

OUR NORTH WEST.

Before proceeding further with the narrative of my impressions of the North West and my views on its capabilities and promising future, I deem it now time to say a few words as to the status of the Catholic Church in that immense region. The entire country is for purposes of ecclesiastical government divided into two dioceses, those of St. Boniface and St. Albert, and a Vicariate Apostolic called Athabaska Mackenzie. The history of the diocese of St. Boniface is one of deep and peculiar interest. The mission of St. Boniface was founded in 1818 by two French Canadian priests: the Rev. I. N. Provencher and Severo Dumoulin, who were, at the request of Lord Selkirk, sent in that year to the Red River country by the Bishop of Quebec. The name of St. Boniface, that of the apostle of Germany, was given the mission in compliment to the Catholic German soldiers who had accompanied Lord Selkirk, and who had settled in this neighborhood. But long before the founding of this mission Catholic missionaries had penetrated this country. The Canadian North West was discovered and explored by the French. In 1666, two French gentlemen, De Grosseleir and Raddison, ascended the Kaministiquia river, which flows from the west into Lake Superior, then crossed to the waters of Rainy river, thence by the Lake of the Woods and the Winnipeg river to Lake Winnipeg. They then proceeded northward through the Nelson to Hudson's Bay, thereby demonstrating the existence of an all water route from Lake Superior to Hudson's Bay.

In 1731 Pierre Varennes de la Verandrye, born at Three Rivers, in the interest of a company formed at Montreal, fitted out an expedition which traversed the country from Lake Superior to Rainy Lake, thence to the lake of the Woods and down Winnipeg river to the lake of that name; thence up the river to the confluence of Assiniboine and Red rivers, where he built Fort Rouge on a site almost directly opposite that of the late Fort Garry. De la Verandrye was accompanied by a missionary, Pere Messager, the first Catholic priest known to have reached these parts. There was another missionary who accompanied a portion of the expedition which was led by one of the sons of La Verandrye, Father Arnaud, who with his chief was killed by a band of Sioux, between Lake Superior and Rainy Lake. Two other sons of La Verandrye discovered the Upper Missouri from Yellowstone. They also discovered the North Saskatchewan to its sources, and were the first white men who ascended the Rocky Mountains north of the Missouri. After the conquest of New France in 1759, and the consequent political changes, exploratory enterprise and missionary zeal were for a time arrested. There were, however, many French Canadians whose trading pursuits and love of adventure attracted to the country in the interval between the conquest and the establishment of St. Boniface. They were, however, scattered through the country, many of them leading purely nomadic lives. Lord Selkirk, on his arrival in the Red River country, saw at once the advantages that should accrue to his settlement by bringing them to steady pursuits and providing them with some centre around which they might rally. This he wisely judged could be accomplished only through the introduction of Catholic missionaries into the country. The Rev. Mr. Provencher, one of the two priests who founded the mission of St. Boniface, was raised to the episcopate in 1822, but St. Boniface itself was not till 1847 elevated to the dignity of an episcopal see. Mgr. Provencher, who till then had been successively Auxiliary to the Bishop of Quebec, and Vicar Apostolic of the North West Territories, was named its first titular, an honor he held till his death in 1853. In 1845 the good bishop was fortunate enough to secure the services of the Oblate Fathers for the evangelization of the immense territory under his jurisdiction. On the 25th of August, 1845, Rev. Father Aubert, of the Oblates, accompanied by a novice of the same congregation, arrived at St. Boniface. This novice, M. Alexandre Tache, was then in his twenty-second year, but was in October of the same year promoted to the priesthood and appointed to the mission of Isle-a-la-Croix. Need I speak of the zeal, the piety, the self-sacrifice of the youthful priest in the remote charge assigned to him. Such, in a word, were the apostolic qualities recognized in him that when enfeebled health rendered necessary the appointment of a coadjutor to Bishop Provencher, the choice of the Holy See fell upon

Father Tache, then in his twenty-sixth year. He was consecrated in the Cathedral of Viviers, France, on the 23rd of November, 1851, and succeeded to the See of St. Boniface, on the death of Bishop Provencher, in June, 1853. The latter passed from this world full of years and merits. He left behind him a successor endowed with every quality to rule with success and raise upon the foundations he had laid, a superstructure that should be an honor to the Christian world. In 1852 was laid the corner stone of the Cathedral of St. Boniface, which was destroyed by fire in 1860. In this fire were destroyed also the bells of which the Quaker poet, Whittier, of New England, was inspired after his visit to Red River many years ago to write:

Is it the clang of wild geese?
Is it the Indian's yell,
That lends to the voice of the north-wind
The tones of a far-off bell?

The voyager smiles as he listens
To the sound that grows apace;
Well he knows the ringing
Of the bells of St. Boniface.

The bells of the Roman Mission,
That call from their turrets twain,
To the boatman on the river,
To the hunter on the plain.

Even so in our mortal journey
The bitter north-wind blows,
And thus upon life's Red River
Our hearts, as oarsmen, row.

And when the Angel of Shadow
Rests his foot on wave and shore,
And our eyes grow dim with watching,
And our hearts faint at the oar,

Happy is he who heareth
The signal of his release.

In the bells of the Holy City,
The chiming of eternal peace!

The bells of St. Boniface have indeed a history. The bells that are soon to be placed in the newly erected belfry of the Cathedral were cast in part from the molten metal of the old bells. A correspondent of the Globe relates their interesting story thus:

"The bells which will shortly be placed in the belfry of the cathedral are three in number, and were cast the first time by Thomas Mears, bell founder, Whitechapel-road, London, England. They were sent by ship to York Factory, on Hudson Bay, whence they were brought to Fort Garry by the Company's boats. On the journey there were thirty-six portages, and the boatmen finding the bells, which were packed in cases, too cumbersome, the chime was left at the fort for the winter. In 1840 the bells arrived in Fort Garry, and were shortly thereafter pealing forth their sweet music to the delight of the old east countrymen and the wonderment of the aborigines. The fire which consumed the cathedral on the 14th of December, 1860, melted the bells. One thousand pounds of the metal was found in the ruins, and in 1862 the molten metal was sent back, via the Hudson Bay route, over which the bells had been transported twenty-two years before. Added to new material they were re-cast and re-shipped in 1863. The vessel having been injured by the ice in the Hudson Bay Straits she was obliged to put back for refuge, and brought up in St. John's, Nfld. Thence the bells were shipped to Portland, Maine, then by rail and boat through Montreal, Detroit, and Chicago to St. Paul, Minn. In October, 1864, they were brought from St. Paul to St. Boniface by ox-team. They were rung for the first time on Christmas Eve, 1864. The tone of the bells is rich, mellifluous, and resonant. For miles out on the prairie, beyond the bustle of the city, they can be heard distinct and clear. In a new country where there is little that is historically interesting, and less that is romantic, the bells of St. Boniface are not only pleasant to the ear, but awaken slumbering memories that can be recalled with ever growing pleasure."

The Cathedral of St. Boniface is built on the southern bank of the Red River, not far from its junction with the Assiniboine. The site being one of the most elevated in the neighborhood, is the most suitable that could have been chosen. It is constructed entirely of stone and is surrounded by an elegant spire, quite recently erected. The interior of the church is richly and tastefully ornamented. There is nothing of the tawdriness that blots out the pleasing effect made by the architectural symmetry of more pretentious edifices. The decorations of St. Boniface are chaste and well conceived. I would have really enjoyed the privilege of assisting at Mass in that devotional structure. The writer whom we have already cited, had that privilege, and speaks of

THE CONGREGATION
as "one of the strangest in Christendom—composed as it is of pure French, English, Irish, a few Highland Scotch, Metis or French half-breeds, Scotch half-breeds, and a very few pure Indians. Some of the families show a startling mixture of colour, one parent being white, another red, and the offspring various shades of tawny-brown. Many of these families are now very wealthy, but few of them show any disposition to over-dress. The material with which they are clad is doubtless superior to what was worn a few years ago, but much of the primitive simplicity is maintained in the cut of the garments. Many of the people come a long way to at-

tend mass, and not a few of the most regular attendants are cripples. During the service the congregation is most devoutly religious in attitude, and I do not doubt in spirit as well. The service is the same as in all Roman Catholic churches, so far as a layman can discover, the musical portion being surprisingly rich. The service over most of the congregation retire to the church-yard, but not a few remain for private devotion. It has always seemed to me that the private devotion to be seen in Roman Catholic churches is one of the most remarkable evidences that can be given of the hold which their religion has over Roman Catholics.

As I stood in St. Boniface Cathedral and saw the people at their private devotions the memory of the day, long years ago, when I beheld such devotions in the streets and cathedral of Antwerp rose before me, and I began to comprehend that the Roman Catholic Church is the living, pervading, and almost universal unity which its adherents claim that it is—the one adamant rock of faith, upon which the billows of opinion expend their force, but which they cannot change. Here amid an upheaval from which will spring a new life and perhaps a new civilization, where other churches are sympathetic with the restless spirit of the people, the Cathedral of St. Boniface stands out, a fitting emblem of the unchangeable. Doubtless, centuries hence, when other churches have changed until the present lineaments of their faith are no longer recognizable, the same ceremonial will obtain in this cathedral, which is in this new country the head and front of a church which is old but never grows older, a church whose youth is its old age and whose old age is still its youth."

Near the Cathedral is the cemetery which the piety of the good Catholics of St. Boniface has made a fitting resting place for the dead. Here there is none of the fantastic ornamentation and monumental folly that in other places are mistaken for tributes of respect to the dead. Here there is neatness, order and reverential adornment that bespeak a truly Catholic community. Every Sunday after mass numbers of the faithful visit the graves of those whose many deeds and memories they cherish, to whisper a prayer or drop a tear. Hard by the Cathedral is to be seen the residence of the Archbishop, a plain substantial edifice of stone. Not far from the bishop's house is also to be seen St. Boniface College, a spacious and imposing structure with fine grounds and excellent appointments. Here fully one hundred youths receive a mental and moral training that older provinces might justly envy. There is also at St. Boniface an Academy for young ladies conducted by the Sisters of Charity, having an attendance of almost one hundred and fifty pupils, of whom forty are boarders. There is besides in Winnipeg another Academy for the education of young ladies, under the direction of the Sisters of the Holy Names of Jesus and Mary. These good ladies have fully one hundred and eighty pupils in charge. The Sisters of Charity (Grey nuns) have besides this Academy at St. Boniface many other flourishing schools in the diocese and also direct the Hospital of St. Boniface and the Orphan Asylum, institutions that have already accomplished a marvellous amount of good. Amongst the institutions of the diocese of St. Boniface must also be mentioned the ecclesiastical seminary in connection with the College of St. Boniface, and St. Mary's Institute in Winnipeg, in charge of the brothers of the Congregation of Mary. The total number of priests in the diocese is thirty-five, and the Catholic population cannot at this moment be fewer than 25 or 30,000. His Grace of St. Boniface exercises jurisdiction over an immense territory, that includes the valleys of the Red and Assiniboine rivers, the Swan river country, and the Rainy lake district. This diocese also takes in the territory watered by the Pike River to the north and east of Lake Winnipeg, and that part of the district of York whose waters empty not into the Churchill river. The diocese of St. Albert, which lies west of that of St. Boniface holds jurisdiction over the entire valley of the Saskatchewan and the districts watered by the Churchill river and its tributaries. This diocese, which had previously been a Vicariate Apostolic, was placed under independent episcopal jurisdiction in Sept., 1871, with the Right Rev. V. J. Grandin, O. M. I., who had previously administered its affairs, as Vicar Apostolic, as first bishop. There are in this diocese at the present moment 29 priests, nearly all members of the Congregation of the Oblates of Mary Immaculate. There are also in this diocese twenty-four Sisters of Charity, who, with the assistance of twenty female auxiliaries, discharge the arduous and manifold duties pertaining to the management of three academies, three Orphan Asylums and two hospitals. There is also a Seminary at St. Albert, of which the Rev. H. Leduc is Superior. Five ecclesiastical students and fourteen boarders receive tuition

in this institution. The Catholic population of the diocese of St. Albert may be safely computed at 25,000.

The Vicariate Apostolic of Athabaska-Mackenzie comprises, as may be surmised from its title, the immense tracts of country watered by the great rivers bearing these names. The Right Rev. H. J. Farand, O. M. I., bishop of Anenour *l. p. l.*, is the Vicar Apostolic. He was consecrated November 30th, 1863. His coadjutor is the Right Rev. J. Clut, O. M. I., bishop of Erindale, *l. p. l.*, who was raised to the episcopate on the 15th of August, 1867. Mgr. Farand resides at Lac la Biche, and Mgr. Clut at Providence on the Mackenzie river. There are eight principal stations in the Vicariate, with many adjacent missions. Besides the two bishops, there are seventeen priests, all Oblates of Mary Immaculate, engaged in the work of evangelization in this immense district. There are also twelve Sisters of Charity, who have in charge three academies, three hospitals and three Orphan Asylums. F. C.

TO BE CONTINUED.

IMPOSING CEREMONY AT BIDDULPH.

Re-blessing of the Church.

SERMONS BY BISHOP WALSH AND MGR. BRYERE.

The Catholic Church in the township of Biddulph has been recently undergoing repairs and improvements of a permanent character. It may now without exaggeration be called one of the best church edifices in the Diocese of London. The zealous and energetic pastor of Biddulph, the Rev. Father Connolly, undertook some months ago to suggest to his people the necessity of the improvements which he pointed out being speedily made. The people of Biddulph gladly met the views of their pastor, and on Sunday last had the gratification of welcoming the Right Rev. Bishop Walsh to re-bless their church. A word as to the improvements effected. The spire has been renovated, its old tin covering giving place to rich and well-executed slating. The roof has been also covered with this latter material. Externally, the church of Biddulph now presents not only a solid, but decidedly tasteful aspect. Inside, the pews have been all repainted, grained, and varnished. The main altar has been re-painted and gilded, as have also the two lateral altars. These altars are now surmounted by beautiful life-sized statues of the Blessed Virgin and St. Joseph respectively. Father Connolly has also purchased a magnificent Estey organ, which will greatly add to the solemnity of the church ceremonial.

On Sunday last, the day appointed for the solemn service of the re-opening and blessing of the church, there was a large concourse of people in attendance. Before Mass, which was celebrated at 10:30 a. m., took place the ceremony of the blessing of the church, at which, assisted by Very Rev. Dean Murphy and Father Connolly, the Bishop officiated. This is one of the most impressive ceremonies in the ritual of the church. After a procession around the church, during which the Bishop sprinkles the walls and foundations of the church with holy water, he returns to the entrance of the building, when he recites aloud the following prayers:

"O, Lord God, who, though the heavens and earth cannot contain thee, vouchsafest to have here below a dwelling place where Thy name may be continually invoked. We beseech thee, through the intervening merits of the blessed Mary, ever Virgin, and of all the Saints, visit this place through the merciful intercession of Thy holiness, and purify it from every stain by the infusion of Thy grace, and having purified it, so preserve it. Thou who didst crown the devotion of Thy beloved David in the work of his son Solomon, deign also in this work to perfect our desires, and may all the spirits of evil hence seek flight, through our Lord Jesus Christ, Thy Son, who in the unity of the Holy Ghost, liveth and reigneth with Thee, our God, throughout all ages and ages to come."

After this prayer, the Bishop and clergy proceeded into the church. At the close of the Litany of the Saints the Bishop recited the following prayer:

"May Thy mercy, we beseech Thee, O Lord, prevent us, and all Thy saints interceding, Thy clemency forswear our petitions, through Christ Our Lord. Amen. Then follows another prayer, after which psalms cxxx, cxxx and cxxi are recited. They then close with the following prayer: O God, who bleasest those places dedicated to Thy name, pour forth Thy grace on this house of prayer, that by all who here invoke Thy name the help of Thy mercy may be left."

High Mass was celebrated by the Very Rev. Dean Murphy. Miss Walsh presided at the organ with success. The Misses McIlhenny, Miss Laura Nangle and Misses Collison took part in the choral renditions, which were all executed with taste and precision. After the gospel, the Bishop preached a very impressive sermon on the duties of man to God. He eloquently portrayed the position and relations of Creator and creature. He spoke of the fall of man and the coming of Christ for the redemption. He touched on the mission of the Apostles and the establishment of the church of which his hearers had the happiness to be members. As such they had certain pressing duties to fulfil. The Bishop urged on them the necessity of leading practical Christian lives—lives in full accord with their professions. The evening service consisted of solemn Vespers and Benediction of the Blessed Sacrament. The musical portion of the service was executed most creditably by the parish choir.

At the close of the Vespers, which were sung by the Rev. Father Tiernan of London, Monsignor Bryere addressed those present in a practical discourse replete with wholesome truths. The right rev. gentleman began by complimenting the good people of Biddulph on the improved appearance presented by the

Church. The success of the work of renovation was, he felt, due alike to their worthy pastor, Father Connolly, and his faithful flock who had assisted him. This good work they had co-operated in because they looked upon their Church as the house of God. After dwelling for some time on the holiness of the temple of God, Mgr. Bryere proceeded to speak of salvation. He said it was the great affair of man on earth. Almighty God had placed him here below for the sole purpose of saving his soul. God alone knows the value of the human soul. It is immortal and spiritual like unto God himself. The soul is the masterpiece of creation. In Holy Writ, the necessity of salvation is again and again dwelt upon. All that has been done by the Blessed Trinity has been effected for man's salvation. For this purpose Christ our Divine Redeemer, assumed our miseries and infirmities by becoming man. He went about during His earthly career everywhere preaching the doctrines of salvation—pointing out to all the way to heaven. Why at the present time do zealous missionaries go to the most distant countries? To save souls. Why were the sacraments instituted? For the benefit of our souls. Instead of corresponding with the grace of God, how do men spend their lives? In pursuit of perishable goods and pleasures. They seldom or never think of their last end. The preacher asked his hearers how they had hitherto corresponded with the designs of the Creator. He exhorted them all to reflect seriously on the importance of saving their immortal souls. This was to be effected by keeping God's commandments and the precepts of the Church, by refraining from sin, fulfilling the duties, and practising the virtues of their respective states of life. He reminded parents of their obligation to watch over their children and give them good example, and children of the duty of obeying their parents, avoiding evil associations, and frequenting the sacraments. Thus might all attain the happiness of salvation, the greatest of all blessings, which he sincerely wished them.

On Monday morning the Bishop gave confirmation to fifty children, carefully instructed and prepared by Father Connolly. Before giving the Confirmation he addressed to the children a few words of kind admonition, pointing out the nature and effect of the Sacrament and the many temptations they should meet in the battle of life. If faithful to the graces they that day received, they would overcome these temptations and save their souls. The attendance at all the services during the visitation was very large. Father Connolly has every reason to feel gratified with its result and with the condition and prospects of the parish of Biddulph.

The collections at all the services amounted to \$550. This with \$500 previously received at a picnic makes more than \$1000 raised in a few months for the improvement of the church.

THE MARMION DISCUSSION.

A correspondent writing to the Belleville Ontario says:
Again and again we have been told, yea, it has been the boast, that our High and Public Schools are for the children of the general public, and now we are assured, even with a flourish of defiance, that they are Protestant—their schools—that "every Protestant should speak out and give no uncertain sound." No Catholic prelate nor priest nor layman should, therefore, unwarrantably interfere. Are they not Protestant, and as such have not their owners the right to choose the text-books without let or hindrance, particularly from outsiders? And is not the Archbishop an intermeddling outsider? But I did think that Catholics' taxes (and here lies a difficulty not discernible to some Protestant eyes) were collected for their support.

Much, I know, of this "Marmion" cry and archiepiscopal interference is being written neither in the interest of the school nor morality, by a political party with which I am in sympathy, but for the discomfiture of opponents; but to Catholic education the discussion will, must, eventuate in good. One thing it has already made clear. The Public and High Schools are Protestant—not "common," much less Catholic, or such as Catholics may, with impunity, avail themselves of. The thin veil woven by the cry—"our common schools," can no longer dim the vision of Catholic parents. Text books will be placed in the hands of children attending them, to be studied and analyzed, verse by verse, sentence by sentence, regardless of their at least doubtful moral or historical import, or the "presumptuous" interference of a Catholic Archbishop.

The arguments, I submit, adduced by one of our leading journals, and its correspondents go to prove, if proof were ever wanting, either that Catholics should have their own High Schools and Collegiate Institutes; that they are entitled to them as a matter of justice; and that they are flagrantly wronged by exacting taxes of them towards supporting schools in the management of which they are told they must not interfere; or that they have no legal rights in Ontario; are in a word, strangers, and to be dealt with as such. Let Protestants then have their schools, but let us, in the name of common sense, no longer hear the cry, "common schools." Give Catholics their schools, low, high, and collegiate, or let us no more hear the prattle—"equal rights and justice to all."

LOCAL NEWS.

The annual retreat for the clergy of the Diocese of London will begin at Mount Hope on the 6th of November next.

Messrs. Wright & Durand have commenced work on the new Queen's Avenue skating rink. It will be 82 x 86 feet, and when completed will be a handsome structure.

A valuable team of horses belonging to Mr. John Ferguson, undertaker, ran away the other day, and attempted to jump over the fence at the old agricultural grounds when one of them got caught on a picket of the fence and inflicted a wound which it is thought will prove fatal.

At the Western Fair were exhibited some fine pieces of sculpture, the work of a young and talented artist, Mr. Richmond. That representing the crucifixion being a very fine and delicately constructed piece of work, was greatly admired. It is now on exhibition at the CATHOLIC Record office. The bust of the Governor

General may be seen at the Crystal Hall, Dundas street. It was thoroughly criticised by the demonstrator of anatomy of the London Medical College, and was pronounced by Bell Smith, the eminent artist, to be the best likeness of the Marquis he had seen. Mr. Richmond is only in his 22nd year. He intends taking a full course of lectures on anatomy. He is competing for the prize offered for the best model of the late Sir Geo. E. Carter.

ST. ANN'S AND THE SEMINARY.

PRESENTATION OF AN ADDRESS TO THE REV. SUPERIOR.

This morning, shortly after ten o'clock, the Church Wardens of St. Ann's Parish, accompanied by Rev. Father Hogan, proceeded in a body to the Seminary, and waited on the Very Rev. Superior, Father Collin, and presented him with an address.

The Very Rev. Superior answered in French. He thanked the members of the Fabrique and all that they represented, for the kind sentiments that they gave expression to. He assured them that although no longer the pastors of St. Ann's parish, the priests of the Seminary still cherish, and will continue to cherish, sentiments of the warmest interest for the people of that parish. He assured them that the labors which his confreres underwent for their spiritual care were rendered agreeable by the obedience, docility and generosity of the faithful of St. Ann's, that, though priests seek their reward only from God, it is permitted them to rejoice in the noble, generous and grateful dispositions ever found in the people they represented. After the conclusion of the Very Rev. Superior's reply, the members of the Fabrique then withdrew, highly delighted with the cordial and affectionate reception they met with, which cannot but be most pleasing to all the faithful of St. Ann's parish.—Montreal Post, Oct. 13.

PROGRESS.

As an evidence of the progress of the religious institutions of Western Ontario, we may mention that there are this year in Assumption College, Sandwich, 130 boarders, in St. Mary's Convent, Windsor, 82, and in the Ursuline Academy, of Chatham, 62.

PERSONAL.

The Rev. Father Flannery, of St. Thomas, arrived in that city on Friday evening last. He met with a warm welcome, not only from the members of his own flock, but from all classes of his fellow-citizens. On Sunday morning he spoke on Irish piety, illustrating his subject with numerous incidents of his late journey. In the evening the rev. gentleman preached to a church filled even to overflowing, on his recent visit to Ireland. Father Flannery's many friends will be glad to hear that he is in excellent health.

A late number of Redpath's Illustrated Weekly contains a fine portrait and biographical sketch of the Hon. John Costigan, Minister of Inland Revenue of Canada. The sketch covers the whole period of Mr. Costigan's political career, and dwells in detail on his actions in reference to the school law difficulties in New Brunswick, his efforts to procure a complete amnesty for Prof. O'Donoghue, and finally, his introduction of the Home Rule resolutions last session.

We will feel greatly indebted to any of our readers who can send us copies of our issues of the 16th of June and the 15th of September last.

Mrs. Petley, of Toronto, delighted the congregation of St. Peter's Cathedral last Sunday evening by a magnificent rendering of that beautiful composition, "Abide with me."

A FATAL ACCIDENT.

As the steamboat express on the G. W. R. was pulling out from the Richmond street depot on the 9th instant, the night watchman heard a cry as though of a fine person in great pain, and upon walking towards the west end of the planks discovered a man lying upon the south side of the track between the rails and the platform. The stranger stated that he had been run over by the train, and upon medical assistance being summoned, it was ascertained that the wheels had passed obliquely over his left leg between the axle and knee, almost completely severing the lower part, which was dangling only by a few chords and a small piece of flesh. He was removed to the City Hospital, where everything possible was done to relieve his sufferings, but he succumbed to his injuries later. It is believed that the unfortunate man must have become suddenly awakened from sleep, and in attempting to step off the train, fell between the platform and the cars, with the fatal results recorded. His name was Michael Fay, and he had been in the marine service of the United States, but having obtained his discharge on Saturday last, started to visit a relative, Mrs. Gleason, of this city, when he met with such an untimely death. He was only thirty-five years of age.

Solemn requiem mass was celebrated in St. Peter's Cathedral on Wednesday morning, after which the remains were conveyed to St. Peter's Cemetery, followed by a number of sorrowing friends and relatives of the deceased. We extend our deepest sympathy to the relatives in this sad affliction.

When I look upon the tombs of the great every motive of envy dies away within me; when I read the epitaphs of the beautiful every inordinate desire goes out; when I meet with the grief of parents upon a tombstone my heart melts with compassion; when I see the tombs of the parents themselves I consider the vanity of grieving for those we must quickly follow. When I see kings lying by those who were despised them, when I consider rival walls placed side by side, or the men that divided the world with contentions and disputes I reflect with sorrow and astonishment on the little competitions, factions and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some that died 600 years ago, I consider that great day when we shall all of us be contemporaries and make our appearance together.—Addison.