

Africa, or in the crowded cities and haunts of vice, they were found laboring with the same holy ardor and untiring energy ever engaged in the great work of saving souls and elevating the down-trodden, all inspired by the genius of him who directed and governed their movement.

The ancient See of St. Lazarus—that of Marseilles—having become vacant, Father De Mazenod was raised to the episcopal dignity. Reluctantly did he accept the honor; but in dutiful obedience bowed to the will of the Pontiff who wished to recognize his great merit.

Besides, a man of his experience and attainments was needed to administer the affairs of the important diocese of Marseilles. Bishop De Mazenod, however retained the direction of his beloved Oblates, for whom as he remarked, he had the tenderness of a mother for her children.

Under his wise rule every religious interest flourished and grew apace, as if directed by a master mind. Nothing escaped his vigilance, no want remained unsupplied. The splendid temples and charitable institutions that rose up, as if by magic, under his management, bespoke his wise forethought and fatherly solicitude for the wants of his people; and proclaimed his praise more eloquently than words.

The time having arrived, in the judgment of Christ's Vicar, to decide a question of paramount importance to the entire Christian world, the prelates of the Church were summoned to Rome, there to meet in council assembled.

The great question of the Immaculate Conception was to be passed upon. All Christendom, with exceptions here and there, believed in Mary's Immaculate Conception. Still an authoritative declaration on the subject was deemed advisable. It need hardly be said that the great De Mazenod became a conspicuous figure in that remarkable assembly of prelates. He shone as a brilliant star in a firmament of glory.

All eyes were directed towards the great Oblate of Mary Immaculate, who for more than a quarter of a century, had borne that glorious title and labored with a mighty energy to make it known and loved. His heart swelled with holy joy and his intellectual face was radiant with a smile that reflected the interior light which illumined his mind.

He was about to realize his long cherished wish of beholding his beloved Queen and Mother crowned with the most brilliant gem in her diadem of glory—that of her Immaculate Conception. Without this title Mary would be deprived of her highest glory, her richest adornment, her proudest prerogative, her holiest magnificence. Yet some there were who thought it opportune to confer upon her this glorious title; but all times and all seasons are opportune for the accomplishment of God's holy decrees. Rome, however, does not discountenance, but courts discussion, which does not weaken a good cause, but serves to bring out in more striking contrast its merits.

Truth after discussion, may be likened to the rainbow after a storm, reflecting its variegated beauty in peaceful shadows over the earth. So it was in regard to the discussion of the Immaculate Conception. After due deliberation, added by divine inspiration, the Fathers of the Council decided that Mary was conceived with out sin by a singular privilege conferred upon her by God. The Venerable Poutiff, Pius IX, of glorious memory proclaimed to the world on the 8th of December, 1854 that henceforth belief in the Immaculate Conception of the Mother of God was a dogma of Catholic Faith. That was the grandest act in the eventful and glorious Pontificate of Pius IX and will give to his name immortality. The proclamation was hailed with joy by the Christian world, who saw in Mary's newly acquired title her complete triumph over the enemies of God and the powers of darkness. Henceforth the name "Mary Immaculate" would bear additional lustre and significance and shine before the world with an aureole of increased splendor and beauty.

Bishop De Mazenod continued to direct the affairs of his diocese and the enterprises of his missionaries with unremitting zeal. From all quarters he received accounts of the rich harvests his sons were reaping in the vineyard of the Lord; everywhere they were winning golden opinions, to the joy of the great prelate, whose heart ever went out in sympathy to his beloved disciples to encourage them in their work. With his own hands he consecrated five of his followers as bishops, and several others rose to even higher dignity. Truly might he say: "Behold what a family God has given me."

What man of our day, it has been asked; has done more for the church? "To find his fellows we must remount to the holy founders of orders. His order only of yesterday as it were, counts a legion of evangelical laborers at home and abroad, from the tropics to the poles. He animated them with his fervent spirit; communicated to them his own lively faith; inspired them with that heroic confidence which defies obstacles. No seas have been found so vast and stormy, no forest so profound, no race so barbarous and rebel to the truth as to stop them in their march of self devotion in their spiritual conquest. They are Oblates of Mary—men offered, soul and body, unto God supreme, in honor of Immaculate Mary." At length, worn out by incessant labors,

virtues which gave charm and beauty to their lives are then revealed to us more strikingly. The virtues which marked the life of the holy De Mazenod shone forth with resplendent beauty in the supreme and solemn hours which closed his earthly pilgrimage. The manner in which he received his Lord and Master for the last time brought tears to the eyes of those who beheld it. When asked by one of his beloved Oblates by what virtue he wished them to be distinguished, he answered, "Charity, charity, from which may be seen the depth and tenderness of his love. Truly could he say with the Apostle of the Gentiles: 'I desire to be dissolved and to be with Christ.' Such was the end of this great servant of God, who, consumed with the ardour of divine charity, breathed forth his soul on May 21, 1861—Mary's own sweet month and whilst repeating her holy name—in the 79th year of his age.

Whether viewed as a missionary; as a prelate, or as the founder of an order his career was one of marked success. Fully entitling him to be called great as a missionary he deserves to rank with the holiest, as a prelate with the greatest, and as the founder of an order with the most illustrious. What more can be said save that his name and his fame are indissolubly united to that of the Immaculate Mother of God. This secures to him certain immortality; for a fame less than this would not be commensurate with the heroic virtues and grand achievements of his saintly life.

Since the death of this holy man his followers have in no way relaxed their zeal for souls, but have continued their great work, ever mindful of the great objects he had in view in their foundation. Canada is largely subject to their sway, the United States, from Oregon to Texas, are favored by their presence; and served by their ministrations, as well as many other more distant regions. But a few years ago an independent province was established for the United States and a novitiate house opened at Tewkesbury, Mass, for the training of subjects according to the spirit and rule of the saintly De Mazenod. Many young men of promise have already enrolled themselves under the standard of Mary Immaculate. The United States, as having been solemnly placed under her protection by the bishops thereof in council assembled, her name should be loved and her influence spread throughout their length. May it not be predicted that here, as elsewhere the sons of De Mazenod will succeed in planting, permanently, the glorious standard of the Queen of Heaven, and reaping the same grand results, thus realizing the prayer of their holy founder—the evangelization of the poor of Christ and the extension of his empire over souls.

Amendale, Md.

There is a deep significance in silence. Were a man forced for a length of time but to hold his peace, it were in the most cases an incalculable benefit in his insight. Thought works in silence so does virtue. What folly would one avoid did the tongue be quiet till the mind had finished and was calling for utterance.

To one marriage is simply a fact of his life looked back upon with satisfaction or regret, according to the pleasure or discomfort he has experienced in it, to another it has opened up a new world of responsibility and duty, as well as happiness; it has invested life with a sacred trust and a priceless value, and has given a higher and nobler aim for all endeavour than could have been gained without it.

The man who has learned to take things as they come: and to let them go as they depart has mastered one of the arts of cheerful and contented living. The utility of chasing after happiness, and the fatuity of clinging to sorrow, are illustrated on every side. A good many of the disappointments in life come from trying to fly kites after the string has broken, or from looking for gold in the fabled pot at the base of a rainbow.

It is becoming a tacitly received doctrine that the rich should not as in by-gone times, spend their lives in personal gratification, but should devote them to the general welfare. Year by year is the improvement of the people occupying a larger share of the attention of the upper classes. Year by year are the voluntarily devoting more and more energy to furthering the material and mental progress of the masses. And those among them who do not join in the discharge of these high functions, are beginning to be looked upon with more or less contempt by their own order.

At what odds with themselves our lives seem. The one thing which could round them into perfection just touches them, perhaps. One thrill of electricity awakens us in time to catch a glimpse of the vanishing vision. And then it comes to us no more forever; and we must struggle on alone towards infinite good, if there be anything in us worth saving. But is it forever! If we are worthy of the laurel shall we not be crowned. Some day, some somewhere, for those who have struggled and conquered, that waits which shall fulfill every longing. To those who give up

and fall out of the ranks, is there anywhere the mercy which shall turn defeat into victory!

**MAKING REPARATION**  
When a person gives scandal to religion he is annoyed at what he is expected to do in order to set himself right before the people whom he has scandalized. A public retraction or a public expression of regret is to be made and this he regards as very humiliating. When he scandalizes society, he is taken into court and something more is demanded of him. He must pay damages and suffer imprisonment. So the State is more severe than the church; yet does not hear so many complaints of its punishments.

'Mistah Shugarsan,' said Uncle Rastus, 'I want to get er number one codfish an'er ham an' two ba's of soap an' foah poun's brown shugah an,—I recon dat's all—an' yo' kin charge' em up to me.' 'I can't do it Uncle Rastus!' 'Hasn't yo' got de goods?' 'Oh, yes; I've got the goods.' 'I recon I must a been boycotted.' 'muttered the old man as he started for home. Dere ought ter be a law agin dia yere boycotting', deed dere ought.

Writing of the present political outlook in Great Britain John Ruskin maintains three considerations are ignored in the discussion of the Irish question: The Irish are an artistic people and can design beautiful things and execute them with indefatigable industry; secondly, they are a witty people, and can by no means be governed on scientific principles by heartless ones."

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**Ecclesiastical Directory**  
PROVINCE OF ST. BONIFACE.

This Province was erected by His Holiness Pius IX Sept. 22, 1871, and comprehends 1st, The Archdiocese of St. Boniface. 2nd, The Diocese of St. Albert. 3rd, The Vicariate Apostolic of Athabaska Mackenzie. 4th, The Vicariate Apostolic of British Columbia.

**ARCHDIOCESE OF ST. BONIFACE.**  
Comprising the Province of Manitoba, and a portion of the N. W. Territories, and of the Dioc. of Keewatin.  
Former Bishop—Rt. Rev. J. N. Provencher first Bishop of the country now forming the ecclesiastical Province of St. Boniface, d. June 7, 1853.  
Arch. Most Rev. Alexander Tache, O. M. I., D. D. cons. Bishop of Arach, and coadjutor of Bishop Provencher, Nov. 23, 1851, translated to St. Boniface June 7, 1853; nominated Archbishop of St. Boniface, the day of the erection of the metropolitan See, Sept. 22, 1871

**CHURCHES AND CLERGY.**  
St. Boniface Cathedral, Rev. F. A. Dugas, P. P. J. Messier, F. A. Maisonneuve, O. M. I. agent for Rt. Révs. Bps of N. W. T., George Dugas chaplain of the academy Joseph McCarthy O. M. I. secretary.  
St. Vital, attended from St. Boniface.  
St. Mary's Wainings, Rev. M. Oullette, O. M. I. P. P. and F. Cahill, O. M. I. Curate. Church of Immaculate Conception, Winnipeg, Rev. A. A. Cherrier.  
Provincial Penitentiary, Rev. C. Cloutier  
St. Patrick's Church, Selkirk and Peguis, — Rev. J. Allard O. M. I.  
St. Norbert — Rev. J. M. Ritchot.  
St. Agathe — Revs. C. Samoisette and P. Pelletier.

St. Francois Xavier, Rev. F. X. Kavanagh. Baie St. Paul, Rev. Fortin.  
St. Charles, Rev. Danduraud, O. M. I.  
St. Anne des Chenes and St. Joachim, Rev. Girard.  
Lorette, Rev. J. Dufresne  
St. Laurent and other missions of Lake Manitoba, Revs. F. Camper, O. M. I., H. Gascon, O. M. I., J. Campeau, A. Dupont, O. M. I. and Bro. Mulvehill, catechist.  
Lake Qu'Appelle Fort Ellice, and the missions West, Revs. L. Lebert, O. M. I., J. Desorby, O. M. I., J. Hugonard, O. M. I., Magnan and Lepelletier.  
St. Jean Baptiste de la Riviere aux Prunes Rev. D. Fillion.  
St. Joseph, Rev. M. Pelletier.  
St. Pierre de la Riviere aux J. Joly, St. Basile, Rev. Fortin.  
St. Alexandre, Rev. A. Madore, O. M. I. and Bro. J. B. Doyle.  
Rainy Lake and other Missions, East Lake Winnipeg, Rev. J. Maroux.  
St. Leon, Rev. C. Bissette.  
St. Charles and, M. D. de Lourdes Rev. L. Campeau  
St. Cathbert Portage la Prairie, Rev. J. McCarthy O. M. I.  
Brandon, Rev. J. Robillard  
Regina, attended from St. Boniface  
Woodmount, Moose Jaw, and medicine Hat Rev. P. St. Germain O. M. I.

**EDUCATIONAL AND OTHER INSTITUTIONS**  
Theological Seminary and College of St. Boniface—Teaching staff: Rev. Fathers Lory S. J. (director), Drummond, S. J., French S. J., Lussier, S. J.; Blain, S. J.; O'Brien, S. J.; Belliveau S. J.; Paquin S. J.; Rev. J. Cloutier and Rev. J. J. Cloutier, S. J. Students—Messrs. Cameron, Gills, Montreuil, Dubois, Turcotte, Lanigan, Brothers Gaudet S. J.; Forrier S. J.; Blouin, S. J.; Lefebvre S. J.  
Course of Studies—Theology, Classics, and commercial course in English and French Pp. 180.

St. Mary's Institute, Winnipeg; two houses—Brothers of the Congregation of Mary Bro. William (director), Pupils 180.  
St. Boniface Academy for Young Ladies Sisters of Charity (Gray Nuns), Boarders 60; day scholars 120.  
St. Vital's school, for day scholars—Sisters of Charity, Pupils 60.  
St. Norbert's school—Sisters of Charity, Boarders 20, day scholars 60.  
St. Francis Xavier's school day scholars—Sisters of Charity, Pupils 55.  
St. Mary's Academy (Winnipeg) day scholars and boarders—Sisters of the Holy Names of Jesus and Mary, Sister superior Mary John of God, Boarders 80, day scholars 130.  
School of Immaculate Conception (Winnipeg)—Sisters of the Holy Names of Jesus and Mary, Pupils 70.  
St. Joseph's Convent, (Brandon)—Sisters Faithful Companions of Jesus, Sister M. A. Rear sup. Pupils 70.  
Sisters of Charity (Gray Nuns) sister Lamy sup.  
St. Boniface Hospital Sister Shaughnessy, directress.  
Orphan Asylum sister Boire directress; Orphan girls 38

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A. M. BURGESS,  
Deputy of the Minister of the Interior.

Tenders for a License to cut timber on Dominion Lands in the Province of British Columbia.

SEALED TENDERS, addressed to the undersigned and marked "Tenders for a timber berth," will be received at this office until noon on Monday 10 day of next, for a berth of two square miles each situated on the Columbia River about eight miles west of Donald Station on the line of the Canadian Pacific Railway, in the Province of British Columbia. The positions approximately of these berths, together with the conditions on which the will be licensed may be obtained at this Department or at the Crown timber offices, Winnipeg, Calgary, and Victoria British Columbia.  
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