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A Legend.

BY ADELAIDE ANNE PROCTER.

The monk was preaching; strong his earn-From the abundance of his heart he spoke. And the flame spread—in every soul that heard
Sorrow and love and good resolve awoke—
The poor lay brother, ignorant and old,
Thanked God that he had heard such words

"Still let the glory, Lord, be Thine alone." So prayed the monk, his heart absorbed in "Thine be the glory; if my hands have The harvest ripened in Thy mercy's rays, It was Thy blessing, Lord, that made my Bring light and love to every soul that

"Oh Lord, I thank Thee that my feeeble Has been so blest; that sinful hearts and Were melted at my pleading—knew at length How sweet Thy service and how safe Thy fold. Mhile son's that loved Thee saw before them rise Still holler thoughts of loving sacrifice."

So prayed the monk; when suddenly he heard
An angel speaking thus: "Know, O my son,
Thy words had all been vain, but hearts
were stirred,
And saints were edified, and sinners won,
By his, the poor lay-brother's humble aid,
Who sat upon the pulpit stair and prayed."

THE REV. GEORGES ANTOINE BELCOUR.

In the CATE OLIG RECORD of November 3rd there is an article, taken from the Cathohe Historical Researches of Philadelphia, which embodies a letter from the Rev. G A. Belcour, and which has suggested to me that perhaps a short sketch of the life and labors of that missionary priest might not be out of place in the columns of a journal that aims at making all eminent journal that aims at making all eminent Canadians known one to the other. But first allow me to correct two errors which would at once strike any student of the Church history of Lower Canada. In the first place, Mr. Belcour never signed Belcour-Picton, for the very good reason that such was not his name, he belog a French-Canadian pur sang, and quite in-nocent of any English appelation whatsoever. In the second place the good priest wished his letters to be sent not to the care of the Rev. Charles F. Cazena, whose personality is apocryphal, but to Rev. Charles F. Casgesu, the well-known Secretary to the then Archbishop of Quebec. Both these errors appeared in the Historical Researches, and probably in the English newspaper from which the letter was copied.

cure of St. Francois du Lac; in 1830 he had charge of St. Martine. In 1831 the young priest volunteered for the arduous

young priest volunteered for the actuous mission of the Red River.

Mer. Tache, in his "Vingt Annees de Missions dans le Nord Ovest de l'Amerique," says: "In the month of June, 1846, the Rev. Father Aubert went to give a mission to the Indians of Wabassimong, post established on the banks of the River Winnipeg by the intrepid Mr. Belcour, who visited it for many years, and who at this juncture surrendered it unreservedly to the Superior of the

In chronicling the events of 1847, Mgr. Tache says: "In the month of March, 1847, the Rev Father Bermond left for La Baie aux Canards (Lake Winnipeg-La Baie-aux-Canards (Lake Winnipegous), situated about seventy leagues from Saint Boniface. This mission was visited in 1840 by Mr. Belcour, and in the following year by Mr. Thibault, who commenced an establishment there." According to Mgr. Tache, Mr. Belcour laboured in the diocese of Mgr. Provencher until 1859—twenty-eight years of mission work in the diocese of the "great lone land," as the letter published in last week's RECORD shows he had difficult. last week's RECORD shows he had difficulties with the Government and with the ties with the Government and with the Hudson's Bay Company in and before 1847, at the close of which year he returned to Quebec. In 1849 he resumed work in the Indian Missions, his headquarters being Pembina. In the autumn of 1859, Mr. Belcour came east again, and accepted the charge of the mission of Rustico, in Prince Edward Island,

Rustico is a name fairly well known to the public of these days on account of its being the site of one of the famous summer hotels which dot the north shore of "The Garden of the Gulf," but when Mr. Belcour went there it was a very humble little place indeed. It bad any amount of history to give it respectability, but history does not do much towards building up a parish in this matter-of-fact century of ours.

Rustico (so named from an old bonhomme called Racicot) had an existence in the days when the white lilies waved over old Ile St. Jean, and the flocks of the Acadians

browsed on its marshes, before a sod was turned on the site of the ambitious little

city of Charlottetown.

Then came the expulsion of the Aca-Then came the expulsion of the Acadians, and the flocks went to feed the British soldiers, and the Acadians, peaceful, even when persecuted, lost all but their faith. Tradition in Rustico says that the fsmily of Blanchard and one or two others, being ill with measles, were not turned adult in the vessel which was sunk by the Scilly Isles, but that they were allowed to remain in the once busy town of St. Peter's, and that when restored to health they removed to Rustico, where to health they removed to Rustico, where they have since remained. When peace and good will was established in the

and good-will was established in the country, others came to join them, and the village grew, and as in duty bound began to have its little quarrels and misunderstandings just like its bigger sister parishes in the Province of Quebec.

It came through all these early trials as successfully as its phoneers came through the measler, and in 1823, the Rev. Bernard Donald McDonald, the first native priest ordained for the present diocese of Charlottetown, made his home in a new presbytery which he built for the Church of Sz. Augustine and in which he lived first St. Augustine and in which he lived first St. Augustine and in which he lived first as parish priest and afterwards as Bishop, up to the year 1859, when, feeling his health fail, he retired to his college of St. Dunstan, near Charlottetown, where he died a few months later.

Bishop McDonald confided his beloved old home and mission to Mr. Belcour,

whom in all probability he had known in Quebec, and whom he installed in Rus-tico in the autumn of 1859 Mr. Belcour, who was a man of no ordinary gifts, and endowed with rare energy, succeeded in raising the status of the Rustico farmers to a much higher level than it had

hitherto attained.
In 1863 he founded the Farmer's Bank of Rustico, with a capital of \$9,000, an institution which has been and still is an incalculable boon to the Acadians. It is a massive building of Prince Edward is a massive building of Prince I had a laband sandstone, situated quite near the church. In the upper story, above the banking office, is the "Town Hall," where during the winter evenings the parishioners meet for concerts, lectures, etc. Here also is the public lending library, and here the brass band which has attained a provincial cele-brity, meets to practice. This band was instituted by Mr. Belcour, as was also the lending library, and through his friendship, with Mr. Rameau de St. Pere,

some very valuable books have been placed on its shelves. When Mr Rameau, collecting notes for When Mr Amanda, the Acadians, visited Rustico, he formed a succere friendship with its worthy cure, and on his return to France contrived to interest the Emperor in the remote Acadian settlement, so that Napoleon III. sent to Rustico the four volumes of his work entitled 'Ocuvres de Napoleon III. sur l'Idee Napoleonic."

In sketching Mr. Belcour's work in Rustico I cannot do better than quote the words of a letter lately received from, propably, the most distinguished parish-ioner that the good old priest ever had.
"He founded the bank which has been

a boon to the Acadians, it having kept them out of the hands of money lenders Rev. Charles F. Casgeau, the well-known Scoretary to the then Archbishop of Quebec. Both these errors appeared in the Historical Researches, and probably in the English newspaper from which the letter was copied.

The Reverend Georges Antoine Belcour was born on the 23 d April, 1803, at La Baie du Febvre (then in the diocese of Three Rivers.) His father was named Antoine Belcour, his mother Josephte Semire. The young Belcour made his studies in the Seminary of Nicolet, and was ordained priest on the result was scarcely satisfactory to the inventor. He had a work shop and made various agricultural implements himself. They were not types of beauty nor of refined taste; they were redolent of the Red River where he had taught the Indians to make farming tools. his boasts was that when at the Red River. he had made a cart without a nail, or any iron whatever. He would also clean as repair clocks for his people if they brought

them to him. I have not at hand the notes of Dr. Belcour's last years, but I am under the impression that he died suddenly during a visit to Shediac, in the Province of New Brunswick, somewhere about 1874 There is one more incident in the life of this brave old mis-sionary to which the events of late years have attached an historic interest. When, where, and how it was I do not know, but one stormy afternoon he was called to perform a baptism. A Metis woman unfastened the wrappings which enveloped a sturdy infant, the priest in surplice and stole, poured the consecrated waters upon the baby's dusky brow, and as he traced the sacred sign, he gave the name that has since stirred the heart of Canada to its living centre-Louis David Riel.

THE AMERICAN CATHOLIC QUAR-TERLY.

The number just to hand of this excel-

lent periodical is a particularly interesting one. The contents are as follows:—

The Ralative Influence of Paganism and Christianity on Human Slavery. His Eminence Cardinal Globons. The London Poor. Arthur F. Marshall, B. A.

Special to the Catholic Record.

The FEAST OF ALL MAINTS AT ST.

The bright, beautiful Feast of All Saints, so hopeful, so consolatory, was this time less joyous than before, for on that day we consigned to his last earthly resting place Autony McKeough, third son of Mrs. McKeough, of this town, who, en the hight of Oct the 29th, met his death at Santford. He was crushed between two fasters of the Parnell Commission. The prisoners refused to accept through the distribution is cursed, it would appear, with some one whose mission among the people is to stir up bad feeling. These disturbers of the religious quiet and transmission. The prisoners refused to accept through the first of the 29th, met his death at Statford. He was crushed between two for the Parnell Commission. The prisoners refused to accept through the first of the 29th, met his death at Statford. He was crushed between two for the Parnell Commission. The prisoners refused to accept through the first of the 29th, met his death at Statford. He was crushed between two for the Parnell Commission. The prisoners refused to accept through the first of the 29th, met his death at Statford. He was crushed between two for the Parnell Commission and the congregation of the religious quiet and transmission. The prisoners refused to accept through the first of the gospel of Christ scattering in the furrows of sected the sector fell glues rancor and bitterness that might some day ripen into a hard from which there would be reaped a harvest of barren regrets. Every community by a mysterious law of distribution is cursed, it would appear, with some one whose mission among the people is to stir up bad feeling. These disturbers of the religious quiet and transcendence of the section of the religious quiet and transcendence of the section of the religious quiet and transcendence of the section of the religious quiet and transcendence of the section of the religious quiet and transcendence of the religious quiet and transcendence of the religious quiet and transcendence

Deceased was a promising young man of nineteen years, beloved by all who knew him for his gentle and amiable disposition. The widowed mother and her family have the sincere sympathy of the entire community.

The solemn tolling of the parish church-

bell rose and fell on the soft sunlit morning air of All Saints' Day. Sympathizing friends from near and far gathered at its call. Protestant and Catholic alike were there, and forming into an unusually large funeral procession reached the church at ten o'clock. At the door the body was met by the pastor, Rev. Father Brennan, accompanied by Dr. Kilroy, of Stratford, an old and true friend of the family. The usual prayers being said, the Mass of the day was off-red by the rev. pastor, after which he gave an earn est and instructive sermon on the feast of the day, and at its conclusion referred to the sad event which had brought such a crowded congregation to St. Mary's Church. He spoke in terms of high praise Church. He spoke in terms of high praise of the young man, then resting in death before the altar, at which he knelt a few short weeks ago, in the glow of his early manhood, to receive "the Bread which nourishes to immortality."

The rev. gentleman was listened to with profound attention throughout his address. After he had retired to lay aside his sacret westments the Kilroy advanced to the

vestments, Dr. Kilroy advanced to the lalling and spoke in that beautiful, impressive way so peculiarly his. We regret that it is not in our power to give even a brief synopsis of that tender, sym pathetic, and consoling discourse spoken in low, clear tones, through which the sobs

of the listeners were distinctly audible. He had not come, he said, to preach ermon, but, in company with sorrowing friends and neighbors, Protestant and Catholic, to drop a tear on the bier of the early dead and to show his sympathy with the bereaved mother and her sorrow stricken family, as of old the friends of Martha and Mary came in pitying kind-ness when Lazarus lay dead. "Lord, if Thou hadst been here our brother had not died," said the mourning slaters; and Jesus wept. Surely then we may weep unrebuked over our dead, but let us not

"mourn as those who have no hope."
"It was just inneteen years ago, on the
4th of lest September," the learned speaker
continued, "since this young man was
brought, an infant, to this very altar
before which he now sleeps in death, and
it was my hand that placed upon him then
the holy chrism of baptism, and it was my
hand too, that anothed him with the hand, too, that anointed him with the the consolation of hearing his last confession; a consolation it surely was, for, from the lips of a young man came the confes sion of a child. I do not break the excred seal of the confessional when I say he had nothing more grievous on his conscience than some little disobedience to his mother."

Much more the elequent doctor said Much more the elequent doctor said that must surely remain forever in the heart of that Christian mother, a well-spring of purest consolation. Surely for her and her family the bitter waters of grief have been sweetened.

Then the Libera was surg, the last blessing given, and of Antony McKeough to "the ellent city of the dead," there to wait till he be sum moned on the morning of the resurrection to take his place with Christ's elect. Thu we hope, thus we believe. May he rest in

THE FORGERIES' COMMISSION.

The Dublin Freeman thus describes S Richard Webster's speech, which by its supreme dullness thinned out the attend supreme duliness thinged out the attend ance rapidly as soon as its quality began to be appreciated by the listeners. The speech consisted of reading the paragraphs of the bill of particulars supplied by the or the bill of particulars supplied by the Times during the Land League agitation with extracts from speeches and Sir Richard's comments thereupon. "Altogether it was a dull affair and had two effects, it considerably thinned the audi-

ence, and made the day wearisome and dreary for those who remained."

The Attorney General took great pains to show that he is not enquiring into the guilt of Mr. Parnell, but of an organizaion, the Land League.

The letter purporting to have been sent by Mr. Patrick Egan to James Carey was read, in which he states that he has sent £200 to M. who would give Carey what he wanted, in return for which he asks

"value for our money."

Then was read the first (forged) letter attributed to Mr. Parnell the cream of which is that he asks for "prompt action."
"Prompt action is called for. You undertook to make it hot for old Fostor and Co. Let us have some evidence of your power to do so." This is addressed to "dear E." Sir Richard said "I am not able to state in whose handwriting the body of the letter is." He further said that in his opinion this does not mean that any outrage was contemplated on Mr. Foster, but that it contemplated outrages which would embarrass the Government, Mr. Foster included.

A number of letters forushed the Times

by one Roberts were admitted to be torgeries. Sir Richard Webster said "some persons have attempted to play a trick

upon the Times."

Sir Charles Russell pointed out that "there a manufactory of forged documents in obedience to the market demands, and by saying that he would leave the mem-

ing.
Joseph Kavanagh, the Times' witness who tried to shoot Patrick Lane in a tavern near the Law Courts on the 1st inst., was arraigned in court, and committed for trial. He was admitted to bail, two sursties qualifying in £1,000 each, and Kavanagh himself in £5,000 In the suit instituted by Mr. Parnell at Edinburgh Judge Kinnear announced his decision on the question of jurisdiction raised by the Times' counsel. The judge

ruled that the court had jurisdiction in A CHURCH SENSATION.

CHRISTIAN CHARITY EXPOUNDED BY REV UNDER THE LASH.

St. Catherine's Journal, Nov. 12th. St. Catherine's Journal, Nov. 12th.

A very large congregation assembled in
St. Catherine's Church last Sunday night,
to hear Rev. Dean Harris preach on
"Christian Charity." He chose for his
text the following verses from the 13th
chapter of St. Paul to the Corinthians:
"Charity is patient; is kind, envieth not;
dealeth not perversely; is not puffed up;
is not ambitious; is not provoked to
anger; thinketh not evil."

To the astonishment and amzzement of
his people he read with a clearness and

his people he read with a clearness and with a precision almost military in its severity the address of Rev. Mr. Burson severity the address of Rev. Mr. Burson, delivered in the Orange hall here last Monday evening, in which the reverend gentleman so fiercely attacked the Roman Catholic religion. When the Rev. Dean had ended the reading of the discourse a printed in the daily papers, a silence pain ful in its intensity fell upon the people After a pause sufficiently long to emphasiz) his meaning, he re-read the following passage from Mr. Burson's address: "In Great Britain the drift is all Romeward both in politics and in the established church; among dis senters the drift was towards infidelity."
With a dignity of language befitting the eacred edifice and a manner studiously courteous, the speaker continued. Every Cataolie in his congregation, he said, and every free-thinker in this city, are indebted to the Rev. Mr. Burson for this humiliating acknowledgment. It is the most imprudent, and from a Protestant stand-point, the most stupid admission that, to his knowledge, ever escaped the lips of a Presbyterian minister. Its tendency was to develop into a conviction the prevailing opinion among intellectual men, that be-tween the positivism of Catholicity and the negativism of unbelief there is no permanent abode for the thinking man.
The insulting language of the Rev. Mr.
Burson, he added, has done more to assist the cause of the Catholic Church in this city than all the sermons that have been city than all the sermons that have been presched from his pulpit for the past four years. Its import was also, he claimed, calculated to push into the abyss of infidelity the evangelical Church man who has any doubt of the orthodoxy of his belief. "What," he asked, "have the Catholic neighbors of the Rev. Mr. Burson—the Catholic wives and daughters f some of the members of his congrega tion-done to him to justify this wanton and unprovoked assault upon their religion?" To say that the intention was not to wound the Catholics of this city, but to expose the diplomacy and errors of their church, will not palliate, much less excuse, the rudeness of his attack, for the rev. gentleman has lived too long not to know that to a Catholic his faith is dearer to him than his life. Whatever circumstances might conspire to condone the ffensiveness of such language in a large city, there can be no excuse for it here in St. Catharines, where, he claimed, we are all neighbors, and meet each other almost every day in friendly converse. Apart from its bad taste, the address was, he said, ac open and deliberate attempt to build up a wall of separation between Catholics and Protestants, and tended Catholics and Protestants, and tended seriously to affect the peace and prosperity of this city. He did not believe that there is a member of Mr. Burson's congregation so intolerant as to sympathize with him in the indecent onslaught he has made upon them. Nor could he bring himself to entertain for a moment the suspicion that the merchants and business men who worship in Knox church would acknowledge that the Catholic falth has made them less honest than their neighbors. He among the people of this city for almost five years, and cheerfully bore witness to their intelligence and liberality of thought. Nowhere had he found a kindhier feeling between Catholies and Protestants. He had done his best in his limited was to paragraphs to its fearable. his limited way to perpetuate this friendly sentiment, and from his knowledge of the people of this city he had reason to hope that long after Mr. Burson and himself were in their graves this Christian fellowship would continue to live. The Rev. Mr. Tovell, he added, was a comparative stranger among us and may have offended in ignorance. It is possible, he said, that before coming here he lived in a rural parish where the amenities of refined society were not known, and consequently, the angularities that attach themselves to bigotry could not be removed by association with educated men

Salted with fire they seem to show, How spirits tost in endless wee, Can undecaying live.

CATHOLIC NOTES.

Archbishop Riordan, of San Francisco, is now in Rome, accompanied by Rev. M. D. Connolly, of the same city.

Twelve new churches were built during the past year in the diocese of Grand Rapids, without incurring any debt

The opening of the Canadian College in Rome took place on Sunday in the presence of Archbishop Fabre, four Canadian bishops, and a large number of Canadian

Archbishop Corrigan has donated \$50 towards the erection of a statue to Father Mathew in Central Park, New York city.

His Eminence Cardinal Newman preached his last Anglican sermon on 25th September, 1845, since which time he has been a power in the defence and leadership of Catholic thought in Eogland.

Rev. J. Wirth, Rector of St. Joseph's Redemptorist Church, Rochester, and Rev. A. Ziegler, Rector of the Church of the Redeemer, are about to start for Rome with documents to further the beatification of the Right Rev. Bishop J. Nepom-

the importance to Europe of having an arbitrator in person of the Pope, argues that the Pope cannot seriously undertake to arbitrate unless he be a temporal sover-

me how I shall educate my eighteen chil-

Special to the CATHOLIC RECORD DEDICATION OF A NEW ALTAR.

It is surprising to learn what great things may be accomplished when we go to work in the right way, especially when we are working for the glory of God and for the salvation of our immortal soul. When Catholics are called upon by their pastor to help in some work of charity, they often complain that their means do not allow them to give to a subscription that is taken toward an improve-ment in the church, which will re-dound to the glery of God. Hence, many throw away an opportunity of building up, for themselves and their children, graces in the klugdom of Heaven, and of obtaining, through their good works, forgiveness for the sins of the past. works, forgiveness for the sins of the past.

A few German Catholics, living in and lant priest of his as "the hero of a hunaround Zarich. Oat. understand that dred battles." "He did not think," he around Zurich, Oat, understand that truth: to prove it, they generously responded to a call made by their pastor, asking them to give him the means to Father M'Fadden and say he was not a feet.

St. Boniface's Church, Zurich, number only twenty-five families. Living in the midst of Protestants, the old settlers, coming direct from the motherland, kept on Friday, 16:h Inst., at 7:30, for the coming direct from the motherland, kept the faith alive in their hearts and implanted it in the hearts of their children. The new altar was dedicated on Sunday, November 4th, by Rev. Father Shea, of Seaforth, Ont, he having been deputed by Bishop Walsh, of London, to perform the ceremony. Long before the appointed hour the church was full of Catholics and Protestants. At 10:30 commenced the solemn High Mass, Father Kealy, pastor,

the altar to deliver a lecture. He took for his text: "Go and and teach all nations." He was speaking to a mixed audience, many of whom came through curiosity. He beld them all spell bound audience, many of whom came through curiosity. He held them all spell bound by his well-known eloquence and learning, while he propounded the doctrine of the Unity and Universality of the Catholic Church.

A Protestant correspondent to one of our local papers said of him: that he spoke elequently, and that he opened the eyes of many Protestants who would like

eyes of many Protestants who would like to hear him again.

All seemed pleased with the day's celebration. Especially the members of the congregation were delighted to see that their pastor, Father Kealy, was satisfied with the effort they had made. The pastor, whose residence is not in Zurich, and the visiting priests, were the quests of Mr. John Foster for Mathew in Central Park, New York city. Many of the clergy have also given donations for the same purpose.

The beatification of Blessed John Baptist de La Salle, founder of the Caristian Brothers, will be commemorated this week with great solemnity in St. Patrick's Cathedral, New York.

His Eminence Cardinal Newman on earth, thereby calning the eternal

The London Standard sounds the hewgag of war over the Sackville-West incident of war over the Sackvine-West incident and says: "If the matter is left unnoticed, the belief that England may be insulted with impunity will grow with repeated practice, and will eventually lead to an intolerable affront and an open quarrel." As another wrathful gentleman observed, Father Duffo, the Catholic priest who went from Selma, Ala, to Jacksonville, to take the place of the clergyman reported to have died from yellow fever, is seventy and and has been through thirteen somewhat similar circumstances: "You've insulted my wife and pulled my nose, and kicked me in my own house; ptdemics in various cities of the South.

The Osservatore Romano, commenting on you rouse the British lion in my bosom!

Buffalo Union and Times. We think the campaign just concluded eign with complete freedom.

W. J. McDonnell, Eq, the popular and learned Vice Consul of France at Toronto, has been invested with the insignts of the Legion of Honor by the French Government. The decoration could not be apportioned to a more worthy recipient.

Tae Right Rev. John S. Foley, Roman Catholic Bishop of Detroit, was consecrated at the cathedral in Baltimore. The ceremonies were participated in by the Cardinal, three archbishops, including Rev. D. O'Brien, of Halifax, 19 bishops, and about 100 priests.

The Pilot says that one of the best has settled some things which will remain settled for years to come. First, there Rev. D. O'Brien, of Halifax, 19 blshops, and about 100 priests.

The Pilot says that one of the best known and most public spirited French citizens of Boston, visiting the City Hall on business during the woman registry days, surveyed the uncomely host of angular spinsters and withered matrons who had come out, like their prototype, Miss Miggs, to "prenounce the Pope of Rome, which is Pagin," and remarked with some pardonable scorn: "And these are the barren jig trees who propose telling me how I shall educate my eighteen chilreal and futile roorbacks.

United Ireland

The praise that is poured on that poor weak kneed Cromwell, Mr. Balfour, may be discounted by the fact that flattery not less fulsome is lavished by Lord Hartington on the vice regal horse jockey, Castle reagh, whose knowledge of literature is a betting book, whose mind has no larger scope than the racing rig, and whom a number of bettingmen in the police court the other day proudly claimed as a distinguished member of their confraternity.

One passage from Bishop O Donnel'ls speech deserves special emphasis. After praising Father M'Fadden as a priest, as a public man, and as a gentleman; after describing the good he has done in his poor, out-of the way district of Gweedore, and defying his critics to show in their own behalf so much public good done in fice an attar becoming the august sacrifics offered upon it. The old altar was made of rough boards, covered with paper and lace. Now we have the place of the present time required men from conditions. made of rough boards, covered with paper at the present time required men from every and lace. Now we have the pleasure of rank who were able to fight their corners." These are consoling, encouraging, inspirand black walnut, in the Gothic style. ing words, spoken to the country in an it stands nearly twenty feet high, has a hour of need by a prelate of the Church. It stands nearly twenty feet high, has a frame in the top of the contre plece for a picture, and a niche on each side for a statue; the whole costing one hundred and seventy-five dollars. Besides this, the church is waiting for a fine communion table that will cost nearly fifty dollars, which will all be paid at once.

Let us here say that the members of St. Boniface's Church. Zurich, number of severy true man in the country beating