

## RELIGIOUS RECEPTION.

## Interesting Ceremony at Loretto Abbey.

On Tuesday morning of last week at 10 o'clock a very interesting ceremony took place at Loretto Abbey, when seven postulants received the religious habit. The chapel was crowded with spectators, one side being reserved for the pupils, the other for the relations and friends of those taking part in the ceremony. At the appointed time the young ladies entered the chapel in beautiful bridal attire, with veils and orange blossoms, each was attended by two little maids, who wore pretty frocks of white, pink, blue and nilo green, and who acquitted themselves very gracefully of the task of carrying the long trains. The clergy followed in procession, his Grace Archbishop Walsh, Very Rev. Dr. Kilroy, Stratford, Very Rev. J. J. McCann, Very Rev. F. Marjon, Provincial of St. Michael's College, Rev. F. Brennan, C.S.B., Rev. F. Cherrier, C.S.B., Rev. Fathers Walsh, Cruise, Carbery and Coyle of this city.

When all were seated his Grace delivered a most impressive sermon, after which the usual ritual was carried out. The closing words were very touching when he told the young ladies, who were still fair daughters of Eve, to go and divest themselves of their worldly attire. They walked down the chapel aisle while an appropriate hymn was exquisitely sung, and shortly after returned, wearing the religious habit and the white veil of the novice. On the completion of the ceremony, they received their religious names:

Miss Mary Clifford of Stratford, became Sister Dolores; Miss Alice Edo of Manchester, England, Sister Sebastian; Miss Margaret Singleton of Montreal, Sister Mercedes; Miss Mary Cherrier of Hamilton, Sister Synecleta; Miss Mary Halloran, do., Sister Mechtilda; Miss R. J. Gorman of Douglas, Sister Maurus; Miss Helen Gallagher of St. Thomas, Sister Annette.

Mass was then celebrated by Rev. Father Coyle, during which the pupils sang beautiful hymns appropriate to the month of Mary, and at the conclusion, all joined in singing the Te Deum, the hymn of praise and thanksgiving.

The following is the text of his Grace's sermon:

It is customary on occasions like this, my dear Sisters and friends, to have an instruction, although this ceremony is sufficiently instructive, and full of edification in itself.

Our Blessed Lord came down from heaven, not only to redeem us from sin, but to reconcile us to God, and to show us the road to heaven, by His words and instructions, and also by His example. For that purpose He became our living model, in order to render our lives here, agreeable to Him. He became our model that we may imitate and copy Him into our lives, each according to his or her vocation. "I am the way, the truth, and the life," said our Saviour, "they that follow me, walk not in darkness." Under the old law they had only half glimpses of the truth, but we who follow the spirit of the teaching of Jesus Christ, enjoy the splendor of the light of the Saviour, relying upon the words "I am the way, the truth and the life." All that wish to be saved, must be made conformable to the image of the Son of God. As in the natural order we were made in the image and likeness of God, so also in the Christian order we must bear the image and likeness of Jesus Christ in our souls; and according to the words of St. Paul, we should bear that image in our bodies also.

But there are some souls who are called to a more perfect life here and to a higher vocation; our Lord became a guide to show such, how they are to acquire grace and truth—growth in holiness, and the full

perfection of religious life. Now, supernatural strength is required in order to enable them, to face the struggles that await them, and show them how to pass straightway, through the snarcs of our daily existence. These young women, who have presented themselves as novices to-day, to graduate, as it were, in preparation for the full perfection of religious life, must now enter on a closer imitation of our Lord. It is a remarkable fact, that our Lord Himself went through a novitiate. That novitiate began when He was a boy of twelve years of age, and continued until He emerged from the "hidden life," so that He spent eighteen years of His life in a long novitiate.

We may be well assured that He fulfilled the duties of His novitiate in a most perfect manner. The Scripture but rarely lifts the veil from His hidden life and gives but a few glimpses of it. The first glimpse is conveyed by the words in which it is said that our Saviour, Jesus Christ went down from Jerusalem to Nazareth, with His parents and was subject to them. What is the meaning of that subjection of Jesus Christ? We know that our Lord was not bound to obey any of the laws He Himself had made, for "He was the Father of all and therefore subject to none;" and yet, wonderful mystery, He whom the heavens obey, became subject to His parents, and that subjection meant love—love, reverence and respect, and ready obedience, not only to the laws but even to the wishes of His parents. Here then is the long lesson of the novitiate of Jesus Christ. He went down and was subject to them; so also for you, subjection means obedience to the rules that regulate the novitiate, and to the orders of the superiors, who are the representatives of God. It is through them that the divine Will is made known; while their wishes and commands are not to be taken under penalty of sin, for the Church does not wish even those who aspire to perfection, to pay a forced obedience to the rules that govern the novitiate and community, or to the wishes of superiors. Nevertheless, those who aspire to perfection would obey through love. Here then is the glimpse that our Blessed Lord made man-taught novices, during the novitiate of His life, strict obedience—which is the hardest thing for us to perform. We are the children of disobedience; we are the children of revolt. Our first parents rebelled against God, and His laws; the Son of God came down from heaven; Jesus Christ became the second Adam and He taught us obedience; but still the old tendency remains with us, and it is a hard struggle to submit to the will of another.

Then again we have another glimpse—and it is a remarkable glimpse; for the Scripture says that Jesus grew in age and grace and wisdom before God and man. What is the meaning of these wonderful words? He had become the man God. He was therefore as perfect at His conception, as when He died on the Cross; and what then is the meaning of these words? That He advanced in years we can understand but they also speak of His advancement in grace and wisdom before God and man. He unfolded gradually to human eyes His perfections, in order to show us, His followers, that as we advance in years we must also advance in grace and holiness; in love, or in wisdom according to the mind of God. This is the lesson; you, my dear children, as you advance in years in the religious life so must you also advance in grace and in wisdom; in the acquirement and progress of religious perfection this is the lesson that our Lord gave in the retirement of the novitiate.

My dear children, in the natural order the law of growth is the law of life, so it is in the spiritual order

also, we retrograde when we cease to advance; there is no standing still. As the swimmer against the strong stream, unless he make constant efforts, will be carried away with the current; so it is with the religious life. We are struggling against the current of difficulties and obstacles; if we give up the struggle we shall go back; therefore it must be a constant warfare and a constant effort; we must advance, or we go back; we must grow, or we begin to decay. See the tree of which our Lord spoke in the Gospel: A certain master visited it, and questioning the dresser, said to him, "For three years I came seeking for fruit and I find none, because it is barren, cut it down, why cumbereth it the ground." He condemned it, not because it was noxious, but because it was barren. So with man as he grows from year to year in age without bearing fruits of the Holy Ghost, what will the Lord of the vineyard say one day to such?

Again let us take the parable of the wise and foolish virgins; they went out to meet the Bridegroom, all had equally good intentions—the wise virgins who carried oil in their lamps were not excluded as were the foolish from the marriage feast. Why this difference between the two? The wise virgins carried out their good intentions by bearing the oil of good works—the foolish had good intentions but were destitute of good works. They say the way to hell is paved with good intentions never carried out. Take the servants of the Gospel. One received from his Lord five talents, another two, and another one. The first gained other five, the second two, whilst the third hid his to keep it safely for his Master. When the Lord returned He demanded an account of their stewardship; and, my dear sisters, you may imagine the servant who had his one talent was not deserving of censure as he had kept it securely for Him; but wonderful to relate, our Lord not only calls him an unprofitable servant but a useless and wicked one; not because he did a bad thing but because he neglected to profit by the talent that his Lord had given him. Therefore may the novice in the novitiate, nuns in their community, priests in their sanctuary, laity in the Church of God, let the law of God be the law of growth in holiness, which will conform them to the image of Christ. Let us grow daily into His likeness, that He may one day welcome us into the kingdom of His eternal glory.

## Peterborough.

## E. B. A. CONVENTION.

The Grand Lodge of the Emerald Beneficial Association opened its eighteenth annual session here last Tuesday morning and finished Thursday evening. There was a large number of delegates present from all over Ontario. On Wednesday morning the delegates attended High Mass at the Cathedral, which was celebrated by Rev. Archdeacon Casey. The opening sessions were taken up in receiving committee reports which were presented in the afternoon meeting. After transacting much important business the election of officers was proceeded with the following result: Chaplain, Mgr. Rooney, Toronto (re-elected); President, Mr. D. A. Carey, Toronto (re-elected); Vice-President, Mr. T. F. Goué, London; Secretary-Treasurer and Organizer Mr. W. Lane, Toronto; Marshal, Mr. J. Fahy, Toronto; Guard, Mr. N. J. Curran, Hamilton; Medical adviser, Dr. McKeown, Toronto; Executive Committee—Messrs. W. J. Devlin, Peterborough; E. F. X. O'Meara, Ottawa; C. E. Leary, Almonte; J. J. Nightingale, Toronto; W. J. Curran, Hamilton; T. F. Gould, London; and J. J. Hagarty, Stratford.

The following deputy-organizers were appointed: Ottawa District—Mr. E. F. X. O'Meara, Almonte District—Mr. P. E. Leary; Peterboro' District—Mr. W. J. Devlin; Toronto District—Mr. J. J. Nightingale; Welland District—Mr. N. J. Curran; London District—Mr. J. F. Gould; Stratford District—Mr. J. J. Hagarty.

Resolutions of thanks were passed to his Grace Archbishop Walsh, Mgr. Rooney and the Rev. Father McCann, V.G., for their welcome greetings, as also to Rev. Father Scollard, Chaplain of the Local branch for his eloquent address to the Grand officers.

It was resolved to hold the next annual meeting at West Toronto Junction on the first Tuesday in May, 1895.

On Monday evening last a grand banquet was tendered the fraternal societies and numbers of Court St. Peter, No. 225, Catholic Order of Foresters, by the officers of the latter society. The banquet was held at the City Hotel and was the most successful gathering that organization has yet held. A large number of representatives was present from the different societies and a thoroughly enjoyable evening was spent. Dr. Brennan performed the duties of chairman with usual ability, while the vice-chair was most creditably filled by Past-chief Ranger J. P. Sheolin. The dining hall was beautifully decorated for the occasion and an elaborate bill of fare was served up by mine host Clancy.

The following toast list was responded to:—"The Queen"—"God Save the Queen." House of Commons and Legislative Assembly—J. R. Stratton, M.P., and Mr. H. C. Winch; song by Mr. O'Brien.

Town Council—Councillors Cahill and Dawson. Sister Societies—Messrs. F. J. Jamieson, H. Nesbitt, H. W. Watson, and J. Alexander, representing local lodges of the Canadian Order of Foresters; Mr. D. R. Carey, of Toronto, President of the Emerald Beneficial Association; Mr. W. J. Devlin, representing the Catholic mutual Benevolent association and Thos. Dolan, representing Catholic association; song L. M. Hayes.

Mercantile and Mechanical Interested—Messrs. A. Gough, C. Gordon, John Bogue and Con. Young; song, W. Watson. Canadian militia—Lieut. Hayes.

Learned Professions—Dr. McGrath and L. M. Hayes. The Press—Local Representatives.

The Ladies—Mr. W. A. Hoskins; song, Mr. O'Brien. Post and Hostess—Mr. Clancy.

Mr. H. C. Winch proposed the Catholic Order of Foresters which was responded to by Dr. Brennan and J. P. Sheolin. Mr. D. A. Carey moved, seconded by F. J. Jamieson that a hearty vote of thanks be tendered Dr. Brennan for the able manner in which he had fulfilled his duties. The motion was put unanimously and carried by a standing vote. "The Doctor made a suitable reply.

This very successful and pleasant banquet was brought to a close by the singing of "Auld Lang Syne" and "God Save the Queen."

The regular monthly meeting of the Separate School Board was held last Friday evening, the following members being present—Dr. Brennan (chairman) and Messrs. Quinlan, Sheehy, Goselin, Hickey, and LeHane. Rev. Father Collins, our active and energetic superintendent, was also present. The minutes of the last meeting were read and confirmed.

All accounts presented were referred to the Finance Committee. A statement of the estimates was presented by the Secretary, and it was moved by Mr. Quinlan, seconded by Mr. Hickey, that Town Treasurer be instructed to furnish the board with the sum of \$3,750 for the current year carried.

Mr. O'Brien was on motion of Mr. LeHane, seconded by Mr. Quinlan, appointed examiner to conduct entrance examinations.

School attendance for April.	On Roll	Average
Murray street School	218	157
Convent	220	200
Lake street School	157	126

After transacting other important business the Board adjourned.

The beautiful Catholic Church at Sudbury was destroyed by fire a short time ago, but ere long it will be replaced by another handsome structure. His Lordship Bishop O'Connor, who is ever watchful to the wants of his flock, has already given out the contract for the new church, and has appointed Mr. Richard Sheehy to superintend the work. Mr. Sheehy is a first-class man and His Lordship could not have made a better choice. The estimated cost of the new church is \$15,000 and will be finished in August.

## Mrs. Shepherd's Letter.

Mrs. Margaret L. Shepherd has sent in a letter in reply to my remarks of last week. Her contention is that she has never made any attempt to conceal her past, but on the other hand held up her misfortunes as warnings to others. She sends me also her book and pamphlet. A wounded dove flies to its nest if it can; any injured animal drags itself to its retreat if it can—a woman who has had a large hand in her own erratic past will, if brought to penitence, withdraw herself and not seek to make money or glory out of her experience. How can a woman with a career that steams in the sunlight expect her word to be accepted when raised in accusation against those held in some honor? She should not deny to others the charity she asks for herself—Mark in *Natural History*.

If over a man feels like "a poor worm of the dust," it is when he suffers from that tired feeling. Ayer's Sarsaparilla removes this discouraging physical condition and imparts the thrill of new life and energy to every nerve, tissue, muscle, and fibre of the whole body.