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The Beauties of a Devotion That is not a New Devotion.

Blossed Margaret Mary the Medium by Which to Obtain the Gift of a Knowledge and Leve of the Sacred Hearf.

The following is a copy of a beautiful isstruction given recently to the members of the Cateobism of Perseverance, in St. Francis Xavier's Courch, New York :-

Let us to day take into consideration devotion to the Sacred Heart, because if the fruit of this year would be a knowledge and love of the Sacred Heart we would be well rewarded.

I read sometime ago of a mether with her little child; the child had reached the edge of a precipios before the mother noticed it, and had she uttered a word of warning the child would have left her and fallen down the precipios; but with a mother's instinct she opened her dress and showed the obild her breast, and instantly the child came towards ber. That is what our Lord has done for us by revealing to us the secrets of His Divine Heart. He comes to attract ue, not by severe dootrine, but by the dootrine of love. He wishes that we should give Him the only treasure He prizes, namely, our

Tue devotion to the Shored Heart is not a new devotion. The saints of the Catholio Church have practised it long before it be came general. S. Gartrude once in a vision saw St. John the Evangelist before her, and she asked him why he who leaned on the Heart of our Lord did not publish this devotion, and St. John, answering, said: "This devotion is reserved for the last ages, which men's hearts will have grown cold; it will be the last effort of God Himself to draw to Him the bearts of men."

The one whom God chose to spread this devotion was Blessed Margaret Mary. Each saint in the Catholic Church has a special power in heaven to grant those who pray to shem a special grace, and Biessed Margaret Mary has the power to give all of us the knowledge and love of the baored Heart, and we must pray to her in order to get this devotion. Blessed Margaret Mary, even as a little girl, when alone, would kneel down and pray to our Lord in the nearest tabernacie, and God deigned to speak to her even when she was a little girl of four or five years. She was a special favorite of Him, and God showered on her many extraordinary graces. creatures in such a wa At the age of eight years, without knowing of (3.3d, He rejects us. the meaning of the words she used, she vowed to God perpetual chastity. As she grew older she wished to become a nun, but her mother, whose heart was fix d on her, would Lord had for men. Just compare for a monet let her entertain this thought and hegged ment human and divine love. Human love her not to leave her but to protect her. Blessde Margaret Mary was unable now to decide it blackens; but divine love, when it burns whether to ebey the whisperings of God or the tender accents of her mother. At last the produces a stain. Human love is generally decided to become a Visitation nun, because that Order was under the special protection of the Blessed Virgin. Although she had a great desire for that life she thought it would be like burying herself; even when crossing the threshold she thought she was going to die, but as soon as she entered the convent she concluded she was where God called her.

Her special attraction was for our Lord in the Blessed Sacrament, and one day during the octave of Corpus Coristi, our Lord instantly appeared over the tabernacie with His Heart, exposed, and from His hands, feet and aids there issued flames of light. He then pointed to His Heart and said : "B hold this Heart which has loved man so much that it has torn itself out for the good of man; atili from most men I received nothing but ingratitude and neglect. I commission you to have the friday after the cotave of Corpus Christi established as the feast on Corpus Christi established as the feast on friends and neighbors. Ged, Himself, has which should be commemorated the love of often asked some of His saints to atone for My Heart for man."

would be placed in the way.

I dwell on the name of the Blessed Margaret Mary, because she is the one who is nently fitted for the young. As the lungs the advocate of the Sacred Heart; she is the must breathe, the heart must love, but wee one to whom, if we pray, we will get the grace be to the man whose heart is centred on to become true disciples of our Lord. If we something simil. If that person's heart goes have read the Lives of the Saints, we will see out to something which is wrong, there is no that the greatest saints who have stood before longer happiness for that person. God has the world had, as a rule, some natural gifts made our hearts for Himself. He comes, to represent them; but poor Blessed Margaret then, and gives Himself to us as a fitting ob-Mary had nothing to recommend her but her just of love. I do not mean to say that there love and devetion to our Lord.

As I said before our Lord appeared to her over the tabernacie, and in this vision there came forth from His Heart flames ; surmounting the Heart there was a cross ; entwining the Heart was a wreath of thorns, and beneath terrible abyes.

our Lerd, who is now in heaven, and at the same time on our alters, has the same human body as we have. We are apt to think that In order to illustrate the difference be-

and the supernatural. The material side is stantly knelt down and made a promise to the heart of flesh to which God attracts the attention of all the faithful. That heart which was in the crib at Bethishem and which was broken on the cross, is the same heart which new beats for us in the Bisseed Secrament.

The supernatural and the true side is the intense love which our Lord has for us. It is something I know we do not understand; but by meditating and loving God day after day our knowledge will be incressed.

Surmounting our Lord's Heart there was a cross. The cross signifies that our Lord wishes that we should think of His passion. Our Lord suffered and died for us, and men forget this. This heart was on the cross; our Lord shed His blood for man, and every grace which man receives is due to the pasion. Too Blessed Sacrament is only a commemoration of our Lord's passion; it is the unbloody sacrifice of the cross.

The third symbol is the wreath of thorns entwined around our Lord's Heart. This wreath signifies the natural sufferinge of our Lord. What a blessing it is that we do not know the future! The little Bibs in the orthat Bathlehem knew from the first moment that it was conceived all the future. Now, this wreath of thorns signifies the natural pain which our Lord suffered at the thought of Mount Cilvary; at the thought of that Passion which He was to undergo.

Then, tor, there was a gash beneath the wound. This gash that we see in the ploture of our Lord's Sacred Heart signifies that heaven is no longer closed to man. It signifirs that the sword which barred the gate of Paradire on account of the ain of man is no longer there. When our first parents committed ain a Cherab with a flyming sword was stationed at the pate of Paradiee; but this Cherub with the flaming sword no longer stands there. St. Augustine says: "The *pear of the centurion which pierced our

Lord's heart, drove back the Cherub's aword. These are the four symbols which we must understand if we wish to know what is meant by devotion to the Sacred Heart. But this devotion can be summed up in four words. If we keep in mind the words love, Joses, reparation and heart, we shall understand this devotion to the Sacred Heart.

Let us begin with the word heart. The word heart in every language signifies love. Our Lord wishes in all truth that we should give Him our hearts. He says: "My child, give Me thy heart." He wishes only our hearts. He gives us every thing else, but this He is jealous of. No second master should interfere with the First Commandment which He has given: "Thou shall love the Lord thy God with thy whole heart, and thou shalt not have strange gods before Him. He wishes to become the Lord and Master of our hearts, and if we give our hearts to creatures in such a way as to violate the law

word and expresses affection. This devotion to the Socred Heart is the love which our is like a flame on earth, which, when it burns

love is like the rays from the sun.

The third word is Jesus. Although our Lord had human nature. He was not a human person. In the Second Person of the Blessed Trinity there were two natures, but only one person, and that was a divine person. When we consider this Heart which was united to the Second Person of the Blessed Trinity; this Reart which is worthy of all devotion; this Heart which is still the treasure by which all our sine are remitted. "Tois Heart," as S:, Augustine says, "which contains the precious blood of the Second Person of the Blessed Trinity," and to this Heart our Lord wishes us to direct all our love and affection.

There is another word-reparation. Reparation means an atonement for sine-net only for our own sins, but for the sins of our the sins of great public sinners. One time our Lord told Biessed Margaret Mary to go Imagine Blessed Margaret Mary, a poor, our Lord told Blessed Margaret Mary to go timid nun, commissioned with this great before the altar and take upon herself the task! She told our Lord that she was unable person of the King. She was to go there and person of the King. She was to go there and pray as though she was the King, and the task! She told our Lord that she was many takes to do this; but our Lord, who always takes the weak things of this world to confound the the weak things of this world to confound the found herself surrounded by the most terrible. His instructions the feast would be given to temptations, but she prayed to God to free the Church, no matter how great the obstacle her from them, and by her prayers the temp-

tations were removed. This devotion to the Sacred Heart is emiis not a pure love which one can have for his parents, friends and acquaintances, but unless we have God Himself in the first place in our hearts, we are liable to silde backwards, step by step, until we fall into a terrible abyse. Young people never learn the wreath of theres there was a gash. If we much from the experience of others: they understand what these symbols signify, we shall then have a clear notion of what is Human love is just the centrary. When you meant by a devotion to the Sacred Heart. teent by a devotion to the Sacred Heart.

We must never forget for a moment that | will be unable to control yourself unless you have God Himself as the Master of your

beart. same time on our alters, has the same human body as we have. We are apt to think that are Lord's body is not like ours. Yes, in all respects our Lord's body is not like ours. Yes, in all respects our Lord's body is like ours are some and learn that he same where the learn that he carter the elses of dispersion of for man. We cannot understand the cause of the man would give her hand the him is marriage, but a he would not like the him; and this man forgot human would not like the him; had this man would as a missionary with the same seal and this man forgot human the same seal and this man forgot human for him what he carter the clear of the carter the considered in its this woman would give her hand to him the marriage, but a he would not like the him; had this man forgot human would give her hand to him the same seal and this man forgot human would as maniformy with the same seal and this man forgot human would as a missionary with the same seal of the same s

God that never again would be so far give his affection to anything human.

If we could see the hearts of a great many whom we love very much, we might recoil with greater repugnance than did this nobleman from the sight of the fetid ulcer.

In order to practice this devetica to the Sacred Heart, we must know Him, and there is no better way of gaining a knowledge of this devetion than by reading the life of Blessed Margaret Mary, where we will find the words of our Lord Himself. In this one instruction I enquot tell you all the beautiful things our Lord told to Blessed Margaret Mary. I cannot tell you how she, by practicing this devotion, became one of the great-est saints in the Church's calendar.

Among the many things which our Lord teld Blessed Margaret Mary, there is one here for us to practice—to have in our houses a status of the Sweed Haart. He even prom-ised that blessings would be showered on the house in which a picture or statue of His Sacred Heart would be exposed and vener-

ated. I have epoken of the difference between human and divins love, but young people very seldem get a correct idea of what divine love is, they only know what human love is; but human leve for any creature generally brings trouble with it. Even the Pagane before Jupiter; one was Pain and the other Secondary. Pain complained that Secondary was attracting all the people and Sensuality said that I'ain was taking all his people from him, endapiser in order to give justice said: Low Pain and Sensuality he always julned together." This is only a fable, but like most fables it contains a deep lesson.

How different is divine love! Instead of bringing with it suffering, is brings with it the awestest consolution, and this we will expariance by devotion to the Sacred Heart. N. Y. Tables.

DEATH OF A BISHOP.

Obitmary of the Wight Boyd. Projectus J. chevens, Biskey of Denver, Col

Wednesday morning, 10th instant, Bishop Macheberd died in his episcopal city after a short illness, aged 76 years. His burial will take place next Tuesday. The name of this good and apostolic prelate is eventrized in the memory of the Catholics of Colorado and New Mexico, where he labored with wonderful success as missionary, Vicer spostolic and Bishop since 1851 amid hardships and difficulties of the most trying kind. His memory is no less cherished by the pioneer Catholics of acrthwestern Unio, to whom as priest he ministered zealously and disinterestedly for a number of years prior to 1851, and at a period that demanded self sacrifice and privation on the part of the pioneer priest. Tiffin, Santusky, Toledo, Fremont, of (4 od, He rejects us.

and the intervening territory comprised the Tage second word in love. This is a real large field of his labors in the present diocess of He was noted for bis affability. zeal and kindoess of heart. In his "Reminie cences," kindly sent by him to the writer of this sketch and published to the Catholic Universe, last October, and from February to June of this year, he gave a sketch of his priestly labors in Ohio, that was found most interesting to the love as of the early history of the struggles and trials of Cabbolicity in this country. He had premised the writer further installments but eath has canceled the promise. The following

> BIOGRAPHICAL SKETCH. The Rt. Rev. Projectus J. Machebeuf wes born in the city of Riom, France, August 1, 1812. He made his ecclestastical studies in the native city, also in St. Sulpice Seminary, Part, and at Mont Ferrand. Bishop Feron, of the dioceae of Clermont, ordained him to the priest-hood December 21, 1836. At the invitation of the Rt. Rev. Bishop Purcell he came to Olo in August, 1839. Almost immediately after is arrival at Cincinnati he was sent to Tiffic to asset the pastor of St. Mary's chusch, the Rev. Juseph McNames, who taught him the first rudiments of English. He remained at Tiffin till December of the same year, meanwhile at-tending some of the missions attached to Tifin. Among them were Peru, Fremont (then known as Lower Sandusky), Maumee, Sandusky and

> Toledo.
>
> His next appointment was Sandusky, where he resided from Christmas, 1839, till January 1851. During this period he continued to attend Fremont till 1847, and Toledo till the advent of his bosom friend Father Rappe, in 1841. At Sanduary he organized Holy Angels' congregation, the oldest in that city, and under his direction was built the present church. At Framons he also organized in 1841 St. Ann's congregation and superintended the erection of

congregation and superintended the erection of their church, a frame building now being replaced by a bandsome brick structure.

At Toledo he held divine service for nearly two years in private houses and in a public hall. Never weary of well-doing he was constantly engaged either at home in Sandusky, or on his widely scattered missions covering a territory of over one hundred wiles from each to work and over one hundred miles from east to weet and about fifty miles from north to south. Though Sanducky was nominally his home, it might be trushfully said of him that the saddle was his place of residence, so much was he traveling on horseback to reach his missions through swamp and forest and over almost impassable roads. But no matter how long or weary the journey, at its end he was ever the cheerful, witty and at its end he was ever the cheerful, withy and sprightly priest, ready to do his divine Master's bidding. In this he much resembled the lamented Bishop Rappe, whose missionary labors he shared and with whom he was on terms of the most intimate friendship. In 1850 his life-long friend, Bishop Lamy, wish whom he came to this country, and who in that year was appointed Vicar-Apostolic of New Mexico, asked him to give his walushla aid in that artansies wihim to give his valuable sid in that extensive vi-cariate. Father Machebeuf seked the consent of his ordinary and becom friend, Bishop Rappe, for the necessary permission. It was most rejustantly given, as the Bishop knew the worth and esteemed the loyal friendship of this good and

A SAD REMINISCENCE.

The Victims of the Ship Fever of 1847-Buthless Landierdiem's Work-Monument at Point St. Charles-Is next motory a major St. Ann's Church.

One of the saddest events in the city's history is, perhaps, that which is recorded on a humble monument which stands close to the entrance of the Victoria bridge at Point St. Charles, bearing the following inscription:

> To preserve from desecration the remains of 6000 immi-A.D. 1847 43, this stone is erroted by the workmen of Mosars. Peto, Brassey & Betts, employed in the construction of the Victoria Bridge A. D. 1859.

Driven from their own land by the ruthless and despote landlords of Ireland, and floring from the horrors of a terrible famine, orrated and fostered for years by the Government of brings trouble with it. Even the Pagens brings too object of exterming the Irish people, producing with great exultation through their infamous mouthbefore Jupiter: one was Pain and the other gone with a vengeance," the pkr exler crowded the decks of the American abip. braved the dangers of the open, looking with wistful eyes to the American Continent, the great haves for the oppressed of all nations, heping to find, 3000 miles away from their own beloved laud, a home and an existence denied them "at home," but also the germs of the stal disease contracted in Ireland accompanied them in their voyage across the Aslantic, and thousands of them only reached our shores to be

partied to their graves. For over 40 years the remains of these unformate people have been lying in one grave, forgoven and neglected by all, but the Redemutorist Fathers on taking thargs of St. Ana's pirish some 5 years ago, received that the por victims should not be neglected thereafter. Their grave being within the bound ries of the result of of the parish, the Fashers decided that at least once a year a Solemn Requires Mass for the repose of their souls would be offered up in St. Ann's Coursh. On Friday morning, 12th inst., one of those Requirer Masses was sung, the sacred editor but g beavily draped in mourning and all the windows darkened, the church being crowded to its utmost capacity with a sympathesic congregation. The service although a rad and mournful spectacle, was likewise a most consoling one, especially for the descendants of the unfortunate victims, filling them with gratitude to their good priests for their kind and charitable remembrance of the port souls who departed this life under such and circumstances over 40 years ago.

The following lines, prompted by she thoughtful act of those who erected the immigrant's monument, are from the pen of the gifted Irish Canadian postess, the late Mrs. Leptohon:

A kindly thought, a concrons deed, Ye gallant sons of toll; No no let trophy could be raise On your ado, ted so.; I'van this monument to your kindred dead, Who sleep beneate in their oo d, dark bed.

Like you they left their fatherland, And or used the Atlantic's foam To so k for themselves a new career, And wis another hom?; But, also for hearts that had beat so high!

Long since forgotten—here they rest, sons of a distant land,—
The apochs of their short carser
More footprints on life's sand;
But this stone wal tell through many a year,
They aled on our shores, and they slumber hera.

ST ANN'S CHIMES.

Three New Bells for St. App's Church-The thristening on . unday Last-on Interestlug and Impressive Ceremony-Sermon by Rev. Father Bonnelly of Mt. Antony's-Three More Bells to Arrive in a Few Months.

An interesting ceremony, and one forming an important epoch in the history of St. Ann's church, took place on Sunday last. In the morning solemn high mass was celebrated, at which the Right Rev. Bishop Moreau, of St. Hyacinthe, was present. The choir tastefully rendered St. Therese's mass, the music of which is so sweetly pretty. The Measrs Xbrouct and other Belgian artists of the Sohmer Park Orchestra also assisted in the rendering of the music, and all combined made an exceedingly interesting service.

In the afternoon there was the ceremony oblessing the first three of a chime of bells whose silver to sees will soon ring cut, and thus add an-other to the list of chimes in the city. The sanctuary was very tastefully arranged, and from beams were suspended the bells, literally govered with choice flowers. The church was prowded with an attentive, respectful congregation, whom the Rev. Father Donnelly addressed from I. Timothy, iv., 5: "For every creature is sanctified in the word of God and in prayer." The rev. father, who spoke samestly and ele-quently, dwelt on the importance of the ceremony at which they had that day gathered t asvist. He said that one of the first words of Scripture that particularly attracted our attention was the malediction which God uttered at the prevarigation of man—"Cursed is the earth in the work"-and the world remained under this malediction until the coming of the regen erator. To the church the Redeemer confided the power of elevating nature, a blessing of which the church is still the depository. Jealou of these rights the church called to her assistance all her children. She pressed them into the service of her worship, in erecting her churches, in adorning them and finally for the ceremonies which are performed within her temples. But even when she has erected those erifices, she is raill a church without a

the bell is W intimately interwaven with the the bell is W intimately interwoven with the entire history of his axistence. The joyful tenss of the bell unberted him into the large family of Christians; it rejuted on the principal fastivals of his childhood, it called him to his first communion, monrised with him on the loss of a father, master or other dear ose, and thus associated itself with him in all his juys and or rows. In days of old the bell was used to corjure terminate, but those ward days with faith was tempests, but those were days when faith wan stronger than in our age. But now there are there tempests which the bell is tald to corplete, tempests of passion and of sin, which we all unfortunately, know by experience. He concluded: "This ceremony is appropriately styled The Baptism of the Bells; for here we have a convocation of the clergy and a concourse of the faithful offerings of prayer and incense aspersious of unction and smally, the imposition of a name. Is is then surprising that we should suppose after this ceremony that the bell is endowed with a soul, with feeling; that it cannot enter into and share the sentiments of that world that little nection 'geath its steeple.'

The balls which more assisting a surprise and

The bells which were specially manufactured for the Redemptoerias Fathers of St. Ann's Church by Messrs, Dronot of Dousi, France weighed 3,400, 2,400 and 1,800 pounds respec tive.y, and ring the notes C sharp, D sharp, and F natural, forming the base of the chime. In If natural, forming the base of the chime. In a few more months three more bells will be saded, weighing 1,550, 1,000 and 500 pounds, which will ring F, G and D sharp, completing the set. The bells blessed on Sunday were named St. Patrick, in honor of the Apostle of Ireland, St. Ann (the patroness of the parish) and St. Brigid (patroness of Ireland.) "St. Parick" is the donation of the parish, "St. Ann" of the ladies, and "St. Brigid" of the children of the bells are of remarkable finish as regards tone, attrugth and ornamentation, the manufone, attempth and ornamentation, the manu-facturers' representative in Canada being Mr. J. F. Scaulan, 26 St. Sacrament street, Mon

A ROMANTIC OLERGYMAN.

How he Married a Rich Widow and Ran Away With her Friend.

A London cablegram says :-- A man was buried here this week, whose funeral was attended by but few friends, with all precautions to avoid publicity, who was the hero of a semational marriage in Detroit less than two years ago. His name was the Rav. Henry Higginson, a minister of the English Episcopal Church, who was suspended for misconduct. Some years ago he married a weelthy lady named Mrs. Whyte-M. lville, whose first husband had been dead some years. The widow, although old enough to be the grandmother of the reverend suitor, was worth about \$1,000,000. All her friends visiently opposed the match, but the old lady was fasolnated by the young man, whose menner was most winning. She not only in-eleted upon marrying him, but before the matrimonial knot was tied she settled aboufickle in several love affairs, and a short tim Whyte-Melville. She was the daughter of Capt. Dann, of Dublin, who held an import unt post in connection with the shipping trade of the Irish metropolis.

The father of Miss Dunn at ever came to

London to hunt up the runaways, but failed to find them. A short time afterwards, in crossing from Holyhead to Kingstown, he accidentally encountered higginson. A violent scene ensued between the enraged father and the betrayer of his daughter. He promptly selzed Melville-as Higginson now called himself, having, for purposes best known to himself, dropped his own name—and demanded to know where his daughter was. The frightened dominie denied all knowledge of her whereaboum, but Capt. Dunn held him and brought him to Dublin, vowing that he would not let him go notil he had confessed the truth. On arrival at the railway station at Weetland Row, Capt. Dann feroed his prisoner into a cab, and on his attempting to escape the trate sailor drew a revolver which went off in the struggle, the ball just grazing the head of Melville. A growd gathered, and the police arrested the two men and took them to the police station.

When the case was tried the feeling of the public was se strongly in faver of the father that several influential citizens at once came forward with offers of substantial ball, and he was simply bound over to keep the peace and released. The clerical Letharic was in considerable danger of being punished by the pepulace, but he made his escape to America, where he was joined by Miss Dunn. He obtained a divorce in Michigan from Mrs. Whyte-Melville, and then went to Detreit, where he was formally married to Miss Dunn. Meanwhile Mrs. Whyte-Melville sued for a divorce from him in the English courts, and having obtained it sought to recover her money. An attachment was granted and a warrant issued for the arrest of Higginson because he falled to obey the order of the court to give up the money of Mrs. Whyte-Melville. Higginson found it discreet to keep out of British territory, and as he had invested the \$100,000 in French rentes, it was, of course, onteide the jurisdiction of the English courts. Higginson bought a property in Norway with the funds at his disposal and lived there up to a few weeks age with Capt. Dunn's daughter. He died there quite suddenly, and his wife brought the body to Lordon for burial. Higginson left a will leaving all his Norway property and ever \$80,000 in cash to her, and Capt. Dunn has gene out to visit the place and ase hew much of the money he can get hold of. Higginson had invested \$5,500 in Dublin, in addition to the \$100,000 which he got away

A CITY OF ANGRY WOMEN.

A Bentational lows Minister to Quickly Bun

ont of Town.

DAVENPORT, In., July 14 -- Locisire a river betatiga et , ernt to atroa sellar eviews awa as it has never been before by a sweeping charge made by the Prosbyterian minister from the pulpit last Sauday night, to the effect trat a vicinous woman between 16 and 25 years of age could not be found in the place. The peater, Rev. Monros Drew, is amonths ago, and has been preaching to growing congregations. He was sensational in bis way of putting gospel truths, and many were drawn to his services out of curiosity. Lut Sunday he was particularly severe, saying immorality had captured the town. stated in all serioususes that he had been told that a woman of honor did not live in Leclaire.

At the end of the service the young preacher was surrounded by his congregation. who made violent protects. The next day he was waited upon by thirty young ladies, and public retraction demanded. Mr. Drew offered to take back his words privately, and andogiza to als callers, but they would have none of it. Then a mass meeting was held in the largest hall in the town, where 400 indigf name women and men met. They invited the minister to attend, but a report from Port Byron says that he left this state and went to

litude, tearing personal it jury.

A committee, composed of two men and three women, all married, was appointed to prepare a report. After deliberation the report was submitted. It expresses indignation at the statement made from the pulpit, and awerts confidence in the character of the young ladies of the place. It demands of the trustees of the church the immediate discharge of the Ray. Mr. Draw, and arows public contempt for the outrageous insult to the community. All Presbyterian churches are warned not to have anything to do with the Ray, Mr. Draw.

Lawyers have been consulted with the ings of tar and feathers are heard, and some of the young ladies declare that they will not let the matter drop until a public retraction is made, coupled with an apology and a promire not to enter the pulpit again.

WORK OF THE FLAMES.

Disastrous Fire at Ridgetown. Ont.—Millions of Fret of Gas Burning.

matrimonial knot was tied she settled absorbline countried here to-day. The flames broke intely upon him \$100,000. The happiness of out at 2.45 pm., and in an incredibly short the lady was but short-lived. The young time the woollen and carding mills of Messrs, busband had previously proved himself to be John Moody & San at the country of the law of the law of the law of the country of the law of RIDGETOWN, Oat., July 11 .- A very serious and Maine arrests, were enveloped in flames. after the marriage he cloped with a pretty The builling was frame, four storeys high and DIDZ. Desides the officer and stock of woollen goods, an immense store room for bran and flour and machinery valued at \$15,000. This is a total loss together with the building and large quantities of new wool and manufactured goods. The Diamond Roller Flour mills within 20 feet of the Ourding mills, were badly damaged by fire and water. The engineer and his firemen were enveloped in blankets and kept soaked while they played on the flames. Mr. Moody lost a dwelling house on the opposite corner and had two others badly damaged. Frare were at one time entertained for the safety of adjacent residences, of which several were mere than once on fire, but they were all saved. The mill will probably be rebuilt at once.

The following are the insurances, with the companies interested : On weellen mills, Waterlee Mutual, \$2,000 ; on machinery, Lanchahire, \$2 000 : on twends and woollen goods, Phoenix, of England,\$2,000; on buildng, Mercantile, \$2,500 : on wheat and finr. Royal, \$5,500. Un Diamond mills, Lunca-abire, \$1,875; Glasgow and London, \$1,875; Produx, or England, \$1,875 Queen'. \$1.875; Imper al, \$1,875; Western, \$2,500; Fire Insura co association, \$260 on dwelling.

RUTHVEN, Oct., July 11 .- Some time during Tuesday night some miscreant partly removed the capping from Cost well No. 1, near Ruthven, and set fire to the escaping gas. The flames, having melted a pertion of the iron stoppers and piping, burned down the farm building that rose above and enclosed the well, and are now spreading far out on all sides, rendering a near approach impossible. As the gas well has a yield of 10,000,-000 feet per day, the terrible violence and heat and the deafening roar of the flames may be imagined. All day yesterday was spent in vainly endeavering to devise means to extinguish the burning gas. It is now thought that a cannon will have to be brought on the scene in order to shoot a ball that will break the piping and out off the flames. The rear of the burning gas can be heard. several miles distant from the well.

An Illustrious Abbe Dead.

QUEBEC, July 11.—The illustrious Abbe Bois, cure of Maskinonge, to whose antiquarian and historical researches Shea and Parkman have been so much indebted, died yesterday after a long and painful illness. He was a member of the Royal Society of Canada, and is said to have left behind him a large quantity of precious manuscripts relating to Canadian his-

The deceased was one of the most distinguished of the Roman Catholio clergy, and it is largely due to his efforts that the publication of the "Edicts and Ordinances," the continuation of the "Relations of the Jesuits," the works of Chemplain and the Boston manuscripts, and plushed. Nearly all the writings of the decease paneed. Rearry an ane writings of the deceased remain in manuscript, and his published works are only the least of those to which he had devoted his attention and study, and be leaves a very large collection of writings on science and history. The deceased was born at Quebec in September, 1815, and was ordained in 1887.

It is tribulation which proves the faith of each one.—St. Bernard.

A soul filled with charity has no round for Aufrighte. De' America Batton