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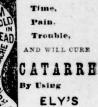
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### **VOLUME 9.**

### LONDON, ONTARIO, SATURDAY. JUNE 30, 1888.

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Written for the CATHOLIC RECORD. In Little Things.

Help me in little things-I want thee childchild— But often, when I fill thine empty hands With undone deeds, thou dost not under-stand, So life flows on, in other ways beguiled.

How shalt thou know thyself, but by the

Of proving carefully the metal first ? How shall the hopes of greater things be nursed, If in the less thou bearest not thy part.

I know thee well, and all the day I try To make thy closed heart feel the flutter-ing dove Which, poised above it, breathes its watch-ful love, And waits so long—so long—for thy reply.

Thy voice in prayer, my child, is sweet to

hear, One little act embodies many prayers, Light with thy gladness some heart worn with cares, Loose with thy hope some life enchained by fear.

Take what I give thee, then—'tis all I ask, Can Love's hand offer anything too small; Heed my low whispering, less thou miss my call,

my call, I watch thee and withhold the harder task. FRANCES M. SMITH. Written for the CATHOLIC RECORD. HOW A SCHOOLMASTER BECAME

A CATHOLIC.

LETTER XVI.

After the Ascension, St. Peter acted on his commission, as Primate: he leads the other apostles; they followed him. It is clearly narrated in the Acts of the Apostles, Watson, Art. Peter, says : "Yet

to convoke a local council, to bring about a uniformity in the observance of Easter. The Aslatics, attempting to defend their custom and showing an inclination to persist in it, were threatened by Victor with excommunication. Irenaeus gently remonstrated with Victor in their favor, and perhaps presented the excommunica-tion. Had Victor had no right to do so surely Irenaeus would have left something delicious for Mr. Palmer. But I cunot particularize ail the instances of Papal writers, an unbroken catend of the most express statements car be collected, which supremacy that were exercised. I shall satisfy myself by observing that whenever the papal interference has been necessary the reigning pontiff has never for, total councils he has presided either in person or by his legates; and his coutenance has been courted by all, even by heretics. Of course he has been opposed; what ruler in this worid has not been ? Perhaps no one in early times used more passionate ex pressions against the Pope than Firmilian of Caesarea, who sided with St. Cyprian in contending against the validity of heretical baptiam; but, so far as I can find out, Protestant scholarship bas not un-earthed anything from either Firmilian of St. Cyprian that brougbt into question Pope Stephen's authority. Before the have been a sad dearth of "Barrows." I would like to transcribe a good list of acknowledgements meta by the action of the thore is a great ply that some of these have been a sad dearth of "Barrows." supremacy that were exercised. I shall satisfy myself by observing that whenever the papal interference has been necessary have been a sad dearth of "Barrows." I would like to transcribe a good list modern "Catholics" did not live earlier; had one of them, in Pope Leo's time, stirred up the bishops to a sense of their common rights, and dispelled the illusion of St. Peter's primacy, he would have been either hailed as a liberator or have been of acknowledgments, msde by the early and great ecclesiastical writers, in favor of St. Peter's successor, but I must conof St. Peter's successor, but I must con-tent myself with only a very few. Almost every body has read the famous sentence of St Irenaeus (Ob. A. D. 202.) Bishop of Lyons, in which he so carnestly enjoins communion with the Roman See. "Since," he says, "it would be a long task, in such a volume as this to enumerate the successions of all the churches, therefore, by giving that tradition of thet Church hissed into obscurity. If I understand Mr. Palmer aright, there

Was a time when the Church was free of "Papalism;" there was in early times a non-Papal Church, which became Papal. The first was good; very good, the last bad, essentially bad. Where is the division? He does not give it. The change could not be effected without a stormy opposition from some quarter. Like the change from Presbytemanism to Episco-pacy, there must be a history of it. By successions of all the churches, therefore, by giving the tradition of that Church, which is the greatest, most ancient, and best known of all—the Church, I mean, which was founded and constituted at Rome by the two most glorious aposites, Peter and Paul, and by declaring the faith, which it announces, to mankind, and which comes through the successions of bishops even to our days, we confound all those, who in whatever way, whether from self conceit, vain glory, or blindness and ill judgment, separate themselves from the body. For to this Church( ad banc ecclesian.) by reason of its superior principality, must every pacy, there must be a history of it. By partly re quoting Mr. Palmer, it can be said: "how improbable is it, that Papalism said: "now improvide is it, that raphing could have been introduced into all churches by merely human authority, without exciting opposition in some quar-ter." The Rev. R. I. Wilberforce's opinion is more consonant to reason and just as

After the Accession, SL. Peter set do
After the Accession, SL. Peter set do
After the Accession, SL. Peter set do
Apoile, St. Peter set do</

CONTINUED.

MONTH'S MIND IN ST. MICHAEL'S- PANE-GYRIC BY BISHOP DOWLING. Toronto Empire, June 21.

Father de Glapion, then Superior of the Jesuits, having meanwhile been invited to assist at the Committee of the The month's mind for the late Arch. blshop Ljnch took place yesterday morn-ing in St. Michael's Cathedral. The church was draped, the black, however, being slightly relieved.

being slightly relieved. The Mass wassung by Very Rev. Father Rooney, assisted by Rev. J. J. McEntee, Oshawa, as deacon, and Rev. F. Shanahar, Niagara, as sub-deacon. Bishop Walsh assisted, attended by Very Rev. Father Laurent, Adm., Toronto, and Very Rev. Father Hamel, S. J., Bishop O'Mahoney was attended by Rev. Father McCann and Very Rev. Father Hughes, of Hart-ford. On their side Messrs. Panet and Tasch ford. The absolution was pronounced by Right

erau, members of the Commission, pre-sented to the governor a formal dis-avowment of the report made by the minority, and a peremptory refutation of the quibbles of Messrs, Gray and Wil-

of the quibbles of Messrs, Gray and Wil-liams. "\*\*\*\* As Attorney General and Solicitor General," they said, "these gentlemen should easily see by the royal order, that before making the gift His Msjesty wishes a complete and legsl enquiry to be made. He does not at all suppress the Order of Jesuits in Canada, nor give the property of the Society to Lord Amherst

Amherst It is not sufficient to prove which pro-perty belongs to the Jesuits, but it is impera-tive to examine it it can be given to the tive to examine if it can be given to the noble lord or not ... "which por tions of the estates belonging to the Jesuits of Canada can the king give and concede to Lord Amherst? Which is to say-you will prove it in due legal form if by deed and right the king is able to bestow upon Lord Amherst some portion of the Jesuits' possessions in Canada, so that, if such is the case, a grant may be made in due legal form. "

if such is the case, a grant may be made in due legal form. " In another place they say again: "It is a publicly known fact that the Rev. Fathers Augustin Louis de Glapion, Superior-General of the Jesuits in Can-ada, John Joseph Casot, procurator of the Quebec College and others of their com-munity possess to this day, as they did before and since the conquest, all the lands men-tioned in schedule number 2, and of which the titles are in their hands.

permission for them to retain their relig ious dress, and constituted himself their superior. The public perceived no change in their maner of living and con-tinued to call them Jesuits. There were show there are different to the superior of the superio about twelve of them, but one after another has died, working for the salvation of souls, and there remains now but one (1) and it is characteristic of the human ity and the liberty of the English government, that this ex. Jesuit is left in tran. quil and peaceful enjoyment of all the estates belonging to his order in this country, and gives immense sums in

ous education, the founding of institutions, protection and provision for the education of students, the building up of a great community, and the consecration of many churches. These would long stand as monuments of a glorious life. Bishop Dowling then toucaed on the principal points in the life of the Archbishop, dwelling eloquently on his desire for missionary work. It was a life full of humility and self sacrifice, closing in the grace of God and with the full hope

On yesterday the Most Rev. Dr. Cleary, Lord Bishop of Kingston, Canada, after he had delivered a long address to a large congregation in the parish church, was, on his entering the vestry, presented with an address by the Dungarvan

was, on his entering the vestry, presented with an address by the Dungarvan Branch of the League of the Cross. His Lordship, in reply said that he accepted the address with very great pleasure. The virtue of temperance contributed in a large degree to the exaltation of mind, to a man's social position, and to the peace of families. Without temperance they would be a degraded people; with temperance they stood before their fellow-men-before the nations of earth-on an equality ent. Toronto; Ven. Archdeacon Cassidy, P.P., Colgan; Very Rev. Dean O'Connor, Barrie; Very Rev. Dean Harris, St. Cather atines; Very Rev. Dean Harris, St. Cather N. McCl. O'Reilly, P. P., St. Joseph's, Toronto; Rev. J. L. Hand, Cathedral, Toronto; Rev. J. F. McBride, rector Church of Oar Lady of Lourdes, Toronto; Rev. John J. Shea, Toronto; Rev. John Craise, Brockton; Rev. A. P. Finan, Toronto; Rev. J. J. Lynch, St. Paul's church, Toronto; Rev. L. Brennan, St. Michael's College, Toronto; Rev. P. Finan, Toronto; Rev. J. J. Lynch, St. Paul's church, Toronto; Rev. L. Brennan, St. Michael's College, Toronto; Rev. P. Finan, Toronto; Rev. J. J. Lynch, St. Paul's church, Toronto; Rev. P. Finan, Toronto; Rev. J. J. Lynch, St. Paul's church, Toronto; Rev. P. Finan, Toronto; Rev. J. J. Lynch, St. Paul's church, Toronto; Rev. P. Finan, Toronto; Rev. J. J. Lynch, St. Paul's church, Toronto; Rev. P. Finan, Toronto; Rev. J. J. Lynch, St. Paul's church, Toronto; Rev. P. Finan, Toronto; Rev. J. J. Lynch, St. Paul's church, Toronto; Rev. P. Finan, Toronto; Rev. J. J. Lynch, St. Paul's church, Toronto; Rev. P. J. Harold, P. Dixie; Rev. K. A. Campbell, Orillia; Rev. P. J. McColl, P. P., Whitby; Rev. John Whitty, Niagara Falls, Oni; Rev. E. F. Gallagher, P. P., Schom-berg; Rev. N. Moyna, P.P., Stayner; Rev. Wm. Bergin, P. P., Newmarket; Rev. H. J. Gibney, P. P. Alliston; Rev. J. J. Mc Orinse, Dioxion; Rev. J. Lynch, St. Paul's church, Toronto; Rev. J. Lynch, St. Paul's church, Toronto; Rev. L. Brennan, St. Michael's College, Toronto; Rev. Patrick J. McGuran, St. Miry's, Toronto; Rev. Father Murray, St. Michael's College; Rev. Father Corduke and Rev. Father Thumel, St. Patrick's, Toronto; Rev. P. Lamarche, Toronto; Rev. P. J. Harold, P. P., Dixie; Rev. K. A. Campbell, Orillis; Rev. P. J. McColl, P. P., Whitby; Rev. John Whitty, Nisgara Falls, Ont; Rev. E. F. Gallegher, P. P., Schomberg; Rev. N Moyna, P.P., Stayner; Rev. Wm. Bergin, P. P., Newmarket; Rev. H. J. Gibney, P. P. Alliston; Rev. J. J Mc Eatee, P. P., Oshawa; Rev. Jefferson Davis, Dixi; Rev. James Gibbons, Adm., Lafontaine, Ont; Rev. H. J. McPhillips, Arty, Pr. P. F. necessary, and Dungarvan could do its part in the cause of temperance, and thus help to make Ireland an honourable

Estee, P. P., Oshawa; Rev. Jefferson Davis, Dixie; Rev. James Gibbons, Adm., Lafontatne, Oat; Rev. F. M. Shamahan, Niagara, Apto; Rev. Patrick Wiltney, P. P., Cald. well, Oat; Rev. F. M. Shamahan, Niagara, Rev. F. F. Rohleder, P. P. Vroomanton Rev. L A. H. Allain, P. P., Merritton; Rev. M J Guerin, P. P., Apto; Rev. J. A. Trayling, P. P., Fort Erie; Rev. M Jeff cott, D D, Orangeville; Rev. M. J Mc-Ginley, P. P., Uptergrove; Rev. K. J. McRae, P. P., Snitbuille, Oat; Rev. D. J. Sheeban, P. P., Pickering; Rev. Louis Gilray, P. P., Barrie; Rev. J. J. Kilcullen, P. P., Port Colborne; Rev. P. Conway, P. P., Norwood; Rav. S J. Doherty, S. J., Guelph; Very Rev. P. Hamel, W. J., Superior-General of the Missions of Canada; Very. Rev. Father Hughes, V G. Hartford.Com; Rav. D J. O'Connell, P.P., Parls; Rev. Thomas Davis, P. P., Madoc; Very Rev. P. Laurent, V. G. Lundas; Rev. James Walsh, London. The panegyric on the dead was preached by Bishop Dowling, of Peter-boro'. He took for his text the words "It is a holy and a wholesome thought to pray for the dead that they may be

NO. 506

of a happy resurrection.

THE MOST REV. DR. CLEARY.

## Cork Examiner, June 17.

Dungarvan, Monday

Rev. Bishop Dowling, of Peterboro'. The singing was under the direction of Rev. Father Chalandard, St. Michael's Coltege. The following is the full list of clergy-The following is the full list of clergy-men present at the office: Right Rev. Bishop Walsh, London; Right Rev. Bishop O'Mahony, Toronto; Right Rev. Bishop Dowling, Peterboro'; Very Rav. Administrator Rooney, Toronto; Very Vev. Administrator Laur-ent, Toronto; Ven. Archdeacon Cassidy, P. P., Colgan; Very Rev. Dean O'Connor, Barrie, Very Rev. Dean O'Connor,

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unity." St. Optatus defied its con-tradiction. To the Donattst Parmenians he said: "For you cannot deny but St. Peter, the Chief of the Apostles, established) an episcopal chair at *Rome*; this chair was one, that all others might preserve unity by the union they had with it; so that whoseever set up a chair against it was a schismatte and an offender." St. Chrysostom says: "For it is one of the prerogatives of our City it is one of the prerogatives of our City (Antioch) to have had for our master St. Peter, the first of the Apostles. It was just that the city which had the advantage of bearing first the name of a Christian city, should have for her Bishop the chief of the Arasthur have main advantage of the Apostlee; but having enjoyed that happiness, we would not engross it to our selves, but consented he should go to Rome, the imperial city; yet in giving, we have not lost him, we have him still; we have not his body, but his faith; and having St. Peter's faith, we may truly say, we have St. Peter himself." Palmer (Vol. II. p. 499) has this sentence: "The Roman Church was narticularly become esy, we have St. Feter himself." Paimer (Vol. II. p. 499) has this sentence: "The Roman Church was particularly honored, as having been presided over by Peter, the first of the Apostles, and was, therefore, by many of the fathers, called the See of Peter." Collier (Vol. i. p. 12) has: "Now it is on all hands agreed that St. Peter came out of the East to Rome, etc." Milman repeatedly admits the same fact. St. Peter was succeeded by Linus, Linus by Anacletus, Anacletus by St. Clement, etc., without a break, down to Pope Leo XIII, who now fills St. Peter's chair. While in the Sees of Antioch, Jerusalem, Alexandria, and Constantinople, the successions have been broken up, suppressed, or obscured by long voids, the Roman See alone has preserved an uninterrupted succession in its episcopate. And how the Roman Bishops, who have always called themselves "Successors of St. Peter," have from the first asserted their right as St. Peter's encessors, to

Whoseever eatern the hand out of that House, is a profane man. Whoseever is not found in that House shall perish by the Flood. But forasmuch as being retired Meletius; Paulinus is a stranger to me. He that gathereth not with us stattereth." quis Cathedræ Petri jungitur, meus est."

"Come, Brethren, if you wish to be en-grafted in the vine; We grieve to see you lie thus cut off from i. Number your Bishops from the very chair of Peter, (Numerate Sacerdotes vel ab ipsa Petri Sede) And in that list of Fathers trace the succes-sion.

This is the Rock (Ipsa est Petra) against

which the proud Gates of hell do not prevail."

their right as St. Peter's successors, to supreme rule in the government of the Courch, and how their claims have been allowed and submitted to by the most prominent ecclesiastics, are matters of Church history. The first particular appeal to, and exercise of, Papal authority

entruited the Keys of admission into it and whose judgment on earth, is a fore-judging of what is done in heaven, since whateoever he binds or losses upon earth, shall be bound or losses upon earth, of the Apostles and the Sovereign Preacher of the Church." St. Ambrose of Milan ecclesta.) The next two are from Du speaking of St. Peter in that Homily, calleth him the Head of the Body of the Apostles, the Mouth of the Disciples, the whole earth." In a letter to Pope Dama-sus, St. Jerome (Ob A D, 420) said : "I I am thed to your Holiness' communion, that is to St. Peter's chair; I know that the Church is founded upon that Rock. Whoseever eateth the Lamb out of that House, is a profane man. Whoseever is pot found in that House, abll perime her mits a support of the eater of the shall perime her and the event is of our Lord and the fact of the supremacy; for I have already shewn that there association cannot be a mere subjective misapprehension, since it is an of jactive reality. It would be, indeed, utiliciently incredible that God should charits Supremacy; for I have already shewn that the association cannot be a mere subjective misapprehension, since it is an objective reality. It would be, indeed, sufficiently incredible that God should have uttered a promise which He eternally foresaw would be misunderstood by the the Flood. But forsemuch as being retired in the desert of Syrla, I cannot receive the Sacrament at your hands, I follow your colleagues, the bishops of Egypt: I do not know Vitalis; I do not communicate with Meletius; Paulinus is a stranger to me. His own word's the very prop and corner-stone of a system which opposes itself to His Hather the states of the stranger to me. He that gathereth not with us stattereth." St. Augustine (Ob. A. D., 430) said to the Donatists: St. Jerome also said : "Si

This extract may be worth a second

TO BE CONTINUED.

OBITUARY.

Mrs Kate McLonghlin, London.

In this city, on the 19th instant, Mrs. Kate McLaughlin, relict of the late Mr. John McLaughlin, of the Post Office Department, departed this life. She had been sick for a few months and bore her sufferings, which were of a painful nature, with Christian foutinda. She died as she Gates of hell do not prevail." And Dr. Ives, in Trials of a Mind, gives this quotation from him: "He must commune with Peter, who desires to have part with Christ" (Communicet Petro qui vult partem habere cum Caristo). Also this: "Do not suppose that you hold to the true Catholic Faith, unless you hold that Faith which is preserved at Rome" (Non crederis veram fidem tenere Catholican qui fidem non doces esse servandam Romanam). Peter Chresologne Bishon of Romana

Father Casot died on the 16th of March, 1800. Some days later a motion was intro

Some days later a motion was intro duced in the Quebec Pariiament by a certain Mr. Grant for the appropriation of the preserty of the Jesuits for the profit of public education. The follow-"Although the late Lord Amherst, in

the terms of Capitulation, granted by him to the Canadians in Montreal on the 8th September, 1760, assured to the Jesnits, as well as to others, the possession of their estates, yet the downfall of their order in Europe, a downfall which followed closely upon the conquest (2) threw the Reverend Fathers of Canada into such a state of consternation and incertitude that they abandoned the duties and rules of their institution concerning the education of youth

a work to which up to that time, they had devoted themselves with so much zeal and success .

overplus of their revenues in alms and

this province, the estates and revenues of the Society of Jesus have now indubit ably devolved to the Crown." The Quebec Gazette of the 20th March,

The Lyceum is a Catholic Monthly

"It is a holy and a wholesome thought to pray for the dead that they may be released from their sins." It had always been characteristic of the Catholic Church to pay this duty to the souls of its children departed from this world, no matter how high or holy might have been their station in life, and even though they might be morally certain that those

souls had already been received into the arms of God. There was ever between

arms of God. There was ever between the faithful in heaven and those. upon earth the bond of charity and prayer. They recognized the power of the blessed by intercession with Christ to obtain Hus help on behalf of His chil-dren here; and also the sacred influence of earthly prayer with the Redeemer for the release of the suffering souls in Pur gatory. It was for this object that they were assembled at the holy sacrifice of the mass; to manifest again to God and to the world their heartfelt love for the late Archbishop Lynch, who love for the late Archbishop Lynch, who bad laid down bis life for his friends. His death was a holy and a happy death, and it was a consolation to them in their and it was a consolation to them in their bereavement to know how peaceful it had been. The panegyric had already been preached, and beautifully preached, by one who had known the Archbishop in life. He regretted that he could not have been present at the funeral ser-vices, in which all who were good and dignified in the City of Toronto had participated. The memories which they recalled now were to them a holy and a

virtuous lesson taught in a life of edifi-cation and instruction, a life of example and love spent in promoting the happi-ness of sculs. Their great and good Archbishop's life seemed to say to them: "Follow me as I have followed

Magazine and Review devoted to litera ture and education in the interests of the Church. It is written chiefly by the Proersors of the Catholic University college fersors of the Catholic University college of Dublin and is edited by the Rev. T. A. Finay, S. J., M. A., F. R. U. I. It is not, however, addressed to academic circles only. Its style and treatment of subjects is adapted to the needs of the general reader. The annual subscription is fixed at the very low figure of \$1 25 post free. The June number contains many inter-esting articles, amongs which we may internotice a review of a new scheme of Denominational School Eadowment put forward by a commission now dealing with the endowed schools of Ireland. The scheme is discussed as a typical experiment in this delicate matter of Denominational Eadownent. A remarkable paper on the work and influence of mediasval monasteries follows. We have then an exhaustive criticism of the late Matthew Arnold as a poet. Next is a sketch of some of the Irish martyrs whose claims to the honer of canonization it is pro-posed to lay before the ecclesiastical tribunals. Then we have an entertain ing paper entitled, "The Norsersen of to day," contrasting the spirit of modern Englishmen with that of their Scanding Englishmen with that of their Scandin avian ancestors. Besides these there is a lengthy paper on Gogol's Dramas, a e functions of the sensorium, paper on the another on MacFarren's Lectures on

Music, as well as long notices of new books. This is surely full value for ten cents.

Subscriptions for the Review may be sent to MR. NICHOLAS M. WILLIAMS, 1,386 Washington S.

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prominent ecclesiates, are maiters of Church history. The first particular appeal to, and exercise of, Papal suthority was St. Clement's calming the commotions that arose in the Church history. Although St. John was living at Ephesus and much nearer Stinth, than was St. Clement, yet instructed Polycrates, Bishop of Ephesus, instructed Polycrates, Bishop of Ephesus

Since then they have employed the

other works of charity . But, by the recent death of the Rev. Father Casot, the last of their order in