sh Protestants are reedly to the ancient abandoned in the six. But the faith should piecemeal, but as an Faith is an integral v of God, regarding

of Christ tells us that deth in one point all." ajesty had been told ciety that they could

mplete Bible, he had to Cardinal Vaughan, eminent Archbishop of re would have been no ocuring a volume suit. the coronation. The must, after all, be e true guardian of the rity of Holy Scripture.

M. B. A. GRAND RETARY.

tions are heartily ex-. A. Murphy, K. C., was appointed Grand to C. M. B. A. of eting of the Executive Council convened for f a successor to the Brown. The announce. as we were going to issue of the CATHOLIC

esitation in saving that l prove a most capable, d up-to-date Grand that the Association and under his manageis worthy of the honor ying since his appointed by His Lordship the amilton, Right Rev. V. G., Vicar-General rchdeacon Laussie, and e good will of many ninent laymen.

has been practicing law ve years, with Colonel . for Haldimand. Prior he practice of law, Mr. nected with the Times Buffalo, and the experiile on that newspaper practical benefit to him of The Canadian, the the C. M. B. A.

AULD SCOTIA.

g paragraph from the Hasgow, Scotland, corthe Montreal Star in its inst. is significant, the ming from an evidently ss: wi' the celebration o' holic Hierarchy, that I 'a fortnight syne, the

nald A. , preached a sermon in nday that has made us in we werna sleepin'. he said, was rinnin' its It was devourin' itsel', ictions, incoherences an naturalism pure an' simly auld Scottish form o' nity was doomed, an' was lowly but surely in its k thocht, the Catholic alane in Auld Scotia in or the truth. doctrine to come frae a c speakin' in Protestant ther Macintosh puts it a strong, but there's nae arena the country we maitter o' guid, sound, religion, an' that the are tired, tired o' the le kirks amang themsel's, sae muckle hard wark m to dae.

number of the Catholic nes of Buffalo, N. Y., is a le production. It conphs of every one conhe publication of that paper. We congratulate v. Father Cronin. Since of its editorial manageteemed contemporary is rising and up-to-date-in lable in every respect. er Cronin will live long e noble work in which he

of her martyrdom St. in a dream a ladder, the ested on earth, whilst its to God; but a dragon steps of this ladder, and made it the first step in course. Do as she did; erpent, set your foot on you will in that way adously to perfection.

lists of the names of non-Catholics, to whom rature would be wel-he pastors of Southern parishes, missions and you are a subscriber to a paper or magazine and, read it, would be willing some worthy gularly to some worth; ould be delighted to rea postal to that effect to nal Truth Society, Brookill send you the name and ne one who will greatly e publication you send.

ive a simple, easy means
the lay apostleship.

CONVERSIONS AND THE STUDY OF THE PAST.

The advance towards the Catholic Church which has been made at Shore-ditch and in other Church of England ditch and in other Church of England parishes in London is mainly due to the study of the past. The clergy feel that it is incumbent on them to afford evi-dence of identity in doctrine and pracwith the early Church in England, and when they go back beyond the days Reformation 'it is, of course, of the Reformation It is, of course, impossible for them to be other than Papal, though they may not formally

Papal, though they may not formally accept the Pope's jurisdiction.

"The Casket and People's Mass-Book" is used by members of the congregation to follow the services. In this work there are various this work there are various extracts from official documents of the pre-Reformation" Church, all affirming in uncompromising language doctrines which we hold to-day. Its readers are informed that in the ancient Church of England the Holy Sacrifice of the Mass informed that in the ancient Church of England the Holy Sacrifice of the Mass convent parlors not to think of the was offered as it now is in the Catholic Churches throughout Christendom; that confession was practiced as all that confession was practiced as all white, placid, trustful, singing "In te Churches throughout Christendom; that confession was practiced as all Catholics now practice it; that the intercession of Our Blessed Lady and the saints was invoked as it is by Catholics at the present day. The teaching of historical truths such as these is drawing, and must draw, Anglicans towards the Catholic Church.

#### AN EASY FAITH.

To do right is religion. . . . Religion does not ask you to be a Catholic or a Protestant, a Jew or a Christian, to be a believer or an unbeliever; simply all it asks is this: Do justly, love mercy, walk reverently with God. This is the light, and light is religion.

Thus the Rev. Dr. Lyman Abbott. Nothing is simpler. The recipe reminds one of those admirable prescriptions for good health and right living administered gratis in the household columns of our newspapers. Be cheercolumns of our newspapers. Be cheerful; laugh at all times; be courageous;
be robust; be sturdy. How to be
cheerful when your heart is afflicted;
how to laugh when sorrow is at your
door; how to be bold and brave when
disease has fastened on your fastened. disease has fastened on your frame, per-haps, and the hand of death slowly tightening on your vitals — these precious secrets no book can reveal. How any one know what is right unless his religion first teaches him? We are all prone by nature to do wrong: it is only God's grace, imparted to us by baptism and preserved in us by the sac-raments, which prevents us from doing wrong at every turn of our lives. There is nothing so deadly to true religion, which is Christianity, as this sugared syrup of go as-you-please, ladled out by such comfortable apothecaries as Dr. Abbott. When God gave to man His commandments, they were set down in definite terms: He was not content t bid man do what is right, but indicated what the right was by forbidding him to do certain things. So with His Divine Son, our Redeemer; the things which were to be the channels of our alvation He instituted and the precepts we were to take as our rule of life He put into the most definite terms. He also set up a Church and enjoined men to hear it on the peril of their immortal souls. Is Dr. Abbott to say Him nay? — Philadelphia Catholic

#### CATHOLIC MISSIONARY'S GREAT SUCCESS.

Standard and Times.

The Rev. Albert Stroebele, the American missionary to St. Andrews Island, off the coast of Nicaragua, who has returned to the United States to funds for his work, observed the get funds for his work, observed the twenty-fifth anniversary of his ordin-ation as a priest in New York on St. Patrick's Day. Archbishop Corrigan ordained Father Stroebele left the United

Last November he opened a mission in a Baptist Church in Old Providence Island, and during three weeks of preaching he converted the Rev. E. Howard and his entire congregation from Protestantism to Catholicism.

Father Stroebele has permission from the Archbishop of Carthagena, to whose province the islands belong, to take a number of American mission-aries to that field. It is Father Stroebele's intention to make an endeavor to procure some English-speaking laymen to aid in his work.

# THE CONVENT PARLOR.

PLACES FULL OF OLD ASSOCIATIONS-

EMPTY CONVENTS OF FRANCE. Most Catholics are familiar with the convent parlor-wives and daughters, ausbands and brothers have waited in t, have greeted children and sisters in t, have spent some sweet and pleasant maybe with some venerable

Mother. This same parlor is most furnished on the same simple lines; a few cane or Windsor chairs are ranged against the walls, which are adorned by a few

religious pictures. Over the mantlepiece is a framed portrait of the Bishop or Father direct-or. There is a pric dieu and crucifix; the wooden floor is spotless white or stained brown, in front of the grate is a wool or clothrug, on which sleeps the

Should the community be in the subarbs or in a country town, there is generally a garden or small shrubbery out-

Convent parlors are all places full of old associations. What confidences are given in them to some spouse of Christ, who can sympathize, help, direct; what confessions are made by old pupils who have met chance and change, storm and

stress outside the convent walls!
In a quaint old-world London square there is a parlor which is, in one sense, haunted by the shades of pupils who went through the Commune who heard the thunder of the cannon in the Civil War, and who found peace, as well as learning, in the elm-tree-shaded garden, where the mulberries

and myrtles grew, and the purple-robed

Sisters paced up and down in the noon-tide and evening hours.

When the woman who lost her nearest and dearest in a siege of revolution told of her losses to the mild Superioress in the fittle brown parlor, she would feel a hand laid on her arm, and a soft voice would say, "My child, come with me to the chapel, and be cemforted of Christ." When a former pupil brings her own little lamb to be educated in the dear, familiar fold, her first words when finding hersell in the brown parlor are: "I am glad to be here again, Ma Mere."

jardiniere in the community-room is taken by a large work-basket full of stockings, socks, useful garments, etc.

It is impossible when writing of Domine Speravi" in their hearts as they turned away from their sacred home for years. Yet is there one con-solation. When M. Combes, in his solation. When M. Combes, in his stupid Gladgrind way, sends these teachers of Republique's lambs into strange countries, he is sending seed-bearers, who will sow golden wheat of heroism, saintliness, holy devotion in other lands, who will be known and loved in convent parlors far removed from the country of their birth.—San

#### POPE'S DINNER TO POOR

THE HOLY FATHER SUGGESTED MENU-HIS IDEA CARRIED OUT.

The menu for the dinner given to one thousand poor men and women in the refectorium of the Vatican on the occasion of the Pope's jubilee was drawn up personally by Leo XIII. Tre menu, as indicated by Leo's own hand,

Meat Soup, with Rice and Vegetables Boiled Beef with Radish and

Gherkins.
Roast Lamb with Mint Sauce. Potatoes and Green Peas. Spaghetti, with Butter and Cheese.

Vanilla Pudding.
White Bread—as Much as Wanted.
One half quart of White Wine.

The refectorium is over 100 feet wide The refectorium is over 100 feet wide and 350 feet long. Twenty-five beautifully set tables awaited the Pope's guests. As they entered the music began to play and 100 Sisters of the Order of Charity came in with streaming platters. They were forced to serve quickly as most of the Pope's uests insisted that they were almost amished and could hardly await the good things promised. The menu said "bread at pleasure," but meat and spaghetti were at pleasure also. In cases the plates were replenished half dozen times. When the Pope heard of his friends'

great appetite he said: "Let them gorge themselves; they don't get a square meal every day." "But the roasts are all gone and still they cry for more," reported the

"Open the larders with preserved meats, sausages and bacon," com-manded Leo XIII.

The major domo was recalled by His Holiness. "Give orders in my name that the speeches be cut short." It was done and the Pope's guests cheered him the heart'er for it when Cardinal Rampolla appeared to bring them the Papal Bened ction.

# SENTIMENT VS. PIETY.

Iu Sunday's " Ledger " there might States two years ago for the South American mission. He went to St. Andrews Island, where he was the only Catholic priest, and built a opment. In one column the public was the editor invited to pay the tribute of a sympathetic tear with the Glouces-ter fishers and their families, when the fishers go down, according to annual cus-tom, to cart flowers on the sea in memory of their relatives whom the pitiless monster had swallowed while they were pursuing their honorable toil. In another a visitor to Mexico, signing himself "Americano," sneers, to the length of a column and a half, at the customs of the Catholic people there, especially that of having their cattle blessed on the feast of St. Anthony of Padua, before the shrine of Guada-The ceremony is described in loupe. that vein of masterly wiseacre wit which Mr. Samuel Clemmens first started in his descriptions of sacred places in Europe. What is the differ-ence between the devotional feeling of the people of Gloucester and those of Guadaloupe that we should be called upon to weep with the one and jeer at the other? If there be any marked dif-ference, it is in the fact that the poor bereaved folk who cast flowers out on bereaved folk who east howers out on a senseless sea perform only an empty rite, seeing that as New England Puri-tans they have no belief in prayers for the dead, while the Catholic people of Mexico who ask heaven's blessing of Mexico who ask neaven's discissing upon themselves and their live stock, through the intercession of a great saint, have the most lively faith in that doctrine. The mind that sees every the stock of the stock o doctrine. The mind that sees every propriety in paying honor to the memory of Washington and Lincoln beholds nothing but degraded superstition in paying honors to the saints who were soldiers of the Cross. That is an entirely always them. tirely different thing, they will reply, when challenged on the inconsistency, because it excites patriotism in the mind, and so confers a material benefit on the nation, whereas devotion to your saint is only a sentiment that can effect no visible good. No reasoning could be more fallacious. Both devotions spring from the same seurce, though operating in different directions and producing different results. They are manifestations of that natural aspiration after the highest ideals in both the

spect the Gloucester fisher folk who while they forebear to oray for their dead, fling memorial chaplets on the waves to speak of their sorrow for their loss; but some who sympathize with the rite would, no doubt, be of a different loss; but some who sympathize with the rite would, no doubt, be of a different mind were the mourners Claddagh fish-ermen, who, before they start out to battle with the ocean for its harvest in their coffin boats or crazy coracles of skin or canvas, have a priest to bless them and their work and the fish in the sea as well. If there be moral value in a sentiment, there surely must be some also in a blessing. Yet we have thouaided, cheered, thought for in these same parlors! I know of one in the Midland Metropolis, presided over by Sisters of Mercy, where the place of the presence anything that is not of the earth and the material world .- Philadelphia Catholic Standard and Times.

#### OUR RELIGION.

In our last article on the Sacrament of the Most Blessed Sacrament we briefly adduced argument in behalf of the Catholic doctrine. In a treatise such as this it is not possible to extend cumulative proof. We feel it incumbent, however, to add something fur-ther to emphasize what has been said. To those who seek additional argument we would say look to the Last Supper and the writings of the Apostles.

This occasion was one of the supremest in the life of our Lord. It was here the memorable words were spoken which gave to even the unborn generations a Real Living God upon our altars. It was a most solemn occasion— the hour in which the Son of God was to leave mankind His testament; the greatest hour before final act of redemp-tion; therefore, not a time for types and symbols and words of doubtful meaning.

Under such conditions it was that our Lord blessing the bread said, is My Body," and the wine, "This is My Blood," at the same time asking His disciples to partake. It is not reasonable to suppose that our Lord did not mean what He said. Neither is not mean what He said. Neither is it tenable, as held by our separated brethren, that He spoke in figure. And why? For the common sense reason that in so doing He would have been civing to H. been giving to His disciples a doctrine of doubt. He would be leaving to mankind a symbolic rite of less import than the paschal rite of the Old Law.

If we look, however, to the many tes timonials of those near to our Lord and to the unbroken continuation of the same, we shall find that our Lord's words were accepted in their literal sense. We read in St. Paul, 1 Cor., a warning to his disciples that they not participate in the sacrifice of idols, because they receive the Body and Blood of our Lord. "The cup of bless-"he says, "which we bless, is it a participation in the blood of The bread which we break, is it not a participation in the body of Christ? From this it is evident St. Paul accepted our Lord's words in a literal and not a metaphorical or sym bolical sense.

Such, too, was the belief of the primitive Christians in the Real Presence St. Justin, who died in the year 166. st. Justin, who died in the year 1997, says: "This food is known among us as the Eucharist. \* \* \* We do not receive these things as common bread and common drink; but as Jesus Christ, our Saviour \* \* ." Passing over the testimonies of St. Ignatius, the distribution of St. Ignatius, the straight of St. June, over those of St. disciple of St. John; over those of St. Irenaeus and others, we shall only call attention to the word of St. Cyril of Jerusalem, who in died 386. "Since then He has declared and said of the bread, 'This is my body, who after that will venture to doubt? And seeing that He has affirmed and said, 'This is my blood,' who will raise a question and say it is not His blood?' Those who do are first, distorting the plain meaning of common words; second, by imputing to our Lord a doctrine of doubt, and lastly, denying an accepted interpretation that from the sacred lips of Christ Himself.

All things come quicker to a man who eets them half way.

-Church Progress.

He that thinks he can afford to be egligent is not far from being poor. We seldom meet with sensible people who are not of our way of thinking. Character is perfectly well educated

will .- Novalis. Sow good services; sweet remer brances will grow from them. Let no man think that he is loved by any man when he loves no man.

# OBITUARY.

John Eustice, Hamilton.

Hamilton Herald, March 20.

Eustice—In this city on March 20, John Eustice, aged fifty three years. Funeral will take place from his late, sidence Prospect street, on Monday 10 St. Patrick's church, thence to Holy Sepulchre cemetery.

A death more terrible than that which overlook John Eustice, Hamilton, could hardly be imagined. He left his home on Prospect street yesterday morning at 7 o'clock, and a few hours later he was so badly mangied than his own family would not have recognized off to inspect a colt on the farm of Andrew Reid, on the town line between Glasifed and Binbrook. about three miles east of Munth Hope. When he arrived no one wasned to the barn, so Mrs. Reid took him to the stable. The colt was in a wind double stand with horses, walked into the stall. Without the slightest warning, the brute kicked him violently on the breast with indicar its feet. It then began to prance victorsly on his body. That was about 10 clocks.

Mrs. Reid coreamed and ran for help. There was no one nearer than her husband, a half model the woman to find and bring her husband, the colt was pawing and kicking at the body under its feet. It then began to the woman to find and bring her husband, the colt was pawing and kicking at the body under its feet, When the framer reached the stable. Mr. Eustice's legs were protreding from the scall. The farmer selz ad them and dragged him out.

The nearest doctor was at Hail's Corners and a messenger was sent at once for him In a few minutes Mr. Eustice railied a little and moned: "Please raise my head a little higher." Give me a drink of water, he begged sagin, and it revived him a little. "What time is it?" he inquired soon after. Those were his last words. He died before the doctor undertive. Undertaker James Dwyer was telephoned for, and he droye out and brought the remains. JOHN EUSTICE, HAMILTON. Hamilton Herald, March 20.

producing different results. They are manifestations of that natural aspiration after the highest ideals in both the spiritual and material spheres, and when any one sneers at the one, he unconsciously belittles the other. We re
were his last words. He died before the doctor could arrive Undertaker James Dwyer was telephoned for, and he drove out and brought the remains to this city. The family and a host of their sympathizing neighbors and friends sat sorrow the undertaker and his assistants had to work all night on it before it could be taken home.

ord, and he was devoted to the interest of the control of the cont

May his soul rest in peace!

May his soul rest in peace!

Mass. Mortimer Schooley. La Salette.

One of the oldest residents in the parish of La Saiette passed peacefully away Tuesday, March 31st, in the person of Mrs. Mortimer Schooley, highly respected by all who knew her, always charitable, ever ready to give a soliton and in sickness. Her noble, upright and unassuming character, her Christian notives and unaschances should ever remain less hi. Mrs. Schooley was a native of Monagnan Ireland, and came to Canada in 1817, at he age of thirty one years. She leaves to mourn her loss one son and three daughters, Mr. Daniel Schooley Mrs. R. Donohue, Mrs. F. McNamara and Mrs. Jas. Purtill, all of the parish of La Salette.

The funeral took place on Friday morning. April 3rd, to the church of Our Lady of La Salette where Requiem High dass was celebrated by Rov. Father McCabe, after which he funeral cortege wended to the Catholic bemetery where the last said rites of the Church Were pei formed over the deceased.

The pall-bearers were ner five grandsons, Messrs. M. Schooley, J. Schooley, C. McNamara, J. McNamara, R. Purtill and D D'Dwyre.

Roy, Father McCabe preached an elequent Rev. Father McCabe preached an elequent May his soul rest in peace!

Dwyre. Rev. Father McCabe preached an elequent ad touching sermon appropriate for the occa-

May her soul rest in peace!

May her soul rest in peace!

MRS. PATRICK WALSH, PARIS.

Death come very suddenly to Mrs. Patrick Walsh, a bighly respected resident of Upper Town on Thursday afternoon in ber sixty second year. Deceased was up and attenuing to her domestic duties as usual, apparently in the best of health, but shortly after breakfast she complained of feeling dizzy, and was taken suddenly ill. Medical aid was quickly summoned, but she never railed, and passed a way about 1 o'clock, the cause of death being paralysis of the brain. Deceased was a native of Irland and came to this country when only four years old. Her husband preduceased her some twenty years ago. A family of five daugnters are left to mourn the ioss of a loving mother, and to whom the sympathy of the community goes out in their bereavement—Mrs. M. J. Collins, Paris, and the Misses Mary, Agnes, Cecilia and Margaret at home. The funerat took place on Sunday afternoon to the Church of the Sacred Heart, and from thence to the services being conducted by Rev. Father Cleary,—Star franscript, April 1.

May her soul rest in peace!

Connelus Fitzmorris, Montreal.

Lis our paniful duy to record the death of a valuable and respected member of the third order of St Francis. Cornelus Fitzmorris, a young manof great promise, who came to Montreal from London, Kngland, a few months ago. On his arrival here he sought and obtained employment at his trade, which was that of a panter. While engaged at his work, the young man fell a distance of forty fee, and sustained such severe injuries that he died a few days after in one of the city hospitals. When on his death-bed, he made his profession as a member of the Third Order. His remains were laid out in 85. Anthony's Villa; the Requiem service took place in the Church of St Francis, where the Father Superior of the Order efficiated, assisted by Father Ambrose, O. S. F., and Father Christopher, O. S. F., and Father Christopher, O. S. F., and Father Christopher, of the weight o CORNELIUS FITZMORRIS, MONTREAL.

MRS MARY ANN MUNRO, SEAFORTH. Mrs Mary Ann Muuro, the be oved wife of James Muuro, of Saforth, died on Tuesday, April 6th, at her residence in Seaforth, at the age of forty-eight years, leaving her husband and eight children, viz. six boys and two girls, all of whom are living, to mourn her come.

and eight children, viz. six boys and two girls, all of whom are living, to mourn her loss.

Mrs. Munroe was a native of Ardcath in the County of Dublin, Ireland, came to Canada in 1878, and lived in Seaforth for the last nineteen years. She was a kind mother to and was dearly loved by her children, to whom she gave always a good example, and whom, as a good Caristian mother, she had trained to waik in the paths of virtue.

The funeral took place on Thursday April 8th. As this was the Thursday of Holy Week, which day is devoted by the Church to the solemn commemoration of the mysteries of Caristr's Passion, Requiem Mass in black vestments could not be celebrated, but the Holy Sacrifice of the day was nevertheless offered for the soul of the deceased, and after time celebration of the public cremonies of the Caurch, the usual prayers for the dead were recited, and the Roy G. R. Northgraves made an instructive address on death, making reference also to the virtues of the deceased and recommending her to the prayers of the faithful, and especially of her friends and children and other relatives. After the services in the church, the funeral proceeded to St. James cemetery, where the remains were deposited in their last resting place.

May her soul rest in peace!

John DoonEr, Osceola.

JOHN DOONER, OSCHOLA

John Dooner, Osciola.

The Angel of Desth has been busy in Osceola parish lately, and among the many chosen for parish lately, and among the many chosen for busy of the late of the late

The friends of the dead man—and he had host of them—who saw bin a few hours be fore the accident, and chatted with him, find it hard to realize that such a stardy specimen of manhood should be removed as suddruly, known and liked. He had distinguished himself in many ways. When he was a young man it Hall's Corners he was a county constable and did work that was didned to the constable and did work that was didned to the constable and did work that was didned to the constable and did work that was didned to the constable and did work that was didned to the constable and did work that was didned to the constable and did work that was didned to the constable and did work that was didned to the crafty and many ways. When he was a syoung was the dumb hour clothed in bia is, were should Hagersville. Several Usined States of ficers were sent over to arreat him had the crafty red man kept himself surrounded with a gang of drunken braves, who were predact to interfere with the man who was sumplying their firewards and picked him. Mr Eustice went to Caledonia and picked him and him under arrest. The findians crowded in on him to effects a rescue but Mr. Eustice drew his revolver, and marched his man off.

He was had the like the constable and the connection with the arrest of a forger maned Harris, who was wanted in this clify Mr. Eustice drew his revolver, and marched his man off.

He was also well known as the captain of the champion Barton tus of-war team.

He was how in the state of Vermon, but bad every wind of his biding piace, and went all the way to Little lock, thateass, located the state of the state of the connection with the arrest of a forger was decided to the connection with the arrest of a forger with the connection with the arrest of a forger wind the state of the connection with the arrest of a forger wind the state of the connection with the arrest of a forger wind the state of the connection with the arrest of a forger wind the state of the connection with the arrest of a forger wind the state of the

MRS. JOHN DUNN, STANLEY, ONT.

After a severe filnese of one year a duration, open with Christian fortitude, Mrs. John Dunn passed peacefully away on Monday yening, March 30th 1903, at her home in Staney, in she sixty second year of her age. The funceral took piace on Thursday, April 2, 193. High R quiem Mass, was celebrated by Rev. Father Prud'nomme, who preached an appropriate sermon on the certainty of death, and touched feelingly upon the sufferings and virtues of the one who was zone.

Deceased leaves behind a husband, four sons at dist daughters.

May hor soul rest in peace!

MRS. JAMES CLANCY, CHESLEY.

will watch over and guide her little ones for her.

Mrs. Clancy who was possessed of a genial, happy disposition was universally beloved in the wide circle of her acquaintance; but it was in her home she was best appreciated for the beautiful traits of character that made her life a perpetual sunshine to those around her. In Caledonia, where the greater part of her childhood and happy young life was spent, there was no one held in warmer regard than Annie, as she was more familiarly known. Truiy it may be said of her:

The faces Annie wreathed in smiles, The hearts her mirth made lighter, Snall plead like angels' tongues above And make her record brighter."

And make her record brighter."

Deceased was united in marriage November 27, 1893, to Mr. James Clancy, at present ticket agent in the service of Grand Trunk. Besides the husband and six children mentioned, Mrs. Clancy is survived by her father and mother, Mr. and Mrs. Feter McMullen, one sister, Mrs. Daniel Monagnan of Brantford, and three brothers, James and Peter of Buffalo and Daniel of Caledonis, The funeral took place from the residence of her father, Caledonia, on Friday, Aprils, at 10, 30 a. m., and was attended by relatives from Hamilton, Toronto, Brantford, Buffalo, Cayuga and Dunnville.

May her soul rest in peace!

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