

finds its archetype which the pantheist or Buddhist seeks in vain. 'That they all may be one as Thou, Father, art in Me and I in Thee.' 'I in them and Thou in Me, that we all may be perfect in one.' For what is it Love wants? To give itself wholly and entirely; and yet to be itself and distinct; to efface every divergence in thought, will, interest, nature, place, time, and yet to be other, and loved by another, as other Personality is of the very notion of love, on the part of both subject and object; and union is no less so; distinctness and not fusion. It is not, therefore, such a union with God as pantheists or quietists put before us, that we really crave for; the union by which a drop is absorbed and dispersed in the ocean, losing its separateness and individuality; or by which a wave or ripple on the face of a pond is smoothed out as a disturbance of its former lifeless tranquility. . . . It is in the mystery of the Trinity that we find this union carried to its infinite perfection, where, between Three Persons there is, not a likeness, but a numerical sameness of nature, thought, will and operation; and withal a distinctness of person between the three possessors of this one possession, which in order of origin belongs first to the Father, and is by Him communicated to the Son, and by both to the Holy Spirit."

These be deep ponderings. Many others in this golden book are sweet or tender or gay or suffused with that gentle melancholy which seems to hang about the saints. There is music for every passing mood. The young, the middle-aged, the old will find here thoughts that chime with their various situations; for, though the author is still in his early prime, he has the Kipling-like gift of vividly realizing the views and feelings of all sorts and conditions of men, with this difference, however, that the field of his observations is immeasurably higher and broader and more important than anything Kipling wots off.

Had we more space at our disposal we would fain quote largely from Father Tyrell's eight meditations on the *Salve Regina*. Here is a passage from the last of that truly devotional series; its heading is 'Mary's Welcome:'. . . . And after our exile show unto Jesus, the blessed fruit of thy womb.' Nothing frets us more in our keenest moments of enjoyment than the absence of some dear one who would 'enter into our joy' and double it, casting back to us the reflex of our own gladness, as mirror answer and re-answers to mirror. Thus every new soul that reaches the Vision of God augments the bliss of all the rest; and if there could be fretfulness or impatience in heaven, it would be in Mary's tranquil heart, so does she long to have each and all of her children in sympathy with her ecstasy. *Magnificate Dominum mecum*—Magnify the Lord with me,' she cries to them, *et exaltemus nomen ejus in idipsum*—and let us praise His name together.' As one who shows some beauty to another, and rejoices in his joy, so will she hurry us by the hand into the presence of the Blessed Fruit of her womb, Jesus, watching our eyes as they brighten with that same joy with which her own soul is replenished."

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PERSONALS.

Mr. C. J. McNeerney is to be congratulated upon winning the first prize at the Paris Exhibition for specimens of his handiwork in horse shoes. Had he been first in any of the athletic sports of the World's Fair he would have had a public reception and been made a hero of generally. In accomplishing what he has, he has done much to advertise Winnipeg and deserves a fitting acknowledgement at the hands of its citizens.

Lord Alverstone, Master of the Rolls, has been appointed Lord Chief Justice of England, in the room of the late Lord Russell of Killowen, and Lord Justice Sir A. L. Smith becomes Master of the Rolls.

The Right Rev. Bishop Mayer, of St. Joseph's Foreign Missionary Society (Mill Hill), Auxiliary to the Archbishop of Madras, has just passed away. He was borne at Montreal on August 15th, 1850, educated at the Oneida Seminary, New York, St. Hyacinthe College, Canada, and St. Joseph's Foreign Missionary College, Mill Hill, London, England, and was ordained priest on December 3d, 1876. He was sent to India in the following year.

Mr. Jos. Hammelin, hardware and boot and shoe merchant, of St. Rose, was here last week and went to see his younger brother, Marcien, who is in the preparatory course attached to St. Boniface College.

Rev. Father Filiatrault, Superior of the Canadian Jesuits, left St. Boniface last Friday for St. Louis, Mo., where two of his men are making their juniorate, and one his tertianship.

It is stated (says the *London Daily Chronicle*) that the Archbishop of Sens will be authorized to lend the chasuble of St. Thomas a Becket, now in his Chapter-house treasury, for the opening of the new Catholic Cathedral at Westminster. The ring and crozier are already in Cardinal Vaughan's possession, so that the British "Eminenza" would be vested from head to foot in the murdered Archbishop's pontificals.

His Grace the Archbishop of St. Boniface went to Rat Portage last Monday. He was accompanied by Rev. Father Guillet, O. M. I., and Rev. Dr. Beliveau.

Rev. Father Blais, O.M.I., arrived from the States the day before yesterday. He expects several settlers therefrom.

Rev. Father Lacasse, O.M.I., is in town.

The Most Rev. Archbishop Langevin, O. M. I., preached a powerful sermon at St. Mary's Church last Sunday evening. While thanking the people for what they had done in the recent bazaar, which had netted over \$2,000, he pointed out that this was not enough to meet the expenses of supporting Catholic Schools. His Grace recommended patience, prudence, discretion and generosity; referred to the high standing of the Catholic schools, and said that any Catholic who would send his children to the public schools would not be true to his principles.

In a letter to Father Ring, O.M.I., dated Archbishop's House, Westminster, October 15th, His Eminence Cardinal Vaughan says:

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"I bless with my whole heart the grand Irish pilgrimage which is passing through London on its way to the Holy City. I would gladly welcome in person all the pilgrims were it possible, but it is not." The pilgrims, who left London on Wednesday morning for Dover, were divided into eight guilds under the patronage of Irish saints, and each section was headed by a guildmaster carrying a wand of office.—*Catholic Times*, Oct. 19.

A letter from Right Rev. W. A. Gallagher, Bishop of Galveston, gives the following estimate of the Catholic loss of life and property in that city in the hurricane of September 8th: More than 1,000 persons, including ten Sisters of Charity and about eighty orphans under their charge, lost their lives. One priest was lost; Rev. T. Keany was killed at Velasco by a falling hotel. About 8,000 were made homeless, having lost all, or almost all, their earthly goods and property. Several hundreds were injured and crippled. On the day after the flood 219 bodies were found on the Ursuline Convent grounds.

Lady Mary Keppel, who was married at the London Oratory, on October 16th, and her two sisters, Lady Hilda and Lady Florence Keppel, are Catholics; but not so her brothers, the Earl of Albermarle, who gave her away, and the Hon. Derek Keppel, at whose house the wedding breakfast was held. Their father, the late Earl of Albermarle, became a Catholic when, as Lord Bury, he held a post in Lord Beaconsfield's administration.

The Oberammergau Play this year yielded a revenue of about one million marks. Anton Lang, who took the part of Christ, is not going to America, but is about to start for Rome.

Rev. Father Viens, of Portage la Prairie, is at the Archbishop's Palace.

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GRAIN PRODUCED.

	1885.	1889.
Wheat	7,429,440 bush.	27,922,230 bush.
Oats	1,636,263 bush.	22,318,378 bush.
Barley	1,113,481 bush.	5,379,156 bush.
Total	11,907,184 bush.	55,619,764 bush.
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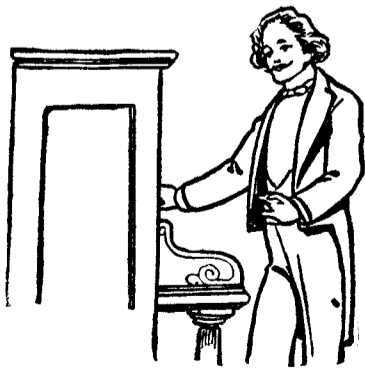
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