

reputation for great ability in her profession, and it was well that Rev. Father McCloskey secured her for the notable event referred to.

A sorrowful circumstance, and one that must have weighed upon the mind of Bishop O'Connor and that of the priests and people, was the recent death of the deeply beloved Father Connelly, P. P. of Hastings. The lamented deceased was a clergyman of extraordinary humility and sweetness of character, and he drew friends to his side without any apparent effort. He died in the pastoral home at Hastings late on the previous Saturday even-

But while the Church mourned the death of one priest whose mortal remains were laid to rest in the cemetery, the spiritual birth of another two days later. This is according to the law of loss and gain. For as the old priest's earthly life and his eternal reward another came forth to labor in the vineyard until he also should be laid to rest.

As we understand, every priest in the diocese and many outsiders were invited to attend the funeral of the late Rev. Father McLoskey's large and commodious home, but owing to pressing business, only a few were able to attend.

As it was, the capacity of the pastoral residence was overtaxed and many of the visitors were obliged to seek quarters in the various hotels of the village. Mr. J. McConner, the special honored guest of Rev. Father McLoskey, arrived in the morning of the previous day, and many of the parishioners arrived on the evening train on the day of the funeral. The church was crowded by an immense throng, which was held spell bound by the imposing spectacle of the funeral procession.

crowded by an immense throng, which was held spell bound by the imposing spectacle witnessed, and the large non Catholic element present must have been deeply impressed by the solemnity accompanying the sacred rite of ordination as administered by the Apostolic Church.

To the Catholic congregation at large the ceremonial was not entirely new, as the bulk of them were present last December when

the priesthood. But the spectacle is always awe-inspiring by which a man is lifted from the level of the individual to the level of the service of God in the Apostolic ministry and the great crowds will treasure in their minds a vivid impression of this red lettered day in the ecclesiastical annals of Cambridge.

The ceremonies proper began about 9 o'clock, a. m. and lasted about two hours.

Wm. Ellison

GOODY-GOODY.

This is an expression which is all too frequently uttered. We deem it a harmful expression and we would advise its elimination from the language. There is really no reason for its use, and no possible good can ever come of its use; on the contrary only harm can ensue.

It is similar to that other expression which is supposed to give the speakers impression of grandeur, that he "gives his animation." It is a Sunday school story," he will tell you.

Now what is the idea conveyed by these expressions? With some it is that the individual described as "good" is "to be good for this world." That the book so described "is not suited to this practical age." But with some it is that the individual is "not suited to this practical age," and still more unwholesome, which imply mental weakness, or even hypocrisy in the individual spoken of, and in the author too.

No matter how the speaker bases these expressions, they are calculated to prevent the influence for good which the lives and words of those who are really being calculated to produce. And the love of having

lief that those who use them, upon a close

the devotional feeling which, in the usual case, is the accompaniment of self-pity—a quality which, certainly, is very far from being expected from any one who pretends to be a Christian is a tender sympathy with the sufferer, and a desire to avoid whatever savors of a difference to it.

It is in the use of such expressions, the omission of the "I," the "let down any," the conclusion of the defective reasoning of a friend, that we forget that it is the spirit rather than the letter of the law which is to be followed. There are other and better expressions which we may use to explain away such infirmities, but the habit of growing accustomed to such expressions, as, "that is a Sunday school boy's notion," that is a Sunday school boy's notion, is not at all applicable to the condition of things intended to be portrayed; and can properly be said to be a "pious fraud," or a "pious lie," or a "pious fiction," or a "pious description" of one who in an excited moment has been carried away by the force of his own feelings, and is too strongly upon his feet to be able to

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Jesus Christ, the true and living member of Holy Church, is His Mystical Body; and she exists so to incorporate men into the life of Christ, that they may share His life and His Passion, such as the Rosary, the Way of the Cross, the cultus of the Sacred Heart, the Holy Euchar, etc.; their affection to His by touching them, their very self-love, and the sacraments which He gave her as signs of His sanctifying and fortifying grace, and especially by the Sacred Eucharist, in which the soul gives itself wholly to Him, the spiritual life is Christ's life and His Church's life; for it alone she lives; and blind in it, she must be that she may see. The portion of the Church's life is the spiritual life; and the more spiritual life it has than any soul separated from the unity of the Faith can have.

PERSONAL.—Mr. M. Ryder, son of the Jas. Ryder, formerly of Lucon, Ont., for the past six years in the employ of the C. P. R. Co. and stationed at Virdee, for the last four years, as operator and agent, has been promoted to station at Wool-dey, N. W. P. The character of this young man while dealing with the public in business has made for him warm friends. We wish him every success in his promotion.