

were conducted in conformity with the Public school laws, and there was never any cause for complaint of inefficiency on the part of the teachers, or that the proficiency of the pupils was not fully up to the standard of the regular public schools. In fact the Poughkeepsie plan was frequently referred to as affording an example of a method whereby means might be found to reconcile the demands of Catholics for religious instruction in the schools, with the Public school system in force throughout New York and other States.

From the beginning the Poughkeepsie plan was not acceptable to the anti-Catholic element of the people of Poughkeepsie, and efforts to overturn it have been constantly made, notwithstanding which it continued to survive until very recently. Now, however, it has been overturned by the decision of the State Superintendent of Education, on the appeal of Edward Keyser, a Protestant resident of Poughkeepsie, who objected against its continuance on the ground that the religious garb of the four Sisters employed as teachers constitutes "religious instruction" imparted within school hours, and therefore forbidden by the law.

This decision of the State Superintendent will oblige the people of Poughkeepsie to erect four new school-buildings at a cost of \$60,000.

It must be here said that the people of Poughkeepsie generally are fair minded and just, and have no sympathy with the efforts which have been made by fanatics to prevent the Poughkeepsie plan from being a success to the end, but the State school laws put the authority into the hands of men who are animated by a spirit of hostility to Catholics, and who would prefer to see the Catholic children grow up without education rather than allow them to be educated in their religion, by teachers who are able to give them religious instruction, as well as proper instruction in grammar and arithmetic and other secular branches.

This total collapse of the Poughkeepsie Plan is similar to that which befel what was known as the Fairbault Plan which was tried for some years in several cities of Wisconsin and some other Western States. The Fairbault Plan was also a failure, owing to the determined opposition of those who were hostile to all Catholic education.

It is now clear that the only course open to Catholics in these States is to continue their parochial schools, without any compromise with the Public school system. It is a heavy burden upon the Catholics of the United States to support Catholic schools without any aid from the State, while they are taxed for the maintenance of Public schools, but it is necessary they should make the sacrifice that their children may not grow up in ignorance of their duties to God and of their religion. It may be that at some future time the American people may rectify the injustice they are at present inflicting, but from present appearances they are not likely to remedy that injustice for many years to come.

THE HON. A. J. BALFOUR'S PLAN FOR A CATHOLIC UNIVERSITY IN IRELAND.

The announcement has at last been made by the Hon. A. J. Balfour, First Lord of the Treasury, and leader of the Government in the House of Commons, that the Government is now ready to establish in Ireland two new universities, a quasi-Catholic one in Dublin, which will be named St. Patrick's, and a quasi-Protestant one in Belfast which will be called Queen's University.

This announcement is made in a letter addressed by Mr. Balfour to his constituents in East Manchester, in which it is carefully stated that these institutions will not be exclusively Catholic and Protestant, respectively, inasmuch as all scholarships and fellowships in both will be open to competition irrespective of creed, and there will be no public endowment given to chairs in philosophy, theology or modern history. These are the chief subjects which are taught on an entirely different basis, according to the theological convictions of the professors, and as Mr. Balfour distinctly states that the intention of the Government is not to make these institutions distinctively Catholic and Protestant, these chairs will not be endowed. But an endeavor will be made to make the Dublin university attractive to Catholics by putting it under a Catholic governing body from the beginning, while the Belfast one will be made attractive to Protestants by being placed under a Protestant ruling body.

A certain number of clergymen or ecclesiastical dignitaries will be on these ruling bodies, but Mr. Balfour

declares that the number of clerical governors will be strictly limited, so that the universities may be under joint clerical and lay control.

The proposed Catholic university in Dublin will be a new institution, but the Belfast Queen's College will be transformed into the proposed new Protestant or quasi-Protestant university by absorption.

Mr. Balfour is careful to impress upon his constituents that in establishing these universities it is not the intention of the Government to make them exclusively denominational, and therefore the professors once appointed by the governing bodies will not be absolutely removable by the body which appointed them, but will have the right of appeal to the Government in the case of dismissal.

He also states that he is not certain whether this proposal will meet the approval of those whom it is intended to benefit. By this he undoubtedly means to say that it is possible the proposed measure may not be acceptable to the Bishops and people of Ireland who have long been demanding the establishment of a Catholic University, and the justice of whose demand has been over and over again acknowledged by the present Conservative Government. In view of the contingency that the Bishops may not be satisfied with the proposed arrangement, Mr. Balfour declares that should this be the case, "it would be useless, and worse than useless for friends of higher education in Ireland to press it further."

It must be evident to all that the threat implied in this way of putting the matter, is not calculated to produce confidence that the new institution at Dublin will be allowed to impart Catholic teaching, unhampered by annoying interference from the Government whenever it may feel inclined to assume an attitude of hostility towards the Catholic religion, as it may sometimes desire to do. It would have been more reasonable if Mr. Balfour had manifested a desire to reach a satisfactory basis of agreement by the interchange of views on the subject, instead of thus announcing that the conclusions already reached by the Government, which is only one of the parties to be satisfied, must be accepted by the other party to the agreement whether they are satisfactory or not.

Mr. Balfour is conscious that the possible opposition of the Bishops is not the only obstacle which may present itself to the carrying out of the Government's plan. The greater portion of his letter is taken up with explanations which are intended to make the project acceptable to the Protestant majority of the people of the three kingdoms.

He says that the question resolves itself into this, whether the people of Ireland are to have an adequate university system granted to them or not. As a Unionist, he expresses the hope that the British Parliament can and will do for Ireland all and more than all that Ireland can do for itself. If this be not the case, he says, the Irish Protestants and Irish Catholics must suffer grievously.

It is well known that the leading Ulster Orangemen have constantly and violently opposed any concession to the desire of the Catholic majority that a Catholic University should be established under any circumstances, and it is probably from Ulster that the greatest opposition may be expected to the present plan.

That Trinity College as it exists is a strictly Protestant institution, is admitted, and the Orange sentiment of Ulster is in favor of retaining the preponderance of Protestantism by leaving matters in their present state. But Mr. Balfour endeavors to mollify the opposition of Ulster, and at the same time to disarm Non-Conformist opposition from other parts of Great Britain, by pointing out that under the new arrangement Protestant preponderance will continue, as there will be two Protestant universities in Ireland and only one which will be Catholic. He explains also that it will not be the purpose of this new university to make Roman Catholics, but to educate those who are already Roman Catholics.

We cannot prognosticate whether or not the new scheme will be unservedly acceptable to the Irish Bishops, but as it is probably as much as may be expected from the present Parliament, or perhaps from any Parliament representing the three kingdoms, it may be accepted as the only scheme possible until self-government be conceded to Ireland.

If Home Rule were once granted, Ireland would be able to make its own educational laws, and an educational system thoroughly acceptable to the

people of Ireland would be established; and it is one of the many reasons why Home Rule should be granted that the people could then have a system of education suitable to their needs and convictions, from the elementary schools to the universities; but until this be obtained, their wants can be only partially satisfied by a compromise system which will satisfy the Protestant majority in the three kingdoms at the same time.

It will be better understood, when all the details of Mr. Balfour's plan will be made known, how far it is likely to satisfy the Catholic sentiment of Ireland, and the demands of the Irish Hierarchy.

THE QUEEN PETITIONED.

The Protestant Union of England has transmitted to the Queen a memorial praying her Majesty "to preserve the nation from a reimposition of the sacerdotal yoke which was cast aside in the sixteenth century." Four thousand signatures, including 31 peers, 50 members of Parliament, 2,000 magistrates and 1,000 clergymen, are attached to the memorial.

The probability is that the Ritualists could, if they thought fit, procure at least nine times this number of names to a counter-petition, as it is known that over 12,000 clergymen out of 25,000 are more or less advanced in Ritualistic practices, while many of the remainder are in favor of allowing to all the fullest liberty of action. The weakness of the anti-Ritualistic movement has been shown by the recent vote in Parliament on Mr. Smyth's anti-Ritualistic motion, but the promoters of the movement are trying to make up by bluster and noise for what they lack in numerical strength.

THE CRISIS IN RITUALISM.

In the first brush in Parliament on the question of Ritualism the Ritualists have scored a decisive success. The matter was brought up in both Houses on the 9th inst. In the House of Lords the Archbishop of Canterbury asked that action on the subject of Ritualism should be delayed until the Bishops have an opportunity to exercise their influence against objectionable practices. The Bishops of London, Winchester, and Ripon, backed by several temporal peers, declared that litigation on Church matters in the temporal courts is undesirable, though they admitted the necessity for some action in the present crisis through which the Church is passing. In the House of Commons, Mr. Samuel Smyth, the Low Church champion, contended that the Church is fast drifting into "Romanism," and moved an amendment to the address to the effect that legislative steps should be taken to prevent the lawlessness now prevailing in the Church. Viscount Cranbourne, the eldest son of Lord Salisbury, defended High Churchism as the energetic movement of the day. Several non-Conformists spoke against Mr. Smyth's amendment, one of them, Mr. Birrell, saying that he would not participate in the hanging of one party at the bidding of another. Mr. Arthur Balfour, the Government leader, declared that the legislation asked for is a serious blow at all Protestantism, and Mr. Smyth's amendment was rejected by a vote of 221 to 89. Mr. Wm. Redmond, amid the applause of the Catholic members, protested against contemptuous allusions to the Catholic Church, while matters affecting Anglicanism were under discussion.

Too few marriages.

Catholic Columbian.

In the course of an address to his congregation, the Rev. L. C. M. Carroll, of Jersey City, deplored the smallness of the number of marriages that had taken place among them during 1898. Then he said:

"I am afraid that our young women are altogether too stylish and expect too much. They want a house and lot and the house furnished before they will consent to marry. Their parents did not have all these things. I have been told that some of the young men and young women in this parish have been keeping company for from six to ten years. That is altogether too long. I hope the young men will take more courage on this question of marriage, and I also hope that the young people will not try to be too well off before making up their minds to get married."

The same address might be delivered right here in Columbus. There are at least two hundred couples in this city that ought to get married this month, or, at the latest, right after Lent. They are losing time. They may risk losing something far more valuable than time—namely, their innocence.

Marriage is honorable in all those whose vocation is the married state. It is intended by God. It is a holy condition for those who use it in a holy manner, and the way to it is by a sacrament—Matrimony.

If you are of a marriageable age and free to wed, have found your mate,

and can maintain even a humble home, get married, in the name of God as soon as the trousseau can be procured and the banns be published.

FLOWERS AT FUNERALS.

American Herald.

The custom of flowers at funerals should not be encouraged. Many a man hesitating whether he must put himself to the inconvenience of going to a funeral makes a cheap compromise, and sends a wreath. And there is a real danger lest this facile service should make men forget the true help they might do to the deceased by praying, and obtaining prayers, for the repose of his soul. The flowers, however rare and costly, are wasted on the uncaring dead, while Masses for his soul would be a king's ransom.

A writer in the Irish Ecclesiastical Record, whilst condemning this immoderate use of flowers at funerals, is careful to give his reasons for considering the practice as out of harmony with the Liturgy of the Church. The death of a Christian is not exclusively a subject for tears; the very prayers of the Church preach confidence. But their dominant note is fear and supplication, an acknowledgment of the awful rigors of God's inscrutable justice, tempered with confidence in the merits of His dolorous passion. So long as the Church is not certain that her children have arrived in Heaven's gate, she has not the heart to rejoice. And therefore it is that the flowers which figure so conspicuously at modern interments are in flagrant contradiction with the spirit of the Liturgy. It would be different were she certain of the salvation of the defunct.

MGR. CONATY ON TWO NOTED NOVELS.

"Robert Elsmere" and "The Christian" Cited as Works With False Motives.

Brooklyn, January 23. — Mgr. Thomas J. Conaty, rector of the Catholic University, in a lecture on "The Church and the Modern Idea of Education" before the Knights of Columbus, in the Montauk Theatre, in Brooklyn, last night, cited "The Christian" and "Robert Elsmere" as examples of popular literature which tended to the promotion of a false and non-religious culture.

"The Catholic Church is talked of but little by those who talk most of education," he said. "Traditions of three centuries have blinded men to the fact that the Church is a most potent educational factor. In the modern theory, so called of education there are certain shibboleths. Intellect is one of them. Men will say that religion is not the field for the highest intellect, because it treats of the highest intelligence."

"Science is another shibboleth. Great is the god of science, and intellect is his prophet. Science has for a long time had its day, but misery and evil are still in the world, and the great question of life is still as far away as ever from the student who seeks to solve it by the light of science alone. Science has its realm in discovering the forces of nature, but the supernatural belongs to God. Thank God the pendulum that swung to agnosticism in science is swinging back again!"

"Culture is another cry. We are all readers these days. We read everything, from the small newspaper with the 'patent inside' to the great metropolitan daily, with its engines of information at work in every corner of the world. Yet in the newspapers we find pictures of crime and details of scandal given to us with all the skill of the trained modern writer. It is the same in our novels. Why? Because the writer of to-day is writing for the market not for the truth."

"The realism of the novel is what makes it popular. There is no objection to realism if it is realism of the right kind, the realism of honest manhood and pure womanhood. That is the realism our novelists will not give us. It is the realism of mud, of filth, which pays. The novel of to-day aims to be philosophical, psychological, social. But it is without the Christian ideal. The agnostic rules, and we have over him and flock to the theatre where his dramatized novel is presented."

"When Mrs. Ward wrote 'Robert Elsmere' she did not make Christianity strong in its contest with agnosticism. Her minister was only a straw minister, whom she constructed out of her mind in order that his agnostic antagonists might knock him down. He wasn't even a good Anglican minister."

"Then we have had 'The Christian,' which has been advertised *ad nauseum*. Do you think John Storm is representative of the Christian ministry, strong in faith? Is Gloria Quayle a representative of true womanhood, with the modesty, purity and unselfish, gentle traits of the true woman? No. The novelists of to-day give the realism of the man without the soul of the man."

"Humanity is another cry. Humanity! We went to war for humanity, though not every one believes it now. (Laughter.) It was too thin all the way through. It was a good word to conjure with. There is plenty of work for humanity at our own door."

Mgr. Conaty said that in education the Church takes all the elements he mentioned, imbues them with the spirit of Christ and unites them in the work of Christian education.

People seldom know how to employ their time to the best advantage till they have too little left to employ.—Bishop Spalding.

A LESSON FROM ROME.

A Protestant Newspaper Correspondent Gives his Impressions.

Under the above heading, "Augustus," a Roman correspondent of the New York Observer, Presbyterian organ, writes as follows concerning church attendance in the City of the Pope:

"Not far from where I live there is a Roman Catholic church. It is one story in height, is built of rough brick, has no spire or belfry and has a flat roof, with ventilators here and there upon it. The building spreads over several city lots and occupies the corner of a prominent avenue, but it is of the plainest and humblest sort. Services are going on in this church every day in the week, and it seems as if they went on all day of every day."

"On Sunday morning, while it is yet dark, a tide of servant girls and working women may be seen moving from all directions toward this flat-roofed church. There are more women than men, but there are a great many men, clean and well-dressed in the Sunday clothes which workmen enjoy wearing after a week of rough overalls or toil stained garments. They crowd every part of the extensive floor, standing and kneeling if there is no seat room. Then comes a school or service for children, and it seems as if two or three of the public schools had poured their pupils into the church. Later on another congregation gathers. This is evidently composed of employers, and clerks, and shopmen and women who fill places in offices and counting rooms and stores. They are numbered by hundreds, and a nearly all of these have prayer books in their hands. There are at least two more services, including Vespers, which are well attended."

"I have often seen the crowds stream out of the Roman Catholic cathedral in Fifth avenue, but it has seemed natural that such a splendid building, with its gorgeous ritual, should attract the multitudes. Some of our Protestant churches do the same at stated times on Sunday and some Episcopal churches are open for worship every day in the week, but with one or two exceptions, these churches have hardly a handful of worshippers. The invitation is not to service, but 'to come away and rest awhile' from the noise and bustle of city life. A few weary souls accept it now and then, and find refreshment and peace in their quiet hour. But this is far different from the constant worship, praise, prayer, confession, priestly offering and forgiveness of sins which go on for the benefit of a multitude of souls all the time in the simple structure which I have described. Nor is this the only place of the sort in town. There are others no more imposing nor attractive, where similar results are obtained. We call these people misguided, priest-led and ignorant of true religion, and from our standpoint they certainly are so. But one could wish that Protestant pastors had equal influence over their flocks and that our guides could personally conduct such crowds into a knowledge of the truth every Sunday of the year."

"Augustus" says he is "constrained to believe that religious service means more to the Roman Catholic than to the average Protestant, and that the priest who has a single eye to his religious duties and is comparatively uninterested in anything else gains more power over his flock than the average Protestant minister, who is also an active citizen, a man of affairs and sometimes occupied with many things besides the souls of his people."

He concludes: "Certainly the contrast is painful between the crowded one story building on the corner, where the Mass is going on, and the handsome stone church on another corner, where a dozen or two of people are scattered through the pews, to whom a minister in a Geneva gown is expounding the Scriptures."

CHRISTIAN UNION.

Our good friend, the Rev. Silliman Blagden, has issued an open letter in which he exhorts his ministerial brethren to read "Catholic books, histories, and sermons." He also requests Catholic priests to read Protestant books, hoping thereby to hasten the much-desired Christian unity. The first suggestion is an admirable one, and if carried out would relieve Catholic editors of much labor and deliver the faithful from a lot of needless annoyance. As for the second one, if Dr. Blagden will kindly name for us any book, sermon or history which intelligently and authoritatively sets forth what Protestants believe, we promise to read it from cover to cover, and commend it to others as occasion may offer.—Ave Maria.

Opportunities for doing great deeds do not fall to the lot of the average mortal, but if we perform our ordinary daily duties faithfully and in the true Christian spirit, the rewards of heaven will be as certainly ours as if our achievements were heroic.—Catholic Columbian.

For thorough practical work no educational institution seems to have a higher reputation than the Central Business College of Toronto. Its different departments must be very well filled to make daily roll call for January average two hundred and fifteen. This not only proves the popularity of this college, but shows the demand for the useful and practical in educational matters. The College card appears in this issue.

AN ITEM OF INTEREST.

Ladies and gentlemen may obtain a first-class course in the Business and Shortland Department of Reginald College, Kingston, A. B. Blanchard, C. A., has charge of the department. Write for the Calendar.

WEDDING BELLS.

McDONALD-McCANN.

At St. Joseph's church, Kingsbridge, Ont., bonds of matrimony to Miss Rose McCann, in the course of High Mass celebrated by the rev. pastor, Father Dixon. The bride, prettily attired in a handsome costume of blue covert cloth, trimmed with white satin and pearls, was attended by her sister, Miss Lezlie McCann, while Mr. Joseph Dixon gracefully performed the office of groomsmen. After the nuptial ceremony the happy couple left for their home in St. Mary's. That every happiness may attend them in the sacred prayer of their numerous friends. The bride has hosts of admirers in this city, where she resided for a couple of years.

McDEVITT-McCARBON.

A quiet but pretty wedding took place at the Church of Our Lady on Tuesday, Feb. 7, when Rev. Father Kenny, S. J., united in marriage Miss Josephine McCarroll, of Guelph, and Mr. Joseph McDevitt of Caledon. The bride looked charming in a gown of grey French serge with chiffon trimmings and hat to match, and was attended by her sister Miss Susy, who wore a costume of shot green with velvet trimmings and hat to match. The groom was assisted by his brother Mr. Francis McDevitt. After the ceremony the party drove to a reception at the bride's home where an elaborate breakfast was partaken of. The happy young couple left on the 3 o'clock train for Toronto, west followed by the good wishes of their friends.

Broussard-O'Hara.

Mr. John Broussard, of Glendale, was united in the holy bonds of matrimony to Miss Mary O'Hara, of Phelpsford, last week. Their many friends wish Mr. and Mrs. Broussard every happiness that life affords.

OBITUARY.

Mrs. JOHN H. McDONALD, McMillan's Corners.

On Tuesday morning, Jan. 21, death claimed one of the oldest residents of this section in the person of Margaret McIntosh, wife of the late John H. McDonald. The deceased lady had reached the advanced age of ninety years, and enjoyed good health until four months ago, when she was taken ill and weakened gradually until death ended her suffering. She was the wife of a well-known and successful merchant, and her husband died thirteen years ago. She leaves to mourn the loss of a loving mother, two sons and a daughter. The funeral took place on Thursday morning, Feb. 2, from the residence of her son, August J. McDonald. A large number of friends and neighbors followed the remains to St. Andrew's church, where a High Mass of Requiem was celebrated by Rev. Father McDonald. The pallbearers were: Messrs. James D. McDonald, Donald D. McDonald, Alexander H. Kennedy, John B. McDonald, Charles Quail and Joseph Parker.

May her soul rest in peace!

Mrs. MICHAEL DONOHUE, LONDON.

Died at his late residence, Regent street, London, about 5 o'clock a. m., on Wednesday, the 23rd inst., Michael Donohue, a native of Ireland, in the sixty-second year of his age. Mrs. Donohue had been ailing for about four months, but the family and friends were filled with hope that God would prolong for a little while the life of this devoted mother and true friend. But such was not the will of the Providence. On Tuesday evening Mrs. Donohue was apparently in better health than usual, being buoyed up with the hope that her illness was not incurable, and on the family bidding her good-night came cheerfully to them of her expected recovery, but a little before 10 o'clock a sudden change came and the household immediately gathered around their loved mother, when she expired amidst their heartrending prayers and tears to Almighty God to have mercy upon the departing soul.

Mrs. Donohue was blessed with a cheerful, kind and loving nature, and wherever she resided made friends without number. Her sudden death was a severe shock to many a person who was the recipient of her comfort and consolation in the hour of trial or sorrow, and whose earnest prayers were offered to the throne of Mercy that she was merciful to others so will Jesus be merciful to her, and console the stricken family in their great bereavement.

The funeral took place on Friday morning at 10 o'clock at St. Peter's cathedral, where a Requiem Mass was celebrated by Rev. M. J. Tierney. The church was crowded with friends and acquaintances. At the offertory Miss M. Mulligan feelingly sang "Angels Ever Bright and Fair." The number of vehicles that followed the hearse to the cemetery was very large, considering the severe weather—ample evidence of the esteem in which the family is held.

Besides her bereaved husband, her chief mourners were her sons, John of Parkhill; William, Michael, Timothy, of London; her daughters, Mrs. Helle of Chicago, Mrs. K. and B. at home; also Mrs. Collison (her sister) of Lucan.

The pallbearers were: Messrs. A. McRae, M. Clancy, M. Curry, M. Shea, S. O'Meara, and P. Mulholl.

May her soul rest in peace!

Mrs. MARY COMiskey, INVERLOCH.

We regret to announce the death of Mrs. Mary Comiskey, which occurred at her home in Inverloch, on Tuesday, January 21. Deceased had been in poor health for many years, but was as well as usual until the Thursday before her death, when she was stricken with la grippe, which in the ensuing days became so serious that she was unable to withstand, and she passed peacefully away on Tuesday morning, comforted by all the rites of the Catholic Church and surrounded by her sorrowing children.

She was a daughter of the late Patrick Shearon, and was born in County Mayo, Ireland, coming to this country with her parents about forty-five years ago and settling in North Oxford. Shortly afterwards she married Mr. James Comiskey, who predeceased her about twenty years. She leaves a family of four daughters and one son to mourn her loss. They are: Mrs. D. R. Palmer of Thorndike, and Julie, Jennie, Kate and Michael at home.

The funeral took place on Thursday, 2nd, to the Church of the Sacred Heart, where High Mass of Requiem was celebrated for the repose of her soul by the Rev. Father Connolly; thence to the cemetery for interment.

May her soul rest in peace!

Mrs. ELLARD, Mt. St. LOUIS.

"Geraldville," the home of the Fitzgerald family, Mt. St. Louis, has been overshadowed by the death of Mrs. Ellard, who died Feb. 2nd, at her home in Norway, Michigan, at the premature age of thirty years.

She had a severe attack of la grippe, which after a short illness of six days ended fatally. Mrs. Ellard was a daughter of the late John Fitzgerald, and a noble woman of culture and refinement. On receipt of the news of her illness, Miss Fitzgerald left for Norway, and arrived in time to attend her in her last moments.

The remains were conveyed to Phelpsford, Ont., where they were met by a large number of old friends, who sorrowfully followed them to their birthplace at Mount St. Louis.

The many floral offerings sent by sorrowing friends seemed emblematic of the beauty and brightness of the life of the one whose remains they adorned.

The funeral took place on Tuesday morning, Feb. 7, and was attended by a large concourse of people who filled the church to overflowing. The pallbearers were: Messrs. J. J. Moran, Lacey, Shanahan, Lottis, Haydn, Moran. A solemn Requiem High Mass was sung by the Rev. J. Sheridan. The Modiste choir were ably assisted by the Rev. M. J. Geary, P. P. During the offertory he sang "O Salutaris" in a clear sympathetic tone which deeply touched the large congregation present.

At the conclusion of the Mass Rev. Father Sheridan delivered a most affecting funeral discourse.

May her soul rest in peace!

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PHYSICIAN.

Any Catholic physician in Ontario desiring a good rural practice will find it to his advantage to address A. B. CATHOLIC RECORD office, London, Ont.

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