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TO CORRESPONDENTS. All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THE NEW FRENCH CABINET. M. Gambetta has formed a cabinet after his own heart. It is composed of his own servile creatures, and will, in so far as it can, carry out his best wishes.

LETTER FROM HIS LORDSHIP BISHOP WALSH. DEAR MR. COPPEE—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will not change in its name and principles that it will remain, what it has been, a thoroughly Catholic, and exclusively devoted to the cause of the Church and the promotion of Catholic interests.

FROM HIS GRACE ARCHBISHOP HANNAH. St. Mary's, Halifax, Nov. 7, 1881. I have had opportunities during the last two years of more or less reading of the CATHOLIC RECORD, published in London, Ontario, and approved by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.

Catholic Record.

LONDON, FRIDAY, DEC. 23, 1881.

CHRISTMAS

Before another number of the Record reaches our subscribers, Christmas will have passed and gone. This holy festival, observed the world over, brings to our minds in the most vivid manner the love of God for man. The divine light of Jesus coming amongst men shone upon a state of society the most corrupt. History pictures it in the most appalling colors, but ever since the morn that the sound of Angel voices was heard bearing to the Shepherds this joyful message: "Glory to God in the highest, and peace on earth to men of good will," the saving influence of Christ's presence has gone on, continuing to steal into the hearts of those wandering away from the path of virtue, and gently leading them back to God.

Whist going in spirit to that obscure hamlet, in which Christ deigned to appear amongst men, there to unite with the Virgin Mother, the saintly Joseph, and the adoring Shepherds, in offering our homage to the man-God, we should not forget the lessons which Christ teaches us from the neglected grotto in which he was born. He, the God of might, to whose coming the world had looked forward with the expectation of seeing a sovereign of power and majesty more magnificent than Solomon and more warlike than David comes under the banner of poverty, unnoticed, neglected. From his very birth he commenced his divine teachings, for He who never acted without a reason had a motive in adopting a life of want. He wishes to teach the world to wear their hearts from the perishable things of life, and to fix them on the indestructible riches of eternity. He embraces poverty because he wishes to remove his followers from the temptation to which they would be exposed by an inordinate attachment to the world. In loving tones he speaks to us by the poverty of his birth, of that charity for one another which he wishes us to practice. At this holy season especially we are reminded of the unbounded charity of Christ, who gives us the testimony of the sacrifices attending his birth, of the love He bears us. We must that

these two lessons will not remain dead letters for us, but that, learning from the example of Christ to despise whatever may keep us from God, we may have the courage to perform our duty, no matter what the sacrifice; and remembering the testimony of his love, we may open our hearts to the poor, whose sorrows are rendered doubly keen by the universal joy that surrounds them. Thus will the happiness of our Christmas consist in the happiness of the true Christian, that is, the testimony of a good conscience, and in this spirit we wish most sincerely to each and every one of our readers a happy, happy Christmas.

THE PRESIDENT'S MESSAGE.

President Arthur has had placed before congress his first message. It is pronounced by David Davis, of Illinois, an able state paper. It is certainly a well-digested document, covering the whole ground of national administration during the past year. The new chief magistrate deserves much credit for his very speedy mastering of the details of government. He acquired office under circumstances of a very painful character, which must have to a very large extent prevented his application to such details. But the new President is a man of character and ability. He at once, upon the death of Gen. Garfield, recognized his duty and prepared himself for its fulfillment. We very much mistake if President Arthur does not during his term of office acquire a reputation which will long endure. We are not in accord with his party—but must do homage to administrative talent and capacity wherever it discovers itself. The republican party has unfortunately since the late civil war made itself a sectional party, and owes its success very largely to sectional appeals. We see nothing in President Arthur's message betokening a continuance of this narrow spirit. It is a document treating all sections of the country alike, and its suggestions will, we believe, receive on that account the most favorable consideration of the national legislature. The time has, we think, come when much of the acerbity of American political life will disappear. Its disappearance is foreshadowed by the broad and truly statesmanlike utterances of President Arthur. With that disappearance must be inaugurated an era of true peace, during which the whole nation will make the most gigantic strides in every path of progress.

THE NORTH WEST.

The temporary nomination of Mr. Dewdney to the governorship of the North West Territories, will give the government ample time to make a good selection for that important post. There have been very many names mentioned in connection with the appointment, amongst others that of ex-Senator Skead, of Ottawa. Mr. Skead is, as we said on a former occasion, a gentleman of integrity and high character. But he is now rather too advanced in years to take upon himself the duties of such a post. A governorship nearer home would be the best reward for his long years of distinguished public service. There is another gentleman whose public merits are, we believe, deserving of recognition they have not yet received. We mean Mr. Alonzo Wright. Mr. Wright is eminently qualified for the place of Lieutenant Governor in any Province, but rumor connects his name with that of Quebec, which he would no doubt fill with distinction and credit. In a former article on this subject we took the liberty of recommending Senator Bellerose for the Governorship of the North West. We hesitate not now to say that his appointment would give great satisfaction to all classes, and that his administration would be marked by vigor and success. There are, however, other very able gentlemen, any one of whom might fill the Governorship at Battleford in a very satisfactory manner. We hope the government will in making the appointment select no one who by narrowness of views or inexperience might lead the country into difficulty, and retard the progress of the North West.

REMEMBER THE ORPHAN.

At this season of festivities, we trust that our readers will not forget that there is in our midst a home containing a large family, which is particularly deserving of their attention. We mean the Orphan Asylum at Mount Hope. During the days preceding the great festival of Christmas, fond parents are accustomed to testify their affection for their children by making them Christmas presents. To those whom God has blessed with means it becomes a duty to gladden the hearts of these poor little children under the protection of the Sisters of St. Joseph in the above named Asylum. God has taken their parents from them, and in so doing has imposed upon us the obligation of helping them. We are sorry that we do not the custom here as in other places, where the well-to-do teach even their youngest children to sacrifice a portion of their Christmas gifts for the poor orphans. We know of no more salutary lesson for the young than to teach them thus early

the duty of charity, and it would be difficult to find a more meritorious work. We hope then that the charitable will remember at this holy time the orphan who is left upon the charity of the world.

EDITORIAL NOTES.

THE Right Rev. Bishop Raimondi, Vicar-Apostolic of Hong Kong, during his recent visit to San Francisco found fifteen Catholic Chinese, whose confession he heard. The Archbishop of San Francisco has now taken steps to establish a Chinese mission in that city. He thinks of founding a seminary, to be placed under the direction of some order of missionaries whose special office it shall be to minister to the Chinese. In order to help Archbishop Alemany in this design, Mgr. Raimondi has offered to take some young priest with him to China to prepare them for this work. There is a wide field for Catholic missionaries among the Chinese on the Pacific coast, as well as for such societies as those of the Holy Childhood and the Propagation of the Faith. Their prayers and alms will be well employed for such an undertaking.

A reformer has appeared in Rochester, N. Y. His name, according to the Sun, is Michael L. Lehmaier. He takes the law into his own hands in a way that astonishes and enrages newsmen. He seizes every flash paper he sees on the stands and tears it up. "When the Newsman remonstrates he says: 'You have your remedy; you can have me arrested.' He has been arrested twice, but, no appearing against him, he was discharged. His round, good-natured face is fringed with sandy whiskers, and he wears a pair of glasses over his pleasant blue eyes. He has lived here six months. He says his attention was first drawn to the subject by seeing crowds of boys around the news-stands Sunday mornings. He saw that they were studying the pictures in which crime and vice are made to seem heroic, and he decided that he would try the experiment of destroying them on the spot, the process of getting indictments being too slow, expensive and uncertain."

THE Rev. Myron W. Reed, of Indianapolis, thus refers to the wreath of flowers ordered by the Queen to be laid on the coffin of the late President Garfield:—"The wreath of flowers is overworked by the inferences that editors draw from it. They proceed in this way, which to them seems logical. The queen sent an order to place a wreath of flowers on the coffin of our dead and well-beloved President, therefore, the land bill for England is the final and infallible panacea for all the ills of more poverty and more woe than any equal number of acres in the proud world. Gladstone was sorry that Garfield was killed, therefore Parnell should coil his heels in jail for what Gladstone thought he was going to say at the next political meeting at Kildare. What has the 'wreath of flowers,' the 'handsome salute to the American flag at the procession of the lord mayor,' to do with the right of the Marquis of Waterford and his henchmen and princess of Austria and her henchmen and their horses and hounds, to ride over and tread into pulp the potatoes and turnips which are the food of an Irish family for the winter? Is the pleasure of seeing the red coated and many coated loafers, male and female, 'go by,' a sufficient compensation for the hunger of a long winter? It strikes the average American citizen that any amount of wilted flowers and printed sorrow are not equal to a little plain justice to people who are not dead, but who are alive on the land their own hands have redeemed and made capable of producing turnips and potatoes. On the whole, the writer thinks it is quite plain that the wreath of flowers is at this time overworked."

FIRE AT THE GOOD SHEPHERD REFORMATORY, QUEBEC.

At twenty minutes to four o'clock yesterday afternoon an alarm of fire from box 62, repeated a few minutes later called out the whole brigade to the new building of the Sisters of the Good Shepherd, on the corner of St. Anable and Berthelot streets, known as the Reformatory School, L'Hospital St. Charles, so named in honor of the late Mgr. Cazeau. It seems that smoke had been seen issuing from the roof by the inmates of the Good Shepherd Convent proper, who immediately gave the alarm. The building is very large and of brick, four stories high, besides the mansard, and was erected about five years ago by the Sisters of the Order. It was occupied by eighty-one orphan children, attended by five religious and two servants, several of the orphans being of a sufficient size and age to assist them. These eighty-one children all slept at night, up to the date of the fire, in the dormitories of the institution at the top of the building and in the mansard. Had this fire declared itself at night, therefore, a dreadful death would most probably have been the fate of every one of its inmates. It would seem that only a few minutes before the breaking out of the fire, some of the Sisters had visited the dormitories and found all right. There was actually nobody working in the vicinity of the spot where fire was first ascertained. This was in a room used as an Infirmary Ward on the fourth floor and just below the dormitories.

EDITORIAL NOTES.

The orphan, many of whose mothers are engaged as charwomen in the city, were early removed to the main building. The firemen responded quickly to the call of the alarm. So did a large number of citizens brought together by the report of a fire. The latter engaged themselves as rapidly as possible in assisting in the removal of the principal contents of the building to the main structure near by. Rev. Mr. McCrae, of St. John's parish, was early on the spot and removed the sacred vessels which were in the sanctuary of the building. The firemen worked with a will in fighting the flames. They had to hand up the hose to the upper flats to obtain any rise of water. The latter was not in the ward when the alarm was sounded, but was in St. Louis ward, and the readily turned on to the fire. A short time after the arrival of the brigade, it seemed as if the fire was well under control, but the flames had such hold of the timbers in the roof, beneath the metal covering, that it could not be entirely extinguished. At about 7 p.m., the roof fell in with a heavy noise and the fresh shooting up of the flames. At nine o'clock, the fire was so far subdued that most of the firemen returned to their respective stations. The Clapp & Jones steam fire engine did good work at the well called the Bon Pasteur. Though some of the contents of the building were saved, the major portion was of course destroyed. The damage to the building consists in the loss of the roof and damage to the flats by water. It is roughly estimated at \$2,500 to \$2,500, which is covered by an insurance of \$5,000 in the Quebec Fire office. The insurance on the moveables is but \$500. We regret sincerely the loss and inconvenience to which these good sisters have been subjected, and trust to see them early re-settled in their old home.—Quebec Chronicle, 13th December.

HAMILTON LETTER.

Christmas—Ecclesiastical—The Bishop's Sermon for the Proper Christmas Tree—Horse of Providence—Annual Meeting of the St. Vincent de Paul Society—Church Dedication—Dundas Items—Miscellaneous.

The great feast of Christmas, or the nativity of Our Lord, falls this year on Sunday. In the Cathedral First Mass will begin at 6 in the morning, followed by other Masses uninterrupted until 9, when the usual Mass for the children will be celebrated. Grand Mass will be celebrated at 10:30, at which the Bishop will give the Papal Benediction at 7 in the evening.

At St. Patrick's the First Mass will be at 7:30, with others in succession. The High Mass will be celebrated at 10:30, at which Mozart's Twelfth will be sung by the choir, assisted by the celebrated cantata, Miss M. E. Nowlan, formerly of Brantford, but recently of New York. She will also sing at the vesper at 7:30 p. m. In St. Joseph's, Mass will be celebrated at the usual hour for Sundays.

In all the churches the usual Christmas collections for the support of the clergy will be taken up at the Mass.

During the Christmas vacation no classes of Catechism will be held. A sodality for boys (under 17) is about to be formed in St. Mary's parish and a meeting for that purpose has been recently held. A meeting of the men of the same parish was held on Sunday evening last, at which the organization of a sodality for that purpose was completed. There was about 40 present.

BISHOP CRINON'S SERMON. St. Mary's Cathedral was crowded to the doors last evening with an interested audience, attracted no doubt by the ability and dignity of the speaker, and the importance of his subject. His Lordship took for his text: "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world." From this text he proceeded to argue the Catholic doctrine of the Real Presence. The words above quoted are the words of Jesus Christ the Son of God, the Creator of all things, who had already fed the 5,000 with a few loaves, changed water into wine and raised the dead to life. He was equally powerful to give His flesh for the life of the world. The language of Christ is plain and literal. It was understood in a literal sense by those who heard Him, the Jews as well as His own disciples. The former questioned His power to give them "His flesh to eat," but he latter called for the expression "hard" and "walked with him no more." If his words had not been literal He would have removed the impression which they made upon His audience before He was always careful to remove the erroneous impression, as he did in the case of Nicodemus, whom He informed that "the flesh that he must be born again." He alludes to Abraham, Lazarus and many other instances. But in this particular case instead of retracting, He reaffirmed in still more powerful language. He that catch my flesh and drinketh my blood hath everlasting life, and I will raise him up on the last day." Many then left Him because they interpreted Him literally, but He did not call them back and say that He spoke figuratively. As an omniscient God, He must have foreseen that millions yet unborn would take the same sense that his audience did at Capernaum. As a God of love and justice He would surely not allow those millions to be deceived by figurative language. Again He fulfilled His promise thus made on the occasion of His last supper, that bread which made just previous to His agony and death, when of all the hours of His life He would surely speak plainly. Then taking bread He blessed, broke and gave to His disciples, saying, "Eat ye all of this, for this is my body;" and in like manner making the chalice into His hands He blessed it and said to them, "Drink ye all of this, for this is my blood, which shall be shed for you unto the remission of sins. St. Paul understood Him literally, otherwise that holy man would not have said that he who eats and drinks unworthily eats judgment, or damnation, for a just God would not condemn for figurative eating and drinking. His Lordship quoted several authorities, holy and learned, in support of the doctrine of the Real Presence, which the Catholic Church has always maintained, and which the incident of St. Thomas the apostle to show that impossibility to under-

stand was no proof of unreality. The right rev. speaker interspersed his discourse with a great many useful examples, interwoven with beautiful periods, which retained the rapt attention of the congregation throughout. At the conclusion a collection was taken up by the Ladies' Benevolent Society, and a handsome sum realized.

HOUSE OF PROVIDENCE. The good Sisters, who have charge of the House of Providence amid their many important duties do not forget the social interests of their proteges, especially at Christmas. They are making arrangements for a Christmas Tree sufficiently large to provide a reasonable quantity of good cheer, and will be thankful for any suitable donations to be left at the convent for that purpose. It will no doubt be a means of great pleasure to the inmates.

ST. VINCENT DE PAUL SOCIETY. This society, which consists of two conferences, one in each parish, held its annual meeting on Sunday last, (within the octave of the Feast of the Immaculate Conception). There was a large attendance on the part of the members and clergy, but few of the general public were present. The officers of the conferences read the different reports showing the past working and present condition of their various charitable projects, the receipt and expenditure of money and other important matters. These included the reports of the Secretary, Treasurer, Recorder, and Pastor of Schools for each conference, all of which were presented in a clear and succinct manner.

A Particular Council has jurisdiction over both conferences and is composed of members from each. The report read by the secretary of the older conference, showed that the St. Vincent de Paul Society has existed in this city for more than sixteen years. During the year just closed three hundred persons were relieved by the conference of Our Lady (St. Mary's). A night school kept open tri-weekly for six months; four hundred and eighty-nine dollars were expended (all for charitable purposes) and five hundred and twenty-three dollars received. This conference has an active membership of twenty-five. The St. Patrick's (the younger) Conference, in the same period relieved one hundred persons, maintained a night school twice a week for five months, received thirty hundred and eighteen dollars, and expended three hundred and one. It numbers twenty-one active members. The official reports of both Conferences have not yet been published, and when prepared (under the authority of the particular council) they will exhibit a detailed statement of the sources of revenue, the various items of expenditure, and all necessary statistical information.

MELANCTHON.

On Sunday, the 11th instant, His Lordship Bishop Crinon dedicated a new Church in Melancthon, Rev. Fr. Casella, pastor. It is a very important one, and was witnessed by a large congregation, among whom were several of our separated brethren. Besides the bishop there were present Rev. Frs. Granottier, Feeney, O'Connell and Casella. Fr. O'Connell celebrated Mass. His Lordship delivered a very instructive and pithy sermon on the "Invocation of Saints and Angels" including devotion to the Blessed Virgin. The church is a very handsome brick building, and cost about \$4,000, nearly all of which, by the contributions of the people and the energetic efforts of Fr. Casella, has been paid. This is certainly a state affair, and one of both pastor and parishioners. For nearly twenty years the Catholics of that vicinity have assisted at Mass in an humble frame building. To be sure, the simplicity of the structure made no alteration in the value of the Holy Sacrifice, nor was it necessary to be able to the Almighty when offered there than in the grandest house on earth. Nevertheless the Catholics of Melancthon can take a just pride in the beautiful church which they now possess; and while they find their devotion increasing by the superiority of the present surroundings they will feel that there is nothing so grand or beautiful to be used in the service of God.

A night school was recently established here and is very largely attended by both young and old.

The Dean talks of getting a new organ for St. Augustine's as soon as the affairs of the heating apparatus are settled.

The time for holding the municipal nominations is drawing near, and candidates are prosecuting their labors amid very little excitement.

HOUSE OF PROVIDENCE, DUNDAS. The following is the copy of returns to Government, 30th of September, 1881: Number inmates remaining in institution Sept. 30th, 1880, 50; number inmates admitted during the year ending Sept. 30th, 1881, 60; total admitted during the year, including those in residence, 1st Oct., 1880, 110.

Number discharged, 42; number dead, 5; number remaining in the House Sept. 30th, 1881, 60; total, 110.

Sex—male, 33; female, 77; total, 110. Religion—Catholics, 104; Protestants, 6; total, 110.

Nationalities—Canada, 21; England, 4; Ireland, 79; Scotland, 1; United States, 1; other countries, 4; total, 110.

Residences—Received from Hamilton, 63; received from county Wentworth, 19; received from other counties of Ontario, 21; foreigners, 7; total, 110.

Our two dailies are at present very actively engaged in emptying sundry buckets of literary slop over each other. Each is trying to prove that its circulation is about double that of the other, and in doing so makes use of language more emphatic than elegant.

The jury failed to agree on a verdict in the case of Muirhead, the defendant in the case of the alleged asylum robberies, and that individual is free for the present, much to the astonishment of the general public.

The weather still keeps remarkably fine. There has been very little frost in the locality yet. Young people who have been looking forward to some skating enjoyment during the coming holidays are beginning to feel disappointed at the unpromising prospects of ice.

CLANCAHILL.

The mine of thought is inexhaustible. There are still as bright gems within its depths as have ever been seen the light.

A Christmas Legend.

It was the holy Christmas tide In Ireland long ago The hills and vales were covered o'er With new-fallen snow. It was a Christmas in the days Of infancy and fear, When it was death to say a Mass, And danger, Mass to hear.

There stood a ruined abbey church, All open to the sky; Hopeful hearts were wont to turn, Had giv'n the grace to die And rest within their quiet graves Before the day of woe. That saw their peaceful, ho'y home A prey to cruel foes.

A peasant woman from her sleep Arose that Christmas day, And from her cottage window looked Out on the twilight gray. Forth from the ruined church there streamed A gleam of light.

At the spotless snow A brilliant light, and white-robed forms Were passing to and fro. The holy music of the Church Fell on her raptur'd ear; She roused her children and went forth To meet the light and cheer.

No footprints save their own were seen Upon the new-fallen snow; They knew not of the priest who had come, They never saw him go; And whether he were mortal man Or some one back from 'mong the dead To keep that Christmas day.

DUBLIN LETTER.

DEAR SIR,—I hope you will pardon me for venturing to think that the following lines may find a place in your excellent journal; and being aware of your deep interest in anything that concerns the communication will meet a kindly recognition at your hands.

I propose to speak of the progress of Catholicity in the Irish town mission, comprising parts of the town of Perth and Huron, a days long gone by, the pioneer days of Western Ontario, all that vast expanse of country, extending from Stratford on the east, to Goderich on the west, was embraced in our mission; and the administration of Catholic affairs within it was for a long time entrusted to a gentleman, who, though perhaps unknown to fame, was not unknown in the affection of hundreds of our countrymen, and their most ardent admirers, the Rev. Father Snider.

The history of the early settlement of this district would certainly be an interesting volume; many an old Irishman, who today is venerable in years, and who, through seventy winters, will tell you with evident, and, we may add, pardonable pride of his early days in south Perth and Huron, then a howling wilderness, fit abode only for the wild denizens of the forest. They will tell you with a sparkle of that old fire, which has sustained them through so many trials and difficulties, how they travelled many long miles through wood and vale to hear His Mass, and listen to the pious ministrations of the zealous and devoted Father Snider. What changes time has wrought! Then night was rendered hideous by the prowling wolf and bear; now it is the shriek of the railway engine, and the other sounds incidental to civilized life; then this magnificent stretch of country was covered by a primeval forest, where the lordly maple and the elm swayed in majestic grandeur over all their fellows; to-day, smiling fields and beautiful homesteads dot the landscape and greet the traveller's eye; the humble log chapel of long ago is replaced by the stately and tastefully finished edifices of a diocesan cathedral; to-day, evidence that this district is really what it has been named, "The Garden of Ontario."

Thirty or forty years ago the Irish settlers of this district assembled once a month to hear Mass in a wooden chapel, the only place of Catholic worship between Stratford and Goderich; at present, thousands assemble weekly to worship in numerous and splendid churches, erected as civilizations advanced, and their most noble and more extended, a fitting tribute, indeed, to that imperishable faith, at once the glory and pride of their fatherland, whose children, here as elsewhere, are ever faithful to the ancient and glorious traditions and memories of the "Green Isle beyond the sea."

In the present year of grace the traveller will find in this fine region beautiful and commodious churches in Goderich, Seaford, Wingham, Blythe, Brussels, Mitchell, Kincaira, Logan, and last but not least, Iriestown. Of late years this extensive tract of country has been divided into several parishes, the churches in Wingham, Iriestown comprising the Iriestown mission, being the one about which I now write.

The present spiritual director is the Very Rev. Dean Murphy, a man whose more zealous and devoted clergyman in Ontario; nor, one to whose life time of indefatigable labors and self-sacrifice in the cause of Christ and Holy Church, can be attributed greater credit or more enduring memories. The churches in Wingham, Seaford, Blythe, Brussels, Mitchell, an Iriestown owe their existence (under God) to the untiring zeal and energy of Father Murphy; handsomely and comfortably edifices they are, and lasting monuments, of a faithful priest's and people's devotion to God. In the good work here accomplished by his Father Murphy, we are less to say, are earnest and active representatives of the grand motto of Mother Church "Semper Fidelis."

With the mutations of time and the progress of things social and material in the Irish town mission, there have come all many changes indicative of spiritual advancement; but among them none more signally marked the faith and piety of its people, than the one which we had the happiness of witnessing a few days ago, refer to the Mission of the Jubilee, preached here by two of those vanguards of the church—the Fathers.

The mission began on Sunday, 27th Nov. and continued eight days. All day long and far into the night of each day, a pretty parish church was thronged with those anxious to comply with the regulations of the Jubilee, and in obedience to injunctions of him who sits in the chair of St. Peter at Rome, the centre of Catholic unity. Besides the two Jesuits, Fathers Jones and Plante, and the parochial clergy, there were present Fathers Waters, Goderich, Carlin of Woodstock, O'Shea, of Seaford. Some idea of the labors of the Rev. gentlemen may be formed from the fact, that during the week there were over two thousand and five communicants!

The day of battle is not the day of preparation, if you wish or expect to come victorious. Father Murphy, keen of perception, foresaw this, and both persons and through his assistants, made preparations for the fight of gaining souls, previous to the Jubilee week, by inculcating the importance of the occasion, together with necessity and opportunity; and this may be attributed in a special manner to the