

## The Church in Canada.

Under this heading will be collected and preserved all obtainable data bearing upon the history and growth of the Church in Canada. Contributions are invited from those having in their possession any material that might properly come for publication in this department

### HISTORICAL NOTES.

#### THE URSULINE ORDER IN CANADA.

In a former number we gave a sketch of the House of this Order in Quebec. The following particulars relate to other Houses in Canada :

In 1697 the Ursulines of Quebec founded the Ursulines of Three Rivers, Canada, which soon became a "mother house," and even sent religious to other convents of the Order in America. The Ursulines of Three Rivers are the only known religious of their Order who conduct a hospital. The community in this work carries out a primitive idea of the institute, inasmuch as St. Angela undertook the care of the needy and distressed as a branch of her main work.

These Ursulines are abundantly blessed with subjects fitted for the task of education. Their schools number—boarders, 201; day scholars, 280. The community possesses 73 members. Their hospital contains about 18 beds.

In 1882 the Ursulines of Quebec built a convent 80 x 40 feet, on the borders of Lake St. John, and sent there seven professed nuns. The house is prosperous. Their school consists of—boarders, 40; day scholars, 80.

In 1884 the Ursulines established a convent, 80 x 50 feet, at Stanstead Plains, near the Canadian boundary of Vermont. The Quebec monastery sent nine professed nuns. They have at this date forty-nine boarders and over ninety day scholars. The house gives promise of great success. There is also a convent at Sherbrooke, Canada, where eight professed nuns carry on flourishing schools.

The community at Chatham, Ontario, was transferred thither, in 1860, from Sault Ste. Marie, Michigan, where the community had laboured since 1853. These Ursulines conduct flourishing boarding, select day and parochial schools.—*Records of the American Catholic Historical Society of Philadelphia.*

#### MONSIGNOR CONSITT.

At the time of Monsignor Consitt's death last year, the event was briefly noticed in these columns, and the fact that he was by birth a Canadian, though the scene of his life's work was England, was remarked. In pursuance of our desire to chronicle not only the affairs of the Church within the borders of Canada but the work of her sons in other lands, this short sketch of the life of an eminent priest is now presented to the readers of the REVIEW :

Monsignor Consitt was one of the youngest members of a large family, and was born at Clifton, in Upper Canada in 1819. When only seven years of age he was removed from Canada, to London; and after three or four years he accompanied his father and relatives to Bruges, where he commenced his education. Thence he proceeded to the Benedictine College at Douai, in France; and from Douai he was transferred to Ushaw College, which he entered on April 10th, 1833, and was placed in the same class with two boys who afterwards won distinction as the Right Rev. Robert Cornthwaite, Bishop of Leeds, and the Very Rev. Dr. Francis Wilkinson, President of Ushaw. He soon acquired a reputation in the College for being a good speaker and debater, and later on this talent was recognized by the authorities when, in 1840, he was made Professor of Elocution. This position he held till he was ordained priest in 1842. In the following year he was made Prefect of Discipline, and he retained that office till he went to the mission at Haggerston in 1845. On the formation of a small community of priests at Wooler, in Northumberland, in the year 1855, the Rev. Ed. Consitt and the Rev. James Chadwick were associated together as members. The objects of this community was to supply a want much felt in the diocese, by enabling a few zealous and learned men to devote themselves to study, and to go about from mission to mission preaching and giving spiritual retreats. In the year 1857 the

house at Wooler was burnt down, and its few inmates were dispersed. Father Consitt for some time longer worked the mission at Wooler, but the others had to find fresh fields for their labours. He passed thence to Gateshead, in 1858, and there built the present noble church. From this mission he was recalled to Ushaw in 1862, to take the chair of Moral Theology, which he retained till he succeeded the Very Rev. Provoost Platt, at St. Cuthbert's, Durham, in 1869.

Entering freely into public life in Durham, Canon Consitt took a leading position in the management of many Catholic charities; he was also elected a member of the Durham Board of Guardians, and Chairman, almost from the first, of the Durham School Board. He was the friend and confidant of each successive Bishop under whom he lived. His name was sent to Rome on the death of Bishop Chadwick, along with Dr. Bewick's. On the death of Bishop Bewick, it is a matter of notoriety that his name has been twice submitted to the Holy See as a fit and proper successor to the See of St. Cuthbert. His last literary labour was spent on his *Life of St. Cuthbert*.

Monsignor Consitt was known and respected as one of the foremost of the English Catholic clergy, and his death last year removed one who could ill be spared. He it was who planned the great pilgrimage to Holy Island, which event, however, he did not live to see. R. I. P.

#### MONTREAL GOSSIP.

The theatrical entertainment, given by the English-speaking boys of St. Mary's College, was, as are all the entertainments of St. Mary's College, a great success. The play, a translation of *Vildac*, was well put on the stage and well acted. Mr. Joseph Walsh, as the old and deeply wronged Count *Vildac*, frequently moved the audience to tears, while Mr. Clarke, of Baltimore, as *Zozo*, was equally powerful in exciting them to laughter. *Brûle-Moustache*, the recruiting sergeant, was well sustained by Mr. James Barry, who drilled his raw recruits with great success. The orphan boys, Arthur and Frank, played by Masters Willie Hingston and Dunstan Gray, were very pretty and pathetic, and no less charming was their little friend Joseph, Master D'Arcy Quinn, a grandson of poor D'Arcy McGee.

The orchestra of the Gesu was in attendance and discoursed sweet music throughout the evening. Financially, the affair was a success also, as the hall was well filled, besides which a large number of extra tickets were purchased by friends of the young amateurs who were unable to be present.

It would be difficult to imagine a more extraordinary sight than that of the Volunteer Brigade who, armed with brand new pick axes, turned out last Monday to assist in cleaning St. James Street. Ex-Cabinet Ministers, existing M.P.'s, society men and business magnates were to be seen working with all the energy of the proverbial "new broom," while afar off stood the "Colossus of Roads," in the person of Alderman Laurent, angrily protesting the illegality of the proceeding. Illegal it may have been, effectual it certainly was, and now a large force of men are working hard, and we venture to hope that our street cars may be running again by the end of next week.

"Jim the Penman" at the Academy, is drawing crowded houses nightly. The play is the more popular on account of the connection which the talented author, the late Sir Charles Young, had with Canada. In these days of successful trickery and overbalancing success, such characters as "Jim's" are not rare, and the play makes one say with renewed fervour, "*No nos inducas in tentationem, sed libera nos a malo.*" Which reminds me of something good I saw recently in a French paper. It seems that a tailor here named Malo had a debtor who persistently evaded payment. Wearied with repeated dunning, the exasperated creditor sued the defaulter, who was found by the emissary of the law on his knees devoutly reciting his *Pater-nosters* and dwelling with emphasis on the "*Libera nos a Malo.*"

We read of religious orders of all sorts—there are even communities of colored women now in the Southern States, who undertake the instruction of young girls of their own dusky race—but it was for Montreal to originate a novitiate for deaf