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QUICKLY CURES
Rheumatism,
Lumbago,
Sciatica,
Painful
Swelling,
Liver Complaints &
Backaches.
Not WIRE BRUSHES.

The Catholic Record.

VOL. 5.

LONDON, ONT., FRIDAY, DEC. 15, 1882.

NO. 218

NICHOLAS WILSON & CO.,
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A nice assortment of Imported
TWEEDS now in stock.
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New Ties, Silk Handkerchiefs,
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In Memory
OF THE LATE BELOVED AND DEEPLY
REGRETTED BISHOP CRINNON.

Hear the summer breezes sighing
In the Southern land of flowers,
Florida, of golden beauty,
Land of bright and sunny hours!
Hear the surging waves of ocean
Swell their song with mighty tone!
They are chanting requiem dirges
For our dear departed one.

Sainted prelate! didst thou journey
To these distant shores to die?
Strangers gaze in silent wonder
Only one lone child is nigh.
Priests devoted'er were round thee,
Waiting for thy words to cease,
Now when death's cold seal is on thee,
Only one weeps'er thy bier.

Crosier, mitre, laid beside thee—
Could they speak, ah! they would tell
Faithful shepherds all those years,
For the sheep they loved so well;
And the lambs—they dearest treasures—
Children of thy tender care,
Each one claimed thy gentle kindness,
Each in thy fond heart had share.

Hear the wail of sorrowing thousands!
See their bitter tears-drops fall!
They are mourning for their father,
For he loved them one and all.
Ye may weep; that hand is lifeless
Which so oft was raised to bless,
And the voice is hushed forever
Which hath thrilled with tenderness.

But beyond the starry heavens
From that bright ethereal shore,
He will look with love upon us,
And will bless us as of yore;
Mid the heavenly songs triumphant
His dear voice of praise and prayer
E'er will plead for us, his children,
Thine eternal bliss we share.

"A PUPIL OF LORRINO," Guelph.

CATHOLIC PRESS.
Baltimore Mirror.

The people of the United States claim to be Christians, yet every day events take place which are sanctioned by the public courts and by the ministers of the majority of the inhabitants—events which are abhorrent to the principles laid down by Christ. From Cincinnati, in Ohio, one of the most sanctimonious of States, comes this story:
Cincinnati, Nov. 23.—William Dengess was married to-day to Mrs. Alice Grapevine in Green county, near Xenia, Ohio. Four years ago Wm. Dengess married Alice Johnson, then very young. It was not long before his drunken habits forced her to procure a divorce. A few months afterward they were remarried, but last winter he again resumed his bad habits, and on February 7 she was again divorced. In the meantime Mrs. Grapevine, marshal of Jamestown, the village in which the Dengess family lived, and who had often protected Mrs. Dengess from the drunken assaults of her husband, mistreated Mrs. Grapevine so badly that she, too, procured a divorce on March 31st. On April 2 Joseph Grapevine and Mrs. Dengess, formerly Miss Johnson, were married at Columbus, and went to Newark, Ohio, to reside. Grapevine soon deserted her, came to Xenia, and lived with his former wife. Alice followed him, and in a short time obtained a divorce from Joseph, which left him free to wed his divorced wife, and which he has since done. Now William Dengess and Miss Johnson-Dengess-Grapevine have again been united in matrimony, and the two couples are just where they started from four years ago.

Who "married" these cattle after their first separation, and "re-married" them? Some officer of the law of the land or a Protestant clergyman. And their several unions were accepted as valid among Christians, although the Lord declared explicitly: "What therefore God hath joined together, let man not asunder." No divorce, no "marriage" of divorced persons possible among real Christians!

In his famous prayer, the Memorare, Saint Bernard reminded the Blessed Virgin that never was it known that any one implored her help or sought her intercession without benefit. Equally true is it that no one ever did a service to the Mother of the Lord without receiving his reward. When in 1856 the dogma of the Immaculate Conception was defined, the honor of drafting the Bull fell to the lot of the famous theologian and author, Father Passaglia; and he did the work with consummate ability, to the admiration of the Catholic world. Not very long afterwards he presumed to dictate to the Pope what should be the course of His Holiness on the question of the temporal power, and because his views were condemned he left the Church. Years and years passed, and he gave no sign of repentance, and the hearts of his friends were heavy when they thought that perhaps he never would persist in his error to the end. But Pius IX., of glorious memory, had no such gloomy foreboding. "He will return to the fold, I believe," said the Pontiff; "the Madonna will obtain for him that grace for his devotion to the doctrine of her Immaculate Conception." And the Pope was right in his prediction. Father Passaglia has retraced his steps, and is once more a loyal Catholic. *Te Deum laudamus*—We give Thee thanks, O God, for all Thy mercies to us, Thy children!

Freeman's Journal.
The Thanksgiving Day of the Puritans—a day devoted to gluttony, and intended to take the place of the celebration of the birth of Our Lord—is no more. Now

we have a day of rejoicing, when the original significance of the anniversary is lost sight of. It is no longer a protest against the joyful recognition of the happy morning when the star appeared to the wise men, and the angels to the shepherds, but a popular holiday—a prelude to the great festival of the year. Such was Archbishop Orrigan's public remark on Thursday of last week. There is much that is merely materialistic in the celebration of Christmas among people here; but, nevertheless, the meaning of the feast slips through the superabundance of manifestation into the minds of men. "Santa Claus" has been substituted for the Infant Jesus in many households, and we see the old gift-bringer, with his deer, instead of the wise men, and the kneeling Catholic children should not be permitted to follow the ideas which the renaissance of modern paganism has brought out under all forms. If they have their gifts at Christmas, according to custom, they should be taught that one great gift, the Body and Blood of Christ, is immeasurably the best of all. As Protestant England celebrates Good Friday as a day of festival, so Protestant America makes Christmas a day of rejoicing, losing sight of the reason of the joy. Yet, when so much charity and benevolence are displayed and the Puritan gloom is absent, there is hope that the whole land may one day accept the sweet yoke of Christ.

Catholic Review.
The Bishop of Kingston, Ont., has elaborated into a pastoral letter the substance of free addresses which were called forth by the now somewhat celebrated "Marion" controversy. Some of his points we have already published in The Catholic Review, as they appeared in the Canadian press, but they are presented in the pastoral with far greater force, elegance of style and such eloquence as the matter and manner of such letters call for. In dealing with the quasi-political questions which the controversy evoked, Bishop Cleary shows that a statesmanlike spirit does not necessarily crush by the weight of the mitre, whatever our Protestant brethren think to the contrary.

Baltimore Mirror.
SAINT Alphonsus entrained the priests of the Congregation of the Most Holy Redeemer to be lions in the pulpit but lambs in the confessional—to preach boldly against all manner of iniquity, yet to show the utmost tenderness to evil-doers acknowledging their sins. Whenever he heard of a severe confessor who frightened people away from the tribunal of penance by his harshness, the saint used to exclaim: "O poor blood of Jesus Christ, poor blood of Jesus Christ!" Nowadays a rough-spoken priest is a rarity. The vast majority of the ministers of the Church are saturated with his spirit of sympathy with all who are anxious to abandon bad habits and to practice righteousness. They are ready to listen with patience to even the vilest sinner, and they will have only words of comfort and encouragement for him. The good shepherd caresses the sheep that was lost, dresses its wounds with all gentleness, conveys it to the nourishment, and weans it from all wish for further vagaries by lavishing kindness on it in the fold. Oh, the peace of an easy conscience! Oh, the sweetness of the relief of the remorseful heart! They are beyond all the treasures of earth—a foretaste of the bliss of heaven. "Come to me, all you that labor and are burdened," says our Blessed Saviour, "and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart; and you shall find rest to your souls. For my yoke is sweet and my burden light." St. Matthew xi, 28.

THREE young Episcopalian ministers are endeavoring to follow the evangelical counsels of chastity, poverty and obedience in the city of New York. They have founded the "Order of the Holy Cross," and have taken up their residence in a small house on Avenue D, in the most squalid part of the town. They visit the poor and the sick in the horrid tenements joined together, let the poor but not the rich, all the good they can. We feel deep sympathy with these young men in their aspirations after perfect holiness, and in their labors for the welfare of their neighbors; and we send greeting to them, encouraging them to persevere in the pursuit of sanctity; but, at the same time, we invite them to enter the Catholic Church, which alone cherishes the high virtues and possesses the channels of grace whereby men are enabled, as St. Paul was, to die daily to all that is corrupt and sinful, and to live only for God.

Now for a movement all along the line—of promotion in the English Church. The place left vacant by the death of the Archbishop of Canterbury must be filled. Of course a bishop, or, if not a bishop, then some lord's son in a high place must be moved into the vacancy; and so, exactly as in the army or navy, the upward movement will go on. How many hearts flutter just now with the hope of promotion, or with the fear that they may lie outside the line of it! And little wonder. Archbishops of Canterbury do not die every day. Their departures from the honors and emoluments of office are as few and far between (and as gladdening to many hearts) as angels' visits. The bishop of Winchester is the man at present spoken of for the place. He is a fortunate man, the Bishop of Winchester to be spoken of so soon. He must have strong friends at court. If we were a clergyman of the Church of England we fear we would envy him, and wish him well in heaven. Let us see, is not the Archbishop of Canterbury—or any bishop of the English Church—appointed on the advice or nomination of the Prime Minister, or Privy Council, or some such

person or body? If Mr. Gladstone has the appointment he has certainly a nice office to give away. He cannot, surely, be expected to give it to a member of the Opposition, and send a Tory bishop into the House of Lords. In Church of England affairs the maxim is never disregarded: "to the victors belong the spoils." If Northcote were in power the spoils of Canterbury would go to a Tory clergyman; but as Northcote is not in power, but Gladstone instead, the spoils of Canterbury will go to a whig or liberal clergyman. It is in England the same with bishops as it is with judges,—the outs must stand aside for the ins. We believe there are some Catholics in the English Privy Council. Suppose, now, that they should, holding the traditions that they have inherited from Guy Fawkes, get—say Monsignor Capel—into Canterbury. Why, the laze thought should make the Bishop of Winchester tremble—we presume there are very many of the establishment that would just as soon set him there as the Bishop of Winchester. They had better look to this in England, and keep their eye on Monsignor Capel and such Catholics in the Privy Council. A Papist in the See of St. Thomas a Becket! Oh horrible!

ORDINATION AT THE SACRED HEART.

On Friday morning, the 8th inst., took place at the chapel of the Sacred Heart Academy, in this city, with surroundings more than usually impressive, the solemn ceremony of ordination. The candidates for orders were Mr. Donald McEae and Rev. Michael Brady, both ecclesiastical students of the diocese of London, the former of whom was raised to the sub-deaconship and the latter to the priesthood. The chaste and beautiful chapel of the Academy was decorated with a profusion of that piety alone can command and a skill that good taste only can suggest. The altar was resplendent with lights, gorgeous with flowers and elegant beyond description in the neatness and arrangement of its manifold decorations. At one time in the course of the ceremony, when the bishop vested in the richest robes of his high office, with jewelled mitre and lustrous crozier, surrounded by his clergy, with his uplifted pronouncement of benediction and consecration over the prostrate form of the young levites, the scene was as impressive as any that the sublime ceremonial of the Roman Church could present to the faithful, and will not soon leave the minds of those whose privilege it was to be amongst its witnesses. His Lordship Bishop Walsh who was assisted by Rev. Father Therman, rector of St. Peter's Cathedral, as archdeacon, entered the sanctuary at 8 o'clock precisely. There was also present at the ceremony besides Father Flannery of St. Thomas, the Rev. Fathers Cornyn, Walsh and Coffey of the Cathedral clergy. Amongst the laity were noticed Mr. Patrick Brady, of Yarmouth, father of the candidate for priest's orders, Messrs. John Brady, John McNulty, and Joseph Cook, London; P. McNulty and S. Pockock, and Jas. Brady, St. Thomas, Mr. and Mrs. C. Conghlin, Bothwell, Mrs. and Miss McNulty, St. Thomas, Miss Dillon and Miss Corbett, Bothwell, Mrs. Kildea, Fingal, Mrs. Doyle, Chatham, the Misses Collins, Detroit, and many others.

It was impossible to conceive any ritual more sublime, or so apt to leave on the mind indelible impressions, that prescribed for the conferring of Holy Orders. And it is fitting it should be so, in view of the awful responsibilities and duties connected with the dignity they bestow. For this reason the young levite called to order sounds many days previous to his reception in silence, meditation and prayer. Withdrawn from the distractions of earthly things, retired, it were, into the desert, he fast and pray and reflect, after the example of our Divine Lord, he considers from every point of view, that of his own imperfections, that of the temptations which will afflict him, that of the nature of his duties, that of the interests of God, of his neighbor and of himself, to be therein all about to enter. For this reason the bishop, when addressing the candidates for sub-deaconship, the first of the major orders and by the reception of which obligations of character, are contracted, employs words of solemn admonition. "Dearest children," he says, "as you are about to be promoted to the Holy Order of sub-deaconship you should attentively consider, again and again, what a burden you this day freely seek. For as yet you are free, and it is optional for you to enter on worldly pursuits; if, however you receive this order, you will no longer be at liberty to retrace your steps, but you will be obliged to serve God perpetually (to serve whom is to reign), and with his assistance to observe chastity and to be forever bound to the service of the church. Wherefore, while there is yet time, reflect—now, if you wish to persevere in your holy resolution, in the name of God, come forward."

If after the exhortation the candidate persevere in his holy purpose he advances one step, and by that step binds himself irrevocably to the service of God. No wonder then that with such dread and trembling prayer, the candidate for the holy priesthood goes forth on the day appointed for his ordination to the foot of the altar, where, for the first time, he is to offer the Adorable Sacrifice. He stands there invested with the symbols of the orders he has already received, and is presented by the priest at his side to the bishop for the reception of powers higher and greater than those of the angels themselves. The bishop enquires of his

assistants if the candidate be worthy, and on receiving a satisfactory answer responds: "Thanks be to God." All present are then called on to object if they have any just reason to do so, to his reception of the sacred order of priesthood. No objection being interposed, the Bishop addresses him in words of solemn import and significance on the terrible duties and grave responsibilities of the Holy Order he is about to receive. This is followed by one of the most impressive devotional acts of Catholic worship, the chanting of the great Litany, while those who are the chief objects of prayer are prostrate on the ground. Prostration is one of the practices peculiar to the Catholic ritual, and is appointed not only for priests at ordination but for the bishops at consecration, and for kings and emperors at coronation. It is the most expressive declaration that can be made of absolute and complete abandonment of self—soul and body—into the hands of the Creator. After a pause in the chanting of the Litany the bishop, who had been kneeling, rises, and with his mitre on, turning towards the prostrate postulants for holy orders, addresses Almighty God a triple prayer on their behalf. He asks of God (1) to bless them, (2) to bless them and sanctify them, (3) to bless them, sanctify them and consecrate them. The Litanies terminated, the bishop silently imposes hands upon the candidate, and in this is followed by all the priests present. Then follows the Preface, after which the bishop invests the recipient of the holy rite with the stole, changing it from the symbol of ministrations, as worn by the deacon, into one of sacerdotal authority, as about to become the Priest, saying at the same time: "Receive ye the Yoke of our Lord, for His yoke is sweet and his burden light." He then imposes the chasuble, leaving, however, a portion of it folded till a later period of the ceremony. Then he intones the beautiful hymn, "Veni Creator," and while it is being sung intones the hands which are to offer the adorable sacrifice, the right of which he bestows by conveying into the hands of the candidate the sacred vessels, not now empty, as in the case of sub-deaconship, but containing the species for consecration. After a slight pause, during which the newly ordained cleans his hands of the holy oil, he unites with the bishop, not as a mere assistant but as a co-operator in offering the Holy Sacrifice. He is united with the ordaining bishop in offering it from the oblation to the consecration and from the consecration to the communion. Those portions of the sacred rite usually recited in a low tone of voice, are now spoken aloud by both bishop and priest, and all the touching and impressive solemnity of the grandest act of religion laid bare before the faithful. The newly-ordained, having communicated as usual, recites the Apostles' Creed as a profession of faith and then the bishop conveys to him the completion of his sacerdotal powers, by bestowing on him that of absolution. In sign of that completion, the chasuble is then unfolded. There then follows one of the most touching incidents in the whole administration of this sublime rite. The bishop clasps the hands of the newly-ordained priest, and addresses him these words, "Dost thou promise reverence and obedience to me, and to my successors." Whereupon the priest says, "I promise," and the bishop, embracing him, gives him the kiss of peace. After having admonished him to carefully learn before celebrating the Holy Mysteries, of other and well instructed priests, the order of the ordaining priest, and addresses him these words, "Dost thou promise reverence and obedience to me, and to my successors." Whereupon the priest says, "I promise," and the bishop, embracing him, gives him the kiss of peace. After having admonished him to carefully learn before celebrating the Holy Mysteries, of other and well instructed priests, the order of the ordaining priest, and addresses him these words, "Dost thou promise reverence and obedience to me, and to my successors." Whereupon the priest says, "I promise," and the bishop, embracing him, gives him the kiss of peace.

These details into which we have entered are no doubt familiar to many of our readers. Yet there are many Catholics who have never assisted at an ordination, and others who, having assisted at such a ceremony, have no just idea of the significance of the ritual therein employed, and therefore fail to apprehend the exalted character of the priesthood, its unequalled dignity and unspeakable privileges. For all, even for those familiar with the ceremonial of ordination, it is indeed well to reflect on the import at least of its leading features. Reflections of such a nature cannot but be donated to their own advantage and to the promotion of God's glory and love of His service. Reflection of that character received on Friday last as the young levite approached the altar seeking the honor, powers and responsibilities of the Priest, are well expressed in the beautiful lines of Canon Oakley. With him we then might have said:

The day is now at hand when grace from heaven
O'er his meek soul in copious streams shall flow;
And to his shrinking charge that power be
Whose worth it passeth Angels' ken to know.
Come, all ye Saints that gird the Eternal's Throne,
Hail to his aid, and bear his voiceless cries;
Speak ye his prayers, and make his suit your own,
As prostrate on the sacred floor he lies.
Come, Holy Ghost, Creator Spirit, come!
With strength inspire him, and with light
Guard him through his steps, and make his heart
Thy home,
And nerve his weakness with Thine
Union blest.
I read Thine answer in the light divine
That bathes his brow; what time the Pontiff
Draws o'er his own the consecrating line
That aids his soul with conscious power
Expand.
Rise from thy knees, ordain'd a Priest of God,
Muse on the tokens of thine awful rite;
But cease! 'Tis thine to load, and not to
Whose yoke is gentle, and whose burden
light."
The Kingdom of thy Lord is all thine own,
His boundless wealth the treasure of thy
reign!

The Church thy court, the altar-step thy throne,
The field of heavenly lore thy rich domain,
O guilt and shame ineffable, were sin
Those hands to suit, or those eyes unscar'd
Eyes which have drunk such glorious visions
in,
Hands which are bless'd our present God
to bear.

At the conclusion of the ordination ceremony on Friday last the Rev. Father Brady imparted his blessing to all present, amongst whom were his aged and respected parent, and his sister Madame Brady, of the Sacred Heart, and many others of his relations. On Saturday morning he celebrated his first Mass at the altar where he had received the Holy Order of the priesthood, and on Sunday sang Mass in the church of his native parish in the city of St. Thomas; thus most auspiciously beginning a sacerdotal career which could have no brighter promise.

SILVER JUBILEE.

Rev. Father Boubat Receives the Congratulations of Clergy and Laity.

On Wednesday, the 6th inst., was celebrated at Ingersoll the twenty-fifth anniversary of the elevation of Rev. B. Boubat, the zealous and esteemed pastor of that place, to the priesthood. Father Boubat was ordained in 1857 by Bishop Pisonneau, at Sandwich, and since that time has occupied various positions of trust and importance in the diocese of London. In the discharge of his duties he has shown a zeal and devotedness that has won him genuine esteem. In the mission of Ingersoll he has given proof of an administrative ability, evidenced by the erection of one of the finest church edifices in Western Ontario.

The celebration on the 6th began by High Mass at 10 a. m., in the Parish Church, celebrated by the worthy pastor himself. An able and impressive discourse was delivered by Rev. Father Gerard of Belle River.

After Mass, Mr. James Murdoch stepped forward and read the following address:

TO THE REV. FATHER BOUBAT, P. P.:—
DEAR REV. FATHER,—Your faithful and loving parishioners hail with satisfaction and joy, the occasion of your twenty-fifth anniversary in the priesthood, to express to you in a public manner their affectionate gratitude, their loyalty, their esteem, and their love. Since your arrival in this parish, improvements and changes on a very large scale for our moral, or temporal, and spiritual welfare have been constantly going on. Through your untiring and self-sacrificing efforts, Ingersoll now can boast of the grandest and most beautiful church in this Diocese.

To your unceasing watchfulness, your untiring zeal and industry are we indebted for the completion and perfecting of this grand edifice, which after all is but a type and emblem of the great spiritual work wrought amongst us. For like the faithful shepherd who searches through the mountains for the lost sheep, you have ever been most solicitous for our advancement in piety, our social honor, and our standing well with God. For these and many other blessings, it would be flattery now to mention, our hearts are on this day overflowing with gratitude towards you, our loved and venerable pastor. As a mere token and a testimony of those feelings, we beg your acceptance of this gold watch and chain, and while praying earnestly that Almighty God may spare you to a loving flock many many years to come, so that we may live to celebrate your golden jubilee, among them we ask the favour of your blessing, and your remembrance of us at the holy altar.

In behalf of the congregation,
James Murdoch, Wm. Crawford,
James Brady, John Hillson,
Peter Kennedy, John Smith,
Michael Dunn, John Fisherty,
Andrew Smith, E. H. Henderson,
J. S. Henderson, John Frezell,
J. O'Callaghan, T. Henderson,
Robt. Keating, A. W. Murdoch,
Richard Ryan, and the Choir.
Mr. Thos. Henderson made the presentation, which consisted of a valuable gold watch and chain procured from R. W. Woodroffe's jewelry establishment. The watch bore the following inscription neatly engraved:
FROM THE CONGREGATION AND CHOR OF
INGERSOLL, TO REV. B. BOUBAT, ON HIS 25TH ANNIVERSARY OF THE PRIESTHOOD.

Rev. Father Flannery, of St. Thomas, then read the following ADDRESS.

TO THE REV. FATHER BOUBAT.
DEAR REV. BROTHER,—Your fellow-workers, the priests of the diocese, can not allow the occasion of your silver jubilee to pass without adding their tribute of affectionate esteem to the heartfelt rejoicing and congratulations of your loving parishioners. During twenty-five years of a faithful ministry you have been to us a model of zeal, of uprightness, and of the many virtues which adorn the sacerdotal character. To all it is not given to labor so long and successfully in the work of saving souls, and of promoting God's honor and glory on earth. We give God thanks who has blessed you with health and grace for so long a time in the performance of so many labors in our midst. We thank you, rev. brother, for your many acts of kindness, of benevolence and fraternal charity, and while striving to emulate your self-sacrificing generosity and piety, we may be allowed to offer fervent prayers that the wise dispenser of all gifts and graces, may long spare you to edify us by your example and to spur us on by witnessing your works to renewal efforts on our part in the cause of God and his holy religion.
On behalf of the priests of the Diocese

of London, your co-laborers and affectionate brothers in the ministry.
Rev. W. Flannery,
" Jos. Gerard,
" Peter Feron,
" Phil. Brennan,
" John Carlin,
" Patrick Corcoran,
" John O'Connor.

Accompanying this address were several very handsome presents of silverware, contributed by the priests present.
Father Boubat then made a graceful and touching reply, expressing gratitude for the many expressions and generous gifts of his friends of the clergy and laity. He said amongst other things—
Permit me therefore to express my very sincere gratitude for your kind addresses, for the good and flattering things you say in them, for the generous gift which accompanies them, and for your kind and beautifully expressed good wishes.

With regard to your flattering remarks, I am bound of course by the love of truth, of justice, and of knowledge of myself, as I said before, to regard them as much beyond my feeble merits.
As to the gift, the beautiful and generous gift, let me express the hope that I may keep it as emblematic of two solemn facts, which ought ever to be present to our mind, viz: that time is a fleeting visitor which ceases not to run away from us, and that as it glides away it offers to us nevertheless the grand opportunity of clothing and enriching our soul with the golden graces of divine charity.

You generously express the wish that many amongst you may live to see my golden jubilee. It may be the will of Divine Providence I should labour a few years longer in the Lord's vineyard, and I love now to say that I will not refuse assistance of their brotherly advice kindly given from time to time, I may the next few years of my sacerdotal life prove myself much more worthy than I am to-day, to receive from you and from our Blessed Lord a merited acknowledgement, and the golden and never-fading crown of eternal life.
And now, reverend gentlemen, my dear Mr. Murdoch and dear friends, please again accept the expression of my deep and most heartfelt thanks for your kind addresses, your gift and generous good wishes, and may God himself reward you for me.

A local journal gives the following interesting biographical sketch of the Rev. gentleman:
Rev. Father Boubat is now fifty years of age, being born in France in 1832. After following his classical and theological studies in that country, he came to Canada in 1857, at the request of Bishop Chabourel. He received the priesthood at the hands of Bishop Pisonneau, Dec. 6th of same year, and in April, 1858, took charge of the old Parish of St. Peter, near Chatham, and from there was sent to administer the mission of Simcoe for a short period, and afterwards to Ingersoll, where he built a substantial stone residence. During his stay in that Mission he established a R. C. Separate School, and otherwise improved and enlarged the bounds of church property. In Sept., 1863, Father Boubat was urged to go and take charge of the Mission of Goderich. He attended to the religious wants of the Goderich Mission for over five years, during which time he built a large brick residence, enlarged and renovated the church of Goderich town, rebuilt the Hullet Church, purchased a site for a convent, and also for a school, and built there on a commodious residence for the Sisters of St. Joseph, whom Father Boubat called upon to take charge of the newly established Separate School. In 1874, yielding to the desire of Bishop Walsh, Father Boubat was removed to the town of Sarnia, to take charge of church affairs in that parish. His first care was to provide suitable school accommodation for the large and growing wants of the children requiring such, followed by the enlargement and renovation of the old priest's house. During the third year of his charge in Sarnia he took the preliminary steps towards building a new church, which was finally built under Father Bayard's charge. Father Boubat left the Sarnia Mission greatly improved in every way, entirely free of debt, and left a handsome sum in the treasury. In May, 1877, he was removed by Bishop Walsh, and put in charge of the Ingersoll Mission. During the past five years Father Boubat has purchased the site of the new church, in rear of which he has created a handsome dwelling at a cost of \$1,500. But the crowning work of all to which this gentleman is connected is the magnificent edifice erected under his direction north of the river, which was completed in 1881, at a cost of nearly \$30,000 and on which there remains but a small indebtedness. Surely this is a good record of twenty-five years' faithful work, and our wish is that Father Boubat may long live to continue in the discharge of those duties for which he is so eminently qualified.

White Teeth of pearl,
of cherry;
th for the boy and girl
s "TEADBERY."

THE LIVER

WORMS

WORMS