G HAT!

victia Mos., M. D., toria College, Toronto, and College of Physicians and it ROPRIETOR. over 16,000 cases have been ed of some of the various ead, Throat and Chest, viz: Disenses, Bronchitis, Astb-m. Catarrhal Opthalmia, Catarrhal Deafness. Also, eart.

Catarrhal Deafness. Also, eart.
Practice consists in the edicated Inhalations; comConstitutional Treatment. all our time, energy and twelve years to the treatus diseases of the ROAT & CHEST. o offer the afflicted the mos and appliances for the im all these troublesome afflic

DINHALATIONS I Lung affections have be-is any class of diseases that

Teterences given from all from those aiready cured, any part of Ontario, Duttes ble to call personally at the for 'List of Questions' and ',' Address' DAT AND LUNG IESTI-TUTE, dward Avenue, DETROIT, Mich.

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

VOL. 3.

LONDON, ONT., FRIDAY, MAY 13, 1881.

NO. 135

CLERICAL.

WE lave received a large stock of goods suitable for clerical garments.

ing department special at ention to this branch of the trade.

N. WILSON & CO.

MAY. 1881

Sunday, 15—Fourth Sunday after Easter. St. Isidor, of Agricol, Confessor Double.

Monday, 16—St. Ubaid, Bishop and Confessor. Semi-Double.

Tuesday, 17—St. John Nepom. Martyr. Double.

Wednesday, 18—St. Venantius, Martyr. Double.

Thursday, 19—St. Peter Corlestinus, Pope and Confessor. Double.

Friday, 29—St. Bernard Seneus, Confessor. Semi-Double.

Saturday, 21—St. Felix, Confessor. Semi-Double.

The friends of the "Dish Charalty Character of the Same and to trample upon them in a matter in which all political differences cease, and in which other religious communities would not, as a matter of mere self-respect, turn against us." A letter to the same effect has been forwarded to trample upon them in a matter in which all political differences cease, and in which all political differences.

The Month of Mary.

Sweet are the fields in the Maytime, Fair are the flowers thereof, Easter has washed the world from crime, Baptizing it with God's love, Blue are the Heavens and white the cleuds, The hills and vales have east their surouds.

Early at morn and at even,
The church bell's sweet toll out,
Singing, "The great Queen of Heaven
Bids you drop fear and doubt,
And come to her shrine with praying,
Come, with no coldness delaying."

What would be fields and fair flowers And maidens singing gay Heard 'mid the sweet May bowers, If the maidens did not pray To their Mother and in her see The clear mirror of purity? MAURICE F. EGAN,

CATHOLIC PRESS.

THE Catholic Publication Co., of New York, will issue, in a few weeks, a collection of poems by Katherine E. Conway, entitled "On the Sunrise Slope," with introduction by Rev. P. Cronin. Miss Conway's name is already familiar to readers of Catholic literature in this country; and now upon her entrance into the world of authorship, she will have the kindliest wishes of many appreciative friends.— scientiously believe in !—N. Y. Tablet. wishes of many appreciative friends.— Buffalo Union.

IF Lord Beaconsfield died a Jew, the circumstance seems to have been unknown the Atlantic. By these the world is told to the Jewish Minister of the Great Portland-street Synagogue. The preacher in his address last Sabbath (Saturday) said that Lord Beaconsfield was great, not des-pite his Judaism, but because he was a Jew. pite his Judaism, but because he was a Jew, although not practically conforming to the Jewish Faith. Although not a practical adherent of the Jewish faith, Benjamin Distaeli was in all other essentials a member of the Jewish race, proud of his nationality. It was not his fault that he was nor fessing member of any Synamics a professing member of any Synamics and professing member of any Synamics and professing has been that its means were those of honor, its object that of justice of the Jewish race, proud of his national professing member of any Synamics and professing has been that its means were those of honor, its object that of justice of the Jewish race, production of the dead. The rumor is the plot of a form the dead. The dead. The rumor is the plot of a form the dead. The dead. The rumor is the plot of a form the dead. The dea community by his father, who had some differences with the members of the Synagogue which he attended.—Dublin Free-

JOHN MURDOCH, editor of The Highlander, lectured in Springfield, Mass., April 21st, giving what good judges characterize as the best exposition which has yet been given there of the "Land Question" and, given there of the "Land Question" and, by request, he lectured, again on Tuesday evening, the 26th, on the "Laterature, Poetry and Music of the Celt." Mr. Mur-doch is with his broad view of the case, bringing other nationalities into the movebringing other nationalities into the movement. He lectured in Northampton, Mass, on May 2, and will lecture in Holy oke any day he can give to that place after May 5. At Hartford the Highlander, who appears in his native garb, has met with a warm reception, and it is expected that he will be engaged to lecture in the capital of Connecticut also. Under the teaching administered thus, the Irish Land Question has expended into a "British Land Question". has expanded into a "British Land Question," and is fast becoming an American question as well; and the light is dawning upon people in which they will soon as knowledge that the Irish people are going to be the saviors of the Anglo-Saxon race at home and abroad .- Pilot

HAVE you ever been present in the House of Commons during the taking of the oath by newly-elected members of Parliament! You have not. You may congratulate yourself. A greater outrage upon what ought to be a religious ordeal could not be. If ever the name of the Almighty were taken in vain in the most indifferent and atrocious manner, it is on the swearing in of gangs of new members of Parliament after a general election. The impression which such a religious farce has upon a looker-on who is not a Christian can be left to the imagination. Yet representatives in this nominal Christian Parliament of ours seem to think nothing of the matter. How, then, comes it that such a row should be kicked up over Mr. Bradlaugh's objection to the oath? Now that the objection has been ruled good, this remarkable specimen of the modern Englishman signifies his intention to take any amount of oaths in which he does not believe and to which he attaches no importance. And probably swearing in of gangs of new members attaches no importance. And probably he will be allowed to do so. To what Christianity is coming in England! Only,

a crucifix. In Paris all religious emblems have been removed from the schoolrooms by order of the Municipal Council. The laurels of this body gave sleepless nights to the School Board of the Bouches du Rhone department of which Marseilles is the capital. On April 5th they passed a resolution for the removal of every crucifix from the schools. On the very next We give in our tailoring department special
the ention to this branch
of the trade.

The from the schools. On the very next day Mgr. Louis, the Bishop of Marseilles, transmitted to the prefect a petition signed by 19,000 Catholies, asking that he should veto the resolution. We translate the final passage of the letter that accompanied this document: "I still hope you will so for respect the feelings of our Cathohe people as not to allow the board to trample upon them in a matter in which all political differences cease, and in

> in a state of panic. They have raised the cry that Mr. Gladstone's Land Bill will complete the ruin which disestablishment commenced, and the grounds they lay down in support of the assertion are cer-tainly undeniable enough. It is now ad-mitted by them that this law-established Church was wholly a church of landowners, and that those landowners are English. Yet for ages this outrageous incubus has been fraudulently represented before the whole world as the "Irish Church." In m ny parts of Ireland, it is now acknow-ledged, "the Protestant landlord and his family have been hitherto the mainstay of the Church; their departure would mean simple ruin." The Land Bill, they fear, will deprive the landlords of their natural interest in their own property, the result of which will be "most of them will leave of which will be "most of them will leave the country, and the Church will conse-quently lose their moral support as well as material contributions. Highly prob-able. What an ignoble ending to an in-stitution which has been for centuries backed up by all the money and the power that England could bring to bear! How everlastingly disgraceful to England is the attempt to force a religion on the

hold them to be, have been flashed across that the death of Mr. Gladstone has been decreed because of the fatal affray at Clog-her. This thing is monstrous, the very mention of it is an offence to the unsullied her. This thing is moustrous, the very mention of it is an offence to the unsullied fame of Ireland, an outrage on the memory of the dead. The rumor is the plot of a foe. No one could imagine it who did not were those of honor, its object that of jus-tice, its cause of God's pure and perfect providence. This it is which our forefathers providence. This it is which our forefathers have lived for and died for. This it is which gave them strength, and hope, and perseverance, when all earthly things seemed shrouded in blackest gloom, when naught but the lofty light of heaven led them on! Hence, they bore themselves as devoted knights, avoiding stain, putting beneath their feet all things mean, living like true men, wi h a public mission, feeling that the national repute was dependent on the bearing of each, and dear to their on the bearing of each, and dear to their hearts as personal honor, without which life was worthless.—Dublin Freeman.

FOUL RUMORS, false rumors we firmly

THE Independent of last week says, "The Freeman's Journal also does not believe with us that the world is growing better, but holds with the pessimism of the Pope. 'Does the Independent,' it (the Freeman's Journal,) asks, 'honestly believe that Protestants have no reason to be glad because the inspiration of the Bible is questioned without fear?' Certainly we honestly believe that Protestants have reason to be glad of it, for questioning is the only way to come to a healthy and intelligent faith." This is scarcely Scriptural, but the Inde-

pendent, logically Protestant, does not give the Scriptures that infallible weight which Protestantism gave them when the famous shibboleth, "The Bible and nothing but the Bible," was uttered. If Protestants are glad—and the Independent ought to know—to see even their most sensational conventicles drawing small audiences, while Ingersoll shows forth the kind of "healthy and intelligent faith" which is developed by questioning, Pro-testantism has broadened so extensively testantism has broadened so extensively that it ceases to regard itself as Christianity. The Independent's gladness at the hopeful religious signs of the times seems unfounded, when, on all sides, the revolt against the dogmas of Christianity is apagainst the dogmas of Christianity is apparent. The inspiration of the Bible is rejected on every hand. The science of men, who, because they can dissect a frog's leg or accurately follow the habits of a worm, presume to demolish God, is accorded by the marginal and distributions. cepted by superficial and "intelligent" questioners, in place of the Scriptures. People, outside the Catholic Church, "inreligent" questioners accept the "manliness of Christ," but it is a lamentable fact that the idea of His Jodhead is taking its place among those "traditions of past ages" which the Catholic Church still constantly is coming in England: Only, however, a natural result of too much license and "Reformation."—London Universe.

The devil himself has no greater objection to the touch of holv water than the infidels of France have to the sight of the formation, which, having is replacing Protestantism, which, having the infidels of France have to the sight of the catholic Church still of the formal expounders of Christianity of the sourageous and aggressive, while the average Christianity is courageous and the devolution of the formal expounders of Christianity is courageous and aggressive, while the average Christianity of these days is timid and lukewarm."

If the religious man of the San—and it is to be hoped that there is at least one religious man on the staff of this "great" of the formal expounders of Christianity is courageous and aggressive, while the average Christianity of these days, without indeed he has a natural liking for cringing and cowardice.

He thinks of course that the Church ought to be abreast of the age—that she ought to be less stringent about secret without being it is in the matter. If he had married an unbordous of the formal expounders of Christianity, lit is hard to say, without indeed he have a natural liking for cringing and cowardice.

He thinks of course that the Church ought to sevent a most thorough sense of self-confidence in the same and unbordous out the fosters. If he had married an unbordous out the fosters. If he had married an unbordous out the fosters. If he had married an unbordous out the fosters. If he had married an unbordous out the fosters. If he had married an unbordous out the fosters. If he had married an unbordous out the fosters. If he had married an unbordous out the fosters. If he had natural them combined with the catholic than those designs of the stripping in extremely shy. It is hard to say, without being right to say,

out "Pause!" to any man who rejects not only a sect, but all belief, in the Redemption. Religion may be increasing among men, but it is not the Christian religion. It is the religion of Anti-Christ.

N. Y. Freeman's Journal.

To express the great love which the Church bears to the Mother of God, the church bears to the Mother of God, the month of May has been specially set aside as a period in which the faithful may pay honor and homage to the spotless Virgin Mother of the Savior. In the year 1815, Pope Pius VII. granted to all the faithful, who in public or private, during the Month of May, should honor, by homage, programs and other acts of introduced. prayers and other acts of virtue, the Blessed Virgin on each day of the Month, an indulgence of three hundred days, and once in the month, on the day when having confessed and received communion, they should pray for the wants of the Church and cachier the history and cachier the second contents. they should pray for the wants of the Church, and according to the pious intentions of his holiness. These May devotions are universally practiced by the Church at the present day, and in every parish where the people reside in proximity to the church, devotions are held every avening hefore the alter of the Please. evening before the altar of the Blessed Virgin. They usually consist of the Rosary and Litany and a short discourse by the pastor. In localities where it is impossible to visit the church, families perform the devotions privately. These devotions in honor of the Mother of God are among the most beautiful practices of the Church, and bring joy, consolation and hope to the children of the Church whose prayers ascend to Mary as the intercessor before the throne of the Most High.—Connecticut Catholic.

No wonder that there should be no permanent peace in Ireland. With the exception of, comparatively speaking, a mere handful of persons, all the people of that country are Catholics. Indeed, a more thoroughly Catholic country does not exist than that which has well earned and which well sustains the name of "the Isle of Saints." Yet in the midst of this of Saints." Yet in the midst of this people has been planted by us English a class of persons whose sole object in life seems to be to insult and outrage the religion of that country, and we still country. ligion of that country, and we still countenance and protect that same class of persons. A section of them, called the Tyrone Orange Leaguers, have recently published a placard in which they call the
Land League a "murderous, blood-stained,
seditious, Popish" organization, and invite
the Orangemen to "shoulder their rifles,
be ready," and "keep their powder dry."
Supposing England to be subject to a
Catholic power, and that the Protestants
of England had to put up with such insults as these from the descendants of Irish
Catholic settlers, comparatively few in

yet been sent to hen, but that the dead are all waiting in some middle place for the general judgment day after the resurrec-tion. When asked by a reporter for his authority, he replied: "well, the opening sentence of my sermon was quoted from Bishop McTylere, of the Methodist Church South. He serve the weak by the hon South. He says: 'no one has yet been saved in heaven, and no one sent to hell. These states and conditions will not be awarded till the judgment, and it will not take place until the resurrection In answer to the question if he had any other authority, he said: "yes; there is John Wesley. Now if there is any one John Wesley. Now if there is any one the Methodist Church ought to have con-fidence in it is John Wesley. In his sermon on Dives and Lazarus occurs this pas sage: It is, indeed, generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven. But this opinion has not the east foundation in the oracles of God. Paradise is not heaven. It is indeed the ante-chamber of heaven where the souls of the righteous remain till after the general judgment they are received into glory? I can also cite Bishop D. W. Clark. In his work on 'Man All Immortal' he says: 'There is an intermediate state of some kind. The scriptures are clear and conclusive on this point.' " He also referred to Bishops Foster and Morris and a host of other writers as sustaining his position. If his quotations be correct and it be true that the leading divines of Methodism accept this doctrine of an intermediate state, is it not queer that they reject the doctrine of Purgatory, which is demonstrable from Scripture, the Fathers of the early Church and the traditions handed down from the days of the apostles?

daily"—will step into any Catholic church on any Sunday morning, he will find that there is much Christianity in the city which is neither timid nor lukewarm. He will find row after row of men, women, and children dawnth. The word will find row after row of men, women, and children dawnth. The will find row after row of men, women, and children dawnth. and children, devoutly kneeling before the altar on which the priest of God, amid utter silence, offers the adorable Sacrifice. From surrise until noon, he will see every Catholic church crowded. He will hear no capational seems and the strength of the same seems of the surround seems of the same se sensational sermon preached, no attempt made to draw, and very little of that imposing ceremonial which sometimes bring. Protestants into our churches and which they are given to believing is the chief attraction of our religion for us; yet crowds of devout worshippers here in water adventige all though gion for us; yet crowds of devout worship-pers bow in mute adoration all through the hours of the morning, while the car-peted aisles of Protestant churches are sparsely filled, and the elaborate sermons of expensive ministers are listened to by small and fashionable groups. "Free seats" and all the social advantages which some of these churches offer often fail to fill them even during their service? What fill them even during their service? What is the reason of this? It is true that the Catholic churches are sufficiently "demo-Ca; holic churches are sufficiently "democratic" in their arrangements, since, except at the High Mass, pew-holders have no no rights which anybody is bound to respect, but when it is remembered that the only attractions which are offered are not off a kind to draw of themselves, a Protestant finds it hard to account for the result. The Summan, seeing, on a rainy Sunday, rich and poor, men and women of every condition, lost in prayer, prostrating themselves at a mysterious signal in a badly ventilated edifice, and in much discomfort, yet seeming unconscious of it, would be amazed. It "right strengthen him in his belief that Christianity is stronger than Infidelity and stronger than that compromise, between Infidelity and Christianity—Protestanism. In writing of the enemy of Infidelity, the Sun man would do well to look beyond i rotestantism, for it does not become characteristic of "liberal" hates the Jesuits and never speaks of a priest except with a snarl. This is particularly characteristic of "liberals" in the same. This is particularly characteristic of "liberals" in the same in the same the liberal Catholic has acquired a taste for "sweetness and light," and if he affects "culture" finds the affects "culture" finds acquired a taste for "sweetness and light," and if he affects "culture" finds have a church olock are snow-naive very condition, lost in prayer, prostrating themselves at a mysterious signal in a badly ventilated edifice, and in much discomfort, yet seeming unconscious of it, would be amazed. It "right stended the age of cighty years, and whose locks are snow-naive constitutive the harmonics of his nature." The aesthetic Catholic is much more common now than harmonics of his nature. The aesthetic Catholic sit is a common thung for those who have no proincs to go to church on toot, some having to walk as much as ten or twelve miles. It is a common thung for those who have no proincs to go to church on toot, same the value in the same of the same having to walk as much as ten or twelve miles. It cratic" in their arrangements, since, ex-cept at the High Mass, pew-holders have no rights which anybody is bound to res-

SOME OF OUR "LIBERALS."

meet with no corresponding giving way

on their part; he sells his birthright and gets his beefsteak; but what else he gains, except a most thorough sense of self-con-

He sacrifices much for this—so much, that, as a rule, he must become, before his own conscience, a sneak and a coward. He will listen with an unctrous and benevolent smile to all the claims of his dissent-

-Baltimore Mirror. "When Mr. Bob Ingersoll, the infidel, lectures on a Sanday evening," says the New York Sun, "the largest hall is thronged with people who gladly pay the cost of a ticket of admission to hear him. may seem have no scruples about his "prejudices," but complacently munch their beefsteak on Friday without the vaguest apology. It appears rather unfair that he should give way so much and Yet on the same evening the majority of the preachers of the city are addressing audiences which do not fill half the seats in their churches. Is it because infidelity is stronger than Christianity? No. It is, because infidelity makes its appeal in ways more popular and democratic than those of the formal expounders of Christianity.

all, the celibacy of the clergy—that she ought to conciliate the people and the rulers of the people—that she, the Church of God, of St. Gregory, of St. Thomas Aquinas!—ought to go to Canossa. The "liberal" Catholic who expresses these opinions generally has a stronger motive than that of appearing well with his non-Catholic brethren. He has broken the commandments of God and he is impenitent. He haves in defiance of her laws, and he vents his bitterness against her by-a false show of what we have learned to a false show of what we have learned to call "Lberality." In his heart, he hopes to accept her at the last; but, living as he does, he can only beat in vain against her granite "non possumus." He is always willing to catch triumphantly at any scandal about a priest, seeming to find in it—no matter how ill-founded it may be an excuse for his own shortcomings. His malice is the malice of the impenitent this bitterness that of a man who believes

—ns bitterness that of a had who believes in spite of himself, and yet who, with strange inconsistency, will not deny that he is a Catholic. Fhe Church has no worse enemies than men like him; and they are legion.

Your true "liberal" hates the Jesuits Infidelity, the Son man would do well to look beyond trotestantism, for it does not contain the vital fire of Christianity. Luther put a heavy snuffer on it, and it has been flickering ever since. There was but two camps, Catholicity and Infidelity. He who is not with me is against me. The Catholic Church has never yielded since our Lord established it. Protestantism has been yielding remnant after remnant of faith, until one can see its logical result in Beecher and Ingersoll. Infidelity can never prevailed against the Catholic Church; it has prevailed against Protestanism, and no amount of courage or agressiveness on the part of its "toranal expounders" can save it. "Credo!"—the triumphal exclamation of faith—is the best answer that we can make the blasphemies, flippant and superficial, the Orangemen to "shoulder their rifles, be ready," and "keep their powder dry." Supposing England to be subject to a Catholic power, and that the Protestants of England had to put up with such in sults as these from the descendants of Irish Catholic settlers, comparatively few in number but safely protected by law, how would they like it! Would they-could they be models of loyalty!—London Universe.

The Rev. E. W. Ryan, presiding Elder of the Wheeling District of the Methodist Episcopal Church, has created a commotion among his congregation by preaching a sermon on "The intermediate State." He believes that no saint has yet been and mitted into heaven and that no sinner hay been sent to hell, but that the dead are all waiting in some middle place for the general judgment day after the resurrection. When asked by a reporter for the Methodist Chirch When asked by a reporter for the majority of worshippens in the situation of the Methodist pental general judgment day after the resurrection. When asked by a reporter for the Methodist Chirch Method or two on the sly towards the hristian altar, easts the rest into the flame of his own vanity and cowardice. What he gains by this, it is hard to say. His broadest 'filberalism'' is still far too narrow for his friends of the fashionable 'advanced' school. He does not gain respect, for, though men may hate honesty and unfluching devotion to principle that do is well assumed. Liberality in religious matters is in our time thought to be a production to be a production, and it is unfortunately true that there are many Catholies who would consider it the greatest compliment possible to be styled "liberal" by their dissenting to be styled "liberal," by the complete the time thought to be a proof of high civilization, and it is unfortunately true that

not like other Catholics—he is 'noeral,' gives a man of this class of Catholics a sense of "tone" and elevation which any other praise would be powerless to convey. He sacrifices much for this—so much, that, as a rule, he must become, before his own conscience, a sneak and a coward. He will listen with an unchrous and henevoher processor a sacrifices muc.

s a rule, he must become, conscience, a sneak and a coward will listen with an unctuous and benevolent smile to all the claims of his dissenting friend, while steadily minimizing the doctrines of the Church and amiably adapting them to the present time. A controlled for fact, as a clear-minded non-Catholic remarked, after a conversation with a "liberal," "there seemed to be no reason the Church's existence at all, since "liberal" Catholics—are only where the Church's existence at all, since "liberal" Catholics—are only where the characteristic controlled in the characteristic controlled able of error and behind the times. This is the effect that the apologetic Catholic produces on Protestant minds. It becomes a matter of wonder to them why comes a matter of wonder to them why likely and apologetic being residuely. Disregard of authority, false views of life and liberty, and the defication of this conciliatory and apologetic being re-tains the name of Catholic at all. He is always careful to allude to the Mother of materialism are fostered by the associated ations that influence our youth. Devotion to God and principle, through life and death, can only be secured by thorough, stern Catholic education. Given these, we should not hear of "liberal" Catholics.—N. Y. Freeman's Jour-God as "Mary" or "the Virgin" without that glerious apellation which she obtains from all generations. He does not care to excite the "prejudices" of his Protest-ant acquaintances, if he bappen to dine with them on certain days, by abstaining from meat, although they, strange as it

An Outside Protestant Opinion.

The circumstance under which the Washington (D. C.) Presbytery took hold of the case of the Rev. C. B. Ramsdell, charged with the offense of marrying a Roman Catholic wite, were such that the Prosbytery could do nothing else than drop the matter. If he had married an unbeliaving wife we consolicit would have

AMONG CATHOLIC INDIANS. POTAWATOMIE NATION, INDIAN TERRITORY, APRIL 22.

EDITOR WESTERN WATCHMAN: As I am out amongst the Indians it may be of interest to your readers to know how the different tribes of this territory passed

the Lenten season.

I have found a majority of the Indians to be Catholies of the strictest kind. They have in this (the Potawatomie) Nation a convent named the Sacred Heart, conducted in the same manner as the Sacred Heart convent at St. Louis. The good Sisters teach the children, and are dearly Sisters teach the children, and are dearly loved by both children and parents. As the Indians receive an annuity from the government they pay for the education of their children. The result is, that I find the rising generation moderately well educated, while the old Indians are very strict in the maintenance of the Catholic faith. During Lent they spent the season principally in prayer and fasting, never missing mass on Sunday, though many of them had to go a distance of twenty-five miles. It is a common thing for those who have no

The following passage occurs in a description given by the Bombay Gazette of a voyage home via Trieste by the Austro-Hungarian Lloyd's Steamer Yorwarts:

"The crew were all Catholics, and it was very pleas and on nearing Trieste to hear them singing in unison, with loud and melodious voices in the 'Gloria,' the Litanies and the 'Magnificat,' in thanksgiving to Almighty God for a safe return to their hearths and homes. English people on such an occasion, if they sing at all, would probably have sung 'Cheer, boys cheer' or 'Home, sweet home,' but to our cars (there is no accounting for tastes) Gloria in excelsis Deo, sounded far grander and more aparopriate. Apropos of thanksgiving, it would be curious to know the proportion of those who pray for safe journey, who give thanks for them. The engines is induced in the single and decorations, single in the single and decorations. enginee.s joined in the singing, and decorated the engines with wreaths of flowers brought from Port Said."

ORITIARY.

A correspondent from Strathroy informs us of the death of an estimable young lady, Miss Ellen J. Donelly, which young lady, Miss Ellen J. Donelly, which took place at her father's residence in that town, on the 4th instant, after a short illness. Deceased was in her nineteenth year. The funeral took place on Friday, and was attended by a numerous concourse of sorrowing relatives and friends. High Mass was celebrated for the repose of her soul, be the Rev. Father Molphy, who have organized to refer in tooking language. took occasion to refer in touching language to the many good qualities of the deceased young lady. We extend to the family our sincere sympathy, and hope their grief will be assuaged by the reflection that the good soul who has departed will awake in the joys of a blessed immortality.

The late Marquis Oscar de Lafayette was a bandsome may be face was seen better

a handsome man; his face was even better than handsome; it told the story of a most honorable, useful and beneficent life. He had rare conversational gifts, which, how-ever, came out only in the company of sympathetic people. He was genial, son-sible, highly-cultivated and humorous but, without betraying it sympaths shy the without betraying it, extremely shy. It was this shyness which prevented him