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LONDON, SATURDAY, JAN. 23, 1886.

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- CALENDAR FOR JANUARY.
1 Circumcision of our Lord. Holiday of Obligation.
2 Octave of St. Stephen.
3 Octave of St. John.
4 Octave of the Holy Innocents.
5 Vigil of the Epiphany. St. Telesphorus, P. and M.
6 Epiphany of our Lord. Holiday of Obligation.
7 Of the Octave. St. Hilarius, Abbot.
8 Of the Octave. St. Severus, Bishop and Confessor.
9 Of the Octave. St. Italian and Basilissa, M.M.
10 Sunday in the Octave of the Epiphany.
11 Of the Octave. St. Felix, P. and M.
12 Of the Octave. St. Arcadius, Martyr.
13 Octave of the Epiphany. St. Venodius, Virgin.
14 St. Hilary, Pp. C. and Doctor of the Church.
15 St. Paul, First Hermit. St. Maur, Abbot.
16 St. Marcellus, P. and Martyr.
17 Sunday after Epiphany. Feast of the Holy Name of Jesus.
18 Chair of St. Peter in Rome.
19 St. Crispin, K. and M.
20 St. Fabian (P. and Sebastian), M.M.
21 St. Agnes, Virgin and Martyr.
22 St. Vincent and Anastasia, M.M.
23 Espousals of the B. V. M. and St. Joseph. St. Raymond of Penafort, Cl.
24 3d Sun. after Epiph. St. Timothy, Bishop and Martyr.
25 Conversion of St. Paul.
26 St. Polycarp, Ep. and M.
27 St. John Chrys., Bp. C. and Doctor.
28 St. Plevian, M. St. Agnes, Secunda.
29 St. Francis de Sales, Bishop, Confessor and Doctor of the Church.
30 St. Martina, Virgin and Martyr.
31 4th Sun. after Epiph. St. Peter Nolasco, Cl.



ENCYCLICAL LETTER OF OUR MOST HOLY LORD LEO XIII. BY DIVINE PROVIDENCE POPE, IN WHICH AN EXTRAORDINARY JUBILEE IS PROCLAIMED.

TO OUR VENERABLE BROTHERS THE PATRIARCHS, PRIMATE, ARCHBISHOPS, BISHOPS, AND OTHER LOCAL ORDINARIES, IN THE GRACE AND COMMUNION OF THE APOSTOLIC SEE, LEO PP. XIII.

Venerable Brethren, Health and Apostolic Benediction: That which We, by the Apostolic authority, have more than once decreed, that an extraordinary year of Jubilee should be kept throughout the whole Christian world, and the treasures of heavenly gifts, the dispensation of which is in Our power, should be thrown open to the faithful—that with the favor of God we have determined to decree for the ensuing year. The advantages of this step will not escape your Venerable Brethren, who are so familiar with the spirit of the age and the temper of the time, but there is a special reason now which makes Our decision seem more than usually opportune. In view of the fact that in Our recent Encyclical Letter We point out how important it is that States should conform as closely as possible to truth and the Christian ideal, it will easily be understood how fitting it is that We should now use every effort to excite men, or to lead them back to the practice of Christian virtues. For a State is what the lives of the people make it; and just as the excellence of a ship or a house is dependent upon the good quality and the right adjustment of its component parts, so, unless the individual citizens lead good lives, the State cannot keep in the path of virtue, and without offending. Civil government and those things which constitute the public life of a country come into existence and perish by the act of men; and men almost always succeed in stamping the image of their opinions and their lives upon their public institutions. In order therefore that Our teaching may sink into men's minds, and what is the great thing, actually govern their daily lives, an attempt must be made to bring them to think and act like Christians, not less in public than in private. And in this matter effort is the more needful because perils everywhere abound. The great virtues of our forefathers have in large measure disappeared; the most violent passions have claimed a freer indulgence; the madness of opinion which knows no restraint, or at least no effective restraint, every day extends farther; of those whose principles are sound there are many who, through a misplaced timidity, are frightened, and have not the courage even to speak out their opinion boldly, far less to translate them into deeds; everywhere the worst examples affect public morals; wicked societies which we ourselves have denounced before now, skilled in all evil arts, are doing their best to lead the people astray, and as far as they are able, to withdraw them from God, their duty, and Christianity. Amid these many and pressing evils, which are the more serious because they are already of long duration, nothing must be left undone by Us which can afford any hope of relief. With this purpose, and in this hope, We proclaim a sacred Jubilee to all those who have their salvation at heart, and need to be reminded and exhorted to raise their thoughts, now busied with worldly matters, to the contemplation of heavenly things. And this with a gain not merely to the individuals themselves, but to the whole future well-being of the commonwealth, because in proportion as individual citizens advance along the path of perfection, there is a corresponding increase in the general rectitude and probity, in the public life and morals of the nation. But you will observe, Venerable Brethren, that success will largely depend upon your industry and zeal, and it will be needful to prepare the people properly and carefully if they are to reap the fruits which are to be placed before them. We commit it to your judgment and prudence to place this matter in the hands of priests whom you may select, that by discourses fitted to the capacity of the crowd they may instruct them, and above all exhort them to that patience and temper of the times—how many there are who love to live delicately and shrink from whatever requires manhood and generosity; who, when ailments come, discover in them sufficient reasons for not obeying the salutary laws of the Church, thinking the burden laid upon them more than they can bear, when they are told to abstain from certain kinds of food or to fast during a few days in the year. It is not to be wondered at if, weakened by these habits of indulgence they gradually give themselves up body and soul to the more imperious passions. It is therefore necessary to recall to the paths of moderation those who have fallen or who are likely to fall through this sort of clemency. Therefore those who speak to the people should lay it down persistently and clearly that according not only to the law of the Gospel, but even to the dictates of natural reason, a man is bound to govern himself and keep his passions under strict control, and moreover, that sin cannot be expiated except by penance. That the virtue of which We have spoken may be durable, it will be prudent to put it in some sort under the safeguard and protection of a stable institution; you know well, venerable brothers, to what We allude: We mean that you should continue each one in his own diocese to protect and propagate a third Order, called the Secular Order, of the Franciscan Frats. To keep up the spirit of penance in the Christian multitude nothing is more effectual than the example and the grace of the Patriarch Francis of Assisi, who combined with the greatest innocence of life so much zeal for mortification that the language of desecrated crucifixes was not less visible in his life and conduct than in the signs which were supernaturally impressed upon him. The laws of his Order, which We have modified for the times, are as light to bear as they are effectual for the practice of Christian virtue. In the second place, a fervent hope of glory lies in the protection and support of our Heavenly Father in the midst of so great private and public necessities. We would earnestly desire to see confidence united with the revival of an assiduous zeal in prayer. In every great crisis of Christendom, and every time the Church was afflicted by evils within or dangers without, our forefathers, with their hearts lifted to Heaven in supplication, taught us how and when we should seek for the light of our souls, for the strength of virtue, and for help suited to the need. For deeply engraved upon men's minds were these precepts of Jesus Christ: "Mind and it shall be given you;" "We ought always to pray and not to faint;" and with this teaching of the word of the Apostle corresponds: "Pray without ceasing." "I desire, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men." Upon which subject St. John Chrysostom has left us this saying, not less true than ingenious, in the form of a comparison: "Even as a man, who comes into the light of day naked and wanting all things, has been endowed by nature with hands to procure for himself all the necessities of life; so in supernatural things, seeing that of himself he can do nothing, he has received from God the faculty of praying, that he may use it wisely for the obtaining of all that is needful to his salvation." From all this, Venerable Brethren, each one of you may gather how agreeable to Us and how commendable is the zeal with which at Our suggestion you have spread the devotion to the Most Holy Rosary, especially in these latter years. Nur can We pass over the pious piety which has almost everywhere been excited by this method of prayer. Now you must watch with the greatest care that this devotion be practised with even greater and greater fervour, and that it be preserved in without fading. And if We insist upon this exhortation, as We have already done several times, not one of you will be surprised for you understand how important it is that this habit of the Rosary of Mary should flourish among Christians. And you are perfectly aware that this is a part and a beautiful form of that spirit of prayer of which we speak, and that it is at once admirably suited to our times, to practice, and fruitful in results. But as the first and chief fruit of the Jubilee must be, as We have already pointed out, amendment of life and progress in virtue, We deem especially necessary the avoidance of that evil which We have not neglected to point out in Our past Encyclicals. We allude to those domestic discussions among some of ourselves; dissensions of which it is hardly possible to say how much they break or relax the bonds of charity, to the great detriment of souls. If We recall this to you once more, Venerable Brethren, who are the guardians of ecclesiastical discipline and of mutual charity, it is that we desire to see your watchfulness and your authority always directed to the prevention of so great an evil. By your warnings, your exhortations, your reproaches, urge all "to keep the unity of spirit in the bond of peace," induce the authors of the dissensions, if such there be, to return to their duty by the con-

si'eration which they should ever keep in mind that the only begotten Son of God, even at the approach of His last moments, asked nothing more urgently of His Father than the mutual love of those who believed, or should believe, in Him, "that they may all be one, even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." Relying, therefore, on the mercy of the omnipotent God, and the authority of the blessed Apostles St. Peter and St. Paul, and making use of that power of binding and loosing which Our Lord has given to Us, though unworthy of it, We grant under the form of a General Jubilee a plenary indulgence to all the faithful of both sexes upon this condition and subject to the obligation that during the coming year, 1886, they perform the things mentioned below. The citizens and inhabitants of Rome must pay two visits to the Lateran, the Vatican, and the Libreria Basilica, and pray there for some time to God according to Our intentions; or the well being and the exaltation of the Church, for the rooting out of all heresy, and for the conversion of all who are in error, and in accordance with Our intention pour out prayers to God that concord may reign among Christian princes, and that peace and unity may be the lot of all the faithful. They must also fast for two days, only upon the fast usually allowed on the days of Lent, in addition to the forty days of Lent and other days set aside by the Church as fast days. They must also, after having properly confessed their sins, receive the Holy Communion, and, in accordance with the advice of their confessor, give an ams each according to his means, to the furthering of some work likely to promote the propagation and increase of the Catholic Church. Each may choose the object he prefers; but We think it well specially to name two, towards which assistance may be given with the greatest advantage; and of these each is an object which in many places is in need of help and aid, and fruitful in advantage, not less for the State than for the Church. We mean the Primary school for boys and the Seminars for the Clergy. Those who reside outside Rome, in whatever part of the world they may live, must pay two visits at prescribed intervals to three churches to be appointed by your Venerable Brethren, your Vicars or Officials, on your or their command, by those who have the charge of souls; or three visits if there are only two churches, or six visits if there is only one, and also must comply with all the conditions already laid down above. This indulgence may be applied by way of suffrage to the souls who have departed this life joined in charity with the living, or to the souls who are in purgatory, or to the souls who are in prison, or through infirmity, or any other good reason, from fulfilling the above conditions, or some of them, the confessor has power to commute for other pious works, and also has power to dispense from Communion children who have not yet made their first Communion. Moreover, we grant to all and each of the faithful, both lay and ecclesiastical, secular and regular, of whatever order, rank, or condition, of those which ought to be especially named, that they should choose for the purpose of the Jubilee any approved confessor they like; nuns, novices, and other women living in the cloister, may avail themselves of this power provided the confessor chosen is approved for nuns. To confessors upon this occasion, and while the time of this Jubilee lasts, We grant all the faculties which were granted by Our Letters Apostolic of February 13th, 1879, beginning with the words Pontificis maximi; always excepting the things which were excepted in those Letters. Finally, let all do their best to gain the grace of heaven during this time by a special devotion to the great mother of God. For we wish this Jubilee to be placed under the patronage of the Most Holy Rosary of the Virgin; and with her assistance we are confident that there will be many whose souls, set free by the cleansing away of the stains of sin, will be renewed by faith and piety and justice, not only to the hope of eternal salvation, but also as an earnest of a more peaceful time. As a pledge of heavenly grace and a witness to our fatherly goodwill towards you, We give from the bottom of Our heart the Apostolic Benediction to you and the whole people committed to your care. Given in Rome, at St. Peter's, on the twenty-second day of December, in the year 1885, the eighth of Our Pontificate. LEO PP. XIII.

THE ENGLISH PRESS. Archbishop Walsh has denounced the English press for slandering the Irish people, in accusing them of being addicted to crime. He appealed to the hierarchy to condemn such slanders. This is a timely pronouncement of the good Archbishop of Dublin. English newspapers seem for the moment to be guided by passion in dealing with Irish affairs. Indeed, so blinded are they in their hate of Irishmen that the most deliberate misstatements are circulated far and wide for the purpose of creating in the public mind a spirit of opposition towards contemplated concessions to Ireland. Holders of large tracts of land in the country are doubtless spending goodly sums of money amongst English newspapers for the purpose of carrying on this style of warfare against Home Rule. Time was when the press of the mother country, was believed to echo the opinion of the nation. That period, however, has passed. It would seem as if it now gave expression to the views of those who are prepared to pay the largest price.

AFTER EIGHTEEN YEARS. Sunday last was the 18th anniversary of the day on which Bishop Walsh took possession of St. Peter's Church in this city, the Dominican Fathers, who had ministered here for several years previously, having the week before vacated the premises, and taken their departure for the States. At the conclusion of high Mass, on Sunday last, His Lordship adverted to this anniversary, and stated that, on that day 18 years ago, he had taken possession of old St. Peter's and had preached his first sermon to the faithful here. He remembered well that day; he preached on the Sacred Name of Jesus, and at the conclusion of his sermon announced that he entered on his duties in their midst in the name and by the authority of Jesus Christ. Eighteen years are a long period in the existence of an individual, and embrace the best years of his life, when the first span of the arch rests on his mature manhood. During that time God had blessed their united labours in a very large measure. The work of the Church had made marked progress amongst them, and had attained results and influence for good, which, in the beginning of his episcopate, and in his most sanguine anticipations, he did not dare to hope for. Old, unsightly buildings at that period cumbered the church land here—a old church, too small for their accommodation, and too mean for Catholic worship in such a city—a small uncomfortable presbytery, a rickety frame school house, and their only institution, that of the Sacred Heart, with a good staff of teachers and hardly any pupils, and having complete leisure to enjoy the cheerless spectacle of a beggary array of empty benches. Even the cemetery, the sacred home of their dead, was in litigation in chancery. Now, thanks to the blessings and the mercies of God, and to their united labours and sacrifices, a different state of things prevails. The Sacred Heart academy is in a most flourishing condition. Three new school houses have been built, two of which are unrivalled in this city; a splendid orphan asylum and home for the aged poor has been established; St. Mary's Church property has been acquired, and the church built; and last, but not least, the grand new Cathedral stands proudly erect in all the finished grace and beauty of its style, and in the harmony and majesty of its proportions—an imperishable monument of the faith, piety, and zeal of the clergy and laity of this city and of the diocese at large. God forbid that we should refer to these things in a vain and boasting spirit. We know very well that men's labours in the domain of religion would be barren and fruitless unless blessed and made fruitful by God. Paul may plant and Apollus water, but it is God who gives the increase. And our Lord himself, to chide human vanity and to show its emptiness and absurdity, reminds us, "When you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do." His Lordship continued to say that in a retrospect of eighteen years many sad as well as pleasant memories are awakened. Several families have disappeared from our midst; death has visited almost every family in this congregation, has ruthlessly broken the family circle, and left vacant places at the hearth. The days of youth, with their hopes and promises, are for many of you gone forever, and in their stead have come the responsibilities and trials and disappointments of life. But our good God is the God of every age and condition of life. He is the God who giveth joy to our youth and protects our old age; whose merciful Providence spreads a shield over all our days; keeps us as the apple of His eye, and hides us under the shadow of His wings. Let us trust in Him to the last, in all our trials, in all our difficulties, in all the sorrows that may darken the pathway of life—let us hope in Him and have recourse to Him—let us say to Him, with holy David, "though I should walk in the midst of the shadow of death, I will fear no evil, for thou art with me." We can, not see into the future; we know not how long we, as pastor and flock, may be allowed to travel together the journey of life; but if we remain united to God by the bonds of holy charity and conformity of will—if in all our trials and sorrows we confide in and lean upon Him—if in all our actions we have in view the divine honor and glory and our own salvation—whether that journey be long or short, it will be made a blessed and a happy one for us, and will ultimately conduct us to the joys and happiness of the Saints reigning with God in glory.

A GRATEFUL CONVERT. A convert to the Catholic Church, residing in Burlington, Vermont, has recently presented a very handsome altar and a costly stained-glass window to the church that is attached to the convent belonging to the Ladies of the Sacred Heart, in Boston, Mass., as a token of gratitude to Almighty God for the priceless gift of Faith. How thankful all Catholics ought to be for this gift, which is, indeed, a priceless one; but how many lukewarm Catholics there are who not only neglect to return thanks, but who fail to look upon Faith as being really a divine gift which comes only from God, even in the case of those who are "born Catholics" as they express it. And how very, very careful they ought to be lest this gift be sometime withdrawn from them, on account of their unworthiness, as has already been done in the case of so many others, in this and past generations, who had imagined themselves to be secure, no matter how much they trifled with the grace and mercy of Almighty God, some of whom may have been known to the reader, personally, or, at least, by reputation. Persons in every condition of life, even bishops, priests and laymen, high up in religion and in society, who had been looked upon as leading "good and holy lives, have fallen, and fallen very low, apostatizing from the one true Church, and, like Lucifer of old, becoming traitors to the God who made them. And why is it that so many have thus lost and continue to lose this priceless gift of faith? Investigate carefully the case of any one you please, and it will invariably be found that the great and principal cause is pride and human respect, coupled with a neglect of devotion to the Blessed Virgin Mary, and study, also, the case of those to whom the gift has been transferred—converts to the Holy Church—and see how directly opposite their dispositions were. Deep humility, earnest prayer for light from heaven; and, far from being influenced by human respect, many of these converts have had everything worldly to draw them away—friends and acquaintances scoffing at them or bitterly "bemoaning their supposed folly; loss of position, in business or in society; sometimes great financial loss, as in the case of persons who were heirs to a large fortune, but who were disinherited on account of their change of religion; and even banishment from their native country, as in the case of the noble Russian Prince Gallitzin, who renounced royalty at home to embrace Catholicity, and who became an humble missionary priest far away among the wilds of the Alleghany Mountains in America during the early days of our neighboring Republic. These are the persons to whom the gift of Faith has been transferred from those who failed to appreciate its priceless character; and let all Catholics beware lest they, too, be numbered among those from whom it is transferred—like the ancient Jews, who were once the chosen people of God, but who afterward, on account of their rejection of Christ, caused by pride, became wanderers upon the face of the earth.

THE LOYALST ORANGEMEN. We are informed by cable that a great meeting of so called "Loyalists" was held at Belfast on the 18th. A resolution was adopted protesting against the passage by Parliament of any measure granting Home Rule to Ireland. Many delegates from the North of Ireland were present. A resolution was adopted declaring unwavering loyalty to the throne; denouncing the separation of Ireland from the Union; refusing to recognize an Irish Parliament if one should be established; protesting against the "pernicious and immoral practices of the Government to enforce the laws and to suppress the lives and liberties of the peaceable and industrious subjects of Her Majesty. This miserable faction of the Irish nation, it must be expected, will oppose every popular measure having in view the benefit of the people as a whole. The Orangemen and their masters do not desire a change, for the reason that they have home rule now. They have, in fact, all the rule. They make the laws—they execute the laws—they hold nearly all the lucrative government positions—they live on the fat of the land—and they have at present fifteen thousand policemen and thirty thousand English soldiers at their disposal "to protect the lives and liberties of the peaceable and industrious subjects of Her Majesty." The "Loyalist Orangemen" must have all or nothing. If he be given all, he is loyal, very loyal. Tell him he must be contented with a fair share of what is going, placed on the same level as his neighbor, and he will rave and rant and threaten to pull the crown from the head of the Queen. The Orangeman is not loyal because of any particular love he bears for Queen or country, but for the reason that "loyalty" is to him a source of profit. There is a remarkable similarity in the condition of the Irish Orangeman and the Indian of the wild west. The latter, so

long as his happy hunting grounds are left undisturbed, gives no trouble. Ireland has been, and is now the happy hunting ground of the Williamites. A change must come, and they are about to don their war paint and sharpen their scalping knives. DEATH OF THE REV. R. BEAUSANG. We deeply regret this week to be called upon to chronicle the death of the Rev. R. Beausang, a priest of the diocese of London; which occurred at the residence of Rev. Joseph Bayard, Sarnia, on Thursday, 14th instant. The reverend gentlemen succumbed to a complication of diseases. For over a year he had been ailing, having had at different times two or three attacks of paralysis, and also suffering from Bright's disease. The funeral took place on Saturday. Solemn Requiem Mass was celebrated by Rev. Father Ryan, of Corunna, Father Van Lave, of Port Huron, acting as deacon, and Father Quigley, of Wyoming, sub-deacon. Father Corcoran, of Parkhill, acted as master of ceremonies. The rev. pastor of Sarnia, assisted in the choir. Rev. Father Jas. Beausang, of Newmarket, cousin of the deceased was present in the sanctuary. The funeral oration was delivered by Father Van Lave. The deceased clergyman, he said, was born in the year 1822, in the county of Cork, Ireland. He was ordained priest in the year 1849, in St. Sulpice Church, Paris, France, being then in his 27th year. After his ordination he returned to his native country and served as a priest in the diocese of Cork. In the year 1864 he was selected by his bishop to visit America for the purpose of collecting funds for the Irish university. He spent two years in this good work and again returned to Ireland. In the year 1869 he once more visited America and became a priest of the diocese of London. The scene of his first spiritual labors was the parish of Sarnia, where he ministered to the wants of the people during five years. He was also for a length of time in charge of the parish of Ashfield. Lately, his health becoming impaired, he retired from active work. The reverend preacher concluded his discourse by calling on the people to pray for the repose of the soul of Father Beausang, in return for the many graces and blessings received by them during his pastorate. EDITORIAL NOTES. RIGHT REV. DR. CONATY, Bishop of Kilmora, county Cavan, Ireland, died on the 16th inst. He was consecrated Bishop of that diocese on the 24th of May, 1863. STATEMENTS have been extensively telegraphed to the effect that there is now good reason to believe that the Nationalists will support Mr. Gladstone through thick and thin. The Nationalist members have resolved on making a field day in Parliament on the starvation question the first opportunity that can be found. A debate on the miserable condition of the Irish law administration can easily be got up on the Achille condition of, and the necessity for a national Government capable of comprehending the wants of the people, and providing for them, brought to the attention of the country. In the English House of Commons, Bradlaugh, the infidel, has been permitted to take the oath. Speaker Peel said he was unable to recognize anything done by a previous Parliament in regard to this case and he was powerless to prevent him from taking the oath. He could take the oath, and take the risks of the law if any were involved. Bradlaugh stalked the floor of the House in a defiant manner, kissed the Bible unctuously, shook hands with the Speaker smiling, and drove away directly after being sworn in. He was cheered as he departed from the building by a large crowd of his supporters. AND NOW we have that unclean thing called Socialism invading Ireland. In Dublin even the Odd Fellows would not allow their hall to be used for a meeting of the society, and they were forced to retire to an obscure house on Wellington quay. Schumann, a Dane, was made chairman. A Russian Nihilist named Loppman, who opened the debate, advocated the use of the dagger in furthering the objects of the people in case of failure of other means. The first "object of the people" will be to give these gentry even a warmer reception than that accorded the Mormon missionaries. There is no room in the land of St. Patrick for the lazy, cowardly cut-throats banded together to promote Socialism. Mr. Thos. O'Hagan, M. A., recently delivered an address on elocution before the Brockville Business College. During the course of the address he gave selections from some of the most popular authors. The entertainment is spoken of in very laudatory terms by the local press. New branches will be organized this month in the Cathedral parish, Rochester, and at Middleport.

OBITUARY. Mrs. John F. O'Connor, Ottawa. With the decline of the old year and its last sunset, there went out from the life of Mr. J. F. O'Connor, of Ottawa, all the sunshine and happiness that rendered his hearth cheerful, and his home happy, and the darkness of death laid its gloom and sorrow settled upon the place. The partner of his joys and sorrows had passed away. Those who knew his young wife can realize his loss. Mrs. O'Connor was the fourth daughter of John Bowes, Esq., a member of the Public Works Department, Ottawa, and sister in law of Mr. O'Garra, Esq., Q. C., Dr. Houck of Montreal, and J. J. McLaughlin, Esq., Carlyle, N. B., but she had been ailing for some time, and her physicians were hopeful that she would soon recover. However, a sudden attack of inflammation of the lungs drew her span of life to a close. During her illness she was constantly visited by her friends, and her death was a great spiritual loss. And on New Year's eve, while he was pronouncing the last benediction, her spirit calmly glided into eternity. Mrs. Julia O'Connor, ever cheerful and happy, her society was sought after, and courted by her numerous friends. Of a naturally buoyant and lively disposition, the sunshine of a good heart and kindly nature shed its warm influence on all with whom she came in contact. A visitor to the sick, she brought a cheerfulness, which exerted its exhilarating influence, and her visits were looked upon with pleasant anticipations. In the social circle, she moved as an accomplished lady, with more than ordinary talents, and a musician, excelled without exciting envy. With those qualities, and ever anxious to contribute to the well-being of others, she rendered the home circle a happy one. The funeral, which was largely attended, took place on Saturday morning, at 10 o'clock, from her late residence, Duane street, to St. Joseph's Church, where a solemn Requiem Mass was celebrated by the Rev. Father O'Connor, of Perth, warden and sub-deacon. The church was draped in mourning, and a full choir was in attendance. Her services in connection with the same choir. Her old friend, Mr. Kearns, presided at the organ. As the funeral entered the church the organ pealed forth in grand and solemn tones, the "Dead March in Saul" and the body was laid on a large catafalque surrounded by innumerable flowers, a whole of the services was very impressive, and the "Dies Irae," as rendered by the old friends and companions, was doubly effecting. After the service for the deceased the funeral procession again formed amid the tears of sorrowing relatives, friends, and proceeded to the cemetery where the body was placed in a vault and awaited interment. We tender our sincere sympathy to the afflicted husband, father, brothers and sisters, a dutiful child, a kind sister, and a loving wife—in your charity pray for her soul. Requiescat in pace. Miss Nellie Ryan. On Monday, the 11th inst., at the demise of her mother, Glengarry Ave. Windsor, Miss Nellie Ryan died of illness of short duration at the early age of twenty-one years. The deceased young lady was a general favorite amongst those who had the pleasure of knowing her. Taken away in a comparatively brief and in the bloom of life, from a parent and loving family and friends, death has cast a shadow over the Windsor home in connection with the loss of that child who has been witnessed in Windsor for a long time, took place in St. Regis Church, immediately after Requiem Mass, on Thursday. The celebration of the mass was Rev. L. A. Dunphy, London, and Rev. M. J. Ferguson, Wick, and J. Scanlan, Windsor, deacon and sub-deacon respectively. Rev. O. M. Ryan acted as Master of Ceremonies, and Rev. Dean Wagner occupied a place in the sanctuary. The choir of St. Alphonsus church, ably assisted by Mrs. J. A. Roy, and Mrs. G. W. Baby, rendered a Requiem Mass in a most impressive manner. The solo "Angels Ever Bright" acted as a masterpiece. Rev. O. M. Ryan, now numbered with the departed young lady rest in peace. Mr. Patrick Tierney. That the hand of death falls upon times when least expected was exemplified in London on Saturday last. Patrick Tierney, an old and respected resident of London was in his health on that day at twelve o'clock, but before another hour had elapsed he had taken his flight to his Maker. It is supposed that an affection of the heart was the immediate cause of it. Amongst our old residents, those of the early days were forced to face hardships and trials of newly-districts, few held a higher place in the hearts of those who knew him than good and honest Patrick Tierney, now numbered with the departed. A large family, most of whom have mourned the loss of a fond and industrious father. The funeral, which was largely attended took place on Tuesday last. A solemn requiem mass was celebrated in St. Peter's Cathedral, which the sorrowing congregation, and the soul of the deceased rest in peace may perpetual light shine upon his path. Mrs. Wm. Starr. On Tuesday, the 12th inst., Mr. Starr, relict of the late Major Starr in Detroit, Mich. Mrs. Starr was a highly respected resident of her city and her husband coming from early days when London was a small town. During her long residence in the city, her warm friends amongst all of the people, but more particularly of her works of charity, amongst whom the hand of distress was her great desire at all times was to treasure in heaven by active assistance every good work. The funeral took place on Thursday, at 10 o'clock, from her late residence, the residence of Mr. John M. Sweeney, at St. Peter's Church, where a Requiem Mass was celebrated by St. Peter's cemetery.