THE PURITY AND SANCTITY OF THE BLESSED VIRGIN.

Eloquent Sermon ty His Lordship Bishop Cleary, of Kingston.

St. Michael's Cathedral was filled to its utmost capacity on Sunday evening last by a congregation among whom were many of our separated brethren, including Protestant in nisters, who had as-sembled to bear the sermon of the gifted and eloquent Bishop of Kingston. The services of the evening opened with Pontifical Vespers, at which His Grace Archbishop Lynch officiated. The music rendered by the choir was of the highest order and was favorably commented on

by the many strangers presented.

His Lordship Bishop Cleary on ascending the pulpit read the text of his sermon

Matthew, 1 ch., 22 and 23 v. Now all this was done that it might be fulfilled what God spoke by the prophet, saying, "Behold a Virgin shall conceive and shall bring forth a Son, and they shall call his name Emmanuel, which, being inter-

peted, is God with us." The millifluous doctor, St. Bernard, commenced one of his most charming discourses on the Blessed Virgin Mary by declaring that "nothing gave him more pleasure, and nothing filled him with more apprehension than to speak upon the Virgin Mother of God." With similar sentiments I approach my subject this evening, for it is the feast of her holy Purity, and in complying with the request of your most reverend Archbishop, that I should preach to the congregation of St. Michael's Cathedral, I take the theme St. Michael's Cathedrai, I take the theme from the Church and offer my feeble praise in union which the priests and people of all the congregations of worshippers throughout the universe who honor the Blessed Mother to-day in the ineffable mystery of her spotless virginity. It is difficult speak worthily of her who is the mo beautiful, the most gifted, the most exalted and honored of God among all His creat ures, whom He prepared in the most spe cial manner by the unlimited effusion o His graces to be the living tabernacle of the eternal Word made flesh, the true Ark of the Covenant in the midst of Israe!, in whose chaste womb was borne, not the written letter of the Law, but the only-be gotten of the Father, 'God of God, Light of Light, true God of true God, consub-stantial with the Father.' Little indeed is recorded of her with parchment and ink for her name and office were predestined to be the synonyme of modest retirement in the Church throughout all ages, for the instruction of christian females, whose character should be formed in the likenes of her Divine Son, to whose image, as it is written by St. Paul to the Romans, all the elect of God must be made comformale. She shines, however, as the morning star of the day of redemption; she is the be ginning, the middle and the end of the in spired book. Her powerful agency in subduing the infernal enemy of our race is extolled by God the Father in Paradise, and His eulogy is written upon the first page of Holy Writ. Pronouncing His malediction upon Satan, he said, 'I will s between thee and the woman, and thy seed and her seed; she shall crush Thus the woman is bound up in the merciful decree of God, promising party to the bond, which was the title-deed of sanctifying grace, on which the of salvation by credit through faith in the atonement foreshown to them by type and figure; the same from which we derive our fulness of faith and more copious sanctifited on Calvary: Nay more, the woman is not only placed in the bond conjointly with her son, but by a remarkable design of the Most High, she gets a priority of place. "I will put enmittes, between thee and the woman, and thy seed and her seed." Who shall fathom the mystery of these divine words? Why is the women thus signally put forward in the decree of of redemption? Why is she assigned a place before her Son? She, of herself, had no power to redeem fallen man. alone could effect that. She is a creature. ou, equally as all the other children of Eve. If she was conceived immaculate and born sinless, it is not that she was exempt from the sentence of universal condemnation, but that her Divine Son, for the sake of His own honor, indissolubly linked with hers, interposed between the sentence and its execution in her behalf, and redeemed her by anticipation. We are deemed more perfectly by preventing grace. Shall any one pretend to think that the woman here referred to as the heroine of combat in the deadly warfare between Satan and mankind, exercises no influence upon the issue? She certainly add anything to the sui ficiency of the Saviour's atonement; for His is "the only name under heaven given to men whereby we must be saved."

must be saved." But she does what the Catholic Church has taught from the beginning, and shall never cease to teach, that the woman of whom the Son of the Eternal Father took flesh, whom He called by the sacred name of mother, and loved beyond all others in heaven and on earth, who was united with Him in His joys and sorrows, in Bethle-hem and Nazareth, on Calvary and the mountain of Galilee, has a maternal in-fluence over the heart of her Son, that she can move Him to exercise His divine power, miracles also, if necessary, even as for whom He shed His blood; that, moreover, she has a place in the economy of redemption, by virtue of her queenly pre-rogative in the court of heaven, for the virtue of her queenly premore abundant dispensation of grace to the children of her predilection and all who invoke her benign patronage. I abstain purposely from dwelling upon the clause in the promise made by God in Paradise which attributes to the woman the actual crushing of the serpent's head, because the original Hebrew text, grammatically considered, leaves the reader free to interpret this clause with reference either to the woman or her seed. I will state, however, that all antiquity, very first age of the Church, rewoman. The vulgate tran-

alation, which was generally accepted in

the first three centuries when the Hebrew was still a living language, contained this version of the claure; and when St. Jerome revised the vulgate in the fourth century, although he was the most learned Hebrew scholar of his period and felt him-elf jealously watched by carping critics, Hebrews, Greeks and Latins, he did not deem himself warranted to make any change in the accepted transla ion of this clause which gives the victory over the infernal serpent to the woman, the mother of the Redeemer, fighting with Him and through Him, and by the omnipotence of His grace operating in her, for the effectual fulfilment of heoffice in all ages, as mediatrix or intercessor at the throne of mercy. This woman was in this sense the hope of Israel. Her figure was before the mirds of all the children of faith from the begin-ning, identified with the promise of redemption, and transmitted from Patriarch t Prophet, and from Prophet to Kings and people unto the advent of "the desired o eternal hills," 'the expectation o nation." So firmly did men believe the nation." the hadon. So army and men beneve in her that Achaz, king of Judah, appre-hended the destruction of Jerusalem by the forces of two hostile kings who had surrounded it. The Prophet Isaiah, by express direction of God, gave him ful assurance of safety by referring to His inviolable promise of a Redeemer, who, it was well known, was to come out of Judah before the receptre would be with-drawn from that favored tribe. The form of the prophetic assurance was in the words of my text, as they are cited by the Evangelist in sequence to the narrative of the Incarnation of the Word through Mary: "Behold" said Isaiah "the Virgin shall conceive and shall bring forth Son, and his name shall be called Emmanuel." Here, then, is the woman of the first promise or redempion referred to most significantly ope, a figure in the foreground of redemp-ion, as the prophetic mind conceived it, the is the foretold woman of whom Emmanuel should be born, and yet she was to be a virgin, or rather "the Virgin," the great sign of God to sustain the hearts of the King and people of Judah in the hour of seemingly inevitable destruction. Is it for nothing that she is thus put rorward in the utterance of God's decrees of mercy? Shall she be a name without office, a joint combatant with her Son against the spiritual enemy of man, and shall she have no part in the victory, no share in the distri-bution of the dearly-purchased blessings of redemption? Take into your hand the holy gospels, is she not the frontispiece of all and each? Matthew and Mark begins the inspired narrative with her genealogy; Luke's exordium is the heavenly message delivered to her by the Archangel Gabrie saluting her as full of grace and blessed among women," the chosen one of God the Father's predilection, to be overshad-owed by the Hely Ghost, and become the mother of the Eternal Son by His assumption of human nature in her, and of her, and by her free consent. The evangelist John, to whom the dying Saviour gave the care of her at the foot of His cross, has hardly unfolded the eternal or-igin of the Word made flesh when he oceeds to establish the reality of the Dimaternity of the Virgin Mary s influence over the human heart and the Divine power of her Son by the performance of His first miracle at her the Saviour to come, the seed of the woman. She is allied with her Son; she is a party to the bond, which was the titledeed of sanctifying grace, on which the grace, blessed among women, whom all generations shall call blessed? Let our soul magnify the Lord and our spirit rejoice in God our Saviour, who bath done We call her the Virgin-Mother of Jesus. combining her two chief titles. Her ma-ternity conveys principally the idea of her dignity, her power, her intimate union with the family of the Triune God-head, whereby she is exalted above all creatures even the highest order of angelic spirits who come nearest to the throne of incom prehensible majesty. They bow down in reverent lowliness before Him who looks with filial love and devotion into his Mother's Virginal face. How beautiful must she be whom the God of heaven prepared for Himself to be a mother worthy of Him in the sight of angels and of men! How must He love her who gave Him His being among men, flesh her flesh, blood of her blood, life of her life! Who fondled him in her arms and suckled Him at her breast! Who bore for His sake the fatigues and privations of the journey into Egypt, the fears of Herod, the agony of his loss in Herod, the agony of his loss in Jerusalem in His boyhood, the martyrdo of compassion in His passion, the sword of transfixion as she stood by His cross! But my dear brethren, whilst we love to salute the Virgin Mary by the most exalted title of Mother of God, in which all her dignity and power and queenly prerogatives are concentrated, we are no less proud of her title of Virgin, by which the prophets of old saluted her hundreds of years before of old satured her hundreds of years before the advent of redemption. This title has a special charm, a special significance for us. It is a title of miraculous privilege conferred on her in the day of her motherhood-a privilege singular to her and incommunicable to any other. It is a title of unspeakable honor, which she herself asked for and obtained as a condition of her consent to the acceptance of the supreme dignity of the Divine Maternity.
"How shall this be," said Mary to the archangel, "since I know not man." It is a title to which she had pledged herself by vow in her early youth when she prayed and worked and learned her lessons o in Cana of Galilee, for the benefit of those | piety within the enclosure of the Temple and for the maintenance of this vow she was prepared to sacrifice the highest hon ours that the God of Heaven could bestow Why did God, in His preparation of the body and soul of Mary for the mother

hood of His Son, inspire her to make this vow, which was not only unknown among

Jewish females, but was regarded by them with repugnance? Why did the archangel in God's name consent to her

stern demand for the preservation of her virginity and pledge the divine word that

an unheard of miracle would be performed

with her inviolable virginity? Is it that

in her, to reconcile her Divine

tion, is indeed preferable to the married state, as the sacred scriptures abundently declare; but maternity and widowhood are honorable before God and men, and wives and widows are enrolled on the calender of the Catholic Church, for the example of sanctification of life. The Catholic Church alone recognizes the sanctity of the marriage-tie, which she seals with a sacrame tal seal in the name of the Virgin Son of the Virgin Mother, and by this sanctification of the family, in its origin she insures the holiness of domestic life among her children. But God the Father would have no other than a virgin for the mother of His only begotten Son, and the espouse none but a Virgin Immaculate and the Son of God, je lous of the integrity of His earthly Mother, would have her the most perfect of women. Nor was it exclusively for His own honor, nor solely for the honor of His mother, that He endowed His Blessed Mother Mary with the singular and miraculous privilege of uniting in her own person the dignity of motherhood with the bonor of It was chiefly for our sake He virginity. did it. All the graces conferred upon Mary, Mother of the Redeemer, were bestary, Moner of the Academic, were be-stowed for the sake of the redeemed. He came upon earth, not alone to suffer in human flesh and pay the p.ice of sin for our atonement, but to regenerate the hu-man race by grace of Baptism, nourished in faith. The heart of man had been cor-rected by sin "(all flesh had). rupted by sin, "all flesh had corrupted its way." The deluge did not suffice to wash away its impurities, the fire and brimstone of the Pentapolis did not consume its lustful passions. In regenerated man, raise to the dignity of the sons of God and th eirdom of celestial glory, the base pas ions of carnal nature are alive equally as a the savage of the forest, and will drag him down from his high estate, unless by the force of the spirit quickened by grace he makes continual war against them and brings them into subjection. Even the Apostle who had been lifted up to the third heavens and had heard secrets that cannot be uttered by human tongue, my members contradicting the law of my mind and leading me captive in the law of sin." Again, "I chastise my the law of sin." body and bring it into subjection, lest while I preach to others, I myself may become a castaway." This basest of human passions had conquered and de-graded the entire family of mankind. The Apostle St. John wrote, "All that is in the world is the concupiscence of the flesh, the concupiscence of the eyes and the pride of life." In direct experition to pride of life." In direct opposition to this triple concubiscence which enslaved the world, our Blessed Redeemer set up three regenerative principles, namely, chastity, poverty and obedience. These three He exemplified in his own life and exemplified in his own life and the life of His holy mother and His disciples. By these three principles society was to be brought back to God. Therefore they were to be taught by word and example. Chastity therefore in its most per fect form was to be illustrated in Mary Mother of Jesus, whose example was to draw countless myriads of Virgins to Christ. Although the world, at the time of our Divine Lord's coming, had reached a high degree of civilization in literature and arts, in military powers and the pol-icy of conquest and government, it was sunk at the same time into the lowest depths of moral debasement. The classic writers of the Augustan period are witnesses of this astounding fact by the shocking turpitude of their own thoughts and the shameful picture of social and domestic life pourtrayed in poetic imagery or The purest amongst us most carefully set a guard upon his soul and restrain his imagination whilst he strives to acquire the mastery of the language filthiest sentiments are too frequently associated. To comprehend thoroughly the degradation of mankind in that Golden Age, one should see it laid bare in all its hideous reality in the streets and dwellings of the buried cities of Her-culaneum and Pompeii. When we con-template l'agan life as it is there revealed we cannot but thank God with all our hearts for His mercy to us in deferring our existence to the day of Christian light, when the Goddess of carnal impurity onger adored, and chastity is prized as an ornament of life, an ennobling virtue, whereby man in his mortal flesh is made like to Angelic nature. For this is the teaching of Jesus, the Son of Mary, who, having been interrogated one day by the votaries of sensual pleasure regarding the rection, replied rebukingly: "You err, not kno wing the scriptures, nor the power of God, for in the resurrection they neither marry nor are they given in marriage, but they shall be as the angels of God in hea-Hence the Catholic Church loves o call chastity the Angelic virtue, and ids her children, who are destined to be the companions of those blessed spirits for eternity in heaven, to look up to them from the earth and begin from early child-hood to admire and love them and invoke their aid to imitate their godlike purity. That this angelic virtue may abide for all time in His Church, and living examples of it be everywhere and always present to the eyes of the faithful, our Blessed Redeemer instituted a state of perfect chastity or order of life that should be distinguished order of life that should be distinguished by its observance. The occasion was a remark passed by His disciples, who, on hearing Him proclaim the absolute indissolubility of Christian marriage, said "If the case of a man with his wife be so, it is not expedient to marry." He replied by telling them of a higher motive for abstaining from marriage. "There are persons incapable of marriage," said He, "who were born so from their mother's womb, and there are persons incapable of marriage, who were made so by men, and there are persons who have made themselves incapable of marriage for the sake of the kingdom of heaven; then, holding up the state of these last-named holding up the state of these hast-named as a great and glorious prize, worth striv-ing earnestly for, but difficult to be secured, He cried out, "He that can take, ler him take it" In like manner the apostle, St. Paul, exhorting the young maidens and widows of Corinth to enter

into this holy state of perfect chastity,

belong to the Lord, how he may please | few of our people here possessi God; but he that is with a wife, is great share of the world's goods. God; but he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketn on the things of the the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit, but she that is married thinketh on the things of the world, how she may please her husband." There is all my exhortation and praise of virginity sum-marised in the inspired sentences of the Apostle of the nations, virginity, respectively. Apostle of the nations-virginity recommended earnestly to both sexes as the more perfect state of life; its principle and motive not being the difficulty of married life, nor the impossibility of divorce, nor any other, but the high aim of giving to God an undivided heart, of continual thought upon the things of the Land, of holiness in body and in spirit, of freedom from the solicitudes of the world, enabling them to attend undivided heart, them to attend upon the Lord without in pediment. Who does not see how noble a virtue this is in the Christian dispensation! It is the principle of true liberty of the children of God to hold daily and hourly communion with Him, even as the augel-who surround His throne. What wonder communion with Him, even as the auges who surround His throne. What wonder that the Virgin Disciple of Christ, the guardian of the Virgin Mother, should have been favored with a vision of the special glory that awaits the virgins in heaven, of which he has written in the 14th chapter of his Apocalypse an enchanting description. "Lo! a Lamb stood upon Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads. And I heard a voice from heaven as the voice of harpers harping on their harps. And they sung as it were a new canticle before the throne, and no man could and forty-four thousand who were pur chased from the earth. These are they who These follow the Lamb whithersoever He men, the first-fruits to God and to the Lamb; they are without spot before the throne of God." Lift up your heart- and minds, dear brethren, and follow in thought that procession of beautiful virgins of both sexes, following the Lamb whithersoever he goeth thro' the courts of heaven. Behold that mark upon their foreheads, 'tis the monogram of the Eter-nal Spirit, the Father and the Son. Listen to the song they sing as of harpers harping on their harps. Its sweet and measured sounds gladden the City of God. The choirs are hushed in silence by it music. Others may sing the nuptial song, and many there are who shall be happy to join in the palinodia of the choir of peni tents; but no song so lovely in the ears of God and His angels as that of the handred and forty-four thousand virgins who follow the Lamb. Was it not congru ous, therefore, that, in view of His decre to institute under the new covenant a state of perfect virginity among His followers, to which all are entitled, and only a priviledged few, "purchased from among men," are in successive ages efficaciously attracted, the Eternal Son of God attracted, the Eternal Son of God should have pre-ordained that the woman of whom He was to take flesh should be a virgin, the most beautiful, the most perfect, worthy to be the model in whose likeness all others should be formed. and fitted to follow in her train as sh moves thro' the beavenly court side by side with her Divine Son, the adorable Lamb of God? If virginity is to flourish forever in the Church, if the virtue of chastity is to be practised by her children, it must be guarded and fostered even from childhood and the imag beauty impressed upon the youthful mind before nature has awakened to the in stincts of sensuality or the impure hissi of the serpent have begun to find an ech in the soul. What more powerful incentive can parents offer to their children than the example of Mary, Virgin mother of days of her girlhood, preserving her you inviolate by special privilege in her espousals with St. Joseph, and exacting from Heaven's Ambassador a pledge of invio-lable chastity as a condition of the Divine Maternity? Truly is the odour of her precious unguents all-powerful in attraction:
"After her shall virgins be brought with
gladness and rejoicing" "O how beautiful the chaste generation with glory: for the memory thereof is immortal, because it is known both with God and with mer When it is present they imitate it, and they desire it when it bath withdrawn it winning the reward of undefiled conflicts

BRANTFORD LETTER.

SAD DEATH.

On Friday last a young man named William Early, belonging to Brantford, died at Delhi, near St. Thomas. About a week previous to his death he fell from a bridge, on which he was working, a dis-tance of about seventy feet. That he was not killed instantly seems almost miracu lous; but for a time there seemed to be some hope of his ultimate recovery. Within a few hours of his death he sat up and showed signs of improvement. injuries were internal, not a bone being broken. During his illness his sister had been with him nursing and caring for him. On Friday evening the body was brought home to Brantford, and those who were at the station on the arrival of the train say that the grief of his aged father was distressing to witness. The de ceased was twenty-five years of age, and was the picture of manly streng h and vigor; and in his actions is said by all who were intimate with him to have been a desirable companion and friend. only son, and port of his family, his death is lamentant port of his family, his death is lamentant son in in many ways. The funeral on Sunday afternoon was one of the largest seen in the city for years, and gave an idea of the respect in which the deceased was held, and the sympathy felt for the bereaved fa

A GOOD RESULT

The collection which was undertaken to reduce the debt on the church, up to Sun day last amounted to upwards of \$650 pledging their vows to God for the sake of the kingdom of heaven, proclaims: "I say to the unmarried and to the widows and some who were not prepared to con tribute have promised to do so soon. with ner invitable virginity is essential to sanctity? No, god forbid. The state of virginity, adopted as a means of serving God with greater freedom and more perfect devo- out a wife is solicitous for the things that

RATHER PREMATURE our y ung men who lived a little distance away at present had got married, a report which had no foundation in fact. H was in the city on Sunday and did no seem to enjoy the congratulations ex-tended to him as did those who expressed the wishes for his happiness. October 24, 1881.

HAMILTON LETTER.

Ecclesiatical—The Jubiler—Public Exercises-Night School - The National Color: Green or Blue ?-Business as it is-The Library Question-Sewerage -Local Items - Miscellaneens.

ECCLESIASTICAL.

His Lordship Bishop Crinnon attended he settings of the Synod of the bishops of this province, held in Toronto during the past week, to consider important ee cclesiastical business.

The new church at Melancthon, in

charge of Rev. Father Cashen, has been completed, and will be blessed by the ishop in a short time. Rev. P. J. Maldigan, of Walkerton, at

tended St. Patrick's Church, in this city, on Sunday last, and delivered a sermon on 'Prayer" at High Mass.

"Prayer" at High Mass.

The public devotions in connection with the Jubilee commenced in the Cathedral, on Sunday last at High Mass, conducted by the Rev. Fathers Jones and Plante, of the Society of Jesus. They consisted of Mass and instruction every morning at 5 and 9, and sermon every evening with Benediction, at 8 o'clock Confession and Communion were, o course, included. Particular hours were set apart for the special instruction of the

The opening sermon by the Rev. Father Jones was most appropriate. Having quoted the third chapter of the First Kings, in which the youthful and holy Samuel in the stillness of night, replies to the repeated summons of the Most High with the words: "Speak, Lord, for thy servant heareth," the rev. gentlemen applied the spirit of the texts of men applied the spirit of the text to all mankind. Opportunities for restoration to grace and advancement in virtue are frequently offered us by Divine Providence. sions, retreats, and such devotions as the present are among these opportunities. They are the voice of the Lord summon ing us to a more devoted attachment to his service, and as we decline or answer the call so may be our moral injury or benefit. The exercises closes on Wednes-day, after having been well attended throughout.

NIGHT SCHOOLS. As the winter season, with its long nights, approaches, the facilities for out-door amusements diminish, and the thoughts of the well-inclined are turned towards a profitable use of their spare hours. Young people whose occupation prevents them from study by day, should nake use of their leisure moments to increase their stock of knowledge. loubt they have found the want of learning in the course of their employment, and when withheld from advancement by their ignorance of certain branches, have felt that useful knowledge, be it ever ac little, was a thing not to be despised. Perhaps those good societies who es-tablished night schools last winter for the youth of both sexes, would be generous enough to renew their labors thi

A paragraph is going the rounds of the press, which tries to shew that the na-tional color of Ireland is not green, but blue. The authority given for this state unsupported by proofs. Mooney and McFee are unexceptional authorities in Irish history, and from their writings it will be noticed that green was the Irish national color, as far back as the time of St. Patrick, while Gerald Griffin distinctly shows that the green banner beaded the columns of the Irish chiefs in their contests with the Danes before the tenth century. No one can reasonably object to color, but it is not right to be ruled by surmises when facts are in existence. The universal opinion is that green always has been the national color of Ireland and no one can positively establish the period when it was not so. One thing i certain, that during the many centuries that Irishmen contended for civil and religious freedom they constantly wore the green for their emblem. As it is the color that flashes along the hill side, and amid the meadows and valleys of their land, outliving the blasts of the tempest, and the changes of the seasons, so Irishmen have adopted it as the emblem of their love for faith and fatherland, which has for centuries withstood the storms of persecution, and which we trust will prerve the same vigor and freshness to

BUSINESS

Business continues brisk in the city, e pecially for mechanics and laborers. work of putting up new buildings is still actively carried in notwithstanding the lateness of the season. All the iron works are running with extra hands and long hours. Although there is plenty to do and good wages, yet the opportunities of the workingman for becoming rich have not yet appeared, as the prices of provi sions and all other necessaries rise with the prosperity of the time. LOCAL ITEMS.

The public library question has not yet een settled. Various schemes have been submitted to and considered by the directors of the Mechanic's Institute, and they have finally decided to petition the city council to assume the indebtedness of the Institute and give an annual grant hereafter sufficient to supply deficiency in in-

There is considerable discontent in Ward No. 1 over the fact that a portion of its appropriation has been devoted to repairing the Jolley cut. The ratepayers complain that they derive no benefit whatever from the Jolly cut road and that it is therefore unjust to take from them their money that should be used for improvements within the ward.

Who will be Mayor for 1882? is still an open question among our citizens. The names of several gentlemen have been mentioned as prospective candidates, but none of them have positively announced

their intentions. It is generally supposed. however, that the present mayor his fortunes once more.

The sewerage of the city although good is

not yet complete. There are still many localities where water accumulates and pecomes stagnant for want of drainage: This, as every body knows, is injurious to ealth, and may have been no small ele

health, and may have been no small ele-ment in the cause of so much fever that prevailed in the city recently.

The city markets are largely attended— plenty of sellers and buyers, a great variety of articles in general, but no large quantity of anything in particular. Prices are high, and apples are specially costly owing to the partial failure of the crops in

owing to the partial failure of the crops in this vicinity. Any body with plenty of apples would make money by bringing them to the Hamilton market. The practice of building fences in front of buildings in the course of erection has become very annoying in the opinion of But others think that security to life acd limb is of more consequenc than a slight delay caused by circumnavigating the obstruction.

BREVITIES. The Times advocates the appointment of a fixed instead of a movable Thanks-giving Day, for the whole Dominion. The Jubilee Singers were not so az-clusively treated in Hamilton as they have

been in some other places. Several of our prominent citizens took them in charge. A sign of decay: The aesthetic young ady going about among the lawns, col-ecting her annual assortment of fallen

Corporation pies: Road-patches made during summer of scrapings, ashes, and sods, baked by the sun, and now softening by the rain, with the consistency of hog-

We profit by an example, but copy from a model. "John," said a teacher to his pupil, whom he was about to punish, "I have always held you up as a model for the school, but now I must make an example of you."

An economic teacher proposes to publish a primer that will teach just enough geo-graphy to pass the intermediate examnation. Anything more than that is, of course, unnecessary

CLANCAHILL.

OUR DEAD.

By Father Faber It is a wonderful thing to be a Chris. ian. The world of the saints in heaven is all ours. So also, in another way, is the world of the dead, -- of those who are one day to be saints, with new glories, new delights, new jubilees in heaven. 1. We each of us have our own treasures among the dead. 1. Some who have shared the joys of our past years, and some who have shared their sorrows. 2. Among our dead are some whom we have not loved as we could now wish we had loved them-some too whom perhaps we have loved too much, and harmed them by doing so. 3. Some whom we have in jured by example, scandal, harshness, or indulgence-some whom we have done good to and perhaps converted. 4. Some who have gone too soon, some mature and old, yet even then too soon. 5. on our minds, some whose deaths have been sudden, overclouded, or distressingly uncertain. 11. Our feelings about the 1. We grudged them to God-but We would have them back to behave differently to them: yet, No! for their own sake we would not have them back for worlds. 3. We enve them the certainty of their glory and perhaps its nearness; it is hard to think, with out a thrill of a soul very near its release.

4. Yet we pity them because of the extremity of their sufferings. 5. The sever ity of these sufferings. 1st. The fire. 2 ity of these sufferings. 1st. The fire. 2. The soul is the part tortured, so that all suffers at once and penetratingly. 3. These sufferings are worse than all martyr doms: there is no parallel to them in earthly suffering. 4. Long endurance of them because there is no merit to shorten them. 5. So far as pain goes, these suf-ferings are a participation of hell, and are in awful vicinity to them. 6. Some per-sons died in such a state that we may fear sons died in such a state that we may fear their sufferings will be unusually terrible. and their absence from God unusually long. Conclusion. 1. God loves the souls in Purgatory with an unspeakable, yearn ing love. 2. Yet, He has, in the case of the dead, made His love depend on ours—we are to be to them somewhat like what the Saints in heaven are to us on earth. 3. The state of these poor souls is one

of incomparable, unimaginable pain. 4. And our hands are full of the most wonderful and most powerful means to help

them.
5. What then must be our devotion for the dead? A little or a passing thing? Need I answer this? Have you not echoes in your own heart that are answering it, even while I speak?

Oh think, dearest Brethren, of your

past years, and of your past loves, of these old faces, of those unforgotten eyes, and of those well-remembered voices that are silent forever more, and pray, in the words of Holy Church.—Requiem æterman dona eis, Domine, Et lux perpetua luceat eis. TO BE CONTINUED.

LOCAL NEWS.

It is rumored that West, the party who laid the information against Wm. and Robert Donnelly, cannot be found, but his friends say he will be on hand at the trial However, a warrant has been issued for his arrest on a charge of robbery.

On Thursday night the Bands of the 13th Batt. of Hamilton, and 7th Fussileers will give a grand concert in the Drill shed. The citizens have long wanted to hear both those bands play together, and we have no doubt but the Drill Shed will

The City Hotel stables were burned down on Thursday last. The loss will be

Geo. E. Mather, book-keeper for the Globe Lightning Rod Company of this city, has left for parts unknown.

Some incendiary set fire to the stables adjoining Knapp's Hotel on Sunday night. The buildings were destroyed and the loss will be heavy.