

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

VOL 7.

# FOR THE WEEK ENDING SATURDAY, JAN. 24, 1885.

NO. 328

## CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

# N. Wilson & Co.,

In Memoriam.

MR. CHRISTOPHER DEASE, WHOSE OBITUARY APPEARED IN THE RECORD A FEW WEEKS ago.

In a stranger land o'er the stormy main, There are tears o'er a loved one's grave;
For the fervent pleadings of fond hearts' prayer
Were powerless from death to save,
And the requiem swells thro' the silent air,
And the orpnao's wall sounds clear;
Till they seem to float o'er the ccean's breast, And strike on a listening ear.

To echo around Loretto's hall
With a lonely, sad refrain;
That pieres a loving, sorrowing heart
With the shaft of bitter pain;
For that slient grave on a distant shore,
Holds the last of a happy band,
Who treasured the same dear parents' love
In Erin's saintly land.

Now a brother sleeps his long death sleep, Where stranger hands have iaid, And a sister breaths a "Thy will be done." In her cloister's peaceful shade. "Thy will be done tho' the last sweet tie Is severed by Death's quick blow, "Thy will be done," tho' the last fond friend By Death's strong hand's laid low,

Tho' the stars that lighted earth's dark night,
Have vanished one by one;
Still brea hes the fervent trusting heart,
"My God, Tay will be done."
They will shine again in a better land,
Before the Evernat Throne
And the golden chord of love be joined,
Where sorrow is unknown.

Irish Ecclesiastical Monthly. LITURGY.

Decisions of the Congregation of Indulgences regarding the Benedictio in Articulo Mortis

1. This Indulgence can be given only in vero articulo mortis, and not before this stage of sickness has been certainly reached.

The Congregation seem to evade the adoption of the principle that this Indulgence can be given whenever the Last Sacraments can be given, that is, when the periculum mortis is prudently and reason-ably presumed to have come. 2. The Congregation declares that Prinzivalli is incorrect when, in his collec-

tion of Decrees, he represents the Congregation as deciding that this Indulgence in Articulo Mortis may be received more than once in the same sickness, whether from the same or different priests; and that, on the other hand, the decision given in Pustet's Edition of the Decreta Authentica Pustet's Edition of the Decreta Authentica Indulgentiarum is right, which says that this Indulgence can be given only once in the same sickness, even though the dying person have many distinct claims to it; for instance, as an Associate of the Confraternity of the Rosary, of the Scapular of Carmel, of the Holy Trinity, &c.

An, non obstante S. C. Indulgentiarum declaratione 23 Aprilis, 1675, quae habet. "Indulgentiam Plenariam in articulo mortis in vero tantum articulo accipi," haec Indulgentia seu Benedictio Apostolica (quamvis in vero articulo mortis tantum lucranda ut supponitur) impertiri tamen jam potest simul ac quis versatur in periculo mortis prudenter existimato seu rationabiliter praesumpto, ita ut servari queat hic existens consuetudo eamden concedendi, quando exeuntium sacramenta conference, sive magis urgens periculum expectari possit, sive non?

DECRETA.

Quod si ad I. respondeatur negative, an saltem in dubio, utrum Benedictio Apos-tolica debito tempore fuerit concessa, haec, urgente magis periculo, iterari potest in eadem infirmitate, ideo qued forte prior concessio fuerit invalida ob defectum veri mortis articuli?

In una ditionis Belgicae 12 Martii, 1855, legitur. "Cum Sacra Congregatio Indul-gentiarum in ura Valentineu, sub die 5 Februarii, 1841. Sequenti dubio:— "Utrum infirmus piuries lucrari possit Indulgentiam die in incircio in constitutione in constitution in consti

Indulgentiam plenariam in mortis articulo pluribus sacerdotibus facultatem haben tibus impertiendam?

"Resolutionem dedisset: Negative in eodem mortis articulo, exinde quaeritur "1. Utrum vi praecedentis resolutionis prohibitum sit infirmo en eodem mortis periculo permanenti, impertiri pluries ab eodem vel a pluribus sacerdotibus hanc facultatem habentibus Indulgentiam Plen-ariam in articulo mortis, quae vulgo Ben-alistio Paralis district. edictio Papalis dicitur?

"2. Utrum vi ejusdem resolutionis item prohibitum sit impertiri pluries infirmo in iisdem circumstantiis ac supra, constituto Indulgentiam plenariam in articulo mortis a pluribus sacerdotibus hane facul-tatem a diverso capite habentibus, puta ratione aggregationis confraternitati SSmi.
Rosarii, Sacri Scapularis De Monte Carmelo, SSmac. Trinitatis, etc?"
Ad duo hace dubia juxta collectionem

Prinzivalli, quae authentica recognita fuit, Sacra Congregatio Indulgentiarum respon-

Ad primum et secundum: Negative, firma remanente resolutione Valentinen. Sub die 5 Februarii, 1841.

resolutione in una valentinen. Sub die 5 Februarii, 1841.

An hoc responsum ultimum ut authen-ticum habendum est ita ut mutanda veniat praxis Sacerdotum, qui solent ex diverso capite Benedictionem Apostolicam in eodem mortis articulo pluries impertiri? Sacra Congregatio Indulgentiarum et SS. Reliquiarum propositis dubiis respon-

Ad 1. Standum declarationi, d. d. 23

Ad 1. Summers
Aprilis, 1675.
Ad. 2. Provisum in primo.
Ad 3. Servetur ad amussim responsio prouti
prostat in postrema editione Ratisbonensi typis
Fred. Pustet cusa.
12. Junii 1884.

Datum Romae, 12 Junii 1884. L. CARD. BONAPARTE.

CATHOLIC FRESS.

Milwaukee Citizen.

Dr. George Atkinson, a leading Brooklyn physician, died last week. In performing a surgical operation on a patient who was suffering from an infectious disease, the first joint of the doctor's middle finger was accidently scratched. "The wound at first was apparently insignificant. Towards the end of November the doctor began to suffer greatly. Two weeks ago his right side became paralyzed and his mind began to wander. Next day, only his left hand could be moved. Since then he has been under the constant Milwaukee Citizen. then he has been under the constant care of half a dozen of the most distinthen he has been under the constant care of half a dozen of the most distinguished medical men in the country. Dr. Pearse said, last night, that the patient's pulse reached 160, and that the end was not far off." Similarly fatal cases from altogether different but equally slight causes, have frequently occurred. A young man, during the course of a convivial gathering, heedlessly imbibes a glass of liquor. The act "at first was apparently insignificant." But there is a proverb: Sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny. Blood poisoning and soul-poisoning are analagous. The heedless act swells into a taste and thirst for liquor. Soon the pulsations of a fast and reckless life go up into the hundreds, and "the end is not far off." The victim may not die, but he is dead to all intents and purposes of decent living. He is dead to his own self-respect; dead as respects his duties to his family and to society; dead as respects his duties towards God. Cases such as that of Dr. Atkinson are not of frequent occurrence. In the whole range of medical literature, there are not half such as that of Dr. Atkinson are not of frequent occurrence. In the whole range of medical literature, there are not half a dozen such instances. But cases of moral blood-poisoning from the first sip of alcoholic stimulants are reckoned by hundreds of thousands, and the records are spread out upon every police court docket in every locality in the land; upon tombstones in every graveyard, and furrowed deep in the recollection of ruined homes and blasted prospects.

Western Watchman. Talmage, in his Christmas sermon, called the Saviour "Mary's Child." Such language in the mouths of Protestants is so often heard of late that it excites no wonderment. We shall succeed in teaching our separated brethren to talk right before long.

Dr. Learned, Unitarian, on Sunday we do not believe than what we do believe that there was not much heard about Jesus Christ for two hundred years after his death. Some peo-ple have not heard much of him yet. In the courteous language of our cultivated society, the Unitarian speaks of Him as

'a very clever gentleman, no doubt." The Central Christian Advocate is of pinion that there are many saints in the Catholic Church. Our neighbor is fishing for a compliment; but hard hearted truth compels us to say that if there be any saints in the Methodist Church their names will be found in Rome's long list

of "Strayed or Stolen." The Protestant papers generally ap-prove the Pastoral Letter and many of them are convinced that the late council will mark an era in the Catholic Church in the United States. We hope it will mark the decadence of much of the ignorant prejudice heretofore preva-lent in the United States against the Catholic Church If these papers knew more of the Church they would approve

Catholic Union and Times. Many Protestants wonder why the Catholic Church is so progressive in the United States and so backward in Mexco and the republics of South America. The Beacon gives a satisfactory explan-ation. She is always colored by the civ-ilization in which she exists. She has two sides, a human and a divine. All she can do is to take men as the finds them and preach the gospel to them. Religion cannot make the people of southern countries as bardy and enterprising as those of northern regions, nor infuse into the largely Indian population of Mexico and South America the civic virtues of the English, French, or Germans. It is very unfair for men like Bishop Coxe to assail the Church in Mexico without a word of explanation, that at least threefourths of the Mexicans are Indians, and in the remaining portion Indian blood predominates. The present ruler of that republic, Gen. Diaz, is said to be a full blooded Indian. How much more to the glory of the Church to have made a tolerably civilized nation of those descendants of the Aztecs, than to have exterminated them as the Pilgrim fath-ers did the aborigenes of the United

States

attendant physicians, being the pressure of overwork. This verdict appeals to the earnest consideration of Catholics especially when we remember in conjunction with these two instances which always took a prominent part in everyting that interested the church. He is President of the St. Vincent De Paul's Society, the League of the Cross, (a temperance organization) and C. M. B. A. junction with these two instances which chance to come to our notice how many similar cases there are that we never hear of, and also what a vast army of these devoted souls there are around us pursuing the same marvellously self-sacrificing course. We Catholics accustomed from infancy to the assiduous ministrations of our zealous clergy are wont to look upon their labors too lightly, and some even to imagine that they have a pretty easy life. But among lightly, and some even to imagine that they have a pretty easy life. But among those who are loudest in the talk about the good times priests enjoy, one can rarely, if ever, be found who would be willing to exchange with any of them his own untrammelled lot, for as a rule those who most belittle the life of mortification are those who pursue the yery opposite, the free and easy path very opposite, the free and easy path.

Catholic Citizen. If Catholic thought is to have any strength in a community, there must be a leavening of educated Catholic laymen. Our Catholic congregations are well supplied with many earnest and intelligent laymen; but the men of active mental growth, the readers and the thinkers, are comparatively few. Not that they make a better kind of Catholics. We do not disparage aught. But educated Catholics are most serviceable in promulgating Catholic deas; in defending Catholic causes; in making the Catholic standpoint respected; in diffusing Christian opinions in the thought and growth of the community.

Baltimore Mirror. Baltimore Mirror.

That young man in Macon, Georgia, who last week asked to have his weddingday postponed, is one among many thousands in the United States who are loath to enter a state which the Church pronounces holy. Of course, there are many common sense causes acting to effect this reluctance to become married. The men say the women are extravagant and care only to make a centre for their social moveto make a centre for their social move-ments, not a home. The women assert that the coyness of the men is only the result of their selfishness. Without deciding upon the merits of the case, pro or con, we may say that we are disposed to regard both complaints in the light of true bills. But they are only out the surface. The truth is that a hideous moral plague is beginning to sap American life. Our men never have lived virtuous lives and the result of a hundred near? lives, and the result of a hundred years' example is, that they are commencing to be imitated by the female sex, who have perused French literature and absorbed the abominable idea that marriage is merely a convenience. What the American people need is the contessional of the Catholic Church. We have here only touched upon one of the evils whose sole cure is in that tribunal.

Marshall, Ill., Church Progress. In these days, when the subject of re ligion is so much discussed, and such false misrepresentations regarding our holy religion is abroad in the land, it seems, the most appropriate manner of influencing those who do not belong to our church is to tell them rather what Church does not believe; they are already well aware of it. We care not how ignorant or uneducated a Catholic may be, should a priest teach heresy from his pulpit he would soon be detec-ted. And departure from the old landted. And departure from the out land marks of truth will not be allowed by the Catholic people. The child who has been well instructed in his Catechism, knows all the doctrines which the Church teaches, and though he may not be able to give reasons for the truth he holds, yet he will soon detect error against religion should he hear it from the lips of his priest. It is different in the sects; we know, and everyone knows, that it is customary for preachers of different denominations to change pulpits, and the congregation is satisfied if they hear a good sermon, no matter whether the doctrine advocated squares

Correspondence of the Catholic Record FROM GUELPH.

The Catholics of Guelph are justly proud of the beautiful site, commonly called "Catholic Hill," on which is erected the Church, Convent, Parochial Residence, and separate schools, all in one block, a sort of spiritual fortress, as it were, garrisoned by those faithful soldiers of the Church,

by those faithful soldiers of the Church, the noble sons of St. Ignatius.
Standing at the corner of McDonnell and Wyndham streets, when the new church is completed the view will be one of the finest in Ontario. High above the rest of the city, from every side, as the traveller approaches it, the buildings above named streat his attention. above named attract his attention.

Speaking of the new church, we understand it is the intention of the Rev. Pastor, Father Doherty, S. J., to recommence work on the unfinished portion next spring, and for this purpose he has organized a system of weekly collections. The amount already collected is considerable.

We understand Mr. E. J. O'Brien, of

free hand drawing and wood carving at the Toronto School of Art, and will soon leave to enter upon his studies. The school is to be congratulated in having secured. firma remanente resolutione Valentinen.

Sub die 5 Februarii, 1841.

Juxta authenticam vero collectionem, quae anno 1883 prodiit Ratisbonae, eadem Sacra Congregatio respondendum censuit:

Affirmative ad utrumque, firma remanente

### FACING A MOB.

St. John's, N. F., January 12, 1885.
The recent experiences of the Redemptorist Fathers in the town of Bay Roberts is remarkable. The Fathers who arrived here by train this evening told this story of their persecution at the hands of Bay Roberts Orangemen:

"About the middle of December we began a mission at the request of Bishop McDonald, of Harbor Grace, in Bay Roberts. The Roman Catholics there Roberts. The Roman Catholics there are a feeble minority, not numbering more than one-tenth of the whole population. About three-fourths of the adult male people of Bay Roberts are Orange-men. As soon as they heard of our presence there they started a demonstra-tion, intending to frighten us and drive us out.

"We did not yield nor flinch to their bullying and intimidation. They surrounded the house where we lodged, fung stones at the windows, threw large stones at the walls and set up all sorts of hideous noises outside. Between each part of the part tween our humble hotel and the Roman Catholic chapel they erected arches and Catholic chapet they erected arches and spanned the road with Orange flags. They threatened our lives as they had fettered our liberty. The mob increased hourly in force and fury. They were being steadily re-enforced from the small outlying districts. The situation was every hour more desperate and menacing to our lives.

determined, even at the sacrifice of our lives, to complete the one we had opened at Bay Roberts. But a few days remained to us, as we had made arrangements to leave for New York by the Allan mail steamer Hanoverian. We communicated with Bishop McDonald, and our plan was to meet the Bishop at Bay Roberts.

INSULTING ORANGE ARCHES.

"At 10 o'clock on Sunday morning last we set out from Holyroad, and the Bishop from Harbor Grace. At the time appointed we all met at the rendezvous previously decided upon. Bishop McDonald was to celebrate Pontifical High light and the Bonald was to celebrate Pontifical High man of all men. No cause of human suffering was disregarded or passed over without comfortor consolation. It is not enough to give alms and relieve a poor man without sympathy in deed and act on account of God's divine law. Among the various duties that devolve on us alms holds the prominent and principal place. We must also have a generous love of God in our hearts. A passing glance at the advantages of alms-giving, bearing on this point, is to be found in the book of Tobias. Almsgiving, he says, frees from death, not temporal death. It is not to be supposed that alms free us from sin, but the soul of the

Mass, and the Redemptorist, Father McGivern, was to preach the Mission sermon. The greetings of the Bishop and Fathers on meeting were scarcely exchanged when a mob was observed collecting in the street. The crowds were dressed in anything but holiday attire. Some distance down the road the Orangemen had erected arches and had raised Orange flags. The Bishop turned round to the Fathers and said, with great firmness: 'We cannot and will not say Mass or conclude the Mission if we are constrained to pass under these Orange flags and arches. I will see if the authorities at St. Johns will not protect us in our legal rights and have them removed.

"'Neither shall we,' replied the Redemptorists, 'submit to the indignity of being compelled to pass under insulting Orange trophies.'

APPEAL TO THE GOVERNMENT.

"Bishop McDonald immediately com-municated with the governor and executive at St. Johns, represented in strong terms the critical position in which his life and the lives of the Redemptorists were placed, and, as a Brit-ish subject, invoked the aid of the civil power. The Redemptorists telegraphed to United States Consul Mulloy, and claimed protection through him as citizens of the United States. The consu immediately called on Governor Glover, and met with a ready response

"The governor sent a dispatch to Com-mander Drummond, of the war ship Tenedos, ordering that vessel to proceed to Bay Roberts. The governor also sent large reinforcements of constabulary by special train, and on Monday all danger to the lives of the missionary priests had been removed. As soon as the Orange-men pulled down their flags and re moved their arches we went to the church and resumed and completed our Mission. We were constantly guarded by the magistrates and police. We left by the magistrates and police. We left Bay Roberts this morning. Wherever

morrow, before leaving for New York, we purpose going before the United States consul and placing our experiences at Bay Roberts on record in the

DIOCESE OF HAMILTON.

CHARITY SERMON BY BISHOP CARBERY.

Times, Jan. 19th.
St. Mary's Cathedral was densely crowded at vespers last evening on the occasion of His Lordship Bishop Carbery occasion of His Lordship Bishop Carbery delivering a sermon on charity in aid of the poor, under the auspices of the Society of St. Vincent de Paul. He took his text from the Gospel of St. Matthew, chapaxii. "Thou shalt love the Lord thy dod with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment, and the second is like this: Thou shalt love thy neighbor as thyself." The Bishopsaid this magnificent compendium of revealed truth was spoken by our divine Lord on the occasion of his last preaching in the Jewish synagogue, a few days before His crucifixion. There was a vast gathering of people, scribes, Pharisees and Sadducees. They were astonished at His divine wisdom. Their hearts were corrupted by jealousy, which caused them to appoint a deputation of scribes, tempting Him and asking Him questions, saying: Master, which is the greatest of the commandments. He answered by saying on these two depend the whole law and the prophets. Whatsoever we do, serving God by prayer, mortification and almsdeeds, is the beginning and end of the love of God. You may ask, is not the love of God. The first cannot exist without the observance of the second. St. Paul answers the question in his epistle to the Corinthians. He shaws the love of God as a law regulating the whole external action of the outer man. Love of God cannot exist in the soul unless cherished in the heart. External action of single scribes of God. The first cannot exist in the soul unless cherished in the heart. Statup of the Corinthians. He shows the love of God as not exist in the soul unless cherished in the heart. External action of God cannot exist in the soul unless cherished in the heart. External action of soul of God. The first cannot exist in the soul unless cherished in the heart. External action of the outer man. Love of God cannot exist in the soul unless cherished in the heart. External action of the outer man. Love of God as not God. The first meeting of the Eastman Health and the stant the occasion of his Lordship Bishop Carbery delivering a sermon on charity in aid of the poor, under the auspices of the Society of St. Vincent de Paul. He took his text from the Gospel of St. Matthew, chap. xxii. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment, and the second is like this. Thou shalt love nal action of the outer man. Love of God cannot exist in the soul unless cherished in the heart. External action consists in love of God, expression of kindness, justice and charity to our fellow-man. By charity the followers of the Lord are known, being faithful and loving one another. In the day of judgment when God pronounces sentence on the reprobate He will also reproach those guilty of the non-exercise of fraternal charity in their outlying districts. The situation was every hour more desperate and menacing to our lives.

"One rufflan drew a large knife from his sheath and aimed it at Father Delargy. Another gang threatened to prelargy. Another gang threatened to present the strength of the streng his sheath and aimed it at Father Delargy. Another gang threatened to precipitate Fathers McGivern and Delargy over the neighboring precipic if they did not beat a hasty retreat out of Bay Roberts. We deemed prudence the better part of valor, and, yielding to the strong wishes and insistance of friends, we quietly withdrew and went to Harbor Main, and held Mission services there and in the several contiguous localities.

"Having concluded these Missions, we determined, even at the sacrifice of our lives, to complete the one we had opened at Bay Roberts. But a few days re-

> alms free us from sin, but the soul of the giver may receive grace and mercy from God. Giving alms to advantage is an obligation. On this point many deceive dod. Giving aims to advantage is an obligation. On this point many deceive themselves by imagining that charity may be discharged or left aside at discretion. The divine law commands us to give alms. St. Paul in his epistle to Timothy enjoins him to command those under his charge to give alms and to give freely, under threat of the terrible punishment. God commanded the Israelites to open their hands to the needy and poor, so that they might secure the founda-tion of eternal bliss. God provides for the whole human family, and more especially for the poor, by making the cburch His agents here below. In order to save you from being deceived by unworthy applicants Holy Mother, the Church, has provided for this by banding together a body of men, as founded by St. Vincent de Paul, to judiciously administer the funds They go around secretly, find out, not cases of chronic poverty only, but cases where the respectable workingman's family are trying to hold up their heads, their next door neighbors not being aware that they are suffering and in poverty. The bread winner of the family may be stricken down, and they may be com-pelled to sell their last article to prevent death from starvation. Having still a certain amount of honest pride that pre-vents from making their wants public, they may reveal it to their pastor or clergy who will visit the family and apprise the members of St. Vincent de Paul, who will strictly preserve the secret of their want and assist them until

the breadwinner may be restored health and employment again. His Lordship said it was his pleasing duty to call attention to the Chief Magistrate of the city, (Mayor Mason), whose forethought and fatherly care were shown in providing fuel for the poor and giving employment to the labor ing men, calling together the heads of the charitable societies, St. Vincent de Paul included, in order to distribute relief to the needy. He fervently prayed for God to bless him here and hereafter. dition to fuel and food some required bed-ding and clothing. The St. Vincent de Paul Society would be careful guardians of their charity, not giving to the professional beggar but to respectable persons in need. He entreated all to give freely according to their means, and their reward hereafter would be great accordingly. His Lordship was listened to with respect.

ful attention, his words making a profound impression. The collection amounted to about \$125.29. The music and singing by the choir was excellent.

### HAMILTON SEPARATE SCHOOL.

Following is the				
TREASURER'S REPORT				
Amount of cash on hand from 18 School fees School tax Government grant.			741	5
Total		.\$	7,684	8
Teachers' salaries				
Carotakowa!		. 52	874	
Caretakers' "				
Interest			476	
Fael			804	
Booksand stationery			296	6
School site		1		
Rent			120	
Plumbing			27	5
Bricklaying and plastering			52	7
arpentering.,			283	
Tinsmithing			55	. 0
Printing			55	
Insurance	10.0		34	0
Desks			37	5
Gas			8	5
Sewer tax			4	8
Sundries			154	8
Total		81	6,840	9

# OBITUARIES.

MR. JOHN O'REGAN. With regret we chronicle the death of Mr. John O'Regan, one of Oshawa's oldest and most respected citizens. He est and most respected citizens. He was born in Barrack street, city of Cork, Ireland, on the 24th of December, 1801. His youthful days were spent in studying for the priesthood of the Church, but tiring of study he took to the trade of his father, that of a cooper. On the 6th of April, 1812, he sailed for America and landed at New York on the 12th of May. A few months he worked in New Jersey, Lockport, Buffalo and other American cities, but he finally, after American cities, but he finally, after coming to Canada and working in Toronto for a short time, settled down in Oshawa in December, 1842, where he has re-mained ever since. He was a staunch Catholic and was for many years an officer of the church. His superior education made him a valuable member of cation made film a valuable member of the Separate School Board, a position which he held for many years. He was ever a quiet, peaceable citizen, a firm friend and a loving parent. He was ever a friend to the friendless and ever a fine to the friendless and never turned the hungry from his door. Eighty-three years of age, he had outlived the allotted time given to man, and for some time his health has been failing until death put an end to his earthly career on Monday of last week. career on Monday of last week. He leaves a wife, two sons and two daugh-

#### ters to mourn his death. MR JOSEPH JULIEN, SR.

On January, 10th inst., Mr. Joseph Julien, senr., died at the residence of his daughter, Mrs. Henry White, Portage du daugater, Ars. Henry White, Fortage du Fort, after a painful illness of thirty years' duration. The deceased was an old and respected citizen of Portage du Fort, and happily it falls to the lot of Fort, and napply it falls to the lot of few men to endure the long years of bodily pain which he endured. Mr. Julien was eighty-two years old at the time of his death.—Pembroke Observer, Janu-

On Wednesday, the 7th inst., at the Church of the Holy Rosary, Thorold, a solemn Requiem High Mass was celebrated for the repose of the soul of the late Mrs. Hehir. The celebrant of the Mass was the Rev. T. Sullivan, Thorold; Deacon, Rev. P. McMahon, Smithville; Subdeacon, Rev. T. Shanahan, St. Catharines. At the conclusion of the Mass, Rev. P. McMahon ascended the pulping and preached an appropriate sermon, in solemn Requiem High Mass was cele Rev. P. McMahon ascended the pulpit and preached an appropriate sermon, in which he dwelt on his early recollections of the deceased lady in his native place, Miltown Malby, County Clare, Ireland, where her high Christian character, unbounded charity, and many other edifying qualities, had won for her, as in the land of her adoption, a host of friends, who will deeply regret her loss, and sincerely sympathize with the sorrowing relatives in their bereavement. The church was crowded with all classes, Catholic and Protestant, showing the universal esteem in which the deceased was held. May her soul rest in peace,