

THE ARCHBISHOP OF KINGSTON

Kindly Remembered by His Priests

A PRACTICAL ILLUSTRATION OF GOOD-WILL ON HIS DEPARTURE FOR ROME.

Before leaving for the Eternal City, whence he leaves Kingston to-morrow (Thursday) and sails from New York on Saturday next, the priests assembled at the Episcopal Palace and presented their beloved Archbishop with a purse containing \$2,000 in gold. Accepting it, His Grace thanked them for their munificence, but he thanked them most for their affectionate loyalty. In his absence he felt the diocese would be wisely administered by his representative, General Masterson, and that his priests would be in his regard what they had been in his own—“faithful priests of God.” The address of presentation is as follows, to which we subjoin the Archbishop's reply in part:

To His Grace the Most Rev. Charles Hugh Gauthier, D. D., Lord Archbishop of Kingston:

My Lord Archbishop—The clergy of Your Grace's diocese, at the conclusion of their annual synod, have determined to offer to Your Grace an humble testimonial on the occasion of your departure from this diocese. To me, notwithstanding my unworthiness, was entrusted the pleasing duty of preparing and reading an accompanying address on behalf of all my brother priests of the diocese—and I cannot but feel happy indeed to have been chosen for the performance of a duty which has been nothing less than a labor of love.

This address, Your Grace may readily understand, is the spontaneous and unanimous expression of joy at the happy relations existing between you and the clergy of this diocese—relations of profound respect, affection and loyalty on the one side; and of faithful obedience, devotion and ready service on the other. In the past, your Grace has been to us a Father, a friend, a guide, a comforter, a helper, and a source of inspiration. Your Grace has been to us a Father, a friend, a guide, a comforter, a helper, and a source of inspiration.

And now we pray God to have Your Grace in His holy city, and to give you strength and counsel for the discharge of your duties in the diocese of Rome. We pray for the clergy and faithful of your diocese for many many blessed years of service in the sublime cause which you have so nobly and so movingly championed.

We gratefully acknowledge the blessing of the Holy Spirit which has been poured out upon us by your Grace, and we pray that you will continue to be a source of inspiration and comfort to us in the future. We pray that you will continue to be a source of inspiration and comfort to us in the future.

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the weak and lowly for the advancement of His divine plans. To Him, therefore, we give all honor and praise. Unless the Lord buildeth the house, in vain do they labor who build it. For the success of our undertaking, neither should we rely upon human prudence or intellectual ability since many more richly endowed doing so, have seen the work of their hands totter to ruin. Unwisely with the man of whom the gospel speaks have they been building on the sands. But we can put our trust in God—in the Divine Spirit—and I feel to-day more intimately than ever, how true are the Psalmist's words—*non confidam in aeternum*. I realize indeed how little will it matter who is against us, so long as His hand is with us—so long as His finger directs us. Feelingly did His Grace speak here to his assembled clergy on the all-powerfulness of prayer. The very treasure house of God, he reminded them, was left at their disposal. In their hands had been placed its keys—ask, therefore, and you shall receive. Ask that He continue His beneficent care of this diocese—ask in your several Churches each morning when you hold in your hands His sacred Body that He preserve that happy union in which we dwell—*cor unum et anima una*—and when I shall have reached the Eternal City, when I kneel at the tomb of the Apostles; when I go thence to lay at the feet of their successors in the chair of Peter, my homage of fealty and devotion, I shall carry in my heart your remembrance; shall have on my lips ever your names that God may bless you and your work.

RECEPTION AT THE CONVENT

On Monday a reception was given Archbishop Gauthier at the Convent of Notre Dame by the sisters and pupils in view of his coming visit to Rome. After a musical programme of greeting an address was read to His Grace and a presentation made to him of a large wax rose in which was deposited a fifty dollar gold piece. The Archbishop thanked the Sisters and the children most cordially for their kindness, and imparted his blessing.

FATHER HOGAN'S REMARKS

Father Hogan, P. P., of Perth, who accompanies His Grace the Archbishop of Kingston to Rome, was on Sunday, Oct. 22nd, presented with a complimentary address and a well filled purse on behalf of the congregation. Mr. C. J. Foy read the address and Mr. H. D. Wells made the presentation. The address was beautifully illuminated by the Mother Superior of St. John's Convent. Father Hogan cordially thanked the members of the congregation for their kindness and good will. The most touching part of the address to him was the allusion to his youthful connection with the parish. One of his earliest recollections was this Church and its saintly pastor, who has long since gone to his reward.

Another pleasing youthful recollection was the congregation, the spirit of unity that had prevailed in the parish, and that harmony continued to exist between pastor and people. He publicly thanked the Archbishop for the honor conferred upon him in asking him to accompany him to the Eternal City and concluded by commending His Grace and himself to the prayers of the people.

SERMON BY BISHOP O'CONNOR.

The following beautiful sermon was preached by Bishop O'Connor on the occasion of his recent visit to the parish of Gravenhurst to administer the sacrament of Confirmation. His Lordship began by congratulating the congregation and their good and zealous pastor, Father Collins, upon their earnest efforts made to repair and beautify their church for the honor and worship of Almighty God. He exhorted them that if they continued in this good work that God would reward them in the end. He continued saying, “We read in the sacred Scriptures that when Almighty God gave his commands to man He said, ‘Thy Lord thy God shalt thou adore and him only shalt thou serve.’”

Almighty God endowed man with intelligence and reason, that we might learn our duties to Him, and faithfully discharge them. Whatever may be our condition in this world, we find everywhere the law of duty. It is written in the sanctuary of all professions and occupations. These duties are various, but the first and most important are those which result from our relations with Almighty God. Unbelievers and Agnostics may say that they owe no duties to God, but right reason indicates to us the contrary, for on every side we look we behold those obligations. To enumerate all the duties we owe to the Divine Bounty, to give a detail of the blessings which the Almighty showers upon all his creatures in the preservation and government of the world would be a difficult undertaking. Suffice it to refer to a few of the gifts and favors, that we may clearly comprehend our obligations of continual gratitude to God for his innumerable benefits.

Where were we one hundred years ago? No one knew of our existence? Where shall we be one hundred years hence? Not in this world. Who has brought us to life? And who endows us again out of life? Who gives to us a soul with judgment, with reason, with intelligence, a soul made unto the likeness of God? Who gives us all of these attributes? Not our relatives, but Almighty God, the author of all. Who gives us the Power to move our hands, to speak, to walk, to our friends, but the Lord. And who takes from us in a moment, our power to speak, to walk, to move, to direct our actions? Almighty God. Consequently, when we reflect upon these benefits, that are placed before our eyes every day, then reason tells us that we owe to a Mighty God, the duty of thanksgiving, the duty of gratitude, the duty that we, as creatures of God, who are His Benefactor and Preserver, should give to Him. Hence, God says, ‘I am the Lord thy God, thou shalt adore and serve me.’ Since we are created in His image, it is then our duty to acknowledge our dependence upon Almighty God—to thank him for the favors He has bestowed upon us, and if

we do so we may have the expectation that He will continue to pour His favors and blessings upon us.

Almost every day that we take up the newspapers we read of many sudden deaths—people dying in their offices, falling on the streets, etc. Who is it that deprives them so suddenly of life? Reason tells us it is God, for if they had life at their own disposal they would not cut themselves off in this manner. It is the Omnipotent God who does all this.

Day after day God prolongs our existence; He supports and sustains us. He preserves us from dangers and accidents, while all around us we see people falling. All these blessings imply obligations and duties on our part. Should we not think then of the innumerable duties we owe to God, of the gratitude and thanks we should give to Him who gives us life, health, power and strength to live day after day, until it shall be pleasing to Him to call us out of this world? I wonder do many of us pause and meditate upon the succession of seasons to provide for our corporal needs? Do we ever think how the world is provided with food and raiment? Let us ask ourselves who gives us all of these blessings. Probably the farmer will say that it is through his own industry that his crops turn out well. The mechanic may say that his success is due to his toil and labor in his workshop. Yes, they may say so, but who is the first cause? Who is the being that gives them the health, who preserves them in health and gives them the strength to do their work?

At once the answer is Almighty God. God, God, God, He would deprive them of their health and strength in an instant. Now, all of these things should remind us of our duties to God, of our duty of gratitude and thanksgiving to Him, for the blessings He has bestowed upon us. The farmer says if he does not sow the seed he would have no crops, but he is only the secondary means. Who is it that causes the seed to fructify, the rain to fall from Heaven, the sun to shine? Who causes blessings to fall upon the crops, to have the grain ripen? It is not man. Man is only the instrument in the hand of God, and God is the first cause, Who brings the work to perfection. The more we think of these things the more we should thank God for these blessings. Hence we should ask ourselves every morning when we awaken and find that God has given us the promise of another day—ask ourselves do we thank God by a few prayers, that He has preserved us during the night from a sudden death? Ask ourselves are we sufficiently grateful to offer, as creatures of God, thanksgiving for all the benefits He bestows upon us? Our conscience should tell us what to do. We should be like the birds in the fields; they are like expected to pray. But man has reason and judgment and God gave him these faculties, in order that he might exercise them, in thanking Him for his many blessings and favors He confers upon us.

You can thus see how important and how essential it is that each human creature should, the first thing in the morning, offer morning prayers, thanksgiving to God, for His many blessings—to thank God that kind omnipotent Father for having preserved him during the night, and beseech Him to protect him during the day, from dangers, from accidents, and especially from sin.

Now, if a person conferred upon you a favor, gave you some present, do you think you would thank him for it? If you did not thank him for it he would turn away from you, and you need not expect that he would give you another present, because you did not appreciate or give thanks for his past gift. Apply the same reason to our conduct towards Almighty God. If every morning, if every day, if every night, we neglect to thank God by prayer for the favors that He bestows upon us, are we to be surprised if God should punish us by allowing us to meet with accidents by inflicting some punishment upon us by calling us suddenly out of life? Sometimes God thus punishes us, because He loves us, and to bring us to acknowledge our obligations, and fulfill our duties; and if you, like grateful children day after day, offer your gratitude to God for the favors that He bestows upon you, then He will have greater confidence that He will continue His favors.

Unfortunately in these days of impiety and sinfulness many regard the fulfillment of their duties to God as a service that may be neglected or to which they may pay but little heed. The fact of omitting a duty does not remove its obligation. The relations between God and man are not created by man, they are not created by God, they are natural truths that are unchangeable and cannot be destroyed. Man cannot exempt himself from these duties that he owes to God, he may neglect them, he may refuse to serve God, but that does not make him cease to be the creature of God and consequently His subject, neither does it destroy his obligations.

Children have the duty of loving their parents, of respecting them, but the disobedience of the child that shows contempt for the parents does not remove the obligation of respect. The obligation still exists, but the child who neglects to fulfill the obligation will receive punishment sooner or later.


Now, we are all God's children, and we owe the duties of love, respect, etc., to Almighty God. Many may neglect these duties. Many may despise God by sin, by ingratitude, by disrespect towards His Divine Majesty, by cursing, etc., but that does not remove the obligation of loving and serving God. The obligation still exists. We cannot remove the obligation because we are the creatures of God, the creatures of the Almighty, and hence as He created us we are under many obligations that cannot be evaded. Our duties to God arise not only from the fact that we are His creatures, but also because Christ has redeemed us. God the Son is our Redeemer, and He, by the graces

of Christianity, makes us children of God. We are thus created not merely to live for a few years in this world, but we are created for heaven also, and when we lost Heaven through the sin of our first parents, when we were deprived of every claim to Heaven through sin, Christ in His infinite love came down and assumed to Himself the nature of man, united human with His Divine nature, died upon the cross to open heaven, that had been closed against us by the sin of our first parents. He poured out upon the cross His precious blood, that we might thus be washed from our sins, that we might be raised to be God's children, with a right to God's Kingdom, and to eternal happiness in Heaven. For these great blessings and the other blessings we receive in this world, for these supernatural gifts, we certainly owe many thanks to God. Consider, what is man? What is a Christian? Not merely are you creatures of God, but after you were born into this world you were cleansed from all sin. You were made a child of God, made a Christian. When were you made a Christian? When you were sanctified with the graces of baptism, when you were introduced into the membership of the Church of Jesus Christ. You came into the world in original sin; you came into the world under the power of the devil, having no claim whatever to the Kingdom of Heaven, and by baptism you were given a claim to the Kingdom of Heaven. Your parents had you brought to the church to be baptized, but before you were baptized the priest asked of your godfather and godmother: “For what do you come? For what purpose do you bring this child here? For what do you ask?” The answer was, “I ask for faith; I ask for this child to be taught the truths of religion, to be imbued with the faith that Jesus Christ promulgates in His Church; that he be made a child of God; to be cleansed from original sin.” The priest then says: “What does faith bring thee to?” The answer is, “like everything.” The priest says: “If that child practises its faith, it will bring it to the Kingdom of Heaven, but, before the child is made a Christian, we ask, ‘Do you renounce Satan? Do you renounce the devil, with all his works and pomps? For if you wish to follow the works of the devil, then you cannot be made a child of God. Then, when the sponsors of the child promise to renounce Satan, to renounce Satan's works, the child is made a Christian, with all the privileges and obligations, becoming this condition.”

Then after baptism, a transformation took place—at once a total change took place upon the soul of the child, by a miracle by the will of Jesus Christ in instituting baptism, as a means to pour His Precious Blood upon the soul, and by the waters of baptism. The soul after baptism is pure in the sight of God; that child was made a brother of Jesus Christ, a child of God, and not through any work of the child; not through work of the parents, but, all through the institution by Jesus Christ Who died upon the Cross for each and everyone of mankind.

Then ask ourselves what do we owe to Christ? What do we owe to Almighty God, for this great dignity He has conferred upon us, in making us children of God? Our own intelligence tells us that we owe a debt of gratitude to God, that even a million years of gratitude could not suitably repay. God is sufficiently pleased if we only keep His commandments; keep the promises our sponsors made for us, and if we keep these commandments and fulfill our duties, we will be in the Kingdom of Heaven. You ought often to think of those favors, think of those blessings, and ask yourselves, are you grateful to our Lord? Do you sufficiently thank Him for these favors and blessings? Do you fulfill all the obligations you contracted when made a child of God? The obligations of avoiding evil and doing good? You say, “This is a sinful world, this is a wicked world, this is a dangerous world.” We all acknowledge this—that it is difficult to serve God, to keep your soul from sin. And Christ Himself knows this, but notwithstanding, He does not abandon us. He comes to enable us to fulfill our obligations, to do our duties, that were contracted by us when we were Christians and heirs to the Kingdom of Heaven. It is to help us that He instituted His Church, that He promised to be with His Church all days even to the consummation of the world; that He promised to assist us by His grace, to give us timely help for our soul's salvation, as we need them; to help us to avoid dangers. He has also instituted the sacraments and left them to us, that if we wish to fulfill our obligations, we may become active members of the Church—not slothful members, but working members—performing well our duties and fulfilling our obligations. When people say, “this is a wicked world; it is too difficult to keep from sin, to preserve ourselves in the graces of God, we might ask such persons, ‘Do you strive to keep from sin and obey the duties Christ has prescribed, in order that you may receive the necessary graces?’” And you find that such persons are the very persons who neglect to fulfill their obligations. By their conduct, it seems they imagine that Heaven is open to them because Christ died for them, and then they expect God to reward them with eternal life. A person who has been the slave of Satan by a life of sin and expects when he dies that he shall go to the Blessed into Heaven, is like a poor man going to a rich man's home who has thousands of dollars, and asking him for some of his thousands. The rich man will say: “What claim have you to my property?” and the poor man answers, “I have none, but I have been working against your interests during the years I have known you, I have been striving to injure you, and to show you disrespect.” What, then, would be the answer from the rich man? You all know it. You would be cast from his presence in an instant.

Now, I would say with regard to



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our conduct towards God, if during life we have not the will of God, but instead of keeping His commandments, we have shown disrespect to God by not loving Him, by not keeping His commandments, by sin, by being the devil's slave, what, then, could you expect from God, after we have worked to gratify our evil passions, after having thus worked in the service of Satan? Can we expect to merit Heaven? Our own reason tells us it would be foolish to think of such, for God is a God of justice as well as of mercy.

Let us think of these things, and the more we shall think of them the more we will strive to fulfill our duties to God. Let our principal aim be that of loving and serving God by the fulfillment of the duties of our religion; for if we neglect these duties we cannot avoid sin, if we despise these duties we despise Christ, and consequently we are not to be surprised if God allows us to fall into sin.

Christ is very anxious to save our souls, to preserve us from sin, and from its dangers, when we desire to rise and seek the means of repentance. Christ is anxious for our salvation, that we may enjoy God in Heaven. Heaven is given to the good and faithful servant. These are the words of Christ. “Well done, thou good and faithful servant.” Heaven is not given to the slothful, nor to the sinful servants, but to the faithful servants. Each and everyone of us has a soul to save. We have been children of God that we might obtain our place in the Kingdom of Heaven. Let us conduct ourselves as children of God, seeking the means to preserve ourselves from sin, that we may have the hope and expectation that Christ will bestow upon us, the reward to faithful servants—that eternal reward which is happiness in the Kingdom of Heaven—the blessing I wish to each and everyone of you. Amen.

THE D'YOUVILLE READING CIRCLE.

Ottawa, Oct. 20.

The fortnightly meeting of the D'Youville Reading Circle took place last Tuesday evening in the Rideau street convent. Before proceeding with the regular work an appreciative note was made of the very instructive and comprehensive remarks addressed to the members by His Excellency Monsignor Sharetti on the fifteenth, when he so graciously presided at the formal opening of the Circle's fifth year.

The chosen literary study, Don Miguel Cervantes, was begun with a few general remarks on this great Spanish genius and the place he holds in the country and the world. In making up the lists of indirectly inspired writers of all times, there are four whose names must never be omitted—Homer, Dante, Shakespeare and Cervantes—the four great authorities outside the Scriptures. The limited knowledge we possess of Spain is one of the difficulties in studying Cervantes. It is a country too often ignored by our countrymen, and of what they know, they are ignorant of what they know. Spain has a peculiar history. It possesses a peculiar character that has never changed through all the centuries; it is the same haughty, reserved, grandiloquent Spain to-day as when it was a great world power and the sun never set on its dominions.

Cervantes was not the dominating genius in his country as Dante was in Italy, but he sums up all Spain as the Italian poet sums up Italy for all time. He is the impersonation of its character, its temperament, its folly and wisdom, its wit and humor, so deep and rich and yet so peculiarly simple and genial, unlike the epigrammatic product of our times; its high flow sentiments, not to be confounded with sentimentality. Unlike Dante, he did not have to go through hell or heaven to understand this life. He found his quiet country places of his native land, as Charles Dickens found his university in the east end of London.

And the two characters he has set up against this simple background, the dreamer and the man of hard common sense, have never gone out of fashion, but have made more people laugh and weep than any other characters in fiction. That they still retain their hold on the hearts of humanity after four centuries is the best argument for the genius of their creator. Perhaps no book is more quoted than Don Quixote. We constantly quote from it unconsciously as we do from Shakespeare, a sign of its immortality. In comparing Shakespeare and Cervantes, we find that they were kindred spirits; the closest harmony existed between them though they did not know each other.

Cervantes was the perfect type of the Spanish soldier, writer, genius and gentleman, with the accent on the gentleman. He was brave, laborious, struggling, lowly, noble, Castilian. He was also the last of the Knights. Spain had its glorious day of chivalry but Cervantes saw its decline. At a future meeting some details will be given of this great man's life.

A few introductory remarks were made on the special subject for the year's study, the History of Education. Exceedingly poor in literature on this subject, it is necessary for us to begin with the study of the earliest organized peoples of the world and compare their methods with ours. It is in the order of justice to begin with the Egyptians,

who seven thousand years ago were at the height of their systematic education, learned in art and science, and advanced in the knowledge of things that are mysteries to us to-day. The wonderful feature that impresses us most in studying Egyptian genius as expressed in their work, is its massiveness. Their monuments seem to have been built for all time. It is only within the last fifty or sixty years, that, owing to the researches of Egyptologists, we have come to learn a little about this strange land, and probably not until we have learned the secret of the Sphinx, shall we really know much of the life and manners of ancient Egypt. The oldest book in the world, 3500 B. C. is Egyptian. It is in manuscript, on papyrus, and is treasured in the French museum. This book will be commented upon at the next meeting.

We find in the study of Egypt that there was one general principle, one fundamental maxim on which they based all their teachings and which seem to have been impressed on the minds of all by kings and priests and parents, who were the teachers of those days, and this maxim was that life is brief; true life comes after what we call death; so make ready.

During the evening some fine carbon prints were on exhibition, illustrating the wonderful art of ancient Egyptian architecture.

The contemporary work reviewed was *Rose O' the River*, by Kate Douglas Wiggin, a delightful, refreshing bit of fiction. A bright little critique on this novel was presented by Miss Edith Marshall. Comments were also made on some of the October magazines.

At the next meeting, which will be on the 31st, the study of the Shakespeare women characters, beginning with Ophelia, will be taken up.

M. DONNELLY.

SARGENT MUST PAY.

ROCHESTER BIGOT WHO WARRIED AGAINST NUN TEACHERS GETS HIS DESERTS.

Some time ago one James Sargent, of Rochester, entered suit for an injunction restraining the city of Rochester from paying teachers who were employed by the Board of Education to teach the boys in St. Mary's Boys' Orphan Asylum. The grounds for the suit, as stated in the papers of the plaintiff, principally had to do with the fact that these teachers were Catholic nuns.

The point Sargent raised was that the nuns taught in the habit of their order, and that it was not according to the law that they should be allowed to do so. For that reason he wanted a restraining order which would prevent the city from further employing the Sisters as teachers. This case was carried through all the courts to the Court of Appeals and ended in a victory for the Sisters of St. Joseph.

Then counsel for the Sisters asked the court to compel Sargent to make good the losses sustained by the Sisters through the proceedings instituted by him. The matter was referred to a referee, whose finding, which has been approved by the court, is that Sargent is indebted to the Sisters to the amount of \$730.35.

A POWERFUL OBJECT-LESSON.

Writing of the works of charity performed by Catholic priests and Sisters during the yellow fever epidemic in the South in 1878, the Rev. John Daly says:

"Whilst the Catholic Church can point to her Sisters of Charity or to the nuns in the wilderness where the first Abbot of Alabama nursed the Methodist preacher, dug his grave and carried him to it in his own arms, while the shot-gun guards of the men of the night away from his devoted friends, to get back among the alloted ones of his flock; or to the seven graves in a row where rest forever these hero priests who one after another came to live a short week and die among the fever-stricken; or to the many graves of gentle nuns who fell before the pest—in one place or another—there were generous volunteers to fill up the ranks—never, never has the Catholic called in vain for priests and nuns, to die in the service of afflicted humanity—and whilst she can point to this glorious fact she needs no defense against calumny—no arguments as to her divine mission."

ASSUMPTION COLLEGE.

The feast day of the Very Rev. President of Assumption College will be held Wednesday, Nov. 15th. All the priests who are friends of the college are most cordially invited to be present. Dinner at 12:30 p. m.

St. Martin, while yet a young officer in a Roman legion, saw a poor beggar by the roadside nearly naked and shivering with the cold. He noticed that all the older and superior officers passed him by, heedless of his pitiful request for help. To Martin this was an intimation that Providence meant him to care for the unfortunate creature. He divided his cloak with him, and that night our Redeemer appeared to him and revealed that He had Himself personated the beggar. Martin had said to himself: If others do not act which is to say: If others do not pray which is to say: If others do not preach to non-Catholics, to negroes, to the people in the slums, then I need not preach to them.—The Missionary.