

The True Witness AND CATHOLIC CHRONICLE. Witness



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THE TRUE WITNESS AND CATHOLIC CHRONICLE, JANUARY 27, 1892.

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CARDINAL MANNING.

THE ACED BISHOP LAID TO REST.

Crown and Peasant Alike Sorrowing—A Representative Group at the Funeral—A "Catholic Era" Ended.

The funeral of the late Cardinal Manning, Archbishop of Westminster, took place on Thursday last from the Oratory at Brompton. Admission to the church was by ticket only, as but a very small fragment of the thousands seeking to attend the funeral service could obtain room in the not very large building. At the Archbishop's residence at Westminster and at the Oratory the body of the venerable and well beloved prelate had lain in state since Saturday previous, and tens of thousands of people, Catholics and Protestants were thus enabled to take a last look at the worn, pinched features of the distinguished prelate, who had done so much for the working classes of England. Notwithstanding the miserable weather conditions prevailing, the city being shrouded by fog which seemed to penetrate with its chilliness and dampness through the heaviest clothing, the crowd began to gather in the vicinity of the oratory at an early hour. It was composed largely of workmen and their families, and on every side could be heard expressions of love for the man who had devoted so much of his time and talent to bringing about a betterment in their condition, and who, having fought the good fight, had gone to his reward. "He was good to the poor," said the members of the crowd who were heard to exclaim. Hundreds of times was this repeated through the vast crowd, many of the members of which had a personal knowledge of the kindness of heart of the dead Cardinal, which had taken in people of all religions. London was shrouded in a thick fog and people had almost to feel their way through the streets. At five o'clock matins and services for the dead were said in the oratory. When the solemn

MASS OF REQUIEM

was commenced the oratory was filled with notable personages representing the church, the state and all political parties. The Queen and Prince and Princess of Wales were represented by high members of their households. All the ambassadors of foreign powers were present. Nearly all the highest families in England, including all the Catholic nobility, were represented in the Oratory, many members of the House of Commons and of the House of Lords being present. Among those present were the Duke of Norfolk, Marquis of Ripon, the Baroness Bessborough, Justice Day, Sir Charles Russell, Mr. Justin McCarthy, M.P.; Mr. William O'Brien, M.P.; Mr. John Dillon, M.P.; Mr. Thomas Sexton, M.P.; Mr. James Francis Xavier O'Brien, M.P.; Mr. John O'Connor, M.P. and Mr. Joseph Nolan, M.P. The coffin rested in front of the altar. It was enveloped in a black pall ornamented with a gold cross, crimson cords and a fringe of bullion. Surmounting the coffin was the hat of the Cardinal. The altar was draped with black, the only ornament visible being a solitary gold cross. The funeral procession will long be remembered as being one of the most solemnly magnificent witnessed by the present generation. It was headed by 500 priests in full canonical robes. After the priests came 14 bishops in black copes, ornamented with silver. Behind the bishops were a number of canons, and behind them a host of chorists. The Bishop of Clifton, Hon. William Clifford, officiated at the Requiem Mass, assisted by the usual number of deacons and subdeacons. The Right Rev. John Cutbert Hedley, Bishop of Newport and Monmouth, preached the funeral sermon. He opened his remarks with a touching tribute to the late Duke of Clarence and Avondale. He said that

AN ERA HAD CLOSED

in the history of Catholicism in England with the death of Cardinal Manning and a new one had opened. He made special reference to the Cardinal's efforts to secure the Catholic education of children and declared that the struggle was not yet over. He added that perhaps the hottest and deadliest hour of the education battle which is raging throughout the world would soon be fought. At the conclusion of the services the clergy preceded the body to the hearse in waiting. The first coach was occupied by the cross-bearer. Then followed the clergy, who preceded the hearse, and following came carriages with the relatives of the Cardinal, the members of the household, diplomats, members of the nobility, Knights of Malta, a deputation of members of the House of Commons and a deputation from the Irish Parliamentary party, several delegations were also present from the Dock Laborers' Union, the Stevedores' Union, the Shipping Federation, the Seamen's, and Firemen's Unions, and representatives of nearly all the charitable organizations in London. These deputations followed the hearse on foot to the cemetery. They were accompanied by an enormous crowd, including children from the Catholic schools, members of all the Catholic churches in London, and workmen of all trades and occupations. At the cemetery, too, thousands risked their lives by standing for three or four hours in the rank grass and sticky clay, wrapped about by a cold mist. All stood bare-headed in the presence of the dead, despite the warnings published in the

newspapers urging the people to take proper precautions for their health on the occasion of the funeral demonstration.

The grave of Manning is close to that of his eminent contemporary, Cardinal Wiseman. An awning covers it temporarily.

FATHER ANDERLEDY.

Death of the General of the Jesuits—A Great Ecclesiastic.

A Rome despatch announces that Anthony Anderledy, general of the Jesuit order, died there on Monday 19th of influenza. He was the successor, and sometime coadjutor, of the late Father Beckx. Father Anderledy was born in Switzerland, June 3, 1815, and entered the Society of Jesus October 5, 1838. He made his classical studies partly in his native country and partly in Rome, with great success. After his return from Rome he was professor in the College of Fribourg, and then studied philosophy and theology. When the Jesuits were driven from Switzerland he came to America and finished his studies in St. Louis, Mo. His first place as a missionary was Green Bay, Wis. In 1851 he returned to Europe, and after having undergone the last probation in Trochie, Belgium, he was employed in giving missions in Germany, where he proved to be an excellent preacher. But, on account of his failing health, he was soon removed from missionary work and appointed rector of the College of Cologne and Palerborn. In 1859 he became provincial of the German province, and remained in this office for six years. Then he was appointed professor of moral theology in the College of Maria-Laach, and in 1863 rector of that college, whence he was called to Rome to be assistant of the General for the province of Germany, Galicia, Austria, Belgium and Holland and the missions belonging to this province in North and South America, Asia, Africa and Australia. He was an able theologian and excellent linguist, and had

GREAT EXPERIENCE

in the administration, to say nothing of the excellent qualities of his character. Hence he was in every respect the right man as a successor of Pere Beckx. Father Anderledy was one of the cleverest and most adroit superiors the society has ever had. He was a Jesuit for fifty years, yet he was much more a man of the world than a priest. He was a man of polished manners and autocratic temper. Among his many accomplishments not the least was his knowledge of languages. He spoke with remarkable ease and fluency French, Italian, German, Spanish and English. Father Anderledy was very prominent in the Ultramontane league agitation in 1847, and shortly after the league came to an untimely end he was appointed superior of the province of Prussia. His acquaintance with the political and religious situation in the German-speaking countries, which had before been extensive, rapidly increased, and he was promoted to the high post of "Assistant for Germany," with jurisdiction over Austria, Switzerland, Belgium, Holland and Scandinavia. There are only some half-dozen of these "assistants" to the superior and the appointments are always for life, although the general assembly of the society has power to dismiss them—a power most rarely used. Father Anderledy's long connection with Germany had an important influence upon negotiations between Berlin and the Vatican.

THE DOMINION CABINET.

As Re-constructed—New Members and Changed Portfolios.

The Government has been re-arranged and the Ministry in future will stand as follows:

Prime Minister and President of the Queen's Privy Council—The Hon. John Joseph Caldwell Abbott, Q.C., D.C.L.

Minister of Militia and Defence—The Hon. Mackenzie Bowell.

Postmaster-General—The Hon. Sir Adolphe Caron, K.C.M.G., Q.C.

Minister of Agriculture—The Hon. John Carling.

Minister of Inland Revenue—Hon. John Costigan.

Minister without portfolio—The Hon. Frank Smith.

Minister of Customs—The Hon. Joseph Adolphe Chapleau, Q.C., LL.D.

Minister of Justice—The Hon. Sir John Sparrow David Thompson, K.C.M.G., Q.C.

Minister of Finance—The Hon. George Eulas Foster.

Minister of Marine and Fisheries—The Hon. Charles Hibbert Tupper, LL.B., Q.C.

Minister of Railways and Canals—The Hon. John Graham Haggart.

Minister of Interior—The Hon. Edgar Dewdney.

Minister of Public Works—The Hon. Joseph Alderic Oumet, LL.B., Q.C.

Secretary of State—The Hon. James Colebrooke Patterson.

Nomination in Kingston.

J. H. Metcalfe and Alexander Gunn, Conservative and Liberal candidates respectively, were formally nominated on Thursday for the Dominion election which takes place here to-morrow. And by a pre-arrangement a joint public meeting was held in the City hall in the evening, at which addresses were made by Mr. Metcalfe on the one hand and by Mr. Gunn by Mr. W. T. H. Preston.

Useful Information.

That low demagogic paper, the Pall Mall Gazette, having stated that "the death of Cardinal Agostino, Patriarch of Venice, suggests the Oriental connection of the 'glorious city in the sea,' and that

Venice is the only See in the Catholic Church whose Archbishop is termed Patriarch," is thus brought to time by the Catholic Times. "For the information of the Pall Mall Gazette, we may say that the following as well as Venice are Patriarchal Sees: Alexandria, Antioch, Constantinople, the East Indies, Jerusalem, Lisbon, and the West Indies."

THE POPE'S HEALTH.

Much Anxiety Prevailing—The Government Forbids Alarm Telegraphs.

A Rome despatch of the 23rd says:—In the Chamber of Deputies to-day the Minister of the Interior announced that though the Pope's health was not good there was no cause for alarm in regard to his condition. The minister then ordered the press censor to stop the transmission over the wires of all alarming telegrams concerning the health of His Holiness.

Information from the Vatican is to the effect that the Holy Father slept well last night and to-day is attending to official business. At noon he gave an audience to several visitors, who report that he seemed to be in excellent condition for one of his age. Nevertheless, the physicians who have been attending him of late remain in the Vatican.

The newspapers generally considered as organs of the Vatican treat of the Pope's health with obscurity and apparent reluctance, as if it were a subject they would rather avoid but are compelled by public interest to mention. They say that His Holiness being made rather weary by the New Year's receptions was advised by his doctors to take a rest for several days in regard to his health. By following these instructions he has recovered and is as well as usual. The Pope to-day received Cardinal La Valtetta, bishop of Ostia and Prefect of the Inquisition.

Other papers, not official, state that the Pope caught cold in the wet and chilly weather on Monday last, and was advised by his doctors to keep to his bed. He followed the directions and soon got better. The doctors visited him at 5 o'clock Thursday evening and found him asleep. They waited until 7 o'clock, when the Pope awoke, much refreshed, and then they remained conversing with him until 10 o'clock. This long visit of the physicians created alarm outside the Vatican. The Pope is reported to have said to the doctors to-day upon hearing of the anxiety as to his condition:

"Why do the people worry about me?" The general belief in Rome is that the Holy Father, while not attacked by any serious disease, is slowly losing his vitality.

A physician wrote recently to the London Lancet: "The truth as to the condition of His Holiness is simply this: Leo XIII. is an octogenarian, who leads a busy life, sometimes, indeed, so very busy that his strength is hardly equal to the strain imposed on it. On these occasions there is generally a recurrence of two chronic ailments—to wit, intestinal catarrh, with sympathetic response of the renal organs. Moreover, with advancing years he has betrayed something like the initial stages of senile anemia. These symptoms concurring after an unusual press of business are apt to terminate in considerable prostration of bodily powers, the mind remaining clear and active; and this prostration is, in turn, followed by extreme, sometimes alarming somnolence. From this, however, His Holiness always emerges with renewed strength and a general abatement of the complications, to resume his learned labors and meet the demands, administrative or diplomatic, of his post. His health is carefully and skillfully watched by physicians devoted to his service."

HOME RULE VICTORY.

The Gladstonian Candidate Elected in Rosendale.

The election in the district of Rosendale, made vacant by the succession to the Dukedom of Devonshire of the Marquis of Hartington, leader of the Liberal Unionists has resulted in a magnificent victory for the Gladstonian and Home Rule candidate. The voting was announced as follows:—Madden, 6,066; in Gladstone Home Rule, Brooks, 4,811. In the preceding election the vote was: Lord Hartington, 5,390; Mr. T. Norwidge (Home Rule), 3,930.

The Standard says: "It would be folly to attempt to disguise the story of the Conservative defeat in the Rosendale division. The general estimate had not anticipated such a hostile majority. We have made our account with the fact that a certain amount of good humor and indifference has supported, in the minds of many Liberals, the dislike to Home Rule entertained in 1886."

The Independent (Parnellite) says: "Clearly Mr. Gladstone has the country at his back. It is the duty of Ireland to press him to take the country into his confidence and disclose the particulars of his home rule scheme."

The Chronicle, commenting on the Rosendale election, refers to the extreme moderation of Mr. Madden's home rule views and says:—"Rosendale supported a man who declines to pledge himself to Mr. Gladstone's home rule bill until he has seen it. If the country generally shares these doubts, the Government should not delay an hour more than necessary to the dissolution of Parliament, or stand in the way of a Parliament in which Gladstone as leader dependent for official life on a majority represented by the men who won Rosendale, Messrs. Madden and Davitt."

N. Y. Life Insurance Co.

The report of the Commissioner of Insurance for the New York State, on the New York Life Insurance Co., has been published. It is very encouraging. The Company is given by this report a surplus of \$14,708,675, within \$190,000 of the amount claimed by the Company, January 1, 1891, and in this comparison no account is taken of the amount paid out as dividends between the 1st January and 30th June, amounting to over \$400,000. Between 1st January and 30th June the assets have increased as stated in the company's report from \$115,947,809 to \$120,710,690. This result has been reached in the teeth of some difficulty and opposition.

THE CROSS

AS TREATED IN LITERATURE.

Catholicity Has Ever Been the Highest Inspiration of Lovers of the Beautiful—Longfellow, Scott, Lowell.

It is impossible to suppress the love of the beautiful in human nature. The stern New Englanders, to whom beauty was an offense and art and literature condemned things—who worshipped a God of their own invention, clothed in sulphurous clouds and holding victims over eternal fire, ready, with the ghastly pleasure described by their divines, to drop their victims into the flames, were not Christians. Christians have never accepted the Grecian dictum that earthly beauty is to be good and that to be aesthetic is to be moral, but Christianity has always encouraged the love of beauty and led the way to its use in the worship of God. Among Americans, Longfellow had a most devout love of the beautiful. And it was the love of beauty that drew him near to the church. That eloquent, old bigot, Ruskin, has little sympathy with men who are drawn towards the Church by the beauty she enshrines and he constantly protests against the enticements of a Circe, the hem of whose garment he kisses. Still, judging from his ill-natured diatribe against Pugin, in the "Stones of Venice," he had no understanding with the sentiment which caused Longfellow, when

IN SEARCH OF INSPIRATION,

to turn to the Church, Longfellow's love of the melodious, of the beautiful, of the symmetrical, led him into defects. He could not endure a discord, and his motto was "Non clavis, sed amor," which, as coming from him, may be paraphrased in one word, "serenity." His superabundant smiles show how he longed to carry one thing into another region of even greater beauty, and how this longing sometimes leads him to faults of taste.

But this lover of beauty—led by it to the very best of Ruskin's Circe and his forefather's "Scarlet Woman"—came of a race that hated beauty. And yet he stretched out through the rocky soil of Puritan traditions and training until we find him translating the sermon of St. Francis of Assisi to the birds into English verse, and working lovingly at the most Christian of all poems, the Divine Comedy. It was he—this descendant of the Puritans—who describe, as no other poet ever described, the innocence of the young girl coming from confession. But it was his love of beauty and his love of purity that made him do this. In Longfellow's eyes only the pure was beautiful. A canker in the rose made the rose hateful to him. He was unlike his class-mate and friend, Hawthorne; the stain on the lily did not attract him; his love for purity was, however, like his hatred of noise, a sentiment rather than a conviction. The love for the beautiful

LEADS TO ROME.

Ruskin fights against it, Longfellow yields to it, and even Whittier—whose lack of culture and whose traditions hold him doubly back—is drawn to the beauty of the saints.

As culture in America broadens and deepens, respect for the things that Protestantism cast out, increases. James Russell Lowell's paper on Dante, in "Among My Books," is an example of this.

The comprehension he shows of the divine poet is amazing in a son of the Puritans. But the human mind and the human heart will struggle towards the light. Longfellow was too great an artist to try to lop off such Catholic traditions as might displease his readers. In this, he was greater than Sir Walter Scott and a hundred times greater than Spenser. Scott's mind, bending as a healthy tree bends to the light, stretched towards the old Church. She fascinated his imagination, she drew his thoughts and her beauty won his heart; but he was afraid of the English people. And yet, subservient as Scott was, Cardinal Newman avows that Sir Walter's novels drew him towards the Church; and there is a letter written by the great Cardinal in which he laments that the youth of the nineteenth century no longer read the novels of the Wizard of the North. Scott can not get rid of the charm the Church throws about him. He was not classical, he was romantic. He soon tired of mere form, as any healthy mind will. The reticent and limited beauty of the Greek temple made him yawn; but he was never weary of the Gothic church, with its surprises, its splendor, its glow, its statues, its gargoyles,—all its reproductions of the

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in its relations to God. Similarly, Longfellow was not a classicist. The coldness of Greek beauty did not appeal to him; he could understand and love the pictures of Giotto,—the artist of St. Francis,—better than the Dying Gladiator. When Christianity had given life to the perfect form of Greek art, then Longfellow understood and loved it. And he trusted the American people sufficiently not to attempt to placate them by concealing or distorting the source of his inspiration. No casual reader of "Evangeline" can mistake the cause of the primitive virtues of the Acadians. A lesser artist would have introduced the typical Jesuit of the romancers or hinted that a King James Bible read by Gabriel and Evangeline, under the direction of a self-sacrificing colporteur, was at the root of all the patience, purity and constancy in the poem. But Longfellow knew better than

this, and the American people took "Evangeline" to their heart without question, except from some carper, like Poe, who envied the literary distinction of the poem. We must remember, too, that the American people of 1847 were not the American people of to-day—they were narrower, more provincial, less infused with new blood, and more prejudiced against the traditions of the Church to which Longfellow appealed when he wrote his greatest poem. It is as impossible to eliminate the cross from the discovery of America as to love art and literature without acknowledging the power that preserved both.—M. F. EGAN, LL.D.

NEWS IN BRIEF.

The Manitoba Legislature will be called together next month.

A Washington despatch says there is a growing prospect for peace with Chili.

The Bank of England has reduced the rate of discount from 3½ to 3 per cent.

An epidemic of smallpox is reported in the Italian quarter of New York city.

Mr. George Tudhope, township clerk of Oro, Simcoe, for nearly 50 years, is dead.

The dispute between France and Bulgaria over the Chadovine affair has been settled.

Hon. John Hearn has definitely accepted the Conservative candidature in Quebec.

John Couch Adams, F. R. S., the well-known English astronomer, is dead. He was born in 1818.

Twelve thousand shipyard helpers at Sunderland, Eng., have struck against a reduction in their wages.

Traffic has been interfered with in Bavaria, owing to the pumbe of railway employes down with gripe.

The Democratic National Convention will be held at Chicago, that city getting a majority on the 15th inst.

Mr. John Brenton, a pioneer of Belleville, died last week from pneumonia, aged 72. His wife survives him.

A relative of Garza, leader of the Mexican rebels, has been captured and has made important disclosures.

An old lady by the name of Mrs. Dougan was found close to her house frozen to death in Petrolia last week.

The doctors say that if Secretary Blaine has another attack of illness similar to his last they fear it will prove fatal.

In Middlesex county, Va., on Wednesday, Robin W. Christian was killed by his insane son, who split his head with an axe.

Mrs. Ira Morgan, whose husband was killed on the electric railway at Ottawa a few weeks ago, died yesterday at Metcalfe, Ont.

Gabriel Pocock and his wife, an aged couple living in Hamilton, formerly of St. Catherine, died within a few days of each other.

The Manitoba temperance convention decided last week to ask the Legislature to submit the question of prohibition at the next Provincial election.

The Buffalo Merchants' Exchange met last week and passed resolutions requesting Congress to reduce the duty on barley to ten cents per bushel.

Messrs. Henderson and McGregor were nominated for the Commons by the Conservatives and Patrons of Industry respectively in Halton last week.

It is stated from Washington that the National Democratic convention will be called to meet June 21, two weeks later than the Republican convention.

The Prince and Princess of Wales have publicly expressed their thanks for the expressions of sympathy received regarding the death of the Duke of Clarence.

A Serious Charge.

The Empire last week alleged that the holders of liquor licenses in Toronto have been levied upon habitually for election funds by the managers of the Reform party. It publishes an affidavit from John Cutbert to the effect that he was compelled under pain of losing his license, to subscribe on one occasion \$100, and on another occasion \$25 to the Reform campaign fund, though he himself is a Conservative. The same affidavit alleges that a declaration signed last year by Cutbert, to the effect that there was no truth in the charges then made similar to the above, was untrue.

The Secretary of the Civil Service Commission gives notice in the Canada Gazette that if any person has any communication to make to the commissioners relative to any matter within the scope of their enquiry in respect of which it is thought any abuse or irregularity exists, or wherein any steps may be suggested or taken to increase the efficiency and economy of the service, such communication should be forthwith sent to him with a statement as to whether such person desires to be called as a witness before the commission.

Death is no evil, and dying is but moment's pang. There is no greater sign of a pampered and brutish spirit in a man than to wince at the foot-sound of death. Death is the refuge of the wronged, the opiate of the restless, the mother's or the lover's breast to the bruised and disappointed; it is the sure retreat of the persecuted, and the temple-gate of the loving and pious and brave. When all else leaves us it is faithful.—Thomas Davis.

Whisky tangles a man all up at first, but in the end it will entirely undo him.

AN AWFUL SCENE.

A CRIPPLE'S INSTITUTE ON FIRE.

The Frantic Efforts of the Poor Sufferers—Some Heroic Deeds by Firemen.

A horrible fire occurred at Indianapolis, on Thursday night about midnight, in the National Surgical Institute, located on the corner of Illinois and Georgia streets, with an extension on the latter street.

About 250 crippled people were in the institution at the time. The building was almost totally enveloped in fire, and when Chief Webster arrived his first order was: "Let the building burn, but run up the ladders and save the people." This was obeyed and the work of rescuing the imprisoned patients commenced. The fire, when first discovered, was located in the Georgia street building at the rear of the offices in the adjoining room. Whether it started there or not cannot be said, as the kitchen and dining-room of the institution were in the same section and further back. An alley separates the Georgia street building from the one facing Illinois street. A covered bridge connects them. The fire leaped up through the floors of the building in which it started, reaching the stairway about two feet wide, thus securing a draught, and sped through the second floor from room to room and hallway to hallway. Then the third and fourth floors were quickly reached and across the alley the fiery tongues darted, setting fire to the adjoining buildings. On the third and fourth floors the horrible work was done. The buildings were a network of narrow halls, entrances and stairways. The fire could not have chosen a better place for its destructiveness. In the small rooms throughout the building were from one to four beds, all occupied, by patients, many of whom were perfectly helpless. When they became aware of their peril their fright was awful. They became frantic to reach places of safety. Every effort was made by the fire police and ambulance forces to rescue the caged unfortunates and acts of heroism and daring were performed by men that should perpetuate their memories. Where the dining-room and kitchen were the building was gutted. Above these two departments, on the third and fourth floors, were the sleeping apartments of the patients. When the fire was discovered every

MEANS OF ESCAPE

was cut off and many perished there. The flames eat up the entire interior of the building, and when floors fell to the bottom there was no telling how many people were killed. The surgical institute was a veritable fire trap. The stairways were narrow, the halls dark and the whole structure a labyrinth. The first floor suffered little from fire, the principal damage having resulted from water. The second floor was thoroughly soaked and the ceiling in many rooms had holes burned through. Near the Illinois street front of the main building was a stairway the people were surprised to see. It made a turn midway between two floors and at that point there was a landing. From that landing to the top step of the lower section was a distance of at least two and a half feet. In speaking of that place a fireman remarked: "How could they expect cripples to get up or down these stairs." In some parts of the building the stairs were so old and worn that extra boards had been nailed on the steps. The rooms on the Georgia street side were thoroughly water-soaked and the furniture had been thrown about in great confusion by the patients, who had been suddenly awakened to the great danger. The halls and stairs in some places were so much of a puzzle that it was hard for a person to tell which was which. At one point four flights of stairs were in a bunch. Rooms on the third and fourth floors of the main building and nearest the alley were the scenes of the greatest fatalities. In one room were two women, both of whom perished. In another there was a man whose lower extremities were paralyzed. Although unable to walk he dragged himself to a window at the rear of the building and threw himself out.

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OBITUARY.

S. B. Burdett, M.P., died at 3.15 p.m. last Wednesday. [Samuel Barton Burdett, LL.D., Q.C., name of U.E. Loyalist stock, and was born in the township of Tyndinaga, Hastings county, September 30, 1843. He was educated at Albert College, Belleville, and was called to the bar in 1869; took the law course in Albert College, and obtained the LL.D. degree in 1879. He was appointed Q.C. by the Ontario Government in 1890. Mr. Burdett was dean of the faculty of law and examiner and lecturer in commercial law in Albert College, and represented that college in the senate of Toronto University. Deceased was a promoter and director of the Belleville and North Hastings railway, and held important positions that city. He was first returned to Parliament in 1887, and was re-elected last March.]

Do Boonnie. Rev. Father de Boonnie, rector of St. Anne de Beauport (better known as the shrine of St. Anne) died there early last Saturday morning. Deceased was a native of Belgium and was widely known.