

towards the preservation of Confederation on a firm and lasting basis. It stands in praiseworthy contrast to the speeches which such political firebrand tyrants in statesmanship as Dalton McCarthy and Dr. Davidson made in Montreal and Toronto, with the object in view of creating discord and dissension between sections of the population which ought to lay aside such sentiments so as to promote the prosperity of the country.

The cordial reception given to Sir John is truly an omen of a better future than the agitation and excitement of the last few months was calculated to permit us to hope for. Let us entertain the hope that the efforts of such men as Sir John on one side and of Mr. Laurier and Mr. Mills on the other may bear such good fruit that the Dominion may pass safely through the severe tempest which we have at about exhausted itself, but which, while it has lasted, has threatened to engulf Canada in a danger greater than has ever before threatened it.

THE TWO SCHOOL SYSTEMS.

The Kingston News of the 14th inst. makes the following assertion:

"In every city or town where the two systems co-exist the great superiority of the public schools over the separate schools is apparent. In arithmetic, history, geography, and the rest of the subjects of an ordinary English education the public school pupil is usually head and shoulders over his competitor of the separate school. This is not the expression of a mere theory, but the result of the observations of several gentlemen who have at various times had to select office boys out of a number of boys from both schools who had submitted their qualifications."

The writer of the above goes on to say that in a majority of cases the public school boys were skilful penmen, good spellers, fluent readers, good arithmeticians, while the separate school pupils "were poor in all these."

We fully admit the difficulty of obtaining complete and satisfactory statistics whereby the qualifications of pupils of separate and public schools can be compared, but the pretended statistics of the Kingston News are absurd on their very face. It asserts that the superiority of public schools is not a mere theory, but is "the result of the observations of several gentlemen" who have compared the qualifications of boys who have made application for the exalted position of an office boy.

Would it not have been more satisfactory if the News editor had named the time when and the place where these "several gentlemen" made their comparison of the attainments of pupils from both classes of schools? The use of the word "several" does not imply a very complete comparison; for surely two or three or four merchants, examining a few applicants for the position of an office boy, in one city or town, could scarcely afford a basis for judgment on the comparative status of the public and separate schools of the Province, and it is very possible that the mercantile gentlemen in question were unfitted either by their prejudices or education to make a fair comparison. We are very sure that a fair comparison has not been made, and if the News will condescend to give the so-called "statistics" of which he speaks so confidently, we think they will turn out to be farcical and ridiculous. Possibly the News editor has received his information from one or two Kingston merchants. Let us know who they are, and how many applicants come from each school, and whether some of the best pupils of the public schools were not compared with some of the most backward of the separate schools. If this be the case, it is easy for any one to see that as a test of the comparative standing of the schools the examination was absolutely worthless.

If the worthless examination referred to occurred in Kingston, its worthlessness is the more apparent, as our information on the condition of the separate schools of Kingston leads to the conclusion that they are in the highest degree efficient, and we believe that the teachers would be only glad to subject their pupils to any fair competition against the public schools of the city. Circumstances have not hitherto brought about such an opportunity of comparison, but it might be arranged if the two School Boards would agree to details; and though the victory might be with one set of schools rather than the other, our opinion is that the winners would not have a great deal to boast of; and certainly the result would not be what the Kingston News pretends. Let it be remembered, if such a contest should take place, that a fair test requires that the difference in numbers between the two populations must be taken into account, and likewise the fact that the separate school boundaries take in part of the rural population in the neighborhood of Kingston, while the public school boundaries do not.

The truth is, as we explained two weeks ago in our columns, that the statistics furnished by the Minister of Education point to the superiority, not to the inferiority, of the Catholic separate schools of the Province. At the separate schools the average attendance is better than at

the public schools in the ratio of fifty-five to forty-nine. We cannot compare accurately the status of teachers, as the data given in the Minister's report are insufficient for purposes of comparison, but in rural sections and small towns, that is to say, outside of those localities where religious orders teach, the proportion of first and second class teachers employed in separate, is about 40 per cent. above the number in the public schools, and the number of children in the separate schools who are learning algebra and geometry are as eight to five as compared with the public schools, due regard being always had to population. An imaginary competitive examination of a few applicants for the exalted position of office boy, conducted by two or three unknown or imaginary Kingston merchants, is a poor offset to these facts officially stated by the Minister of Education in his last annual report. We would be glad if we could give further comparative general details on the subject, but they are not to be found in any official document. We will, however, give the facts regarding one really competitive examination which occurred in Lindsay in the year 1887. In that year there passed for teachers' certificates eight second class and seven third class teachers, who were pupils of the girls' department of the separate schools of the town. On the same occasion there passed seven second class and twenty-three third class teachers from the high school. We are willing to estimate that three-fourths or even four-fifths of these were pupils of the public schools. Allowing three points for a second class, and two for a third class teacher, we shall have, separate school girls, thirty-eight points, public school girls and boys fifty-four points, whereas they should have attained at least eighty points to be equal to the separate school showing, when the proportion of Catholic and Protestant populations in the town are considered. If the News is authorized to draw any inference from the very local statistics it pretends to possess, to the state of the schools throughout the Province, we must be perfectly justified in changing its assertion to this:

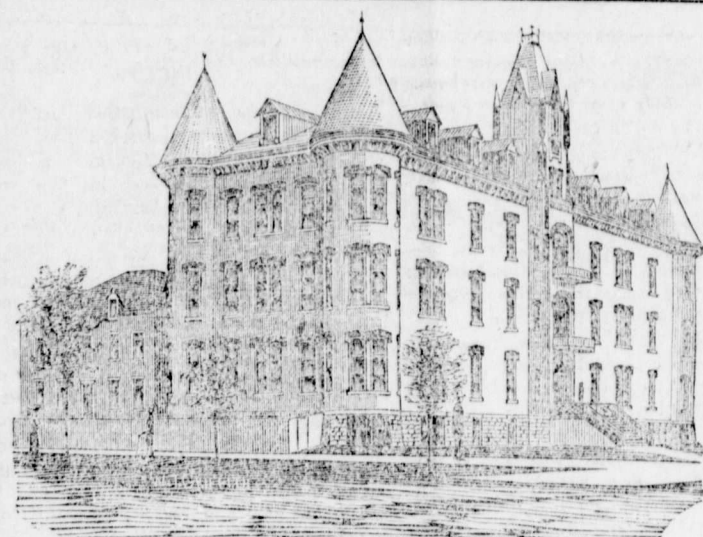
"In every city or town where the two systems co-exist the great superiority of the separate schools over the public schools is apparent."

The truth is, however, that there has been no decisive comparison made between the two systems. In Lindsay the comparison has been made with results as we have indicated, but we will not draw the sweeping conclusion which the News' mode of reasoning would justify; we have said enough, however, to prove its infirmities to be worthless and unfounded.

Another matter is referred to in the News' article, the question of morals in Catholic and public schools. It says: "More morality is undoubtedly taught at the separate schools than at the public schools, but statistics do not prove that the public school pupil often turns out a criminal than the pupil of the school in which greater attention is paid to moral teaching."

The News draws an inference from this reference to statistics that separate schools ought to be abolished because they foster bigotry. We answer to this: first, it has no right to draw such an inference from statistics to which it gives no clue whatsoever. Secondly, the teaching of morality in the separate schools, so far from fostering bigotry, begets the sentiment of universal charity for all mankind. In the Catholic catechism, which is the chief text book used in the separate schools for the teaching of morality, the children are distinctly taught: "thou shalt love thy neighbor as thyself;" and the neighbor whom we must love is explained to mean all mankind, without distinction of religion or race. It is simply an absurdity for the News to assert that such teaching in the schools has no influence upon the future conduct of the children.

It is but a few days since a dreadful tragedy was recorded in the newspapers of the Province as having occurred in Stratford. One high school pupil was arrested for theft, and his companion, who had been misled by him, though he was otherwise a dutiful child, with a strong affection for his parents, and a high sense of honor, shot himself to avoid the disgrace which the circumstances were sure to bring upon himself and his family. Who will presume to assert that such a tragedy might not have been averted if these children had received moral training in their schools? Catholics maintain that moral teaching is so important that it ought not to be neglected in the schools. If Protestants disagree with us in this, we do not force them to teach morality to their own children, but we ask them not to interfere with our liberty to impart that moral teaching to our own children. This is, in a nutshell, the only demand which Catholics make, and it is no more than we are entitled to by the inalienable rights of parents towards their children. It is a right founded on the natural law, and no majority of the population has a right to interfere with or obstruct it. Such interference would be a tyranny of the most galling character, and Catholics will resist it to the utmost of their power. Far better would it be to deprive us of our political rights than of our freedom to give religious education to our children.



HOTEL DIEU HOSPITAL, WINDSOR.

DIOCESE OF LONDON.

FAREWELL ADDRESS AT SANDWICH AND CHATHAM.

Special to the Catholic Record.

On Monday morning His Grace the Archbishop paid his visit of adieu to the President, the professors and pupils of Assumption College, Sandwich, when the following eloquent address was read:

To His Grace the Most Rev. John Walsh, D.D., Archbishop of Toronto:

MAY IT PLEASE YOUR GRACE:—For the first time in the history of this institution the visit of its chief pastor brings but a qualified joy. Hitherto we looked forward to such occasions with the greatest pleasure, and were not once disappointed, for your coming amongst us was with authority, indeed and a dignity which, though largely personal, is nevertheless so becoming an ornament to distinguished office, but always with so much kindness and friendship that, as we could not fail to be proud of our Bishop, so we could not help loving him. How pleasant and encouraging these meetings were to a joy in undisturbed delight to memory! And so it is, indeed, to day; but with a difference—the silver cloud now has a sombre lining. We are rejoiced surely that what every one foresees has come to pass; and the high qualities of head and heart which made your lengthened administration such a blessing to this diocese have brought after them, according to the law of spiritual life, a call to greater sacrifices, and an opportunity from the vantage ground of Archepiscopal dignity, of working more effectively for the good of the Church and society.

But, that we are, we were wishing for the impossible; that you could go, and stay—go where the voice of God, through the Holy Father and the acclamation of the country, call you; and stay, to satisfy the feelings of those whose love for you is both very earnest and of long standing. But though we know this is only a fond dream, still we ask permission to say "good bye." Sandwich is within the ecclesiastical province; and though increased above and heavier responsibilities and lengthened distances must indeed lessen, they do not take away, the hope we indulge, that we shall still have the consolation of seeing you in this house, a house for which, as your own foundation, you have always testified a special affection.

Accept our warmest felicitations upon your promotion to one of the highest offices in the Church you have ever held, well, and our prayer that your years in Toronto may be as many and as fruitful as these.

May the sacred pallium, the badge of dignity and symbol of authority, be for you indeed a yoke of dread responsibility, but a yoke made sweet and pleasant by the same loyal affectionateness on the part of your new subjects as you invariably experienced from all classes in the diocese of London.

In conclusion we beg Your Grace's blessing for ourselves and for all the faithful of this house.

Archbishop Walsh delivered a very suitable and touching reply, which moved all present, visibly, and, after some leave taking, shaking of hands and kissing the Archbishop, he departed for the final benediction.

At the "Pines" Chatham.

On his return from Windsor on Monday Archbishop Walsh stopped over at Chatham. His Grace was accompanied by Rev. Dean Wagner, Very Rev. Dr. Kilroy and Rev. Father Flannery.

The Franciscan Fathers were first visited, and the beautiful new church entered where the Jesuit Fathers Dougherty, La Roche and O'Connell are now preaching a very successful mission. At the Ursuline Convent a grand reception and farewell address was given to His Grace. The large study-hall was beautifully decorated for the occasion, and the following programme faithfully carried out:

"Salutatory" address by Miss H. Simmons, recited with much grace and feeling, instrumental duet, "The Minstrel Boy," with variations, by the Misses Sickersted and O'Connor. Vocal solo, "Colleen Bhae Machree," exquisitely sung by Miss O'Keefe. Instrumental solo, "Miserere," from the Opera of Il Trovatore, by Miss H. Simmons. Recitation, "Miserere," well spoken by Miss B. Sullivan. Instrumental solo, "The Valley Lay Smiling B. F. O'Keefe," with variations, by Miss R. F. O'Keefe. "Farewell," by the vocal class.

The following is the address read to His Grace by Miss H. Simmons:

To His Grace, Right Reverend John Walsh, D.D. Archbishop of Toronto:

"Oh, Autumn! Why so soon
Depart the leaves that make thy summer
glad—
Thy gentle wind and thy fair sunny noon—
And leave us lone and sad?
Ah! I were a lot too lost!
Forever in thy brilliant shades to stray;
Amid the fragrance of thy zephyr breath,
But time flies onward and we're broken
dew!"

And, may I say it? so, too, do the dispensations of Divine Providence.
—Oft have we gathered in our cloistered
hall as now, to bid thee welcome to our
reverend shepherd; but ever with the hope

that another year would bring the sun
shine of Your Grace's genial presence to
cheer us, and lighten our school day toils.
Though we rejoice, Your Grace, at the
well merited honor which has been conferred on you by Holy Mother Church, yet sorrow mingles with our joy to day, when we remember that Your Grace's promotion in the Master's vineyard calls from our midst a devoted prelate and a kind father.

Permit us, Your Grace, to thank you for the many kindnesses, of years past and to the grave that you will not forget your little children of St. Ursula of "The Pines," who will ever gratefully remember their father and their friend, and we beg Your Grace will never cease to feel that a hundred thousand welcomes will always await you here.

But now, Your Grace, your school farewell—farewell—but, no—not farewell for all time; we trust, at least in future days, that ours will be the happiness and the honor to greet again our loved and faithful pastor.

A very flattering address was also presented to His Grace at St. Mary's Academy, Windsor, on the occasion of his recent visit. We regret we cannot procure a copy of the address as we go to press, but hope to be able to publish it next week.

HOTEL DIEU, WINDSOR.

We are gratified to be enabled to place before our readers this week a very faithful representation of this magnificent institution, a full description of the proceedings connected with the opening of which we gave in last issue. The following synopsis of the beautiful sermon preached on the occasion by Father Dowling, will, we feel assured, be read with pleasure and profit:

This is a day of rejoicing for every Catholic in Windsor, and for citizens of every creed; in the whole province of Ontario because charity has built herself a home and like her divine Author, "the Word made flesh," she comes down from heaven and dwells among you, prepared to work new miracles of love and compassion in favor of the poor, the suffering and the distressed.

But it is not you alone who rejoice. The continent of your joy has swept across the river which separates you from an other nation, summoning your brethren from Detroit to come and see what you have done, and to rejoice with you over the accomplishment of this grand work. In the procession which wound its way to this place I saw the world encountering the banner of Balaam, the green and gold of Erin, floating beside the stars and stripes of my native land, and the tricolor of the Canadian, the American, the Celt and the Saxon, Briton, Frank and Teuton, and the children of fathers who in the far-off time issued from the depths of the "Dark Continent." What thought we saw strange faces—we thought our very features told of separate climes and divergent tastes and characters and distinct national life, we are among those who are bound to us by the strong ties of common faith. Our blood is forgotten in our baptism. We are all one to day, made kin by one Lord, one faith and one baptism. We are all looking up with reverence to the face of the grand old Church which stood by the cradle of every nation with a history worth preserving for the admiration of posterity; who gave her motherly blessing to the infant steps of each, and who shed her scolding tears at the apostasy of some whose sons are here to-day.

When we look at these stately walls which have risen in fair proportion as if in anticipation of the episcopal blessing they receive this day from the Shepherd, who, after well nigh a quarter of a century of labor among you, with this his singling bid adieu to the children of his heart—we feel that we have a right to be proud of Catholic energy, Catholic perseverance, Catholic zeal and devotion, and the warm Christian hearts of men kin by one faith, one faith and one baptism. We are all looking up with reverence to the face of the grand old Church which stood by the cradle of every nation with a history worth preserving for the admiration of posterity; who gave her motherly blessing to the infant steps of each, and who shed her scolding tears at the apostasy of some whose sons are here to-day.

Yet, what right have we to rejoice, would not seem that we should rather mourn for the weakness which will overflow into this house? Do we rejoice because these walls will hide from our gaze the disagreeable forms which flit around the couch of the sick, the dying and the deceased? Do we rejoice because this building is to be the home of sorrow and distress, because they who enter in are to be racked with pain that will wring the last fiber of mortality? Ah! no. It is true that men and women and children buffeted by rude life's storms will seek here a shelter in sickness

and distress. For these necessities we mourn. But we rejoice because this institution gives us an assurance that the wretched and the suffering will be cared for by loving hands; a proof that every need that no tear trickles down the cheek of misery but there is a Christian hand to wipe it away; a proof that the heartened traveller falls by the wayside but there is a good Samaritan ready to lift him up and pour oil and wine into his wounds; that in the panorama of life, sickness and disease are always painted against the background of a home such as this. We rejoice because there has risen in majesty towards heaven an institution which is a practical application of the heavenly invitation of the Divine Master "Come to Me all ye that labor and are heavy laden and I will refresh you." Come with all your sorrows and rest your weary head upon the bosom of charity; come with all your wounds of soul and body and have them healed. Come with all your griefs which friends will turn away with disgust; you will be nursed back to health. For here is charity, and charity is patient, charity is kind, charity believeth all things, hopeth all things, endureth all things. Charity faileth not.

But why should we show our joy by dedicating this building? To dedicate a church is emphatically fitting, because it is the house of prayer and devotion. It is a house of God who dwells therein. But do not forget that this also will be a house of God, as its very name indicates, "Hotel Dieu." God will dwell here in His poor and suffering members; God will dwell here by Christian charity; God will dwell here to bring souls to Himself by the means of affliction; as a church is dedicated to the mystery of the Holy Trinity, so is this house dedicated to the mystery of suffering, the mystery of the Cross; the mystery of Calvary, the mystery of the living members of Christ suffering like their thorn-crowned Head. What you witness here will remind you of hands placed with nails, of a heart opened by a spear. Yes, wretchedness will be purified, ennobled, sanctified, purified, and made supernatural before it enters in. On the very threshold it will be met by an angel of light who, with a lamp of faith, lights each weary footstep to the bed of agony. Here will be found the stricken and the poor whom St. Lawrence called his treasure, whom St. Elizabeth covered with kisses, whom St. Vincent de Paul called his Lord and Master. In this presence of these poor and suffering you will be compelled to make an act of faith in the mysteries proposed by the Church. Reason can do no more towards unravelling this mystery of suffering than any other mystery of faith. It is useless to invoke her aid. Revelation must furnish the solution of this mystery of sorrow and pain.

When revelation touches him, man will not be merely a fragment of humanity whom wealth will thrust aside after toiling to him a pittance, because he is troublesome. No one will believe that because he relieves the poor he loves them, for there is an unfeeling selfishness between humanitarianism and charity. There is more real charity in a group of flesh and blood sympathy, more deep pathos in a human tear, and more eloquence in a tender word than a handful of money thrown into the lap of indolence on condition that it will keep out of sight.

For an hour or more the air had been chilly and the sky threatening, but at this point of the discourse rain began. The rev. speaker on that account cut his remarks short, concluding as follows:

I see that the elements are against us and that they forbid me to proceed any further; yet, I would not have said all that I should say if, in this brief discourse, I did not encourage you to support the house you dedicate to charity to-day. You have planted it in your midst; let it not remain barren. Let the dew of your charity fall upon it. Let the stream of your generosity and bounty water it. Let this home be a beacon light in this city. Let the charity that is practiced within, like a mighty magnet attract charity without. The support of the Hotel Dieu will devolve upon you. Do not shrink from the duty. Consider that it ought to be your pride. Begin your charity to-day by giving your mite towards the suitable endowment of the Hotel Dieu of Windsor.

DEATH OF REV. W. B. HANNETT.

We regret to announce the death of this exemplary priest, formerly attached to the diocese of London, and whom many of our priests and people will remember with the most kindly feelings. His passed away at Hamilton, New York, on the 15th of October at 10:30 p.m., after having received all the consolations of our holy faith at the hands of his brother priest, Rev. Father Canamano. He was born in the County Down, Ireland, in 1826. He came emigrated to this country in 1845, and located in Kingston. In 1856 he entered college at St. Michael's, Toronto, and in 1858 went to St. Charles Seminary, Baltimore, and was ordained in 1863 at Sandwich, Ont., by Bishop Pinness. His first appointment was curate to Stratford, under the late Bishop O'Rourke, of Hamilton, who was then parish priest of Stratford. He afterwards became parish priest of Cornwall, St. Marys and Malden. In January, 1868, he left Malden for Albany, diocese of New York, where he was appointed curate at Cohoes, and afterwards he was sent to Middleburgville, where he erected a church, and was made the first parish priest of the place. He was, after a few years, appointed to Hamilton, New York, where he has performed the duties of parish priest during the last years of his life. The following account of his funeral, from the Utica Daily News shows how highly he was esteemed by his brother priests:

At 10:20 a.m. the divine office was chanted. The chanters were Revs. J. L. Reilly, Schenectady, and J. J. Toomey, Utica. The chanting of the psalms was very fine, particularly in the "Miserere" and "Benedictus." The lecturers were Revs. J. L. Reilly, J. J. Kennedy and J. H. Halpin. At the close of the office solemn Pontifical High Mass was sung by Right Rev. Bishop Ludden. Rev. Anthony Ludden was assistant priest; Revs. Wm. Sheehan and Peter O'Reilly were deacons of honor; Rev. J. J. Swift was deacon and J. J. Kennedy

sub-deacon of the Mass. The masters of ceremonies were Revs. J. L. Reilly and Rev. P. F. McEvoy. The Mass was the Gregorian Requiem, and was solemnly rendered by Mrs. Lutz, Miss Roun and Messrs. F. J. Nightingale, and McInerrow. Prof. Fischer presided at the organ. Many compliments were bestowed upon the choir by the visiting clergy and people. After the Mass a beautiful quartette, "A Voice from Heaven," was rendered exquisitely. Immediately after Mass Rev. T. F. Cullen announced that he had been appointed to make a few remarks over the remains of his late lamented friend. He read parts of the 58th Psalm. He prefaced his remarks by reading some things which he had said but a few months since at the celebration of the 25th anniversary of Father Hannett's ordination to the priesthood. Then all was joy. Now all is sorrow. He spoke of the true and earnest work which Father Hannett had accomplished in Cohoes, Middleburgville, Amsterdam, Troy and Hamilton; he eulogized Father Hannett as a character extremely kind and charitable; he (Father Hannett) was never known to speak uncharitably or unkindly; he loved his work and his duty. Father Cullen forcibly showed the duties of a priest and proved that Rev. William B. Hannett was ever and always faithful to his charge. Eminent Father Hannett had none; his friends were unnumbered. The eloquent preacher earnestly exhorted all to faithfully remember Father Hannett in their prayers. After the sermon the Right Rev. Bishop gave the solemn benediction and the ceremony was at an end. The church was tastefully decorated and was filled to overflowing with people of all denominations. At 2:30 the remains were taken from the church and conveyed to the train, the clergy and special friends of deceased respectfully accompanying. The remains were taken to Middleburgville for interment. The following clergy were in attendance: Right Rev. Bishop Ludden, Very Rev. Dr. J. S. M. Lynch, V. G., Rev. T. W. Reilly, Syracuse; Revs. J. G. Kennedy, Syracuse; P. Donohue, Syracuse; J. J. Higgins, Syracuse; W. A. Ryan, Canastota; M. J. Clune, De Witt; Martin J. Hughes, Oswego; James O'Reilly, Fayetteville; Michael O'Reilly, Pompey Hill; Michael Joyce, Tuxton; T. F. Cullen, St. John's, J. J. McDonald, St. Patrick's, L. G. O'Reilly, St. Francis, J. J. Toomey, St. Agnes, Utica; J. J. Hyland, Elton; J. H. Halpin, Herkimer; A. Ludden, J. H. Livingston, Little Falls; M. K. Moran, St. Johnsville; P. H. McDermott, Johnstown; J. L. Reilly, Schenectady; T. S. Kevooy, Cohoes; J. J. McLaughlin, Corland; N. J. Quinn, Binghamton; G. Mahon, Oxford; J. A. Hart, Norwich; J. V. Donnelly, Waterville; E. F. O'Connor, Clayville; Simon Canamano, Oriskany Falls; Peter O'Reilly, Clinton; A. Murphy, Rome; J. B. Greene, Florence; J. J. Glines, Whitesboro; J. J. Swift, Jos. Leonard, Troy; P. McEvoy, Bishop's Secretary; Jos. McDonald, Hamilton; William Sheehan, West Troy; J. J. Meagher, Canastota.

THE UNIVERSITY OF OTTAWA.

To the Editor of the Catholic Record:

Sir—It is rather extraordinary that there was no mention at the recent proceedings at Ottawa of the early days of Ottawa College. The late Rev. Dr. Tabaret was given all the merit of being the sole founder. His services, no doubt, were very great and deserving of all praise. It would not, however, be to his disadvantage to state the fact that the late Bishop Guigue and the Oblate Society were greatly interested with the college in its beginnings. Several rectors also labored successfully, as, for instance, the Reverend F. Fortel. The late Father Ryan may be specially alluded to, as it was in his time and through his persistent application, seconded by the late Rev. Dr. O'Connor, that the college obtained its charter as a university. The late Hon. Thomas D'Arcy McGee, on their representation, lent his influence. However, unwilling at first to do so, not believing that he could succeed, he was finally prevailed upon to address, on the subject, his colleagues of the ministry. Nothing less than his powerful word could have influenced them at the time. The charter once obtained and the college thus raised to the rank of a university, a laudable endeavor was made by President Ryan to have the usual facilities established. In this he was only partially successful. The medical faculty, which is characteristic of the profession, offered their gratuitous services as lecturers; but it was thought better to wait until there could be professors in immediate connection with the university.

Although the University of Ottawa has had the reputation of being a purely French institution, it by no means neglected the study of the English language. And now at the recent inauguration the newly-appointed rector, the Rev. Dr. MacGuiken intimated, in two addresses, that it would henceforth be a chief object of the university to promote the study of English and the cultivation of English literature at Ottawa and in the Province of Ontario.

One Who Knows.

Ottawa, Oct. 19, 1889.

NEW BOOKS.

JUST PUBLISHED: for the month of November, Novena for the Relief of the Poor Souls in Purgatory, by a Missionary of the Sacred Heart, St. Augustine has said "it is less than his holy, more devout, than that of praying for the dead." And this exercise of charity is always favored with a return of abundant blessing on those who practice it. For the Novena of the Sacred Heart has just published a small book, under the title: "Novena for the Relief of the Poor Souls." It has been warmly approved by the Rev. Bishop of Green Bay, and it comes at the proper season, when Catholics are requested to pray for the dead and to come to feel as little book will be to those who mourn the death of parents and friends! Ten cents a copy; \$1.00 per dozen; 50 copies, \$3.00; 100 copies, \$5.00. Hoffman Bros., 115 E. Water Street, Milwaukee.

THE HYMN-BOOK of The New Sunday School Companion. Being the Melodist's and Accompaniment of the Mass, Year Sunday School Companion. It is a book of 35 cents retail. New York, Cincinnati, Chicago: Benedict Brothers, Printers to the Holy Apostolic See.

Dr. Von Stetzel, Cardinal Archbishop of Munich, is dead.