

the world was indebted to Luther and some one of his colleagues for the institution of free schools. The statement was not made by way of argument, but merely as a historical fact, sufficiently well known not to require any discussion. It is certain by time for these absurd perversions of history to be abandoned. *Luther himself was educated at a free school, in common with a majority, probably of his educated contemporaries. Mr. William Shakespeare, who had made some noise in the world of letters, was educated at a free school in his native town, established under Catholic auspices before the Deformation devastated the Christian world.*—*Baltimore Mirror.*

There is much food for thought in the following paragraph now going the rounds of the papers: Two young men were chums and friends in college. One became a Baptist minister, the other an Episcopalian. They did not meet again for years. When they did it was in the pulpit of the Baptist, for whom the Episcopalian had preached, to the great satisfaction of the congregation. Sermon over, the two divines ducked their heads behind the breastwork of the preaching desk and had the following colloquy: "Fine sermon, Tom; much obliged. Sorry I can't repay your kindness for preaching by asking you to stay to our communion. Can't though, you know, because you never have been baptized." "Oh, don't concern yourself about that, Jim. I couldn't receive the communion at your hands, as you have never been ordained."

The Dublin Diocesan Synod has passed a very extraordinary resolution. The gentlemen wish the government to protect the Protestants of Ireland. It is altogether likely that the government has requested the synod to petition the government for this very unnecessary protection. The head of the Land League movement is a Protestant. Some of the most intemperate speeches delivered during the present agitation have come from Protestants. No one save the Synod of Dublin and a few fiery Orangemen have attempted to give this matter a religious bearing. This being the case, the recent action of this synod of West Britons will evoke a smile from the people generally, while it will richly merit the contempt of all Irishmen. "Downing street" is evidently determined to call to its aid in the present emergency all the villainous machinery of the "divide and conquer" schemes of olden time.

An unfortunate priest in Michigan has published a letter of abjuration. He goes on to make use of the stereotyped charges against the Church which has so often been received with favor, and have been found profitable among simple folk in the ranks of our separated friends. The *Toronto Christian Guardian* says it rejoices in the salvation of such deluded souls, but at the same time expresses its fears that a disagreement with his bishop had a good deal to do with the case. Even the *Montreal Witness*, in criticising the announcement put forth by the "convert," says: "We may be allowed the remark that such documents would be much more generally valued if they bore more evidence of originality, instead of being often more or less monotonous repetitions of invective, couched in a style and phraseology sufficiently recognizable." When such statements are made by the recognized organs of our Protestant friends, it is surely time that these degraded men should be kept at a respectful distance.

The following extract from a speech made by the great French Catholic orator, Count d'Alton-Lussac, on the education question, many years ago, is particularly appropriate at the present time, when the proposals of Jules Ferry are about to be submitted to the French constituencies. "What!" he exclaimed, "because we are of those 'who confess,' do you suppose that we rise from the feet of our priests ready to hold our own wrists to the handcuffs of anti-constitutional legalism? What! because the sentiment of faith reigns in our hearts, do you suppose that honor and courage have perished there? You are told to be 'implacable,' be so. Do all that you can and will against us; the Church will answer you by Tertullian and the gentle Fenelon: 'You have nothing to fear from us, but we do not fear you.' And I add in the name of Catholic laymen like myself, Catholics of the nineteenth century, we will not be helots in the midst of a free people. We are the successors of the martyrs, and we do not tremble before the successors of Julian the Apostate. We are the sons of the Crusaders, and we will never draw back before the sons of Voltaire." It only then were Montalamberts and Lacordaires at this moment in France to lift up their

voices against the oppressor all over the land, we should hear no more about the expulsion of religion from French education.

HAMILTON LETTER.

THE CATHEDRAL—RE-OPENING OF ST. JOSEPH'S—OFF TO HOLLAND—THE CITY LIMITS—NOVEMBER—THE FIFTH—NEWSPAPER JOTTINGS—WHAT SHALL WE DO WITH OUR BOYS?—BREVITIES.

THE CATHEDRAL. The apparatus for heating St. Mary's Cathedral is almost completed and will be put into operation in the course of a week. Its entire cost is about two thousand five hundred dollars, a large portion of which has been already collected from the congregation.

As before hinted, no other change will be made for the present. It is in contemplation, however, to remove the side galleries and fresco the walls, but the time for doing so has not yet been fixed. Such improvements as these are necessary to give the interior of the cathedral that appearance which its importance deserves.

RE-OPENING OF ST. JOSEPH'S. On Sunday last, Oct. 31st, St. Joseph's Church, which was closed during the absence of Rev. Fr. Brohman in Europe, was reopened by his successor, Rev. Fr. Bergmann. This rev. gentleman is a native of the Prussian province on the Rhine, was born near Düsseldorf, and educated at Bonn. He came to this country about six months ago and during that time has officiated at Formosa and New Germany.

THE TRAINING OF BOYS.

Once in a while editors of the secular press cease from political strife and discuss matters of real public benefit. Under the heading of "What shall we do with our boys?" the *Times* in a recent issue published a lengthy article which, in the main is worthy of approbation. The training of boys is a matter that does not receive proper attention from the majority of parents, if indeed they attend to it at all. In a great many instances boys are allowed to form bad habits, if not with the sanction, at least through the criminal neglect of their parents; and very often through the influence of domestic example.

Home is not made attractive for them beyond the mere purposes of board and lodging, and in seeking to be interested elsewhere they often form associations that have a demoralizing tendency. The exhibition of evil qualities in early youth is passed over unheeded, under the mistaken impression that when boys grow older they will have more sense. No manly parent is inclined to their minds to counteract the bad influence of the world without, and so they grow up towards manhood accumulating every kind of moral dross from which little effort is made to relieve them. It is true that at one part of their lifetime they may have been subject to church and school discipline, but under the circumstances here stated it is very difficult for even these wholesome influences to make good boys; because what the church and school build up the home tends to pull down. Nor is the good example on the part of parents alone sufficient; there must also be an actual inculcation of moral principles and a firm repression of every tendency to evil.

By working on the system of precept and example from the boy's first dawn of reason, by taking care that he performs his religious duties with regularity and exactness, by giving him a school education agreeable to his intended occupation in life, and by selecting that occupation according to his abilities and rational inclinations, parents in general will find a satisfactory solution of the question: "What shall we do with the boys?" Parents will find a great assistance to the proper training of boys by providing them with a healthy, innocent amusement. Home should be made interesting to the boy, a place from which if he does not always go with regret, he should certainly not with feelings of relief, as if parting from something disagreeable; and a place to which he may return with delight as affording him that enjoyment he cannot find elsewhere.

THE CITY LIMITS.

There is a slight agitation in progress here with regard to the extension of the city limits towards the east. Persons in favor of it contend that there is a great number of wealthy merchants living on East Main and King streets, outside the present city limits, doing business within the city and enjoying almost every city advantage but not contributing that quota of taxes which they would, were their residences within the limits. The residents of East Hamilton, as this locality is called, oppose this argument by stating that as they pay taxes on their places of business, and these by no means very light, they pay for all the advantages and they can afford them. Another and perhaps a more determined body of opponents to the extension movement are the moderate property owners within this coveted district but living more on the north side of King street. These have for many years enjoyed the comparatively low rate of taxation fixed by the country, and now fiercely cry out against admission into the tax-ridden city of Hamilton, even with all its advantages. Some of our citizens, who claim to be shrewd, are also opposed to the scheme on the principle that it will be unsatisfactorily remunerative. They point out the vast expense necessary to the laying down of sidewalks and water-pipes, improving and lighting up the streets and maintaining extra police, would far exceed the additional receipts from taxation, for many a year to come. And so the matter stands for the present—the City Council having all these outside opinions to consider besides a number of "Gentlemen of the City" before arriving at a conclusion. It is curious to note that in all the discussions the principle of self crops out, and that of *pro bono publico* is entirely forgotten.

NOVEMBER THE FIFTH.

A portion of the Orange element of this city have taken a new departure in the matter of celebrating "Guy Fawkes" day. The Orange Young Britons of Hamilton will commemorate "a prominent epoch in the history of England's Parliamentary Legislature," by presenting to the public "the romantic and historic drama" of *Guy Fawkes*. This is something more rational than the "club-babes" celebrations formerly indulged in; but still it must occur to the more intelligent that it would be far better

if these "commemorations" were stopped, once and forever. It is usually allowed that Guy Fawkes' attempt to blow up King James and his parliament has ever been abhorred and detested by all classes of people; then why make liberal Protestants blush with shame by reminding them of that "epoch in the history of England's Parliamentary Legislature" when their Catholic fellow-subjects were excluded from England's parliaments, and forced to submit to laws, in many making Catholics had no voice, and which were often diametrically opposed to their dearest sentiments? However, every man to his taste, and if our Orange friends see fit to commemorate the one-time intolerance of Protestant legislatures, why "odds fish" let them do so.

NEWSPAPER JOTTINGS.

The views of the *Times* editor on the Irish situation as given in a recent issue, are, taken altogether, very liberal. In some references, though he is not the truth, he does not tell the whole truth. The House of Lords are not only to blame for a "part of the present excitement" but in a great measure for the whole of it, because if the Compensation Bill had been passed the Irish people would have a fair guarantee that other and perhaps more important aids of justice would be performed in the future; but when the Lords threw out that bill the people for whose benefit it was introduced at once inferred that other measures would share a like fate. To the proposition that the typical Irishman at home is the reverse of being "industrious," the *Times* gives no hint; but instead of quoting Mr. Mill it should have added that "even suppose it were so," it would be owing to the absurd system of land tenure that gives no incentive whatever to the development of industry and enterprise. When in conclusion the editor advocates "a good system of peasant proprietorship" and the "establishment of a Local Legislature for the island such as we have in Ontario" he says something that will "satisfy all reasonable Irishmen."

Hon. Isaac Buchanan, in the columns of the *Spectator*, lays down the proposition that "Paper money is the remedy for Ireland." As the *Spectator* itself remarks, "most people will not believe in it," even when put forward by one so sincere and unselfish as everybody knows Mr. Buchanan to be. The "Rag Baby" is not popular anywhere, and would meet with as little favor from Irishmen as it has from people of other nations.

In referring to the altar at St. Patrick's in a former issue a mistake occurred in the spelling of the builder's name. It should have read Mr. Nicholas Duerror.

Rev. Fr. Brohman, recently pastor of St. Joseph's Church in this city has gone to Europe, and Rev. Fr. Paestor, who returned with him from Europe has resumed his pastoral duties at New Germany.

OFF TO HOLLAND.

Rev. Fr. Moubis of Belfort is about to depart for his native country, Holland. He has been in this country about eight years, three of which he spent in Hamilton, endeavoring himself to all who know him by his affability, kindness, and generosity. He is going home for the good of his health and will in all likelihood spend the remainder of his days in his native land. He goes with the best wishes of his numerous friends. *Bon voyage, Monsieur.*

CLANICARILL.

SISTERS OF CHARITY CONVENT, QUEBEC.

RENEWAL OF ANNUAL VOWS.

CONFERRING OF THE HOLY HABIT.

TAKING THE PERPETUAL VOWS, AND INVESTITURE WITH THE CROSS AND RING.

Tuesday morning, 26th October, was a memorable one at the Asylum of the Sisters of Charity, in Quebec. On that morning five reverend ladies made their

annual renewal of their vows. Into the hands of the Rev. E. Bonneau, chaplain of the institution; some of them for the third and others for the fourth time. The ceremony took place just before the received Holy Communion at the five o'clock Mass; these vows are so renewed until the sixth year of profession, when they are made perpetual or the religious are finally leave the convent as they may think fit. The names of the reverend ladies on this occasion were: Miss Albion St. Pierre, in religion, sister St. Anny; Miss Esther Harpe, sister St. Ombeline; Miss Vergine Morency, sister St. Georgia; Miss Genevieve Lefebvre, sister St. Marie of the Precious Blood, and Miss Elizabeth Pelletier, sister St. Alphonse.

At six o'clock, Right Rev. Monsignor J. D. Desrosiers, Primate Chamberlain to the Pope, and P. P. of Lewis, celebrated Mass, previous to which he intoned the hymn *Veni Creator Spiritus*. At the conclusion of the Holy Sacrifice he retired to the sacristy and having removed the chasuble and maniple, immediately returned wearing the cope and surplice by the Rev. Mr. Bellenger, P. P. of Deschambault, and Rev. Mr. Gillis, Missionary at Esquimaux Point, the Rev. Mr. Bonneau acting as master of ceremonies. They seated themselves in front of the railing of the community chapel where were kneeling the three postulants for the religious habit, as also seven religious who having taken for the past five years made their annual vows of Chastity, Poverty and Obedience, were now about to make their Perpetual vows. The Rev. G. F. E. Drolet, P. P. of St. Columba of Sillery, then ascended the altar, and taking for his text the words: "Thy Kingdom come; Thy will be done," addressed an eloquent and fervid discourse in French and English to the postulants and nuns. He said that the words just quoted were with them not a desire nor a wish, but a work. The life of a Sister of Charity was one continuous spreading of God's Kingdom upon Earth and an uninterrupted doing of the Divine will. By such they were, so to say, the associates of Jesus Christ and of His Apostles and Evangelists. He pointed out how in the exercise of obedience, purity, mortification and charity, they were true missionaries of the Gospel of Jesus Christ. At the conclusion of the discourse, which the foregoing is but a mere outline,

THE POSTULANTS FOR THE HOLY HABIT.

Miss Josephine Gingras, who took the name of Sister St. Narcisse; Miss Hermine Lefebvre, Sister St. Mary of the Holy Eucharist; and Miss Maria Marchand, Sister St. Mary of the Rosary, presented themselves with lighted tapers in their hands, the choir chanting the antiphon "Deliver us O Lord from all our enemies by the sign of the Cross," and also two prayers, at the conclusion of which His Lordship chanted several verses which were responded to by the nuns, followed by prayers. He then questioned them as follows: "My daughter, what do you demand?" to which each replied: "My Lord, I humbly desire to be clothed with the holy habit of the Sisters of Charity of this house, to wear the livery of Jesus Christ and to serve him in the persons of the poor." He further questioned them as to whether it was from their hearts and in the spirit of faith, and if they believed themselves capable of honoring the vocation to which they aspired, and of fulfilling the obligations they were about to contract to all which satisfactory replies were given. He then gave them his benediction, after which he proceeded to bless with appropriate prayer the habits which he then handed to each of them in the following words: "May the Lord clothe you with the new spirit which he created according to God in justice and in holy truth." On receiving the habit each one devoutly kissed it and retired for the purpose of assuming it, during which the choir chanted the Litany of the Saints, which was also recited by the clergy and nuns.

The following professed nuns:—Sister St. Marceline, (Miss Elizabeth Nicholson,) Sister St. Denise, (Miss V. Dery,) Sister St. Alodie, (Miss Guay,) Sister St. Henna, (Miss Lapointe,) Sister St. Antoine, (Miss Fitzpatrick,) Sister St. Mary Salome, (Miss Dupont,) and Sister St. Mary of Mercy, (Miss Lefebvre), who were to make their

PERPETUAL VOWS.

and receive the cross and silver ring of the order, then presented themselves, also carrying lighted tapers. The hymn of *Sanctus Virginius* having been sung, His Lordship chanted a number of prayers, after which, turning towards the priestess, he asked them what they demanded, to which each replied: "My Lord, I humbly demand that I be allowed to consecrate myself entirely to God, to serve with fidelity all the days of my life Jesus Christ in the persons of the poor in the spirit of Faith and Charity, according to the Constitutions and Rules of this community." He then further questioned them whether they well understood the importance of the step they were about to take, reminding them that Jesus Christ himself was a Master of Sorrows, and that now more than ever they shall be obliged to live in a constant state of mortification of the passions and of the senses, and in a continual renunciation of themselves and of their will; in a word, that they must renounce everything even without deserving the right of complaint in the midst of the greatest humiliations and sufferings, but that on the contrary they must generously bear the Cross all the days of their lives, and in imitation of Jesus Christ himself, if necessary, make their last sacrifice on the Altar of the Cross. To which they replied in the affirmative and expressing their hope that God would aid them. He then gave them his benediction and having blessed the Crucifix handed one to each, which they suspended from their necks, accompanied with an appropriate exhortation. He then blessed the rings, praying that each one who wore it might be enabled faithfully fulfill her vows, and that she might continue to the end of her life to serve the poor in chastity, charity and humility. This concluded, each of the professed read from a parchment which she had previously signed and which she then handed to the Prelate, the following words:—"Oh God! all Powerful and Eternal, I, notwithstanding that I am most unworthy to present myself before Thee, but confiding, nevertheless, in Thy goodness and Thy infinite mercy, and urged by the desire to serve Thee, make to Thy Divine Majesty a Perpetual vow of Poverty, of Chastity, of Obedience, and I consecrate myself to the service of the poor in the congregation of the Sisters of Charity, in presence of the most Blessed Virgin Mary and of the whole Court of Heaven; in presence of Monsignor Jean D. Dziel and of Mother St. Louis, Superiors of this Community, and understanding all the vows according to the Constitutions of the said congregation, I most humbly beg Thy Infinite Goodness, by the Precious Blood of Jesus Christ, that it may please Thee to receive this holocaust in the odor of sweetness and that as Thou hast given me the desire and the means of offering it to Thee, Thou wilt also give me abundance of grace for its accomplishment. At the Asylum of the Sisters of Charity of Quebec, the 26th October, 1880."

His Lordship then invested each with the ring as the seal of their spiritual alliance with Our Lord, placing it on the annular finger of the right hand. A number of antiphons were then chanted by the professed and the other nuns alternately, the *Te Deum* was sung, after which Monsignor prayed as follows: "God All Powerful and Eternal, Oh, Thou who desirest to be in chaste bodies and whose delight is pure souls; Thou who by Thy Word didst make all things, re-establish in the grace of thy first origin, the human nature made vicious by the first parent by the trickery of Satan vouchsafe to cast a favorable regard upon these Thy servants, and by the effusion of Thy Holy Spirit, grant them a prudent modesty, a goodness full of wisdom, a sweet gravity, a liberty all chaste; that they may burn with the ardor of charity, and glorify Thee by the holiness of their bodies and the purity of their souls; that they may fear and Thee with love and with love serve Thee, O Lord, find honor, joy and consolation in sadness, counsel in uncertainty, patience in tribulation, abundance in poverty, sustenance in their need, and a remedy in their ailments. That in Thee they may possess all things; that they may clasp the body and overcome the world; to the end that being embellished with the flowers of virtue and having their lamps prepared in their hands, they may await the celestial Spouse; that united with the wise virgins, they may enter the wedding chamber and forever follow the Lamb. Through Jesus Christ,

our Lord, who with Thee and the Holy Ghost, liveth and reigneth for ever and ever." Immediately at the conclusion of this beautiful prayer, the professed walked around and received the "kiss of peace" from each of the community, during which the cxxxii psalm was chanted. All then took their departure processionaly.

THE RELIGIOUS INSTITUTIONS IN QUEBEC CITY.

THE URSULINE MONASTERY—ESTABLISHED 1639.

A. M. D. G.

COURAGE IN ADVERSITY—DEATH OF ONE OF THE FOUNDRESSES—THE SECOND MONASTERY.

[Continued.]

In the foregoing number we have seen how in a few hours nearly all the earthly possessions of these heroic women—heroic in the full sense of the term—were swept away in a few hours. We have also seen with what perfect submission to the Divine will this chastisement was received at His hand. In the next few numbers we shall see them with unflinching courage undertake the re-building of their monastery, notwithstanding the depressing state of affairs in the colony at the time.

Had the Ursulines been of only moderate utility in the Colony, whether for aiding in converting the Indians, or in diffusing the blessings of instruction and education among the rising generation of French Canadians, the conjuncture was favorable to allow them to retire. Ten years were sufficient for an experiment; and had there been a want of success, the nuns themselves, after all the hardships they had endured, and all the uncertainties before them, had a right to desist from their enterprise without being taxed with pusillanimity. Spring vessels, bringing them the usual succor, would have enabled them to pay the expenses of their passage home. That they would have been cordially welcomed by their different Communities, was evident from the pressing invitations they had already received to quit the country on account of the Indian warfare and the precarious state of the colony.

These invitations were still more urgent when tidings of the conflagration of the Monastery had reached their friends in France. No one conversant with the early history of Canada is ignorant how critical was the state of affairs, and how gloomy the prospect during the years that followed the dispersion of the Hurons. The Iroquois, flushed by his dire success, dazzled by the fire that had consumed his victim, had not paused to rest him in the solitude he had made. Throughout the land he was busy; here to cut a still flying band of Hurons; there to scalp the trembling Algonquin, and everywhere to beset the French, and confine them within their forts. The ubiquitous Iroquois seemed destined to remain sole master of a devastated country. Two thousand Frenchmen scattered along the St. Lawrence, at the various settlements and trading posts, were but a handful, compared to the Hurons destroyed; and their importance to the mother country depended chiefly on the fur-trade with the Indians, which the Iroquois intercepted.

All this was well known to the nuns; but they were all determined to persevere and share the fate of the Colony, whose interests they had espoused. "How could we abandon our Christian neophytes?" says Mother Mary of the Incarnation. "They are our treasures, our spiritual children, for whom we are ready to die a million of times. And what will become of our dear French girls without instruction, without culture? No! we are not so cowardly as to betray our trust or abandon our post. Our enemies are powerful, but God is greater than they."

The resolution of the nuns was applauded by the public. In an assembly of the principal citizens and the Jesuit Fathers, presided over by the Governor D'Ailleboust, it was decided to offer them a loan, free of interest for six years, and to aid them as far as possible in re-building their Monastery. This decision taken, let us return to the "Bethlehem" of the Ursulines to take note of some of the comforts and conveniences. The mansion, built probably on the model of other small dwelling houses of the city, was two stories high, thirty feet in length and twenty in breadth. These were narrow limits for thirteen persons, to whom a chapel and a classroom were as indispensable as a dining-room and a dormitory. Their ingenuity and their patience, having already been tasked in a similar manner, made them at home in their new domicile. Beds were arranged, one above another, for themselves and for some little boarders, probably orphans; a board partition screened off a little chapel. A sort of rustic arbor, covered on all sides with bark, in the Huron style of architecture as before, gave them an additional class room for their neophytes. Their poverty, which excited universal compassion, reduced them to receive alms from such as would have been succored by them, in better days. One would bring a towel, a chemise or a cloak; another presented a chicken, a few eggs, or a loaf of bread.

"The Jesuit Fathers," says Mother Mary, "sent us the stuffs destined to their own use to clothe us; they gave us provisions, linen and blankets for our beds. They lent us the service of their lay brothers and workmen to aid in the building. The Governor also and his wife, Madame D'Ailleboust, succored us in many ways. In short, all our friends showed themselves

so compassionate and obliging that we have no words sufficient to express our gratitude. If the poverty of our colonists is great, their charity is greater."

In the meantime they sought to resume the labors of the Institute, in favor of the young French girls as well as the Indians. The snow had not yet fully disappeared from the ground, when the nuns were seen clearing away with their own hands, the rubbish that covered the charred foundations in preparation for the work of the seasons. On the 18th of May, in presence of the Governor and a goodly company, another foundation stone was blessed by Rev. Father Lalemont, and placed with the usual ceremonies by Madame de la Peltrie. All the workmen that could be obtained were employed; and the walls rose so rapidly that some hopes were entertained of inhabiting them the following winter.

But the short summer passed all too quickly; autumn came, and the long winter set in before the interior of the Monastery was sufficiently advanced to set at liberty the inmates of "Bethlehem's cave," pent up as they were, and stifling in smoke and unwholesome air.

The winter was indeed long and painful for many reasons. The beloved Mother St. Joseph, who, for the last four years had been sinking in a declared consumption, had not yet given up teaching her dear Hurons. All summer she had kept her place in the book lodge, where Mother Mary accompanied her, while she continued to explain the way to serve God, to attentive listeners, men and women, to the number of forty or fifty. Poor Indians, how they listened with open, wondering eyes, marking their ascent and their admiration of the celestial doctrines that fell from her lips, by expressive gestures! But even the supernatural energy of a soul all on fire with holy zeal, could no longer support the wasted frame, nor hasten the stifling cough.—*Glimpses of the Monastery, Vol. I.*

TO BE CONTINUED.

CONFIRMATION IN INGERSOLL.

On Monday, the Feast of All Saints, His Lordship the Bishop administered the Sacrament of Confirmation to sixty-five children. The beautiful new church was crowded by the members of the congregation who came to witness the ceremony. The children about to be confirmed occupied the nave of the church immediately in front of the communion rails, their devout appearance and the earnestness with which they assisted at the holy ceremony showing them to have been carefully prepared and instructed in their duty. The High Mass was sung by Father O'Mahony of this city, His Lordship occupying the throne which had been prepared in the sanctuary. The different parts of the mass were rendered by the choir in a manner to reflect upon its members the highest credit. They certainly have done good work since their removal to the new church. On the conclusion of the holy sacrifice of the Mass His Lordship preached an eloquent and impressive sermon on the Feast, pointing out the example of the holy servants of God as one which we should endeavor to follow, and describing the great joy of those blessed souls who are now in the possession of God's Kingdom for all eternity. As soon as His Lordship had concluded the sermon the children advanced two by two to the platform of the altar where they received, at the Bishop's hands the sacrament which makes them for life the soldiers of the Cross.

ST. MARY'S CATHEDRAL.—Some of the priests of St. Mary's are zealously engaged in making personal calls at the residences of the members of their flock, soliciting subscriptions to meet the amount required for the repairs and improvement of the cathedral. Success, it is stated, has crowned their efforts so far. His Lordship Bishop Crimmon, with his characteristic liberality, disposed of his carriage and donated the amount realized towards the repairs of the cathedral and schools. A 50 power boiler, purchased from Messrs. Clarke & Squibb, of this city, is now being placed in the basement of the cathedral for heating purposes. It will add greatly to the comfort of the large flocks who attend during winter.—*Hamilton Times.*

TO FARMERS.—Mr. P. Burns, 51 King st., east, Toronto, advertises in this issue for an immense quantity of wood. Mr. Burns is one of the most extensive wood and coal dealers in Canada. Our farmer friends in the west will find him a most reliable gentleman to deal with, and we doubt not many of them will find this an excellent opportunity to dispose of their surplus wood.

At Wardsville J. M. Dykes was on Saturday called upon to pay a fine and costs for uttering terribly blasphemous language on the Sabbath day.

Oswego, N. Y., Oct. 31.—The schooner Tranchemontagne, of Montreal, from Trenton to this port with ice, was driven against the outer west pier early this morning and is a total wreck. The crew were saved.

The Rev. James Hannan, of Parry Sound District, was robbed of his pocket-book, containing \$18, on King street, Toronto, Thursday night. It was snatched out of his hand by a professional thief.

On Sunday, September 26, in the Cathedral at St. Joseph, Missouri, Rev. Father Ignatius, O.S.B., gave conditional baptism to Mr. James N. Morris, a convert, in the presence of an immense congregation of Catholics and Protestants.

We have authority for stating that a large accession to the ranks of the Catholic Church will shortly take place at Oxford, in consequence of the labors of the Jesuit fathers in that city.—*London Univers.*

For the first time in the history of the Ohio Penitentiary, High Mass was celebrated in that institution by the Catholic Chaplain, Father Clarke, last Sunday.

It is announced by the *Essex Telegraph* that the Rev. Samuel Farman, M. A., Cam., vicar of St. John's District Church, Colchester, has accepted from the Church of England, and has joined the Catholic Church, into which he has been accepted at the Oratory, Brompton.