

issue when it pretends that the object of Mr. Meredith is to release Catholic schools from ecclesiastical control. The school laws place the control of the schools under Catholic rate-payers, and not under the ecclesiastical authorities. The clergy have only so much to do with the schools as the Catholic people are willing to accord to them. Protestant ministers are not prevented from being school inspectors, teachers, or trustees, and the Empire may rest assured that the Catholics of Ontario will not submit to have disabilities imposed upon their clergy. What we want is more energy on the part of Catholic school supporters towards rendering our schools efficient, and less interference from enemies and false friends.

ATHEISTIC IMPERTINENCE.

The Free Press said in last Saturday's issue: "Archbishop Cleary, who is known for the violence and indecency of his language, has taken an opportunity to assail Mr. Meredith once more, this time not by letter but in public." Whatever may have been said or written by his opponents about his violence, it is the first time we have heard of Archbishop Cleary being accused of "indecent" language. Indeed it would require all the combined ingenuity of the writers of the Free Press and of the many unscrupulous orators of the Equal Rights Party to prove so grave a charge against anything that has appeared in print from the eloquent and classic pen of His Grace of Kingston. It is true that he proved to an admiring public the utter "indecency" of Mr. Meredith's uncalculated attack on His Grace in the famous London pronouncement. It is true also that the Archbishop once called attention, though not in the language ascribed to him, to the indecency of certain thoughtless young women attending the High Schools. But His Grace was never before accused of indecency of language. That unjust and libellous accusation was reserved for the London Free Press, which of all other journals has of late been anything but decent or truthful in its bigoted and glib attacks against the Catholic hierarchy and the Catholic Separate schools of this Province. Some time ago it told its readers, what was utterly false, viz., that Protestant tenants of Catholic property were compelled by law to pay school taxes to the Catholic Separate school fund. Last week it said that those schools were a curse to the country, and that there is a general outcry for their extinction. Whatever Archbishop Cleary has said about Mr. Meredith and his (Meredith's) public denunciation of Mr. Mowat for not having crippled the Catholic schools and impaired their growth, His Grace has never uttered one word or written a line that was not consonant with God's truth; and it becomes a bigoted pedagogue to brand with "indecent" the manly, outspoken but truthful philippics that have placed Archbishop Cleary's name in the foremost rank of polemical writers, and thrown confusion into the camp of the bigoted bigots who, for office sake, and with a view to filthy lucre, are appealing all over the country to the religious and race prejudices of the untutored masses while routing and exciting the worst passions that degrade our poor humanity.

The Free Press continues:

"But Archbishop Cleary may as well understand that the people of Ontario, taken as a whole, and excepting those that have not as yet risen to the level attained in Italy and France, and in the republics of South America, care not a jot for his denunciations, and that all his rash talk as to the 'standard of the devil' being planted here, is simply laughed at."

The Free Press is grieved no doubt that some simple-minded people of Ontario have not yet risen to the level of France or Italy, in that they have not yet expunged the name of God from the text books of the Common schools, or appealed to the dagger as in the assassination of Garcia Moreno, or to the poisoned chalice as in the sacrilegious murder of the Archbishop of Quito in South America, while in the act of celebrating Mass. And, thank Heaven, our Canadian Protestant fellow-citizens, although somewhat bigoted, have not so far reached that point, and we hope they never shall. But the devil's standard being planted right here in our midst is not a thing to be laughed at. That bloody standard was planted in France after the expulsion of the Jesuits in 1769, and the youth of the country were handed over to the infidel teachings of Voltaire and Diderot. The result was the bloodiest revolution that ever disgraced the annals of history and the expulsion of Christianity from that fair country in which it became an act of high treason against the State to believe in God. The Free Press may laugh at the "devil's standard" being planted anywhere, for its leading articles for some time back on the school question, the divorce law and other abominations go very far in proving that the writers in the Free Press do not believe either in God or the devil; but the Archbishop and all good Catholics as well as every sincere Protestant in the country,

firmly believe in the existence of both, and will unite as one man, while flouting the impetuous of the Free Press, in raising up a generation of men and women who will be taught, while children and at school, to love and worship God in spirit and in truth while lowering and trampling on the "standard of the devil."

AMONG THE FRENCH IN THE EASTERN COUNTIES.

Rev. D. D. McLeod, in Knox College Monthly.

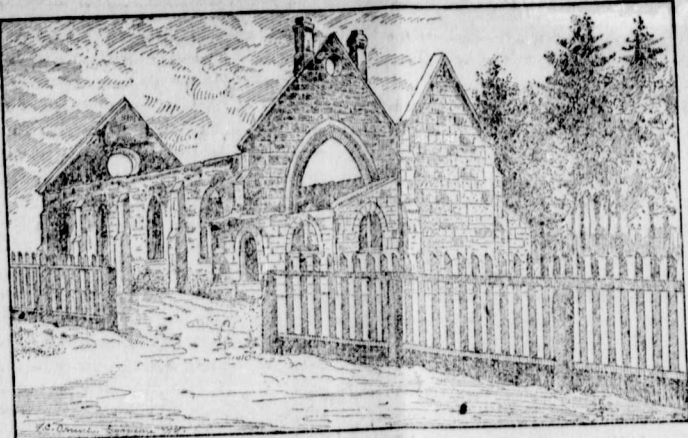
There is probably no experience more beneficial as an educational force to any one of open mind than to visit among a people of a different race and creed than one's own. It helps one to rise above the blighting power of prejudice. It brings before one the oneness of humanity under the most varied outward forms. It stirs anew the sense of brotherhood with those in circles outside of our own. And we may possibly lose some of our narrowness in presence of religious ideas and forces we have been trained not to venerate. In the privilege which the more wealthy enjoy of making tours to foreign lands and studying human life as it develops under other forms of civilization from that of their own land, they no doubt find not only mental refreshment, but a broadening of their faith, and a liberalizing of their ideas and religious sympathies.

But one does not need to go to foreign lands to enjoy this experience. One can, within a short distance of home, step into a circle of life, of thought, of custom and experience as widely different from his own as though he had found it on the other side of the world. Although the French language is in use in the parts of the country here referred to, there was no corner, however remote, where one could not find some who were here little English, though they might have little occasion to use it in their own neighborhoods. It is quite manifest that in our Province the foreign languages are gradually giving away before the English. Our French fellow-citizen may and will cling to his beautiful language. He will use it in his home and in his religious devotions; he will cherish its literature, and it will remain dear to him for its culture, and for the fact that it is the language of the British Empire, and live in harmony with one another under the Crown are very numerous. Yet Britain is not jealous of her many tongued subjects because they write and speak in the vernacular. French or German, or other tongue, may be more prominent here or there in this Dominion, or in other parts of the Empire, but all the subjects of the Empire know that English is the language of the governing power, is becoming more and more the language most widely used throughout the world, and that the Government, while generous to every race, will guard the honor and supremacy of the English language as jealously as it guards the honor of the flag.

The idea that the French are invading the Province in overwhelming numbers in the east and west and north, and taking possession of our schools and displacing the English, seems to me unwarranted by the facts of the case. That ecclesiastical in some instances seek to preserve the language of the people in order to keep them from coming in contact with Protestant ideas and literature, is quite likely. But that this is not the general policy of the ecclesiastical authorities would appear from the fact that in some exclusively Catholic districts English is diligently and successfully cultivated. One very intelligent priest long settled and familiar with the condition of the country, stated that his authority might be used, so far as it was of value on the point, in support of the position that the priesthood generally desired the people to be educated in English. And certainly his own example and influence were being exercised in that direction in his own neighborhood.

In the Eastern Counties here referred to the Roman Catholic Church holds sway. There are other churches wherever Protestants are found in sufficient numbers, but the Roman Catholic Church is the dominant power throughout these sections. The modes of operations employed by that Church do not need to be dwelt upon. They are the same everywhere. Our religion teaches us to regard our neighbor as self, and it is only in the exercise of this spirit we ever can make any broad upon any system of religion which we regard with disfavor. For as hoste deceri. Roman Catholicism never lowers its standard to politicians; it never allows religion to be regarded by the people as of secondary importance; it refuses to banish religion from schools; and it trains its adherents to discharge their religious duties with zeal. Protestantism asserts that the Roman Catholic Church makes and keeps its people poor by its exactions. On the other hand it is asserted that it gathers the poor into the Church to a greater extent than Protestantism does. I am not making any apology for that Church. This is not the place to dwell upon its errors. The best demonstration of the superiority of our Protestantism will be in the exercise on our part of higher Christian virtues, of greater devotedness to the religious interests of our people, of a larger charity, and in more liberal contributions in support of our religion. In the present political keenness of the air one is apt to be misunderstood in speaking with moderation on this subject. But your readers are large-minded enough to be just. It is to be hoped there is still a remnant who are loyal first of all to truth, who are not influenced in judgment by prevailing political currents, nor afraid of the issue in the conflict going on between the opposing forces in Christendom, because they know that all churches, all institutions are in the hands of Him who, through all contentions of systems and ideas, is leading the world forward into the truth.

There is perhaps no better way of becoming acquainted with a section of country than by driving through it. For some weeks I had the pleasure of travelling through several counties in this way. One has an opportunity of studying the



Church of Our Lady of Mount Carmel, Freelon, recently destroyed by fire.

manner of the people and learning their social condition, which cannot be had in any other way. In the quiet villages, in the wayide school, in the sequestered rural homes, in the churches, in the hotels of every grade, one sees the life of the people in every aspect.

One is pleased to find in these French districts so many good farms, so many homes which, though small and simple in style, yet give evidence of being occupied by an industrious and thrifty population. We do not, however, meet with the type of farming which is found in the west. We are not impressed with any indications of enterprise on the part of the people. There is in many cases manifest contentment with a low ideal of achievement. The toil of the peasant does not seem to have rewarded him to the extent which it has in some other parts of the Province. Early marriages are the rule among the people. And where there is sufficient to live upon, it is probably a custom which promotes the happiness and morality of the people. It is a custom, however, which hinders their material prosperity. The people are content with a lower measure of home comforts, with a smaller wage, and with a more limited return for their toil on the farm than their English-speaking neighbors. This accounts to some extent for the retarding of the latter from competition with the French. The English-speaking laborer is hindered by the retarding of the latter from competition with the French. The English-speaking laborer is hindered by the retarding of the latter from competition with the French.

French, and goes elsewhere for work from social causes. Immigration goes on without any effort being required by the Church to promote it. But it has reached, or nearly so, its limit. Naturally the French from Quebec bring with them their Quebec ideas of life in its social aspects, and in its ecclesiastical requirements. They are not disposed to adopt new and better methods of carrying on their affairs, and hence come into collision with their neighbors who have been trained in a better school. In short this section of country, so favored in its natural aspects, so fertile, and labored by so orderly and industrious a people, yet in a somewhat backward condition. The people have all the elements of success in their possession. They have made great progress within a comparatively short period. The same untiring energy that has replaced the woods and swamps with fertile fields and comfortable homes, will, no doubt, continue to develop the resources of the country.

The village life in such a country is as quiet and uneventful as probably could be found in any part of the world. It is gratifying to be able to testify that during my experience of hotel-life in these villages, I did not witness a single case of intoxication, nor an approach to it. On the contrary, there was in every place, while the customary business of the house went on, an entire absence of anything approaching to rudeness or rowdiness, and one could enjoy as quite a Sunday as in his own home.

In visiting these somewhat foreign looking scenes and witnessing the social and educational life of the people in their neat and simple homes, in their schools, crowded with fine-looking, intelligent children, one could not but wish that our French fellow citizens were regarded with more friendly feelings, and spoken of more kindly than has been the case in some quarters for some time past. It is manifest that the English speaking people with the English is, no doubt, the policy of the Church to keep them isolated rather than encourage their commingling with Protestants. But this is the policy of the Church everywhere, as well as in these parts of the country. Assimilation cannot be forced. The policy of justice and of "equal rights," so much spoken of at present, is the only influence that is likely to operate toward the desired end. Respect for our brother's religious conviction, for his love of his native race and language, the just demand that he should enjoy all the liberty and privileges which we possess, and no more, is a policy which every right thinking man will recognize as that which the circumstances of our people demand. On this basis nationalities of different language and religion can live together in peace and no other. These sections are likely to retain features peculiar to themselves for a considerable time. The system under which the people live, while essentially aggressive, is also essentially conservative. The conflict of systems and ideas must go on, and in a young country, is likely to go on with special energy until there is a final adjustment. The victory will remain with that cause for which intelligence, and enterprise, and liberal ideas, and Christian charity, and true religious principles are working most powerfully.

The efforts of a people to secure for their children an adequate education are always interesting. And it is gratifying to find in remote rural sections, and in secluded villages, children are being trained with intelligence, and teachers of ability devoting themselves to their work with enthusiasm and success. It is creditable to our educational system to find that the children of the most remote hamlet can secure such an education as will give them a favorable start in life. The courteous manners of the children everywhere strike one as a pleasing feature of the

schools. Some consider that it savors of severity. It did not strike me in that light. Certainly it is a feature one would like to see more of in many of our schools. The children that learn to respect authority, and act with courtesy to one another and to their superiors, have learned a lesson of greater importance than that of acquiring facility in mental operations. D. D. McLeod.

THE LATE VERY REV. L. FUNKEN.

A solemn Mass of Requiem was celebrated in St. Mary's Church, Berlin, Thursday, 6th of February, being the seven days' mind of the Very Rev. L. Funken, C. R. D. D., Provincial of the Congregation of the Resurrection and President of St. Jerome's College. At 10.30 a. m. the procession left the college headed by the college band playing a funeral march; immediately followed the students wearing emblems of mourning, then came the priests and His Lordship, Right Rev. T. J. Dowling, Bishop of Hamilton, escorted by the members of the C. M. B. A. of Berlin and Waterloo. The Requiem Mass was celebrated by the Rev. T. Spels, C. R. D. D., assisted by Rev. J. Schweitzer, C. R. D. D., as sub-deacon, and the Rev. W. K. D. D., as master of ceremonies. The Rev. Father Kessig, V. G., and Teffy, C. S. B., assisted at the throne of His Lordship. After the first gospel the Rev. Father Brohmman ascended the pulpit and delivered in German an able panegyric of the deceased. He gave a brief but eloquent description of the work of Father Funken; how he had come to St. Agatha in 1864, and in a log cabin began to instruct youth for the holy priesthood; how by his indefatigable labor and untiring zeal he had in twenty years obtained the present magnificent structure—St. Jerome's College. He dwelt upon the many virtues of the deceased, upon whose guidance and faithful care he himself, along with many others, had been led to the sacred position of a priest of the Most High. The speaker himself was visibly affected and during the delivery of his address there was scarcely a dry eye in the congregation. After Mass His Lordship read the usual prayers prescribed by the ritual, at which catafalque, upon which rested the body of the deceased, the emblems of the priestly dignity. Then His Lordship made a few eloquent and touching remarks in English. He sympathized with the Fathers and the boys of the college and the congregation and people of Berlin for the loss of Father Funken. He spoke of the deceased as a man who had always loved and respected, and who had done a large amount of good for Catholicity in this country. He described how he had sacrificed everything most dear to him—parents, home and country, in order to carry God's word to the people of America, and to train up their youth in the holiest and most noble of all professions—the priesthood of the Holy Catholic Church. He told how good Father Funken had served under four bishops of this diocese, and how he was loved and respected by them all. He described how the limits of a parish and the daily routine of parochial duties were not sufficient to satisfy the ardent zeal and loving energies of the good priest accomplished and able, who would stand forever as a monument to his indomitable courage and perseverance, viz., the founding of St. Mary's parish, the advancement of Catholic schools and Catholic education, the respect won by him from all creeds and sects, and lastly that structure which shall ever remain as a memorial of Father Funken—St. Jerome's College. Again sympathizing with the Fathers and the boys of the college, and the congregation, His Lordship exhorted them and told them that the loss would be daily supplied by the present very able Fathers of the college, who had been trained under Father Funken's instruction and guidance. His Lordship hoped that the Fathers would follow in the footsteps of Father Funken and carry out the good work begun by him. During the ceremonies the church was packed to overflowing and many were unable to obtain admission. Among the priests who occupied seats around the sanctuary were Rev. Fathers Keough, V. G., Teffy, C. S. B., Doherty, S. J., Halm, Brohmman, Gehl, Forster, Lennon, Breitkopf, Weiler, Burke, Kloepper, O'Leary, Larasiewicz.

FOR SWEET CHARITY'S SAKE.

On next Sunday evening a lecture will be delivered in St. Peter's Cathedral in this city by the distinguished Jesuit, Rev. Father Duenen. A silver collection will be taken up by the ladies of the Children of Mary Society. The proceeds are to be devoted to relieving the poor who are in charge of that society and the Society of St. Vincent de Paul. The subject of the lecture will be "Charity: a flower of Christian Growth." Those who attend this lecture will not only forward an admirable work of charity by giving a donation but they will at the same time have the pleasure of listening to a beautiful discourse that will most assuredly be treasured in the memory for many a day.

OBITUARY.

Mrs. Abbie Renan.

On Wednesday, the 6th inst., Mrs. Abbie Renan, wife of the late Patrick Renan, of this city, died at St. Mary's Hospital, Detroit. Mrs. Renan was the mother of the Rev. John Renan, P. P. of Wallaceburg, a highly respected and universally beloved priest of this diocese. Mr. and Mrs. Renan were long residents of this city. Mr. Renan died in 1877. Mrs. Renan has been long ill and went to St. Mary's Hospital for treatment, but finally succumbed to a complication of diseases, among which consumption was the chief. She was an exemplary and practical Catholic, and was always forward in promoting good works of every kind in connection with the Church. The Rev. Father Renan is the only survivor of the family, and is always a great consolation to the deceased, as it was to St. Monica, that she had reared a son who is a learned, pious and zealous priest of the Church of God.

The funeral was held on Friday, and proceeded to St. Peter's Cathedral, where Solemn Mass was celebrated by Rev. Philip Brennan, P. P. of St. Mary's, assisted by Rev. John O'Connor and Rev. Michael Cummins, P. P. of Bathwell as deacon and sub-deacon. The Rev. M. J. Tierman, Rector of the Cathedral, read the funeral service, and accompanied the remains of the deceased to St. Peter's Cemetery, together with the other clergy present. Rev. Joseph Kennedy, of the Cathedral, officiated as master of ceremonies. The casket was borne by Rev. Father Northgraves, Ingersoll, editor of the CATHOLIC RECORD; and Rev. Nicholas Dixon, P. P. of Port Lambton.

After the Mass the Rev. M. J. Tierman preached an impressive discourse on death, taking for his text the words of St. Paul (1 Thess. iv, 12): "And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope."

He referred feelingly to the virtues of the deceased, and dwelt particularly on the fact that it was due to her careful training and maternal care that she had left behind her on earth a son who is one of the most respected priests of the diocese.

Mr. John Dundon, Hamilton.

The grim monster Death has been busy with his scythe cutting down some of the oldest inhabitants here lately. One of his latest victims was Mr. John Dundon, in his seventy-seventh year. Mr. Dundon was the oldest Catholic resident in Hamilton. He was a native of county Tipperary, Ireland, and came here in 1835—before Hamilton could boast of a Catholic church—and had to go to Dundas to Mass. He witnessed the progress of Catholicity here for the last fifty-five years, always ready and willing to lend a helping hand in its advancement. He was a carpenter by trade and had by his persevering industry accumulated a competency for his declining years. He was a man of retiring disposition, devotedly attached to his religion, there being no more constant attendant at St. Mary's Cathedral. No matter how inclement the weather it never deterred him from wending his way there every morning.

He was the father of eleven children, six of whom (one son and five daughters), with his afflicted wife, survive him, the son and three of the daughters being married. The son resides in Buffalo, one of the daughters in New Mexico, and the other in Ontario. He was ill for about five weeks. He had a peaceful and happy death, being fully fortified by the rites of our holy religion.

The large concourse of people who attended his funeral at St. Mary's Cathedral, where a Requiem Mass was celebrated by Rev. Father Sullivan, thence to the Holy Sepulchre Cemetery, gave tangible proof of the high esteem in which he was held. Rev. Father Brady read the burial service at the grave. Requiescat in pace.

Mrs. Mary Doyle, Stratford.

Died in Stratford, on Friday, Jan. 31st, 1890, at the residence of her son, John W. Doyle, Mary, widow of the late Patrick Doyle, aged ninety-one years, six months, and twenty-six days. She was born in the county of Wexford, Ireland, in the year 1798. She was a niece of the Rev. Father Comerford, of Wexford, Ireland, and a cousin of the two Rev. Fathers Downes of Wexford, Ireland; she was also a cousin of Charles Jones, sr., and Thomas Jones, sr., of Brockville, Ont. She came to this country with her husband and five children in 1833, and settled in Norwich, Oxford county. Father Urieite, the first priest who entered Oxford county, was brought there by her husband, the late Patrick Doyle. They next moved to Middleton township, Norfolk county, where they again brought the first priest to that county. Mass was celebrated in her house every month for over fifty years, and it was always a home for priests and Bishops. She reared eight children, six of whom survive her, John W. Doyle and five sisters, four of whom are married and one single.

On February 3rd the remains were taken to Ingersoll for burial. High Mass was sung by the Rev. Father Northgraves, after which the Rev. Father Northgraves accompanied the funeral cortege to the grave. Deceased was a devout Catholic, a loving wife, and an exemplary mother. She was loved and respected by friends and neighbors of all denominations. May her soul rest in peace. Amen.

Mr. Francis Henry, Ingersoll.

We have to record with regret the death of another of Ingersoll's respected Catholic citizens, Mr. Francis Henry, who departed this life on the 4th inst., after an illness of about a month. Mr. Henry was a practical Catholic possessing many sterling qualities, which endeared him to a large circle of friends, and he was particularly remarkable for his incessant disposition. He was a member of the Catholic school board, and he took deep interest in assisting to increase the efficiency of the schools. He leaves one son, who is a resident of Detroit, and one daughter, who is a member of St.

Joseph's community of this city. She is known in religion as Sister Catharine. The funeral took place on the 6th inst., High Mass being celebrated in the Church of the Sacred Heart, Ingersoll, by Rev. Jos. P. Molphy. An appropriate discourse was preached by Rev. G. R. Northgraves.

Mr. Bernard McEvoy, Picton.

Died, at Picton, January 27th, after a short illness of ten days, Bernard, the beloved husband of Ellen McEvoy, at the ripe age of seventy-four years. The deceased was born in the county of Monaghan, Ireland, and came to this country in 1821, settling in Prince Edward county, where he was married in 1842. Fifteen years ago he moved to Picton, where he remained until his death. He has a family of eight children—three boys and five girls—four of whom survive him. Deceased was a devoted Catholic, and his exemplary life had an influence for good upon all who had the good fortune to make his acquaintance. He was an affectionate husband and a kind father, and brought up his children with great care, and they proved a solace to his declining years and an honor to his memory. He was kind to everybody. His remains were taken to St. Gregory's church, where solemn Mass was celebrated, and afterwards followed to Mount Olive cemetery by many sorrowing friends. May his soul rest in peace. Amen.

Mr. John Kelly, Farnham.

The funeral of the late Mr. John Kelly, whose death occurred at Farnham on Sunday last, took place from the Windsor street depot, Montreal, on Monday, Jan. 14th, at 10.30 a. m. The deceased was a former resident of Montreal, and was held in esteem by a large circle of friends. He has resided at Farnham for the past few years, where he was in the employ of the Canadian Pacific railway. The remains were accompanied from Farnham by a very large number of citizens of that town. The chief mourners were his son, Mr. Marcus P. Kelly, of this city, and other relatives. The pall-bearers were Messrs. F. E. Brady, Edward Dousha, D. Steele, Mack Cunningham, Thos. Landers and Eugene Finn, all of Farnham. The St. Patrick's T. A. & B. society, of which deceased was a very old member, attended in large numbers. The C. M. B. A. was also well represented.

Mrs. N. Garvey, North Norwich.

In North Norwich, on Wednesday, Jan. 22nd, 1890, Mrs. N. Garvey, aged ninety-two years, a native of Ireland. The funeral took place from her late residence on Friday at 10.30 a. m., and proceeded to the Catholic church, where the solemn services for the dead were performed by the Rev. Father Brady. Rev. Father Molphy spoke well-merited words of praise for the departed. The deceased was the mother of Mr. John Garvey, merchant, of London.

We miss thee from our home, dear mother, We miss thee from thy place; A shadow of our life is cast; We miss the sunshine of thy face.

We miss thy kind and willing hand, Thy fond and earnest prayer; Our home is dark without thee, We miss thee every where.

R. I. P.

Neil McDonald, Woodstock.

On Thursday, 6th inst., beneath the sacred sods of St. Mary's Church, all that was mortal of the late Neil McDonald, second son of Archie McDonald, was lovingly and reverently laid to rest. For the last struggle and sustained by his parents, brothers and sisters, he cheerfully surrendered his soul to God. Always upright and honorable in his dealings, the deceased was held in high esteem by all who knew him. The funeral cortege proceeded to St. Mary's Church, where Rev. M. J. Brady celebrated a Requiem High Mass and delivered a beautiful and impressive discourse on "Death," in which the sterling and good qualities of the deceased, who was a model in many ways, were feelingly related to. The remains were followed by a large number of fellow-workmen of Hay's factory and an immense concourse of sorrowing friends. He was twenty-five years of age. R. I. P.

John Dalrymple, Norwich.

Died in Norwich, on the 18th January, Mr. John Dalrymple, aged seventy-six. He was one of the oldest pioneers of this neighborhood, and departed this life after a short illness, having spent a life of good deeds crowned by a happy death. Rev. G. R. Northgraves celebrated a Requiem High Mass for the repose of his soul. His remains were followed by a large number of his many friends to Norwich cemetery. R. I. P.

Jerome O'Neill, Burgessville.

Died in Burgessville, Feb. 1st, Jerome O'Neill, aged thirty-one years. The funeral took place Tuesday morning at St. Mary's Church, Woodstock. The celebrant of the Mass of Requiem was Rev. M. J. Brady, and Father Northgraves preached the funeral sermon. Deceased was a devout and charitable Catholic and an uncompromising champion of truth. He was respected during life, and his death causes universal regret. Our heartfelt sympathy is extended to his widowed mother, brothers and sisters in their sad bereavement. R. I. P.

FATHER JEFFCOTT HONORED.

On the occasion of the departure of Rev. M. Jeffcott, the very popular and justly respected parish priest of Orangeville, from that mission to Pickering, he was honored in the most hearty manner by the people among whom he had labored as a priest of God for many years. Addresses were presented him expressive of the warmest admiration and esteem, together with many valuable gifts, Catholics and Protestants alike, of Orangeville, Brampton and Cataraugus, contributing to make his departure as fitting as it was richly merited. The Record joins with Father Jeffcott's many friends throughout the country in wishing him length of days and every blessing in his new parish.

Cardinal Rampolla, in reference to the protest of the late Rabbi Alder, disavows, through Cardinal Manning, the report that the Pope had approved a French book accusing the Jews of blood sacrifices of Christian children. The Vatican simply acknowledged the receipt of the book.