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"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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is the time to order your Spring Suits from N. WILSON & CO., the most Fashionable Tailors in the city.

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CATHOLIC PRESS.

Boston Pilot.

How do the demi-gods live in Ireland? Ah, there is no famine for them; no fear of the future; the work-house casts no shadow on their path; the emigrant ship is only a beautiful picture. Listen:—"The Easter week has been a very gay one in Eastern Ireland. Staghounds and fox-hounds did their spiriting well and truly. There were 'silk and satin' races and chases, and redcoat races, too; and dancers had nothing to complain of, for besides minor prancings at Killeen Castle and other over-flowing country houses Mr. Forace 'lunket' gave his annual ball at Dunsany Castle, to which the beauty and the chivalry of many parts of England, Scotland and Ireland sent contingents." Such things happened last century in France when the common people were starved, scorned, and oppressed. But they were the sunshine made brighter by the background of lurid storm. God avert such a tempest as swept them out of existence!

When informant Carey first told his story about the mysterious conspirator whom he named "No. 1," we said we did not believe in the existence of such a person. When it turned out that "No. 1" was an unknown man named Tynan, we were confirmed in our belief that in this matter there was some devilry brewing by the clique of rascals who do the work of the English Government in Ireland. Since then reports have come from time to time from London and from the Government circle in Dublin relative to "No. 1." This man is utterly unknown to nationalists, both in Ireland and America. His portrait has appeared in the uniform of an English volunteer corps. When the public interest was highly excited about him, a rumor was sent abroad, evidently as a "feeler," to the effect that "No. 1" was likely to become an informer when arrested. A week or so later this was repeated; it was also said that he was in Mexico; that two English detectives had been sent there after him, and that they were not sent to arrest him, but were empowered to treat with him for information against the "Invincibles." Last week, another "feeler" came from London to the effect that Tynan was in custody there, and had been there all along, and that he was likely soon to appear as an informer. To those who know how English officials work up a case of this kind in Ireland, this is all very suspicious. We never heard of this man Tynan till his name was introduced on the murder trials, and we have known, personally or by report, the English detectives for the past twenty years. He certainly has never been connected with the tofore with Irish national politics. We have asked all kinds of Irish nationalists about him, and none has ever heard of him. His portrait shows the face of an utter stranger to the men who have worked all their lives in the Irish revolutionary field. Therefore, we say, look out for "No. 1." Whoever he is, if Carey tells the truth in the matter, he is the organizer of the murder-gang. He disappeared soon after, according to Carey, and left the work in the hands of men, some of whom we have known as revolutionists, and some of them the most trusted men, whom he had led into this terrible business. Did this Tynan organize the "Invincibles" to inform on them? Is he one of those miscreants too well known in Ireland who hold the place of "police spy" makers of plots in the interest of their rascally employers? Is he the "Honest Constable Talbot, the spy of 1839, the English detective who swore men into the revolutionary brotherhood to sell them afterwards, and who gained the confidence of his dupes by going regularly to Communion with them, he being a Protestant? Whoever Tynan is the English official have "worked him up" into a dramatic percentage for some purpose not yet seen. We advise our readers to prepare for a surprise. It is significant that the English press has said hardly a word against Tynan, nor the crown prosecutors in Ireland, though the evidence of Carey shows him as the every first mover in the assassination club. We shall not be surprised, therefore, to find him brought out as an informer. We may do the man wrong, and we hope we do; but this is how we look at the evidence produced so far regarding the mysterious "No. 1."

PRAYER BOOKS.

We have just received an immense stock of Prayer Books, a direct importation purchased for cash. This will enable us to distance who wish to procure a neat Prayer Book may remit the money and will make a selection for them. The prices of the different styles are 20 cts., 25 cts., 40 cts., 50 cts., 75 cts., \$1.00, \$1.25, \$1.50, \$1.75, \$2.00. The money will be returned if the books do not give satisfaction.

SUBDEN DEATHS.—We deeply regret to be called upon to announce the death of two prominent citizens of London, Mr. B. W. Hamilton, accountant of the London Mutual Insurance Co., and Mr. Warren Rock, Barrister. The death of the former gentleman occurred on Saturday evening, and that of the latter at an early hour on Monday morning.

Father Joseph Mooney, the rector of Newburg, N. Y., was listened to in the Church of the Immaculate Conception, New York, on Friday night, when he told of the undying Catholicity of the Italians, priests and people. "You are good Catholics here in New York," said he, substantially. "Your city is numerically the greatest Catholic city in the world. Your faith and your works are known to the world. But do not think that you have not yet much to do. Do not think that you cannot draw examples and encouragement from your brethren in Rome. Here, in America, we are too often content if we hear of a hurried Mass on Sundays; that is often quite enough religion for the whole week. But in Rome religion is a work of the whole life-time. It pervades all thought and all action. In that City of the Soul there are over 300 churches, and it is impossible to enter any one of them without finding in them devout worshippers petitioning for mercies and graces." During the Holy Week Father Mooney himself visited over seventy of these churches, and found them filled with all orders and classes, from pious piety and the religion of the Crucifixion, and professing the religion of the Crucifixion. Father Mooney further said, privately, that he had an opportunity of contrasting the actions of the French peasantry in the district of Arachon with those of the Italians, and there was no doubt in his mind of the greater piety and faith of the Catholic Italians. While it would be gratifying to know that the countrymen of Prudentius were worthy of the traditions of the great Church of Bordeaux, it is a satisfaction to know that the noisier and newspaper Italians are not the true representatives of Catholic Italy.

London Universe.
So far as talk is concerned, the House of Lords has done its best towards relieving Irish distress. The poor of Ireland have to be thankful for small things, and they, no doubt, fully estimate the importance of the fact that the House of Lords has devoted nearly three hours to the question as to how best to relieve their wants. But it all ended in talk. In the course of the debate, however, it was admitted that the condition of the lower classes of tenants in Ireland is one of chronic misery. The most charitable measure that entered into the minds of their lordships to recommend was the cold-hearted one of emigration. The population of Ireland has been decreasing ever since 1847. They have been going "with a vengeance." Yet our statesmen continue to offer no better remedy than to lead Ireland still further off the Irish. Yet Ireland is an integral portion of the United Kingdom, and in the full enjoyment of equal rights, &c. &c. So Europe has been taught to believe.

BLESSING THE BUILDING.

The New Home for the Fallen on the Richmond Road.
The Sisters of Mercy, those kind angels of charity, who established a home for fallen women on the Richmond Road four years ago, have carried on their humane work in an unostentatious manner; and many a poor abandoned creature has been snatched from a life of shame by the timely aid of these good Sisters. The amount of good done by such an establishment is almost incalculable, and is only exceeded by

THE INCREASING DEMANDS made at its portals for admission. These have at length grown to be so large that it has become imperatively necessary to erect a larger building. This has been done with the assistance of many kind friends, and the new building, of love in reclaiming the fallen. The expense entailed is somewhat large, and it is hard to turn a deaf ear to the supplications of the unfortunate, it is to be hoped that a sympathizing public will be generous in extending aid to such a deserving institution.

At half past eight o'clock this morning His Lordship Bishop Fabre, of Montreal, accompanied by Bishop Duhamel, drove out to officiate at the benediction of the new home. Monsignor Fabre celebrated a Pontifical High Mass, assisted by the Rev. Fathers Grosjean, Charlebois, DeClairie and Campeau. An ecclesiastic from the College of Ottawa acted as master of ceremonies, the latter being very impressive. The ceremony of blessing the building was performed by His Lordship the Bishop of Ottawa. A large concourse was present, including many prominent citizens of the Ottawa Catholic persuasion. A special choir from the parish of St. John Baptist rendered the musical service in a finished manner.—Ottawa Free Press, May 10.

PASTORAL LETTER OF THE BISHOPS OF THE ECCLESIASTICAL PROVINCE OF QUEBEC.

By the grace of God, and of the Apostolic See, Archbishop and Bishops of the Ecclesiastical Province of Quebec, to the Clergy Secular and Regular, and to all the Faithful of the Ecclesiastical Province of Quebec, Greeting and Benediction in Our Lord.

DEARLY BELOVED BRETHREN,
Charity, so frequently recommended by Our Lord, as the special virtue of Christians, has ever been practiced in our midst. Even when obliged to gain a living by constant toil and hardship, the Catholics of Canada have always found the means of helping their poorer neighbors and of contributing to the erection of the many asylums, hospitals and refuges which today are our glory and the crown of our churches. For the sacrifices thus made in behalf of suffering members of Christ, God has repaid us a hundred fold.

Fully persuaded that the charity of the fathers still lives in the children, and wishing to secure for each one of you its merits and reward, we do not hesitate to make a new appeal to your charity to-day, O D. B. E. Although it is not for your diocesan work of ours, nevertheless it is worthy of our most lively interest, for it is in favour of a considerable portion of Our Dominion, for an object as patriotic as it is Catholic.

As many among you are aware, the Indians of the North-West will soon be reduced to the most pitiable condition. In spite of all the efforts of our Government the ever increasing influx of strangers deprives them of their means of hunting and exposes them unprepared to the pernicious example of a number of men, who, though calling themselves Christians, trample on all the laws of humanity. The Indians are justly alarmed, and indignant at this intrusion, and, raised to anger, may become one day a standing danger for our colonists of the North-West.

Foreseeing this, the Catholic Bishops and missionaries of that immense territory ask themselves a question which is honorable to humanity as to the religion which inspires it. Is there no possible means of coming to the rescue of these poor threatened Indians? Would it not be possible to make them useful members of society?

And under the impulse of charity the church has undertaken this work. With the adults, all efforts have failed, as well those of the Church as of the Government, though the priest, by persevering efforts, has succeeded in rooting out their pagan superstitions and infusing into their minds and hearts the knowledge and love of the one true God. Many tribes have received with joy the glad tidings of the Gospel and professed their religion with the fervor of neophytes. It is to changing these wandering tribes into a civilized people, as to training them in labour, to economy, and to habits of civilization, the attempt has proved useless.

This, however, did not damp apostolic zeal. Having failed in the adults, the question was, what could be done with the children. Under the direction of the Bishops, the Grey Nuns of Montreal did not hesitate to open asylums for the little girls; they took in as many and even more than the resources of the mission allowed. They have had the consolation to see these little Indian girls, brought up thus, separated from the influence of their tribes, become not only excellent Christians but industrious trades-women and mothers whose families, accustomed to work from their childhood, are able to provide for their own wants.

A like zeal and devotedness, on the part of the Reverend Oblate Fathers in favour of the little boys, was crowned with a like success. They became industrious, thanks to the lessons in agriculture or in different trades given them by the excellent lay brothers of the Oblates Congregation, and to-day some of the orphans thus brought up, have on the farm, or in the work-shop, gained an honest livelihood.

His Lordship Bishop Grandin, of St. Albert, after having given us a statement of the result of his work, made a remark which will be remembered by all: "Ah!" said he, "had we but sufficient means, not only how many lives we could save, but how many souls we could send to heaven!" Those words echo the feelings, not only of the missionaries, but of all the Christians of the North-West.

Now, Dear Beloved Brethren, let us endeavour to furnish these means to the Bishops, the priests and the missionary Sisters of these regions: they have a right to such assistance, for, after all, is not their country ours? If, as it is hoped, Canada rep therefrom immense riches of different sorts, is it not our advantage? Furthermore, let it not be forgotten, these missions were begun by Canadian priests and bishops, and those who still labour and toil there are our brothers. Of the two religious Congregations devoted to this good work, one sprang into existence, and the other prospered, on our soil. Finally, if not we ourselves, some of our descendants will benefit by the hardships endured by these generous souls, and will praise and bless our charity upon earth, while we receive its reward in heaven. We then, more than others, are bound to lend an attentive ear to their most just petition, and to offer them our liberal help. We Indians, who are deprived of their resources of hunting; we owe it as a mark of Christian charity towards brothers and sisters who by their fervent prayers, will draw down upon us the blessings of heaven; the zeal which every child of the

Church must have for the extension of the kingdom of Jesus Christ does not allow us to remain indifferent to their fate; we owe it as an act of pure and high-minded patriotism.

We will add another reason, which relates in a particular manner to the present circumstances. Formerly, France could do a great deal in favour of these missions; she not only sent there her devoted missionaries, but also the gold of her marvellous charity. To-day, owing to the lamentable circumstances in which, as all know, she is placed, she can no longer give the same help, and perhaps the day is not far distant, when the Oblate Missionaries of the North-West will have to depend solely on the Catholics of Canada. Let us make up for what our mother country can no longer accomplish, by adopting the good custom of laying aside from our abundance the share of the missionary and of the Indian.

His Lordship Bishop Grandin, in the name of all the Bishops of the North-West, also expresses the hope that in Canada some good young men may be found desirous of joining in the work of missionaries as lay-brothers. If, after having tried their vocation, the Parish Priests find these young men possess sufficient courage, energy and piety to fulfil this humble but most meritorious ministry, they are requested to direct them to the novitiate of the Rev. Oblate Fathers in Lachine, where these young elect of the Lord will receive a cordial welcome and learn the practice of silence, humility and abnegation, to devote their lives to the salvation of the poor Indian. After spending a year in this blessed solitude, they will be sent to the North-West, where they will be valuable aids to the missionaries in teaching the child of the forest to work under the eye of God and thus become a benefit to himself and society. How admirable to the eyes of faith such a mission! How beautiful in the eyes of men such a vocation!

Furthermore, the Bishop of St. Albert asks the aid of your prayers. Man can sow the seed, but God, and God alone, can make it fruitful.

Undoubtedly all our dioceses will be glad to contribute to this admirable good work. The poor will give cheerfully the mite which Our Lord prises in the Gospel (Luke, XXI. 3); we would see with pleasure persons of means generously contribute by paying each year the price of an orphan's board, say sixty dollars, or even the half or quarter of that amount according to their wealth. To all the benefactors of this good work, Our Lord shall one day speak thus: *Amor, / say to you, as long as you did it to me: Amen dico vobis, quomodo fecistis mihi hoc fratrem meo, mihi fecistis* (Mat. XXV. 40).

But that no one in our dioceses may be deprived of participating in this patriotic, civilizing and christianizing work, we have outlined and decreed as follows:

1. Every year on Dec-2nd Sunday, or on any other Sunday fixed upon by the Ordinary of the diocese, there shall be taken up at High Mass, in all the Churches and chapels of our ecclesiastical province, a collection for the purpose of defraying the expenses of educating Indian children in the North-West.
2. The money taken up at these collections shall be handed over to the secretary of the respective Bishops, to be distributed by the bishops of the Province of Quebec to those of the North-West, who are engaged in securing a catholic education for the Indian children.
3. The said collection shall be announced this year on the Sunday preceding that on which it is to take place, by the reading of the present pastoral, and on the following years according to the herein joined formula:

In return, His Lordship the Bishop of St. Albert promises that a mass shall be held, those that are in all the orphanages or asylums of his diocese on the 24th of May, in feast of Our Lady of Good Hope, for all the benefactors, both living and dead, of these poor missions.

Given under our signatures, the seal of the Archbishop, and the counter-signature of the secretary of the Archbishop, on the third of April, one thousand eight hundred and eighty-three, on the day in which is celebrated this year the office of Saint Joseph, patron of the catholic church and first patron of Canada.

+ E.-A., Arch. of Quebec,
+ L.-F., Arch. of Three-Rivers,
+ JEAN, Bish. of St. G. de Rimouski,
+ ENOCARD, Bish. of Montreal,
+ ANTOINE, Bish. of Sherbrooke,
+ J.-THOMAS, Bish. of Ottawa,
+ L.-Z., Bish. of St. Hyacinthe,
+ DOM, Bish. of Chicoutimi,
+ N. ZEPHERIN, Bish. of Cythera, and
Vic. Apost. of Pontiac.

ST. PETER'S CATHEDRAL.

The Whitsunday services at St. Peter's were of a deeply interesting character. Haydn's Mass in C No. 2 was finely rendered, with Mr. J. T. Dalton as conductor, the solos being sung by Mesdames Raymond, Caldwell and Harper, Messrs. Dronogole, Cox, Jones, Marchant and Dalton. The offertory was the baritone solo by Newkome, "Confirma, hoc Deus," and Mr. B. Chadwick led the organ. Solemn High Mass was celebrated by Mr. Bruyere, asisted by Rev. Fathers Tiernan and Walsh, as deacon and sub-deacon. After the Gospel Rev. Father Tiernan preached the most eloquent discourse on the Feast of Pentecost. The church could not have accommodated a

larger congregation. It is proposed to repeat Haydn's Mass probably in a fortnight, and monthly Sunday evening concerts of a sacred character are intended to be held at St. Peter's, at which collections will be taken up in aid of the new Cathedral building fund.

A GOLDEN JUBILEE.

The occasion of the fiftieth anniversary of the inauguration of the charitable Society of St. Vincent de Paul was celebrated with unusual ceremony in this city yesterday. The local conferences have labored diligently since their organization some years ago, to extend a helping hand towards the poor, and a retrospective glance reveals the effects of their good work. Many a destitute family has been relieved, the wolf turned from the door, the winter's cold blast robbed of its sting, and the sick administered to by this noble body of men, upon whose heads have been showered countless blessings by the legion of deserving poor, who have cause to remember their kindly aid.

YESTERDAY'S CEREMONIES were on a grand scale. The members of the various city conferences assembled at the old Canadian Institute, opposite the Basilica, at half-past nine, and shortly afterwards, headed by the band of St. Anne's Parish, in their glittering uniforms, marched to the Bishop's Palace and thence into the Church, which, as might be expected, was crowded. Pontifical High Mass was chanted by His Lordship the Bishop of Ottawa, assisted by the Very Rev. Vicar Gen. Routhier and Rev. Fathers Campeau, Boucher, Leydon and Meyler. A solemn sermon was preached, the Rev. Geo. Bonillon, P. P., however, delivering a brief discourse, relating to the society's efforts in relieving the poor.

THE MUSICAL SERVICE was attractive, a full choir rendering Haydn's Grand Mass, under the baton of Mr. Stanislas Drapreau. Tenor and bass solos were given by Messrs. Berton and Gauthier, the latter gentlemen's rendition of Rossini's beautiful Pro Peccatis being particularly fine.

EVENING SERVICES.

At seven o'clock in the evening, the spacious edifice was filled to overflowing, to hear the eloquent discourses delivered in English and French by the Rev. Father Brown, P. P., of Chelsea, and the Rev. Father Pallier, P. P., of St. Joseph's. The Rev. Father Brown first ascended the pulpit, and took for his subject the text "This is the greatest victory that overcometh the world," 1 John. 5. The Epistle of St. John, chap. 1, verse 5, the Rev. gentleman said they had all assembled for the purpose of celebrating the fiftieth anniversary of the foundation of the Society of St. Vincent de Paul. The society had for its aim opposition to the enemies of Christianity, and for its means, works of charity. This was a day of victory for that society, for it was still flourishing after fifty years of a successful and continual warfare.

CROWNED WITH LAURELS, blessed by thousands, admired by all, they might well say this was a day of glory. It must not be a triumph of pride, however, for pride should be avoided. This world was a regular field of battle. We must battle continually against the enemies of Christ, and consequently the life of a Christian was one of incessant warfare. A Christian had enemies who fought against him continually in trying to gain Heaven. The great Apostle Paul, against whom all the world was opposed, had triumphed over his enemies. What were the enemies he had feared? He had feared that terrible enemy, lust of the flesh and lust of the eye. We should tremble and take heed to the warning of St. Paul and all the saints, that we must battle continually against such a formidable enemy.

WE HAD TO FIGHT the enemies of our salvation, and he who did so was a true soldier of Christ. The Society of St. Vincent de Paul was among those who fought in this manner. Since our enemies were those of our own household, those that we carried within ourselves, the Church had caused us to watch and pray. Why, then, when there were so many dangerous enemies lurking about, did we wonder at so many timid people who feared they would do anything wrong, and give the foe an advantage? We had other enemies less dangerous, but who opposed against one who tried to save their souls, those to whom St. Paul referred when he said "Whosoever shall live in Jesus, shall be persecuted." Those enemies sneer at those who tried to live piously, and to avoid them was almost next to impossible. The heads of the church had these enemies, as well as the members. But these enemies WERE NOT DANGEROUS.

It was only when they combined and united in societies to oppose the teachings of Jesus Christ were they to be feared. Those pious societies, like that of St. Vincent de Paul, were the strength of the church, and God alone knew the good they did. Our Lord had sanctioned the meetings of faithful followers, for He had established that grand society, the church, and the church was supporting the glorious cause of Jesus Christ. The society existed, among other reasons, for the purpose of bringing comfort and spiritual consolation to the bedside of the dying man. The rev. speaker next treated briefly on the life and

ACTS OF ST. VINCENT DE PAUL, pointing out the great love of charity which actuated that illustrious son of the church, to administer to the poor in all nations, even in misery-stricken Ireland, while it was suffering from the blight of Cromwell's cruel rule. The great saint had established convents, Magdalen asylums and hospitals for the poor galleyslaves, while many seminaries, for the education of young priests, were founded through his efforts. Father Brown con-

cluded a very interesting and eloquent sermon by exhorting the members of St. Vincent de Paul to continue the good work they had carried on so long and creditably, and wished them, in common with all present, renewed success and prosperity.

POSTIFICAL BENEDECTION.

was next pronounced by Bishop Duhamel, assisted by Vicar General Routhier, and Rev. Fathers Pallier, Bonillon and Shaw. A meeting of all the conferences, the members of whom numbered over one hundred, was subsequently held in their hall opposite the church. Reports from city and Almonte and Pembroke Conferences were made in the workings of the societies. Bishop Duhamel, who presided, addressed those present in English and French, reviewing the work of the Conferences, after which the proceedings came to an end.—Free Press, May 7th.

POSTPONED DRAWING OF PRIZES.

The drawing of prizes postponed at the Bazaar held in the City Hall, London, last winter, for the benefit of Mount Hope Orphan Asylum, and of the Building fund of the new Cathedral, took place at the time announced at the postponement. The drawing of the winning tickets, will be found below. The committee in charge of the undertaking desire to express their thanks to the public generally who so kindly contributed in aid of the charitable objects they had in view in originating the bazaar. Holders of winning numbers who wish to obtain their prizes must send the duplicates to Rev. Thomas Cornyn, St. Peter's Palace, London, before the 15th of June.

724 H	187 F	573	283 D	208 I
14	340 L	324 B	335 D	626 F
223 D	282 W	91 D	952 G	839 H
917	324 B	410 C	308 C	347 K
597 E	430 C	592 B	152 B	177 L
414 B	430 C	592 B	653	861 M
198 K	378 L	681 D	584 F	553 J
194	310 K	417 D	101	127 H

THE LIGHT OF THE WEST.

Colonel Butler in last vol. of "Merry Eng-

land." Other than Irish hearts will be touched by the description of the way in which the children of St. Patrick have, in their wanderings, borne with them the light of the faith.—*Tribune*.

"Yes, there was light far away in the West—out in the great ocean, far down below the sunset's farthest verge, from westmost hill-top the new world lay waiting for the light. It came, borne by the hands of Ireland's starving children. The old man tottered with the precious burden from the fever-stricken ship; the young child carried the light in feeble hands to the shore; the strong man bore it to the western prairies, and into the cañons of snowy sierras; the maiden brought it into the homestead to be a future dowry to her husband, and a legacy to her children, and her ere fading night had passed from Ireland, the church of Patrick arose o'er all that vast new world of America, from where the great St. Lawrence pours its crystal tide into the daybreak of the Pacific. To where California flings wide her golden gate to the sunsets of the Pacific. Nearly 1400 years have passed away since, on the 17th of March, 431, Patrick passed away from the earth to Heaven. Empires have arisen, new languages have sprung up, new worlds have been born to man; but those fourteen faith which he taught the fire of Erin, and have spread like a wider horizon light he kindled. And if there be in the great life beyond the grave a world of trumpet note to sound the *reville* of the army of the dead, glorious indeed must be a muster answering from the tombs of fourteen centuries to the summons of the apostle of the Gael.

Nor scarce less glorious can be his triumph, where the edge of sunrise, rolling around this living earth, reveals all the ocean isles and distant continents, the myriad scattered children of the apostle, whose voices, answering that sunrise roll call, res-cho in endless accents along the vaults of heaven.

OBITUARY.

It is our painful duty to announce the death of Mr. Bernard McCabe, of Wawaunah, which occurred on April 29th at the age of 45 years. The deceased was afflicted for a long time and finally yielded to the insidious disease, consumption. His funeral took place from St. Augustine's Church on May 1st, and was largely attended by both Protestants and Catholics of the township, warmly manifesting the high esteem justly entertained for his many sterling qualities. He leaves a wife and six children, to whom we offer our heartfelt sympathy and earnestly hope that God may have mercy upon his soul.

CELEBRATED BELLS.

Those made at the McShane Bell Foundry, Baltimore, Md., U. S. A., appear to be in large demand, especially in the Dominion, 115,000 lbs. of copper and tin having been cast into bells since Jan. 1st. Nearly every township coming from Baltimore to Halifax has several bells destined for some church in Canada. Each one pleases the purchaser, and all delight the ears, while some have said they could not praise them enough, as they are so peculiarly excellent in their purity and sweetness of tone.

The heart that is tied down with earthly cares can have but little thought for those of eternity.