# NICHOLAS WILSON & CO 136 Dundas Street.

VOLUME 9.

# Tallors and Gents' Furnishers,

#### FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

FATHER RUELLAN.

A ROCKY MOUNTAIN MISSIONARY. From the Messenger of the Sacred Heart for July.

As a proof of his singleness of purpose, we sre told that, when on a visit to his religious brethren in the Jesuit Seminary at Woodstock, Md., finding himself in a room full of Frenchmen, he could not be induced to speak a word of French. He had given up his native torque, he said, and spoke only English. A Jesuit Father stationed at Contwego, Pa., heppened just then to fall ill, and Father Ruellan immediately volunteered to the Projust then to fall ill, and Father Ruellan immediately volunteered to the Prowincial to supply his place. There was his first mission in America. His duty was to attend to the spiritual wants of two towns in the neighborhood of Conewago —Paradise and New Oxford. He would start on Saturday, in wagon or sleigh—according to the state of the roads—for his parishes, and on Morday return to prepare himself for the next excursion by atudying English, in which all his instructions had to be given.

A JOUENEY WITH GOD.

It was a wholly new experience for him,

A JOUENEY WITH GOD.

It was a wholly new experience for him, but God's blessing was on his labors, and he could testify to the praces ard consolations accorded him. He hailed with delight suy chence of proving his zeal, or calling for self-sacrifice. One Saturday evening at 7 o'clock he had to go from Paradise, his most distant station, to carry the Blessed Sacrament to Oxford, that he might communicate a sick person on the morrow before Mass. He thus describes his journey:

might communicate a sick person on the morrow before Mass. He thus describes his journey:

From 8 to 9 in the evening I had for my companion in the buggy the Eucharistic God. The stars shone brightly; the road was, at this hour, absolutely solitary and noiseless. My thoughts were full of the words of Jerus Christ to the Samaritan woman: "If thou didst know the glit of God." What graces Our Lord gives to those who ask Him to give them to drink of the living water. I needed a little consolation that night, for I was rather tired. That morning I had travelled twelve or thirteen miles to carry the Blessed Sacrament to a sick woman, and to visit my Catholic families at Berlin, then I had to go three miles more to dine at Paradise. Immediately after dinner I had started on foot to hunt up some of my stray sheep at Abbotstown, a mile from Paradise. When I returned I heard confessions, supped, and then set out for a drive of active allow miles, along with Lerne supped, and then set out for a drive of nearly twelve miles, alone with Jesus Christ in the Blessed Secrement. The next morning, at 5, I sgain had Him for a companion on a visit to an aged German woman, who was unable to go to Him.

As I returned I saw the sun rice amid the beautiful scenery of the Pigeon Hills, and my lips sarg the praises of God in that solitones.

been for years to life in a college. He feared, consequently, that the unwonted activity of the ministry might lessen his religious spirit. And so he wrote to one of his brethren in France: "Obtain for of his pretures in France: "Outain for me deep humility, true devotion, and an ardent love for God and for souls!" In his humility he always dreaded lest, instead of saving souls, he might lose them by his incapacity.

by his incapacity.

A "smooth" LIFE!

This fear was not shared by those to whom he ministered, and who deeply reverenced him as a saint. They had noticed little acts of self-denial, and had drawn their own conclusions. They had remarked that in the biting cold of winter he wore no gloves, and that he would never wenm himself at the fireside, as he always declared that he was not cold. always declared that he was not cold. These were small things in themselves, but his parishioners set them down as proofs of his sanctity. His relations with them were most cordial, and he was much them were most coroial, and he was much touched by their evident affection for him. "Truly, I love them, and shall find it hard to leave them. Yet I shall be delighted to go! The Protestants, too, whom I know, are equally kird to me. All this makes life too smooth for me! What I hope for is a country where there are saveges or quasi saveges, and the suf-ferings and privations of a missionary life! There, if I can advance the glory of God, all my earthly desires will be

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The order for his departure came soon afterwards, and he started for the Rocky Mountains, March 24, 1884, much to the regret of those among whom he has been

regret of those among whom he has been laboring.

In a week he had reached Spekane Falls, W. T., the headquarters of the Jesuit Indian Mission. It was his first experience of a half civilized life. In this little city of several thousand inhabitants, with a possibly great future before it, the Society of Jesus had, at that time, a residence and a church—both exceedingly primitive wooden buildings. But the four dations of a college had been already laid, and plans for a new church

savages, as they sang the offices of the Church, were striking proofs of the subduing power of krace; and he saw in them a bright promise of what Almighty God had in store for him.

duing power of grace; and he saw a bright promise of what Almighty God had in store for him.

AMONG THE INDIANS.

It was only a visit, and he returned to Spokane Falls, where he seted for a few months as pastor. Whatever he did, he did it with his might, and here his work was manifold. He had to study English and Indian, instruct the children, hunt up and reciaim Catholics, attend to emigrants as they passed, convert Protestan's, in a word, it was the work of a parish. Besides all this he had the college and the church to build, excursions to make in the country, and the charge of providing supplies for all the neighboring missions. But he was equal to his task. The work in itself was not encouraging, Faith of the work of the most of the most difficult posts of the work in itself was not encouraging. Faith gards morality; and the work of the mission being desirable, the presence of whites among the Indians. Far from being desirable, the presence of whites among the Indians is ruinous as regards morality; and the work of the mission and the work of the mission and the work of the mission are related at the state of the most difficult in the extreme. and morals did not flourish in that motley collection of new settlers. Catholic settlers there were, but few of them practical. What can be expected where the saloon and the gembling den are the centres of attraction, around which the little border towns of the westerning und The missionary. towns of the west spring up? The missionary had to stir up the dormant faith of lapsed bad to stir up the dormant faith of lapsed Catholies, and encourage and strengthen these who had the courage to practice their religious duties. True it was that Father Ruellan had devoted himself to the Indian Missions, but he readily understood that if the Indians were to be saved, the whites too must be converted, else would their scandalous lives and in fluence rullify the efforts to convert the Redmen. rullify the efforts to convert the Redmen. He was at times aghast at the amount of work to be accomplished and the searcity of missionaries. "We have a territory as large as Russia and only about thirty

large as Russia and only about thirty priests!"

But if the laborers were few and the field vast, he tried to make up for the deficiency by doing the work of several men himself. Yet, to judge him at his own estimate, he was rather hindering then furthering the good of souls, so little did he make of his exertions. "Another and a holier man," he saye, "would have already converted the Protestants whom I am trying to enlighten; another would have already built the church, for which I am still collecting; snother would have attracted hither both men and means, and would have been known, loved, served, and glorified by I know not how many souls now waiting at the side of the pool for the Angel of the Lord to come and move the waters."

He writes to a fellow religious in France to "preach, like another St. Bernard, this glorious cuesde, to find men for these missions who fear neither moral ror physical suffering, who can work for years without expecting to see any result, men of boundless confiderce and devotion, and of inexhaustible patience. Many tribes of Indians still without a priest are imploing our help. Alaska, with its uncounted savsges, awaits our missionaries! Christ came to cast fire upon the earth—the fire of zeal and charty! Who will enkindle this sacred flame in our prairies or forests, or mountains?"

WHITES AND REDS.

or forests, or mountains?"
WHITES AND REDS.

WHITES AND REDS.

If the apathy and carelessness of the whites grieved his zealous soul, the genuine and simple faith and devotion of the Indians consoled him. The missionaries, it was true, were few in number; but this handful of another were doing wonders. woman, who was unable to go to Him.

As I returned I saw the sun rise amid the beautiful scenery of the Pigeon Hills, and my lips sarg the praises of God in that solitude.

Thus did the beauties of the visible world raise his thoughts to their invisible Creator. The life he was leading was a novel one to him, accustomed as he had been for years to life in a college. He accomplished; that an indefinite amount was still to be done, and that a plan, which seemed to him full of wisdom, was un-

deviatingly followed.

He had not yet got his heart's desire of living and working amorg the indians, but now and they they crossed his path. He writes of the consolation he felt when two Iudian families happened to assist at his Mass, which was served by a Brother who had been a miner a long time and had sought and fourd much gold, but no happiness with it. It was seldom that he had so devout a corgregation. The Indians, according to their custom, recited and sang their prayers, and this seemed the sweetest melody to their ardent apoetle. But, at last, his letg-deferred hope appeared to be realized. In September, 1884, his Superior proposed sending him to a mission where he would be thrown more among the Indians. It was a more difficult post, and this was plainly pointed out cult post, and this was plainly pointed out to him. That only made him desire it

the more eagerly.

In the meanwhile the fruits of his work at Spokane Falls were become visible. In Oct. ber of that year he announced the news that the college had been built. "It produces a fine effect. Its site is the edge of the high plain which overlooks the rest of the valley; among the rest, the plateau on the opposite bank of the Spokane, on which the city is built. Its gilded Cross stretches out its arms towards the city as if to offer it safety and peace."

FATHER CATALDO'S TRUST. Soon after this Rev. Father Cataldo started for the Plenary Council in Baltimore, Md., with the intention of spending several months in Europe in search of recruits for the mission. He showed his esteem of Father Ruellan by naming him Vice Superior of the missions during his absence. This was a blow to the humabsence. This was a blow to the hum-ble-minded religious. His shoulders were

being! I do not shirk the labor. No, readily do I accept all that God wills, for as lorg as He wille, and solely because He wills it. Near a little picture of Our Lidy of the Seven Dolors, I have put the motto St. Paul—For me to live is Christ and to die to gain was to die to gain.

Such was the station to which Father Such was the station to which Father Ruellan was ordered. There were Indians, and he longed to labor among them, for he had by that time learned their languate and could consequently be useful to them. What had he accomplished during his few months' sojourn at Spokane? When he began his ministry there, only four or five persons assisted at Mass on Sundsy. When he left they numbered a hundred. But few Catholics were known as such when he reached the town; at his departure he had discovered more than 200. He spared himself nothing in this 200. He spared himself nothing in this 200. He spared nimeel nothing in this search for sodis, fatigue counted for naught, weather was not taken into account. From house to house he went in spite of many a rebuff, which he took as vided there were a reasonable chance of

preparations for resigning the charge so lately entrusted to him. On the 5th he gave his last in struction to Father Canestrelli, who could not believe the reality of the danger, since the doctor had declared

When they spoke of praying for his recovery, he answered: "You can pray for it, but I will not. I hope for a better

life."

"But," they objected, "we need you here, it is for the glory of God."

"You imagine that," he replied, "but you can get along very well without me, Still, if it be for the glory of God, His Holy Will be done."

When told to ask the Blessed Virgin to

THE INDIAN'S SIN. It was a terrible blow to the hopes that centred in him fer the future of the mission. But the conviction took possession of his sorrowing brethren that he had affered his life in sacrifice for the mission, for, as they remarked, he had fallen ill on the first Friday of the month. His sanctity, the indefinable influence for good that had everted all ever them. he had exerted, all gave them assurance of his eternal welfare and of their having a new intercessor in Heaven. Instead of sorrowing, therefore, they felt impelled to rejoice, and to strive to follow in his footsteps the road of perfection. They compare him to blessed Berchmans for his exactness in observing his Rules, and a Coadjutor Brother naively wrote: "He beat in holiness all the religious I have ever known; he would have converted the very stones if he had lived."

On Sunday, January 11th, the funeral took place with all the solemnity possible. Between the time of his death and of his burial, the Indians offered more than 260 Cemmunions for the represent its soul.

An Indian, coming for confession on this occasion, accused himself of a single sin:

"I have committed a great sin, I wept at the Black Robe's death, and he was a saint." In a family where all were sick, they chose the one that was least sick to they chose the one that was least sick to represent them in praying for the good father in the Church. Thus did the Indians mingle their tears and their prayers for him, whom they had scarcely known, even by name, but who had devoted his life for their welfare. When the sad news reached the about Superior of the mission, he this little city of several thousand inhabitant, with a possibly great future before it, the Society of Jesus had, at that time, a residence and a church—both exceedingly primitive wooden buildings. But the foundations of a college had been already laid, and plans for a new church were under consideration.

Six miles from the town lies St. Michael's Mission for the Spokane Indians, who live in lodges grouped around the chapel. Thirther Father Ruellan went to meet his superior, Rev. Father Cataldo, It was Holy Week, and the services produced a profound impression upon him. The devotion and piety of these seeming the absent Superior of the mission, he was inclined to write of his sorrow at the

the following able letter appears from the Rev. Arthur Ryan, of Thurles, Ire

Thurles, Dec. 15. Sir:-In your recent article on "The Policy of the National Lesgue," you put Policy of the National League," you put a very simple issue before your readers. You have declared, and shown good reason for your declaration (though that does not concern my present purpose), that the "plan of campaign" adopted by the National League is an act of rebellion. You have called on Irish National ists to say whether the time for "the sacred duty of rebellion" has come, or, in other words, whether the action taken is moral or immoral. As a private individual, but one, I think, more or less in touch with the national sentiment lay and clerical of this country, I venture to answer as follows. to answer as follows.

spite of many a rebuff, which he took as his due, as a means to preserve humility. In the end he won all hearts, for none is proof sgainst disinterested charity.

He produced the most favorable impression in Colville, for the Superior of the Residence wrote that he seemed to be an argel sent by God, and that he diffused an atmosphere of sanctity about him.

On January 2, 1885, the first Friday of the month, a day consecuated to the Sacred Heart, Father Ruellan began giving a spiritual Retract to the Coadjutor Brothers of the mission. That same day he was attacked by pleuricy, and he knew that the end was at hand. No one else imagined it. As yet the symptoms were not slamming, but the good Father made preparations for resigning the charge so lately entrusted to him. Oo the 5th he is success. It was the absence of this successful that alone bound wise and brave Irishmen to conscientiously oppose a successful that alone bound wise and brave Irishmen to conscientiously oppose this country. It has never occurred to me to consider acquiescence to the Government of England as a moral obligation or as other than a dire necessity. I would fearlessly ask any English gentleman, even Catholic first and English atter, would he, were he in my place, think otherwise? I lask, would he who has applauded the valor of his countryment in Egypt, in Ashantee, in Zululand, would he have scruples about fighting for his own nationality, for what he believed to be the sacred right of his country—the right of freedom from forbelieved to be the sacred right of his country—the right of freedom frrm foreign miegovernment, and from the constant anarchy aud misery resulting therefrom? My conviction is that Eoglishmen, as I know and honor them, would never have borne what we have borne. But we have borne it simply and solely because we could not help it. We have sorrowilly bowed to might, but we have never acknowledged it to be right. We have never, thank God, lied to our oppressors by saying we were loyal to oppressors by saying we were loyal to them. And when we have condemned

> should we care whether it be an act of rebellion or not? Its chance of success is, indeed, all we look to. Rebellion with the chance of being successful, rebellion against tyrannous misgovernment is, the wide world over, a sacred duty. Englishmen have blessed it in their own case—in the case of every nation except Ireland. Irishmen bless it, and Irish priests and Irish bishops bless it, and declare it to be high and unassailable morality—a
> holy war in the cause of the poor and
> oppressed, a struggle for hearths and
> homes. Rebels we are, almost to a man,
> against the injustice and misgovernment
> —the hollow mockers was assessed touch -the hollow mockery we see and touch on every side, but which our pious critics on every side, but which our pious critics cannot or will not recognize. True, we have been up to this "inopportunists" in the matter of rebellion; but now our opportunity has come, and we give our glad "God speed" to what promises to be, at long last, a successful plan of campaign. Whether or not that plan be constitutional may be an interesting question of politics; but it is no question of morals.

of morals.

I am not, sir, a believer in heated language. What I have written above is none such. It is, as far as I can make it, an honest answer to your honest question. I have told you, in what a certain scribe would call my Irish "cussedness," the sentiments in which generations of good Irish priests have lived and died, and for which their successors are prepared as they were to

successors are prepared, as they were, to answer before a just God. I am, sir, your obedient servant, ARTHUR RYAN.

Appended to the letter is this note, signed by the editor of the Tablet —:

We trust that Father Ryan is mistaken in supposing that his letter represents the opinion of any large section of his countrymen. We, at any rate, should find it difficult to reconcile such doctrines with the teaching of the late

could have been upon earth." Or, as a Father at Colville wrote: "When Our Lord died, from a human point of view, His work seemed lost." On the contrary, it was accomplished, and it was precisely by His death that he accomplished it. So will it be with Father Ruellan; by his death he will gain all for the mission.

"THE SACRED DUTY OF REBELLION."

AN IRISH PRIEST ANSWERS THE LONDON TABLET.

In the London Tablet of December 25th, it is a standard to the contrary of the leavy burdens. Must they be still forced to carry them till they be able to convince as anti Catholic paper if you cannot depend on the testimony of the elected representatives and the interactly and clergy of Ireland?

You "fully recognize that there may be a necessity over-riding all law, and of the kind to justify the preaching of the kind to justify the preaching of the weight of their heavy burdens. Must they be still forced to carry them till they be able to convince as anti Catholic paper if you cannot depend on the testimony of the elected representatives and the liverarchy and clergy of Ireland?

You "fully recognize that there may be a necessity over-riding all law, and of the kind to justify the preaching of the kind to justify the preachi and prejudiced Legislature of the equity of their claims? If so, we must have a repetition of the case of Balaam and his ass (Numbers xxii.), and the interven-tion of another angel: "The ass not tion of another angel: "The ass not being able to turn aside either to the I am come to withstand thee, because thy way is perverse, and contrary to me." You know the sequel. And since the angels of Ireland have already given their testimony as to the question of fact, we may be certain that the angel of Rome will exhort you in the words of Holy Scripture: "Go with these men, and see thou speak no other thing than what I shall command thee." I am, sir, your obedient servant. your obedient servant,
N. MURPHY, P. P.

# WEDDING BELLS IN ST. THOMAS.

A large gathering of Miss Kate Hugh-son's lady friends and admirers attended son's lady friends and admirers attended at the Church of the Holy Augels on last Tuesday morning to be present at the marriage of that popular young lady to Captain Philip Broderick of Sarnia, The groomsmen were Mr. James Baby of Sarnia and Mr. Charles Kennedy, M. C. R, of this city. The bridesmaids were Miss Kate Murray of London and Miss Matida Hughson, sister of the bride, The wedding-day occurring within the octave of the Epiphany, a grand High Mass of the day was celebrated. The Kyrie and Sanctus of Mozart's 12th mass, the Gloria and Credo of Farmer's were kyrie and Sanctus of Mozart's 12th mass, the Gloria and Credo of Farmer's were done ample justice to by Miss Celia McNulty, presiding, and the other mem bers of the choir. Miss Ella Murray of bers of the choir. Miss Ella Murray of Wilton Grove sang at the offertory Rossini's O'Salutaris! The large numbers of Protestant ladies present declared themselves perfectly charmed as well with the well-trained voices and delightful harmonies as with the solemnity of the nuptial mass and benediction. At the close of the ceremonies Rev. Father Flannery addressed a few eloquent remarks to the assemblage on the sacredness and the indissolucility of the marriage tie; and called upon his

Still, if it be for the glory of God, His
Holy Will be done."
When told to ask the Blessed Virgin to
get him a little rest before he received the
Holy Virsitioum, with childlike simplicity
to fo God, obtain for me a little rest that I
may receive this night thy Son into a
perfect heart." A few hours later when
the Crucifix was offered him, he stretched
out his arms as on a Cross, and said. "Holy Virgin,
I offer myself to thee, I belong to
My God, look upon me,"

Never a word of impatience escaped his
lips, only of regret that he was a burden
to those who lavished on him all
their charity could devise to relieve him.
His extreme calmness deceived them into
false hopes of his recovery. On Janusry
7th the fatal hour came. The last Sacraments were administered, and the beautiful soul of Louis Ruellan winged its flight
to that Heaven for which he had so long
sighed.

THE INDIAN'S SIN. olic Church here for the last nine or ten years was ever unremitting in her duties, and has succeeded in obtaining for the St. Thomas church choir a reputation for efficiency and harmony second to none in the diocese. She was also ever ready to lend her valuable services to charitable concerts and socials in other parishes and localities, and with her sister Miss Teresa as accompanist was considered far and wide as a necessary element in the success of almost every little church entertainment in the

ter, and were, many of them, very costly.
On the evening previous to the nuptial ceremony, the little girls of the May Pole Dance, whom she had trained, presented her with an illuminated address and a set of china dishes. Messrs. Stephen Pocock, E. L. Peters, and Louis Eagan, with Rev. Father Flannery, called to her house also, and read to her an address on the part of the Catholic congregation, presenting her with a purse of gold coins as a mark of with a purse of gold coins as a mark of their appreciation of her many claims on their gratitude. Miss Hughson's, now Mrs. Broderick's, voice will be missed, and her absence felt for many a long day in

## THE LATE BAZAAR.

The following is a list of articles omit-ted from our report of last week, together with the donors' names, as also the names of the winners

the names of the winners:

REFRESHMENT TABLE.

A besutiful cake, presented by Mrs.

Frank Smith, Toronto, won by Pat
O'Connell, city.

A handsome basket, presented by
Miss Torons Kildes won by

Miss Teresa Kildes, won by

A beautiful lamp, presented by Mr.
Stevely, London, won by Rev. J. Walsh,

ST. MARY'S TABLE Set of fruit rooms, given by a friend, won by J. B. Vining, London. No l. A set of chins, won by Mr.

Grover.
No. 2. A set of china, won by Mrs.

No. 2. A set of china, won by Mrs. Stead, Strathroy.

A beautiful picture of His Lordship Bishop Walsh, presented by Mr. Frank Cooper, won by Rev. L. A. Dunphy.

A chair rest, presented by St. Joseph's convent, Amherstburg, won by Miss Bobier.

A handsome table, presented by R Driscoll & Co., won by Mrs. Effiner.

A beautiful table scarf, presented by Miss Ella Murray, won by Mrs. Connors, Clarence st., city.

Clarence st., city.

An easy chair, given by Mrs Fitzhenry,
won by Mrs. McGrath, Mitchell, Ont.

A hand painted cushion, won by J

Pendergast.
A handsome hand painted panel (pond lilies) won by Mr. Dick Toothe.
A fancy work box, presented by E Walsh, won by Miss Lizzie Lough'in.

CHILDREN OF MARY'S TABLE.

Crayon portrait of Van Dyke, presented by Master James O'Higgins, was by Robert Taylor, Clarence st., city.

A handsome hand painted panel, presented by Mrs. Chilton, Goderich, were by Rev. L. A. Dunphy.

### THE IRISH PARLIAMENTARY FUND

The Dubliu Freeman's Journal says "We have received the following letter, with its enclosure, from His Grace, the Archbishop of Cashel:

Archbishop of Cashel:

To the Editor of the Freeman.

The Palace, Thurles, Dec. 27.

MY DEAR SIR,—Kindly acknowledge in to morrow's issue of the Freeman the receipt of enclosed cheque for £40 4s 6d, amount just received by me from His Lordship the Bishop of Kingston for the Parliamentary Fund.

I shall ask you also to publish His-Lordship's note and the appended list of subscriptions.

subscriptions.

I aw, my dear sir,
Your faithful servant,
+ T. W. CROEE.

"Bishop's Palace, Kingston, Ont.,
13th December, 1886.
"To His Grace Archbishop Croke."
"My Dear Lord Archbishop,—May I' trouble your Grace once more with the charge of a draft for the Irish Parliamentary Find. It represents (540 46 dd) tary Fund. It represents (£40 4s. 6d) the balance of the total amount (£608 9s. 4d) collected in this city and diocese 9s. 44) collected in this city and diocese within the present year for the support of the Irish cause in the British Parliament. God speed the cause? I amyour Grace's sincere friend,

"HJAMES VINCENT CLEARY,
Bishop of Kungston,"
LIST OF SUBSCRIPTIONS.
Belleville (supplement)......\$17 00
Cornwall ".......60 00 £40 4s. 1d. A Miracalous Cure.

On December 5th, in North Vernor, On December 5th, in North Vernor, N. J., a young Catholic girl, named Jennie Smith, was miraculously cured of a spinal disease of five years standing, resulting from a fall and spinal fracture. Doctors had been called in, and were unable to do anything for her.

Placing herself confidently under the spiritual care of Rev. Eugene A. Farrell, of Morristown, N. J., she entered upon a novena, striving what efficacy she might find there in when all human means failed.

After due course of preserves and server and server.

find there in when all human means failed.
After due course of prayer, and while
Father Farrell was on his way home, Miss
Smith got up from her bed, and walked
down stairs, to the utter surprise of her
parents. The news of the wonderful
restoration soon spread, and neighbors,
from contiguous twore comes is restoration soon spread, and neighbors from contiguous towns came in great numbers to see her and verify the rumors which had reached them.

Father Farrell fully confirms the account, adding some interesting particulars in the following letter:

Morristown, N. J., Dec. 5, 1886.

Editor of the Columbian:—It is true that Miss Smith is cured. She came sig miles

Miss Smith is cured. She came six miles this morning, in a severe snow-storm, to-church, and went to confession and communion. She was for three years, nine months and twenty days, unable to get out of bed, or even to be moved in it.

REV. EUGENE A. FARRELL.

## WEDDING BELLS.

On Tuesday morning Mr. James & Mulligan, barrister, &c, of the firm of McDonald, Marsh & Mulligan, Toronto, and second son of Mr. David Mulligan of Pembroke, was united in the holy bonds of matrimony to Miss Lizzie Murray, daughter of the late Michael Murray, and neice of Messrs. T. & W. Murray, of this fown. The ceremony was performed this town. The ceremony was performed in the R C. cathedral here, his Lordship in the R C cathedral here, his Lordship Bishop Lorran officiating. Miss Josie O'Meara acted as bridesmaid, and Mr. William Mulligan was the groomsman. A large number of friends witnessed the ceremony. The ladies looked most beautiful. After an elegant wedding breakfast at the residence of Mr. Thomas Murray, M. P. P., the young couple left by the early train on their honeymoon tour. The presents received by the bride were numerous and magnificent indeed. were numerous and magnificent, indeed so elegant a collection is seldom seen even on an occasion of this kind. young couple have the best wishes of hosts of friends for their future happiness, and in these wishes the Ol

The RECORD very cordially adds its good wishes to those of our esteemed contemporary for our young friends who on the 11th inst. were united in holy matrimony. We pray that their years may be long and peaceful and their happiness unalloyed.

Distinguished Ecclesiastical Visitors.

His Lordship Bishop Grandin, of the N. W. T., accompanied by Rev. Father Lestauc and Rev. Father Andre, of Regina, arrived in the city yesterday. The name of Father Andre is familiar to almost every reading person in the Dominion on account of his relations to the Northwest rebellion and the interest. he took in Louis Riel, after the latter was ne took in Louis Riel, after the latter was condemned to be executed. The party are stopping at the Ottawa colleges.

They were entertained at the Archbishop's palace yesterday evening by His Grace Archbishop Duhamel. Bishop Grandin and Fathers Andre and Lestauc, will be injured in Ottawa but his College. will be joined in O tawa by His Grace Archbishop Tache in March next, when Archoshop Tache in March next, when they will all leave for Rome. They will attend the universal council meeting of the Oblate order which takes place at the Holy See next spring when they will be smong the Canadian representatives.—Ottana Free Press, Jan. 15.