

carefully and dispassionately considered." Precisely this and nothing more. It seems to reason why, etc., when the "reasons why" of heartless monopolists seem but as chaff before the onward march of a healthy public opinion.

There is justice in the old proverb, "Give the devil his due." We would have no objection to extend the same principle to the Irish landlords. But we decidedly oppose giving them more than they are entitled to. For some years had harvests and exorbitant rents reduced the Irish landlords to the verge of starvation. Foreign charity fed the people and supplied them with seed. It is now claimed by the landlord class that the harvest should be handed over to them, and the people forced once more to pass around the hat in foreign parts. Most people will favor the principle adopted by the Irish tenants. "Hold the harvest," and most people will say also, "Give the landlord his rent, if it is a fair rent; but first of all provide food for yourselves and your children."

The Buffalo Catholic Union, which, by the way, is one of the best and sprightliest Catholic papers on the continent, thus pays its compliments to one of a class of persons who abound to some extent on this side of the line. They are not numerous, we are glad to say, but it is a pity there are any such:

"A Lockport correspondent remitting, says: 'I respectfully request you not to send the paper for the present; as my time is taken up both Sundays and week days, I do not have time to read it.'"

Italics ours. Will some of our Christian friends pray for this poor man, that the Lord may lengthen out the day to forty-eight hours in order to afford him time to get a little mental recreation? Even on Sunday (he is so busy praying, you know), the dear soul has no time to increase his intellectual store. Oh! John! John! "Consider the lilies of the field, they toil not, neither do they spin, yet Solomon in all his glory was not arrayed as one of these." John, do you think you will ever get time to die?

Zion's Herald, speaking of the visit of Sarah Bernhardt to Boston, says:

"Will the respectable society of Boston recognize socially this notorious freeloader, however famous an artist she may be, and welcome the son who has no acknowledged father? How can parents look their pure daughters in the face, take them to her performances, or attend them themselves? Is it not a surprise that men stand all night to secure tickets to her performances? Theatres are always crowded when loosely dressed women parade their shamelessness upon the stage. But it will be an astonishment if a virtuous community give social recognition to open and undisguised vice."

It would be well were our friends who are the readers of such papers as Zion's Herald would leave Italy and Spain and the heathen Chinese alone for a time and turn their attention to the requirements of this "virtuous community," who, on so many occasions, lay their Christianianity aside for the time being and indulge in the enjoyment of such objectionable entertainments as those of Sarah Bernhardt and May Fisk. We do not think we would be far wrong in asserting that among those who may be observed awaiting patiently their turn to procure box seats for the Bernhardt entertainments, will be observed some exemplary-looking personages who are very much concerned about the spiritual destination of human beings in foreign lands.

Quite frequently we hear that the Catholic Church is losing ground. At a certain class of missionary meetings this statement is reiterated by interested parties who happen to be so enthusiastic in their work that they lay aside for a time the cool facts and figures of the actual state of the case. We are willing to admit that a few unfortunate persons are "converted" among the ignorant and the poor of some of the large continental cities, not because of any conviction on their part that their spiritual welfare is thereby benefited, but for the reason of a free distribution of food and clothing. But when they are able to provide for themselves their conduct is such as to dishearten to a lamentable degree the employees of the Bible-Society. At the recent Episcopal Convention in the United States, Bishop Morris, of Oregon, told the delegates that "We are giving over this land (Oregon) with all its promises and all its glorious future, to the powers of Rome and infidelity." He also added:

"Let me tell you that in my jurisdiction, of what is substantially equal to it, the Roman Catholics have four bishops—an archbishop and three bishops. The Church of England has just sent out three additional bishops to British Columbia. I have told you that we have one little modest hospital in Portland. The Roman Catholics have got five in my jurisdiction. I want two women. They have got from one hundred to one hundred and fifty engaged in their work. They have got fifteen schools where we

have three; and they are taking the land, unless the church comes to a realization of her duty and a determination to carry it forward."

The American people, during election excitement, almost entirely forget their every-day demeanor. At times they are guilty of the most nonsensical whims. They lay aside their business affairs to a very great extent, and almost their whole time is devoted to attendance at the party wig-wag, and hearing and making spread-eagle stump speeches in the interest of their nominee. But we really would expect a different line of conduct at the hands of those who are accustomed to style themselves ministers of the Gospel. It must surely be very discrediting to members of the churches to which these men belong to hear such political harangues in pulpits from which the word of God is supposed to be preached. We are glad to see that one Protestant paper at least takes this matter up and administers a mild rebuke to those who are thus in the habit of soiling their clerical garments in the mire of political contests. The Baltimore Episcopal Methodist thus refers to an occurrence of recent date: "While the Rock River Conference, Illinois, of the Methodist Episcopal Church, was in session, the news of the Republican victories in Indiana and Ohio were received. The conference at once became a scene of indescribable confusion and uproar. Preachers jumped on the benches, shouted, hurrahed, and made other extravagant demonstrations. It was proposed to sing the doxology, 'Praise God from whom all blessings flow, &c.,' and it was sung with a will. The presiding Bishop said that ordinarily he would feel like reining any political demonstrations in a religious body, but 'as the victory prevented civil war, the applause was excusable.' Could any conduct have been more unbecoming a body of Christian ministers? And what did the Bishop mean by intimating that the triumph of the opposite party would bring about civil war? Did he not know that there was not the slightest ground for such an apprehension, and to give utterance to it was only to feed the excitement of the hour, and foster that feeling of sectional animosity and strife which, as a minister of God, it was his duty to suppress? We write not as a partisan, but as a religious journalist."

The American, published in Philadelphia, and a journal which now occupies a leading place among the best American weeklies, in a recent article makes the following reference to matters in Ireland: "It is said that the great blunder of all thoroughly Calvinistic rulers has been to confound *sins* with *crimes* and to enact against the former penalties which are due only to the latter. He surely was a Calvinist of the straightest sect, who drew the line between those who were to be tried, from beginning to end the document is taken up with obnoxious and sundry doings of the League, which, if true, must be held very reprehensible in a moral view, but little or nothing that can be regarded as criminal. One principal count is that they have been spreading disaffection—not among its subjects towards the government, which would be sedition—but between different classes of society. Another charges them with advising the Irish people to send to Conventry any person who took lands from which another had been ejected. The Tory Attorney-General might have drawn up as strong an indictment against Mr. Cobden and the Corn Law League forty years ago. It is a great pity that the venue cannot be changed to Scotland, so that the case might be tried under Scottish forms of procedure. It would then be the first business of the government to show the 'relevancy' of the charges, i. e. that they are real offences against the laws of the realm. If they are so, then the Irish statute-book is still a curiosity among the codes of the world, in spite of the repeal of the Penal Laws against Catholics which made it a by-word. Besides, it is for a Liberal Government a very serious matter to entertain a prosecution on such grounds. The conviction and punishment of Mr. Parnell and his associates would be a blow at constitutional liberty, from which the Liberals would be first to suffer. It is not surprising that the English Radicals take this view of it, and are protesting with the utmost earnestness."

Mrs. Alexander St. Louis, postmistress at Sandwich, died last night of diphtheria. A few days ago her little girl, aged six years, died of the same disease. Dr. Coventry, of Windsor, cautioned the mother not to kiss the little one, but in the last agony of death the mother loved to kiss her, and she answered her appeal to "kiss me, mamma." The result was as the doctor predicted.

The tow barge Shawness, owned by Capt. Thos. McGowan, of Amherstburg, is reported lost, with all hands, in Lake Huron.

HAMILTON LETTER

AMUSE YOUTH—A FASHIONABLE TRAMP—CURD-STONE EDUCATION—CONCERT IN ST. JOSEPH'S CHURCH—MUNICIPAL AFFAIRS—THE CHRISTMAS TREE BAZAAR—FATHER MATTHEW—BREVITIES—CURIOUS QUESTION.

AMUSE YOUTH.

The *summa* *humana* of social felicity, in the opinion of a large class of Hamilton young men and women, is a promenade on King street on Saturday night. As punctually and as regularly as if it were an indispensable obligation, this *festus* is attended, and with as much ostentation and display of dress as the gorgeous monarch of fashion were holding a grand review. To and fro they hurry with unflagging industry and undiminished pleasure; and it is apparently with no small degree of regret that they leave the scene when decency tells them it is time to go home. Their only object is pleasure, for the great mass of them transact no business; their only pleasure is to see or be seen, for to tramp the flags of King street, to be jostled and elbowed on every hand, and to run the gamut of the weather's vagaries for two mortal hours are the constituents of pleasure rather than of pain. Knowledge is certainly not their object, yet in the course of this fashionable tramp, they learn a great deal; but it is a sort of knowledge in comparison with which blank ignorance would be wisdom. If it be valuable for a young woman to know that some young "men of the time" are vulgar and worthless, she certainly suffers when she obtains that knowledge by *curdstone* demonstrations; and if it be a help for a young man in his after-selection of a wife, to learn that the "girl of the period" is vain and frivolous, he pays for it in the acquisition of that moral disorder which the curd-stone system of education is so competent to develop. Striking from the question its moral aspect, and examining its less worthy features, political economy, we find that this highly promenade is an unproductive expenditure of time and labor, the body receives no benefit from this lengthy sojourn in the night air; the mind is not improved, because the external associations are idly superficial; and society is not profited because true society can only be sustained by less worldly features, intellectual strength. The plea of superior attraction is often entered in defence of these public walk-arounds, but it is not sufficient. At such a time the parental fire-side should be the superior attraction; and if it be not, it should be made so. Even if home be disagreeable (which is allowing as much as the most rabid promenade can wish) it is better to practice self-control now than to endure self-reproach in the future.

ST. JOSEPH'S CHURCH CONCERT. A grand sacred concert will be given in St. Joseph's Church on Thursday the 2nd of December, in which many of our most popular amateurs will take part. As the object is for the benefit of the Church, and as a very excellent programme (given below) has been prepared, the concert will no doubt be successful. Prof. D. J. O'Brien, organist St. Mary's Cathedral, will preside at the piano.

PAIET.
1—Chorus "Gloria in Excelsis"..... Mozart
2—Soprano solo, with Violoncello and Organ.
3—Solo.....
4—Duet.....
5—Aria.....
6—Duet.....
7—Piano Solo, Cello, Violoncello, and Organ.
8—Tenor Solo.....
9—Duet.....
10—Basso Solo, Pro. Parnell.....
11—Tenor Solo.....
12—Quartet.....
13—Quartet.....
14—Quartet.....
15—Quartet.....
16—Quartet.....
17—Quartet.....
18—Quartet.....
19—Quartet.....
20—Quartet.....

CHRISTMAS TREE BAZAAR.

Tickets have been issued for this entertainment, and a committee of ladies, acting conjointly with the Sisters of St. Joseph, are actively engaged in circulating them. It is expected that several thousands will be disposed of, to do which should not be a matter of much difficulty, considering their very low price and the goodness of the cause. All hands are busy making the necessary preparations, and it is intended that the whole affair will be more than usually attractive. The entertainment will be held during Christmas week in the Ladies' Hall, which the proprietors have very generously placed at the disposal of the committee free of charge.

THE FATHER MATTHEW SOCIETY. The Father Matthew T. A. Society will hold their second monthly entertainment on Tuesday, the 7th inst. The committee are making arrangements to have a choice selection of pieces for that occasion, among which a lecture is said to be included.

MUNICIPAL AFFAIRS. The estimated cost of the new hospital is between 40 and 50 thousand dollars. The committee propose to reduce this to \$25,000, which will of course produce a corresponding reduction in the dimensions of the building.

There is some talk of contracting the southern city limits to the base of the mountain. The argument in favor of it is that dwellers on the mountain top pay the heavy city taxes without enjoying any of its advantages, such as gas, water and sewers; while the argument against it goes to show that a toll-gate would be placed at the entrance to the Joliet Cat road, and persons who had contributed to the building of that road would then have to pay toll. It is proposed to get over the difficulty by guaranteeing immunity from tolls to all such persons.

Our citizens are likely to be soon in a position to have their dwellings supplied with heat as they are now furnished with gas and water. A Steam Heating Company has petitioned the City Council for a by-law to define the privileges they would be allowed, should they conclude to go on with the work.

The Board of Works has decided to discontinue the laying down of the new water pipes during the winter season. The work will be resumed in the spring.

Candidates for the magistracy are said to have been reduced to two. A third is imminent; but whether he will prove a

"dark horse" or a thorn in the side of somebody, remains to be seen.

Among the candidates for Aldermanic honors this year is Mr. T. H. Baine, who is in the field for the First Ward. Mr. Baine is an active, energetic worker, and if he be elected, his constituents will have no reason to complain of lack of zeal on his part in behalf of their interests.

Mr. A. T. Freed, formerly connected with the Spectator, and for some years living in the States, has returned to his early love, being once more on the staff of "our morning contemporary." Mr. F. looks a little the worse of wear, but his pen is none the less facile.

W. G. Walton announces that he is about to build a monster ice-house near the shores of this city, capable of holding 22,000 tons of ice.

The Rolling Mill has stopped working and will remain idle for an indefinite period. There are two opinions as to the cause; one, that it could not procure sufficient coal, and the other that it could not compete with its rivals in point of excellence. The other iron works of the city claim to be more than usually busy.

Wm. Tucker of this city, charged with shooting his wife, has been sentenced by the Police Magistrate to stand his trial at the next assizes.

The Dundas Rammer says that Mr. Daniel Fields, Jr., ex-deputy reeve of that town, who removed with his family to New York some months ago, has been very successful since he took up his residence in the Empire City. Mr. Fields' friends will be very glad to hear of his prosperity.

CHIEFS.

"Behold the sun of Austerlitz"—December 2nd, 1805.

A sharp-eyed rustic recently saw some bears in Flamboro township. It will be now in order to go fishing for whales in the Beverly swamp.

Our two dailies are now rubbing each other down with bricks. Among the *billets* done they have been lately exchanging one finds such pet names as "old lady," "literary tramp," and "Bogus Dispatch Factory."

"Give a pretty thing a pretty name," said the poet. "That must be the reason why they gave the name of 'Paradise' to the eastern part of the Dundas marsh. 'The souls of bad men are punished by being made the souls of women,' innocently published a city editor in a recent issue; and the next day he received from a lady a communication which he did not publish, and which embodied a prayer 'that when he died, he should be compelled to read and re-read for all eternity every page of manuscript that he had written during the full period of his mortal life.'"

CURIOUS QUESTIONS.

If one boat race can set the editors of Hamilton by the ears for two weeks, would there be any necessity for getting out a fisheries-slating dictionary, suppose three such races occurred in one season? Why can't it be fixed so that operations on the new waterworks may be continued throughout season (weather permitting) and so give employment to the laboring classes?

What did Alderman Kent mean when he asked the city limits committee to "take in Dundas?" Did he think Hamilton sagacious enough to "Chicago" the sturdy inhabitants of the Valley City?

Who will be Mayor of Hamilton for the year 1881?

CLANCAHILL.

QUEBEC LETTER.

Thursday the dual ceremony of conferring the black and the white veil took place in the Ursuline Chapel.

The lady making profession was Sister St. Stanislas, (Margaret) daughter of Mr. James Batterton of the Custom House, and the postulant for the sacred habit was Miss Grace Nagle, daughter of Mr. Gerald Nagle of Sherbrooke, and a relative of the late Revd. Mother Namo Nagle, foundress of the Presentation Order in Ireland, and a warm friend of the Ursulines at the time of their first establishment there. I send you a full report of the impressive proceedings.

At the Convent of the Sisters of Charity, on Tuesday, Miss La Rue made her profession as a religious of that order.

The annual sermon in aid of the funds of the Irish Conference of the Society of St. Paul Society will be preached in St. Patrick's Church, on next Sunday, the first of Advent. The clergy will, it has been announced, themselves take up the collection in the church.

MISCELLANEOUS.

The banns of marriages, in which seven pairs of hearts propose to make themselves and each other happy during the current week, were published in St. Patrick's Church on Sunday last. Doubtless the near approach of Advent had a similar effect in the other city congregations. Amongst those published was Mr. John O'Leary, Jr., son of Mr. J. O'Leary, builder, who was married on Tuesday to Miss Maguire, daughter of the late Mr. Patrick Maguire.

The secular celebration of the festival of St. Cecilia took place in Victoria Hall on Monday night, when the *Union Musicale*, assisted by the choir of St. Patrick's and other city churches, rendered Beethoven's mass in C in splendid style.

Some little difficulty has occurred at the grave-dock at St. Joseph of Levis for which Messrs. Connolly, Larkin and Murphy of your province are the contractors. A leak has been discovered in a minor portion of the work, whereupon a gentleman formerly a member of the Harbor Commission rushes into print and "makes a mountain of a mole-hill." This gentleman and the engineers of the works are on anything but good terms. It is claimed that the leak is owing to a defect in the specification and of course for this the contractors are in no way responsible; in fact it is stated that they have done this particular portion of the work under protest. In any case it is to be hoped that they will not be made the sufferers for what it is said an investigation will fully show that they are not responsible.

The Revd. Father Vignon succeeds the Revd. Father Suche as Superior of the Jesuits in this city. The latter left for Montreal on Monday, and previous to his departure was the recipient of a very affectionate address from the "children of Mary" of the congregation of the church of the Purification.

The winter has set in very unexpectedly—Vernor to the contrary. Navigation has come to a sudden block—of ice. The mail steamship "Peruvian" which was to have left here on Saturday has been obliged to take refuge at Sorel, about forty-five miles below Montreal; the ship "Boyne" has become a total wreck some what lower down and the steamship "Ottawa" has had nearly all her cargo thrown overboard, cattle included. It is an old saying "tis an ill wind that doesn't blow somebody good," and in this instance many a family here and along the banks of the river has been able to lay in their winter stock of butter, flour and other necessities for the trouble of picking them out of the tide.

THE URSULINES.

CONFERRING THE BLACK AND WHITE VEIL.

IMPRESSIVE CEREMONIES.

The above impressive ceremonies took place in the choir-chapel of the Ursuline Monastery, Quebec, on Thursday morning, at half-past six o'clock. Early as was the hour and wintry and uninviting as was the weather, there was a large number of the friends and relatives of the two young ladies present in the public chapel.

The novice who was about to pronounce her first vows and become a *religieuse* of the great teaching order established under the invocation of the celebrated English princess, St. Ursula, was Revd. Sister St. Stanislas, (Miss Margaret Batterton), daughter of Mr. James Batterton, of Her Majesty's Customs, in this city, who received the religious habit on the same day the feast of St. Cecilia—two years ago. The postulant for the habit was Miss Grace Nagle, daughter of Mr. Gerald Nagle, of Sherbrooke, and a relative of the late celebrated Revd. Mother Namo Nagle, foundress of the Presentation Order in Ireland, and who contributed largely to the establishment of the Ursulines in that country. This young lady will in future be known as Sister St. Agnes.

Precisely at the hour named the procession of nuns were seen entering the choir-chapel headed by the cross bearer, supported on either side by two carrying lighted tapers, the Revd. Mother St. Catherine, Superioress, coming last holding by the hand, on either side of her, the novice and postulant. At the same moment His Grace the Archbishop, robed in cope and mitre and attended by Revd. Messrs. Drolet, P. P., of St. Columba, and Molsen of the seminary, as deacon and sub-deacon wearing dalmatics of the color of the day—red—entered the sanctuary from the sacristy. The other clergymen present were Revs. E. Resther, S. J., Burke, C. S. S. R., O'Leary, of the Seminary, Gosselin, P. P., of St. Jeanne de Naville, and LeMoine, Chaplain of the Ursulines, who acted as master of the ceremonies. After a short prayer in silence at the foot of the altar, His Grace and the attendants ascended it, when he proceeded to bless with appropriate prayers, the black veil for the novice and the taper for the postulant. This concluded, he proceeded to the grating of the choir, where he delivered a very impressive address in French to the aspirants for a religious life. He dwelt particularly on the virtue of humility which he said was the great virtue, citing the example of Our Saviour himself and His Blessed Mother. He enlarged on this point, which is a fundamental perfection in the life of the true religious, and said that the practice of it was sure to bring a reward. As streams, said he, descend from the mountains to fertilize the land, so will the grace of God descend upon those who faithfully observe this virtue. Its observance will one day cause our Lord to say: Come my spouse and receive the recompense prepared for thee. At the conclusion of the sermon the postulant was conducted to the grating by the revd. mother's pater, when the Archbishop questioned as follows: My daughter, what do you ask? To which she replied: The mercy of God, the holy habit, the charity of the order and the society of the mothers and sisters. Is it of your own will and of your own proper motion that you ask the religious habit? Yes, my Lord. Then addressing the superioress he said: Have you, my mother, enquired on all the points which ought to be made clear by those entering religion, and are you satisfied? Yes, my Lord. His Grace then continued: Have you the firm intention to persevere in religion to the end of your life, and do you believe you have the strength to bear constantly the sweet yoke of Jesus Christ, solely for the love of God? Supported by the mercy of God and the prayers of my mothers and sisters, I hope to be able to do so. She was then conducted to the apartment where she was to remove the white dress, jewellery and other ornaments which she then wore and to substitute for them the religious habit. The novice then approached and the Archbishop asked her: My daughter, what do you ask? She kneeling down replied: Notwithstanding that I am unworthy, my Lord, I most humbly beg of you to receive me into the holy profession. Do you consider yourself sufficiently instructed in the Institute of this monastery, in the essential vows of Religion and of its rules and constitutions, and do you thoroughly understand what you desire to oblige yourself to in making profession? Yes, my Lord, by the grace of God. His Grace then prayed that she might be endowed with the grace of perseverance.

The Archbishop then retired to the sacristy and shortly returned robed for Mass, which he celebrated, attended by Revs. Messrs. Gosselin and O'Leary. The Introit of the office, which was of the festival of St. Catherine, virgin and martyr, was very touching: "I spoke of the testimonies before kings, and I was not ashamed; I imitated also on thy commandments, which I love exceedingly. Blessed are the undefiled in the way, who walk in the law of God." The mass was continued in the usual manner until the Communion, at which point the celebrant approached the grating where the novice was kneeling holding in her hands the ciborium, with one of the sacred particles raised aloft, and in this Presence she read her vow as follows, and affixed her signature thereto: "In the name of Our Lord Jesus Christ,

and in honor of his Most Holy Mother, of our holy father St. Augustin, of the blessed Saint Ursula and Saint Angel, I, Sister Margaret Batterton, Saint Stanislas, vow and promise to God: poverty, Chastity, Obedience, and to employ myself in the instruction of young girls according to the rule of our blessed father St. Augustin, and according to the constitutions of this monastery, conformably to the Bulls of our holy fathers, Popes Paul V. and Urban VIII. Under the authority of my most illustrious and most reverend Lord, Elazar Alexandre Taschereau, Archbishop of Quebec. In presence of my said Lord Archbishop, our reverend father Superior, Revd. George L. Lemoine, of reverend mother Elizabeth Tins, of St. Catherine, Superioress of this monastery of St. Ursula, in the year of Salvation, 1880, the 25th day of November." She then received holy communion and the Mass was continued to the end. At its conclusion, His Grace having again assumed the cope, proceeded to the grating attended by Revd. Messrs. Drolet and Molsen, where he intoned: "Come O Holy Ghost, fill the hearts of thy faithful and kindle in them the fire of the love," followed by the following prayers:

"O God before whom all our hearts are open, to whom all wills submit, and from whom no secret is hidden, deign to purify by the infusion of thy Holy Spirit the thoughts of our hearts, so that we may merit to love Thee perfectly and to glorify Thee worthily, Through Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Spirit for ever and ever."

"O Lord inspire and direct our actions; help us constantly so that all our prayers and desires may always begin by Thee, and being begun by Thee be also finished by Thee."

"O Eternal God and Father all powerful, who knowest the extreme weakness of human nature, be pleased to look upon these Thy handmaids and strengthen their weakness by the abundance of Thy blessings, so that they may observe with vigilance the vows which Thou hast inspired them to make, that so doing by the help of Thy holy grace, they may live holily, piously and religiously and so merit life everlasting."

"May Our Lord Jesus Christ Father of Mercy, who wildest not the death of a sinner, but rather that he be converted and live, and who calleth all to penance, by His ineffable mercy and accustomed goodness inspire thee with real and continued contrition of heart and holy penance; so that Thou mayest wear worthily the habit of religion and of holy profession and be able to accomplish Thy holy promises and persevere in His holy service and with His elect obtain eternal felicity and happiness."

Then sprinkled her with holy water in the form of a cross saying: In the name of the Father and of the Son and of the Holy Ghost. The chanters then intoned the following versicle, which was taken up and continued by the remainder of the nuns, the novice having retired three paces where she stood with a lighted taper in her hand: "I have cried in whose nuptial chamber I have entered, whose mother is a virgin, whose father is all purity, and whose praises I hear so joyously sung;" when the novice continued to chant in a remarkably clear and firm voice "Who had linked me with His ring and ornamented me with the graying and precious grace." The Archbishop then intoned: "Come, spouse of Christ, and receive the crown which the Lord hath prepared for thee for all eternity. May the Lord forgive thee of all thy sins." To which the choir replied: Amen. The novice then approached the grating chanting: "Receive me, O Lord, according to Thy word and I shall live; do not permit that my expectations be frustrated." This she repeated three advancing a step each time, the choir answering Amen at the end of each repetition. The taper was then taken from her and she kneeling at the grating was invested with the black veil by the Archbishop with an appropriate prayer. She then turned to the Mother Superioress, who fastened the veil on her head, the white one having been removed by the Mother Assistant. The postulant here returned robed in the habit, when she, kneeling at the grating, was blessed by the Archbishop. He then blessed the veil and enquire which latter was then fastened upon her by the Mother Superioress, during which an appropriate prayer was chanted by the Archbishop. He then placed the veil upon her head, whilst he said: "Receive this white veil, the sign of eternal purity, that thou mayest follow the Lamb without stain and accompany him in thy stainless dress of innocence."

The newly professed then knelt down before the grating when the Archbishop prayed as follows: "May God the Father, who in the beginning created all things, bless thee. May God the Son, who descended from his eternal Throne for our salvation, and who did not refuse the death of the Cross, bless thee. May God the Holy Ghost who, in the form of a dove, descended on Christ in the river Jordan, bless thee. And may the Holy Trinity perfect thee, sanctify thee and keep thee in all the days of thy life. At the end of each invocation the choir answered: Amen. The choir then sang as follows: "The kingdom of the world and all its ornaments have I scorned for the love of our Saviour, Jesus Christ, whom I have seen, whom I have loved, in whom I have believed and who is my delight—to which the professed (also chanting) answered: My heart hath uttered a good word, I speak my words to the King. The choir then repeated—whom have I seen, &c., to which the professed answered: I have chosen to be humbled in the house of my Lord Jesus Christ—the whole ending with glory be to the Father, &c. The music and singing always so beautifully rendered on these occasions appeared at this portion of the ceremony to attain the sublimity of the words. The ever inspiring *Te Deum* was then sung, during which the newly professed lay prostrate with her face to the ground and her arms one over the other in the form of a cross. The sight was truly impressive as she lay there covered with the black mantle of the order—dead to this world and its vanities for evermore! At the conclusion of the hymn the Archbishop chanted the proper prayers and again sprinkled her with holy water. She then arose and, as well as the new novices, proceeded to give and receive the "kiss of peace" from all the sisters, the choir meantime chanting the CXXIII and CXXVI psalms, during which all re-