

the Dominion that Catholics may be reduced to a state of servitude. We have confidence that its efforts are futile. Protestants have the good sense and love of fair-play to set their faces against fanaticism, and Catholics are numerous and influential enough to resist it with success.

A WORD TO THE CATHOLIC REVIEW.

We were more than astonished on glancing over the pages of the Toronto Catholic Review of the 26th instant, to read the following:

"While on the subject of Father Egan's polemic, we feel compelled to observe that, looking back over the stormy period of several months past, we have not noticed many such signs of life in the clergy, who are the rightful readers (readers probably). With the exception of Father Drummond's exposure of Dr. Little's mottled of the Jesuit constitution, and Father Egan's disposal of Rev. Mr. Percival, our friends the enemy have had the field to themselves."

The idea of a Catholic Review admitting such ignorance of facts and polemics is, as already written, more than astonishing; it is preposterous, but we would hope not malleous. Has the Review never read or heard of the able and eloquent lectures of Rev. Father Whelan, of Ottawa, on the Jesuit Question? Probably its editors would think time lost were they to peruse the CATHOLIC RECORD, in which those historic lectures appeared week after week, and *varietal*. The first voice raised in Ontario in defence of the much-maligned Jesuit Order was raised in St. Michael's Cathedral, on the 15th February, 1889, by the Rev. Father Flannery, of St. Thomas, and some of his remarks were quoted by orators in the House of Commons during the never-to-be-forgotten debate on the Jesuits' Estate Act.

On the 16th March a two-column letter in defence of the Jesuits appeared in the CATHOLIC RECORD. It was an able letter of Rev. Father Flannery, in reply to a two-column attack made against the Jesuits by the Venerable Dean Innes, of this city.

Father Flannery's letter was copied into the London Free Press and the Advertiser, two extensively read dailies.

Rev. Father Hand delivered a series of lectures in St. Michael's Cathedral, Toronto, which appeared in the Empire and were afterwards quoted in the House of Commons as showing how the Catholics of Ontario felt on the Jesuits' Estate Act question. The CATHOLIC RECORD struck the first note of defence on the whole question, and dared any man or publication to dispute the fair fame and name of the Jesuit Order.

Articles appeared week after week from the able and scholarly pen of Rev. Father Northgraves, and merited for us complimentary letters from the Provincial of the Jesuit Fathers in Montreal. A controversy occurred in St. Thomas between Rev. Mr. Austin and Rev. Father Flannery, which we have published in pamphlet form, and which has been distributed very extensively throughout the province. If the editors of the Catholic Review are both willing and determined to ignore all this, we think it about time they should change its title of Catholic Review for that of "Clerical Censor."

Its comments on the Irish Canadian this week are unmanly, untruthful and uncalculated. When it says: "Our civil rights are not denied; our liberty of conscience is not threatened," it states what is not true. What is all the agitation about? What does the Equal Rights Party mean? What are the fanatics threatening from Gaspé to Regina? What but the very existence of the separate schools, when their efficiency and very life are aimed at by one set of politicians greedy for pelf and power? The Irish Canadian has struck the right key and what the Review styles "its tune" shall ring out and be danced to all over the Dominion.

DIOCESE OF LONDON.

ARCHBISHOP WALSH VISITS STRATFORD.

Special to the CATHOLIC RECORD. It may be truly said that Sunday last was a day never to be forgotten by the good parish priest of Stratford, Rev. Dr. Kilroy, and his devoted flock. His Grace the Archbishop of Toronto came to say good bye to them, after having been for a period of over twenty years their faithful guide and counsellor. For several weeks extensive preparations were being made to give His Grace a public reception on the 26th of November; but as arrangements had previously been made by the Archbishop to be in Toronto on the 27th he could not accept the invitation, but came on last Saturday quite unexpectedly. He preached a beautiful and most edifying discourse at High Mass on Sunday, and at the close of his sermon bade an affectionate adieu to priests and people. Never was witnessed in Stratford such heartfelt emotion as was exhibited by St. Joseph's congregation, when His Grace, in his warm and paternal manner, uttered the last parting words to them as their Bishop.

After Mass a large number of the most prominent Catholic gentlemen of the city called upon His Grace at the priest's house, to pay their respects and receive his blessing. During the afternoon the officers of the C. M. B. A. and St. Vincent de Paul Society, as well as the Board of Separate School Trustees, and other organizations connected with the church, called to testify

their respect and esteem for their former chief pastor.

On Monday an entertainment was given in honor of His Grace at Loretto convent. In was in every regard a most worthy reception.

BLASPHEMY IN THE PULPIT.

The preachers who now distinguish themselves in the Protestant pulpit, and draw the largest and best paying congregations, are the men of original thought and daring defiance, who condemn the Pope and deny the divinity of Christ. A few weeks ago we recorded the testimony of the Rev. Mr. Milligan, who, at a meeting of ministers in Toronto, stated that he had just returned from Scotland, and that he found the great majority of preachers in that country upholding Unitarianism, and denying that Christ is the Son of God; in fact, holding forth Christ as a "model," but not as a "Saviour." He found, also, widespread "Materialism" where preachers were teaching their hearers "that sin is not a sin." It is simply horrifying to look over a Saturday number of the New York Herald and read the advertisements of the different Protestant churches, where, for instance, Rev. Mr. Pollard will speak at such a church—subject, "Christ as a Republican," and further on we find it announced that Rev. Mr. Davidson will lecture on the "Broad way to Heaven;" and as we have it almost every spring announced, even here in London, that Rev. Mr. Jacobs will lecture on the "Seven Vials of Wrath," to be followed with "hot sugar." The Toronto Empire last week deemed it necessary to comment adversely upon this flippancy and blasphemy so common in the Protestant pulpit. The Empire of last Saturday says: "There is no doubt that flippancy in the treatment of things most sacred to the heart in its most solemn moments is common in the press and platform and is not infrequent in the pulpit. The Sunday School Convention in session in this city (Toronto) afforded an instance the other day when Mr. W. Reynolds, of Peoria, Illinois, president of the International Sunday School Convention, complimenting Toronto on its orderliness and its quiet Sundays, said Toronto was a 'vestibule of Heaven,' and when its people got there they would not enjoy it as much as other folks, because the change would not be so great." "This complimentary flippancy," says the Empire, "was received with laughter. If it had been heard in a bar room it would be regarded as bordering on blasphemy."

When such ribaldry is not a religious platform it is no matter of surprise when a reputable American newspaper publishes, as one did the other day, a political parody on the well-known hymn, "Nearer my God to Thee." It is evident, also, that the President of the Sunday School Association had never experienced a night with the Toronto hoodlums, or heard of the stone-throwing at religious processions, or of the vandalism and smashing of church and school windows on St. Patrick's night, or of the uproarious delight with which the filthy effusions of beastly Fulton were received and applauded in "Heaven's vestibule." Immaculate Toronto! Mr. Wm. Reynolds, of Peoria, Sunday School Organizer, should have gone to hear some one of the great doctors in Toronto who open battery on the Jesuit Order every Sunday evening, and by their lies and buffoonery make a circus and a disreputable play-house of the temple of God. He should have waited over a few Sunday days and taken leisure to hear them all out, and see for himself. If he were in earnest about heaven and piously inclined he would have left Toronto in disgust, instead of reverence, and have declared, on his return to Peoria, that the Hansters and the Wilds and the Hugh Johnstons and McGregors and the Bentons were making Toronto not by any means "a vestibule of heaven," but, on the contrary, a home for bigots and a den of thieves.

The Rev. De Witt Talmage, in speaking, last Sunday, of the grand organ which, with his church, "the Tabernacle," was consumed by fire, but, of course, insured right up to the weathercock, said: "I am sure that majestic organ had a 'soul,' an 'indestructible soul,' for we have often heard it speak and sing, and shout and wall, and when the soul of that organ entered Heaven I think Handel and Haydn, Mozart and Mendelssohn, and Beethoven were at the gates to welcome it."

If the Rev. Talmage had been brought up and educated on Catholic principles he would have known and understood that it was not the organ itself—a dead matter—but the musician or organist who made those reeds and mouth-pieces sing and well and shout, and who, if he is a sincere Christian and a good man, will be yet rewarded in Heaven.

Poor Talmage would make a responsible being out of an inert organ, and Mr. Reynolds, of Peoria, Sunday school enthusiast, would make of the wicked city of Toronto "a vestibule of Heaven." From all such blasphemous tomfooleries, good Lord deliver us.

AN HONORABLE EXCEPTION.

The Rev. F. G. Scott, the Church of England incumbent of the parish of Drummondville, Quebec, has written a letter to the Montreal Gazette of the 14th ult. in which he strongly deprecates the anti-Catholic crusade which has been inaugurated with the avowed intention to oppose "the advancing power of the Roman hierarchy in this province." Mr. Scott declares that he is thoroughly loyal to the Church of England, which he believes to be the purest branch of the Catholic Church, yet he believes that Protestants ought not to meddle for the purpose of putting obstacles in the way of the Catholic Church. He very rationally says:

"If the Roman Church is gaining power in this province, if she does use all her tremendous influence to direct the political power into those channels which will best further her ends; if a rapidly increasing French and Irish population, with additional responsibilities, give her also an increasing ascendancy in the electorate of the country; and she is not loath to avail herself of this ascendancy, then all I can say, sir, is that she is nobly acting up to her principles, and is doing exactly what any other Christian body similarly circumstanced would do, what our own Church as far as she can, does in England, and what I for one wish she could in Canada. Let us have an end of this foolish 'newing.' Let us have an end of these perpetual resolutions of mock parliaments. Let us like men face the question impartially. That Church which represents the largest body of electors has an *a priori* right to have the greatest voice in public affairs. That Church which works most energetically, most consistently, and with most unity, suffers not the magnificent object it has in view, viz., the total subjugation of the world to Christ, to be subordinated to personal or party spirit in its ranks, thereby presenting an unbroken front to the enemy, that Church, I say, deserves to advance."

He reminds his readers that the Catholic Church was first on the ground in Quebec, and that her object is after all to bring souls to Christ, and that she labored assiduously for this purpose, and that, notwithstanding that he believes that some dogmas of Catholicity are erroneous, it ought not to be lost sight of that with infidelity, immorality and indifference staring us in the face and corrupting youth on all sides, it is not fair to censure the work of the Catholic Church, which is undoubtedly a great barrier against the propagation of these evils.

As regards the celibacy of the Catholic clergy, he points out that he believes that marriage usually adds to happiness and possibly to righteousness, yet he reminds the Protestant public that the Catholic clergy by being unmarried perform an act of self-denial for the good of religion, denying themselves the luxury of a home. Such self-denial he thinks to be worthy of all praise. He estimates that every married clergyman of the Church of England spends at least one hundred pounds for the support and education of his family in addition to their individual expenses, and as there are about twenty-two thousand clergy in England and Wales, they must, at the lowest reckoning spend "the astounding sum of £2,200,000 for the privilege of clerical marriage. Yet for the spread of Christ's kingdom among the heathen only £486,082 are spent by the same Church, with all its missionary meetings, self complacency and hymn-singing." He then exclaims:

"Two millions and more spent to procure luxury and comfort, which, though desirable, are not absolutely necessary, and which multitudes of other Catholics priests do without, and less than half a million spent by churchmen, lay and clerical, to procure that end for which the saints of old were willing to shed their blood! Here then is no cause for congratulation nor self-assertion. To be sure we have an absolute right to spend our money as we like, but which do we worship more, the home life or the Christ life?"

In conclusion, the Rev. Mr. Scott submits two questions, which might be profitably weighed by English churchmen, and which, he thinks, if so weighed, would have the effect of creating a spirit of toleration. The questions are as follows:

"First—Can any one point to a definite instance in which the Church of Rome has used unconstitutional means to obtain her ends in the history of Canada? I hold she has a perfect right to influence the electorate through her clergy, as every Christian body has."

Secondly—Is the activity, self denial, worldliness, spirituality and progress of our Church, in this province, at present sufficient to justify us in opposing the work of, and in seeking to convert people from other Catholic bodies, and is the progress enough to free our self satisfaction, assumption and laudation from the charge of humbug."

Amid all the abuse which has been recently heaped upon the Catholic priesthood and religious orders, by the clergy of various denominations in Ontario and Quebec, it is really refreshing to find an honorable clergyman like the Rev. Mr. Scott ready to do justice, and having the courage to express his sentiments openly, though he must be aware that he will bring upon himself much odium and perhaps bitter persecution for so doing.

PROFESSOR McLAREN ON CHURCH UNITY.

It is scarcely to be expected that a Presbyterian clergyman, speaking of the essential unity of the Church of Christ, should teach that the Church is one visible organization, teaching one faith, receiving the same sacraments, and acknowledging one visible head upon earth. To do this would be at once to acknowledge the erroneousness of the first principle on which not only Presbyterianism but all Protestantism is founded, the supremacy of private judgment in all matters of doctrine. It does not surprise us, therefore, that Professor McLaren, at the opening ceremonies of Knox College, should have repudiated such a conception of the One Church of Christ. Besides, in view of the fact that it is now pretty well settled that Presbyterianism must and will change its creed into something more consistent with common sense than the Westminster Confession of Faith presents to us, the guileless public must be made to believe that it is the most reasonable thing in the world that the Christian faith should be changed from time to time to suit the varying ideas of succeeding ages.

Christ's commission to His Apostles was to "teach all nations," not what they asked to be taught, but "all things whatsoever I have commanded you." (St. Matt. xxviii, 20.) But the Professor finds it needful to invent a theory which will suit the dissolving views of Presbyterianism so as to bury the past doctrines of the system with honor. This could not be done consistently with the teaching that the Church is a living, visible organization which can speak as spoke the Apostles of Christ at their first council in Jerusalem: "For it hath seemed good to the Holy Ghost and to us, etc." If such a theory be admitted to be correct, the doctrinal decisions of the Church must be immutable as the Holy Ghost, and they must be confined to the teachings of Christ, and their necessary consequences. All this would preclude the possibility of change, and Presbyterianism would stand self-condemned in making the changes which are now admitted to be inevitable when the question of revision of the Confession of Faith will come up for serious consideration.

In addition to these considerations it is now a moot-point to effect a union between several of the most widely divergent sects, which are sufficiently numerous, when joined together, to form a powerful body to resist Catholicity. There is no hope that these bodies will adopt the doctrines of Presbyterianism, even when the revision shall have taken place, as a definition of Church unity must be framed which will make the true Church of Christ comprise sects of most discordant dogmatic views, which may be held together by the single object of opposing the Catholic Church. This is the problem which the Professor had to solve, and he solved it in such a way as to elicit applause from an audience who were evidently anxious, above all other considerations, to be persuaded that Christian unity may exist where there is no unity at all.

The Professor said "for brevity's sake," that the "Protestant conception of the Church, derived from the teaching of Scripture, is that the Church consists of the whole number of those that have been, are, or shall be, gathered into one, under Christ, the Head thereof." This, he says, is substantially the same with the definition given in the Augsburg and Geneva catechisms. The definition given by the latter is "the society of believers whom God hath predestinated unto eternal life."

The Professor's purpose in giving this definition of the Church is avowedly to favor the idea of union among the Protestant sects. He says:

"There has also been in recent times a happy breaking down of the prejudices with which the different Evangelical Churches were wont to regard each other. A movement has, moreover, been recently initiated in Canada looking towards the visible union of its influential denominations which have long stood ecclesiastically apart. The distinguished prelate who recently preached before the triennial session of the Dominion Synod of the Anglican Church in Montreal declares his conviction that of the many great questions coming before that body 'not one ranked in importance with that as to the reunion of Christendom.'"

Of these sentiments the Professor heartily approves. It is therefore clear that in his view the true Church must comprise different sects, teaching different doctrines, but united by the sanctity of individual members.

In this conception of the Church there would certainly be unholy as well as holy members, as far as the visible Church is concerned. We cannot distinguish with mortal eyes the sanctity of each individual: yet the Professor maintains that there is a visible Church. On the other hand, he strongly insists that the Church consists only of saints, in accordance with the definitions he has given above. The Church is, therefore, at the same time visible yet invisible: it is a Church consisting only of saints, yet composed of saints and sinners. In all this there is most inextricable confusion; yet we shall here only consider Dr. McLaren's claim that such an agglomeration of sects as he conceives should be the true Church of Christ.

This view he calls the "Protestant con-

ception of the Church." It is certainly not the Presbyterian conception. The Westminster Confession of Faith is declared by the Divines who composed it to be "part of the covenanted uniformity in religion betwixt the Churches of Christ in the kingdoms of Scotland, England and Ireland," and further, "the avowed Confession of the Church of Scotland." Words cannot more plainly tell us that the Church of Christ in the three kingdoms had agreed upon the Confession. This declaration effectually shuts out not only Catholics but Episcopallians, Independents and others who refused to accept the Confession of Faith. The limits of the Church of Christ are expressly declared to be the limits of Presbyterianism. The Act of 1690 ratifying the Confession further declares the government of the Presbyterian Church "to be the only government of Christ's Church within this kingdom."

The Confession itself declares that to all who are redeemed by Christ life "reveals the mysteries of salvation, effectually persuading them by His spirit to believe and obey." This is surely inconsistent with the Professor's contention that Churches holding most discordant doctrines on the mysteries of salvation can be equally portions of His true Church.

We do not deny that the Westminster Confession gives a definition of the Church very like to that above quoted from that of Geneva, using the terms "the whole number of the elect" for the predestinated. But this evidently is not intended to include those who reject the fundamental doctrines of Presbyterianism, as the Professor would have us believe. It is expressly stated in the second section of the twenty-fifth chapter that "the visible Church consists of all those throughout the world that profess the true religion, together with their children, and is the kingdom of our Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

Amid all the talk which is now in vogue about the necessity of uniting the various denominations into one federal body, the fact cannot be concealed that the various bodies so uniting must compromise principles which have been held to be most sacred, as part of the deposit of revelation: principles which are declared to be necessary, under penalty of excluding those who deny them from the "ordinary possibility of salvation."

It is not very long since a prominent Presbyterian divine of Toronto declared dogmatically that an honored Catholic prelate erred egregiously by maintaining that the Catholic Church may manufacture divine truth. No statement could be more false; but what do Professor McLaren's declarations mean if not that Presbyterianism and other Protestant denominations may manufacture divine truths at will, or at the will of the contracting parties to a scheme of union?

A word more in reference to the Rev. Doctor's assertion that the Protestant conception of the Church is what he states it to be. The definition given by the Geneva Confession is indeed as stated by him; but Calvin states as an error of the Anabaptists that the Church consists of those who are at present without sin, instead of those who are the elect. It is an error, therefore, to say that any particular opinion on this, or indeed, any other subject, is the doctrine of Protestantism. The Professor himself acknowledges that Tractarians do not accord with his view, yet Tractarians are as truly Protestants, as natural a product of the principle of individual judgment as Presbyterians are.

The single command of Christ to His Apostles, to teach whatsoever He commanded, is of itself subversive of the Professor's whole theory, which is simply a jumble of the Anabaptist and Calvinistic theories on the constitution of the Church, but is neither one nor the other.

SCHOOL TAXES IN QUEBEC.

The anti-Catholic press, the Mail leading, are now making a great outcry because the Government of Quebec do not at once accede to the proposition of the Protestant Committee of the Council of Public Instruction that the mode of apportioning the tax of corporations be changed so that all the school taxes paid by Protestant members of such corporations may be applied to the Protestant schools of the Province. As an argument why this should be done it has been stated that this is the distribution made of the taxes of corporations in Ontario. Such is not the fact. In Ontario, corporations are empowered to pass a vote by which their school taxes shall be divided between public schools and Catholic separate schools, in proportion to the amount of stock held in the corporation by Protestants and Catholics; but as it is only seldom that such a vote is passed, in most cases the school taxes of corporations of every kind go to the benefit of the public schools. This is the case with the taxes of railway companies, street railways, banks, gas and electric light companies, etc. In the province of Quebec such taxes are divided between Catholic and Protestant schools in proportion to the two religious populations, which is evi-

dently much more favorable to the Quebec Protestants than is the Ontario law to Catholics. The Catholics of Quebec have always been willing to deal justly with the Protestants of the province, and they have quite willingly conceded to the latter a satisfactory school law. There has been, however, some complaint that under the present mode of allotting the tax of corporations, the Protestant schools do not receive their full share, as there are more Protestants than Catholics in proportion to their population who own stock in corporations. Possibly this is true; but when it is remembered that the existence of the School Law is based upon the duty of the State to assist in educating all the children without giving an advantage to the wealthy over the poor, it will be seen that the basis of population is the most equitable which can be adopted. If Mr. Mercier were to comply with the request of the Protestant Committee it would be a concession of the principle that, in the distribution of public monies for school purposes, the wealthy should receive for the education of their children a sum proportioned to the amount of tax which they are obliged to pay. We do not deny that there is an appearance of justice in such a demand, at first sight; but as the theory of State aid to schools is based entirely on the duty of the State to bring education within the reach of all, especially of the poor, we cannot see why the Quebec Government should be held guilty of an injustice for making the distribution in proportion to population, rather than in proportion to the supposed wealth of Catholics and Protestants. Mr. Mercier has very wisely declined to act upon the suggestion, at all events until he shall have given the whole matter the careful consideration it deserves.

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OBITUARY.

Mrs. Wm. Breen, Fingal. Mrs. Mary Breen, nee Esche, relict of the late Wm. Breen, breathed her last on the morning of Thursday, the 24th inst., at the house of her daughter, Mrs. Thos. Kilman, Fingal, County Elgin. She, with her family of five sons and two daughters, all born in Ireland, were among the first colonists in this south-western section of Ontario. She was born in the parish of Barnahaskia, near Berris, in the County of Sligo, in the year of the rebellion, 1798, and had reached the patriarchal age of ninety-two when death overtook her. She was a woman of general ennobled, brought on by old age and general failure of the robust and well preserved constitution with which through life she had been blessed. Mrs. W. Breen belonged to the distinguished and patriotic clan of the Esches, of Carlisle, of whom one, a priest, died in the battle of Oulart Hill, while in the act of leading on his exasperated countrymen to the defence of their hearth and country. Her nephew was a distinguished priest in the diocese of Killarney and Leighlin, the late Very Rev. Father Doyle, V. F., P. P., Maryborough, Queen's County, Ireland.

Mrs. Breen was a generous, whole-souled, big-hearted Irish Catholic lady. Nothing pleased her so much as doing out charity or dispensing hospitality. The Sisters who collected for the orphanage or the priests who visited Dunwich township had always a warm welcome in her comfortable though humble cottage. Some years ago, at least, she was said in her house, and a station held, by means of which the faith was kept alive and children were brought up in the knowledge and practice of Catholicity in that remote district. The immense procession of carriages which followed her relict from Fingal to St. Thomas on last Saturday bore ample testimony to the high regard in which she was held by the community, Protestant and Catholic. High Mass de Requiem was celebrated in the Catholic Church for the repose of her soul. Rev. Father Flannery, after the *Litany* was sung, spoke in eulogistic terms of the many virtues that had endeared the object of so much veneration and love in the district which for so many years benefited by her presence. As she lived a life of piety, of faith and of love so were her last hours made happy by the presence of the priest, the ministrations of nursing children and grandchildren and the cheering consolations of religion. Let us live in the practice of virtue that we deserve the reward of a holy and happy death. Amen.

Thomas Bradly, Metcalfe.

It becomes our duty to announce that Thos. J. Bradly, second son of Mr. and Mrs. Bernard Bradly, of the sixth concession, Metcalfe, a young man greatly esteemed by all who knew him, is no more. The illness terminating thus fatally, despite the best of medical skill, was consumption, and on the 19th October, being truly resigned to the divine will of the Omnipotent, he peacefully breathed his last, surrounded by his parents, brothers and sisters his last hours were passed in serene contemplation of the inevitable dissolution that was soon to sever the temporal ties that to youthful manhood seem most dear; but to him the approaching change had no terrors. Kind hands ministered to his wants and loving hearts yielded hours of departing life. Of strict integrity, unquestionable honesty and edifying sobriety he lived a life of unswerving conformity to the teachings of the Catholic faith, in which he died, fortified by the last solemn rites instituted for the dying, and administered by the pastor, the Rev. A. McKean.

The funeral took place from the family residence on Monday, the 21st ult., and a tribute to his worth and a testimonial of the esteem in which he was held was accorded by the throng, unusual in number and silent from sorrow, that followed his remains to the Catholic church, Stratford. A Requiem High Mass was celebrated by the pastor, after which he preached an eloquent and appropriate sermon.

In conclusion he explained in a very pleasing manner the ceremonies used on such occasions to the larger congregation composed of members of the various religious denominations who had assembled to pay a last tribute of respect to the deceased. After the service, the cortege proceeded to the cemetery for interment. The sorrow-stricken family have the heartfelt sympathy of all in their untimely bereavement.

Mrs. John O'Connor, Union.

We regret to hear of the sudden death, from heart disease, of Mrs. John O'Connor at Union, County Elgin. Mrs. O'Connor had reached the 84th year of her age when the dread messenger came to her so suddenly. However, as she had received Holy Communion on the Sunday previous, and as she had led a uniformly pious and Christian life we have every assurance of her soul's salvation. May she rest in peace.