

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 3.

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NO. 111

## REMOVAL!

WE have removed to our new store opposite Market Lane, and have the largest and most attractive stock of Cloths, Shirts, Scarfs, Underclothing, &c., in the City.

N. WILSON & CO.

### ECCLIASTICAL CALENDAR.

NOVEMBER, 1880.  
Sunday, 28—First Sunday in Advent. Semi-Double.  
Monday, 29—St. Celsus, Pope and Confessor. Double.  
Tuesday, 30—St. Andrew, Apostle. 2 Cl. Double.

DECEMBER.  
Wednesday, 1—St. Didacus, Confessor. (3 Nov.) Double.  
Thursday, 2—St. Bibiana, Virgin and Martyr. Semi-Double.  
Friday, 3—St. Francis Xavier, Confessor. Double.  
Saturday, 4—St. Peter Chrysologus, Bishop and Confessor. Double.

### The Month of the Holy Souls.

I take these flowers, so wan and pale,  
The last of the autumn blooms,  
And cast them on high, that the whirling gale  
May take them to far-off tombs!  
I wander beneath the plane-trees here,  
And wish that each falling leaf  
Were a *De Profundis* of fervent prayer  
For a friend who needs relief!  
Vainly at even my lamp I light,  
I take to my beads again,  
I cannot read and I cannot write  
For the thought of souls in pain.

I rise in the midst of the night to pray,  
Leaving my soft, warm bed—  
Love and pity must have their way  
In the month of the helpless dead!  
—H. S. B.  
—Catholic Progress.

### CATHOLIC PRESS.

SOME well-meaning Protestants fall into the error that there can be two true Churches. We assure them that Catholicity, or the Catholic Church, cannot be duplicated, and that all the truth which is seeking for is within their reach; with the condition that they, like all others, must arrange themselves as little children, if they want to enter the Kingdom of Christ.—*Catholic Herald*.

REV. DAVID SWING in the *New York Independent*, in an article "On the Waning Popularity of the Lie," quotes as a maxim of the Jesuits, "that one may tell a lie, if good can be gained." It would be well for Mr. Swing to abstain, himself, from lying while writing in condemnation of it. This so-called maxim is well known to have always been disclaimed by the Jesuits, and is simply a lie coined against them by their enemies.—*Philadelphia Standard*.

The *Catholic Standard* suggests as a means of dispelling the ignorance of non-Catholics on subjects relating to Catholic doctrine, the opening of Catholic libraries. This would be a most worthy and excellent method of informing the public mind on such matters. Let a Protestant, for instance, read "The True Faith of our Fathers" or "O'Brien's History of the Mass" and if he is reasonable he will learn what Catholics are, too, and that if he has been prejudiced, he has been ignorant. Catholic societies could do much in such affairs and should receive hearty encouragement to that end.

FREEDOM of conscience, the right of everybody to read and construe the Bible as he thinks proper, and general religious liberty are old standing boasts of Protestants; yet, no sooner does a clergyman of the Church of England read and construe the Bible for himself and act up to his conclusion, than he is legally persecuted, and ultimately put into prison. The cases of Mr. Tooth, Mr. Mackenzie, and Mr. Dale are well known. Because Mr. Tooth exercised the right of private judgment he was turned out of his church and sent to prison, and only a few days ago, for a similar offence, Mr. Dale, the Protestant rector of St. Vedast, was sent to Holloway Prison.—*Veritas*.

WHAT would the souls detained in purgatory give for the privilege of attending one Mass. Placing ourselves where they are and meditating upon the fact that one day we will be summoned to give an account of our lives, as they have done, we should feel the necessity of an active determined Christian life. After death we enter upon an eternal life and at the very instant of dissolution are either saints or companions of devils for eternity. To live in endless joy means to die a saint. Saints are made on earth, not in Heaven. "As a man lives so shall he die." The souls in purgatory are saints, because they are friends of God.—*Catholic Columbian*.

THE Religious Orders of the Church are the special objects of hatred by Protestants and other anti-Catholics. Yet these Orders have no other purpose than the welfare of society. For that especially they labor and pray. Their mission is to succor and help the poor, to encourage them to patience, industry, economy and virtue to visit and nurse the sick, to instruct the ignorant, to educate youth. Thus and again in hospitals and on the battle-field and when famine and pestilence stalked like an armed host through cities or coun-

tries, bringing death in its most terrible form to the door of thousands, the members of these Orders have exerted, even from their enemies, testimonies to their heroic courage, charity, and devotion to suffering humanity. Yet still they are maligned, hated, persecuted.—*Philadelphia Standard*.

BISHOP BOWMAN thinks that Italy offers a great field for Methodist missionary effort. He has discovered that the Italians show no reverence to the priests unless they are old and lame, and from this it is evident that no missionary can succeed in Italy unless he is old and lame. Age will not be a sufficient recommendation; he must be lame, as well. There is no doubt that the present unevangelized state of Italy, in spite of the money lavished on that holy man, Van Meter, is due entirely to the ignorance of the fact which Bishop Bowman has discovered, that the Italians revere only the minister of the Gospel who is old and lame.—*Catholic Review*.

THE "Republican" girls of "Smith College," Northampton, Mass., had a meeting to rejoice over the results of the recent election, at Gymnasium Hall of that place, where they appeared in red, white and blue dresses. Professors Phelps and Tyler addressed them with reference to the Republican victory. The girls sang political songs appropriate to the occasion. Seventeen "Democratic young ladies," just clad in mourning, and with black masks on their faces, marched in and took their places, standing in a row on one side of the hall. They were greeted with a dirge, "O, why did Hancock die," which was kept up until the "Democratic young ladies," exhausted with long standing, sat down on the floor.—*Philadelphia Standard*.

IT SEEMS that the chronos as a means of regeneration is really very useful in the Methodist circles, and in the numerous metamorphoses chronicled in these truly edifying sheets, confessions by chronos are not rare. The Rev. Mr. Hanks, of Boston, has "prepared" a set of pictures which have been very effective. The chronos is working its way in Mexico, and here, even in the cause of temperance, it has its mission. A pastor who has just used them writes that a man addicted to drink and profanity was at one meeting, and was smitten under conviction. When he went home he could not sleep for the agony of his mind. For several days and nights he could neither eat or sleep. The deacon and the pastor visited him. He is now a candidate for admission to the church. The paintings are lent to pastors and for Sunday-school concerts. This is a great opportunity to reconvert some of Francis Murphy's converts. The Methodists had better cease crying out against Catholics for using pious pictures after this.—*Catholic Review*.

Every day throughout the year, in all places, where men are gathered together, the Catholic Church continually offers thanks to the Throne whence all blessings flow, and asks a continuance of them, not only for the living, but also for the dead. The unobscured sacrifice, in which is found the greatest act of adoration we can make to Almighty God, follows the sun in its course round the world. The priests, too, and cloistered choirs of men and women, offer up their hymns and psalms of praise in the daily recitation of the Divine Office. It is not necessary, then, for the Catholic Church to have a day set apart for thanksgiving. She has, already, in the early spring blessed the coming crops, and four times a year, at the return of the seasons, fasts and prays in a special manner, that her children may continue mindful of the graces received and of their dependence throughout the year upon the Providence of God. Without neglecting the right of the Chief Magistrate of the nation to appoint the day of fasting and prayer, we may, however, on that day thank God, for our national happiness and pray for continued prosperity, but first and above all, ask that the nation may not be turned against Him.—*Catholic Columbian*.

SOME unwarrantably alarmed persons recently expressed a fear when Mr. Beecher shook Iggersoll by the hand, that Christianity might as well give up the fight, since orthodoxy and infidelity had shaken hands. "Is the keen logic and broad humanity of Iggersoll converting the brain and heart of Christendom?" was recently asked. Did the hand that was stretched out to him on the stage of the Academy reach across the chasm which separates orthodox from infidelity? These important questions are represented by a great daily as coursing through the minds of the frightened ministers. It can hardly be possible that anybody looks on Mr. Beecher as an example of that exceedingly variable quantity which is called "orthodoxy." Since the preacher of Plymouth Church made his last Fourth of July oration, there has been no doubt that his real rationalistic belief is only hidden by a few flowers of imagination. As Mr. Iggersoll expresses: "For years he has endeavored to hide the dangers of orthodoxy with the ivy of imagination. Now and then he pulls for a moment the lofty curtain aside and is horrified to see the lizards, snakes, beetles and abnormal monsters of the orthodox age, and then he utters a great cry, the protest of a living, throbbing heart." This he is guessing when he says that Mr. Beecher, while pretending to be a Christian, has always been a man of unorthodox and infidel—sentimental rationalist; and it would be just as well if he dropped his

hypocritical mask of Christianity and left off pretending to believe in revelation.—*Catholic Review*.

A FRENCH correspondent of the *New Orleans Picayune* writes: I have seldom seen a more touching sight than I witnessed Sunday in the Franciscan Convent. There was a widespread opinion that the Franciscans would be expelled from France, and crowds went to see the last of them. It was next to impossible to enter the yard—to enter the chapel was impossible. There was great animation in the convent; friars came and went constantly in carriages. Whenever a friar appeared everybody knelt, and, as with one voice, cried: "Father! give us your blessing!" The friar would bless the kneller and say: "May God use you for His efforts." There was a dry eye, a few generals, colonels, bronzed soldiers wearing like babies. The friars are deeply beloved. They are thorough men of the world, well read, charming talkers, are most charitable, and exert an immense and very widespread influence. I have never before seen in Paris such an assembly of beautiful women as was last Sunday collected in the Franciscan chapel. Everybody went to the altar to be blessed, rings, beads, medallions. There were a great many old, poor men, who were sobbing bitterly and saying: "But us! but us! what is to become of us? When we need anything we have only to ask here to get it. Here we breakfast. Here we dine. Here we get fuel in winter. Clothes all the year round. When the good friars go away where shall we apply? Who will care for us?"

THE Congregational churches of Connecticut are somewhat concerned to discover, on balancing their books, that they have gained but one member since the beginning of '79. This is not quite as bad as the position of the English Church, which, after spending thousands of pounds, managed to convert one Jew; but it is bad enough. The truth is, a set now-a-days must have other claims than these merely religious to attract members. The Episcopalians have increased in members, but then they have the prestige of fashion on their side, while the "best people" are no longer Congregationalists. Unitarianism in New England, and Unitarianism is rapidly giving way to Agnosticism. The Catholic Church alone maintains a solid front amid this breaking up of creeds. None of the sects hold its members for more than one generation. Puritanism melted into the various negations that have obtained to-day. Episcopalianism is a mere form that may cover anything from polite Infidelity to the Ritualism of St. Alban. Rationalism is making huge strides among the young, and the indications are that it will at no remote period swallow them up. It would be strange indeed if creeds founded on human opinions should last long or be powerful.—*Catholic Review*.

The following will be read with much amusement by all Catholics: "At the meeting of Middlesex magistrates Lord Alfred Churchill called attention to the establishment of a new Carmelite convent at Fulham. It was alleged that the nuns for the rest of their lives would become inmates of the convent, and although their friends might speak to them, they could scarcely do so in consequence of the iron bars and the thick gauze wire which covered the opening hatch in the cell doors. The consideration of the matter was adjourned." Of course, it was adjourned. We have our own opinion of the wisdom of the Middlesex magistrates, even when dealing with matters which it is generally supposed they ought to understand. But a Middlesex magistrate confronted by a Carmelite convent! The picture is too ridiculous. Giles Scroggins with Sir Isaac Newton's *Principia* would not be half so puzzled. Lord Alfred Churchill seemed to think that the chief part of the economy lay in this fact which he gravely stated: "The nuns for the rest of their lives would become inmates of the convent, or for what was the convent built? Did he imagine that, like our Indian soldiers, they would retire upon full pension after twenty years' service? The fact is, neither Lord Churchill nor any of his sapient brothers in the justice business can approach to the least conception of what is so well understood by the simplest child of the Church, namely, the religious life. It was, therefore, the wisest thing in the world for them to adjourn. We need not dwell upon the impertinence of these magistrates in venturing upon the subject at all—a great deal is to be forgiven to ignorance when it is crass in the first degree.—*London Univers*.

THE Nun of Kenmare has published a very interesting and most complete *resumé* of the state of Ireland after the period of want experienced last season. We append one extract from her narrative: "Here is one fact which is worth a thousand arguments. An English gentleman who came to see me lately told me he had travelled through the greater part of Kerry, all round from Valentia to Kenmare—he had gone into 400 cabins—and he had not found one bit of meat of any kind, nor one bit of dried fish, nor one handful of meal in any one of them. He was amazed and horrified. I was not, because I knew too well the state of the people, and as I lived many years in England, I know well how different the state of the poor there is. A few days after I had a visit from an Irish landlord. He owns vast estates here, and I told him this,

and expostulated with him on evicting his tenants, and demanding his rents from people in such a condition. But he only laughed, and said potatoes and milk were good food enough for them; and yet he knew well they had no milk, and not enough of potatoes for necessary food. Is it any wonder if people who are treated thus complain; and is it any wonder if, now and then in crowds where thousands and thousands are collected, that some poor boy will shout a foolish shout? Would it not be better, instead of making so much ado over the life utterances of a poor down-trodden, half-starved creature, to try and remove the causes of his discontent? Would it not be BETTER FOR ENGLAND that she should be saved the disgrace of having Ireland in this state, that she should be saved the expense of standing armies, and police and special commissioners, and let these landlords be content with a little of the world's goods? But I am convinced, and I believe, so is every one that has heard the Irish question calmly that the landlords themselves would be the gainers if Ireland was allowed to be prosperous. If Irish industries were encouraged; if Irish tenants were allowed security of tenure, Ireland would be prosperous, while landlords would be the gainers. But now if an Irish tenant cultivates his farm, his landlord raises his rent, and this to such a degree that he must either starve, emigrate, or go to the workhouse. If he does not cultivate his farm, he is charged with idleness. This is what Mr. Lucas, an English writer, said years ago of Ireland: 'The wrongs that the peasantry continue to endure fill me with a passionate indignation which I hardly know how either to express or repress, and I would give every hope I have in this world to alleviate them but a little.'

### THE RELIGIOUS INSTITUTIONS IN QUEBEC CITY.

THE URSULINE MONASTERY—ESTABLISHED 1639.

A. M. D. G.

(Continued.)

The Ursulines effected their removal on the vigil of Pentecost. It is easy to imagine that few baggage wagons were required. As usual the whole population of Quebec took part in the rejoicings. On the morning of Pentecost, Sunday, a procession from the parish church, priests in glittering cape and stole, youths in the white robe of the acolyte, citizens in holiday attire, came singing hymns befitting the occasion, to transport the Blessed Sacrament from the lowly Altar where it had rested for the last fifteen months, to the Tabernacle prepared in the New Convent for its reception. During three days the clergy came in similar order to sing High Mass in the new chapel, where there was exposition of the Blessed Sacrament for the *Quarant' Ore* (3). To all the country the rebuilding of the Monastery and the opening of the schools on a larger scale, was a subject of joy and congratulation; while men of business, aware of the difficulties and cost of such a work, wondered to see it accomplished in so short a period.

Once more Mother Mary and her companions were at liberty to give full scope to their zeal. The bark cabin might be written "the shade of the grand 'Ash tree' (see note), destined to perpetuate the souvenir of the holy teachings in the open air, might—unless from choice—be abandoned; at all hours a more secure shelter would protect them, while they mingle with the lore of books.

"THE HIGHER LORE THAT SANCTIFIES." The seminarists continued to occupy the late residence of the Community, the house of Madame de la Peltrie. The French population was not yet numerous, but there was a rising generation as the *Relations des Jesuites* testify (1652) of "fine healthy children."

This explains what Mother Mary states of the institution at this period. After the restoration of our Monastery, she writes: "But schools augmented in proportion to our accommodation. In fact, we have been, at times, overcharged; and I have seen myself, to my great regret, forced to refuse many—a poor parent, retiring with tears within eyes, while I wept in my heart. It is indeed a miracle that we have been able to subsist, overwhelmed as they were with the occupations of their institute. When we reflect how well the good Mother understood the art of lodging a large family within very narrow limits, without complaint or observation, we may easily form some estimate of the number of pupils. The zeal of the colonists for the education of their children need not be frustrated by the scarcity of money. The usual habit of the century will do for the nuns required the "fire-wood, butter, pork, salted fish, corn, vegetables, etc., which they cultivate as much land as they can under the charitable direction of their Chaplain.

From the journal of the Jesuits, already cited, we learn that in 1669, forty children made their first communion at the parish church; twenty had been placed at the convent by the Bishop, for the usual preliminary instructions. From this number of poor children within the limits of the city, nearly of the same age, it is reasonable to infer that the French pupils under the care of the Ursulines at this period were numerous. The usual proportion of children for their first communion is not one-fourth of those sent to school. The education of those times, without embracing the diversified programme required by the customs of the present day,

was perhaps the more favorable to the development of the superior faculties of the mind. The rules of the institute which required the pupils to be taught reading and grammar, the Christian doctrine and sacred history; practical arithmetic, penmanship and needle work. The requirements of modern systems of education were unknown in the 17th century, nor were they yet fashionable in Louis XIV. or Queen Anne's time.

In preparation for the Huron seminarists, Mother Mary of the Immaculation had commenced the study of their language two years before Mother St. Joseph's death. These classes, therefore, did not suffer, and we hear of "good seminarists" who are "pious and devout," who are "so well advanced that they are able to aid in the classes, teaching their companions to read and to write; able also, to make their clothes and keep the house in order." Finally, we hear of several "who pressed to be received into the Novitiate; but as the nuns always put them off, they discovered, at last, themselves, that they could not always remain in the same place; they longed for the woods, yet left the convent with regret." "We have not sense enough," they said, "to live like you," they might have said: God has given us hearts to love Him, but not lungs to breathe the air of cities." Like those wild and yet beautiful flowers, the Orche's tribe, that thrive in the clefts of rocks, at the base of the overhanging precipice, in the solitude of the forest glades—but fade and die when transplanted to the garden and treated to a rich soil; so our native American tribes faded and were short-lived, in proportion as they were deprived of the air and life of the great forests, which for so many ages had been their home.

Besides the direct object of instruction, the Monastery was the ordinary refuge for the Indian girls, whenever their parents were unable to protect them. Sometimes it was an orphan that the relatives could not provide for; sometimes a wee babe of some months, which the nuns were offered because the mother was dead, or that two of the same age were burdened. More than once a poor widow with her children begged for the shelter of the convent—and was not refused. Mother Mary seems to have had a special compassion and a special care for widows and orphans. It was with the latter she was most successful in forming them to all the usages of civilized life—some of the seminarists really intelligent and accomplished, became the wives of respectable Frenchmen. Mr. Boucher, afterwards Governor of Three Rivers, married a seminarist.

In 1659 the nuns abandoned for two years their class-rooms in the house of Madame la Peltrie in favor of an illustrious personage, for whom, it appears, Quebec could offer no better accommodation. It is the noble seignior of the house of Montmorency, Jean Francois de Laval, the first bishop of Canada. Mother Mary wrote to the nuns: "He is a man of superior merit and singular virtues, whose abilities are of the highest order. He is above all human respect, zealous for the spread of religion and for every good work. His manner of life is so exemplary that every one is in admiration. In short, he is a man chosen by heaven, an apostle worthy of all possible veneration. We clients, was quite enough for him. And M. Benoit, who had also a claim advanced it with pride and pleasure. The persecuted may take courage, they have noble friends as well as violent foes, and the world will understand on which side the virtues are to be found.—*Liverpool Catholic Times*.

Within the precincts of the cloister, another enterprise had been undertaken which doubtless received a fresh impulse from the presence of the chief pastor. A church adjoining the convent, commenced by the unwearied friend of the Ursulines, Madame de la Peltrie.

The pious widow, who without the consolation of an irrevocable engagement in the service of her Divine Master, persevered in the humble and retired life she had embraced in the Community, had long nourished the project of raising a House to the Lord—thus she designated the church she had contemplated. While the nuns were engaged in rebuilding the Monastery, she had commenced amassing the necessary funds. Her annual income, much diminished by the law proceedings of her relatives, only permitted her to begin in 1656. The Governor, M. de Lanson, invited to lay the foundation stone, had assisted at Vespers, with his suite, in the little chapel of the Monastery on the Feast of the Ascension. The Office of the Church concluded, the Superior of the Jesuits and other Ecclesiastics proceeded to the spot marked for the foundation. The stone inscribed with the sacred names: JESUS-MARY-JOSEPH, was blessed by Rev. Father Le Hercier; the Governor, with his silver turban, performed the part assigned him in the ceremony, while all the cloistered family looked on with pleasing anticipations. Two years and a half later (this date is verified by the *Relations*), the chapel being completed, was solemnly blessed by the Superior of the Jesuits; the Blessed Sacrament was transported to the new altar, leaving the apartments which had hitherto served for prayer and the Divine Sacrifice, free to be employed as classrooms or for other purposes.

At the close of this period of thirteen years (1659) we find the Ursulines had augmented their number of teachers in the institute by receiving several subjects formed in their classes. Although the Indian race had greatly diminished throughout the country since the first arrival of the missionaries, yet the number of the unsparing areas of the Empire—"for European countries, was remarkably healthy—say the *Relations*"—th were

still the sedentary Indians of Sillery, (at the present day, St. Columba of Sillery,) whose daughters, from the first, were instructed in the convent; there were also the Hurons, who, since they had been transported from the Island of Orleans to Quebec (1658), and lodged near the *Chateau St. Louis*, sent their children daily for instruction, to the number of sixty or eighty. These, as in former times, had their daily mass of *agitate* after their school was over.

During the winter of 1662, Mother Mary was surrounded by a class of novices, eager to render themselves useful and to avail themselves of her knowledge of the Indian languages. For their benefit, and the use of the other nuns, she composed at that time a catechism in Huron; three in Algonquin, and a large dictionary—French and Algonquin. With all this labor for the Indian race, writing in 1664, she says: "We are still more occupied in the classes for the French children; and it is certain that if God had not sent the Ursulines to Canada they would be left to the most deplorable ignorance. All the young girls in the country pass through our hands, and this causes piety and religion to flourish everywhere. The French population rapidly increasing, our employments must keep pace with that increase."

Letters of Mother Mary of the Immaculation and Relations of the Jesuits. The Hospital nuns resented once into their novitiate, but she only lived to receive the habit and to pronounce her vows on her death-bed. A few others have been received into the different Communities of Canada—but all died young.

The following is a translation of what the *Relations* say on this point: "These good Mothers are extremely charitable friends of the country do not frighten them—their seminaries never refuse a French or Indian girl; and as living is practised by them at all times; their heart is bigger than their means. The boarders in France are not a burden on the monasteries where they are instructed; it is not the same in Canada; here they are obliged not only to feed and instruct the little seminarists, but they have also to clothe them, and at their departure to give them considerable sums, and often also, to their friends—so poor are they."—*Gleanings of the Monastery*, Vol. I.

NOTE.—The venerable Ash Tree, falling under which Mother Mary used to instruct the Indian children, was blown down some few years ago. It was an object of great veneration to all who had the honor of seeing it.

TO BE CONTINUED.

### THE JESUITS AND THE FRENCH BAR.

It will be in remembrance that when the Jesuits lay under the threat of the decrees in France, they consulted the veteran and eminent counsel, M. Rouse, who entered into their case with splendid zeal, and drew up a declaration that will always rank with the highest judicial utterances. M. Rouse was profoundly paid for his services, and the figure was variously given at from £400 to £2,000. In truth M. Rouse got nothing at all. A short time since his clients wish to discharge their pecuniary obligations towards him, when they were surprised to receive a decided negative. M. Rouse assuring them that the testimonies of esteem and gratitude received by him from all parts were ample reward for his three months' exertions. M. Osear Faloutou, another legal adviser, taking similar ground, replied that to be considered worthy to join defending the cause of law and right, on behalf of such clients, was quite enough for him. And M. Benoit, who had also a claim advanced it with pride and pleasure. The persecuted may take courage, they have noble friends as well as violent foes, and the world will understand on which side the virtues are to be found.—*Liverpool Catholic Times*.

### ONE OF MANY.

The following is a sample of many letters we receive from subscribers at a distance:

Arlington, N. J., Nov. 12th, 1880.  
THOMAS C. O'LEARY.  
DEAR SIR,—Find enclosed four dollars for two years' subscription to the CATHOLIC RECORD. I consider it a good investment. As a Catholic paper the RECORD has few equals, and no superiors. Its correspondents are good, editorials better, and clippings the cream of the Catholic press.  
Yours sincerely,  
JOSEPH P. MULLIN,  
Arlington, New Jersey.

WEDDING BELLS.—Mr. J. S. Lillis, cigar manufacturer, was duly enrolled as a benedict yesterday, having been united in the bond of wedlock to Miss Mary Nelson, of Paris. The ceremony was performed by Rev. Father Dowling. Mr. Lillis is an enterprising young man, who has, by strict attention and industry, succeeded in establishing a lucrative business, and has a large circle of friends who wish him success. The young lady of his choice is highly spoken of as an amiable and attractive. Mr. Lillis has a good son and no doubt will make a good husband. There was a large circle of friends present at the wedding, many of whom were from a distance. The young couple left for New York on their wedding tour last night, with the best wishes of their friends, the usual number of old slippers being thrown after them. All happiness attend them through life.—*Hamilton Times*.

### THE DONNELLY TRAGEDY.

Toronto, Nov. 17.—The trial of Carroll and the other prisoners under indictment for the alleged murder of the Donnelly family in February last, has been fixed by Attorney General Stewart for the 24th of January, 1881. It is said that Justices Cameron and Oiler will preside at the