

lish a denominational school if it sees fit. We do not find in Mr. Fraser's words any such assertion. Mr. Clarke had said that special Protestant denominations, Methodists for instance, would not be allowed the privilege. Mr. Fraser answered that "the Government had never had to consider an application for Separate schools from a particular Protestant denomination. The Opposition had no right to assume that such an application would be refused if made." We certainly do not understand the Protestant Separate School Law as meaning that a denominational school could not be started if any denomination desired such a school. But if the various sects can find common ground for religious teaching, why should they be forced into having different denominational schools? And why should this be made a ground for attempting to deprive Catholics of the right to have schools suited to their religious convictions? We are aware that some persons try at times to make it appear that the efforts of the Opposition are not directed towards the abolition of Separate schools; and it is on this plea that a defence of Mr. Clancy has been made for his support of the school bills brought forward by Messrs. Meredith, Creighton, Craig and French. But these gentlemen have not concealed in the past that their aim is ultimately, if possible, to destroy the Separate school system. They acknowledge that at the present time they are unable to do this, owing to the guarantees of the Confederation Act. We have good reason, from this declaration of their good will, to doubt their generous intentions when they propose to tinker with the Separate school laws, even under the pretence that they wish to improve them for the greater benefit of Catholics; but, altogether independently of their known intentions, it is easy for any one who is acquainted with the working of the Separate school laws to see that the purpose of the amendments introduced is to make the operation of the Separate School Act more difficult, and thus to make Catholics themselves become wearied in attempting to work it. Did not Mr. Meredith himself proclaim this when he raised the objection to the Separate School Act, that of late years the number of Separate schools in the Province had increased? It is therefore his policy to cause a decrease in the number of Separate schools; and to effect this he attempts to make them inefficient by any means within his power, and especially by making it as difficult as possible for Catholics to become legally Separate school supporters. When we desire amendments to the School Act we will ask them ourselves. We do not wish it to be tinkered at the will of our enemies.

Mr. Fraser very properly pointed out, in his recent admirable speech, that the difficulties which Mr. Meredith is so anxious to throw in the way of Catholic school supporters do not exist in the case of supporters of Protestant Separate schools. The latter do not even need to give the notice which is required from Catholics. It is enough for them to send their children to the Protestant school, or to pay as much for its support, as they would need to be rated, in order to raise a sum equivalent to the Legislative apportionment to the school. The provisions of the Protestant Separate School Act are in this respect much more liberal than those which apply to Catholic schools, notwithstanding the *Empire's* attempt to bolster up the efforts of the Opposition to cripple the Catholic schools. The *Empire's* says: "Protestants have no rights similar to those enjoyed by Roman Catholics in the formation of Separate schools." We have shown above that the Protestants enjoy more extensive rights in this regard than Catholics do. Even we would offer no objection to their establishing denominational schools; but if they do not wish to do so, it is unfair to conclude that Catholics ought not to be allowed to have such schools as they desire. It would seem that it is only by misrepresenting the facts of the case that the *Empire* can plausibly vindicate the no-Temporary policy which its party advocates, and which is so pleasing to members of the Equal Rights Association.

The Freemasons of Germany are much grieved at the refusal of the Emperor William to accept even nominally the Grand Mastership of the Association, though it was offered to him. The official organ of the German Freemasons considers that the Emperor's refusal to countenance the society will be a serious check to its growth in the country. Many public officials, civil and military, have declared their intention to leave the society in consequence of the Emperor's refusal to encourage it.

The Roman correspondent of the *Catholic Review*, of New York, states that it is the intention of the Holy Father to promote the convocation of a National Plenary Council of all the Archbishops and Bishops of South America. It is expected that identity of language, and in many respects of national interests, will help to bring the Council to a successful issue.

WILLIAM O'BRIEN.

We have had many inquiries of late, both orally and by letter, as to the whereabouts of Mr. Wm. O'Brien, the Land League chevalier, *sans reproche et sans peur*. Some people fancy that public men ought to have an iron frame and to never require the ordinary rest so absolutely necessary for the bulk of mankind. But Mr. O'Brien is not of Bismarckian build. He is not by any means a man of blood and iron. He suffers from a very weak constitution and tendency to lung disease. How he has been able to outlive the barbarous treatment he received at the hands of the merciless Balfour is a marvel to the medical world. During his imprisonment in Galway dungeons, by a great stretch of mercy he was allowed the use of ink and paper, and did not allow one minute to pass by idly in his cell. He has given to the literary world a book that shall be eagerly bought up, and its pages devoured by thousands as soon as it is placed on the market. He no sooner escaped from confinement when he appeared and spoke at immense gatherings both in Ireland and England. At Manchester he fainted from utter exhaustion on a public platform. But the week following he appeared in his place in Parliament and spoke for two hours an impromptu speech that received the plaudits as it excited the wonder of both sides of the house. Physicians interfered, however, and the authority of his chief, Mr. Parnell, was brought to bear on his determination to die at his post. He was compelled to abandon public life for a season of rest and recuperation. He visited Florence, Naples and Rome, and we learn that he is on his way back to New Tipperary, whence he shall be heard from very soon in no uncertain sounds in defence of Smith-Barry's tyranny. It appears this model landlord, with the aid of a whole regiment of regular troops, and a siege battery manned by emergency-men, levelled to the ground every house in the town of Tipperary, of which he is the legal owner. But with the aid of Land League money a town site was purchased on a neighboring estate and houses and stores erected in a brief space of time. Laborers, farmers, stone masons and carpenters from other districts flocked in and gave their time and services gratuitously. The town is now called New Tipperary, and its main thoroughfare is called Wm. O'Brien street. The enterprising *Boston Pilot* has a regular correspondent in the Eternal City, who sent to him the following cablegram, which will explain Mr. O'Brien's absence from Parliament, and ought to satisfy the curiosity and allay the anxiety of his millions of friends in America:

Rome, April 7.

"William O'Brien, M. P., spent Easter Sunday in Rome. He visited the Catacombs of St. Callista, dined with the Very Rev. Prior Glynn, of the Augustinians, famous as projector of the St. Patrick's National Memorial Church in Rome, visited the rising edifice, and left Rome in the evening for New Tipperary, Ireland."

Mr. O'Brien has been making a brief sojourn in Southern Europe for the benefit of his health, impaired by the hardships of his latest imprisonment, and his subsequent tour through England with Canon Keeler, where he started the English Democracy with the heroic story of New Tipperary."

New Tipperary, to which he is returning is the monument of a test-struggle between landlord and tenant, in which the tenant is steadily getting the upper hand. The people of old Tipperary steadfastly set themselves against the exactions of the Smith-Barry syndicate, and vowed to let the grass grow in the streets of their city, rather than pay tribute to the evictor. The old town, desolated, and the prosperous new town, strongly resembling a thriving western American settlement, show the vow fulfilled. The long oppressed serfs of Smith-Barry have cast off their bondage, and have replaced the houses, the streets, the farms and even the very town over which Smith-Barry has control with other houses, streets and farms and another town belonging to free people. They have fully named their principal thoroughfare William O'Brien street.

The Indians who belong to Buffalo Bill's caravan were admitted to the Vatican on the occasion of the celebration of the anniversary of Pope Leo the Thirtieth's coronation. They were ranged in two files in Sala Ducale and received with great devotion the Papal blessing. Many of the Indians are devout Catholics. They brought to the Holy Father as gifts a handsome floral trophy, a beautifully wrought carpet and a cushion embroidered with the Pope's escutcheon. They were in full war-paint, and in their native costume. The Holy Father distributed to them medals, rosaries, and other devotional objects. Colonel Cody in his cowboy costume was also present with his daughter and several ladies of their company, all of whom were admitted to the Sixtine chapel, where they remained till the function was terminated. The Government papers of Rome, which are for the most part controlled by the Jews, are exceedingly angry because the Indians thus manifested their devotion.

TWO LATE SONGS.

Wit and ridicule are weapons which Irishmen generally have at command, and are most effective when other weapons are unavailable. Reason, argument, appeals to human sympathies, and other modes of turning aside wrath and the abuse of power, have no weight or influence with the average English Attorney-General or the Irish Secretary. He appeals to the law, which may be good or bad or even contrary to the first instincts of humanity or of common justice. In fact a celebrated judge in Ireland declared once before giving a judicial decision that he regretted very much that he was compelled by the laws of the realm to administer injustice. The following will show what telling weapons of defence the Irish people find in wit and ridicule:

Kickin' the Bucket.

BY THOMAS S. CLARKE.

(Not long since a young man was fined by the Removables for kicking an obstructive bucket, which happened to belong to an emergency-man. This, added to the offence of "a bawling sort of a smile" and "winking at a pig," makes Balfour better entitled to be called the "time-maker" than Warwick to be called the King-maker.)

Oh, half many the crimes I have sung in my rhymes,
Each new divilment, dodge, and disaster,
Met by cold razor laws or by new legal faws,
But the list is growin' vaster and vaster.

If they knock somethin' new in political sine,
By the power of Moll Kelly they've struck it,
An offence that will make us all shake in our skin,
And it's catalogued, "Kickin' the Bucket."

So the back of my hand to ye, Corporal Death,
I'd not mind your spade now if you shook it,
You don't want me to be, if I gave up my breath,
Proceeded for kickin' the bucket.

Let those who used sigh because mortals die,
They'd be need wrie they found stretched their length underground,
Turnin' up their big toes to the day,
For they've found a new clause in Removables laws.

And in your big Crimes Act they've stuck it,
Och, it's worse than the guile of a humbug,
And it's catalogued, "Kickin' the Bucket."

Faith, it must have occurred to King Edward the Third,
When his Yaxford was in the frame,
That 'twould be a fine day to throw wicks at a pig,
Illegals wrie of him: "Dead for a duce."

Not early or late did he enter his gate—
If it did, he neglected to book it—
That poor mortals should quail at the sight
When the time comes for "Kickin' the Bucket."

And the worst of it is that it all comes to
It is one of the very offences
Against which on this earth from the hour
Of our birth we are bound to be on our toes.

Even Balfour himself must be laid on the
And the boys will cry, "Dead for a duce,"
Faith 'tis he will be pained if he finds he's
For his own crimes of "Kickin' the Bucket."

Oh, Balfour, you are in a high jubilation;
Fresh glory and fame he believes he has won;
And he thinks that he merits the thanks of
The nation.

His heart is so light, and his hopes have no risen,
This he gets up and he dances a jig,
Because he has Edward McGinley in prison
For winking at Gallagher's boycotted pig.

Two woe to bring up before Gardner and
Waring,
Both of them and Norris for conduct so vile
As looking askance at a grabber, and driving
To him "a humbugging sort of a smile."

Such triumphs of justice we've had in process,
But nothing so glorious, so bright or so big,
As giving McGinley three months of seclusion
For winking at Gallagher's boycotted pig.

Oh, the Union is saved and the Empire pro,
Society feels that its perils are o'er;
In Ireland the law is both feared and respected,
By millions who never admired it before.

The cause of Home Rule has been snapped like a twig,
For Balfour the Brave has McGinley planked—
For winking at Gallagher's boycotted pig.
T. D. S.

DIVORCES IN ILLINOIS.

The magnitude of the divorce evil from time to time forces itself upon the attention of the people of the United States, and though wise observers are filled with alarm for the future of the country on account of it, the most determined efforts, and the strongest representations of its direful consequences, have failed to check the evil, much less to counteract it. There seems to be no hope that there will be any reform in this matter until a radical change be made in the social system, and such a change cannot be effected until the general public adopt an entirely new view concerning the sacred character of the marriage contract.

The State of Illinois is peculiarly afflicted with frequent divorces, yet, strange to say, the Legislature resolutely refuses to apply any remedy. Judge Horton of Chicago made an effort last year to have a law passed by which the court before which a divorce case was brought, would be compelled to appoint a solicitor to guard the interests of the party against whom the suit was entered, and a bill to this effect was introduced into the Legislature through his efforts. It was also proposed that the guilty party be not allowed to marry again in the State. This would be only one step in the direction of reform. Yet the bill was thrown out by a very large majority. The rate per annum at which

divorces are now granted by the courts of the State is 3,000, three fourths of which are granted in Chicago alone, and the rate is rapidly increasing year after year. Recourse is had to every conceivable method of fraud, perjury included, in order to obtain divorces, and collusion between the parties is of frequent occurrence. The judges know this, but with the laws in their present state they cannot apply any remedy. They therefore satisfy their consciences with the reflection that the blame is on the Legislature which refuses to enact laws to correct the evil. Not a day passes without suits being brought by wives against their husbands, charging the latter with gross infidelity, but in most cases the charges are untrue, the husband and wife having agreed beforehand that the suit would be brought on, and friends of both are procured who are ready to swear to the charges so that a decree of divorce may be obtained; and people often come from the other States where the laws are less lax, and by bringing up some charge, against husband or wife, a divorce is sure to be secured. This may happen with or without the knowledge of the defendant. Sometimes the defendant against whom the decree has been obtained brings action to have it set aside for fraud, and in many cases succeeds; but in about an equal number of cases the situation is accepted, and both parties marry again.

Not long since a case of this kind occurred. A gentleman of Chicago went west on a visit for six months, and on his return found that his wife had secured a divorce, and had married again. He made no objection, but was married again and moved to the West with his new wife. Divorces are granted for the most trivial causes, even when the charges are true, and thus families are broken up, and a bad example given to the public which cannot but produce immense evil to the community. The only way in which these evils can be prevented seems to us to be the adoption of the Catholic theory of a marriage which can be dissolved only by death. But for this the country is certainly not yet prepared.

CATHOLIC PRESS.

N. Y. Freeman's Journal.

The Rome correspondent of the *Dublin Nation* gives the following interesting facts relating to Buffalo Bill's visit to the Eternal City: "It will be with pleasure that your readers will hear that most of the Indians in Buffalo Bill's 'troupe' are fervent Catholics, and were very anxious to see the Pope. When his desire on the part of these inhabitants of the 'Wild West' was made known, the Holy Father immediately consented to receive them on the day of his coronation in the Dacal Hall of the Vatican. These good Indians say that they found no interest in the other cities of Europe, nor would desire to return to any of them; but they were anxious to see Rome, of which they had heard so much from the 'black gowns,' their beloved Fathers. The fervor and earnestness they still retain in the practice of their religion is a proof that 'black gown' did his work well."

We think that Mr. Gladstone is too delicate in his concern for the feelings of the wretched Ulster faction, which is manifested in the following cable despatch item: "London, March 19.—Mr. Gladstone writes: 'My reason for not visiting Ireland is that my going there may tend to exasperate our opponents in Ulster, whose severance on the Irish question from most of their fellow countrymen as well as from their own ancestors is perhaps the greatest Irish misfortune of the present day.' The 'opponents in Ulster,' who are but a mere handful of the Irish population, have little hesitation in 'exasperating' their countrymen of the majority on every opportunity that presents itself. We hope that Mr. Gladstone will live to be able to visit Ireland when under an Irish Parliament, the result of his noble policy, even the Ulster faction will be willing to join in giving him a national welcome."

From our esteemed contemporary, the *Metropolitan*, we take the following: "The Bible Society, through its canvassing agents, gathers this authentic information with regard to the religious condition of different States and communities. Their report makes Maine the most ungodly State in the Union. It states that there are more than seventy towns and plantations where religious services are seldom if ever held, and that in the vast towns the people are seldom reached by any Christian influence beyond the Bible Society agents, and it is even claimed that there are towns in which not a copy of the Bible can be found. This state of things in a New England State seems incredible. If it were one of the new Western States or Territories thus conditioned there would be less occasion for surprise, but the same authority gives Texas and Nebraska credit for a growing interest in churches, Sunday schools and the Bible." Such is the result of Protestantism, where it is allowed to work unchecked by other influences.

Catholic Columbian.

Archbishop Crooke says: "Banish drunkenness from Ireland, and she would be, I believe, not alone the fairest, but the happiest, the most flourishing, and least sinful nation on the face of the earth." The hierarchy have combined to build a monument to Father Mathew in the form of a temperate people, and if they be supported by the clergy by means of example as well as precept, the people will soon complete the work of St. Patrick and drive the whiskey snakes out of Ireland.

The Catholic Church is the only force in the world that offers an effective solution of the great social question. Its solution is based on the principles that

God is the one absolute owner, that men of wealth are only His stewards, that employers have a Providential mission and duty to their laborers, and that employees must serve their masters not solely so as to earn their wages but also so as to do the will of God and to sanctify their souls. If these principles were lived up to, the question of capital and labor would be solved.

N. Y. Catholic Review.

"Two hundred and forty-eight times does the Bible refer to the angels, yet I never heard or read a sermon on Angelology," said Mr. Talmage, in a recent discourse. "The whole subject is relegated to the realm mythical, weird, spectral and unknown. Such adjournment is unsatisfactory and wicked. Of their life, their habits, their actions, their velocities, the Bible gives us full length portraits, and why this prolonged and absolute silence concerning them?" Mr. Talmage is certainly in a bad way, never to have heard or read a sermon on the angels. Where did he make his studies? Did he have no one to tell him that in the thirteenth century, St. Thomas Aquinas wrote the most complete treatise ever published on the Angels? Not to speak of numberless treatises, sermons and volumes before and since the Angelic Doctor's time. Perhaps this peculiar fact stated by the preacher of Brooklyn gives a clue to the policy of silence among Protestants concerning the message of the Angel Gabriel to the Blessed Virgin.

Boston Pilot.

Mr. Balfour made a mistake, which was not so much of a mistake, after all, when he alluded in a speech in the House of Commons, on March 10, to Lord Salisbury as "Lord Pigott." "Lord Pigott of Balfour," as the *Pall Mall Gazette* dubs him, is a standing joke in English political circles at present.

A speaker at the Methodist Episcopal Conference in Brooklyn, N. Y., last week, was sufficiently imbued with the spirit of Christian charity to say that he preferred Chinamen to Irish Catholics as immigrants. Every man to his taste. We should be sorry to believe that there are many Methodists of that stripe; and we prefer to think kindly of the whole denomination for the sake of one noble member, Rev. George W. Pepper, of Cleveland, Ohio, who has lately sailed to fill his appointment as United States Consul at Milan. Mr. Pepper's Methodism is broad enough to make him a true representative of his country abroad, as it has made him at home the warm, unswerving champion of Irish Home Rule. A window in his church at Ashland bears the names "Parnell, Emmet, Gladstone," in testimony of the pastor's love for the friends of Ireland.

The temporary success of their brethren in Manitoba may have emboldened the Orangemen of Ontario in their recent attack on the Separate schools of the latter province. It will be remembered, that in 1878 these worthies, in convention assembled, proclaimed that in the opinion of "The Right Grand Worshipful Lodge" the time had come when all Orangemen "must unite in one grand political phalanx in order to stop the encroachments of the Roman hierarchy." To this end, the aforesaid Grand Worshipful decreed, among other things, the abolition of Separate schools, and the opening of all public institutions, religious or otherwise, to Government inspection. The Orange platform was to be duly tendered in every Orange county to each candidate for the Local or Dominion Parliament, and, in the event of his declining it, the master of the County Lodge was to bring out a candidate. All this sounds so familiar to Boston Catholics that we are constrained to think it must have furnished a model to our own amiable Orangemen, locally known as the Committee of One Hundred Knownothings. These, however, have bettered the Canadian instruction, and propose to disfranchise Catholics altogether. The Catholics of Ontario have fared better than their co-religionists of Manitoba, thanks largely to the splendid defence of their interests by the Hon. C. F. Fraser, Commissioner of Public Works in the Province. Much of his effective argument against the proposed anti-Catholic school legislation was on lines familiar, especially since the Massachusetts school controversy, to American Catholics. There is no Church-controlled Catholic vote. The Catholics have heretofore been pretty fairly divided between the Conservatives and the Liberals. The Conservatives, however, by accepting the Orange platform, whose triumph would mean the domination of Parliament by the Orange hierarchy, would drive the Catholics into the Liberal ranks in a solid body.

Boston Republic.

One of our exchanges makes this statement: "When the name of Rev. Duncan MacGregor, who recently abandoned Methodism for the Baptist faith, was read at the New York East Methodist conference in Brooklyn on Wednesday it was greeted with derisive laughter. Why? Why? We presume because the escaped cleric had made himself ridiculous by leaving the Wesleyan communion to join the disciples of Calvin. Why should he not do so? There is little difference between the creeds. If Brother MacGregor was convinced from a study of the Bible that he belonged with the Baptists, his Methodist brethren, who adhere to the doctrine that the Bible is the correct guide to faith and salvation, should have applauded him. Now, if the 'escaped' had been a Roman Catholic there would have been joy among the members of the New York East Methodist conference. And it would not make any difference whether he joined the Baptist, the Methodist, the Presbyterian or the Lutheran Church. Even if he took up the Ingersoll banner and denied the Christian's God, they would have rejoiced. Why? Because one man had escaped from Rome. But because he elected to embrace the doctrines of immorality and total depravity, his late associates jeered his name."

Catholic Columbian.

The newly consecrated Bishop of Derry in Ireland is Right Rev. Dr. O'Doherty. He lately said: "There is an old prophecy in this part of the country which I hope may now come to pass:

"When an O'Doherty rules in Derry, and an O'Donnell in Raphoe, Ireland shall be free." As the present Bishop of Raphoe is Right Rev. Patrick O'Donnell, the requirements of the prediction are at hand, and the indications are auspicious that before long Ireland will have secured its legislative independence.

When Cardinal Newman, while still a Protestant, began to show signs of steadfast devotion to truth, prayers for his conversion were offered up by many holy souls in England and Ireland and on the European continent. These petitions for his enlightenment did not cease until God gave him the grace to become a Catholic; and he and others, including Dr. Pusey, have ascribed the great favor of his entrance into the Church in a great measure to these prayers. "The first pang," said Dr. Pusey, "came upon me years ago, when I had no other fear, but heard that he was prayed for by name in so many churches and religious houses on the continent. And now must they not think that their prayers, which they have offered so long—at times, I think, night and day, or at the Holy Eucharist—have been heard?" Will every Catholic who reads of Dr. Bennett's praise of the Church's love of holy purity say the rosary for his spiritual good at least once before the Blessed Sacrament?

Liverpool Catholic Times.

It is a common boast with Protestants that England is a Christian nation; and some of them are never tired of contrasting the religion of Englishmen with "the infidelity so prevalent in France and other Papish countries." We doubt whether the boast was ever a true one; who knows London knows how rare it is to find a professional man who professes any faith whatever. A striking testimony to this fact appears in a biography of Mr. James MacDonnell, the journalist, which has just been published; and that testimony is all the stronger when it is remembered that although Mr. MacDonnell's father was a Catholic, he himself was a Protestant. This eminent journalist declares that although he knew a great many men of letters and other educated people in London, he did not know "a single one who believes in Christianity," adding, "I know few who mention it for any other purpose than to ridicule its pretensions." The only exception—act really an exception—was that of a well known journalist who did believe in a hell. And these unbelievers are the leaders in thought, the teachers, of the English-reading public.

Pittsburg Catholic.

More and more, the high church members of the Established Church of England tend towards the old Church of that nation in its happiest days—the Catholic Church. Archbishop Farrar, one of its bright lights, has an article in the *Forum*, on Monasticism, with a view to the establishment of monastic orders among Episcopalians. When will they cease to follow the shadow and grasp the substance, as their Lucas, and Newman, and Wilberforce and Manning did?

The Church suffers not a little in the estimation of many good people for the lack of a little discrimination between those who are and those who are not Catholics. Who are Catholics is by no means a superfluous question. There are many so-called Catholics who have no real claim to the name. No one is entitled to the name Catholic unless he be a practical Catholic. The Church is a living organism, and she bestows Catholic life upon those only who are in communion with her, and her means of conveying this life is the sacrament. These are the only channels of her life, which is grace. Unless, then, a man frequent the sacraments, in other words, is a practical Catholic, he cannot be said to be leading a Catholic life, and therefore has no title to the name Catholic. Faith alone is not sufficient; faith without works is a Protestant, not a Catholic doctrine. A man who believes in the Church and does not practice what she teaches and proclaims is impractical and hypocritical, and his faith alone will not save him, nor does it entitle him to Catholic communion. He is cut off from the life of the Church and is not to be accounted Catholic. Many a recreant to his Catholic duties enjoys the name of Catholic, and his misdeeds are immediately placed to the account of the Church. "This is your Catholic!" is sneeringly remarked by infidel and Protestant. But the fact is this man is not a Catholic, nor does he in any sense represent Catholicity. He is no more Catholic than the sinner himself. It is unfair and unjust to the Church to class such a man as Catholic, and then attribute his failings to the faith, which he never practices.

OBITUARY.

Wm. McNulty, St. Thomas.

After a painful and lingering illness, brought on by influenza and terminating in lung disease, Mr. Wm. McNulty, of the Egin hotel, St. Thomas, departed this life at 5 p. m. on Easter Sunday, the 6th inst. Mr. Wm. McNulty was the last surviving member of the P. McNulty, and is very much regretted by a large circle of friends, especially by a tender mother and affectionate sisters who feel his loss very keenly. As he was of a quiet, gentle disposition, upright and straightforward in all his dealings, he won the esteem of a host of friends who will miss him sadly from their midst. The funeral took place on Wednesday from the Church of the Holy Angels, St. Thomas, where High Mass of Requiem was sung and a touching sermon pronounced by Rev. Father Aylward. May his soul rest in peace.

James Floyd, London Township.

This venerable gentleman departed this life on the 13th inst., at his home in London Township, having attained the 78th year of his age. He was one of the oldest residents as well as one of the most respected in the County of Middlesex, and was ever an admirable Catholic gentleman—just and kind to his neighbors, and deservedly holding a high place in the estimation of all who knew him. The funeral took place at St. Peter's Cathedral on Monday last, when solemn Requiem Mass was offered for the repose of his soul, after which the large cortege proceeded to St. Peter's Cemetery, where the interment took place. R. I. P.