

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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INSPECTION INVITED.
ARCHDIOCESE OF ST. BONIFACE.

PASTORAL LETTER OF HIS GRACE THE ARCHBISHOP OF ST. BONIFACE, PROCLAIMING THE JUBILEE.

Alexander Antoninus Tache, by the Grace of God, and appointment of the Holy See, Archbishop of St. Boniface, Assistant at the Pontifical Throne, etc.

To the clergy circular and regular, religious communities, and beloved laity of our diocese, health and benediction in Our Lord.

The Sovereign Pontiff in the accomplishment of His sacred duties, has just given a new proof of the profound wisdom imparted by the divine assistance which guides and enlightens Him.

In His Encyclical Letter "Immortale Dei," dated 11 November, 1885, the Vicar of Christ reminds mankind of the sacred basis on which Society rests and "how much it is to the interest of the civil power to come nearer to Truth and to the Christian model."

In order to set forth His views in their full light, as well as to secure for us the graces necessary to the fulfilment of the duties which he recalls to our minds with so much clearness and wisdom, the Key Bearer of the Kingdom of Heaven once more opens the "Treasury of heavenly gifts which he is empowered to dispense."

He decrees that in 1886 there be celebrated extraordinarily a sacred year, and this is what is proclaimed throughout the whole Christian world by His Encyclical Letter "Quod auctoritate Apostolica," dated 22nd December last.

The voice of the Universal Pontiff affirms that, to bring about a closer union of the Commonwealth with Truth, it is important "to urge men on to the exercise of Christian virtue, for the State is what the morals of the people make it to be."

It is necessary that the minds of men, who constitute and govern society, should be rightly impressed and that they should act according to Christian rule, as well in public as in private, if they wish the Civil body to be Christian, for necessarily the State is formed "in the stamp and image of their opinions and morals."

The Visible Head of the Church warns us that in our days "many dangers impend on every side. The noble virtues of our forefathers have in great part disappeared from amongst us. Opinion runs wild and strays beyond due bounds farther and farther day by day. Even among the right-minded, many are deterred by a certain unworthy shamedness, from openly declaring their sentiments. Much more are they loathe to act loyally up to them."

What then is there to wonder at on seeing society forget its divine origin and its noble end? Is there any cause for astonishment when men who banish God from their minds, from their hearts, from their intercourse with their neighbor, also endeavor to banish the same God from the government of nations? This explains the well-known axiom: "With what little wisdom is the world governed!"

The reputation of Christian influence, the withdrawal from the society "par excellence," founded by the Divine Restorer, leaves ample scope for other influences, and, alas! "how many deceitful associations make numerous victims."

The Head and Chief of the Episcopate, following the example of His Predecessors, has denounced such nefarious associations. His Encyclical Letter "Humanum Genus," 20th April, 1884, warns the Christian world against the criminal workings and the seduction of secret societies. The Apostolic Document was received as might be expected among the enemies of the Faith. Unhappily, among the children of the Church, some too easily felt secure against the imminence of the dangers pointed out by the Common Father of the Faithful. Under the pretence of a delusive peace, sufficient attention was not given to the energetic protests coming from the Guardian of the Vine of the Lord. Once more the voice of the One to whom our Saviour said "Feed my lambs, feed my sheep," is raised to remind us all that "these baneful associations of men, artful and expert in crime, seek to impose upon the multitude, and to withdraw as many as they can from God."

Be therefore on your guard, Dearly Beloved Brethren, against such societies. Their deeds come from every quarter; they would fain entrap you in their snares. It is so difficult to escape. They aim at seducing you in order to increase the number, already too great, of their unhappy victims.

Amidst these overwhelming evils, the Physician of souls seek a remedy in the treasures at His disposal and proclaims "The Sacred Jubilee" to all those who, having their salvation at heart, feel the necessity of raising their minds above the things of earth to make them soar towards those of heaven.

We are fully assured that this holy Jubilee will benefit, not only individuals, but also society at large; for public morals cannot fail to receive a favorable impulse from the progress of individuals towards the sanctification of their own souls.

In the strength of this conviction the Prince of Bishops calls on all His Brethren of the Episcopate "duly and diligently to prepare the people to gather the fruits intended for them." The True Pastor also makes an appeal to the charity and

wisdom of the Bishops, to appoint chosen priests to instruct the faithful during the Jubilee. On this point, Dearly Beloved Brethren, we are painfully impressed.

Whilst returning thanks to the Author of all good, for the consolation afforded us by the zeal of the pastors entrusted with the salvation of your souls. We can not be unmindful of the fact that we have not a single priest upon whom we can impose the additional and special service enjoined by the Pastor of Pastors. Help us, Dearly Beloved Brethren, to secure this important assistance. Let our joint supplication during the period of the Jubilee, obtain for us to afford to all the people under Our jurisdiction, not only the means indispensable to the salvation of their souls, but, moreover, permit us to add thereto the special assistance desired for these days of extraordinary favors.

God speaking through Leo, referring to the Jubilee, makes mention in the first place of penance, because the habit of self-indulgence is so prevalent in the present age, that it has a pernicious effect on the multitude. Not only is enjoyment eagerly sought for but moreover according to the Book of Wisdom, (Ch. iv, ver. 12) "the bewitching of vanity obscures good things, and the wandering of concupiscence overturneth the innocent mind." Self-restraint is exercised only where there is question of pleasing the world but in no way to please God. Nevertheless the law of nature as well as the law of the Gospel agree, that self-restraint and the subjection of the passions is a duty imposed upon every one.

The Apostle of the nations who has been raised to the third Heavens, felt the necessity of the salutary practice of penance to calm the dread of his reprobation. "I chastise my body and bring it into subjection, lest perhaps I should become a cast away." (Cor. chap. ix, ver. 27.)

After this what should so many faint-hearted Christians think of themselves, so strongly bent towards earth that they carefully avoid whatever tends to suffering or privation.

Let us consider the models of self-denial furnished in the lives of the true servants of the Lord, and in obedience to the advice of the servant of God, let us heed more especially the examples of mortifications left by St. Francis of Assisi. Let us appreciate the precious advantages offered to those who seek the safeguards of the laws pertaining to the Order founded by the Patriarch whose aim it was to reflect the image of Jesus Christ, as well by his innocence as by the austerities of his life, practiced to such a degree "that he had the image of Jesus Christ Crucified impressed in visible marks divinely stamped upon him."

The Pope also directs that we should pray, and there is every reason to do so. What else is prayer than the elevation of our hearts and souls to God? What better or nobler use can we make of the faculties of our mind than to raise them towards the Supreme Intelligence? How can we more safely guard our hearts than by attaching them to the Divine Being by whom they were formed, and in Whom alone they can find the contentment they crave for? This age is not an age of prayer, consequently, temporal concerns captivate universal attention, to the detriment of heavenly interests.

Let this year of Jubilee be for us a year of prayer and as a result a year abounding in heavenly favors; a year of special graces which will bring about the amendment of individuals and the security of society, by the sanctification of the Holy Name of God; a year of graces which shall ennoble both individuals and society, by the advancement of the Kingdom of God; a year of graces, which shall enlighten and strengthen our will, and that of all men, to such a degree that the will of our Heavenly Father may be done on earth as it is in heaven.

Dearly Beloved Brethren, increase your devotion to the Holy Rosary, following the impulse proceeding from the Head of the Church, Chief among the Servants of Mary. He assures us, and we all have experienced "that it is a part and a most beautiful form of that spirit of prayer" which He prescribes as a remedy for all our evils.

The Representative of the God of Charity on earth, exhorts us to peace and concord. He wishes the spirit of discord to cease among the children of the Heavenly Father. He desires that the Bishops "who are the guardians of ecclesiastical discipline and of mutual charity, use their utmost endeavors to prevent such discords as "break or at least relax the bonds of charity."

Dearly Beloved Brethren, we have too plentifully tasted the bitter fruits of strife, which has brought dire calamities to our land, for it to be necessary to insist on the obligation imposed on all Christians, to live in peace and harmony. Children of the same Father, who created us in His image and likeness; redeemed by the Blood of a common Saviour, whose Heart the real focus of love, is open to all, and whence dart the rays of divine charity which animate His true disciples, let us love one another. Far be it from you to suffer the spirit of hatred to establish its empire amongst us. Let mutual respect in our acts, words, and writings, characterize the devoted ones of the Church. Let the spirit of charity reign in our midst with such way, that it may be said of us as of the primitive Christians: "See how they love one another."

The Divine Victim of love, the God of charity "at the very approaching moment of His last torment, demanded of His Father, that those who believe in Him should love one another. "That they may all be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us." (St. John, chap. xvii, ver. 21.)

Jesus, the God of charity and of mercy, before leaving the earth established His Vice-Gerent, first in the person of Peter and moreover until the "consummation of ages" in the persons of the successors of Peter to all of whom He said: "I will give to thee the keys of the kingdom of

heaven and whatsoever thou shalt bind upon earth it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (St. Matthew, ch. xvi, ver. 19.)

Leo XIII, Vicar of Christ, in virtue of the powers attached to His Sovereign Pontificate, grants and promulgates, in form of a Universal Jubilee, a plenary Indulgence, and remission of all their sins to one and all of the faithful Christians of both sexes, on the conditions laid down, and which we are commanded and empowered to make known to you.

Therefore, after imploring divine assistance we have prescribed and ordained, and do hereby prescribe and ordain as follows: 1st, The Encyclical Letter of our Holy Father the Pope, dated the 22nd December last, is to be read in all the parish churches, or others in which the divine service is publicly performed, and at the chapters of the religious communities.

2nd, At the close of the divine service during which this Pastoral has been read the Jubilee will be proclaimed by the solemn ringing of the church-bells.

3rd, In the different parishes and missions there will be given, in connection with the Jubilee, a spiritual retreat or a series of instructions, during three days at least, to prepare the faithful to receive the extraordinary fruits of grace intended for them. The priests entrusted with the care of souls, will confer with Us, as to the time of performing the above exercises, the mode of conducting them, and the choice of assistant clergymen.

4th, All the priests of the diocese are approved to hear confessions. In accordance with the faculties granted by the Sovereign Pontiff, the faithful have the right to choose a confessor, and all confessors are vested with the same powers and submitted to the same restrictions, as those mentioned in the Apostolic Letter of February 15th, 1879.

5th, All the priests of the diocese, appointed during the 1885, as ordinary or extraordinary confessors of sins, are approved for the same, during the Jubilee, and the Sisters as well as their novices, are at liberty to choose a confessor among them.

6th, The reception of the Holy Eucharist enjoined for the indulgence of the Jubilee, must be other than the Easter Communion. Confessors have the power of dispensing as to communion in case of children not yet admitted to first Communion or other persons who cannot possibly receive it.

7th, The visits prescribed will be made six times by the faithful to the church in the parish or mission in which they reside. In cold weather they may be performed in the place where Mass is celebrated, and where the Blessed Sacrament is kept. The six visits can be made on the same day or on different days. Among the prayers offered for the intention of the Sovereign Pontiff, We recommend the recitation of five decades of the Rosary during each of the six visits.

8th, Two fast days are prescribed for the Jubilee. This is a strict fast to be observed on days other than ordinary fast days commanded by the Church, but days of abstinence may be selected for that purpose. In all cases the fasts for the Jubilee, exact strict abstinence, which forbids the use of grease, milk, butter, cheese, or eggs. Nevertheless, in exceptional cases, and in virtue of the dispensation made known to Us by the Sacred Penitentiary, dated January 16th, 1886. We authorize confessors to permit the use of milk, butter, cheese and eggs, when circumstances render it too difficult to procure food for strict abstinence.

9th, Alms are also one of the conditions of the Jubilee, and we direct that they be given to the clergy, parish priest or missionary, who will confer with Us as to the use to which they should be applied.

10th, The precept of annual confession and the obligation to approach the tribunal of penance to obtain the indulgence of the Jubilee, cannot be satisfied by one and the same confession.

11th, The indulgence of the Jubilee can be gained twice or several times during the year, by repeating twice or several times the conditions prescribed to that effect; but the benefit of the additional favors such as absolution from censures reserved cases, commutations or dispensations can be afforded only once.

12th, The indulgence of the Jubilee can be gained by complying with the conditions in different dioceses, provided the prescriptions of the ordinaries of the places are accomplished, within the limits of their jurisdiction.

13th, Confessors cannot use the extraordinary faculties attached to the Jubilee, when penitents refuse to fulfill all that is required to gain the indulgence.

14th, According to the Encyclical Letter, confessors are empowered to commute the prescriptions of the Jubilee into other works of piety, but only in favor of such persons as are unable to accomplish them, for cogent reasons.

Dearly Beloved Brethren, let us follow in the intentions of the Head of the Church and pursue with joy and gratitude the path He directs. May this Jubilee, placed under the patronage of the Holy Virgin of the Rosary, be productive of the fruits of sanctification of which our hearts have need, and may it obtain for society better and more peaceful days.

The present Pastoral Letter shall be read in all the parish churches and others, where public service is performed, and at the chapters of religious Communities, on the first Sunday after its reception.

Given at St. Boniface, in Our Archdiocesan Palace, under Our Hand and Seal and the signature of Our Secretary, this 2nd day of February, 1886, Feast of the Purification of St. Boniface, O. M. I.

ALEX. ARCH. OF ST. BONIFACE, O. M. I.
By command of His Grace the Archbishop.

J. MCCARTHY, O. M. I.
Secretary.

THE LABOR QUESTION.

COMPENSATION FOR INJURIES—SUMMARY OF HON. C. F. FRASER'S BILL.

We have great pleasure in laying before our readers a synopsis of the bill introduced into the Legislative Assembly of Ontario, by the Hon. Mr. Fraser, to secure compensation in certain cases to workmen. The bill is a very important one, and will go far to remove certain grievances from which workmen have long justly complained. It has been well received on both sides of the House and will no doubt become law.

The Bill to secure compensation to workmen in certain cases, introduced in the Legislature by Hon. C. F. Fraser, which was yesterday distributed in printed form to members of the House, is to be cited as "The Workmen's Compensation for Injuries Act, 1886." It is explained that the expression "person who has superintendence entrusted to him" means a person whose sole or principal duty is that of superintendence, and who is not ordinarily engaged in manual labour. The expression "employer" includes a body of persons corporate or unincorporate. The expression "workman" does not include a domestic or menial servant, but means any railway servant, and any person who, being a labourer, servant in husbandry, journeyman, artificer, handicraftsman, miner, or otherwise engaged in manual labour, whether under the age of twenty-one years, or above that age has entered into or works under a contract with an employer, whether the contract be made before or after the passing of this Act, be express or implied, oral or in writing, and be a contract of service or a contract personally to execute any work or labour.

The word "packing" shall mean a packing of wood or metal, or some other equally substantial and solid material, of not less than two inches in thickness, and which, when filled in, shall extend to within one and a half inches of the crown of the rails in use on any railway, shall be neatly fitted so as to come against the web of such rails, and shall be well and solidly fastened to the ties on which such rails are laid.

Section three provides that, Where, after the commencement of the Act, personal injury is caused to a workman in the service of his employer in the course of the ways, works, machinery, or plant connected with or used in the business of the employer; (2) by reason of the negligence of any person in the service of the employer who has any superintendence entrusted to him whilst in the exercise of such superintendence; or (3) by reason of the negligence of any person in the service of the employer to whom orders or directions the workman at the time of the injury was bound to conform and did conform, where such injury resulted from his having so conformed; or (4) by reason of the act or omission of any person in the service of the employer, done or made in obedience to the rules or by-laws of the employer, or in obedience to particular instructions given by any person delegated with the authority of the employer, or that behalf; or (5) by reason of the negligence of any person in the service of the employer who has the charge or control of any signal points, locomotive, engine, or train upon a railway; or the workman, or in case the injury results in death, the legal personal representatives of the workman, shall be entitled to receive compensation.

ANY PERSONS ENTITLED IN CASE OF DEATH, shall have the same right of compensation and remedies against the employer as if the workman had not been a workman, nor in the service of the employer, nor engaged in his work.

WORKMEN ON RAILWAYS. Section 4 provides that where within the Province personal injury is caused to a workman on or about any railway, (1) By reason of the lower beams or members of the superstructure of any highway, or other overhead bridge, or any other erection or structure over said railway, not being of a sufficient height from the surface of the rails to admit of an open and clear roadway of at least seven feet between the top of the highest freight cars then running on such railway, and the bottom of such lower beams or members; or (2) By reason of the space between the rails in any railway frog, extending from the point of such frog backward to where the heads of such rails are not less than five inches apart, not being filled in with packing; or (3) By reason of the space between any wing-rail and any railway frog, and between any guard-rail and any other rail fixed and used alongside thereof as aforesaid, and between all wing rails where no other rail intervenes (save only where the space between the heads of any such wing rail and railway frog as aforesaid, or between the heads of such guard rail and any other rail fixed and used alongside thereof as aforesaid, is either less than one and three-quarters of an inch or more than five inches in width) not being at all times during every month of April, May, June, July, August, September, and October, filled in with packing; or (4) By reason of the running-boards on the roof of any box car used for freight purposes on any such railway not being of a sufficient thickness and strength, and at least thirty inches in width, and with proper and safe supports extending the whole length of such car and beyond the end thereof to a point not more than two inches less than that to which the dead-wood or bumpers at each end of such car shall then be likewise extending; such injury

shall be deemed and taken to have been caused by reason of a defect within the meaning of the Act.

Section 5 provides, a workman shall not be entitled under the Act to any right of compensation or remedy against the employer in any of the following cases: (1) Under subsection 1 of section 3, unless the defect therein mentioned arose from or had not been discovered or remedied owing to the negligence of the employer or of some person in the service of the employer, and entrusted by him with the duty of seeing that the ways, works, machinery, or plant were in proper condition. (2) Under subsection 4 of section 3, unless the injury resulted from some proprietary or defect in the rules, by-laws, or instructions therein mentioned; provided, that where a rule or by-law has been approved, or has been accepted as a proper rule or by-law, either by the Lieutenant Governor in Council, or under and pursuant to any provision in that behalf of any Act of the Legislature of Ontario, or of the Parliament of Canada, it shall not be deemed for the purposes of this Act to be an improper or defective rule or by-law. (3) In any case where the workman knew of the defect or negligence which caused his injury, and failed within the reasonable time to give notice thereof to his employer, or some person superior to himself in the service of the employer, unless he was aware that the employer or such superior already knew of the said defect or negligence.

Section six it is provided that the amount of compensation recoverable under this Act shall not exceed such sum as may be found to be equivalent to the estimated earnings during the three years preceding the injury of a person in the same grade employed during those years in the like employment within this Province.

Section seven provides that an action for the recovery under this Act of compensation for any injury, shall not be maintainable unless notice that injury has been sustained is given within twelve weeks, and the action is commenced within six months from the occurrence of the accident causing the injury, or in case of death, within twelve months from the time of death; provided always that in the case of death, the notice of such injury shall be given to the maintenance of such action, if the judge shall be of opinion that there was reasonable excuse for such want of notice.

Section eight it is provided that no contract or agreement made or entered into by a workman shall be a bar, or constitute any defence to an action for the recovery under this Act of compensation for any injury, in the case of a workman entering into or making such contract or making such agreement, or agreement, there was other consideration than that of his being taken into or continued in the employment of the defendant; not unless such other consideration was, in the opinion of the court or judge before whom such action is tried, ample and adequate; nor unless, in the opinion of said court or judge, such contract or agreement, in view of such other consideration, was not on the part of the workman, improvident, but was just and reasonable and the burden of proof in respect of such other consideration, and of the same being ample and adequate, as aforesaid, and that said contract was just and reasonable and the burden of proof in respect of such other consideration, and of the same being ample and adequate, as aforesaid, shall, in all cases, rest upon the defendant.

It is provided by Section 9 that there shall be deducted from any compensation awarded to any workman or representatives of a workman, or persons claiming by, under, or through a workman in respect of any cause of action arising under this Act, any penalty or damages, or part of a penalty or damages which may in pursuance of any other Act, either of the Parliament of Canada or of the Legislature of Ontario, have been paid to such workman, representatives, or persons in respect of the same cause of action; and where an action has been brought under this Act by any workman, or the representatives of any workman, or any persons claiming by, under, or through such workman, for compensation in respect of any cause of action arising under this Act, and payment has not previously been made of any penalty or damages, or part of a penalty or damages under any such Act, either of the said Parliament, or of the said Legislature, in respect of the same cause of action, such workman, representatives, or person shall not, so far as the said Legislature has power so to enact, be entitled thereafter to receive in respect of the same cause of action, any such penalty or damages, or part of a penalty or damages, under any such last mentioned Act.

Full provision is made for and service of notice of injury and as to PARTICULARS OF DEMAND.

Section twelve provides that upon the trial of any action for recovery of compensation under this Act, before a judge without a jury, one or more assessors may be appointed by the Court or judge for the purpose of ascertaining the amount of compensation, and the remuneration (if any) to be paid to such assessors shall be fixed and determined by the judge at the trial.

Xeuxes, a famous Greek artist of ancient times, painted so naturally a dish of grapes held by a boy, that birds flew down to the canvas and pecked the fruit. But, while his friends regarded the act as the best compliment ever paid to an artist, Xeuxes sighed, exclaiming, "How I painted the boy so true to nature as the grapes, the birds would have been afraid to touch them!"

EDITORIAL NOTES.

THE WALLS of the Loyalist minority in Ireland are fully and unanswerably met by the statement of Mr. Alexander Sullivan: "I would never have opened my lips or raised my hand in the Irish cause if I did not know that the national government of Ireland will be established on the basis of equal rights for all men, without distinction of creed, race, or color. If a temporary arrangement be entered into without the unconditional restoration of all political prisoners to civic rights, no man and no party on earth can give guarantee that a chapter of savage retaliation will not be added to the volume of irreparable injustice which all right-minded men must hope is about to be closed."

THE OTTAWA correspondent of the Irish Canadian, thus sums up the situation in regard to the Gtineau Valley railroad: "Straw men control the charter, and they are unwilling to surrender it without a consideration. Prospective stock purchasers object to paying anything to the company, as they truthfully affirm that the members thereof never owned anything but the charter, and that they formed a straw company from the beginning. Meanwhile the people of the Gtineau districts are forced to wait for their oft-promised railway. It is probable that affairs have now reached a crisis, and that Mr. Alonzo Wright, M. P., will bring the matter before Parliament with a view of obtaining tardy justice for his constituents."

THE REV. Joseph Cook has been saying something on Ireland. In the midst of the heaps of rubbish he is reported to have spoken we find a few grains of sense. He said: "Ought Mr. Gladstone to favor the formation of a parliament for Ireland? Yes, but its managers should not be Irishmen educated in the politics of American cities. The chief trouble of Ireland is that it is Ireland. Even in England we see changes coming. The sufferage is being broadened and the House of Lords is about to be modified. Nobly knows that the giving to Ireland of Home Rule will be a precedent cited by other portions of the Empire, perhaps of other parts of the British Isles themselves. Imperial federation is the greatest question in the future of the British Empire. The colonies must integrate or be disintegrated. Very soon a majority of the British people will be outside the British Isles, and they will never consent to be governed by the minority at home." If the Rev. Joseph could always manage to know what he talks of, or confine himself to the few things of which he knows anything, he might be of some service to his fellow-men.

THE CRISIS for wealth is one of the greatest of the many evils now afflicting human society. Yet wealth, rarely, very rarely indeed, brings happiness. An exchange thus aptly hits off the millionaire of today: "Who is this hard working man? This is the millionaire, the man who wanted to be rich and has got rich, and is getting richer every day. Is he the happier for it? Happy! Bless your soul, he's more miserable, fuller of care and anxieties and harder worked than ever. He is the veriest slave of them all. He is pushed with business and business is pushing him. He has so many irons in the fire that some of them are burning his fingers while others are getting cold. His present life is a rush from this board to that board and thence to some other board. He is director in this company and trustee in that and silent partner in another, worries without end, and more coming. He hasn't time to eat and hardly to sleep, and when he does lay his poor head on the pillow he can't stop business plans and schemes, hopes and fears from whirling and whirling through it. He can't take a day to spend in quiet out of town, and if he could he would take all of his business with him into the woods. He is a slave and a victim. His millions in bank don't bring him so much enjoyment as does a new ten-cent piece given to a boy ten years old."

FROM ASHFIELD.

The people of Ashfield have learned with regret that their distinguished fellow-parishioner, Councilor Griffin, is about to start for Chicago, where Mr. McGarry, a wealthy citizen of the western metropolis and a native of Ashfield, has already procured him a lucrative situation. Mr. Griffin carries with him to his new home the very best wishes of his many friends and old time neighbors.

It is announced that a certain number of priests and laymen from the districts of Quebec and Chicoutimi are preparing to leave with Abbe Provenccher's pilgrim party to the Holy Land, which they expect to reach during Holy Week.