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The immediate object of Mr. McCarthy's Bill is to extend the powers of the Local Assembly of the North-West in regard to education and language. In itself, this might seem at first sight to be a very harmless procedure; but when it is considered that the ulterior object of the mover of the Bill is to abolish the rights hitherto enjoyed by the Catholics, and especially the French-Canadians Catholics, of the North-West, it becomes a very serious matter.

Mr. McCarthy, continuing his speech, said: "As I have often said before, in making this motion, or in bringing in a bill to repeal this clause, I do not do it from any feeling of hostility to my French-Canadian fellow-subjects. I believe, sir, that the interests of this country will be best served when the distinction between these nationalities is done away with. At all events that so far as the North-West is concerned, we certainly should not introduce a measure which is calculated and apparently designed to perpetuate that race distinction which unhappily exists in one of the older Provinces."

Mr. McCarthy evidently imagines that it is of great importance to know his sentiments towards his French-Canadian fellow-subjects. We by no means estimate this matter as being so important as he imagines it to be. Whatever may have been the possibilities of Mr. McCarthy's career when he was a practicable politician of acknowledged ability, the time is now past that he should occupy a position wherein his opinions can be of much weight. His admission on the occasion of his declaring himself to be the founder of a new party, that he was moved to take this stand by the fact that he was "not consulted" in regard to the formation of the Government of the Dominion, sufficed to show the general public that he is moved by egotism and self-sufficiency more than by any desire to see the country prosperous and harmonious. When he made this declaration he was told plainly enough by the country, through the press, that his deserts are not so great that his private piques and imaginary grievances are to be regarded as a sufficient basis for a governmental policy.

Mr. McCarthy's sentiments deserve consideration only because they are a reflection of those entertained by a faction which has a certain strength in Ontario, and even when he proclaims his antipathy and hostility to French-Canadians—as he has many times done—we know that his utterances meet with favor from that faction. We only hope that he has not a larger following than he deserves. It would be a disaster if he had such; but we do not believe he has or is likely to have it. We cannot believe that such sentiments as he gave utterance to at St. Thomas, and in the House of Parliament in 1891, are so widely spread as to be a real danger. It is to Mr. McCarthy, and a few others like him, that any ill feeling which exists between the people of Ontario and Quebec is to be attributed, and there cannot be the slightest doubt that the introduction of his last motion into Parliament is intended to increase this ill-feeling.

But let us consider his motion in itself. It is avowed that the proposal to allow the North-West Legislature to abolish the official status of the French language, is for the purpose of gradually suppressing the French language in Canada. Mr. McCarthy himself acknowledged this on introducing his bill, and the fact is well known independently of this acknowledgment. We maintain that such a step is unwise and inexpedient.

We do not pretend to assert that the French population as such has any rights superior to those of the English, but we do say that their rights are equal in every respect, not as prospective subjects of France, but as loyal British subjects. Mr. McCarthy's doctrine, propounded at St. Thomas, that the ascendancy of the English population must be maintained, is a piece of arrant nonsense which can have no other result than to disorganize and break up the union of Canada, if it be persisted in.

To this we must add that the course advocated by Mr. McCarthy violates the agreement under which the North-West, Manitoba included, entered into the Confederation. The North-West Act provided for the reiteration of French and English as official languages.

This provision was made in consequence of the original agreement which states: "That both the English and French languages be common in the Legislature of the North-West Territories." It is a promise of 1891 was adopted by the North-West Territories either English or French in the debates of the Assembly and in proceedings of the courts, and that both should be used in the publication of the laws of the territory.

By the introduction of the bill, Mr. McCarthy's proposal introduced was calculated to break up the union of Canada, if it be persisted in. By its provision was made for the next general election of the North-West Territories, and the manner of recording the vote was calculated to break up the union of Canada, if it be persisted in. By its provision was made for the next general election of the North-West Territories, and the manner of recording the vote was calculated to break up the union of Canada, if it be persisted in.

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ture and in the courts, and that all public documents as well as the Acts of the Legislature be published in both languages."

It is therefore unjust as well as inexpedient to propose now to abolish this agreement. It is a declaration that the Protestant and English majorities will not keep faith with the Catholic and French minorities.

On the subject of Separate schools there is equally a protective clause in the famous Bill of Rights under which the North-West became part of the Dominion. Independently of this, however, both justice and expediency demand that the liberties of minorities shall be respected; and if the safety of Canada is to be assured, Mr. McCarthy's bill must be rejected by a decisive majority.

FATHER O'GORMAN.

It will be recalled that a few weeks ago a despatch was sent to the Toronto Mail and other papers in the west which are known to be friendly to the P. P. A. movement, stating that Father O'Gorman, of Gananoque, had refused to allow a funeral service for one of his flock, because a Protestant undertaker had been employed. The following explanation of the occurrence has been sent to the press for publication. It is a pity these newspaper liars are not given a term in jail, so that a greater regard for the truth may be instilled into their hearts:

To the Editor of the Kingston News. Sir—In a copy of your paper of a recent date you published an item taken from the Toronto Mail, wherein it was stated that a Catholic priest, the Rev. Father O'Gorman, of Gananoque, had refused to allow the body of a Mr. Williams into the church on account of the undertaker, Col. McKenzie, being a Protestant, and some past actions of his not meeting with the rev. gentleman's approval. The thing looked so incredible that the writer has taken the trouble to look into the matter, and finds the true circumstances of the case are these: Mr. Williams was attended in his last illness by the priest in question, who administered to him the sacraments of the Church, the man being seriously ill at the time, and his death occurring shortly afterwards. It is usual in such cases, before making funeral arrangements, to see the priest of the parish, in order to have the time of service properly understood, for reasons obvious to all. In this case, unfortunately, the friends of the deceased, evidently without forethought, had funeral cards printed and distributed, this being the only way to announce the funeral, as there is no daily paper published in that town.

The priest, learning of the circumstances, went immediately to the house of the deceased, and explained that he had an important engagement elsewhere, and that it would be necessary for him to leave home by the train at the time announced for the funeral. He, however, kindly offered to hold the funeral service at the house, which met with the ready approval of the late Mr. Williams' family. To prove the correctness of my assertions, I herewith submit the remarks made by the editor of the Gananoque Journal in his paper of the 16th inst., in a footnote to a correspondent's letter: "In justice to Father O'Gorman it is but fair to state what we (the Gananoque Journal) know about the matter. On the day of the funeral he was in this office arranging for some printing in connection with the entertainment to-morrow evening, and incidentally mentioned that he was on his way to the residence of the late William Williams, to perform the rites of the Church, as he had an important engagement at the time set down for the funeral, and had to take the 2:30 train to keep it."

You can easily see, Mr. Editor, that too often the Toronto Mail, in its anxiety to injure Catholics in the eyes of their Protestant fellow-citizens, makes statements that could be easily found incorrect if it took the trouble to look up the other side of the case. Asking you to kindly give this publicity in your valued paper, Yours truly, VERITAS.

BERLIN SEPARATE SCHOOLS.

The following is an extract from the report of Mr. C. Donovan, Inspector of Separate schools concerning the Berlin school. The examinations took place on March 15 and 16.

ORGANIZATION AND DISCIPLINE. Classification quite professionally made, each department being under its own teacher with Principal free to supervise the whole. State of discipline and order, excellent. Remarks: School affairs here are in a vigorous and progressive state. The premises are in excellent condition; the attendance has so increased that an additional teacher is necessary; pupils and teachers co-operate with indefatigable activity, the general business of the school is exceedingly well supervised and conducted, and, as a consequence, its educational efficiency is on the whole unexcelled.

The faithful Sisters at the head of the Berlin school are members of the order of the School Sisters of Notre Dame, and have their American mother house in Milwaukee, Wis.—ED. CATHOLIC RECORD.

Father Lynett at Port Colborne.

Father Lynett, the very respected parish priest of Merriton, delivered one of his most brilliant and eloquent sermons in St. Patrick's Church, Port Colborne. He chose the subject of the "Passion."

For over an hour and a quarter he held his large congregation in breathless attention. Everyone admitted that it was the grandest sermon ever delivered in that church.

EDITORIAL NOTES.

WE ARE sorry to notice by the Free Press of last Wednesday that the troubles in the Congregational church in this city have not yet drawn to a close. At a meeting of the governing body, held on Tuesday, Mr. A. E. Harding referred to Rev. Dr. Wild, late of Toronto, but for some time past officiating as spiritual exhorter to the Congregational people here, as a professional "Wind Bag." This is most unseemly language, and we trust Mr. Harding will regret in cooler moments having employed such unparliamentary terms. He should remember that there are times when it is the part of prudence not to proclaim the truth.

LATER.—We are pleased to be able to say that Mr. Harding has modified his statement in the line we suggested. In a letter to the Free Press of the next day he submitted the following as the sentiments with which he desires to be credited in regard to his spiritual guide:

"I know Dr. Wild has suffered, and that it was necessary for him to take stimulants; also that his illness caused him to wander from his topic, his memory suffering from illness. I contended that until he was well I did not think, as a man of God, he should stand in the pulpit."

This is a good deal better, and reflects credit on Mr. Harding. It is the neatest and most charitable manner imaginable of saying that a person has taken too large a quantity of beer. But he should have expressed sorrow for having uttered and asked to have withdrawn the "Wind Bag" declaration. That will look very gross when somebody writes a "History of our own Times."

LATEST:— March 23rd, 1894. To the Board of Deacons, First Congregational Church, London: Dear Brethren,—In reply to your letter of today, and in accordance with your suggestion, I now most unreservedly withdraw the offensive expression which, without due consideration, I used in referring to Dr. Wild, and express my regret that I allowed myself to make use of the same.

Yours sincerely, (Signed) A. E. HARDING.

Mr. Harding's retraction is therefore full and complete, and it gives us pleasure to be able to state that he has dismissed from his mind the sinful thought that Rev. Dr. Wild is a "Wind Bag."

The inconsistency and unfairness of Dalton McCarthy, and his organ, the Toronto Mail, is most remarkable. So far as Catholics are concerned, it is quite evident these people consider they have no rights which should be respected, and they hold that it is quite the proper thing for a Protestant majority to break all agreements at their sweet will when dealing with Catholics. It is all very well to say that provincial autonomy is a sacred thing and should not be interfered with, but, as we have said, our friends the enemy hold strictly to this only when Catholics are few in number and Protestants all-powerful.

This case of Ireland furnishes a very good illustration. The people there, we are told, should not be allowed to manage their own affairs, because a mere moiety of the population, who are Protestants, and who have been unjustly given the governing power, are opposed to any change. We will for a moment take the Equal Rights over the ocean and set them down in Ireland, and we will ask them what they would think of a grand national system of education for that country, where, as our friend Grand Master Hughes, Public School Inspector, says, the Catholic and Protestant boys would stand shoulder to shoulder and grow up together. These schools, be it remembered, would, from force of circumstances, be managed in great part by Catholic trustees, and Catholic priests would naturally take more or less interest in them—which is precisely the condition now prevalent in Canada as regards the Public schools, Protestant trustees and Protestant ministers. Would there not in such a case be distrust of the Catholic majority? Undoubtedly there would; and such being the case, why should there be surprise expressed if the Public schools of the Dominion, conducted entirely by Protestants, and even Grand Masters of the Orange order holding high positions in their management, prove distasteful to Catholics.

WE are told that there should be but one school where all the children may be educated together. Those who are so loud in proclaiming this doctrine are imbued with the same motives as those who, of old, in the mother country, enacted laws compelling all the

people to go to one Church, though it may be said that the moves of the political chess board play a prominent part in the matter, a desire to advance the educational interests of the country being introduced solely for the reason that it is a popular string to pick. It would be well if the bigots of the McCarthy and Mail school make up their minds once for all that no power on earth can prevent Catholics giving their children a religious training. They may be compelled to pay a double tax, as in the United States, but their schools will go on just the same.

THE colored Baptists of Ohio made recently a curious display of religious fervor. After a revival meeting three hundred of them proceeded to the river to be immersed in its ice-covered waters. The preacher remained in water three hours baptizing, and the baptized as they came from the river with their clothing frozen on their backs ran through the crowd "shouting, screaming, and singing for Christ." Surely missionaries are as badly needed there as in "darkest Africa."

BISHOP POTTER of the Protestant Episcopal Church of New York has brought upon himself the indignation of the colored race by his advocacy of the plan to deport the colored population of the United States to Africa. Mr. George Downing, a prominent colored Rhode Islander, is particularly strong in his denunciation of the Bishop's project, reminding him that the colored people have as much right to the soil of America as the whites have, and that their ancestry having originally been brought here unjustly and against their will by the white slave dealers, they are here to stay. The Providence Visitor, commenting on Mr. Downing's protest, says:

"What a lapse of memory it is for a man who has ever read the Constitution or even heard of the war of emancipation to talk about a 'dominant race' in this country! And since when have Afro-Americans been debarred from 'rising to the highest position and equaling the best?' There is nothing in the laws of the country to prevent an Afro-American, provided he were born here, from becoming President of the United States, and nothing in the laws of the Church which hinders him from being made a priest, Bishop or apostolic delegate. George Downing has an equal share with Bishop Henry Codrington in American citizenship, and an equal share in the golden opportunities and noble rights which that citizenship carries with it; and for Afro-Americans in general America is a better place than Africa. Here little by little our citizens of African descent, like those of European descent, will obtain religious culture, education, social position and wealth."

THERE has been some grumbling in P. P. A. circles at the fact that several Catholic hospitals and other charitable institutions have received from the Ontario Government larger sums than similar Protestant institutions, and a larger percentage of the gross amount of their expenditure. The grant given by the Government is in proportion to the work done. It is too small in these cases to amount to more than a small fraction of the expense, but if the Catholic institutions receive a somewhat larger amount in some instances it is because they afford a home to a larger number of inmates; and if the percentage of this sum on the entire expense stands higher, it is simply because they are more economically conducted. A large percentage of the expense in the Protestant institutions arises from the high salaries which must be paid to matrons, nurses, etc.; while, on the other hand, the religious communities who devote themselves to the work require but their livelihood, which, including their dress, is of the simplest kind.

THE opposition raised in Pittsburg, N. J., against the employment of the Sisters of Charity in the Public schools where the children are Catholics is likely to collapse. The teachers have procured regular certificates after an examination by the Board of Instruction, and there was no pretext left to their opponents except to raise an objection against their dress. The Bishop has permitted them to lay aside their distinctively religious habit during school hours, and the "Junior Order of United American Mechanics" which has hitherto led the opposition to them finds itself completely baffled on every point. There is no American law forbidding the employment of teachers, either on account of their religion, or their particular style of dress; nevertheless the Sisters have yielded this point to the prejudices of their enemies. Now Mr. T. Kerr, the State Councillor representing the "American Mechanics," admits the difficulty with which this order at length finds itself face to face. The name "American Mechanics" is one of the masks under which Know Nothingism and Apapism disguise themselves. Mr. Kerr says the Junior Mechanics do not propose to enter into litigation blindly. They have evidently gone too far with their complaints, simply because they are opposed to Catholic education in every form; but even if they were to succeed in driving this zealous religious community from teaching in the Public schools, they will only be the means of causing parochial schools to be established, and the Public schools of the locality will be emptied of pupils.

THE waves of immorality are in some parts of the neighboring Republic washing away the landmarks of Christian decency revered by our forefathers. Divorce, that legalizes adultery, is sowing the seed of corruption and of death, and our much-vaunted civilization is but the polish and sheen that but thinly veils the rottenness and uncleanness within. Some time ago Minnie J. Iden of Carrollton, Ohio, sued for a divorce on the grounds that her husband refused to make the kitchen fire in the morning and declined to take her to the World's Fair.

A RECENT publication, entitled "Reality vs. Romance in South Central Africa," has caused consternation in the camp of our friends—the enemy. It is a severe arraignment of the methods adopted by Protestant missionaries in converting the heathen. The native, from the Protestant point of view, is not a promising subject. "If he calls for missionaries at all it is because he expects them to bring cloth, beads, gems and gunpowder, and many of them expect that their children in the schools shall be paid for the word work they perform." He mentions that "out of one hundred wagons now on the road to Salisbury seventy carry on an average two thousand bottles of intoxicating liquor." This is a fact that we commend to the attention of Bible societies. Fowell Buxton said once that "the darkest day for many a heathen tribe was that which first saw the white man step upon its shores." Gunpowder and liquor are not the means in God's providence for the propagation of His Gospel, and our only wonder is that some of our ministerial brethren who are ardent prohibitionists have not before this denounced it.

OUR esteemed contemporary, the Catholic Citizen, has mailed a copy of Washington Gladden's paper on the A. P. A. to all the Protestant ministers in Milwaukee. May they and their brethren of Canada reflect well on the utterances of one who, though not a Catholic, has the manliness to speak the truth about Catholicity. He is content to walk the highways of life in peace and in Christian fellowship with his neighbors, and he calls upon every clergyman to denounce the methods of warfare employed by the A. P. A. against Catholics. The silence in ministerial circles is ominous. It does them little credit and proves they are little conscious of their responsibilities and duties. Nay, more, this conspiracy is supported by many of them. Despite their efforts at concealment they are known to be pledged to advance by every means the nefarious schemes of this infamous organization. We do not believe in employing the weapons of our adversaries; we desire peace and fraternal charity.

The Canadian Magazine for March contained some very interesting articles. F. Fenton has a very charming description of the Winter Carnival at Quebec. Mr. Arthur Harvey writes quaintly on "A Physical Catastrophe to America." The illustrations are excellent. We take exception to the article written by P. H. Bryce. When the Canadian Magazine made its bow to the reading public we expressed the wish that it should be "Canadian"—devoted to topics that might interest all classes of citizens. Unhappily, however, it has deviated from its path by allowing Prof. Bryce's article to be printed in its columns. The article in question is saturated with the venom of prejudice and bigotry. Perhaps the editor was away from home. Let us have frank discussion but no garbled statements and misrepresentations.

Despoiled the Altar.

Chatham, Ont., March 21.—Rev. Father Cummings last night received word from a reliable source that the altar of the Roman Catholic Church in that town. The thieves effected an entry in the church by means of a plank placed against the window. They despoiled the altar of four large silver candlesticks, and also carried away many other articles, the nature and number of which cannot be learned until examination is made. This afternoon Detective McKenney will accompany Rev. Father Cummings to the scene of the sacrilege, and endeavor to secure the miscreants.

DIOCESE OF LONDON.

HOLY WEEK AT THE CATHEDRAL. The religious services for Holy Week were observed in the Cathedral with the usual solemnity. On Wednesday and Thursday evenings at 7:30 the office of the Tenebrae was chanted, His Lordship presiding. The following priests being present: Rev. Fathers Bayard, Sarnia; Melroe, Malden; Brennan, St. Mary's; Aylward, Port Lambton; Kennedy, Seabrook; Brady, Woodstock; Downey, St. Augustine; Gnam, Stratford; Tiernan, Noonan; MacDonnell and Tobin of the Cathedral. His Lordship celebrated by Pontifical High Mass on Holy Thursday at 7 o'clock and consecrated the holy oils used throughout the year in the administration of the sacraments of the Church. At this Mass Rev. Father Brennan, P. P. St. Mary's, acted as assistant priest, Rev. Fathers Aylward (Port Lambton) and McGee (Malden) as sub-deacons, Downey and Gnam as deacon and sub-deacon respectively, and Rev. Fathers Tiernan and Kennedy as masters of ceremonies. After Mass the Blessed Sacrament was borne by His Lordship in solemn procession from the main altar to the repository, which was beautifully decorated for the occasion. On Good Friday the Mass of the Presanctified was celebrated at 10 o'clock, Rev. M. J. Tiernan being celebrant, Rev. Father Aylward, deacon, and Rev. Father McGee, sub-deacon. The Passion was sung by Rev. Fathers Bayard, Brady and McGee. Previous to the Veneration of the Cross, His Lordship exhorted the people to show their love for our crucified Saviour by devoutly kissing the cross, on which He died for our salvation. In the afternoon a large congregation assembled at 3:30 at the Stations of the Cross. The devotion of the Stations of the Cross was again attended in the evening by a large number of people, after which Rev. Father M. J. Tiernan, of St. Michael's College, Toronto, preached a sermon on the Passion of our Blessed Redeemer. On Holy Saturday the blessing of the Palm and Water and the Paschal Candle took place, after which High Mass was celebrated by Rev. M. J. Tiernan.

EASTER SUNDAY. The usual number of Masses were celebrated in the cathedral on Easter Sunday morning. The first one, at 7 o'clock, was celebrated by Rev. Father McGee, of Toronto; the second, at 8:30, by Rev. M. J. Tiernan. The last, at 10:30, was a Pontifical High Mass, celebrated by His Lordship Bishop O'Connor, assisted by Rev. Fathers Gnam and Tobin as deacons of honor, and Father Tiernan acting as deacon, and Noonan sub-deacon of the Mass. After the Gospel Rev. Father McGee preached a sermon on the Resurrection. In the evening at 8 o'clock the same rev. gentleman again preached a powerful sermon on "Christ the Teacher."

AT ST. MARY'S CHURCH. The Easter Sunday services at St. Mary's church were conducted by the rector, Rev. Father McCormack, and Rev. Father Tobin. The church was well filled both at the 8:30 and 10 o'clock Masses. At the High Mass the rev. pastor preached on the feast of the Church was that day celebrating.

OBITUARY.

MRS. JOHN FLOOD, LONDON, ENGLAND. A very old and respected resident of London Township died on the 4th inst., in the person of Bridget, relict of the late John Flood. She was born in the county Cork, Ireland, her parents bringing her to this country when she was only six months old, settling in the township of London, where she resided for eighty-two years. Her husband preceded her to the grave six years ago. She leaves to mourn the loss of a fond and indulgent mother, nine children, to all of whom we offer our sincere sympathy. R. I. P.

SISTER JULIANA, TORONTO.

Poor old Catholic Adajla has given many a grided son and daughter to labor, resulting in the fruitful vineyard of the Lord. Many, for years, have zealously striven to faithfully discharge the sacred duties that an all-wise and loving Father has laid upon them to perform. For some the sun has but risen above the landscape of their toil; for others he has reached his meridian, and for others again his rays have begun to wane, and the shades of death enshroud in chilling gloom the paths they oftentimes trod. Their weary arms are pleasantly folded upon their peaceful bosoms, and their stainless spirits, enfranchised, have sought the seclusion of God's eternal mansions there to enjoy the full liberty of perpetual bliss and undisturbed repose. Upon the imperishable scroll that contains the biographies of this latter class must now be inscribed in letters of gold the name of Matilda Morrow, a name that every Catholic of Adajla points to with mingled feelings of admiration and love.

Born, in 1842, of devout, Christian parents she was thoroughly trained in the practice of those benign virtues which eminently qualified her for the great sacrifice she was afterwards called upon to make.

If, when the noble form of youth is bent and broken and the hair is silvered over with grey, when the tottering frame can scarce support the pallid form, our shrunken, withered hands still cling tenaciously to the slender thread of our existence, what a noble example we have in her, who, arrayed in all the charms of lovely womanhood, turns her face forever from the allurements of the world to devote the remainder of her days to the service of God.

This glorious example the name of Matilda Morrow at once suggests to our minds. She entered St. Joseph's convent, Toronto, in 1863, and for thirty-one years has been known to the world as Sister Juliana.

For almost a quarter of a century she instructed classes in the Catholic schools of St. Catharines, and was highly commended as a most successful and painstaking teacher. For three years she acted as Superior of the convent at Port Arthur, when the Sisters of St. Joseph were given charge of the Isolation Hospital, Toronto, she was again appointed Superior. In August of last year she was chosen Superior of the convent at St. Catharines; but God had otherwise decreed, and failing health obliged her to abandon the scene of her early labors and return to the city.

She died on Monday, Feb. 14, and though her death was hourly expected, the sad tidings have been a severe shock not only to her immediate relatives but to a large circle of admiring friends.

The great number of Catholic clergy who attended her funeral obsequies is sufficient testimony of the high esteem in which she was held by those who had abundant opportunity of estimating her worth. Each individual member of the beloved community to which she belonged is so distinguished for the holiness and magnanimity of their lives that we feel that it would be superfluous to extol the virtues of the dead. Suffice it to say that her truly edifying death was a fitting sequel to the exemplary life she led. Through weary years, and in the face of which she suffered excruciating pain, no murmur or complaint reached the ears of her sorrowing attendants, and when the final moment came, like some tired child, she sank to sleep nor turned on "longing, lingering look" towards the bright, busy world to which years before she had said her last farewell. Farewell! farewell to the sweet, frail nun. She has listened the cheering words "well done."

Her heart has pure and undivided. God rest the soul of the sister mild!

A man must not choose his neighbor, he must take the neighbor that God sends him. In him, who ever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.