parochial school [pupils, The highest place gained by a public school pupil articles that appeared from time to the most place gained by a public school pupil articles that appeared from time to the most place gained by a public school pupil articles that appeared from time to finish my sentence the gathering shades enveloped the portly form of the Cameron.

PASTORAL OF HIS LORDSHIP BISHOP although pantheism retains the stical conceptions sround which the religious property form of the conceptions sround which the religious property is the stical conceptions sround which the religious property is the stical conceptions sround which the religious property is the stical conceptions sround which the religious property is the stical conceptions sround which the religious property is the stical conceptions sround which the religious property is the stical conceptions sround which the religious property is the stical conceptions sround which the religious property is the stical conceptions sround which the religious property is the stical conceptions sround which the religious property is the stical conceptions sround which the religious property is the stical conceptions sround which the religious property is the stical conceptions sround which the religious property is the stical conceptions sround which the religious property is the stical conceptions sround which the religious property is the stical conceptions are religious property in the stical conceptions are religious property in the stical conceptions are religious property in the stical conception are religious property in the stica that the public schools have all the for D'Alton McCarthy's preschirg, assistance which the Government affords and strife and sedition and beartto education. What becomes now of burnings are the fatal result. It is most the Mail's argument, that the public refreshing to read that "the local vierschools of Canada must be superior to the archy cannot help perceiving that this separate schools, because they have more means at their disposal?

deserve the thanks of the whole Catho. lic community for the manner in which they are carrying out their noble work. They do not make empty boasts, but when the time of trial comes their work speaks for itself and puts to shame those Catholics who join with their enemies in away the people from the control of declaring that the Catholic schools are entirely inefficient.

Under this heading the Toronto Mail

tells its alarmed readers of a letter which appeared lately in a French-Canadian paper suggesting the advisability of having the Province of Quebec dedicated in a solemn manner to the Sacred Heart of Jesus. "It may be taken for granted," writes the Mail, "that the suggestion made in L'Etendard (the name of the paper) comes from some one on the Jesuit side, and his aim is to strengthen the Ultramontane and Nationalist cause " In fact no move can be made now. a days of a religious nature, no devotion established or suggested, but it is done for a political purpose. So the writer in the Mail, who knows better. pretends to think, in order to boodwink its ignorant readers and to excite to a still deeper degree the inane bigotry of those who adhere to the Equal Rights Party and swear by the Mail, It is stated that the writer in the Etendard hopes, through the means of the devotion to the Sacred Heart, to promote national unity and to heal up the sore places caused in the ranks of the French. Canadians by the divisions and misunderstandings that weaken the strength and cripple the efficacy of the great Catholic body in the Province of Quebec. Surely this is comething to be wished for. Union is a source of greatness and power to every nationality, and the French Canadians would be recreant to their own traditions and blind to their own national interests if they did not employ every means, even super. natural ones, to secure that great desid eratum for every civilized nation,

The Mail, whose chief editor, once a Oatholic, knows all about it, relates the origin of the devotion to the Sacred Heart as revealed to Blessed Mary Mar. guerite at Paray-le-Monial in France. She had for confessor Father La Colombiere, who had been chaplain to the Duchess of York in England after the Restoration, and when he published a small treatise on the revelations made by our Blessed Lord to the highly favored nun it was said that he invented the whole story himself : or, rather, that he stole it from an English Puritan named Goodwin who had written a work on "the Heart of Jesus in Heaven Towards Sinners."

The Mail frankly admits that an examination of Goodwin's book showed that Father La Colombiere, who was a Jesuit, was not guilty of the charge brought against him. The writer, how ever, shows the cloven foot when he says "that Goodwin did not countenance the adoration of Christ's Body, or any portion of it, as distinct from His Spirit. ual Being; whereas La Coio rather the nun, appears at first to have done so." This is a very disingenuous way of putting the Puritan in the right and the Jesuit Father and inspired nun in the wrong. How can the writer in the Mail say that Father La Colombiere, or rather the nun, "oppears to have done so." In what way, by what words, or by what stretch of imagination could priest or nun, or any rational being, think of separating the glorified Body of Christ sitting at the right of the Father from His spiritual Being. The Body and Blood, Soul and Divinity of Jesus Christ form but one person. No human being gifted with ordinary common intellect would think of venerating or addring the living body or blood or soul as distinct from the divinity of Jesus Christ in Heaven. But the insincere Mail would convey to his unsuspecting readers "that Father La Colombiere, or rather the nun, did so in the beginning." As Father La Colombiere, who lived two hundred and twenty years ago, belonged to the Jesuit Order. the Mail could not let slip the occasion for having a rap at the Jesuits. "For wherever they appear," he says, "strife is sure to arise within the Church herself, whilst she is exposed, as in Manitoba at the present time, to the counter movements which their aggres. siveness provokes amongst those not of the faith."

The Jesuits appeared a long time ago in Manitoba, as they did in Dakota, Montana, Washington Territory and Alaska, yet we hear of no strife or dissensions occasioned by their presence. It was the presence of D'Alton McCarthy sequently be "shame" of every description that caused all the strife in Manitota. In this article we will deal with the "char-

new organization (devotion to the Sacred Heart) is designed as a means of with The Christian Brothers of New York | drawing the habitants from their control, and may be expected to resist it on that ground as well as on the ground that it must tend to increase the friction between the races and multiply the enemies of the Church." How the devotion to the Sacred Heart of Jesus can draw their Bishops is a problem that could only be solved or even enunciated by the blindest of bigotry. The idea of THE LATEST JESUIT MOVE, greater fervor in piety, an increase of charity and of love for Jesus, producing asubordination to episcopal authority! Verily if it were not known that the writer of this absurdity is marely cater ing for the Young Britons and the hood lums of Toronto, he would be set down as only fit for the lunatic asylum, especially when it is known, and no doubt to the writer of the Mail, that no such devotion can be introduced into any diocese without the written permission in due form and under sign and seal of the Bishop of said diocese.

The Mail winds up by saying that the Jesuits desire to model "Quebec on Ecuador. There the clerical party have erected statues to the Virgin." In Toronto they have erected statues to George Brown and the late Dr. E. Rverson. But the Mail tells us that in Ecuador religious liberty does not exist because "Tithes are levied by the State on the produce of all kinds for the benefit of the Church." Why does not the Mail tell the hoodlums that in England. Scotland and Wales tithes are also levied, not on the Protestants alone, but on the Oatholics and dissenters, for the enrichment of the plethoric bishops of the Protestant establishment. "Lastly," he says, "the government of Ecuador a few years ago secured the dedication of the country to the Sacred Heart." So did France, so did Ireland, so did Spain and other countries in the Catholic world. which did not for that reason sink into what the Mail styles "South American barbarism." 'It is surely the very irony of fate," continues the writer, "that the land (Quebec) which Wolfe consecrated with British blood to British freedom should be sinking to the level of a South American barbarism." How devotion to the Sacred Heart of the world's Redeemer can sink any people or nation to barbariem is a secret only known to the un Christian Mail. Rev. Dr. Dougles, in his eloquent address last week at Montreal, gave to the world a pretty accurate idea of who the men and pointed out, almost named by the rev. preacher, are assuredly not of those who pay special devotion to the Stored Heart of Jesus. For they learn from the Jesuit Fathers the lessons of charity, pure and undefiled, of high and holy aspirations, of fervent and abiding love and attachment to Him who said : "Blessed are the pure of heart for they shall see God."

A WORD ABOUT SHAMS.

laugh," so says Solus Marguerite in "Warka," Such a remark may grate barshly on ears attuned to the sayings of that nondescript world called society. But, after all, how just it is. We have but to divest ourselves of the tinsel of formality and of the polite paroply of the age, and its truth must surely flish before us. We do not decry true politeness, which emanates as naturally from a true and noble heart as perfume from a rose and which, as Balzao remarks, keeps fools at a distance. Neither is it our intention to speak of Chesterfieldian politeners, which best befits actors and rogues. We do not want Dlogene's lantern to seek an honest man. We have faith in human nature. Man, we know, may reproduce in himself the divine nature, of which he is the counterpart; nay, he is ever prompted to do it. The soul is dwarfed whenever it clings to what is palpable and plain, fixed and bounded. Its true home infinite hopes and desires. Hence our every effort should tend to the flinging aside of those earthly trappings that impede our approach to the divine ideal.

Men, indeed, acknowledge that the worship of the world stunts the growth of barren waste of years. But, despite this fact, they drift to eternity, one after another, with the mark of the "beast" upon them.

We are, although we may not think it, impregnated by a vulgar materialism, and our aim, in the performance of our every action, is to win the respect and admiration of those around us. There must con-

their sayings, and extol them as benefacprompted of times by political expediency or dictated by a natural feeling of comto paganism and to bridge over the stream that flowed from Calvary. They are model fathers and husbands. They go to church regularly-that is, they profess external or mechanical religion, or, as Carlyle expressed it, the religion of the "rotatory calabash." The world, however, occupies their hearts. That' ceaseless growth towards God, that is sanctioned by philosophy and religion and which is the lard of human life, is for them something too visionary to be reduced to practice. They forget they must liken themselves to the Son before they can be recognized by the Father. Did a man stud the country with orphan asylums for no nobler motive than to have his name carried forth on wings of fame he would at the angel's summons stand empty handed before the tribunal of his God.

We flatter ourselves that the same feel. ing that moved the loving heart of the the eastern section deemed it right that Nextrene animates our charity. We peranade ourselves that we are hewing stones to adorn the heavenly Jerusalem, but ing of the rev. gentleman, which was for when this lofty palace crumbles, and the ships of Tavelsh speed away, we will be amazed to find ourselves robed in the rotten garment of self-love and not in the mentle of charity. Christ has indeed given us the standard by which our charity must be messured-the "glory of God." But long before Jerusalem resounded with the insults and scoffings of High Priests and faithfully, your brother priests in this and people and Calvary's mount was stained with the blood that gave us back our birthright, this was regulated in the mind of the Eternal God. In the divine mind are contained the forms or ideas of all things, because God is the source from whence all being flows. These ideas are ia God from all eternity, and hence there is an eternal fitness of things independent of the varying moods of men. In studying charity, as it is framed according to its archetype in the divine mind, we come to understand what should be its qualities. These qualities are constancy and universality, for charity is love, and love bereft of these two attributes is an impossibility.

The life of Carist shows us what means this constant and universal charity. The palsied, the lame, the blind, came to Him at all hours, and went away cured of their allments. His divine touch was upon all. women are in Canada and in England | What matter if they were poor and who, by their gross immoralities, are deprived of social standing, as the publisunk to their eyes in worse than South | can; outcast and shunned by all, as the American barbarism. And the classes Magdalen; the divine Heart had room enough for all.

What contrast does this present to the charity of many around us, which is characterized by the greatest uncertainty. It may to day take the poor under its wing, and to-morrow throw them aside. It doles out its contributions to persons who are enveloped by popular opinion in a cartain veil of undefinable attractiveness and who are distinguished by some mark or other which finds favor in their eyes; but the poor, who, in miserable tenements, "When the Pharisees are stripped of cke out their existence and from birth to eath are clothed in Poverty's shabblest livery, are hounded down or thrust into poor asylums.

Not many years ago It was discovered in a certain city of Canada that many Catholic children, illegitlmate for the most part, were falling into Protestant hands. Something had to be done. The ecclesiastical authorities took the matter in hand, and these little unfortunates were, in a short time, ensconced in a house under the care of the Sisters of Charity. But, unlike Protestant institutions of a similar kind, It erjoyed no permanent income. Government money never graced its c ffers Appeal was made to the charity of the "faithful." A few handed in their mite. but the majority denounced such an institution as an incentive to sin. They howled in derision at the very idea of erecting a foundling asylum in any re spectable community. A local magnate of aldermanic propensities declared in all is in eternity, which slone can satisfy its one of the three ideas with which each century is supposed to be endowed : "These scandals should not happen." "But, my dear sir," I ventured to remark, "they do happen. Surely you must have heard that scandals must come. Besides human nature is never unaccompanied by their being's best part, and makes of life a passions which, through want of education or violent temptation, hurl these girls from the right path. Give us human nature God and your eyes will not be affrighted by foundling asylums."

He appeared convinced and rather followed up by inviting him to let his health and benediction. breast melt in "charity" which is not strained but droppeth as the gentle rain

retreating megnate and shut him from from Alpine hills. Newspapers chronicle sight. That night, by his fiveside, surrounded by the luxuries of the century, tors of their race. Yet their charity in he vomited out his pharissical soul in conmany cases is a hollow sham. It is tempt of all the unfortunates who dot the byways of the world and who are more sinned against than sinning. Never for passion. Let us be frank. There are an instant did the thought of temptation many persons, "estimable cit'zens," who nor of the seducer's wiles cross his mind conduct themselves in this respect as in palliating guise. Pathisowa daughter would Cato or some other respectable amidst dangerous associations; give her pogan. M'nd you, they have not read the fatal dower of beauty, and from either Swinburne or Roscetti, who, in temptation's crucible she may not come cadenced numbers, try to win the world | more beautiful than the objects of his contempt.

And this man was credited with a kind and benevolent heart! He bad even taken part in the erection of an orphan asylum, ecause it coincided with his inclinations, or because he was given the position of ustee or some other little great position. His charity, however, was a contemptible sham. He had his hobby just as some people have a hobby of collecting fendal people bays a none; armor or Japanese ware. Franc tirsur,

To be Continued.

ARCHDIOCESE OF KINGSTON.

Kingston Freeman The Rev. Father Charles Murray, durng his residence in Cornwall, not only won the love and respect of his congrega tion but also the admiration and estee of his brother priests in the eastern portion of the diocese. Previous to his de parture from his old home the clergy of they should mark their admiration of Father Marray's noble qualities as a priest and a gentleman, and ordered an oil paint. warded to him last week. The portrait was one of the last painted by our late lamented and gifted townsman. Mr. Sawyer, and is said to be very true to life.

LETTER TO FATHER MURRAY Alexandria, Jan. 8 h, 1890 MY DEAR FATHER MURRAY - Som months since, when you were taking leave section of the diocese, feeling that you should not go from amongst us without being tendered some mark of our esteem and affection, and our grateful apprecia tion of your kindness to us when aksembled for ecclesizatical conference, at your hospitable residence, instructed one of our most eminent Canadian artists to execute an oil painting picture of yourself, to be presented, when flaished, for

your acceptance.

The picture, which I understand, is an excellent portrait, is now finished, and I have much pleasure, acting for my brother priests, in ordering it to be forwarded to your address, to Trenton. Klodly accept it as a piedge of our best wishes for your welfare, and with it the assurance of the leep respect and love cherished for you in the hearts of your old neighbors, who will ever be pleased to think of you as a true, warm hearted friend, an ever honorable and manly Christian gentleman, and holy and devoted priest of God. I remain, dear Father Murray,

Ever yours sincerely,
ALEXANDER MACDONNELL FATHER MURRAY'S REPLY.

Trenton, 12 h January, 1890. My DEAR FATHER MACDONNELL-To you, as the kindly spokesman of my brother priests in what is still the eastern portion of the Diocese of Kingston I address some words of thankfulness for the gift and for the written testimonial with which you and they have presented

In doing so I am conscious how inade quately I shall convey to you by this medium my heartfelt appreciation of the goodness, the loving kindness thus dis-played in my regard. But while I cannot hope to succeed in expressing all that I feel, I may at least assure you that as regards the oblation of best wishes for the future, the cherishing of respect and brotherly love in the present, and the "unrestricted reciprocity," feeling deeply how they have honored me, how they have megnified in their generosity the fraternal hospitality which it was my occasional privilege to exercise towards them, and how their largeness of heart have disposed them to "think of me at my

Within a few months I have replied to many addresses from my dear friends in Cornwall-from my late congregation of Cornwall—from my late congregation of St. Columban's Church, from the young people of the parlst, from the school chil dren, from the citizens irrespective of race or creed. But I have reached the climax of gratification in your address and pres entation, for it is only natural that the approval of my own colleagues and fel-low-workers in the Lord's viney ard should be especially dear to me. To a soldier nothing is so sweet as the praise and good will of his comrades; to a scholar there is no eulogy so pleasing as that which echoes in academic halls; to the merchant there is no incerse of commendation more goodly in odour than that which ascends the consciousness of having given birth to in praise of his thrift and enterprise from men of its own pursuits; to the gallant sailor, the gootfellow-ship of "those that go down to the sea in ships" with him is worth more than the plaudits of home loving folk, be they ever so great; and so, my dear friend, there is for a priest a special joy in the "well done!" of those who with him serve at of those who with him serve at the altar as dispensers of the mysteries of properly estimate the trials of the priest, his incessant strivings, his responsibilities, his multiform anxieties, his sacrifice, and refu'gent in all its beauty with its every also, thank God, how sweet the yoke and movement obsdient to the soul and to how light the burden if one tries to do his duty.
I will not trust myself now to say more,

but, from the fulness of my heart, I wish He appeared convinced and rather you and my brother priests the greatest puzzled. This seeming advantege was blessings for 1890, and long years in

I remain, dear Father Macdonnell, Chas B. Murray.

JOHN, BY THE GRACE OF GOD AND FAVOUR OF THE APSTOLIC SEE, BISHOP OF ANTIGONISH

To the Clergy and Laity of his Diocese,
Health and Benediction in the Lord:
Dearly Beloved—When Christ foretold that the gates of hell could never

prevoil against His Church, but should rather, because of the never failing presence of His Divine Spirit, yield to her the victory, His lauguage implied that Satan and his implacable hosts would always, though in vain, rage gainst her. Ever since the arch-enemy of souls seduced Eve to est of the for bidden fruit, he has been incessantly going about, like a roaring lion in quest of prey and exercising such superhuman, though restricted might, that Scripture etyles him the prices and god of this world, and assures us that our wreatling is not merely against weak mortals composed like ourselves of flesh and blood, but against "principalities and powers," whose combined attacks we cannot frus trate or withstand unless we are securely clad in the panoply and complete armour of God. But while the warfare o be waged in self-detence by the Caurch Militant against the deceits of the devil is perpetual and imposing upon her the duty of everlasting vigilance, there are critical times in which the malice of the evil one vents itself with exceptional fury-times in which, elated by success. ne seems partly to forget his usual pre ternatural cunning by inspiring his tools to an impudent boldness of iniquity, calculated, if taken due advantage of, to result in thwarting his netarious designs and covering him and his with confu -times in which even the most luke warm and spathetic of Christians can easily be roused not only to a vivid sense of danger, but also—unless they have lost every germ of supernatural faith—to such a firm assurance of his inability to barm them without their own fre off their lethargy, indignantly crying:
"Begone, Satan, for it is written, The
Lord thy God shait thou worship, and Him only shalt thou serve," and that, in virtue of this resistance, offered in a spirit of humble submission and obedience to heaven, they shall infallibly put bim to flight according to the words of St James : "Resist the devil, and he will flee from you." Through one of these shocking ordeals,

in which Satan openly seeks to establish his worship in Christian lands, is the

Caurch now passing. The hell-inspired

revolution, which, through the malign agency of the cath bound secret societies,

visited her in so many forms in diversitimes, robbed her visible Head, twenty

years ago, of the temporal principalit

providentially conferred on him to secur

his independence in his spiritual govern

ment of the universal Church, and has held him a close prisoner in his palace ever since, without as much as a feeble protest having been raised by any civil government against such sacrilegious usurpation and indignity. At first in order to deceive the simple and those who would be decrived the revolution hypocritically procisim its pretended desire to respect to his spiritual authority, to honor his sacred person, and to guarantee his liberty of action in the fullest measure ; yet it gradually seized upon the entire property t the Church, took forcible possession of the sanctified homes of the religious Orders, disbanding their inmates, and worried and persecuted the secular clergy in an endless variety of ways. Embold-ened by its long impunity and the ill disguised sympathies of blinded govern-ments, far and near, with its success, it has at length attained, by a novel step to a climax of iniquity sufficient to un mask completely its impious hypocrist before all, even the most dim sighted. Its ruling powers, having decided to inaugurate what they term "a new era" by deifying the spirit of anarchy and irreligion, fittingly choose Rome, the capital of Christianity, for the execution of the unheard of enormity. To render the blasphemous pageant as realistic as possible, they erect a monument in honor of Giordano Bruno, as realistic garnering of golden memories of the because he, more than most miscreauts, past, I can sign with my clerical personnied their impious principles. This brethren of the east a treaty of restless spirit having, three centuries restless spirit having, three centuries sgo, assumed the holy habit of St. Dominic, instead of living the life of a faithful monk, soon declared war against all faith, quitted his monastery at Naples. but continued for some time, the characteristic duplicity, to impose himself on the kind hospitality of other houses of the same Order in Italy. Having found his way to Geneva, he was received by Bezs into the sect of Calvin. ently a feud with Bezz put him to flight. Next we find him dogmatizing in Lyons, then in Toulouse, and soon aver in Paris under royal auspices. Here, as else where, he soon makes himself intolerable to those with whom he came in contact, and so he is compelled to betake him distinguished patronage of de Castelnau the French ambassador there, and of Si Philip Sidney. Even there be finds no per manent home, and so we catch a glimpse of him within two years back again in Paris and thence squaem, Wittenberg in Germany, where it suits him to embrace Lutheranism, gray here? No. he is already in Marurg. From Marburg he is soon off to Helmstadt. Here at last he will find the desired rest, for he is appointed Pro-fessor by the Duke of Brunswick! Not at all; our unique knight errant escapes to Frankfort, stops not long there, but scampers back to Italy taking up his abode in Padua for two years, after which only Venice, Rome and death await him. A rare, or rather un equalled combination of pride, arrogance and aggressiveness, rendered this haughty dogmatizers company simply unbearable, and doomed him, like the impure spirit of the Gospel, to find rest nowhere. His doctrinal enormities are nowhere. His doctrinal enormities are recorded in the books he published, but cannot all be recounted here. According to him all religions are equally false.

The verities of Judaism and Curistianity are ranked with the foul fables of paganism and idolatry, and ever the Incarnate God is called wicked, "untristo"! In

sentiments may linger for a while, yet it is undoubtedly a real, a fatal departure from theism, and when developed to its legitimate conclusions, is rank and complete atheism or the demal of God. Finally, the gross and disgusting immorality of two especially of his works is worthy of the very demon of impurity, and could never have been penned by any other than a consummate bonour this monster as the truest impersonation of the anti-Christian revolution sonaton of the anti-Carishau revolution, the worst Christ-inters, errorists, and miscreauts of Italy and the surrounding countries are invited and flick in their tens of thousands to the trysting place. Thence they march triumphantly to Campo di Fiore to unveil his statue and exhaust their ribald eloquence in heaping indignities on the Vicer of Christ, and the Church of God. Numerous antireligious banners are unfurled, conspicious among which are the stan-dards of Satan, "the old serpent, the seducer of the whole world." Here the revolution and its accomplices stand out openly the confessed siders and abettors of the foul fiend and father of lies, declared enemies of Carist, and His Viesr, and they call upon all to side with them in order to dethrone the Liv-ing God under the banner of the archrebel. All this, be it remembered, has been accomplished in open day and with the undisguised approval of the usurping government of the Qairinal "Why do the gentiles rage, and the people devise strange things? He that dwelleth in heaven shall laugh at them; and the Lord shall deride them. Then shall He speak to them in His anger, and trouble them in His rage" (P..2) May we not hope that there is enough of Caristian spirit yet in the world to create a sound public opinion which will torce all Christian Governments to withdraw their Sympathies from the imprisoners of the Holy Father and perempiority bid them respect his independence and the practical means of securing it? It is the duty of all Catholics to promote at all hazards such a vigorous public opinion as this. It is the duty of all loyal lovers of our Lord Jesus Christ to brand the abovε-mentioned satanic impiety of the inaugurators of this "new era" of irre-

ligion.

Meanwhile, Beloved Brethren of the Clergy, let this letter and the accom-panying Allocution of His Holiness be read, on the first available Sunday after their reception, in each church of the diocese by the Pastor, who also shall see that the Blessed Sacrament shall be ex-posed at a convenient hour, the Resary recited and Benediction imparted in reparation of the outrageous insult offered to religion, to appease the divine wrath, and call down G id's mercy ou all souls redeemed by the Divine Blood. The grace of our Lord and Saviour

Jesus Christ be with you all. Amen. + JOHN CAMERON.

Bishop of Antigonish. Artigonish, Jan 6th, 1890. DEATH OF MRS. O HIGGINS.

On the 11th of this month in Toronto a venerable and most worthy lady, Ostharine M., relict of the late John O'Higgles, J. P., of Stratford, departed peace fally for a better world. She was 78 years of age at the time of her death. This event calls up recollections of the carly times, when Mr. and Mrs. O Higgins received and deserved a large measure of esteem from the most worthy of the old settlers. Both were as ardent in the love of their native land as they were firmly attached and devoted to the Catholic faith. Taets home was a home of that hospitaltty born of noble natures, overflowing with kindness to all-aver ready and most willing to act the good neight part—ever ready and most willing, like-wise, to extend the helping hand to those in want of assistance, and the kind and encouraging word were always given to those whose spirits were bowed down with misfortune or disappointment. One by one they leave us, those old ploneers of the days far back in the past—those noble souls who haroleady faced the trials and hardships and dangers of the new settle ments, overcoming all obstacles to progress and a ivancements by bringing into full force that golden perseverance and indomitable firmness of purpose which we of the present day are forced to look we of the present day are forced to look upon with pride and almiration, and which they have bestowed upon us as a prectous heritege worthy of being watched and guarded as a model which we should endeavor to imitate. The late Mrs. O Higgins leaves three children—Mrs Frank Smith, of Toronto; Mr. J. P. O'Higgins of Landen end Mrs. O'Higgins, of London; and Mr. Adrian O Higgins, a resident of the North west. To all of these we extend our most heart-felt condolence, coupled with a prayer that their good mother, who had led such a saintly life in the bosom of the holy Oatholic fatth, is now enjoying eternal blies in the home of the blessed.

DEATH OF A SANCTUARY BOY.

"Yes, Heaven was the prize His soul dijstrive to gain. One glimpse of paradise Repays a life of pain. Yes, Heaven was the prize; Death opened wide the door And then his spirit fied To God for evermore."

On Tuesday morning at 9 o'clock a special requiem service took place at St Michael's Cathedral, Toronto, in memory of Master Harnett, a member of the St. Louis Sanctuary Society. As soon as the body arrived at the cathedral six sancthe body arriven at the cathedral six sanc-tuary boys, in surplices and soutanes, received it and carried it up the centre sisle, preceded by the members of the society, walking two by two, and then laid it on the catafa'que, which was pre-pared near the altar. His little surplice and soutane were placed on the coffin. Rev. J L Hand commenced the Requiem Mass, which was sung by the sanctuary boys. After the absolution was given the procession wended its way down the cathedral, preceded by cross and acolytes, to the mournful strains of the dead march. The coffin was then placed in the hearse and proceeded to St. Michael's cemetery, where the mortal remains of one of the bright argels of the sanctuary were laid to rest until that day when the trumpet of the angel shall wake him from his slum-