

can citizens in this country? Is any collector of customs authorized to invade the rights of citizens of Canada as the collector of Turkey seems disposed to do? We well know that collectorships in this department have been two frequently filled from Orange lodges. But however filled, the people of this country will not suffer themselves to be trampled under foot by any of the minions of that faction. We have no hesitation in stating that the collector at Torbay deserves the severest punishment at the hands of his official superiors and that the conduct of the Minister himself in detaining the book in question for three months demands the fullest explanation.

THE NEW ORGAN.

The opening of the new organ will, as announced in a previous issue, take place on Sunday, the 8th prox. The Bishop of Detroit will be celebrated of the Pontifical High Mass at 10.30 a.m. The sermon of the day will be preached by the Most Rev. Dr. Carbery, Bishop of Hamilton. In the evening, at the Solemn Pontifical Vespers, Rev. Dr. Kilroy, of Stratford, will preach. Tickets good for admission to the morning service have been issued at the moderate figure of fifty cents.

Admission to Vespers will be free, but all desirous of then contributing to the organ fund are requested to do so at the collection to be taken up. We expect to see the Cathedral crowded at both services. The musical and oratorical treats offered should, apart from the religious character of the occasion, bring together very large assemblages both in the morning and evening.

THE LEAGUE IN CANADA.

Mr. John P. Sutton, of Quebec, has been doing yeoman service on behalf of the National League in Canada. We are happy to learn that his efforts have met with success in a great measure commensurate with the unflagging energy and tireless industry he has displayed in the promotion of the cause of Irish legislative independence. In the Dominion Capital a very successful branch has been established, with ex-Ald. Starrs as President, Mr. J. A. MacCabe Treasurer, and Mr. Frank Brennan Secretary. At the very first meeting a large sum was subscribed among the contributors there were many Protestant gentlemen, amongst others ex-sheriff Powell, a quondam Orange leader in the Ottawa district. The treasurer has had likewise the satisfaction of receiving from the Minister of Inland Revenue the following letter, another proof of the genuine patriotism of that hon. gentleman.

MY DEAR MR. MACCABE.—I have much pleasure in enclosing a cheque for \$25, as my contribution to the Irish Parliamentary Fund; and trust that the Ottawa branch may meet with great success in collecting money for so laudable a purpose.

Yours very truly,
JOHN CURRIE.

Mr. Sutton's speech at the Ottawa meeting having been rather severely and inadvertently upon by a local journal, he had the satisfaction of receiving letters of endorsement from Mr. J. C. Patterson, M. P., and Mr. P. Beakerville, M. P., who were both present at the meeting. The letter of the member for North Essex, read as follows:

JOHN P. SUTTON, Esq.
DEAR SIR.—In reply to your question I have to say that your address to which I listened on Friday evening last, contained no reference to separation as between Ireland and England. Your whole argument bore upon the necessity for the restoration to Ireland of her own parliament, which she had prior to the commencement of the present century. Legislative, not national independence, was what you aimed at. Wishing you all success in your efforts to raise a fund to assist Mr. Parnell in the coming elections.

I am, yours faithfully,
Ottawa, Oct. 19, J. C. PATTERSON.
We publish this letter with great pleasure indeed. The hon. member for the North Riding of Essex is one of the most earnest of the advocates of Irish self-government in Canada. Born in historic Armagh and educated in Dublin, Mr. Patterson has himself been an eye-witness of the evils from which Ireland suffers. He has therefore never concealed his opinions as to Irish rights. The candor and honesty of purpose of this worthy Irishman have won for him a high place not only in the esteem and affection of his constituents, but placed him in the foremost rank among our legislators at Ottawa. The member for Ottawa in the Legislature of Ontario also wrote in terms becoming his influential position and his well-known devotedness to the land of his ancestors. He said:

"If any understood your arguments differently to that of seeking for her Majesty's subjects in Ireland, those legislative privileges that we have in Canada, I could not understand them in that light, and I claim to have at least the ordinary lights of common sense. Before consenting to preside, I asked for an explanation of your views, and they were such as coincided with my own."

Your address confirmed those views, and I need not say that had you advocated separation, as chairman of the meeting, I would have immediately objected.

"Wishing success to the Irish people in their efforts to obtain the rights we enjoy here, I hesitate not to say that those who refuse equal and impartial justice to all,

are the enemies of the British empire and of its unity and honor."

In Toronto, Kingston, Peterboro and Penetanguishene branches of the League have been also successfully inaugurated and we have every reason to hope that London will not fall behind her sister cities and towns in this good cause. In fact no place in the Province where twenty Irishmen or descendants of Irishmen can be got together should fail to participate in the movement. Now indeed is the time for the children of Erin to show their love for the old land. Will they be equal to the occasion?

EDITORIAL NOTES.

—His Lordship the Bishop of Hamilton left that city on Friday, the 23rd inst., to visit the missions of Dunville and Cayuga, returning in time for the late Father Maguire's funeral on the 27th.

—We beg to offer the Rev. Father Kiernan, of Collingwood, an expression of hearty sympathy on the destruction by fire of his new and beautiful presbytery, recently in course of construction. The loss will be heavy, as there was not, we believe, any insurance on the building.

—We have received one of the first copies of *La Nation*, a weekly French journal, published at Plantagenet, Co. of Prescott, Ont. *La Nation* is thoroughly Catholic in tone, and gives proof of long life and usefulness. We wish our contemporary every success.

—Ald. O'Meara was last week made the recipient, on the part of his friends and admirers, of a heavy ebonyized gold-headed cane bearing the inscription: "Presented to Ald. S. O'Meara for public services generally, but especially for securing the construction of the Oxford street bridge."

—The Marquis of Lorne, Liberal candidate for Hampstead, was last week very roughly handled at Brentford, a town seven miles west of London whither he had gone to address the electors. In the course of his speech he was assailed by a violent crowd, who assailed him with rotten eggs and finally succeeded in driving him from the platform. The advanced radical opinions of the noble lord have given great offence to the Conservatives. His return to Parliament is very doubtful.

—In the *Pilot* of the 24th the editor thus comments on the Curry appointment: Our Democratic Minister to Catholic Spain, instead of Mr. Keiley, a Baptist minister named Curry, who publicly holds the Catholic religion is "worse than Catholicism" and "a corroding canker eating out the public conscience and emasculating everything like spiritual life." He also says that it is "a blighting influence," "worse than paganism," and that in this country it is only "restraining itself from policy."

This is a nice ambassador from a country like the United States to the most Catholic nation in the world; and a choice representative of the Democratic party was it the President appointed him—or Miss Cleveland!

—The *Mail* discussing the probabilities of the coming contest in so far as it affects the North of Ireland, says: The outlook for the Conservatives in Ireland, therefore, is about as gloomy as it well could be. Many prominent Tories, regarding the party as effaced, are advocating the establishment of a Protestant Defence Association, in which politics should be ignored—a proposition which appears to be meeting with favor even among the Whigs, who will be no better off than their old antagonists so far as representation in Parliament is concerned. The Ulster papers believe that, in view of the prospect of a Parnell dictatorship in Ireland, there will be an enormous emigration from the North to Australia and Canada in the spring.

—In the *Dublin Freeman's Journal* of the 18th ult. we notice a just tribute to the member for Montreal Centre: "Before and since, Canadian publicists have drawn a parallel between the two countries, and we have before us a speech by Mr. Curran, Q. C., member of Parliament for Montreal Centre, in which he advocates home Government for Ireland on the same lines as Canada, and makes a noble plea for the rights of Irishmen to control their own affairs. Mr. Curran (son of Irish parents) is, it may be added, one of the ablest and most eloquent members of the Dominion legislature, and although Canadian born, is, without exception, the staunchest champion of Irish rights in the country. He has persistently advocated such a system of protection as they have in Canada as the essential means of developing Irish trade."

—The *Ottawa Free Press* says: "Minister of Justice Thompson believes in holding political meetings on Sundays. First in church, the contents of Bishop Cameron's circular were made known; and then out of church on the steps—Mr. Thompson addressed the electors on the political issues. In Ontario, Mr. Thompson could have been put in prison for thus violating the observance of the Sabbath; but then the law makers are sometimes the law breakers." Mr. Thompson fortunately does not live in Ontario. Pharisaic observance of Sunday is carried to nauseating extremes in this Province,

while the gravest abuses are suffered to exist simply because they are veiled by an outward show of religion. The F. P. does not condescend to show wherein the "Sabbath" was violated by the occurrences it recites. We may inform our contemporary that Bishop Cameron and the people of Antigonish are just as conscientious in the observance of the Lord's Day as any section of the people of Ontario.

—A despatch from Paris represents the French people as greatly incensed against the government for its distant colonial policy. Military garrisons there very gloomy view of the situation in Tonquin and Madagascar. *L'Avenir*, referring to the recent wholesale massacre of Christians in Tonquin, exclaims: "This butchery is a disgrace to our protectorate." *Progress Militaire* states the Government is sending to Tonquin 100 men per regiment to replace those French soldiers lost in that miserable country by disease, and declares its opinion that the end of the whole French military enterprise in China will be a disgraceful retreat. It is stated semi-officially that the Government is so thoroughly disgusted with the outcome of M. Ferry's military enterprises that it has determined to leave the decision of continuance or abandonment of the invasion of Madagascar to the Chamber of Deputies.

—We are most happy to perceive that the Dominion government has raised Hugh MacMahon, Esq., Barrister, of Toronto, formerly of this city, to the rank and title of Queen's Counsel. Mr. MacMahon had some years ago received this honor from the Ontario government. The government of Canada has done itself honor by its bestowal of this mark of high regard on Mr. MacMahon, whose great talents and personal worth are a credit to the Bar of Ontario. The *Toronto News* says of the appointment: "First among the more prominent ones is Hugh MacMahon. Long ago he practised law in Brantford, subsequently removing to London, where he built up a very extensive practice. At the time of the terrible Biddulph tragedy he was retained as counsel for the defendants, and, aided by W. R. Meredith, a gallant and successful defence they made of it. His address to the jury is still remembered in that city as one of the most brilliant efforts of oratory ever heard within the walls of London court-house. Later on he removed to Winnipeg, and still later to Toronto, where he is now building up a large practice. In person he is rather short and stout, with a pleasant, round, smiling countenance, garnished by a pair of side whiskers. Years ago he was appointed Q. C. by the Ontario government, which is now confirmed by the Dominion."

—His Grace the Archbishop of Cashel, speaking at Kildare, vigorously denounced the English faction in Rome. In allusion to some former statements of his, His Grace declared: I said that the Irish cause was willfully and systematically misrepresented in Rome; that our Holy Father the Pope was misinformed as to our aims and aspirations, and that there existed a British garrison and a British faction in the Eternal City no less powerful, and, if possible, even more venomous than that which is known to rule the roost in Dublin Castle, that dismal and dangerous den (groans) so graphically described by his Grace of Dublin last night (cheers). Of the truth of that statement no one can any longer entertain a doubt. But, thank God, the garrison has been disarmed (cheers), the faction disgraced (cheers); and the presence of the great Churchman and patriot who honours Kildare by his visit to-day is a living proof that truth and justice have prevailed in Rome, and that the anti-Irish faction there has received a blow from which it can never recover (cheers). How fortunate, my friends, that it has been so. Had faction prevailed, as it was at one time likely to have done; had the nest of snakes and intrigues, both lay and clerical, been successful in their efforts to prejudice the Pope against his Irish children, and to dissolve the union of priests and people by denouncing and discrediting every ecclesiastic who stood up for his flock against their hereditary oppressors, instead of being united as we are to-day we should, I fear, present, to some extent at least, the sad and indeed shameful spectacle so commonly witnessed elsewhere "of churches deserted, pastors dishonored, and religion turned into ridicule."

Catholic Literary Association of Lindsay.

At a meeting of the Catholic Literary Association of Lindsay, of which Mr. McDonald is a member, the following motion of condolence was passed: Moved by Jas. Smith, seconded by J. O'Brien, "Whereas, it has pleased Almighty God to visit the home of Bro. McDonald and remove therefrom by the hand of death his beloved wife, be it resolved, that the members of this association, while bowing in humble submission to the Divine decree, beg to testify the esteem in which they hold Bro. McDonald by extending to himself and family their sincere and heartfelt sympathy in this sad affliction."

Last year no less than 268 Jews became Catholics in Vienna.

CATHOLIC NOTES.

The Rev. Owen King, curate of Llan-tarnan, has announced to his congregation that he has decided to quit the Established Church and seek admission to the Catholic Church.—*London Univers.*

The Milan police are making inquiries into some wholesale robberies committed by the lay nurses who succeeded the Brothers of St. John of God in the recently "whitened" hospital of Porta Nuova in that city.

A charitable Catholic of Philadelphia has given Archbishop Elder \$100,000 with which to reopen and maintain St. Mary's Seminary in Cincinnati. His Grace left for Rome last week.—*Watchman.*

During the winter the workmen will be steadily employed on the building of St. Peter's Cathedral, Montreal. Already \$2,000 worth of objects have been contributed to the bazaar for the purpose of raising funds for the work.

A Catholic College is to be built at Van Buren, Mo. Work on the foundation has already commenced, and the intention is to complete it next summer. Meanwhile the school has commenced in Hammond Hall with a corps of competent teachers.

The Rt. Rev. Bishop Borgess has placed the Fathers of the Holy Ghost and the Immaculate Heart of Mary, from Pittsburgh, Pa., permanently in charge of St. Joachim's parish, of Detroit, Mich. The Fathers of the Holy Ghost make the fifth community of regular priests located in that city—the fourth introduced by Bishop Borgess.

The German journal *Dresdener Nachrichten* announces the conversion to Catholicism of two ladies of noble birth, Miss Von Massow and Miss Von Zeschau, the latter a famous authoress. Their reception took place at Mariastern, in the neighborhood of Teplitz. Miss Von Zeschau belongs to a most ancient family in Saxony. It is rather remarkable that this family was one of the first to embrace Lutheranism, and that she is the first since those sad days to rejoin the Faith of her ancestors.

Lord Clifford of Chudleigh has, it is understood, signified his intention of rebuilding, on its old site, the cloister of Buckfast Abbey. This abbey, which dates from the days of the Conquest, and was formerly one of the largest and most important in Devonshire, was, it will be remembered, acquired a short time since by a community of Benedictine Fathers of the Primitive Observance, expelled from France. Since the establishment of the Order at Buckfastleigh strenuous efforts have been made to restore what was left of the ancient fabric, and an influential committee has been formed to carry this into effect. Lord Clifford's generous offer will be a most important contribution to a work which should engage the interest and support of every English Catholic.

CATHOLIC PRESS.

Cleveland Univers.
Rev. Bolles of Trinity Episcopal Church, Cleveland, preached last Sunday that his Church was Catholic because "universal in time, place and faith." That Catholicism applied to the "Roman Catholic Church" is a "misnomer and perpetuates an error." What marine would credit the Episcopal conquest of space, since he knows that creed has followed only in the wake of the English flag. And as for conquering time, it would take more than all the lawyers in Philadelphia to establish title between Henry VIII. and St. Peter. The question of "universal faith" may well be left to the Anglican jangles as daily reported in the public prints.

Marshall, Ill., Church Progress.
The Free Methodists of Chicago are fast introducing the old Puritanic idea of Sunday. The Conference adopted resolutions prohibiting reading on street cars on Sunday, and also prohibiting any of their members from selling or receiving money for meals on Sunday. The Secretary of the Conference refused to let a reporter see the minutes of the meeting, fearing lest they be published in the Sunday papers. Next they will prohibit a husband from kissing his wife on Sunday, or from attending church on that day. The vagaries of the sects are truly ridiculous.

N. Y. Freeman's Journal.
The Protestant Episcopal clergymen of New York City have begun a retreat at the Highland House, Garrison's old home. To see the number of reverend names on the register of this pleasant hotel, one would naturally assume that the Protestant Episcopal clergy were enjoying a supplementary vacation, as it were, during the Indian summer. Such an impression would be a much mistaken one. The sixty-three clergymen, who would, if they could, get rid of the obnoxious term "P. E.," came to the Highland House, not to revel, but to prepare themselves for the preaching of missions after the Catholic fashion. These missions are to be inaugurated immediately after the "retreat." If initiation is the sincerest form of flattery, Catholics have small reason to be indignant at the singular assertions sometimes made by reverend clergymen of the sect—even of the "P. E." sect—concerning their "erring sister, Rome." Year by year, the more spiritual-minded and learned of them strive to get nearer the Church in practice. It is sad to see so much genuine zeal and energy wasted in following a chimera; for among the Protestant Episcopal clergy there are many whose blindness to the light is inexplicable. They hesitate in darkness on the very threshold.

Catholic Columbian.
When a man is well, he is usually not sufficiently grateful for his good health. He takes it as a matter of course, never thinks of daily blessing God for it, and when his friends mention it, he turns the subject off airily with an "Oh, yes, nothing is over the matter with me." Let such a man be stricken down in the pride of his vigor, and be confined for weeks to his bed. How he tosses and moans! How uneasily he sleeps! How wan and wasted his face is, and his hands are long and thin and white and shrunken out of all shape and beauty.

Poor fellow! Where is his strength now. Why, he has not energy enough to turn himself in bed, and has to be raised and lowered like an infant. If he were to be assisted to his feet, and left to stand by himself, his sight would fall him, the room would go "swimming" around him, and he would drop to the floor senseless. Health is a great blessing and God is the author of it. Therefore, those who have it, should thank Him for it every day.

What are the distresses of the rich! They have friends to soothe—pleasures to beguile—a world to divert and dissipate their griefs. What are the sorrows of the young? Their growing minds soon close above the wound—their elastic spirits soon rise beneath the pressure—there green and ductile affections soon twine around new objects. But the sorrows of the poor, who have no outward appliances to soothe—the sorrows of old age, with whom life at best is but a wintry day, and who can look for no after-growth of joy—the sorrows of a widow, aged, solitary, destitute, mourning over an only son, the last solace of her years; these are indeed sorrows which make us feel the impotency of consolation.

"Allegany" in Catholic Review.

Permit me to add a few words of encouragement of the plan proposed by the Literary Society for reaching the non-Catholics among us. I write from experience. For the past eight years I have followed substantially the method suggested. A day or two before the lecture I circulate in the neighborhood a small poster, of which the following is a specimen: "A Lecture will be delivered in the Rink, Thursday evening, September 24, at 7.30 o'clock, by Father Michael, S.J., on the 'Savior's Mother.' Admission free, and no collection. All are cordially invited to attend. Questions relating to the lecture will be cheerfully answered." The result is that the audiences are generally large. Frequently the preachers attend, and after the lecture take advantage of the "datur omnibus" to question me, generally very courteously, for further elucidation of the subject. In replying to any questions asked all debate is studiously avoided. The plan is sometimes varied by inducing the committee of some sect to invite me to lecture in their church; and on such occasions the audiences are very large and entirely Protestant. Sometimes I distribute catechisms gratis to all who want them. I remember after one lecture one hundred and thirty Protestants accepted them most gratefully. Regarding the fruit of these lectures, experience has shown me, that whilst they stir up a spirit of serious inquiry amongst outsiders and lead many to the true faith, the greatest profit accrues to my own people, whose faith is strengthened—firstly, by the instruction they receive; and secondly, by the commendable religious pride they feel on seeing so many hundreds of Protestants hanging, as it were, on the lips of the priest, whilst he explains to their wondering minds doctrines they never once heard of. There are hundreds of thousands of so-called Christians in the United States, who, with the Ephesians, can truthfully say, "We have not so much as heard whether there be a Holy Ghost." It is our duty to go after them as Paul did. If we follow them to their halls, churches and theatres even, we can do much good amongst them. Indeed, as a Western bishop—famed for his scholarship and oratory—remarked to me lately, I believe it will yet come to pass that we must have recourse to street preaching. The wedding feast is ready; are we they who have been sent into the highways and byways to compel all to enter? If not we, who are?

London Univers.

The Salvationists have had literally "great battles" at Leicester. On entering that town with all their absurd paraphernalia and parade of Indian helmets and English uniforms, leggings, blood-and-fire banners and she-lieutenants, they were set upon by roughs and hampered with sticks, stones, and turf. Assuredly the followers of the man Booth, with their hideous music, hysterical piety, equivocal propaganda in matters of female virtue and wide-awake commercial nous in pushing their wares, are nuisances, and great nuisances; but they should be put down by the law, and not by the strong hand of rowdiness.

A PROTESTANT COURT REBUKES A RENEGADE CATHOLIC.

TRUSTS FOR MASSES LAWFUL.

Margaret Gilman, who had become famous as the oldest inhabitant of the old Fifth Ward, and who had never seen Central Park nor traveled above Canal street, fell sick in September, 1882, in her 80th year. For many years she had kept a little grocery store in Beach street, and had saved several thousands and put it in bank to support herself and her husband in their old age. Her husband, James, was at this time 92 years old himself, and had long been too infirm to do any work. Mrs. Gilman knew that she was on her death-bed, and one day sent for Undertaker Henry McArdle, of 31 North Moore street, whom she had known for thirty years, and gave him her three bank books and told him to draw out her \$2,290 of deposits. When he got the money she said that she wasn't going to make a will, because she was sure that, although she had no relatives, somebody would turn up with a lawyer to contest the will. She said that the money would go to lawyers. She said that she wanted the money for the funerals of herself and of her husband and the surplus devoted to the purchase of a handsome monument in Calvary Cemetery and to Masses for the repose of her husband's and her own souls. She died Sept. 11, 1882, and her husband died shortly afterward. McArdle buried them both and had Masses said in St. Alphonsus's and St. Peter's Roman Catholic churches, of which the old couple had been members.

Michael Gilman, a nephew of Mrs. Gilman's husband, was made administrator of the estate, and as soon as he discovered that McArdle was devoting the savings for Masses, as he had been directed, he began suit against him for the whole amount of Margaret Gilman's bank deposits. When the suit was tried in the Special Term of the Superior Court in

June, 1883, Judge Freeman wrote two elaborate opinions, deciding that the trust to McArdle was void, because a person's soul could not be made a beneficiary, because it was outside of the boundaries of the realm, and could not take an interest in the property left behind for benefit, and also because the money was a mere deposit in McArdle's hands, and that any title he might have had to it was revoked by Mrs. Gilman's death. The General Term affirmed Judge Freeman's decision on appeal, and then the case was carried to the Court of Appeals.

On Tuesday, the Court of Appeals rendered a decision in McArdle's favor, upholding the validity of trust for Masses for the repose of the souls of the dead.

The decision is the first of the kind rendered in this State, and establishes a precedent that will be of great importance to Roman Catholics throughout the country. Undertaker McArdle will continue to have Masses said for the souls of the dead couple as long as the money holds out. Michael Gilman will have to pay the costs of the two years' legal expenses incurred in securing the adverse decision.

When the case was tried before Judge Freeman decided in favor of Gilman, on the ground that the money placed in McArdle's hands was a trust fund, that there could be no trust where there was no beneficiary to receive its benefits, and that the souls of deceased persons could not be legally regarded as beneficiaries. The General Term affirmed this decision, and the case was taken to the Court of Appeals. The main ground of the appeal was that Mrs. Gilman's plain intention was that the fund should be paid by McArdle in instalments to such Roman Catholic church or churches, as he might select, to perform the service of Mass, and that this would necessarily have the effect of a contribution to those churches. The fact that she may have had some personal or selfish object in making the gift, or supposed that in the future state she would derive some personal benefit from the use to which the money would be put, cannot detract from the charitable effect that such a gift would necessarily have. The Catholic Church was, in fact, the beneficiary of the trust. This view of the case has been taken by the Court of Appeals.—*N. Y. Ex.*

THE DEAD SISTER OF CHARITY.

Bangalore Spectator.

The death of one of the Sisters attached to the Bowring Hospital, in this station, has drawn public attention to the nursing agency employed at that institution. These nurses are French women, belonging to the Order of St. Joseph, of Tarbes, whose headquarters are in Cantanouse, in the South of France. Five of them came to Bangalore about three years ago for the express purpose of nursing the sick in the Bowring Hospital—a duty which the same community has assiduously performed, and continues to perform, day and night. Of course, these Sisters are Roman Catholics, but their work and their noble self-sacrifice command the respect and admiration of men and women of creeds other than their own, and also of those who have no creed of any sort. It must be something superior to ordinary human nature—whatever it is—that leads delicate women, even many of good position and attachments, to put themselves off bravely from all the pleasures of life, from kindred and friends, to perform the duties of hospitals, where the sins, sorrows and diseases of poor humanity are constantly exhibited in their worst forms. The sisters who attend at the Bowring are in a place where it is very seldom that they hear their mother tongue; they have to wear a dress too, which, besides its coarseness, is so quaint as to border on ugliness—no mean trial in itself to women, whose very instincts usually lead them to dress becomingly. Occasionally one of these Sisters is met with on the public road walking rapidly, as though time was an object to her, must frequently to or from the Bowring, or the Roman Catholic church, which is near the Bowring, or between the Bowring and her own quarters; and the severe homeliness of her costume immediately strikes a stranger, and makes him wonder if it is possible that a spark of vanity can survive under such a garb. French women, who usually dress so charmingly, must find even the habit of a Sister of Charity no mean trial to bear at first. But, what is this trial to that of nursing the very poorest classes of the natives of India—the sick and diseased Pariahs of the Bazar? And to do this constantly day and night, year after year, without a month's "privilege leave," or even a day's holiday! The performance of an heroic act under a sense of peril, or from patriotism, or from love, or even plain, prosaic duty, is but a little thing compared to the life-long sacrifice of a Sister of Charity, who casts away all hopes of ever being absent from the sights, sounds and smells of an hospital ward until death releases her or feeble old age compels her to retire into darkness and poverty. The heroine in secular life—even a Miss Nightingale—receives her reward in the praise of the public; but who hears anything of a Sister of Charity? She has no identity—her very name is almost unknown! Her deeds are not hers, but belong to her order; and her order sometimes, so far from earning thanks, is abused and persecuted.

To spend a life in an Indian hospital, where even the poor sympathy of the suffering patients of one's own nationality or creed is not to be had, is one of the gloomiest prospects that could be presented to any one; yet this little band of Sisters chooses it. Sister Gertrude, now deceased, being the most active and the most cheerful of them all. We can imagine that the life of Sisters in a camp, where they have to attend to wounded and dying soldiers, would be better in one point of view—that of the appreciation of mankind—than the life of the Bowring Hospital Sisters.

The Sister who died yesterday in the Bowring died literally in her hospital harness. Death met her in the ward as she was walking in attendance on the doctor. She suddenly stood still and said, "I was promptly attended to, but she died in the hospital; even if she had any desire to retire to the privacy of the house where the little community have their home, that could not be gratified, and she died amidst those whom she had nursed."