### The Legend of the Lake.

Far, far away, 'neath the grassy slope
Of a mountain over the sea.
A fair blue lake lies ever at rest,
And the sunbeams merrily
Come down by day to shimmer and bathe
In its ripples clear and bright,
Where the peaceful stars are multiplied
Through the peace of a summer's night.

'Tis a strange sad tale that the boatman tolis.
As he rests on his idle oars,
As he rests on his idle oars,
As he rests on the lake so blue,
To the stranger on its shores.
It was many and many a year ago,
In a summer time bright and sweet,
When a beautiful village nestled low
At the staunch old mountain's feet.

But a fierce, wild spirit it was that ruled And dwelt on the mountain side, And never a man had dared to probe The heart of its cavern wide. Alas, for the day when they angered him Alas, for the people then; Full well they dreaded the wrath to come Though they knew not how or when.

There dawned a beautiful summer morn, A golden Sabbath day,
When quietly on to the little church
The villagers took their way,
While the bells in the spire softly rang
Till their sweetness filled the sir,
And out through the lowly vestibule
Came the pastor's voice in prayer.

Then suddenly fell from the mountain top A flood of waters as blue
As the summer sky; and the sunlight shone
On the waters, which grew and grew
Till never a trace of the village lay
'Neath a feecy cloud above,
And only a fair still lake at rest
Where were once were life and love. And, says the legend, whenever there dawns
The sun of a Babbath Day,
One hears the peal of the church bells soft,
And the murmur of those who pray,
In the village lying beneath the lake
Of that mountain ever the sea,
Where the sunbeams bathe, and the stars at
night

Mary Brine, in Harper's Weekly.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers. Apostle, Fifty-ninth Street and Ninth Avenue, New York.

FIRST SUNDAY IN LENT.

"Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor the moth doth consume and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also."—Gospel of Ash Wednesday.

If any one of us, my brethren, should be asked what is the object of this holy season of Lent on which we are now enbeen appointed, the answer would probably be, that it is in order that we may do penance for our sins. Penance: punishpenance for our sins. Penance: punish-ment inflicted on ourselves in satisfaction for those offences for which we feel we have so imperfectly atoned, and to obtain from God those graces which we so greatly need; this, perhaps, is the idea uppermost in most people's minds when Lent comes

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Well, this is no doubt a reason, and a good one, not only for what we have to do in Lent, but for a great deal more than we may do, not only now, but all through the year. Few even of those who lead good lives do penance enough for their sins, even as it is; almost all go before God with a large account proceed in the pre-

eternal anguish and misery of hell, and we know there is nothing for us but heaven or hell in the end. But I am heaven or hell in the end. But I am afraid that many Christians, especially when they have health, strength and plenty of this world's goods, have really very little wish to give them up, in order to pass, even could they do so at once, to those joys which the heart of man cannot conceive. No, their treasure is in this world; all their idea of happiness is founded on the pleasures which they have had, are having, or hope to have in it. had, are having, or hope to have in it. Their treasure is here, and, as our Lord

says, their heart is here too.

I think, then, that this other great reason and object of Lent, of which I have just spoken, is that we may do something to change this state of things; that we may great that we may great that we may great the think that we may great the think the may great the transfer of the state that we may get our hearts off this world, and see our real treasure in heaven, get to know it and to love it, and have our hearts there with it. We ought now not merely to stop for a while from worldly pleasures, but to try to cease loving them, and to care for something better. We must love and care for something; let us try now to get the right object for love. Now, what is this that we should love;

what is our treasure in heaven? It is our Father who is in Heaven, and who is heaven itself. Brethren, it is not so hard to love God as some people think. We can all try to do a little, at any rate; I mean to love God, not by keeping His commandments, but to love Him in the same way as we love those things which same way as we love those things which are lovely and attractive here. Come to Him now, this Lent; that above all else, is what it was made for; come to church not only to hear a sermon, but to pray, to get near to God, and to bring Him into your hearts. Shut the world out of your heart, that He may come in, Ask Him to come to you and make His abode with you. Then, when He is really your trassure, He will draw you where He is; yot will not have to try to get to heaven; you will go there of your own accord. To die to the world and live to God, this is the Christian's true life; and Lent was made to give this life to our souls.

### Domestic Recipes.

Boiled Salmon.—When salmon is to be boiled whole bend the head against one side of the body and the tail against the other side, fastening them well in place. Unlike other fish, salmon must be put into boiling salted water to preserve its color; add lemon juice or vinegar to the water. When salmon is to be served hot, serve lobster, shrimp, cream or Hollandaise sauce with it. When it is to be served cold, pour a thick Mayonnaise sauce over it and garnish the dish tastefully. The head and shoulders or middle cut may be boiled when a whole fish is not desired, or if very little is needed boil a slice two inches thick cut from the middle of the fish. It will take about twenty minutes to sook.

HALIBUT makes a very nice chowder. Procure a thick alice, remove the skin and cut it in squares about two inches across. Two pounds will be sufficient for a family of four or five. Slice six medium sized potatoes; put a heaping tablespoonful of butter into a stew pan, put in the potatoes, add cold water to cover them, salt it well, and cover closely. Boil fifteen minutes, lay in the fish and cover with split crackers. Boil gently fifteen minutes. Heat a pint of milk boiling hot and pour in; mix a heaping tablespoonful of flour smooth with a little cold milk, and pour in around the sides; lift the stew pan or kettle and shake it well, to mix the thickening, it is better than to stir it. Return to the fire, let it boil up once and pour into a warm tureen. boil up once and pour into a warm tureen.
We make any fish chowder in this way,
never using pork, and I never tasted nicer

To Cook CANNED LOBSTERS.—Spread the meat on a platter and pick out the coral; rub the coral smooth and mix with it the gratted yokes of three hard boiled eggs; mince the lobster meat fine; make a batter of milk and flour and one or two eggs, beat all the lumps out of the flour, and add the lobsters and coral to this. You need flour enough to make a better You need flour enough to make a batter stiff enough to hold the meat in shape, so that you can form it in round cakes and fry. Use either salad oil or clarified but-ter; the butter is less expensive, and an-swers just as well. swers just as well.

TOMATOE SOUP WITHOUT MEAT —Materials.—One large can or twelve fresh tomatoes, one quart of boiling water, two small onions, a small carrot, half a small turnip, two or three sprigs of parsley or a stalk of celery, all cut fine and boiled one hour. As the water boils away add more, so that the quantity may remain the same. Season with one even table-spoonful each of salt and sugar and half a teaspoonful of pepper. Cream a table-spoonful of butter with two heaping ones of flour, and add hot soup until it will pour easily. Pour into the soup; boil all together for five minutes, then strain into the tureen through a sieve, and serve TOMATOE SOUP WITHOUT MEAT -Mathe tureen through a sieve, and serve with toasted crackers.

CHEESE FRITTERS .- Put about a pint of do in Lent, but for a great deal more than we may do, not only now but all through the year. Few even of those who lead good lives do penance enough for their sins, even as it is; almost all go before God with a large account unsettled in this matter; how much worse would it be if there was no Lent, if the Church never insisted on our chastising ourselves in any way, and seemed to treat such chastisement as of no consequence! The very notion of it would drop from our thoughts, as it has indeed long ago from the minds of those who have separated from the Church and ceased to possess the true faith.

CHEESE FRITTERS.—Put about a pint of water into a saucepan with a piece of butter the size of an egg, the least bit of cay-enne and plenty of black pepper. When the water boils throw gradually into it sufficient flour to form a thick paste; then take it off the fire and work into it about one quarter of a pound of ground cheese, and then the yolks of three or four eggs and the whites of two beaten up to a froth. Let the paste rest for a couple of hours, and proceed to fry by dropping pieces of it the size of a wainut into plenty of black pepper.

scoop out the insides, and mash them well with a little butter or milk; mix some finely-minced beef or mutton with the mashed potatoes, adding pepper and salt to taste; refill the empty skins with the mixture, and place them in the oven again till thoroughly hot, adding a small lump of butter on the top of each to prevent their becoming too dry. Serve up in a cloth. This is always a favorite dish with children.

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MR. EDITOR —While spending a few days at the pieasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not bee, a ble to lie down in bed for six long years given up to die by all the Doctors, had been speedily oured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Lianrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Lianrystyd to call upon the Vicar, the Rev T. Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr. Pugh, in which they seemed to take a deep and sympathetic interest, having osen familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr. John Jhomas, a chemist of Lianon. He said Mr. Pugh was formerly a resident of their parish, but was now living in the parish of Lianddeinol.

Hestrongly vouched Mr. Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a liveller sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr. Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivymaniled church of Lianddeinol. I found Mr. Pugn, apparently about 49 years old, of medium height, rather slight, with a

with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an armehair. My affliction seemed to be working downward into my bowels as well as upwards into my jungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and collapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently to the depressed.

Early in this lest spring I had a still more.

do in Lent, but for a great deal more than we may do, not only now, but all through the year. Few even of those who lead good lives do penance enough for their sins, even as it is; almost all go before God with a large account unsettled in this matter; how much worse would it be if there was no Lent, if the Church never insisted on our chastising ourselves in any way, and seemed to treat such chastisment as of no consequence! The very notion of it would drop from our thoughts, as it has indeed long ago from the minds of those who have separated from the Church and ceased to possess the true faith.

This is, then, a good reason for Lent; but there is another which we are not so apt to think of, and which, for this very reason, I would like to emphasize.

This reason is the one suggested by the words of the Gospel of last Wednesday, which you have just heard: "Lay not up to yourselves treasures on earth; ... but lay up to yourselves treasures in heaven... For where thy treasure is there is thy heart also,"

Brethren, we should have no trouble at all in getting to heaven; that is, we all want to save our souls from the eternal anguish and misery of hell, and we know there is nothing for us but heaven. I was a late of the eternal anguish and misery of hell, and we know there is nothing for us but heaven. I was a late of the mashed potatoes, adding pepper and alst to aste; refill the empty skins with the even hell is able and late of the mashed potatoes, and in the mashed potatoes, adding pepper and self and proceed to from the timatery of both and the proceed to the control of the control

I bade Mr. Fugn goodbye, mappy one at least among thousands had found a remedy for an aggravating disease. Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me.

F. T. W.

"Mr. Thomas D. Egan has spent nearly welve years in perfecting the business o supplying palms to the reverend clergy, He originated the business. He has built it up so carefully that successful rivalry with him is now practically impossible; but every year persons attempt to jump into the business without precaution or preparation. Last year the Freeman's Journal, in the interest of its reverend readers warned the terest of its reverend readers, warned then against the disappointment that would cer-tainly follow on their patronage of mushroom palm supplying firms. Such disappointment did follow in many cases, and reverend gentlemen who had been deluded by an apparently lower price for palms, had much reason to regret that they had not attended to our warning. We repeat our warning of last year, in good season for 1886."—New York Freeman's Journal, Jan. 23,

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Railway P. O. Mails for all Places East of London and Eastern States, close 500 am, 120 pm; due for delivery 8 00 am, 130 pm. New York, etc. (Thro Bags), close 129 pm, 12 00 pm; due for delivery 8 00 am, 130 pm. Buffalo (Thro Bags), close 500 am, 120 pm; due for delivery 8 00 am, 130 pm, 630 pm. G. T. R. East of Toronto, Maritime Provinces, Quebec, Railway P. O., close 3 50 pm, 12 00 pm; due for delivery 8 00 am, 500 pm. Montreal, Kingston, Ottawa, close 3 50 pm, 12 00 pm; due for delivery 8 00 am, 500 pm. For Toronto, close 5 00 am, 11 00 am, 3 50 pm, 12 00 pm; due for delivery 8 00 am, 11 30 am, 6 30 pm. For Hamilton, 5 00 am, 11 00 am, 120 pm, 13 50 pm, 12 00 pm; due for delivery 8 00 am, 11 00 pm; 3 50 pm; 6 30 pm. For Guelpn, close 5 30 am, 100 pm, 3 50 pm; due for delivery, 8 00 am, 5 00 pm. For Guelpn, close 5 30 am, 100 pm, 3 50 pm; due for delivery, 8 00 am, 5 00 pm. G. W. R. Going West—Main Line.

G. W. R. Going West-Main Line.

London, close 1 20 pm; due for delivery 12m Erle and Huron, close 10 15 am; due for delivery 2 45 pm Thro Bags—Detroit, Western States, close 5 00 am, 10 15 am, 1 20 pm, 5 00 pm; due for delivery 8 00 am, 2 45 pm Thro Bag—Winnipeg, close 5 00 am, 5 00 pm; due for delivery 8 00 am, 1 20 pm; 5 00 pm Blenneim, close 5 00 am; due for delivery 80 am, 1 00 pm. Mt. Brydges, close 5 00 am, 1 20 pm; due for delivery 6 30 pm Newbury, close 5 00 am, 1 20 pm; due for delivery 12m Windsor, close 5 00 am, 10 15 am, 1 20 pm, 5 00 pm; due for delivery 8 00 am, 1 20 pm; Sarnia Branch-G. W. R.

HISH BENEVOLIENT SOCIETY

The regular monthlymeeting of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temple, at 7.30. All members are requested to be present. C. A. SIPPI, President.

John Garvey

London, 1st January 1886.

Barnia Branch—G. W. R.

Thro Bags—Sarnia. close 5 00 am, 1 20 pm, due for delivery 8 00 am, 24 pm. Thro Bags—Petrolia, Watford & Wyoming, 210 pm; due for delivery 8 00 am, 24 pm. Sirathroy. close 7 00 am, 120 pm; due for delivery 24 pm. Sirathroy. close 7 00 am, 120 pm; due for delivery 40 am, 24 pm. Sirathroy. close 7 00 am, 120 pm; due for delivery 40 am, 24 pm. Sirathroy. close 7 00 am, 120 pm; due for delivery 40 am, 24 pm. Sirathroy. close 7 00 am, 120 pm; due for delivery 40 am, 24 pm. Sirathroy. close 7 00 am, 120 pm; due for delivery 40 am, pm ilton Grove, close 6 00 am; due for delivry 24b pm Loop Line Railway, close 6 00 am; due for

Wilton Grove, close 6 00 am; due for delivery 24 pm
Loop Line Railway, close 6 00 am; due for delivery 24 pm
Canada Southern East of St. Thomas, and Pt. Bruce and Orwell, close 6 00 am; due for delivery 24 pm
Canada Southern East of St. Thomas, and Pt. Bruce and Orwell, close 6 00 am; due for delivery 24 pm
Aylmer, close 6 00 am, 120 pm; due for delivery 24 pm
Aylmer, close 6 00 am, 120 pm; due for delivery 24 pm
St. Chair Branch Railway P.O. Mails—Courtwright to St. Thomas, close 6 00 am, 200 pm; due for delivery 24 pm
St. Chair Branch Railway P.O. Mails—Courtwright to St. Thomas, close 5 00 am, 200 pm; due for delivery 24 pm
St. Thomas, close 6 00 am, 200 pm; due for delivery 24 pm, 5 x pm
Tort Dover & L. H. Mails, close 5 00 am; due for delivery 24 pm, 5 x pm
London, Huron & Bruce—All places along line, and Seaforth, Kincardine & Lucknow, close 7 00 am; due for delivery 11 30 am 63 ppm
Aisa Craig, close 7 00 am; due for delivery 150 pm
London, Huron & Bruce—only to Centralia, Credition, Hensail, Lucan, Exter, Clinton, Blyth, Wingham, Lucknow and Kincardine, Crediton, Hensail, Lucan, Exter, Clinton, Blyth, Wingham, Lucknow and Kincardine, close 4 00 pm; due for delivery 130 am 6 30 pm
W. G. & B., close 5 00 am, 120 pm; due for delivery 8 m am, 400 pm; due for delivery 100 pm
B. L. H. West of Stratford, close 6 30 am; due for delivery 5 00 pm
Georgian Bay and Lake Erie Division, close 5 30 am; due for delivery 100 pm
St. Mary's and Stratford, close 6 30 am, 100 pm, 500 pm
Thro Bags—Goderich and Mitchell, close 6 30 am, 500 pm; due for delivery 9 00 pm
Betton, Thorndale, (dally) St. Ives, Cherry Grove, Plover Mills (Tuesday and Friday),

pm
Belton, Thorndale, (daily) 8t Ives, Cherry
Grove, Plover Mills (Tuesday and Friday),
close 1 00 pm; due for delivery 5 00 pm
Thro Bags—The Grove and Seaforth, close
5 00 pm; due for delivery 1 00 pm
Thro Bag—Parknill, close 6 30 am; due for
delivery 1 00 pm

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