

## THE MOTHERLAND.

Latest Mails from England, Ireland and Scotland.

People Starving in Mayo—Catholics and Anglicans Opposed to the English Education Bill Discovers of Slone Aga Belles.

## Antrim.

At Harland and Wolff's shipyard, Belfast, Robert Wilson, foreman, John Knox, riveter, Jas. Follows, riveter, and David Stuart, laborer, were working on the S.S. Arabia, in course of construction, when the steaming on which they were working broke down, and all four fell a distance of forty feet into the hold. Knox died on the way to the hospital, and Follows and Wilson subsequently succumbed to their injuries.

## Down.

The Very Rev. John McGrath, P.P., Ballymahon, died at Bangor. He studied in the Irish College, Paris, and after his ordination was appointed professor of the Diocesan Seminary, Violet Hill, Newry and afterwards transferred to the parish of Magheralin, Co. Down, thence to Ballymahon.

## Dublin.

The death has occurred of a venerable priest of the Congregation of the Mission, the widely-known and much-esteemed Father Gowan. A native of the diocese of Dublin and of the parish of Skerries he was born in the year 1817. Whilst yet young he evinced a strong inclination for the Church.

## Galway.

A large and enthusiastic meeting of the citizens of Galway, presided over by the Lord Bishop, Most Rev. Dr. McCormack, has been held in the grounds in front of St. Patrick's Church, Forster street. The meeting was called for the purpose of considering the advisability of re-opening St. Patrick's which has been closed for over 35 years. It was built for the accommodation of the residents of the Parish of St. Nicholas, East, of which the Very Rev. Father Dooley, P.P., is now the pastor.

The crowbar brigade has been busy in Galway. Four families, numbering in all 26 souls are left homeless as the result of "the devil's work."

A conversation took place at the meeting of the Galway Harbor Board on the subject of letting to the Congested Districts Board a site at present occupied by an old shed which it was decided to let. It was mentioned that amongst old iron and other effects contained in the shed is a large anchor of one of the ships of the Spanish Armada. The vessel to which the anchor belonged was wrecked in Galway Bay, and the anchor was recovered some years ago.

## Kerry.

Mr. Jim Fitzgerald, the handball champion of the world, left Tralee on January 14, bound for Brooklyn. He goes to Brooklyn on the invitation of Alderman Dunne, a great handball votary himself.

Sir Robert Arthur Denny, Bart. well known in Kerry has appeared before Mr. Plowden at the Marylebone Police Court, London, to answer a summons charging him with unlawfully and maliciously publishing a defamatory libel of and concerning Samuel Murray Hussey. The libel complained of was contained in a post card addressed to "Messrs Hussey and F. Denny, agents of the late Sir Edward Denny, Bart. County Club, Tralee, Kerry Ireland," and was dated 11, 12, '96. The contents of the missive were as follows—

"As you will not allow arbitration with regard to your case, the Denny estate, and the late Sir Edward Denny, and the absolute rule I allege you have brought upon myself and my wife, I now tell you in plain language you are thieves and liars, and as such I shall brand you throughout all Ireland. I have, as I told you long ago, the services of a gentleman, who is well known and very influential in Kerry, who has kindly promised to arbitrate for me. He has already seen some letters of yours and documents connected with my case. I am not going to be ruled by you for nothing; neither am I a fool like your client, the late Sir Edward Denny, Bart."

## Limerick.

A Kilkenny correspondent says the Hon. Mr. French and his tenants have agreed on the terms of purchase of the estate, viz. 17 years' purchase of the rental, or 21 years' of Griffith's valuation, the hanging gale and the last September rents being forgiven.

## Mayo.

Father Connelly, of Achill Sound, has written the following letter to The Freeman's Journal:

"Sir—I wish to inform you that hundreds of poor families in the parish of Achill are on the verge of starvation, owing to the almost total failure of the potato crop. Several families have consumed their scanty crop of potatoes already, and are now living on Indian meal, taken on credit from the shopkeepers. Several other families will get no credit, and the outlook for them for the next seven months is, indeed, sad and gloomy. Scores of stalwart men, badly clad, and with hunger depicted in their countenances, are coming every day asking is there any chance of work from the Government."

I have made known this deplorable condition of the poor of Achill to the different departments of the Govern-

ment, but up to the present without success.

Likely our paternal Government will be roused to action, and give what they want in Achill—public works—when they hear of a number of deaths from starvation. Yours, etc., JOHN P. CONNELLY, P.P.

## Waterford.

A Waterford paper contains an announcement that Messrs Slattery, of Ballybracken, have got an order from a foreign firm to purchase 2,000 gowls.

## ENGLAND.

There is a correspondence in the newspapers between Cardinal Vaughan and the Anglican Bishop of Cleator on the forthcoming Education Bill. With the representatives of the Catholic and the Protestant Voluntary schools in agreement upon the worthlessness of the promised Ministerial proposal, and the views of the active members of the Church party flouted by the abandonment of the State aid solution, the prospects of the Government Bill look decidedly bleak.

Death of the Bishop of Shrewsbury. Dr. Carroll, Catholic Bishop of Shrewsbury, died at Oxted, near Birkhead on January 14th after a protracted illness. His lordship was born in 1838, at Castleblaney, County Monaghan.

## Death of a Notable Theatrical Man.

The death of Mr. Agostino Gatti removed a notable figure in the London theatrical world. He and his surviving brother, Mr. Stefano Gatti, as the proprietors of the Adelphi Theatre, have kept the sacred lamp of Adelphi drama alight in London while other managers were waylaid by the influences of changing fashions and fancies. Needless to say, the Gattis are Catholics, and they have always been very generous friends of the Maiden Lane Mission Church, which stands almost immediately behind the Adelphi Theatre.

## Irish Augustinians.

The Rome correspondent of The Tablet states that the Very Rev. Father Ryan, whose name occurs in the list of ecclesiastical appointments, is the Irish Augustinian assistant of the Prior-General. He came to Rome less than two years ago (after the holding of the General Chapter of his order), to fill the place of the Very Rev. William Walsh, O.S.A. Father Ryan lives at St. Patrick's, Rome.

## Catholics at Oxford.

The Rev. Canon Kennard, the recently appointed Catholic chaplain at Oxford, will enter upon his duties at the beginning of next term. In accordance with the instructions of the Pope lectures will be delivered in philosophy and history, and the first course will be given by the Rev. Jos. Rickaby, S.J. Monsignor Grisselle, one of the Pope's private chamberlains, has placed his private oratory at the disposal of the Education Board until suitable premises with a chapel and lecture hall are acquired. Canon Kennard is well known at Oxford, where he had a distinguished academic career, besides winning considerable fame at athletics.

## SCOTLAND.

Belles of the Stone Age.

On the Island of St. Kilda, which lies in the Atlantic, 82 miles west of the main Island of the Hebrides, a house belonging to the stone age has been discovered, with a number of stone weapons, hammers and axes. There are only 71 inhabitants on the island, which is 4,000 acres in extent. The minister is at the same time the doctor and the school teacher. He sails to the mainland once a year to shop for the whole island.

## In Memoriam.

Of Mrs. Elizabeth McDonnell who departed this life Dec. 25th 1896.

God from our midst has taken away The mother we loved so dear,

And left for us on earth to-day, A father and children here.

The message came at Christmas tide, And from our home, was called That mother, who faint would abide,

If so had will 'd the Lord.

Ah! very lonely are we now, Without our mother's love,

But, in submission do we bow, To the Will of God above.

Of hand and foot were our prayers That she might spare us,

But Thou, who knowest all earthly cares, Didst take her unto Thee.

We know, that she is now at rest, Free from all grief and pain,

In the bright mansion of the blest, Where we'll all meet again.

God by His grace shall guide us still, Through this hard world of strife,

And we shall live to do His Will, And die to gain new Life.

And when this life for us shall cease, Oh grant, that we may see

Those souls who now do rest in peace, And bide for ever with Thee.

—Lines written by her daughter MARY.

Riches Among Children

is prevalent at all seasons of the year, but can be avoided largely when there are properly cared for. Infant Health is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

## FAITHFUL UNTO DEATH.

The Story of Kateri Tekakwitha.

(WRITTEN FOR THE REGISTER BY THOMAS J. HENRY.)

There was much rejoicing in the lodges of the Mohawks at Landawagon, on the banks of the Mohawk river. Had not the warriors been on the warpath against the French and the Algonquins, and brought back much booty and many captives? So the feast was eaten, the dance of victory was danced, and the fires were lighted that were to be fed with human fagots.

One by one the hapless captives were bound to the stake, tortured with Indian ingenuity, and at last consumed by flames more merciful than were those who had kindled them. But see, there is yet another victim, a woman, a young Algonquin maiden, baptized and brought up by the French blackgowns (priests); she has been taken prisoner by the dreaded enemies of her people, the fiercest Mohawks.

Every drop of blood has left her cheek, yet calm and undaunted, she faces her foes, her hands clasped upon her breast and her eyes cast down. Sweet and modest looks this savage maiden in her richly embroidered robe of deerskin, clasped at the waist with a wampum belt, for she is a chief's daughter; and her tiny feet encased in beautifully beaded moccasins.

Surely they will not harm her, so young and innocent. But she fears the worst; ten years ago, almost on that very spot, she thinks with a shudder, these same Mohawks murdered the gallant blackgowns, Isaac Jogues and Rene Toupil, and how can she hope to escape when men so good and holy were cruelly tortured?

Several old squaws rush out to the crowd of women and begin gesticulating frantically, and threatening the captive with their skinny, claw-like hands.

Suddenly a young chief elbows his way through the jeering women, thrusting them aside right and left without ceremony, until at last reaching the side of the pale and frightened girl, he lays his hand upon her arm, and turning to the crowd, says in a voice loud enough for all to hear: "The maiden is mine, she shall not be harmed." None dare to dispute him, he is her captor, and by the inviolable laws of Indian justice, he may do with her what he will.

Fortunate it is for the Algonquin girl that she has, by her modesty and sweetness, enchaind the heart of her pagan abductor, otherwise she would have been torn to pieces by the enraged squaws. Such is not to be her fate, instead, she follows her brave to his lodge, becomes his wife, and in due time becomes the mother of a son and daughter.

It is with the latter that we are chiefly concerned, for she is the heroine of our story.

The little daughter born to the Mohawk chief and his Algonquin wife in the year 1650, opened her eyes under very different conditions to those that surround the Indian baby born to-day. Her mother, it is true, was a Christian, but deprived of the consolations of her religion, never seeing a priest, in constant dread of the wrath of her fierce Mohawk husband, who hated the "blackgowns," she dared not have had her children baptized, even if the opportunity had presented itself. Earnestly she prayed to the Great Spirit, that her children might be baptized and become Christians. The answer to the prayer seemed impossible, but her faith wavered not, and though she did not live to see the height of sanctity to which her daughter attained, for she died when Tekakwitha was about four years old, having survived her husband and son only six months, yet she remained the fervent Christian to the last, and with her dying breath besought God to send the blackgowns to make her child a Christian.

How that prayer of Tekakwitha's dying mother was answered, we shall see. Upon the death of her parents the little Indian girl was taken into the lodge of her uncle, her father's elder brother, who having no children of his own, was all the more willing to adopt his orphan niece. Girls were considered valuable among the Iroquois; apart from the work they could perform, when they married their husbands did not remove them from the lodge of their parents or guardians, but instead, took up their own abode there, and contributed not a little to the wealth and comfort of the inhabitants according to their skill as hunters.

There was thus a double reason why Tekakwitha's aunt should desire to see her married well, and accordingly they spared no pains to dress her becomingly and trick her out in all the vanities of Indian fashion.

But, young as she was, being barely ten years old at this period of our story, she seemed to have a natural repugnance to such things, and through she would invariably obey her aunt's commands to put her ornaments on, and dress smartly, it was with evident reluctance to do so, and with such vanity.

Father Chanechiero says of her that she was "sweet, modest, gentle and innocent, as good as a French girl well brought up," which is certainly high praise for an ignorant little savage maiden. Even at this early stage of her life, Tekakwitha was trials, many and bitter. Her aunt, one of whom is her uncle's wife and the other his sister, are cross and harsh with her; they cannot understand her, and think her dull and stupid. Her distaste for their frivolous amusements irritates them, and they vent their ill-feeling on the innocent little girl who bears their harshness and unkindness quietly and uncomplainingly, always selecting the hardest and most wearisome tasks to try and help the relatives who used her so ill. One day, during a blinding snow storm, the little girl, only ten years old, ventured out by herself to gather wood, because her aunts complained of the cold. Her sweet uselessness nearly caused her death, as she was unable to see her way in the drifting snow, and it was not till hours afterwards that her aunts found her a few paces from the door of the lodge, faint and almost frozen, with a big bundle of faggots bound upon her back. Knowing nothing of her intention, they had been almost frightened to death at her absence, and their joy at finding her was so great that they carried her in and lavished caresses and praises on her. Their new kindness did not last long, however. A few weeks after ward some prisoners were captured during a skirmish with the Hurons and preparations were made to sacrifice them to the war god Areskoik. Tekakwitha was ordered to dress herself in her best clothes and ornaments to attend the sacrifice; she immediately refused even to go near the spot where the wretched prisoners were to be burnt at the stake. Entreaties, commands threats and even blows were used to no purpose. Tekakwitha was convinced that to sacrifice human beings was not right, and once she was certain a thing was not right she would neither do it nor countenance it, no matter what consequences were involved in her refusal. Strange steadfastness in a little untaught heathen child, whose only idea of God was embodied in a terrible power whose only attribute was vengeance and to whom love was unknown! But Tekakwitha was to be revealed to herself even before God revealed Himself to her. One summer day the French army descended upon the unprepared and unsuspecting Indians, and drove them from their stronghold into the almost impenetrable forest. The castle of Monotonagon was fired, and amidst the roaring of the flames that destroyed her home, Tekakwitha, concealed in the forest, heard a strange chanting sound. It cannot be the death song of the pale face warriors, for they are so victorious; what, then, is it? The song of victory? Perhaps, but how different to the wild yells of her own people as they celebrate a conquest of their enemies. Rising and falling, now loud and triumphant, now low and beseeching, and sounding ever as though addressed to some unseen Being beyond the skies, into which it soared; Tekakwitha hears the magnificent Te Deum for the first time. It leaves in her heart a sense of restlessness, a longing for she knows not what, a yearning to find the Great Spirit, to whom that splendid song was poured, she knows at last that there is a void in her own heart, a void that nothing earthly can fill. Her desolate soul cries gropingly for God, quickly the answer comes, for the time is nearly ripe. In 1667 a peace was concluded between the starving Iroquois and the French, and with it came the long deferred answer to the prayer of Tekakwitha's mother. The Mohawk deputies who were sent to Quebec returned with three Jesuit priests, Fathers Fremin, Bruyas and Pierson. On their arrival, however, nobody was found fit to receive them, for the Indians were celebrating returning properly with a drunken debauch in the newly built castle of Monotonagon. Not one of the chiefs or other dignitaries of the tribe was in a fit state to receive the blackgowns. Tekakwitha, left alone in the ruined castle of Cagnawaga, is the only one of her nation who is not taking part in or looking on at the drunken orgies and upon her devolves the duty of receiving and lodging the priests. Wonderful providence of God! the beautiful opening Lily is found the only one of her nation worthy to receive His messengers. Ignorant and untaught though she is, He sees in her the image of Himself. At this time the majority of the Iroquois were thorough pagans. They believed in a Good Spirit whom they called Tharonyawagon, but their worship was chiefly paid to the demon Areskoik, whose most prominent attributes were cruelty and revenge. Tekakwitha received the blackgowns with silent joy; they, on their part, saw in her merely a heathen maiden, depraved and ignorant, they could not as yet recognize the pure and lovely soul that lay beneath the modest exterior of the Indian girl. But with their usual burning zeal for souls, they began at once as the first strangers had worn off, to question her, and finding her utterly ignorant of even the most primitive knowledge of God, they instructed her regarding Him. Tekakwitha listened silently, as did

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The priests remained three days in the lodge of Tekakwitha's uncle, during which time the revels at Monotonagon had continued, and being unable to stay any longer, they took their leave, after concluding with the chiefs the business that had brought them.

(TO BE CONTINUED.)

O. S. Don, of Clinton, says not to go on suffering as he did for years with Salt Rheum, when a few boxes of Dr. Chase's Ointment will cure you. Dr. Chase's Ointment cured Hiram Frey, of Norway, after suffering years with Eczema of the leg. Chase's Ointment also cured his little girl of Eczema on her face.

## Religious Profession.

Rev. Canon Bourgeault, the caputary vicar of the archdiocese of Montreal, presided at a profession of religious vows at the Mother House of the Sisters of Mercy on Dorchester street, Montreal, when the following ladies took the vows.

Perpetual vow—Sister St. Justine Mlle. M. Victorine Bourque, of St. Patrick do Tingwick.

Temporary vows—Sister St. Genevieve, Mlle. M. F. Roy, of Laprairie; Sister St. Felicien, Mlle. M. B. Leblond, of St. Roch; Sister St. Marie, Mlle. M. E. St. Pierre, of New York; Sister St. Catherine, Mlle. Anne Cecilia Raab, of Batoulet, N. Y.; Sister Irene, Mlle. M. Blanche Neufy, of Montreal; Sister St. Hildegarde, Mlle. M. Amanda Laporte, of Montreal.

The following took the vows—Mlle. Albina Perreault, of St. Paul do Joliet; Sister St. Florent, Mlle. Helene Gauthier, of Boucherville; Sister St. Eudoxie, Miss Mary Ann O'Grady, of Ottawa; Sister St. Cyrille, of Alexandria; Mlle. Josephine Pulin, of St. Valentin; Sister St. Frederic, Miss Mary Hayes, of New York; Sister Marguerite Marie Mlle. Anne Georgiana Martel, of Ottawa; and Corinne Poiras, of St. Ephrem, entered upon their novitiate.

## A Legacy of Disease.

VETERANS OF THE WAR REPAID IN SUFFERING AND DISEASE.

For Over Twenty Years Mr. John Sherman Sought Release from the Tortures of Inflammatory Rheumatism.

From the Montreal Journal.

There is no man in the township of Edwinstown who is better known than Mr. John Sherman. He is one of the many Canadians who at the outbreak of the American rebellion, joined the army of the North, and to the exposures and hardships which he endured during that trying and eventful period he has added the long years of suffering which he has since undergone. The writer remembers seeing Mr. Sherman a few years ago, when he was so crippled with rheumatism that it was impossible for him to walk, and even to get dressed. A cure had been effected, determined to investigate the matter for himself. When the reporter called at Mr. Sherman's home he found him in the yard handling an axe and chopping wood like a young man, and he found him also quite well in his home, and in the best of his health. "I have suffered with rheumatism for twenty years," said Mr. Sherman, "and I have doctor with four different doctors, and yet I kept getting worse for the time is nearly ripe. In 1867 a peace was concluded between the starving Iroquois and the French, and with it came the long deferred answer to the prayer of Tekakwitha's mother. The Mohawk deputies who were sent to Quebec returned with three Jesuit priests, Fathers Fremin, Bruyas and Pierson. On their arrival, however, nobody was found fit to receive them, for the Indians were celebrating returning properly with a drunken debauch in the newly built castle of Monotonagon. Not one of the chiefs or other dignitaries of the tribe was in a fit state to receive the blackgowns. Tekakwitha, left alone in the ruined castle of Cagnawaga, is the only one of her nation who is not taking part in or looking on at the drunken orgies and upon her devolves the duty of receiving and lodging the priests. Wonderful providence of God! the beautiful opening Lily is found the only one of her nation worthy to receive His messengers. Ignorant and untaught though she is, He sees in her the image of Himself. At this time the majority of the Iroquois were thorough pagans. They believed in a Good Spirit whom they called Tharonyawagon, but their worship was chiefly paid to the demon Areskoik, whose most prominent attributes were cruelty and revenge. Tekakwitha received the blackgowns with silent joy; they, on their part, saw in her merely a heathen maiden, depraved and ignorant, they could not as yet recognize the pure and lovely soul that lay beneath the modest exterior of the Indian girl. But with their usual burning zeal for souls, they began at once as the first strangers had worn off, to question her, and finding her utterly ignorant of even the most primitive knowledge of God, they instructed her regarding Him. Tekakwitha listened silently, as did

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Temporary vows—Sister St. Genevieve, Mlle. M. F. Roy, of Laprairie; Sister St. Felicien, Mlle. M. B. Leblond, of St. Roch; Sister St. Marie, Mlle. M. E. St. Pierre, of New York; Sister St. Catherine, Mlle. Anne Cecilia Raab, of Batoulet, N. Y.; Sister Irene, Mlle. M. Blanche Neufy, of Montreal; Sister St. Hildegarde, Mlle. M. Amanda Laporte, of Montreal.

The following took the vows—Mlle. Albina Perreault, of St. Paul do Joliet; Sister St. Florent, Mlle. Helene Gauthier, of Boucherville; Sister St. Eudoxie, Miss Mary Ann O'Grady, of Ottawa; Sister St. Cyrille, of Alexandria; Mlle. Josephine Pulin, of St. Valentin; Sister St. Frederic, Miss Mary Hayes, of New York; Sister Marguerite Marie Mlle. Anne Georgiana Martel, of Ottawa; and Corinne Poiras, of St. Ephrem, entered upon their novitiate.

There is no man in the township of Edwinstown who is better known than Mr. John Sherman. He is one of the many Canadians who at the outbreak of the American rebellion, joined the army of the North, and to the exposures and hardships which he endured during that trying and eventful period he has added the long years of suffering which he has since undergone. The writer remembers seeing Mr. Sherman a few years ago, when he was so crippled with rheumatism that it was impossible for him to walk, and even to get dressed. A cure had been effected, determined to investigate the matter for himself. When the reporter called at Mr. Sherman's home he found him in the yard handling an axe and chopping wood like a young man, and he found him also quite well in his home, and in the best of his health. "I have suffered with rheumatism for twenty years," said Mr. Sherman, "and I have doctor with four different doctors, and yet I kept getting worse for the time is nearly ripe. In 1867 a peace was concluded between the starving Iroquois and the French, and with it came the long deferred answer to the prayer of Tekakwitha's mother. The Mohawk deputies who were sent to Quebec returned with three Jesuit priests, Fathers Fremin, Bruyas and Pierson. On their arrival, however, nobody was found fit to receive them, for the Indians were celebrating returning properly with a drunken debauch in the newly built castle of Monotonagon. Not one of the chiefs or other dignitaries of the tribe was in a fit state to receive the blackgowns. Tekakwitha, left alone in the ruined castle of Cagnawaga, is the only one of her nation who is not taking part in or looking on at the drunken orgies and upon her devolves the duty of receiving and lodging the priests. Wonderful providence of God! the beautiful opening Lily is found the only one of her nation worthy to receive His messengers. Ignorant and untaught though she is, He sees in her the image of Himself. At this time the majority of the Iroquois were thorough pagans. They believed in a Good Spirit whom they called Tharonyawagon, but their worship was chiefly paid to the demon Areskoik, whose most prominent attributes were cruelty and revenge. Tekakwitha received the blackgowns with silent joy; they, on their part, saw in her merely a heathen maiden, depraved and ignorant, they could not as yet recognize the pure and lovely soul that lay beneath the modest exterior of the Indian girl. But with their usual burning zeal for souls, they began at once as the first strangers had worn off, to question her, and finding her utterly ignorant of even the most primitive knowledge of God, they instructed her regarding Him. Tekakwitha listened silently, as did

Many of old, but every word that fell from the lips of the priest was treasured up and pondered upon in her inmost heart. She seldom asked questions, a natural diffidence and shyness, a manner preventing her from displaying the least appearance of familiarity, and the priests thinking her silence arose from ingratitude, did not instruct her as they would have done had they known her yearning to learn all about God, and above all, to do His will. But enough had been said, the seed was planted in the Lily's heart, and thereforward it was nourished continually.

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The priests remained three days in the lodge of Tekakwitha's uncle, during which time the revels at Monotonagon had continued, and being unable to stay any longer, they took their leave, after concluding with the chiefs the business that had brought them.

(TO BE CONTINUED.)

O. S. Don, of Clinton, says not to go on suffering as he did for years with Salt Rheum, when a few boxes of Dr. Chase's Ointment will cure you. Dr. Chase's Ointment cured Hiram Frey, of Norway, after suffering years with Eczema of the leg. Chase's Ointment also cured his little girl of Eczema on her face.

Religious Profession.

Rev. Canon Bourgeault, the caputary vicar of the archdiocese of Montreal, presided at a profession of religious vows at the Mother House of the Sisters of Mercy on Dorchester street, Montreal, when the following ladies took the vows.

Perpetual vow—Sister St. Justine Mlle. M. Victorine Bourque, of St. Patrick do Tingwick.

Temporary vows—Sister St. Genevieve, Mlle. M. F. Roy, of Laprairie; Sister St. Felicien, Mlle. M. B. Leblond, of St. Roch; Sister St. Marie, Mlle. M. E. St. Pierre, of New York; Sister St. Catherine, Mlle. Anne Cecilia Raab, of Batoulet, N. Y.; Sister Irene, Mlle. M. Blanche Neufy, of Montreal; Sister St. Hildegarde, Mlle. M. Amanda Laporte, of Montreal.