunity, Fifty ninth street and Ninth avenue, New York city. He had been an invalid since 1872. Father Hecker was born in New York in 1809. He received a mercantile education, and for a time devoted himself to business pursuits But he was not long content to labor in a field in which his brothers—who established the Hecker flour mills—have since been so successful. His first step toward carrying out a desire to benefit humanity in a larger way was to join the association for agriculture and education at Brook farm, West Roxbury, Mass. This was in 1843, and later on he was a member of a similar society at Worcester He did not find in either of these organi He did not find in either of these organi-zations the field he was looking for, so he began to study for the Episcopal ministry. In 1845, after long deliberation, he determined to join the Catholic Church, with a view of becoming a missionary. He was received into the Church in New York, and at once sailed for England, where he studied to become a missionary priest of the order of the a missionary priest of the order of the Most Holy Redeemer. The period of his novitlate, from 1847 to 1849, was spent in Belgium. Returning at its close to England he was raised to the priesthood by Cardinal Wiseman. At the end of four years' missionary work abroad he came to New York and took his place among the Redemptorlat fathers. In the course of seven years' zealous work in his native land he became convinced that a new land he became convinced that a new order of missionaries similar to that of the Redemptorists, but composed of American

in aid of the solemnity of the festival. The Christmas offering of the faithful was larger than usual, and on last Sunday evening at Vespers His Lordship took occasion to thank the congregation for

their generosity. On Christmas eve the town band serenaded the Bishop and parochial clergy.

LITERARY ASSOCIATION.

The Catholic Literary Association con-tinue to meet every two weeks for the purpose of debates and literary exercises that are largely attended and appre-ciated. The library will soon be enlarged by the addition of several hundred volumes. His Lordship has donated \$50 00 out of the proceeds of one of his lectures in aid of the library fund.

SEPARATE SCHOOL BARD. A meeting of the supporters of the Separate School took place last Wednes-day which resulted in the election of the following gentlemen by acclamation : For No. 1, ward Mr. C. Halpin; for No. 2 ward, Mr. John Hackett; for No. 3 ward, Mr. Eugene Archambault; for No. 4 ward, Mr. O. J. Leonard (barrister). The Board met for business on Friday evening, Mr. Juo. Hackett chairman presiding.

FINANCIAL STATEMENT OF THE TREASURER

FOR THE PAST YEAR. The treasurer, Mr. John Borkery, pre-sented the following statement of the finances of the Board for the year 1888, Abstract statement of the sparse school Board for the year 1888 :

	RECEIPTS,	
ming	Balance from last audit\$ 860	1
) LUG	B1118 Daya 010 0410	
halles	Town taxes-1888	1
	County taxes-1887 226	1
come	County taxes-1888 50	1
f the	Provincial Treasurer	9
of his	Provincial Treasurer	9

Salaries for 1588..... \$2514 00 Rills payable Interest..... Wood account..... Behool supplies.... Furniture account Repairs account. Printing and stationery... Insurance. Miscellapeous.