

Holiness announced this in an audience granted to the students of the Leonine Institute, in honour of their recitations of extracts from Greek and Latin poets, and from Dante.

The *Globe* of Saturday last contained an article from Mr. Thomas O'Hagan on the poet Alexander McLachlan. Mr. O'Hagan has received the appointment of Classical and Modern Language Master of the Mitchell High School.

An English translation of Professor Janssen's great work, "The History of the German People," is soon to be published. The translator is an American lady, Mrs. Mary A. Mitchell, who has been specially authorized by Professor Janssen to undertake the task. Readers on both sides of the Atlantic will await the work with interest.

The first university of learning in America was established by Archbishop Jerome de Loaysa, a Dominican, in Lima, Peru, in 1551, ninety years before the foundation of Harvard near Boston. The University of Lima was recognized and assisted by the Spanish home government, and was especially intended for the education of the Indians.

M. Pagès, President-General of the Society of St. Vincent de Paul, announces that the delegation from the Society appointed to offer congratulations to Pope Leo XIII. on occasion of his Jubilee, will be received in audience by His Holiness about the first days of February. He states that from news received from various countries the number of members who will go to Rome is likely to be considerable.

In the list of ecclesiastical students who received medals at the recent distribution in the Church of Propaganda, Rome, we find the following Canadians: David Chisholm, of Nova Scotia; Wilfrid Deguire, Peter Curran and James Morrison, of Charlottetown, P.E.I.; Elesius Gravel, and Alexander Thompson, of Arichat, N.B.; John Knight and William Morrissey, of Newfoundland.

His Grace, Archbishop Croke, of Cashel, has presented to Father Riordan, the indefatigable friend of the emigrant at Castle Garden, New York, two flags, one the "Stars and Stripes," and the other the green flag of Erin, in recognition of the services rendered by him to Catholic, and especially Irish, immigrants. The gift is accompanied by a felicitous letter.

Lately, during a pilgrimage of the people of Nicolet diocese, having at their head their honoured bishop, three miracles were wrought in the sanctuary at Beaupré. A man who had had his knee cut with a blow from an axe, and who could not walk, was completely healed. A deaf and dumb child of five years of age suddenly recovered his hearing. A little girl of eleven years of age, whose side was paralyzed, was restored to perfect health.

A decree of the Sacred Congregation of Indulgences and Holy, Relics bearing date April 27 of the present year, declares that for the valid reception of the brown scapular it is necessary that it be blessed and imposed singly, and not together with other scapulars. The privilege of blessing and imposing the brown scapulars at the same time with others will not be granted in future; and in the case of those who have already received this privilege, it is to cease in ten years from the date of this decree.

On the 17th inst., the Most Rev. Peter Richard Kenrick, D. D., Archbishop of St. Louis, entered upon his eighty-second year. His Grace was born in 1806; ordained in 1832; consecrated Bishop of Drasa and appointed coadjutor to the Rt. Rev. Bishop Rosati, first Bishop of St. Louis, in 1843, and in 1847 he was raised to the Archiepiscopate. His Grace's career has been marked with dignity, illustrated by scholarship, and his ecclesiastical rule has exhibited throughout unvarying evidence of sound conclusion and judicious forecast.

The Rt. Rev. Boniface Wimmer, O.S.B., president of the North American Cassinese Congregations of Benedictine Monks, and Archabbot of St. Vincent's Abbey, Latrobe, Pa., is reported seriously ill. He is the oldest priest and monk in the Church. He was born in Bavaria in 1809, became a secular priest in 1831, and embraced the monastic life in 1833. By the assistance of King Ludwig, Father Wimmer came to America in 1846, with a few companion monks, and established the first convent of his order at Latrobe. He was appointed Prior in 1847, elected Abbot in 1855, and honoured by Pope Leo XIII. in 1880, with the title of Archabbot.

The *Catholic World* for September contains, "Revelations of Divine Love," by Rev. A. Young; "Cruel Nature," by Henry Hayman, D. D.; "Dublin Charities," by Mary Bamim; "Mexico: Educational and Industrial," by M. F. Sullivan; "Literary Mexico," by M. E. Blake; "An Old-Fashioned Poet," by Agnes Repplier; "Domine, non sum dignus," by Wm. J. Duggett; "Thornadoes," by Rev. M. S. Brennan; "Silly Catherine," by J. R. Corson; "Land, Labour and Taxes in the Last Century," by Dyer D. Lum; "Woman in Early Christianity and during the Middle Ages," by Rev. W. P. Cantwell; "Marguerite," by Darcy Byrn; "Catholics and Civic Virtue," by P. T. Barry; "A Chat about New Books," by Maurice F. Egan; "With Readers and Correspondents," and "New Publications"—a variety, surely!

There has just died at the Visitation Convent in St. Louis the last member of a most remarkable family, whose name is famous in the annals of the Church in America, Sister Mary Josephine Barber. Her grandfather and father were both originally Episcopalian ministers, and were converted to Catholicity, the latter becoming a Jesuit. His son, Sister Mary Josephine's brother, also joined the order, while his wife became a Visitation Nun, under the name of Sister Mary Augustine. Their five daughters, moved by a like spirit of devotedness, all became members of religious orders; four of them joined the Ursulines and died in Canadian convents, while Sister Josephine the last surviving member of the family, whose death we have now to chronicle, became a Visitandine. Born in 1817, she was educated in the convent at Washington, D.C., made her novitiate in Kaskaskia, Ill., and was sent in 1845 with her mother to St. Louis, where they remained together four years, after the expiration of which time Sister Mary Augustine was sent to Mobile, Sister Mary Josephine remaining to the end of her life as a teacher in the St. Louis Convent.

The number of Catholic Indians in Manitoba is estimated at 15,000. Bishop Grandin, who has been a missionary many years in that country, is assisted in his apostolic labours by thirty-five priests and twenty-two lay brothers, all members of the Congregation of Oblates of Mary Immaculate. There are also about forty Sisters taking care of orphans and sick, and teaching schools. Heretofore the good Bishop and his devoted priests have suffered incredible hardships, sharing all the miseries of the wandering tribes, travelling in dog-sleighs and with snow-shoes in winter; but now, as the buffalo are being driven off, the Indians will have to settle down, and the missionaries will not suffer so much. In the northern part of the diocese, in the depth of winter, the sun does not come above the horizon for thirty-three days. The days are marked by a strong twilight. The Bishop receives a donation from the Society of the Propagation of the Faith for his missions, the support of priests, erection of chapels, etc. If the priests can count on twenty-five cents a day for personal expenses, they consider themselves well off.

True love
Takes joy as solace, not as aim,
And looks beyond and looks above;
And sometimes through the bitterest strife
First learns to live her highest life.

—Adelaide Proctor.