DIOCESE OF LONDON

RELIGIOUS PROFESSION AND RECEP TION AT THE URSULINE CONVENT. "THE PINES," CHATHAM, ONT.

On Saturday, Dec. 28, a large num ber of friends and relatives of those aspiring towards religious perfection witnessed the solemn profession of three novices and the reception into religion of four young ladies, at the Ursuline Monastery of "The Pines," His Lordship Rt. Rev. Michael Fran-cis Fallon, O. M. I., D. D., Bishop of

London, officiating.

This double ceremony is one which never fails to impress, breathing as it does, reverence for the sacredness of a life consecrated to God, within the cloistered precincts of a convent, and one in which the smallest detail is so highly symbolic of some exalted and idealized spiritual truth.

At the appointed hour, preceded by all the religious in procession, the four young ladies about to take the first step towards worldly renuncia-tion, and the novices, eager to make a consumation of their sacrifice entered the chapel and knelt before the tabernacle, the postulants to beg the holy habit of St. Ursula, and the white-veiled aspirants admission to the yows of profession, viz;-poverty

chastity, and instruction.

Holy Mass was celebrated by Rev. Thos. Moylan, C. S. B., of Assumption College, Sandwich; Father Ford, of Bothwell, and Father Doe, of Windsor acting as deacon and sub-deacon with Very Rev. Father James, O.F. M. Superior of the Franciscan Monas tery, Chatham, Master of Ceremonie

The sermon, a profound and logical exposition on the life of the evan gelical counsels, was delivered by His Lordship Bishop Fallon, who laid be fore the privileged auditors a lucid and comprehensive explanation of the obligations assumed by those whom God, by special predilection, has called aside to desert the ordinary pursuits of life.

Taking for his text the words of sacred scripture, "What doth it profit a man to gain the whole world and lose his own soul," His Lordship pointed out in words, filled with unction and inspiration, the sublimity of a religious vocation, and especially did he emphasize that in these modern days when laxities per vading the so-called social world, render life within its sphere scarcely compatible with purity of heart and conscience, those who have been singularly favored by a higher call should deem themselves all too unworthy to be the happy recipients of so signal an honor. "And," he conso signal an honor. "And," he contidued, addressing those before the altar, "you should at all times cherish your call to an order, which has for a past history centuries of noble work accomplished by illustrious women who renounced all to bring name, distinction and talents in raising the Order of Ursuline to the exalted position it holds in the Church

to-day. heart and soul to follow the example and embrace the spirit of the daugh-ters of St. Ursula. No man or woman ever was, or ever will be, worthy in the smallest degree of a life safe guarded by monastic enclosure, and it is therefore for that very reason

In conclusion, Bishop Fallon paid toon dupe. Ursulines by expressing his heart-felt appreciation of their earnest and loyal endeavors to aid both material by a residual property of the religion of near nine-sulting the re ally and spiritually in the work of Catholic education in his diocese Particularly did he commend the Ursuline spirit of simple obedience and reverence, and his earnest prayer was that God would continue to bles their work and to enlarge their num bers sufficient to embrace other fields of labor he hoped to place before

After the Mass the postulants left the chapel to exchange their beauti for the more sombre habit of the

Those taking the black ven were.
Sister Mary Irene, London; Sister
M. St. Peter, Tilbury; Sister M.
Zita, London. The young ladies received into the order were: Miss M.
They preach, except they be sent?"
(Rome x. 15.) Apostolicity is the Nano Moylan, Toronto, Ont.,-Sister M. Rose; Miss Theresa McGillies, Cornwall, St. Andrews W.,—Sister M. Isabel; Miss Mary Kathleen Flynn, London, Ont.,—Sister M.

Miriam. Present in the sanctuary were Rev Father Brady, Wallaceburg; Rev. Father Parent, Tilbury; Rev. Father Hermingeld, O. F. M., Chatham; Rev Father Murray, Assumption College Sandwich; Rev. Father Valentin, St Joseph's Hospital, London; Rev. Father Robert, Walkerville.

MT. ST. JOSEPH, LONDON

Free Press, January 3 The new year was marked at Mount St. Joseph, Wednesday for the reception into the order of five young ladies from different points in On-tario, in the presence of a large assemblage of friends and relatives The chapel of the institution was decorated for the occasion with many vari-colored lights, including electric clusters, and candles and flowers were hung about the room in profusion. Special music for the occasion was given by a choir composed of members of the order and several

electric pipe organ.
His Lordship Bishop Fallon, assist

ed by Fathers Tobin and McCollough elebrated Mass. At the appointed time five aspirants, dressed in white and wearing white veils and wreaths of white flowers, walked down the aisle preceded by two little girls similarly attired, and made a request to be received into the order, after which they returned to their rooms and after donning the habit of the sisters, returned and made their

Bishop Fallon preached the sermon taking for his subject: "What doth it profit the man if he gain the whole world and suffer the loss of his soul?'

"Doubtless these young women are thinking of this subject, when making a request to be received into the order," said he. "For what will it profit anyone if they attain riches, nobility and the highest station in this life if they lose their souls. These young women take three vows, one of obedience, one of chastity and one of poverty, and I think those three things are very necessary in this world to-day. Obedience is grievously needed in the world to-day. I see disobedience everywhere I go, more than I did twenty years ago, and in the vow of obedience these young aspirants have no will of

their own, and promise to obey their implicitly the will of their superior. After the ceremony the relatives of those received were entertained at dinner.

Those received into the order and their names are: Miss Mary Walsh, London, Sister Mary Edith; Miss E. McGuire, Dresden, Sister Mary Blanche; Miss G. Troy, Toronto, Sister Mary Leone; Miss A. Moran, Sister Mary Winifrida; Miss S. Mc-Donald, Ridgetown, Sister Mary Madeline Sophia.

Other priests who assisted were Monsignor Aylward, Fathers Murray, West, Bench, Valentin, Foley, Hodgkinson and Laurendeau.

CORK AND STREET PREACHERS

To the Editor of CATHOLIC RECORD: Sir,-A. Mr. Randall Phillips, " of Ireland," sees "tears streaming down the faces" of old people in Cork when he is preaching; and because they never heard the gospel before. The late Dr. Salmon, of Trinity College, advised his divinity students, anxious to put pastoral theology in practice, to hire an old woman and preach at her. "Of course," he added, "it wouldn't be very pleasant for the old woman." And Mr. Phillips may have found that it makes her cry. She is singular, if she exists; as the clerk said to a rector in a Catholic part of Ireland, announcing that his reverence need not have service one day, for she's sick," that is, the congre-

All of us in Cork have seen these street preachers on Sunday afternoon. They stand where St. Patrick street meets the Grand Parade, one or two or three of them, and (I speak literally) two or three young folk near: have been chosen in preference to million of others, or why you have been attracted to strive with all I think I never saw anything like tians standing or passing on the pathways out of word earshot. One never felt as much inclined to weep at the sight of the preachers' gesticulations, as one might at the preacher writing his poor conscience into lying. One wished to think him and them honest in our easy judging that I exhort you to correspond with Munster way. But your man must unbounded generosity and courage to have his tongue in his cheek, and a the graces Almighty God has given | tear, not of sorrow, in his eye, as he leers at each coin from each Saska

tenths of Cork. And, he added, that the people drew a distinction between them and the Salvation Army, crier also in a wilderness, who keep decent tongues in their heads anyway

"Liars, wordy persons and drunk-ards," Carlyle's Stout Catholic Abbot Samson specially hated. So let us all hate. W. F. P. STOCKLEY Dec. 15, 1912. Cork, Ireland.

ful bridal gowns of rich white satin CHURCH OF OUR LADY

Guelph Mercury, Dec. 30.

Church of Christ, it is the most easily examined, and it virtually contains

the other three marks, namely, Unity, Sanctity and Catholicity. The term "Apostolic" indicates a co-relation between Christ and the Apostles, showing the relation of the Church both to Christ, the founder. and to the Apostles upon whom He founded it. The word "Apostle" means one who is sent, a messenger; Christ to continue His mission upon earth, especially a member of the or-Twelve Apostles. Therefore the Church is called Apostolic because it was founded by Jesus Christ upon

the Apostles. SPTC & It is quite true that there are two kinds of Apostolicity; Apostolicity of doctrine, which means teaching the same doctrine as the Apostles did, and Apostolicity of mission, which means being sent by Christ as the well-rendered solos were given on the electric pipe organ.

His Lordship Bishop Fallon, assist

His Lordship Bishop Fallon, assist

His Hords of the order and several means of the strong assist as the work of the two, Apostolicity of mission is the more striking and the more easily ascertainable.

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Apostolicity of doctrine requires that the deposit of faith committed to the Apostles shall remain unchanged. Since the Church must be infallible in its teaching, it follows that if the Church of Christ still exists it must be teaching His doctrine. Hence Apostolicity of mission is a guarantee of Apostolicity of doctrine.

body, possessing the mission en-trusted by Christ to the Apostles, and transmitted through them and their lawful successors in an unbroken chain to the present representatives of Christ upon earth, and especially to His Vicar, the Pope. This authoritative transmission of power in the Church constitutes Apostolic succession. This Apostolic must be both material and formal: the material consisting in the actual succession in the Church, through a series of persons from the Apostolic age to the present: the formal adding the element of authority in the transmission of power. No one can give a power which he does not possess Hence, in tracing the mission of the Church back to the Apostles, no lacuna or break can be allowed, no new mission can arise. The Apostles who received their mission from Christ, they had legitimately appointed (2 Tim II, 2), and these again selected others to continue the ministry. uninterrupted succession of bishops legitimately possessing the power of jurisdiction is necessary to Apostoli city, for legitimate authority is essen tial to the transmission of the unadulterated faith from its origin in the God-man. A man-given mission is not authoritative.

The common non-Catholic objec tion to these fundamental principles is that they might do well enough for the benighted Middle Ages, but that some new church concept must be found for our progressive age But are we progressive in anything but machinery and scientific appliances? Have any minds arisen of late years that can compare with Aristotle and Aquinas? This objection s all based on the amiable delusion that the higher faculties of the human mind are undergoing great and progressive improvement. have to take our religion from the infinite God, because there is not the slightest chance of our becoming equal or superior to Him. And He has laid down the scheme of uninterrupted communion with one central

The history of the Catholic Church from St. Peter to Pius X, is a strong proof of its Apostolicity, for no break can be shown in the line of succession. From "Difficulties of Angliby Cardinal Newman, the cans." preacher quoted three sentences: Say there is no church at all if you will, and at least I shall understand you; but do not meddle with a fact attested by mankind." "No other form of Christianity but this present Catholic communion has a pretence to resemble, even in the faintest shadow, the Christianity of antiquity viewed as a living religion on the of the world." The immutability and uninterrupted action of the laws in question throughout the course of church history is a plan note of identity between the Catholic Church of the first ages, and that lic Church of the first ages, and that which now goes by that name.".

For full development of this vital question Father Drummond referred his hearers to the articles "Apostolic Succession" and "Apostolicity" in the "Catholic Encyclopedia," which is to be found in the Guelph Public Library.

WISE KINGS

The word Epiphany means "manifestation," and it has passed into general acceptance throughout the universal Church, from the fact that Jesus Christ manifested to the eyes of men His divine mission on this to-day is recognized as identical with the Church founded by Jesus Christ upon the Apostles. This note is of the East, who, in spite of the supremely important because it is difficulties and dangers of a long and the surest indication of the true tedious journey through deserts and tedious journey through deserts and mountains almost impassible, hastened at once to Bethlehem to adore Him and to offer Him mystical pre sents, as to the King of Kings, to the God of heaven and earth, and to a man withal feeble and mortal. The second manifestation was when going out from the waters of the Jordan after having received baptism from the hands of St. John, the Holy Ghost descended on Him in the visible form in the present instance, Apostle is of a dove, and a voice from heaven one sent by the authority of Jesus was heard, saying, "This is My beloved Son, in whom I am well pleased."
The third manifestation was that of iginal band of teachers known as the Twelve Apostles. Therefore the riage feast of Cana He changed the water into wine, at the sight whereof His disciples believed in Him. The remembrance of the three great events, concurring to the same end.

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A subscriber wishes to return thanks to St. Ann for a favor, promising to publish in the CATHOLIC RECORD. A reader wishes to return thanks for special favo partly received after having Masses said for St Anthony's poor and promise to publish in the CATH OLIC RECORD,

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PARKER.-In Blanshard on Sunday December 1st, 1912, James Parker aged seventy-six years. May his soul rest in peace!

Byron.-In St. Joseph's Hospital Hamilton, Ont., Dec. 7, after one weeks illness from acute appendicitis Jeremiah William Byron aged thirty two years. May his soul rest in peace

ROCHE-At her residence in Watford on Dec. 19, 1912, Mrs. John Roche, native of Queenstown, Ireland, in the eighty-fifth year of her age May her soul rest in peace!

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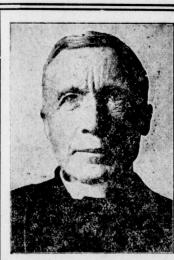
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