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At a meeting of the Young Men's Liberal Conservative Ciub held in Shaftesbury Hall, Toronto, on the 4th inst., the question of establishing a divorce court was discussed. There was an animated discussion, but by a small majority the question of the propriety of such a court was negatived. Undoubt. edly there were many among the majority who would have voted affilrmatively if the question had been simply the propriety of divorce, for there are many who hold that divorce is quite proper, but that it is better to retain the present difficult machinery for attaining it, lest it should become too common. In any hypothesis we may readily see that firm adherence to the divine law on the subject exists only in the Catholic Church. Once men are left to the dictates of their individual consciences in regard to the precepts of religion, the greatest diversity of sentiment is to be expected.

We may here remark that the passage in St. Matthew's Gospel, xix, 9, is most commonly interpreted by Protestants as allowing divorce proper in the case of adultery, that is to say, with permission to the separated parties to marry again, A few days ago we noticed this inter pretation given to the passage in the columns of one of our most prominent and respected contemporaries, as if this were undoubtedly the meaning of the text, and this in an article specially directed against liberty of divorce in any other case. The Presbyterian (Westminster) Confession of Faith asserts the same. After describing the case it says : "It is lawful for the innocent party to sue out a divorce, and, after the divorce, to marry another, as if the offending party were dead." Ch. xxiv. The following section asserts the same in another form, and declares that no other cause "is cause sufficient of dissolving the bond of marriage." Luther admitted many causes for divorce, as frequent quarrelings, long absence of husband or wife, and even if one of the parties married were poor, and the other rich, if the relatives or friends of the rich party annoyed the poor one, the latter he judges free to marry another .- Books on 1 Cor. vi., and Matrimonial Cases.

We hold that these interpretations are erroneous; that a valid marriage in which one flesh" is in all cases indissoluble. This has been the constant teaching of the Catholic Church, and not all the power of kings and potentates has been able to move her from this position.

The text in question is as follows: "And I say to you that whosoever shall put away his wife, except it be for forni-cation, and shall marry another, com-mitteth adultery: and he that shall marry her that is put away committeth

The Protestant versions, King James' and the revised, both agree with the above, except in some forms of expression which do not at all change the sense, The text means, certainly, that she may be put away who has been guilty of the crime here condemned; but does it mean that she may contract another marriage Surely not, First, Christ makes here the distinction between the permission to put away one's wife, and to marry her that is put away : and it is only the permission to separate which is given in the case of the wife's guilt. He adds: "He that shall marry her that is put away committeth adultery." This applies to every case where a wife has been put away, even to the case of which he here speaks as being a lawful cause for separation. If this were not the sense of his words, a woman would be able to bring about a cause for divorce at will by committing infidelities, and an inducement to vice would be placed before her if she were desirous of a esparation. Secondly : In St. Mark x, 10, both declare it to he a Chrisand St. Luke xvi, 18, the true sense of tian doctrine that marriage conthe words related is given, and as the words in these passages condemn marriage with a divorced wife, the words given in St. Matthew's gospel must be interpreted

Thirdly : His disciples thought Christ's words so severa that if such were to be the law for Christians "it is not expedient to marry." St. Matt. xix, 10 The law was therefore more severe than the law of Moses. Now the law of (husbard) remains."

Moses did not allow divorce for every cause, as the Jews at that time interpreted it The prophet Malachi declared God's wrath sgainst the people, even in his day, because "Juda hath transgressed." (ii, 11.) and one of the transgressions on account of which sentence of condem. nation is pronounced against Juda is: "The wife of thy youth thou hast despised." It was, therefore, only in a very exceptional case that it was lawful to make out a bill of divorce under the law of Moses, and it was for crime. The law is thus translated in our version of the Holy Scriptures :

"If a man take a wife, and have her, and she find not favor in his eyes for some uncleanness: he shall write a bill of divorce, and shall give it in her hand, and send her out of his house. And when send her out of his house. And when she is departed, and marrieth another husband, and he also hateth her, and hath given her a bill of divore, or is dead; the former husband cannot take her again to wife, because she is defiled and is become abominable before the Lord." (Dant. xxiv. 1) (Deut. xxiv. 1)

The uncleanness (ervath) bere spoken of is interpreted by Tertuilian and other learned commentators to mean adultery. Assuming this to be the case, it is clear that the more stringent Christian law must be taken as prohibing marriage after the separation for this cause. However, as other learned authorities extend the law so as to allow divorce for other causes, we do not insist upon the demonstrative force of this argument, so far as it depends upon the comparative stringency of the Mosaic and Christian laws. But we do maintain that in St. Matt. xix, 8, Christ absolutely revokes all right of divorce, and restores the marriage tie to its original institution and indissolubility; for He says : "Moses, by reason of the hardness of your heart, permitted you to put away your wives, but from the be-ginning it was not so." His reason for this is stated in the fourth, fifth and sixth

"He who made man from the beginning made them male and female. And he said: For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh.

What therefore God hath joined ogether let no man put asunder."

Thus Christ founds Hislaw upon the original design in the creation of man. It must, therefore, apply to every case : and he himself declares its universal application : "He that shall marry her that is put away, committeth adultery."

Fourthly: The interpretation we have

whilst her husband liveth is bound to the law: but if her husband be dead, she is loosed from the law of her husband."

The same doctrine is repeated in even more explicit terms in the succeeding verse, (3,) and in 1 Cor. vil, 10, 11. The last mentioned passage is:

"But to them that are married, not I,

early Christian Church was on this end other points, and the belief of the early Signed on behalf of the parish,—Wm. Church was the teaching delivered by Christ and His Apostles. Now the teaching of the early fathers is that marriage is not to be dissolved for the cause alleged, and when they speak of the passage of St. Matt. xix, 9, they interpret it as we have done. We shall only give a few passages showing the teaching of the fathers, not to occupy too much space. We shall quote Hermas on account of his proximty to the Apostles, as he lived certainly before St. Irenaus and is probably the Hermas mentioned in (Rom. xvi. 14 :) Justin and Athenagoras both for their antiquity and their pre-eminent scholarship, and St. Augustine as well for his eminence and authority, as because Presbyterians claim that he is peculiarly one

of themselves. Hermas in Book ii. 4, tells us that the angel who instructed him gave him the law on this very subject :

"And I said unto him : What therefore is to be done, if the woman continues on in her sin? He answered: Let her hus band put her away, and let him continue by himself. But if he shall put away his wife and marry another, he also doth ommit adultery."

Presbyterians and others are wont to ssert that Catholic doctrines are modern innovations. From this extract it may be judged whether the charge would not be more suitably made against their own

teachings. St. Justin and Athenagoras in their Apologies to the Emperor Antoninus, tracted with a wife who has been put awsy is an adultery. Tertullian teaches the teme, and St. Augustine makes the following remarkably explict statement.

"A woman cannot be (the wife) of a second husband, unless she cease to be (the wife) of the former; but she ceases to be the wife of the former if her husband

deed any other rule of Christian practice would result in the most grievous disasters to the social welfare and the Christian morals of the community. Such has been the lesson taught by the experience of the past and present.

Special to the CATHOLIC RECORD DIOCESE OF PETERBORO.

On Saturday, the 10th of November, His Lordship the Bishop of Peterborough, accompanied by Chancellor McEvay, visited the parish called Victoria Road, of which Rev. Father McCloskey is pastor. It was late in the evening when the bishop arrived. He was met at the denot, however, by the paster and depot, however, by the pastor and a large number of the parishioners, who escorted His Lordship to the pastoral residence. The house (which was recently built by the present zealous pastor, who was the first resident priest here) is a was the first resident priest here; is a substantial brick edifice, commodious and convenient to the neat parochial church which was erected a few years ago chiefly by the exertions of Father Connolly of Downeyville. On Sunday morning three masses were celebrated. Immediately after the High Mass, a committee of the congregation advanced to the altar railing, and the following address was read at the congregation. and the following address was read to their behalf by Mr. William Connolly:

ADDRESS.

To the Rt Rev Thomas Joseph Dowling, D. D.,
Bishop of Peterboro:
MAY IT PLEASE YOUR LORDSHIP,—It is with feelings of heartfelt joy and pro-found respect that we the, members of the Church of Our Lady of Help, Victoria Road, approach Your Lordship to extend to you a cordial welcome, on this your first visit to this portion of your diocese. In doing so we desire to express our filial love and obedience and to assure you of our dutiful love and attachment to yourself, and vencration for your sacred office.
On an auspicious occasion like the present, when we stand in the presence of our Bishop, a prince of the holy Catholic Church, our hearts are too full to find expression in the mergre language at our command, but if we are poor in words, My Lord, we are rich in the true faith of our fathers, rich in filial piety and chedi ence, rich in the virtues that adorn the sons and daughters of St. Patrick, making them renowned throughout the world for their fealty to priest and bishop. Auxious, therefore, to give some expression to the sentiment of our hearts, allow us to extend to you athousand welcomes to our parish, my Lord. Your appointment to the position for bishop caused universal joy and satisfaction wherever you were known. Your untiring zeal in the interest of religion since your advent to this diocese makes your people feel honored with the possession of so holy, so good, and so elequent a prelate. It will be a source of pleasure to your Lordship to know that given to the text is the doctrine taught by St. Paul, who does not permit divorce even on account of criminality:

"For the woman that hath an hueband, whilst her husband liveth is bound to the whilst her husband liveth is bound to the carry out the ceremonies of our holy carry out the ceremonies of the carry out the ceremonies of the carry out the ceremonies of our holy carry o carry out the ceremonies of our holy religion; a beautiful priest's residence lately erected by our energetic pastor and a consecrated burying ground of

which any parish can be proud, and fur her, the parish is nearly free from debt.
We cannot conclude this address without referring to our esteemed pastor, Rev. Father McCloskey. A little over three years ago when he was sent amongst us he had to undertake the

McCrae, P. O'Neill, Wm. Connolly, P. Bassett, Wm. McNarney, M. Healy, T. McElroy, Jas. Comerford, Wm. Reid, M. Taugney, John Walsh, T. Merry, D.

Taugney, John Walsh, Duggan and A. McIntyre. The address was engrossed on parch-ment, beautifully adorned with Episcopal ment, beautifully adorned with Episcopal emblems, and richly decorated border, executed by the ladies of Loretto Convent, executed by the ladies of L retto Convent, Lindsay. As an exquisite work of art, it is highly creditable to that well-known in reply heartly thanked the parishoners for their expressions of loyalty to the Church, and devotion to the chief pastor of the diocese. He disclaimed any personal merit or talent on his own part, attributing any success so far attained to the blessing of God, and the cordial cooperation of his devoted clergy and people. He was glad to witness the faults of the sacrifices and zeal of priest people. He was glad to witness the faults of the sacrifices and zeal of priest and people in this comparatively new parish. Although poor in earthly goods, be was glad to hear that they were rich in faith and virtue, and their zeal and recognition and nicky were manifest in generosity and piety were manifest in the sacrifices they had made for the glory of God in erecting so beautiful a church, so commodious a residence, and so suitable a resting place for the bodies of their departed friends awaiting a happy resurrec-tion. The Bishop then read the Epistle and Gospel, and after preaching an instructive sermon on the Gospel of the day, invited the candidates for confirmation to come forward. Forty-seven presented themselves, each of whom was examined separately by His Lordship on the Chris-tian doctrine. All answered satisfactorily, proving the care and attention bestowe on them by the pestor who prepared them. Immediately after Confirmation the candidates, at the request of the blshop, renewed their baptismal vows, the boys taking the total abstinence pledge until their twenty-first year. The parishioners were then invited to contribute towards the liquidation of the diocesan

debt. The chancellor recorded the names

He continues in the same strain, and in- least once since his arrival, several of the larger parishes having been visited a second time.

FOR THE BENEFIT OF THE POOR.
On the following Tuesday evening a most successful musical and social entertainment was held in the Murray Street tainment was held in the Murray Street Hall, under the auspices of the Catholic ladies' sid society, of which Mrs. Dr. O'Sullivan is president. The proceeds amounted to about \$100, which will be expended judiciously in the providing of clothing for the deserving poor of the congregation during the present winter. HIS LORDSHIP LECTURES ON BEHALF OF

CHARITY AND EDUCATION.

On Sunday evening, the 18th ultimo, the Bishop lectured in the cathedral in aid of the funds of the society of St. Vincent de Paul. The Peterboro' Ex aminer of the next day refers to the lecture and musical vespers as follows: Last night St. Peter's Cathedral was braced a large number of Protestants, attracted by the announcement that His Lordship Bishop Dowling would, on behalf of the funds of the St. Vincent de Paul Society, deliver an address on the subject of "The Church and the Bible." Within the sanctuary rail were seated Rev. Father Kellty, Eonismore; Rev Father Lynch, town, and the resident clergy. The usual vesper service was sung by Rev. Father Dabe. At the conclusion of the service, which was somewhat abbreviated, the address followed. His Lordship stoke from a platform.

His Lordship spoke from a platform directly in front of the altar. He was attired in what is known as the court dress of a Roman prelate, viz, casact, rochet and purple mantelletta, over which

rochet and purple mantelletts, ever which he were the pectoral cross and chain.

Bishop Dowling is a most pleasing speaker. His vocabulary is apparently inexhaustible, and he is never at a loss for a word. He uses simple, plain language, which is, however, so employed as to give the most forcible effect. His arguments are admirably arranged, and with a logical sequence which permits the arguments are admirably arranged, and with a logical sequence which permits the most unlettered, to follow him with an intelligent appreciation of the points sought to be impressed. His voice has great carrying power, his lowest tones being audible in the remotest parts of the church. His style is calm, dispassionate and argumentative although at times he warms with his subject and arguments a few passion is called the control of the church. ject and ardently delivers a few passion ately elequent periods. His Lordship's address last night was illustrated with numerous anecdotes. He is a capital raconteur, and was personally concerned in the most of the anecdotes related. Whether regarded from the standpoint of either the crater or the logician, the address was an able one, and even those who could not assent to his conclusions, would agree that disproof would be no easy task.
At the conclusion of the lecture, Miss

Annie Dunn sang, with excellent taste and execution, "Vatson's beautiful Ave Maria, with a viclin obligato, performed by Prof.
Doucet, choir director, under whose leadership the choir is steadily improving. The
latter rendered during the service, in capital
style, Lambilotte's grand Magnificat Miss Kitty Hurley, in the absence of the organist, Miss Ealand, through illness, presided at the organ, and, for so young a performer, sequitted herself with great credit. With the Benediction of the Blessed Sacrament the services con cluded. The amount added to the funds of the society was the handsome sum of over \$200.

On the following Tuesday evening His Lordship lectured in Cobourg, in aid of the convent and Separate School building

Church, Port Hope. A local paper, the Times, referring to the lecture, says.

"Protestants of all stripes as well as Catholics gathered in great force last night to hear His Lordehip Bishop Dowling, of Peterboro, lecture on the great subject 'The Church and the Bible.' The popular fallacies of the day which are cir-culated in regard to the Catholic Church in their relationship to the Bible was the theme of the Bishop's very clever address, and all who listened came away well pleased, as the expressions on the way

out would indicate. "Clever man, that,"
'Sound logic," 'He knows what he is talking about," while a lady said 'Ain't he
nice for a priest.' The audience was
composed in a great measure of Protestants, and the best people in town were
there." FEAST OF THE IMMACULATE CONCEPTION. On this feetival these masses were celebrated, at which great numbers of the faithful received holy communion. At the eight o'clock mass the young ladies of them to-day. forming in procession, wearing their badges and medals, they advanced to the holy table and received holy Communion. pointed out the special virtues they were

and in the church. Twenty four postu-lants then presented themselves for admis-sion, and the bishop received them into the society.

The Rev. John Nolan, lately ordained

expected to practice, at home, in society,

debt. The chancellor recorded the names of aubscribers, the contributions amounting to \$150 00. In the afternoon Rev. Fathers O'Brien of Fenelon Fella, and McMahon of Brechin, drove over to this parish to pay their respects to the bishop. This visit to Venorts Ebad completes the list of parochial visitations, His Lordship having now visited every parish and mission in his extensive diocese, at the fathful of this diocese have been very much excited for the last few days to prove the last few days to shop? The diagram of the stores to the bishop. In the afternoon Rev. Fathers O'Brien of Fenelon Fella, and McMahon of Brechin, drove over to this parish to pay their respects to the bishop. This visit to Venorts Ebad completes the last of the subject, adding them, they were directed to assume the habits of the sisternood, when they were received as members of the stars, and fashion the round worlds to be fore the altar. The young laddes to be over the reports current as to the bishop? The very much excited for the last few days before the altar. The young laddes to be fore the altar. The young ladd

Special to the CATHOLIC RECORD. DIOCESE OF HAMILTON.

RECEPTION AND PROFESSION OF NUNS-GRAND AND INTERESTING CEREMONY. The pretty little chapel of St. Joseph's Convent was densely crowded on Thurs-day morning, on the occasion of one of the most interesting ceremonies of the Catholic Church—the reception and profession of nune. Mass was celebrated by Very Rev. Vicar-General Heenan. by Very Rev. Vicar-General Helman In the sanctuary were Rev. Fathers Plant, S. J. Guelph; Lennon, Brantford; O'Leary, Freelton; Melntosh, Duddas; O'Leary, Freelton; Melntosh, Duddas;

Craven, St. Patrick's; Maddigan, Carre and Brady, St. Mary's. The picture presented at Holy Com-munion was one worthy of the pencil of a Rembrand—the beautiful altars, resplendent with their numerous wax lights, the priest with his rich and magnificent vestments, in the front the two novices, and the five postulants attired in rich and costly wedding garments, with long flowing veils, wearing floral wreaths, all of the purest white, kneeling at the sanctuary rails, supported by three beautiful little girls in white, wearing floral wreaths, also carrying beautiful bouquets, acting as bridesmaids, surrounded by the Sisters in their sombre garbs, with a mixed congregation, and a large number of Sisters of the choir in the background. After the celebration of Mass Rev. Father Plant, S. J., delivered a most im pressive sermon, taking for his text Genesls, xxII., 1-13:

"After these things, God tempted Abraham, and said to him: Abraham, Abraham. And he answered. Here I am. He said to him: Take thy only begotten son I-sac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for an helecaut non near of offer him for an holocaust upon one of the mountains which I will shew thee. So Abraham rising up in the night, saddled his ass and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust, he went his way to the place which God had

went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar cff. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshiped, will return to you. And he took the wood for the holocaust, and left it your, least his sourced he and laid it upon Isaac his son : and he himself carried in his hands fire and sword. And as they two went on to-gether, Isaac said to his father: My father. And he answered: What wilt thou, son Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son. So they went on together: And they came to the place which God had showed him, where he built an altar, and laid the wood in order upon it : and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand and took the sword, to sacrifice his sou. And behold an Angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he snawered: Here I am. And he said to him: Lay not the hand upon the he him: Lay not thy hand upon the boy, neither do thou anything to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the brisrs sticking fast by the horns which he took and offered for a holocaust instead of his

The reverend father said : Can we

understand the anguish which Abraham "But to them that are married, not I, but the Lord commandeth that the wife depart not from her husband: And if she depart, that she remain unmarried, or be reconciled to her husband."

Fifthly. The concluding reason which we shall here give will not be so readily accepted by Protestants: still it is none the Church attest what the belief of the Church attest what the belief of the other points, and the belief of the parish,—Wm.

Inthe convent and Separate School building the c felt on having to sacrifice his only begot-ten son, whom he loved tenderly. But he was a just man, and understood the dominion which God had over him. He and that is by the sea shore; thy seed shall possess the gates of thy enemies." The rev. father contrasted the sacrifice which the young ladies before the altar were about to make with that of Abraham, who, as Isaac, came of their own accord to secrifice their pure young lives in the service of their Creator. He fervently prayed that God's blessings would fall upon them and on their parents and relathese who willingly resigned them to God.
They were called as Abraham was called, and their answer is, "Lord, here am I; do with me as thou will." These young ladies carry their own fire with them—the fire of divine love. They are the victims to be immolated and death alone can free them from this sacrifice. This sacrifice appears sad. But by it day by day they appears sad. But by It day by day they prepare themselves for the reward which God has in store for them. This sacrifice, although not the death of the body, is death to their parents, to their friends, and the world. Such is what is required the eight o'clock mass the young ladies of them to day. "If thou wilt be perfect," said the Lord, "Sell all thou hast and folcathedral, and sang several hymns in honor of the Biessed Virgin, after which, forming in procession, wearing their birth of our Saviour and His life of poverty, not having a spot of earth whereon to lay His head. He carried His holy table and received holy Communion. In the afternoon the sodality again assembled at four o'clock, when His Lordsbip addressed them on the advantages of being children of Mary and tages of being children of Mary and tages of being children of the company of giving up parents, relatives and friends, to serve God in their holy calling, forsaking the world and carrying their cross to the end of their lives, which they are bound to do by their holy vocation. The angel that stayed the hand of Abraham The Rev. John Nolan, lately ordained at Brigaole College, Genos, Italy, for the diocese of Peterboro, arrived here about a week ago, and celebrated his first High

a week ago, and celebrated his first High
Mass on Sunday last in the cathedral. He
has been appointed assistant to Rev.
Father McGuire for the missions of Bracebridge and Parry Sound.
As the faithful of this diocese have been
very much excited for the last few days
over the reports current as to the bishop's
removal to another diocese, His Lord
febro at Vegners on Sonday avening last.

The grace of the service of the ser

the community, and given their religious

Miss Kehoe, of Kincardine, Sister Mary Clementina; Miss Padden, Hamilton, Sister Mary Theela; Miss Keane, Sister Mary Benigna; Miss Foley, Morriston, Sister Mary Eucheria; Miss Long, Ham-

ilton, Sister Mary Martine. The two novices, Sister Angela, formerly Miss Cahill, Brantford, and

Sister Joseph, Miss Davis, Arthur, who had completed their term of novitiate, then advanced to the altar, each carrying then advanced to the altar, each carrying a lighted taper, and in a clear and distinct voice pronounced their final yows of poverty, chastity and obedience. They had the cross suspended from their necks by the Vicar General, and were then professed as Sisters for life. When the service was concluded the Sisters marched slowly along the side care are the stable great ways. service was concluded the Sisters marched slowly along the aisle, each carrying a lighted taper, preceded by one of them carrying the cross, the choir making their designtful notes resound with grand effect throughout the beautiful little chapel Some of the Sisters received were highly educated. Misses Kenne and Foley were educated in the Catholic Model School here, under the gitted and refined teacher. Sister Edith, who was refined teacher, Sister Edith, who was justly proud of her pupils. Miss Foley, before entering, was the recipient of the Governor-General's medal.

A large number of the relatives and friends of the newly-enrolled Sisters re-mained to partake of the hospitality of the Rev. Mother and Sisters of the con-

There is scarcely if any similar religious institution in Canada that has made ious institution in Canada that has made greater progress, considering its limited means, than St. Josephs' stetchood since they were established by the late Vicar-General Gordon, about thirty-six years ago. Some hundreds of young ladies have entered its sacred walls, devoting their pure and exemplary lives to the noble work of charity, tending and women, waiting on them with filial obedience and love, and providing for and rearing and educating destitute orphans. reading and educating destitute orphane.
The number provided for during that period now extends into thousands. There are now over one hundred Sisters activity engaged. They have estabhished branches in Dundas. (where they have brought the House of Providence to the famous position it now occupies, as one of the leading charitable institutions of the Dominion) Brantford, Guelph, Arthur, Oakville, Owen Sound, and Paris, having charge of the separate schools at these places.

LORETTO CONVENT. HAMILTON.

VISIT OF LORD AND LADY STANLEY.

On Monday Lord and Ledy Stanley paid a visit to the above named lustitution. From the Spectator we learn that it was the most emborate and beautiful welcome tendered them in that city. It was a welcome in every way worthy of the occasion. Over the entrance to the grounds an evergreen arch was erected, with the word "Welcome" on it. More decorations surrounded the main doorway decorations surrounded the main doorway of the convent, and expet was spread from the driveway into the hall, for the visitors to walk over. In the reception hall the arrangements were elaborate and artistic. A dais had been erected at one end of the room, and on it were placed two large, red plush arm chairs for their excellencies. Over and around the dais a sort of canopy had been built of many-colored bunting flags and pretty dethem, sang a welcoming chorus and the national anthem, accompanied on the harp by Miss Neiligan and on the piano harp by Miss Neiligan and on the piano by Miss Stater. Little Misses Grace Kav-anagn and Amy Martin advanced grace-fully and presented Lord and Lady Stan-ley each with a beautiful bouquet of flowers. Then Miss Herald, a pretty young lady, delivered in a clear, musical voice the following address:

MAY IT PLEASE YOUR EXCELLENCY.—
We thank you most cordially for the

We thank you most cordially for the amiable courtesy which has conferred upon us the great honor and the esteemed privilege of receiving within our convent halls such noble and distinguished visitora. Memorable shall this day be in the annals of our cherished Alma Mater, and not less memorable shall it ever remain in the happy hearts which have participated in its joyous events.

Sincerely do we hope that our most gracious lord and noble lady will have no reason to lament their sojourn in our western clime, but that health and happi-ness may be their bright attendants in

every passing hour.

Lord Stanley replied briefly and in a highly complimentary strain. Then the visitors were shown all through the institution-as bright and clean and pure, everywhere, as the hearts of the good ladies who manage it. It would be hard sweet faced sisters, or the young ladies who are taught there. Everybody was pleased. The Governor General, in part ing, said that when he and Lady Stanley again visited Hamilton, they would be delighted to visit the Loretto convent again, if it were convenient for the ladies of the institution to receive them.

Thanksgiving.

O Thou, the Great Father of nations! Thou, The mighty One of love and mercy: Phou, Who didst contrive the universe, and build The stars, and fashion the round worlds to