

THE FLESH BRUSH
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.,
FASHIONABLE TAILORS.
A nice assortment of Imported
TWEEDS now in stock.
ALSO—
New Ties, Silk Handkerchiefs,
Underclothing, Etc.
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In Memory
OF THE LATE BELOVED AND DEEPLY
REGRETTED BISHOP CRINON.

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
Fidful shepherds all those who suffered
For the sheep they loved so well;
And the lambs—they'd 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 Johnston, 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 Johnston-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 separate." 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 in the neighborhood, and endeavor to do 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 laity 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. Conhlin, 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 orders spends 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 those 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 those 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 those 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 from 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 might;
But cease! 'Tis Thine to load, and Thine to lighten.
'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 suile, or those eyes unscar'd
Eyes which have drunk such glorious visions in,
Hands which are bless'd our present God to bear.

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 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. Woodroff'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 Charbonnel. 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 Erie, in 1859, where he built a substantial stone rectory. 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.

Saint Cecilia's Day at the Sacred Heart.

(Written for a Concert Celebration of the Feast of the Patroness of Sacred Song.)

BY ELEANOR CECILIA DONNELLY.

Search had the office of our Lady's feast, (The Presentation's glorious annals), And scarce the vision of the Temple dim,

Oh! for an angel's wings to waft us o'er, The sea of time, to that old classic shore,

Oh! for an angel's hand to backward roll The curtains of the Past, like some dark scroll,

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hermits upon one of its crags, and a large rock on the western side is still pointed out as the site of St. Elizabeth's house.

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the men with horn drinking cups. The dangers and adventures which had accompanied the capture of the shipload were for some time the subject of conversation.

Then one of the party started a new subject by saying: "What are we to think about this Higgin's crew? What is his purpose in coming here? What a commissioner he got to do with looking after the coast?"

The subject was evidently one of interest to the wreckers. They left over the table and looked towards Stephen Casterman, anxious to know what solution he would give to these questions.

But his gloomy countenance offered no sign of any solution, and as he remained silent, one of the men proceeded to explain what he believed to be the state of the case.

The Sheriff of Cornwall, he told them, found it impossible to put a stop to smuggling and wrecking on the coast, so he had obtained the services of Mr. Higgins as a commissioner for that purpose, and Mr. Higgins was one of them.

"He comes," continued the speaker with increased wrath, "to ruin, if he can, our trade; to rob us of our lawful prizes; for that matter, and the cargo of wrecked vessels has been ours."

Casterman now broke the silence, and said, in the fierce determined tone of one who fully intends what he threatens: "If this Higgin's, or any other, dares to touch my boat or mine, a bullet will soon settle him."

This sentiment was loudly applauded by the rest of the party, who were now growing very excited, and as the hour was late, Dana Casterman quietly withdrew.

The children had already crept away fearful of the stray blows which often fell to their lot when the noisy wreckers met at their father's house.

CHAPTER III. A bright sunny morning succeeded the day of Catherine's arrival at Penzance. On an early hour all was astir in the little town, for it was market-day.

The farmers' wives and daughters came riding in with all the various produce of the country. The fishermen, wearing red cloaks and breeches, carrying their fish in coveys, and a kind of basket supported on the back and by a band passed round the forehead.

The intending purchasers went from stall to stall, talking and bargaining, and the sea, which had risen in all its glory over the sea, was peeping into the narrow streets, and made them look bright and cheerful; but it was in the open country that the beauty of the hour was fully visible.

A soft sea breeze blew over the water, scattering in its passage the sweet scent of the heather and other wild flowers. From hedge and bush, and from the rising forest, came the melodious song of the birds, rising from a morning hymn of thanksgiving to the Creator.

Among the rest, he called the faithful to prayer, as in former days; no convent or monastery rung out the Angelus at early morn. It would seem that while all nature celebrated the praise of God, man forgot his own, and the Creator forgot his creature. No longer did the laborer rally round the wayside cross to beg a blessing on his toil.

It was already broad daylight when Catherine awoke. Perhaps she had been dreaming that she was once again seated at her father's little cottage at Exeter; but now she started up in her bed and gazed around with that astonishment which one feels on awakening in a strange place.

But morning brought with it a brighter prospect. Besides, although her mother's mother left her poor in worldly goods, she bestowed on her a rich legacy of virtues; for she had instilled into the mind of her child Faith, which would guide her like a brilliant star, through the intricate maze of life; she had taught her to cherish hope, which when the horizon was obscured, when all around was dark and gloomy, would bid her raise her eyes to that heavenly city where the sorrows of this life shall end, and suffering cease.

Any day which had inspired her with Charity, this virtue with the twofold mission, which would inflame her heart with love towards her Creator, and teach her likewise to pour the balm of consolation on all the poor afflicted souls she might meet on earth. The guidance of these three sister virtues that pious young soul had started on her pilgrimage of life.

Catherine perceived it was long past the hour at which she usually rose. She therefore jumped out of bed, and having on her knees, thanked God for his protection during the night, and begged his blessing on the day, she was not long in dressing.

She looked round her room. It was small and low. Where it sloped down to the little cross-barred window it would not admit of a person standing upright. The large rafters and beams which formed the roof looked old and dusty. The furniture was no more than a wooden stool, and a deal table.

On the table were some pieces of bread, and several empty wooden bowls, indications that the family had breakfasted. A little girl was standing looking out of the open door. When she heard Catherine coming down, she turned round and stared at her with astonishment. Catherine wished her good morning, and then said: "What name am I to call you? My name is Catherine."

"Mine is Ruth," replied the child shyly. Ruth Barnby was a pretty little girl of about nine or ten years old, very fair, with large blue eyes and a profusion of light hair. She wore, as was then usual, a home-spun woollen dress of gray color, and a little coarse laced in front; but these from long use had become dirty and shabby.

"Mother is gone to market," she said, "she bade me tell you, you would find your breakfast there," and she pointed to the table. Catherine sat down, and ate some bread

and milk. Ruth meanwhile amused herself by playing with a thin shaggy dog. "Have you any brothers or sisters?" inquired her cousin.

"One brother and one sister," was the brief reply. "At that moment the brother and sister made themselves visible and audible, for they came running in laughing and calling to each other; but seeing their cousin they looked astonished, and made a hasty retreat."

"I am going to get some dry firewood," said Ruth when she saw Catherine had finished her breakfast. "The two accordingly commenced gathering pieces of wood which the tide had cast up. They were soon joined by Susan and Maw."

When they had collected a sufficient quantity, they returned to the cottage, which looked darker and dirtier than before; contrasting as it did so strongly with the brightness of all without. The two youngest children were evidently of opinion that it was far better to be out in the summer sunshine and breeze, than to be shut up in the dark and dirty interior of the cottage.

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vague recollection, sitting with her brother at their mother's feet, listening with wonderful admiration to the history of some saint, and, then, later on that solemn Sunday when, for the first time she accompanied her mother to one of those Masses said in secret, she was going to make the sacrifice of his life in the holy cause of religion.

She was roused from these thoughts by a remark from her aunt: "I am going to Galval church, Kate; you may come, if you like; and Ruth will mind the cottage and look after the children."

"I would rather stay here with them," replied Catherine. Her aunt did not object, and soon after started for church, the children continuing to play near the cottage.

For some time Catherine amused herself with them. Then she entered the cottage, and having taken from her trunk a well-used but handsome old prayer-book, a gift to her mother from her rich foster-sister, she again stole out unobserved.

She paused for a moment and then directed her course rapidly towards Galval Cairn. The site that now bears this name is but a confined spot, covered with stones, ferns, and in fact but a remnant of the extensive moors which, at the time of which we write, stretched almost to the sea. The young girl wandered across the Cairn, stopping at length at a spot where some large pieces of rocks surrounded by tall ferns offered a sheltered and secluded retreat, such as she was seeking for. Before retiring into this nook she stood for a moment contemplating the view beneath her. The rugged moors sloped somewhat abruptly towards the sea, which lay calmly cradled in the bay, encircled by the mountain, as a sleeping child might some favorite plaything. On the left rose, from among a clump of trees, the quaint old tower of Galval church, forming a picturesque object in the landscape. Catherine could distinguish her aunt's cottage and the children playing near it, and was glad to see that they had not followed her. She then knelt down behind the rock, her figure concealed by the ferns which reared their graceful forms on all sides. Opening her prayer-book, she read the devotions of happier members of the Church who at that moment were assisting at the Holy Sacrifice. The pious child had just completed her devotions, when a sound, like a heavy sigh, uttered quite close to her, startled at seeing, standing behind her, an elderly woman. There was something very pleasing and benevolent in her countenance; and her eyes were filled with tears as she gazed with intense earnestness at the innocent girl. Catherine rose from her knees. The woman who had quickly noticed her look of surprise, at once addressed her.

"Sweet child," she said, "you think it strange that I should be here watching you; but it did my heart good to see a Catholic child praying here among the ferns, in a place where least I thought to find the like." The stranger spoke with the accent of one from the south of Ireland, and it sounded sweet to Catherine, for it reminded her of her own mother's voice. "I know you are a Catholic," added the woman, "for here is a rosary, which must be yours; it's a handsome one too. I found it on the moss sparkling in the sun. It was lying near the health-stone, just there. Ah, sure I said, some heart has been by here; and then my heart beat for joy on seeing you."

"But her mother refused, and in a few minutes was on her road back to Ty-andour. Catherine was at first puzzled, but on seeing her aunt to meet a little hump-backed girl, she comprehended, and rightly, that this was the 'Patience' to whom the word applied.

Patience Casterman stopped when she saw a stranger on the doorstep, and fixed her eyes on her with an enquiring look. The old woman, who had just come from the Sacifice, said: "Grandma sent me to know if you would come to-morrow. She has a bundle for us to bring to your mother; it is too heavy for me alone. Can you come?"

"I suppose so, but mother is at market. Do stop and play awhile." But the other refused, and in a few minutes was on her road back to Ty-andour.

"I often go to where that little girl lives," said Ruth to her cousin when they were again alone. "Dame Casterman gives us such large bundles to bring here, and she never shows us what is inside, but puts them down at the bottom of her basket. The Castermans always go out with them; and when the wind blew very strong, and we sat shivering by the fire, he would say it was a good night to go to Ty-andour; but one night, two years ago, there was such a fearful storm, and father went out as usual, and he never came back again, for the next day we heard he had been drowned. Poor mother cried, but she did not look so miserable as when father used to beat her."

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THE PASSIONISTS.

A Visit to St. Paul's Monastery, Pittsburg.

(From the Pittsburg Leader.)

The St. Paul monastery on the south side of one of the houses belonging to the order of Passionists which was started in Italy early in the eighteenth century. It has been established in this country for thirty years ago, and one of the original priests still inhabits the house. The habit worn by the members consists of a long black gown reaching nearly to the floor, and a black hat with a white lace under a cross the motto of the order 'Jesus Xpi Passio.' A heavy black cloak also bears the badge of the society completely the costume, and the feet are protected by sandals, and the hands by gloves.

The house, situated on the hill, has many attractions for the visitor, who is always warmly welcomed by the occupants. In the sacristy, back of the altar, there is a large oil painting, the Madonna del Foligno, which was brought from Rome thirty years ago. Below it is an oil painting on wood of Jesus bearing the cross, which is the work of an eminent Italian artist, and is valued at \$500. In a leather covered volume a record of all the preceding Masses celebrated at the monastery, with names of officiating priests, is kept. A page of this book is sufficient for each year, and it will take forty years to fill the entire volume.

The library of the monastery, which is pleasantly located in an addition to the building built about two years ago, contains about 3,000 volumes, varied in character and well arranged. The department of a cetic works contains a complete set of six volumes of "The Lives of the Saints," a transcript of the lives of the saints of the Church has given them a place in the calendar, and although the work has been in progress for 200 years it is not yet finished.

In the chapel, which is now being enlarged, and in its new form will have a seating capacity of about 400, there is a fine picture of St. Paul of the Cross ascending to heaven. This work was executed by Giarulini, who represents the Saint in the habit of the order, surrounded by angels.

Father Hugh, one of the priests, gave to a recent visitor the following account of the objects of the order, and its daily duties: "The principal purpose is to give missions and spiritual retreats. We are entirely different from the Jesuits. Our mission is to go out and preach one or twice a day for two weeks at some church. They try to arouse the people and stir them up. Just now we are actually giving a large mission to one of the churches in New York, where six or seven of our fathers are at work. We have now about 140 professed members—70 priests, 30 brothers and 30 students. The brothers are engaged in manual labor, and the students are boys of about 15 or 16 years, here are allowed to wear the habit and to have a year before making a profession or having the sign put upon them

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LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
 DEAR MR. COPPEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its name and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.
 Believe me,
 Yours very sincerely,
 JOHN WALSH,
 Bishop of London.

LETTER FROM BISHOP CLEARLY.

Bishop's Palace, Kingston, 15th Nov. 1882.
 DEAR SIR.—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selection from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.
 I shall be pleased if my Rev. Clergy will commend your mission for the diffusion of the RECORD among their congregations. Yours faithfully,
 JAMES VINCENT CLEARLY,
 Bishop of Kingston.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

Mr. DONAT CROWE, Agent for the CATHOLIC RECORD.

Catholic Record.

LONDON, FRIDAY, DEC. 15, 1882.

THE IMMACULATE CONCEPTION.

The festival of the Immaculate Conception of the Blessed Virgin Mary is one that enkindles joy, hope and thanksgiving in every Catholic heart. It is the commemoration of the august privileges, the celebration of the glory and triumphs of the ever venerable and Immaculate Mother of God. It is the solemn declaration of belief on the part of all Catholic peoples in that definition of faith which pronounces that which every successive age of Christianity has held to be an article of faith, viz., that Mary never was even for an instant the enemy of God, the ally of the devil or the heiress of eternal damnation. "Who," says St. Cyril, "hath ever heard of an architect building for himself a house, and yielding the occupancy and possession of it to his prime enemy?" In the same spirit Catholics just believe and hold it to be inconsistent in the Omnipotent God, the Supreme Architect, to build for himself a house, Mary, and permit His chief, His mortal foe, Sin and the Devil to take first possession of it and subject it to pollution. Greater must be in the divine economy the privilege of Mary than even that of John the Baptist, who was filled with the Holy Ghost from his mother's womb; or than that of Jeremiah who was sanctified before he came forth out of the womb. Her special privilege is that at the very moment of her conception, when her soul was infused into her body, there was present a special, preventing grace, participating as it were in the act of her creation, exempting her from the slightest stain of original sin, so that sin had not dominion over her even for the slightest interval of time.

In the Councils of the Eternal Mary was predestined to be the second Eve, through whom immortal life should be once more proffered to mankind. The first Eve came forth from the creative hands of God with a sinless soul. Now, it being impossible that the Son of God should unite His God-head to sinful flesh, and it being necessary that He should become man to redeem the world, could He do otherwise than create the second Eve sinless even as He had created the first. His, therefore, being the power, and its exercise comporting with His infinite purity and dignity, where, we ask, is the difficulty in admitting that He has made the second Eve equal to the first, and that by applying, through anticipation, as the Church teaches, to the most Holy Virgin the merits of the passion and death of her blessed Son, He has exempted her from the necessity of being even for an instant the slave of sin.

From the most remote periods of Christian antiquity this doctrine has been held in the Church. The Liturgy of St. James the Apostle speaks of the Blessed Virgin as "most holy, most glorious,

Immaculate Mother of God and ever Virgin." The Liturgy of St. Mark also applies to the Blessed Virgin Mary the expression, "Most holy, Immaculate, and blessed Mother of God and ever Virgin Mary." The Liturgy of St. John Chrysostom pronounces her *ex omni parte immaculata*, and the Alexandrine Liturgy of St. Basil speaks of her as "our most holy, most glorious, Immaculate, most blessed Lady, Mother of God and ever Virgin Mary."

In his remarkable discourse before the proconsul Egeus, previous to his suffering, the holy apostle St. Andrew says, "And moreover, as the first man was created from immaculate earth, it was necessary that from an immaculate Virgin should be born a perfect man, namely, the Son of God." In the same sense St. Amphilocheus afterwards said, "who created the first virgin (Eve) perfect; He himself created the second, (Mary) without blemish and without sin."

The belief of the blessed Apostle and of St. Amphilocheus found universal echo in the Church, not only in their day, but in all subsequent ages, till at length, the Supreme Pontiff, Pius IX., of happy memory, solemnly decreed and defined it as of faith. On that solemn occasion, surrounded by the court of Cardinals, and by bishops of every rite and nation in the world, he uttered a sublime prayer in which Catholics should ever join with one heart and soul. He implored "the most Holy Mother of God to effect by her most powerful patronage that all difficulties being removed, and all errors dissipated, Our Holy Mother the Catholic Church may flourish daily more and more throughout all nations and countries, and may reign from the rivers to the ends of the earth, and may enjoy all peace, tranquility, and liberty; that the sinful may obtain pardon, the sick healing, the weak of heart strength, the afflicted consolation, and that all who are in error, their spiritual blindness being dissipated, may return to the paths of truth and justice, and may become one flock and one shepherd." Praise, honor and glory to the mother of God and blessed forever be her Immaculate Conception!

THAT DEFICIT.

It has been from time to time for several months past privately and publicly stated that the city of London has been, by neglect, incompetency and criminality robbed of the large sum of \$100,000. The public accounts of the city have every year, we believe, been laid before the council, but though there must have been each year, for many years, according to the statements made in connection with the disappearance of the \$100,000, a very large deficit in these accounts, our civic authorities either did not, or would not see it, and everything was reported as lovely and serene. There was no disposition of enquiry evinced on the part of our ward politicians. One secured the erection of a lamp under some umbrageous maple in front of his residence, another rejoiced in the construction of a sidewalk extending several blocks on either side of his happy domicile, and another, for patriotic services, was rewarded by fat contracts. Thus for substantial reasons was this usually demonstrative class kept silent. The municipal machinery meanwhile moved on silently, but was all the while wasting its strength to the tune of \$100,000.

Now, for the disappearance of this \$100,000 some one, or more than one is to blame. In connection with this matter we desire, in the interest of the city and our fellow-citizens of all classes, to ask if any, and, if so, what steps have been taken to make rigid enquiry into this \$100,000 defalcation? The credit and reputation of the city of London demands that this matter be thoroughly sifted, and the blame for this monstrous outrage on right and justice attached to the proper party. No personal or other considerations should prevent the discharge of this plain duty. If there be no enquiry into the matter it will have to be conceded that London values not honesty or fidelity in its public officials, and can afford to be magnanimous even at the expense of justice.

POSTAL REFORM.

In the American Post Master General's report just submitted to congress there is a recommendation that the telegraph and postal services be united under one management. It is to be hoped that the recommendation will be acted on, and the people thus protected against the exactions of monopoly. We also trust that the inauguration of so beneficial a reform amongst our republican neighbors will be followed by similar action in Canada. Our people are now suffering from the exactions of a telegraph monopoly, and it is, we think, the duty of the government to intervene as well for the protection as for the promotion of public interests. The whole telegraph system of Canada is now in the hands of one management, and that really American. There is not, and cannot be, as long as this state of affairs continues, any competition in telegraph rates, which are now entirely too high. In Great Britain, where the postal and telegraphic services have been for many years united, their amalgamation have given satisfac-

tion. That it would do so here there cannot be the least doubt.

We also notice in the President's message a recommendation in favour of the reduction of the postal rate from three to two cents. This is a recommendation which will also, we trust, be acted on, and be followed by a like reduction in Canada. In fact, the time has, in our estimation, come for the inauguration of a uniform one cent rate both in Canada and the United States. If a reduction be now made to two cents, a further reduction cannot be long postponed.

A FEDERAL DISTRICT.

There is a movement on foot in the Dominion Capital in favor of the establishment of a Federal District, somewhat after the fashion of the District of Columbia in the neighboring republic. The people of Ottawa have for many years suffered from the burdens of an excessive taxation, necessitated, it must on all hands be admitted, at least in a great measure by its honest endeavor to meet the requirements of its position as Capital of the Dominion. It is, we are aware, customary amongst those who either know nothing of Ottawa as it was before the removal of the seat of government to that city, or who are unmindful of the enterprise and self-sacrifice evidenced by its citizens from the beginning of its civic existence, to state that the Dominion metropolis owes whatever of solid growth it has had and whatever attractiveness it possesses to its being the seat of government. Ottawa is indeed under very deep obligations to the Dominion government and to the Parliament of Canada. But if a comparison be made between the growth of Ottawa for the ten years previous to its becoming the seat of government and the first ten years of its enjoyment of that luxury, it will be found that the Dominion Capital made more real and solid progress in the first of these periods than in any subsequent period of its existence.

Between 1851 and 1861 Ottawa doubled its population, while its increase in the ten following years was, under peculiarly favorable circumstances of trade and the accession to its permanent population of the many families brought thither by the government, hardly 50 per cent in all. To the immense outlay caused within the last ten or twelve years by improvements rendered necessary by the rapid growth of the city and the commercial and sanitary wants of its people, the Dominion government made no direct contribution. Upon that portion of the citizens, therefore, who have no salaried connection with or dependence on the Dominion government the great burden of the heavy, if not exorbitant taxation almost entirely fell. The construction of waterworks, of sewers, the opening and grading of new streets, the establishment of a fire system second to none on the continent, the building of new bridges on a scale at once costly and magnificent, all these are improvements which have seriously burdened tax-payers in the Dominion Capital, and driven hundreds of people who would otherwise have settled within its limits to swell the population of its once attenuated but now abnormally swollen suburbs. It is all very well to say that the improvements that have been made would in any case have had to be undertaken for the promotion of the city's real interests. This is quite true, but if the citizens of Ottawa had not been governed by motives purely unselfish and patriotic, and animated by a desire to make their city, without delay, in some manner equal to its position as Capital of the Dominion, these improvements would have been pursued with more caution and regard to the resources and prospects of the city, and, as a natural consequence, many thousands of people now in the suburbs would be inhabitants of the city itself. It is, we presume, in view of the very restricted growth of the city and its difficulty without imposing a very high rate of taxation to meet its financial obligations that is due the present movement for the erection of a Federal district to include Ottawa within its limits. The movement is one of importance not alone to Ottawa but to the Dominion at large. In the District of Columbia the executive power is vested in a governor and secretary appointed by the president

with the approval of the senate, for four years, but the comptroller, collector or auditor, treasurer, attorney, registrar, superintendent of assessment and taxes, water registrar and surveyor are appointed by local authority and the legislative power is vested in an assembly consisting of a council of 11 members appointed by the President with the advice and consent of the Senate, for a term of two years, and a house of delegates of 22 members, elected annually by the people. The territory is divided into districts for the appointment and election of councilmen and delegates. All male citizens 21 years of age, except convicts and those of unsound mind, who have resided one year in the district and thirty days in the precinct where they offer to vote, have the right of suffrage. The assembly has the power to divide the territory into not more than three townships, and is required to maintain a scheme of free public schools. The courts are under the immediate jurisdiction of the United States. All officers appointed by the Government are paid from its treasury, and all others from the local treasury. Congress has exclusive control of the district. None residing in the district are allowed to vote at presidential elections.

A CRUEL MONOPOLY.

We learn from the Free Press that on Saturday last one hundred and fifty men employed in the car shops of the Grand Trunk Railway in London East were discharged. Our contemporary assures us that such an action does not imply that such a large number of persons is to be thrown out of employment or permanently dismissed, the present step being, we are told, preliminary to the transfer of the men and their families to other places. "As soon," says the Free Press, "as the necessary arrangements can be completed, probably within two weeks, the majority of the men will be transferred to the workshops of the Company at Brantford, Hamilton and Windsor." This prediction of our city contemporary will, we trust, prove correct, but the action of the Company in thus dealing with the men is none the less reprehensible and calls for the very severest censure. Many of the discharged employees have purchased homes in this city or the adjoining municipality of London East. These they must now sell at a sacrifice or abandon, after having paid on them, through hard and honest labor, a large portion of the purchase money. Then, we may ask why compel these poor men and their families to incur the expense and suffer the inconvenience of removal at a most inclement season, if the Company has work for them? Why compel them to bear with the serious loss entailed by two weeks or more of enforced idleness? The Free Press gives us the answer to these questions. The Grand Trunk Company desire to punish the city of London through the honest and faithful mechanics by whose ill-requited labor it has so largely profited. Our contemporary states that the Grand Trunk officials, at the time of the passing of the resolution granting to the London Junction all the privileges asked for by that corporation, "intimated that if the Council granted freely to the London Junction such important concessions in the matter of right of way along the streets, free water and exemption from taxation, which have all along been denied the Grand Trunk, the city must be prepared for the consequences, and that the result would probably prove detrimental to the welfare of the city."

SLAVERY IN BRAZIL.

In the autumn of 1871 a measure providing for the gradual emancipation of slaves throughout the Brazilian empire became law. Since that time more than 11,000 slaves have been liberated, at a cost to the government of a sum exceeding \$3,000,000. During that same period also more than 60,000 slaves have been liberated, either by the spontaneous action of their masters, or by the efforts, and at the expense of private individuals and associations. The Emperor Dom Pedro II., one of the most generous and noble-hearted of sovereigns, as well as all the leading men of the empire, without distinction of party, were in favor with an accord truly admirable for the emancipation of slaves in Brazil.

There are in Brazil, as everywhere else, radicals who can see no good in any measure of reform unless it introduces some sudden and violent change. The Brazil-

ian radical would have the slaves immediately set free throughout the empire. He would give no compensation to their holders nor make any provisions against the industrial and financial crisis certain to follow such a mode of action. In a country where slavery has so long existed as it has in Brazil, it is quite evident that the whole system of natural and industrial productiveness is closely bound up with slave holding. A sudden disruption of the bonds uniting slave labor with the productive power of the country would necessarily bring about an industrial crisis that might endanger the very existence of the national institutions.

The results of a sudden emancipation of slaves in the neighboring republic are too well known to have it required of us to dwell at any length on this point. The state of the South for years after the war was simply appalling. To this day the effects of the sudden emancipation of four millions of men, unprepared and consequently unfit for freedom, are felt, and will no doubt be felt, for many a long day yet. A carefully devised system of gradual emancipation would have obviated all the evils and difficulties entailed on the South by the immediate liberation of the negroes. The Brazilian system of emancipation is one of practical wisdom, and will, besides accomplishing the liberation of the slaves, make them good and useful citizens.

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It stands, according to the statements in the Free Press, convicted of cruelty, tyranny and injustice utterly without palliation. If the Grand Trunk can only fight its battles with the city of London and the London Junction Railway Company by robbing the mechanic of his hire, by snatching the bread from his children, and by the breaking up of his happy little home, then we say that the Grand Trunk deserves not only the reprobation but the active opposition of every honest and humane citizen. Monopolists may go to certain lengths in the way of tyranny, but there are limits to all things, even to monopolist injustice, as the Grand Trunk may, sooner than it expects, discover.

A MISSIONARY MEETING.

At a missionary meeting held on Monday evening, in the Queen's Avenue Methodist Church, there was, we learn, a large attendance, and the speeches were received with marked attention. The annual financial report was read by Mr. R. J. C. Dawson, and proved satisfactory at least to the most interested portion of the assemblage. After the Rev. Mr. Griffin had his say, the Rev. Dr. Sutherland, Missionary Secretary, and evidently a sort of itinerant Boanerges, took the stand. He began by a swift and sudden trapeze flight into futurity. When he grasped, he said, the magnitude of the missionary work, he thought he would like to live a hundred years, to see just how the thing would come out. Well, as far as we are concerned, we say, let him live. But we do think that if he were to live that long and saw just how the thing did come out one of the sorriest, the sickest, and most boycotted of men on the face of this sublunary world would be the Rev. Dr. Sutherland, Missionary Secretary.

After satisfying, himself at least, by a statistical account of the expenditure for the year, he went on to describe the work of Methodist missionaries in the Province of Quebec. Not having much in the way of work to describe, he endeavored to show the difficulties of "missionaries" making progress among a people whom he characterized as the most aggressive Roman Catholics in the world. Mr. Sutherland here unwittingly paid the very highest compliment he could to the Catholics of Quebec. They are indeed aggressive, not in the sense of offensive intermeddling with the convictions of others, but in the sense of being in earnest for the legitimate furtherance of their faith and its protection against the assaults of sectarian arrogance. The Catholics of Quebec are aggressive because they are well grounded in their own belief, and can give reason for the faith that is in them. Can Dr. Sutherland or the "missionaries" do as much? But Mr. Sutherland seeks to convey the impression that "converts" to Methodism are subjected to persecution in Lower Canada, and have sometimes on that account to leave the country. We deny that there is any such persecution in the Province of Quebec, and can safely state that if any of the "converts" have had to leave the Province it is for some other cause besides "conversion" to Methodism. In his preparation for future discourses we would commend to Mr. Sutherland's attention the boycottings, the church burnings, and even murders that not so very many years ago distinguished the aggressiveness of the Protestant majority in Upper Canada, to the Catholic minority.

PERSONAL.

His Lordship Bishop Jamot has, we learn, named the Rev. Father Lynch of Peterboro to the pastoral charge of Lindsay. This is an appointment which will give heartfelt satisfaction to the Catholics of Lindsay and to Father Lynch's many friends throughout the Province.

THE IMMACULATE CONCEPTION IN LONDON.

The feast of the Immaculate Conception was celebrated in London with becoming solemnity. At 10:30 a. m., Rt. Rev. Mgr. Bruyere sang High Mass in St. Peter's Cathedral in the presence of a large congregation. In the evening at 7:30 Rev. Father Walsh officiated at Vespers.

FORTY HOURS AT MOUNT HOPE.

The Forty Hours devotion began at Mount Hope on Thursday morning with the High Mass of exposition. The Blessed Sacrament remained exposed for adoration till Thursday morning when another High Mass was celebrated and the devotions terminated.

The Holy Father, Leo XIII., sets a noble example to the clergy of Italy and of the world, in the praiseworthy interest he takes in encouraging and supporting the Catholic press. Almost all of the Catholic papers of Italy, it is said, receive pecuniary help from the Vatican. The Monteur de Rome is the official organ of his Holiness.

OUR NORTH WEST.

Before leaving the Canadian North West it will be well to mention one advantage it offers to Catholic emigrants not to be found in the adjacent states of the American union and that is freedom of education. Catholics in Manitoba and the Canadian North West have the full control over, and freedom in respect of the schools they may themselves establish. As far as Manitoba is concerned, the government of its school system is placed in the hands of a general Board divided into two sections, each independent of the other, the one Catholic and the other Protestant. Everything connected with the control, rule and discipline of schools belongs to the board; to it also pertains the examination of candidates for teaching, the graduating of them and the granting of diplomas; the choosing of text books, and the managing of the instruction subject to the authority of each of the sections. The Catholic section of the general board consists of His Grace Archbishop Tache, three priests and four laymen. By the British North America Act of 1867 of the Imperial Parliament and the Manitoba Act of 1870 of the Parliament of Canada, the Catholics of Manitoba are forever guaranteed the rights of establishing and maintaining schools of their own and receiving for the support thereof their due share of the public funds appropriated for educational purposes. Mgr. Tache sets forth in the clearest terms the essential principle of the Manitoba school laws which he says "The Catholics having nothing to do with the Protestant schools have no action in them and consequently they can in no way impede their success, welfare and prosperity. The law in granting such independence to the Protestant schools and in protecting them against the intrusion of Catholics, even were the latter more numerous, secures similar independence to Catholic schools against the interference of Protestants, notwithstanding that the latter are the majority in the Province. Such is the fundamental principle of the School law of Manitoba."

Provincial systems have not yet been established in the North West outside of Manitoba but wherever they are established the rights of Catholics will be secure under the following provision of the North West Territories Act of 1875. "When, and so soon as any system of taxation shall be adopted in any district or portion of the North West Territories, the Lieutenant-Governor, by and with the consent of the Council or Assembly, as the case may be, shall pass all necessary ordinances in respect to education; it shall therein be always provided that a majority of the ratepayers of any district or portion of the North West Territories, or any lesser portion or sub-division thereof, whatever name the same may be known, may establish such schools therein as they may think fit, to make the necessary assessment and collection of rates therefor; and for the purpose of such assessment and collection of rates, whether Protestant or Roman Catholic, may establish separate schools therein, and the rate-payers in such latter case, may establish such Protestant or Roman Catholic separate schools as shall be liable only to assessments such rates as they may impose upon themselves in respect thereof."

Thus it will be seen that Catholics in the Canadian North West have the fullest freedom of conscience for without educational freedom there can be no freedom of conscience to them and to their posterity boon truly inestimable. But while mindful, and justly proud of our North West, and its expectations, we should not fail to take a lively interest in the American North West particularly the States of Minnesota and the territory of Dakota, both of which have given homes to thousands and tens of thousands of Canadians. The territory of Dakota which some few years ago could scarcely be said to have had political existence, has of late rapidly increased in population and it will soon be admitted as a state. The number of Canadians set throughout Dakota is very large. But in the neighborhood of Grand Forks there are so numerous an apparently out-number all other Catholics. Many of them are Catholic, hailing from the counties along Ottawa. Few, if any of them, seek to regret their removal to the North West. The total Catholic population of Dakota cannot fall far short of 25,000. The Vicar Apostolic, Rev. M. Marty, Bishop of Tiberias, a devoted and saintly prelate resides at Yankton. His Vicar General is Very Rev. J. L. Will. There are in the Vicariate, 5 reg-

A LEGEND OF ST. HELIER.

(From the Messenger of the Sacred Heart.) There lived ages ago at Tongres, the chiefain Sigebert and his wife Leufgard. There was a happy lot. Nothing was wanting to their happiness save a child to share it with them.

As the boy grew, so his parents' affection deepened. His smiling face and healthy color, his love of arms and warlike deeds, bespoke a glorious future.

For some reason unknown to Helier, Cunibert had not yet baptized him. Trusting to the guidance of his holy director, the boy asked not for the laver of regeneration.

The young man in the meanwhile grew in sanctity, and his fame spread throughout the country.

"The Lord be praised, and blessed be His holy will! This night, my child, will Sigebert's soldiers seek my life. Fly, and protect yourself, for the great God does not yet call thee to me."

"No, Helier, your baptism is reserved for another hand."

They passed the day in the church, chanting together the office for the last time, and praying together for the happy death of the one and the escape of the other.

At the dead of night Helier fled, whither he knew not. He would have been warmly welcomed at his father's castle, but he preferred to share the poverty of Christ.

There have been many precautions against fire published, but let a person become accidentally burned or scalded, and few people know what to do in absence of a doctor.

them, which was fed and kept aglow by the numerous miracles wrought by his hands. A nobleman's wife, by a dreadful mishap, having been the occasion of the death of her child, entreated her husband to seek the aid of the young hermit.

For weak lungs, spitting of blood, shortness of breath, consumption, night sweats and all lingering coughs, Dr. Pierce's "Golden Medical Discovery" is a sovereign remedy.

Mr. James J. Anslow, Newcastle, N. B., writes: "Mrs. Anslow was troubled with Lung Disease, and until she took Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda had little or no appetite; but after taking a bottle or two she gained appetite and had a relish for her food, which was quite a help to her in keeping up against the disease."

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George Keley of Dunchurch, Parry Sound, for the last six years suffered from Dyspepsia, and had tried Doctors and Patent Medicines, until out of patience with all treatment, but was induced by a friend to try Burdock Blood Bitters.

A Pleasant and Effective Cough Remedy. If you will go to your nearest druggist and ask for a 25 cent bottle of Hagar's Pectoral Balsam, you will possess the best known cure for Coughs, Bronchitis, Asthma, Hoarseness and all throat and lung troubles that terminate in Consumption.

A TRINITY OF EVILS. Biliousness, Constipation and Dyspepsia usually exist together. By disciplining the liver and toning the stomach simultaneously, they can be eradicated. The promptitude and thoroughness with which Northrop & Lyman's "Vegetable Discovery" will clear the blood, purify the system, and remove the physical evils is a fact widely appreciated throughout Canada.

Ten years ago all our fine manufactured tobacco came from the United States. But month after month and year after year the superior quality of the "Myrtle Navy" brand has been driving the American article out of the Canadian market.

Amos Hudgin writes: "I have been a sufferer from Dyspepsia for the past six years. All the remedies I tried proved useless until Northrop & Lyman's Vegetable Discovery and Dyspepsia Cure was brought under my notice."

At the dead of night Helier fled, whither he knew not. He would have been warmly welcomed at his father's castle, but he preferred to share the poverty of Christ.

There have been many precautions against fire published, but let a person become accidentally burned or scalded, and few people know what to do in absence of a doctor.

Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Electric Oil for a lameness which troubled me for three or four years, and found it the best article I ever tried."

James Cullen, Pool's Island, N. F., writes: "I have been watching the progress of Dr. Thomas' Electric Oil since its introduction to this place, and with much pleasure state that my anticipations of its success have been fully realized."

For soldiers, Widows, Parents and Children, the World's Soldier is the best and most reliable of all the world's soldiers. It is the only one that is not a mere name, but a real and living force.

A Poor Imitator of Dime Novel Heroes.

James Pearce, a Port Washington, L. I. boy, who has been in the habit of reading dime novels, yesterday got a horse, and armed with a number of old pistols and kitchen knives, supplemented with a rusty cavalry sword, which he waved vigorously, rode through the village defying any one to stop him.

It Saved My Life. The value of human life is so supremely important that anything which tends to its prolongation is entitled to the highest consideration.

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—I was sick for six years, and could scarcely walk about the house. My breath was short and I suffered from pain in my breast and stomach all the time; also from palpitation and an internal fever, or burning sensations.

Mr. McArthur, of Hopewell, says regarding Hagar's Pectoral Balsam, that she would not keep house without it. She could not speak too highly of its merits as a remedy for Colds, Coughs, Bronchitis, Asthma, weak lungs and all pulmonary troubles.

HALL'S VEGETABLE SICILIAN HAIR RENEVER is a scientific combination of some of the most powerful restorative agents in the vegetable kingdom.

For the littlest costs, nothing makes such a grand Holiday Present, as a machine, complete with Typo, Rollers, Ink, Furniture, &c., all ready to go.

Have been appointed Sole Agents, in London and vicinity, for the Lancashire Insurance Co., City of London, (Eng.) Fire Ins. Co., Fire Ins. Association of London, England, and the Grand Bazaar and Drawing of Prizes.

THE GREAT GERMAN REMEDY FOR RHEUMATISM. Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains.

THE OLDEST HOUSE IN THE DO. MINION FOR CHURCH ORNAMENTS. R. BEULLAC, 229 Notre Dame St., MONTREAL.

WHEN YOU INSURE Remember the great fires in Chicago, Boston, London and Quebec, and lately in Ottawa. Where would the small stock and mutual companies be if caught in one of these, or in any other disaster that may come any day?

THE SCOTTISH UNION NATIONAL, with twenty-six millions of assets, WESTERN, with two hundred and forty-six thousand surplus.

PENSIONS For soldiers, Widows, Parents and Children, the World's Soldier is the best and most reliable of all the world's soldiers.

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Consumption Cured.

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