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The Blessings of Persecution.

GENERAL INTENTION FOR JANUARY 1901.

American Messenger of the Sacred Heart. They have all eternity! is the scoff of M. Viviani, the spokesman of French Socialists in the Chamber of Deputies. Socialists in the Chamber of Deputies. The churches, meaning the Bishops and the clergy, he wrote, in Francaise not long since, will not want for bread, if deprived of support by the State. "They might want it for a time, but that need not trouble us. They have the Eternal!" It sounds, does itnot, like an ironical retort to the Preacher on the Mant: "Blessed are they that the Mount: "Blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven." (St.

Math. 5, 10.)
We are familar enough with some pictures of Christ in vogue of late years, with Beraud's "Way of the Cross," for instance, in which the Redeemer is therefore, if w represented ascending Calvary amid friendly and hostile groups, quite modern in garb and gesture, but identi-cal in heart and sentiment with those who met or follow d Him on that sad journey. The outcast, destitute, sick and dying are there, appealing to Him by every form of pathetic greeting; and the roue, the courtesan, the sectary and socialist follow, reviling and buffeting Him as if He were a worm and not man. It is not difficult to imagine the conduct of their prototypes when He delivered His Sermon on the Mount, and uttered the: "Blessed are they who suffer persecution for justice sake." who suffer persecution for justice sake.
Indeed, unless by voice, or look, or
gesture, some of the listeners had
scoffed and cried: "Tet them have the
kingdom of heaven!" it is difficult to
explain why He should have emphasized
forthwith this beatitude, adding:
"Blessed are you when they shall revile you and persecute you, and speak vile you, and persecute you, and speak all that is evil against you, untruly, for My sake. Be glad and rejoice for your reward is very great in heaven." (Ibid 5. 11. 12.) Whether the audience interrupted

Him or not "He knew their thoughts; (St. Luke 6, 8.) "He needeth not that any should give testimony of man, for He knew what was in man." (St. John 2, 25.) He knew also the doubt He knew what was also the doubt John 2, 25.) He knew also the doubt with which this blessing would be regarded in all ages. No one knew better than He the blessings of peace. He had just uttered His solemn blessing on peacemakers. Peace was the blessing that came with His Advent; peace was that came with His Advent; peace was the blessing that came with His disciples before His content of the His last wish to His disciples before His Passion, and again before His Ascension. The very kingdom of heaven, or of God, promised to those who suffer persecution, is described by St. Paul as, "justice, peace and joy in the Holy Ghost." (Romans 14, 17.) His pro-phets sighed and prayed for it, and we have their inspired example to praise God for it as the most precious of blessings. Nay, we have Scriptural warrant for execrating the names of those who disturb our peace: "Blot out the name of Amelec from under heaven." We cannot but feel satisfied when we read cannot but feel satisfied when we read of Jeroboam's hand withering as he was about to seize the prophet from Bethel; and the fate of Jezabel, Achab, Sennacherib, Nabuchodonoser, Antiochus, are recorded as much for our reassurance as for our warning. The Church seeks to evade persecution by every lawful means. Her Supreme Head is willing to make any possible concession in order to save those who are weak in order to save those who are weak in faith or unable to withstand the as-sault of her enemies. She has all the sault of her enemies. She has an the wisdom of ages of persecution, the story of the fate of her persecutors, and of the curse that follows their cruelty and sacrilege. She repeats this with all confidence in order to reanimate her afflicted members; with confidence she reassures them that theirs is the kingdom of heaven, and yet, moved by her divine Founder she prays for peace, and groans in spirit with all the anguish sorrow-stricken mother when the least of her children are tried in the fires of persecution.

When uttering a blessing, therefore, (Romans, 12, 14.) on those who suffer persecution for juston those who suffer persectation for Jase iee sake, Christ appreciated better than we the need of an immediate reward to sustain the faith that is constant in resisting unto blood. His bidding to be glad, and "rejoice for your reward is very great in heaven," was spoken of the present as well as of the future.

kingdom of heaven which not merely will be, but actually is ours, is not something afar off, vague, visionary or uncertain. It is part and parcel of ourselves. "The Kingdom of God is within you." (St. Luke 17, 21.) It is the something which once gained, brings all else along with it. (St. Matt. 6, 33.) It is the kingdom Christ came to establish, not in the heavens, but on earth; the blessing promised to Abraham; the object of the precious revelation of God; the effect and the object of all God's mercies; the fruit of all the hopes, prayers, expectations and sacrifices of the Old Law; the and sacrinces of the Old Law; the reign of God's grace in our souls; the empire of the love of Christ from which nothing can separate us; the supremacy of truth, the law of justice—in a word, the Church of Christ in which we dwell, regenerated, nourished, strengthened by the influence of His doctrine, His Sacraments and His authority exercised by His lawful ministers. Were this the only blessing attached to suffering persecution for justice sake, viz., that it is an unmistakable sign of a true member of the Church of Christ, His Kingdom on earth, it is more than sufficient to make

dom, quickening, as it does, the soul to detect the real motives of our persecutors, their fallacies, their deceptions, and the futility of their threats. It is the best means of learning the supernatural philosophy of a Christian life, and the calmness, "the peace of God, which surpasseth all understanding," (Phil. 4, 7). "the perfect charity which casteth our fear." (St. John 4, 18). Finally, it preserves and confirms the bond of union which binds men together in Christ. The history of the Church is one long story of tory of the Church is one long story of the persecution of Christ's chosen fol-lowers, and one long story of their triumph. Every page is a testimony to the assurance "theirs is the kingdom," the assurance "theirs is the kingdom," a repetition of the scene of the Apostles moving from the presence of the council after their scourging, "rejoicing that they were accounted worthy to suffer reproach for the name of Jesus."

(Acts 5, 41.)
We are not to account it strange, therefore, if we are warned to expect persecution and to suffer it for justice sake, and to be glad and to rejoice in it. "Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you. But if you partake of the sufferings of Christ, rejoice." (St. Peter 4, 12.) "For this is thanksworthy if. for conscience towards God, a man endure sorrows, suffering wrongfully. For what glory is it, if committing sin and being buffeted for it you endure. But if, doing well, you suffer patiently, this is thanksworthy before God. For unto is thanksworthy before God. For unto this you are called: because Christ also suffered for us, leaving you an ex-ample that you should follow His steps." (St. Peter 2, 19.) The motive of perse-cution is clear; for justice sake, for Christ. The blessing, therefore, the kingdom of heaven, is sure, because per-secution for this motive associates us with Christ.

with Christ.

We are not to invite or provoke persecution. It is wrong not to take every possible means of avoiding it. It is wrong to give any occasion, by ignorance our faith or by infidelity to our religof our faith or by infidelity to our relig-ion, to misunderstandings, misrepresent-ations, prejudices, hatred, hostility to our holy Church. It is the meanest selfishness to assume that we are persz-cuted when we are thwarted in our cupidity or ambition. It is often absurd to impute hostile motives to people who unChristian to repine, treachery to shrink from the suffering, poltroonery to be scandalized in the Master for asking us to fill up the things that are wanting in His Passion. Nay, it is not true loyalty on our part if we marvel why our brethren may have to endure

rsecution even when we are at peace; we question why this endurance if we question why this endurance should be necessary on the part of others, or ourselves, when we know the infallible mark of fellowship: if they have persecuted me, they will also per-

secuted you.

It is not out of place to speak of the blessings of persecution at this joy-ous time when all is peace. The only true peace is that which keeps the soul tranquil in spite of every disturbance, and no soul appreciates the "Peace on earth to men of good will," so well as the one which rests secure in faith, in spite of doubt, error, the struggle with poverty, with worldly-minded relations and friends. No soul, which has not endured their reviling, their persecuendured their reviling, their persecution, their culumnies, can know the
peace that men can neither give nor
take away. Instead of omitting the
thought of suffering for justice sake
from our Christmas memories and
wishes, we should, on the contrary, bless
God that this anniversary of the Birth
of Christ renews our faith in this beatitude above all others and tills us already tude above all others and fills us already with a sense of the blessing so plenti-fully that instead of cursing those who persecute us, we can "Bless those who persecute us: bless and curse not."

The Patient Lives of the Poor.

In that very interesting collection of reminiscences of English converts, "Roads to Rome," which was extensively reviewed in the Universe some weeks ago, there is testimony not only to the influence of reading and controversy, but also to the compelling power of example. The humblest bear witness to the tenth, and the works of witness to the truth, and the words of one of the sixty converts, Sir Henry Billingham, seem to have an especial message for laymen in the ordinary

walks of life.
"My first impressions of Catholicity struck by the little impression the educated Protestant classes made on their poorer brethren, and was very favorably impressed with the simple devotion and faith of these latter. * * * My education at Oxford had thrown me more or less under the influence of the High Church party, and I drifted almost insensibly into the bosom of the Church. But the personal example and simple faith of the Irish poor were the first things that impressed me."

A Light of the Church.

It is of interest to Catholics to know earth, it is more than sufficient to make one be glad and rejoice, for the very great reward to come is in due measure already ours.

Persecution for justice sake purifies the soul; it detaches the heart from the perishable goods and love of this with healing virtues for sielly children. one be glad and rejoice, for the very great reward to come is in due measure already ours.

Be a league from Jarrow, the perishable goods and joys of the have been credited its the heart from the perishable goods and joys of the where no tither the rust nor most hoth consume, (8t. Matt. 6, 20) and where thieves do not break through and steal." It ennobles life to stand for virtue, for istuic, if the earling, an ornament of the for virtue, for istuic, at the most been stead for virtue, for istuic, at the most passed. Bede was a champion of Catholic to Almighty God. It develops in unequivocal testimony of our devotion to Almighty God. It develops in succurage, constancey, and a greatness of soul which rises superior to the ordinary, and an disturbances of this world. It is the highest school of wis-

the conversion of England.

His death was even more beautiful than his beautiful life passed in contemplation and toil among monastic cloisters. History records few more touching incidents. In the spring of 735 it became evident that the beloved priest and teacher's days were numbered, but he labored only the more earnestly to complete the translation into English of the gospel of St. John, for "he did not wish his boys to read what was false or work without profit what was false or work without profit when he was dead." On the last mornwhen he was dead." On the last morning he continued to dietate, notwithstanding their remonstrances, and then, after ne had bidden farewell to his friends, his amanuensis said: "There is yet one more sentence, dear master, to write out. "Write quickly," he replied. Then the youth said: "Now it is finished." "Well." Be le answered, "thou hast spoken truly. It is finished," and so commended his soul

to God and died.

They buried him at Jarrow, but a

Amazing Ignorance.

From the New Ze land Tablet.

The amazing ignorance which even intelligent Protestants, and especially those who are controversially disposed, display regarding the common facts of Catholic teaching and practice is one of those things which no one can under stand. Five decades ago Newman said
—and his words have a melancholy
measure of applicability even at this
hour: "In this inquisitive age—when
the Alps are covered, and seas fathomed, and mines ransacked and sands sifted, and rocks cracked into specimens, and beasts eaught and cataloged—as little is known by Englishmen of the religious sentiments, the religious motive the religious ideas of 200,000,000 Christians, passing to and fro among them and around them as if—I will not say they were Tartars or Patagonians— but as if they inhabited the moon. Verily, were the Catholic Church in one moon, England would gaze on her with more patience, and delineate her with accuracy than England does

THE LAY APOSTOLATE AND CATHOLIC FEDERATION.

The Rt. Rev. Bishop O'Connell, of Portland, Me., in his recent great address before the Young Men's Catholic Association of Boston, justly complained of the lack of adequate co-operation in her apostolic work which the Church too often experiences from those of her sons best equipped by their better financial, political, social and public condition to render it.

What is the cause of this aloofness? It seems rather a complexity of causes. Some men, otherwise holding the couage of their convictions, are possessed of an awful fear of being counted in with the devout adherents of religion. They delight in tales of vestrymen and Sunday school superintendents who led double lives; and, if confronted with examples of earnest church members who cannot be suspected of hypocrisy, they will forthwith asperse the manliness of these. Anything beyond the minimum of practical Catholicity is, to their thinking, fit only for women and children.

Behind this, or sometimes existing in a man too clear-minded for such folly, is open materialism and a plain self-separ ation from certain Catholic movements connection with which might hurt hi political or business interests. Take such a man on the question of Catholic schools or membership in a distinctly Catholic organization, and you rouse his resentment. Sometimes you evoke a surprising candor of worldliness, as in

netism of faith and courage, and over-rate the powers that are against us.

They would be willing to move in a given Catholic enterprise, if only these or those would lead the way.

They would lead the way.

Obviously, leaders and apostles are not to be evolved out of such material. It is all reducible to the class of which

Bishop O'Connell says:

In the development of a parish, in its organization of societies to protect and encourage Christian youth; in asso-ciations organized for the care of God's poor they are mostly conspictous by their absense; and they think that a pittance thrown casually into the Church treasury ought to compensate for that which can never be otherwise supplemented, personal interest, personal enthusiasm personal co-operation.

LEAGUE OF THE SACRED HEART. dom, quickening, as it does, the soul to of St. Augustine from the Holy See and guished themselves, and won national

societies from whose iteraction racial misunderstandings must vanish, new fields of effort reveal themselves, and, out of the gathering of well-chosen representatives this man or that, for a perilous hour or a special need, come to the front?—Boston Pilot.

A GERMAN VILLAGE.

A bit of ancient Europe transported o American soil is found in the little illage of New Munster hidden away ong a dozen little hills, in the State

They buried him at Jarrow, but a later generation carried his bones to Durham, to be laid in a grand shrine in the Galilee of the Cathedral.

Amazing Ignorance.

of Wisconsin.

It is a typical German village, such as could have been seen along the banks of the Rhine 75 years ago. Its pavements resound with the tramping of wooden shoes, and nearly every one of its inhabitants still carries out the traditions handed down by the German ancestry. The inhabitants of the town, lmost without exception, are devout Catholics, and all the old country cus-

oms are rigidly adhered to.

When the spring comes the people seemble at the church and the priest eads them through the fields, blessing the field and praying God for bountiful rield of grain. On Corpus Christi Sunyield of grain. On Corpus Christi Sunday the entire towns turns out, and, dressed in white robes, the priest and people bear the Blessed Sacrament through the streets. Children in white run along the way, scattering flowers in the way of the procession, and all along the route shrines have been built among the trees, at which the marchers stop to worship. It is thought that Munster is the only place in the United States where the old custom of erecting the shrines is now adhered to. erecting the shrines is now adhered to, and for this reason many devout people isit Munster to attend the celebration of Corpus Christi Sunday.

Two Little Guardian Angels.

At Sutton, in England, there is a convent of the Passionists, and one of the resident fathers fills the office of

one night, when every one was asleep, some one knocked at the door. The Brother-porter opened his window and sked:

"Who is there?"

"Who is there?"
"Our mother is dying," was the reply, "and we have come to seek a priest to administer the sacraments."

He looked down and saw two very small children, a boy and a girl. The Brother asked their mother's name and where she lived, and said he would imediately inform Father John. the good Father went down he found the two little children at the door, and hey begged him to hasten, as their hey begged him to hasten, as their nother was in the last extremity.
"Go on before me," said the priest,
"and show me the way."
Having arrived at the end of the

street where the poor sick woman lived, the two children disappeared. The door of the little house was open, and the good religious, on entering, found a poor woman groaning in the bed.

Do you wish to make your confes-" Do you wish to make your contes-ion?" he asked.

"Ah, yes," replied the dying woman:

"it is my only desire."

Thereupon he administered the sacra-

"Well," said the good priest, "you well, said the good priest, you have but a short time to live; you must take advantage of it to arrange your affairs and provide for the future of your children. What can you do for them? Who will care for them?"

rich!" And yet you look upon wealth as a blessing, and cringe to those who are found with the gifts of fortune! Evidently you did not learn such sentiment in the school of Christ. You are aware that Christ said: "Blessed are the poor"; and yet you regard poverty as a curse, and look down in contempt upon those who do not possess the upon those who do not possess the riches of earth. Oh! the sad, the unaccountable contradiction between the faith and the conduct of many Chris-

OBITUARY.

spected and esteemed by all who enjoyed her acquaintance. As the moment of death (which is the fulfilment of the Christian's hope) approached, her children from a distance were nottlied. Her eldest son, John, from Stewart ville, Minn; Jerry, from Grafton, N. Dakvaz, Stephen, from Mitchell: Mrs. Potter and Miss-Julis from Buffalo; Mrs. Friel from Pulia delphia; Mrs. Dayle from Goderich; and Mrs. Stanton from Ardock. N. Dakota, impelled by filial gratitude and tenderness bastened to her bedside. Though her suff-rings were long and severe she bore them with Christian fortitude and resignation. Indeed we may presume that her death was truly a happy one Rev. Father Fegarty of Dublin was indefaliable in his attendance on her. She seemed to grow happier as she grew weaker as if she could see strong hopes of future happiness in the light of his benediction. She enjayed that peace of God which surpasseth all understanding—that peace which springs from the conscious possession of the truth. In this frame of mind after receiving all the consolations of religion and in the full possession of all her faculties with ten of her children present rivaling each other in anticipating her wishes all

spirit pass from a rth on the 18 h day of December, after the completion of her seventy syenth year.

The funeral took place on the 20th ult to 85. Patrick's church, Dublin, where solemn requirem Mass was celebrated by Ray Father Fozarty. A large concourse attended the remains to Irishtown cemetery, where they resi in consecrated earth with these that went before Requises tin pace.

An incident occurred a few days after the funeral which because of the good example set, deserves to be mentioned as a precedent worthy of imitation, viz, the sons and daughters of the decessed, before departing to their bomes in the East and West had a Mass of fered for their mother, at which they with sonical works of the decessed. Before departing to their communion in a body. This is the highest eulogy that could be pronounced on the departed. It shows that the germs of faith and the seeds of virtue which maternal solicitude planted in their young hearts many years age have taken deep root and borne good fruithat the skepticism of this age which we mentioned the seeds of the second at every turn has not shaken their faith. The world is indeed batter of the mothers whose children reflect their virtue.

THOMAS, MURPHY, PERTH.

with abroad at every turn has not shaken their faith. The world is indeed better of the mothers whose children reflect their virtues.

Thomas Murphy Perful.

Again the hand of death has removed from our midst one of Perth's old residents, Mr. Thomas Murphy having departed this life or Thoselay of last week at the ripe old age of cignty for years. Deceased has been in failing health for the past year or more each week finding him weaker than the previous one. Deceased was born in Bristol England in 1817, and when about thirty years of age came to Canada, settling first in Kingston, where he worked as machins, He learned that trade in the government works at Bristol, and his services were eagerly sought after whosh he came to Canada. About the time he arrived in this country the late Richard Shaw opened up his foundry and machine show, and it was he who made patterns for the first stoves manufactured in Perth. The output of this foundry was limited, but the stoves were sold as rapidly as the workmen could turn themout. Mr. Shaw at that period kept 10 or 12 beams and teamssers, and in one year each sold about 100 stoves, but the late Charles Patterson, brother of James Patterson, builfi, carried off the pain, he having disposed of 110. That was in 56 and those of our old readers have notived the date 1851 on the first stoves made he work of a machinist on his own account. Of lane years he attended to the arms belonging to the local volunteer company, and doing work at his trade. Three daughters and doing to the local volunteer company, and doing work at his trade. Three daughters and doing to the local volunteer company, and doing work at his trade. Three daughters and done son survive him, besides his sayed wife. The daughters are Mrs. James Sutherland, Perth, Mrs. Chais Bicks, London. Out; and Mrs (D.) Cameron. Detroit; James, a machinist on his cover as go Mr. Murohy was school trustee in Perth for twenty-five years. The funeral took place to St. John's church, on Thursday, when Mass was celebrated and the rema

the remains were interred in the Cosmone cemetery.—Perth Expositor, Jan. 2 R. I. P.

Mrs Harry Blake, Port Dover, in Woodhouse, on Monday, Dec. 23 1991. Martha, wife of Mr Harry Blake, in her thirty-fourth year." To read this notice in our local papers seems quite an everyday occurrence yet one glance at the bereaved home on Christmas day would reveal a very sad and melancholy event. A young mother arrayed in her funeral robes while her little children were admiring the presents she had purchased.

Mrs. Blake's death was a shock to the whole community, as she was only a few days ill. But even in death there is a bright side—she was conscious of her approaching end, and God gave her the grace of a happy death.

Father L'Heureux administered the last sacraments and gave her all the consolation obtainable from Holy Church. She was reconciled to die, and knew God's ways were not ours.

Mrs. Blake leaves a sorrowing husband and

Dear Sir and Bro.—The members of Branch 15. C. M. B. A., feel they cannot allow this opportunity to pass, without tendering to you, in a slight degree, their sincere and high appreciation of the many sacrifices and efforts you have made, at all times, for the advancement of our Branch. If words fail to express in suitable language our deep appreciation of your many valued services, you will do us the justice believe that our feelings are none the less sincer and hearty.

The honors which have been conferred on you, in the capacity of Chancellor of this branch, and by the Grand Council as Grand Deputs, reflect great credit on yourself, and on the branch of which you are such an honored and respected member. We feel we cannot allow your signal services to pass unrecognized, and we therefore ask you to accept, as a small teken of our appreciation, this sliver ice-water pitcher and stand.

May it remind out of the kindly feelings, and brotherly love in which you are held by the members of this branch.

The members of the branch carnestly hope that happiness and prosperity may be meted out to you and yours with no stinted hand; and that you may be spared to the branch for many years to come.

Signed on behalf of the branch, Frank J. Waish, president; T. M. Hygarty, recording secretary, T. F. Callaghan, V. P.

member, the community a respected citizen, and the family a loving husband and kind

and the family a love.

R solved, further, that the charter of this branch be draped for three months, and that copies of resolutions by sent to the family. The Canadian and Cartholle (Econe for publication and spread in the minutes of the meeting.

Yours fraternally,
Rec. Sec. Branch 32. C. M. B. A.
St. Augustine, Ont.

At the last regular meeting of Branch No. 235, Ridgetown, held January 3, 1992, it was moved by J. S. Dillott, seconded by Dennis McDonald, that the following letter be spread over the minutes of the meeting and that a copy be given J. H. Tompkins and one mailed to the CATHOLIC RECORD and The Canadian for publication.

to the Catholic Record and The Canadian for publication.

That the members of Branch No. 235, C. M. R. A desire to express their sympathy to J. H. Tompkins upon the death of his siter, Miss Annie, and to condole with him and the members of his family in their sorrow.

The decased lady was known to many of us personally, and known only too be esteemed for her many virtues and strict Catholicity. We can assure the relatives that our prayers will be joined with theirs for the repose of the departed soul.

ARTHUR W. ORENDORF, Rec. Sec.

ARTHUR W. ORENDORF, Rec. Sec.

DEATH OF VERY REV. DEAN FLANNERY.

St. Thomas Times.

St. Thomas Times.

The dead of the Rev. Dean Flannery. A cable-gram to this effect was received by Bishop Mo-Evay of London, who communicated the sadnews to Vicar-General Bayard of this city. The deceased priest was for many years in charge of the Church of the Holy Angels in St. Thomas. A few years ago he went to Windser and was afterwards sent to a charge near Goderich. He was stricken with paralysis some time ago and his life despaired of. He recovered sufficiently, however, to take a trip to Ireland, where he died. Dean Flannery's death will be mourned both by Catholics and Protestants. He was a whole souled gentleman, a brilliant divine and a true man in every sense of the word. Many will miss Dean Flannery's friendship.

man, a brillman, and will miss Dean Flannery's friendship.

The Very Rev. Dean Flannery was born in
Nenigh, Ireland, and went to France at the
the laze of fifteen where he entered on the
sould of classics in Annonay Department Ardeche. He finished his course there in philosophy and the logy. In 1852 he volunteered to
accompany a number of the Basilican Fathers
wo were invited to visit Canada by Bishon de
Charbonnel with a view to the founding of a
Catholic College in Toronto. He was ordained
to the priesthood by Bishop de Charbonnell in
St. Michael's cathodra on the 22nd May, 183
He remained attached to 84 Michael's Colleg
as professor of Latin and Greek in the prepartory course of matriculation until in heat Si. Michael's cathedrai on the 22nd May. 1833. He remained attached to 81 Michael's College as professor of Latin and Greek in the preparatory course of matriculation until it heath compelled him after seven hard years of work and close confinement in the college halls to seek health and recuperation of mind and body amid the hills and recuperation of mind and body amid the hills and released his native health. He remained in I-claed three years in active missionary work, when he was called to Toronto, where he was appointed to the parish of 8 recisvile and Dixle. On the consecration of Rev. Dr. Walsh to the London Episcopate, Dean Flannery, the life London Episcopate, Dean Flannery, the life London Episcopate, Dean Flannery was induced to sparein his trials and triumphs. Both went to London in 1887, Dean Flannery traversed the dioc s3 and visited every parish and hamlet collecting funds for the liquidation of the enormous Diocesan debts which stared Bishop Wash onlik arrival in London. In three months \$1,000 of the debt was paid, and in less than a year the entire debt of \$33,000 was wiped out.

Dean Flannery was appointed to Amherstburg parish, where he preached alternately in French and English to a large mixed congregation. At the opening of Assumption College, in Sandwich, the French pries who attended that parish had to make way for the Basilian Fathers and resume his former duties at Amherstburg.

Dean Flannery moved to St. Thomas and said Mass for the first time in an old frame church on Talbot street on the first Sunday in October, 1870. At that time the city had a population of about 1,800. The Catholic church was away east from the two proper. It was an old rickety structure, with a bent spire and befire, that brough back to one's mind the ening tower of Pisa. The grounds then and for some years afety, both in rear and front of the church, served as a burying place for the whole parish, which the embraced the whole county of Elgin and a large portion of Westminster.

whole parish, which then embraced the whole county of Eigh and a large portion of Westminstr.

In the spring of 1871 the erection of the presents she had purchased.

Mrs. Blake's death was a shock to the whole community, as she was only a few days ill. But even in death there is a bright side—she was conscious of her approaching end, and God gave her the grace of a happy death.

Father L Heureux administered the last sacraments and gave her sill the consolation obtainable from Holy Church. She was reconciled to die, and knew God's ways were not ours.

Mrs. Blake leaves a sorrowing husband and three children—the baby only two months old. Mrs. Blake was a member of the League of the Sacred Heart. The remains were taken to Simcoe, where Requiem Mass was celebrated, thence to St. Mary's cometery. Allher friends will pray that her soul may rest in peace.

SISTER DE PAZZE, MOUNT ST. JOSEPH, LONDON, ONT.

Intense regret was on all sides expressed will pray that her soul may rest in peace.

SISTER DE PAZZE, MOUNT ST. JOSEPH, LONDON, ONT.

Intense regret was on all sides expressed when the sad news reached Chatham of the death of Sister De PAZZE Waddick of Mount St. Joseph. London, and the sad news reached Chatham of the death of Sister De Pazze Waddick of Mount St. Joseph. London, and the sad news reached Chatham of the death of Sister De Pazze Waddick of Mount St. Joseph. London, on Dec. 21st. She leaves a mother, four brothers and two sisters, to all of whom we tender sincerest sympathy in their bereave, and the sad news reached that her bereave and shout life being a constant preparation of the final summons which must come to all of us sooner or lare.

We ask our rendered the should be shoul escentment. Sometimes you evoke surprising candor of worldliness, as in the case of one who said, without mine ing matters: "I should not have what I have to-day if I had sent my children to Catholic schools."

Others still regard themselves too intellectually advanced, too well placed socially to identify themselves with those of their brethern who have had meaning to the control of the find special proparation of the find special proparatio

Generich.

A letter to Andrew J. Clark from relatives in Ireland iells him that a few days before Dean Flannery's death he said his only recret was that he could not see his o'd friends in St. Thomas once more and expressed a wish that his remains be embalmed and sent there for interment, there to rest among his beloved people. We understand it is the intention of his former purishinors to erect a memonal tablet to his memory to be placed in the Church of the Holy Angels.

NEW BOOK.

Lalor's Maples, a charming novel from toon of Katherine E. Conway, is now on sa Publisher The Pilot Publishing Co.

Information wanted—A subscriber in logersul sent us a postal note for a year's subscription. We should be pleased to have the name of the sender, so that we could give credit.

TEACHERS WANTED.