

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclian, 4th Century.

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SUCCESS'S HANDMAID.

The young men who are bidding farewell to Alma Mater need no advice from us. Enthusiastic for the way that lies before them, confident that they will not falter, and equipped with the principles that will keep them from straying, they troop forth from our colleges. But let us say to them that Total Abstinence is one of the handmaids of success. The "sport," "one of the boys," the "hall fellow well met" never gets far. He may be an adornment of bar-rooms and be popular with triflers, but he will be a nonentity in either mercantile or professional life. One of the greatest mistakes a young man can make is to become a sucker of alcohol. By this he not only alienates the commendation of the solid element of the community, but he lessens his keenness of vision and impairs his vitality. Said Carlyle in his talk to the students at Edinburgh: "Finally, I have one advice to give you which is practically of very great importance. You are to consider throughout much more than is done at present—that health is a thing to be attended to continually; that you are to regard that as the very highest of all temporal things for you. There is no kind of achievements you could make in the world that is equal to perfect health." Needless to say that health is not found in the saloon.

OF INTEREST TO PARENTS.

The parents who teach their children by example that position and fashion are the main things in life, are responsible for much of the sorrow and indifference of the world. The boy who is led to believe that all his energy must be used up in getting on; that the only failure is he who does not win one of the world's prizes, will make the acquaintance of sorrow and disappointment. True, these come to all, but he who measures things by the standard of eternity bears them cheerfully. His thoughts and actions stretch ever towards the one great prize, and life's great trials are sweetened and lightened by the knowledge that each day brings him nearer to its acquisition. But to the man who spends himself for baubles, and drifts without a compass, sorrow and the blighting of hopes are unillumined by a ray of comfort. The homes that speak of God in their adornments, words and actions, are sources of abiding happiness.

A VISIT TO FATHER DE COSTA.

It is good to know and to remember that in the very midst of the noise and dust and heat of our great metropolis there are holy and wholesome retreats where the things of the world intrude not. Neither heat, nor dust, nor noise, nor rumors of war, nor wranglings of trade, nor bustle of commerce. In one such spot the writer spent a very profitable (to myself) afternoon one day last week—a balmy June day—it was the Feast of the Sacred Heart, June 10, 1904.

It was in one of the cheery, comfortable rooms of St. Vincent's Hospital in Twelfth street, where Sisters of Charity minister to soul and body, mind and heart of those who seek healing there.

A sunny though secluded room it is where a happy old man reclines on a couch, propped up by pillows, calmly waiting for the end of his long life of more than three score and ten years, for almost every day of which he can give a good account.

Suffering from weariness and exhaustion rather than any pain, his fine mind is still clear and active. Like a place of pilgrimage for the past month has been his room, a steady stream of friends besieging the door with inquiries and messages of love and sympathy.

The Archbishop comes with the noble and tender solicitude of a father for a son about to embark on a long, long journey. Priests and prominent laymen come to cheer a brother who is only a little earlier than they on the road all are going. Children of old parishioners and children of newer friends come to get the coveted blessing of the newly ordained, and so neither the distinguished invalid nor his gentle nurses are allowed any loneliness.

I sat near his couch for an hour, bending my ear so as to save his voice. Tranquilly he bade me note the signs of increasing weakness in his voice and treating of the nearness of the end (which, I am happy to say, I do not believe is as near as all he hopes), and then his gaze rested lovingly on his crucifix, while his thoughts probably went to far Jerusalem and the great tragedy of the cross, of which he is kept in constant remembrance by the particle of the True Cross which he received in Rome and carries on his bosom. But he remembers he has a visitor, and, with fine courtesy, he turns and smiles gayly at me sitting so timidly beside him, ashamed of my

rough strength in that ethereal atmosphere. At a sign from the nurse I handed him a glass of vichy. His hand trembled as he took it, but a merry twinkle lit his blue eyes as he said referring to his feeble hold. "I used to boast I came from Boston. I'll have to correct that record and acknowledge I belong to Cripple Creek." I said Father De Costa could give a good account of almost every day of his long life. That is singularly true. I was amazed at the proofs of his industry in the first place; his capacity for steady, even work.

Head, you may think; heart, you may feel. But, hand, you must work always. must have been his motto. And his recreation and rest seem to have been but a change of work. Even during the months of his late visit to Rome to be ordained, when his health was poor enough to warrant complete rest from any exertion of brain or hand, both brain and hand kept busy. His pen or pencil, we are told, was never wholly out of his fingers for a day, and there was no day but he added some grain of gold to the world's store of poetry, art or religious thought.

His published works make a desensitized, quite comprehensive and very enjoyable library of poetry, fiction, history and theology. Like his late work, "From Canterbury to Rome," the style of all of them is unaffected and unpretentious. He had something to say; and he said it in the most direct and simple way. Another thing is worthy of note. Even in all the years of his Protestant ministry he never wrote anything that now, as a Catholic priest, he need be ashamed of. Sincere truth-seekers always, he was never bigoted nor ungracious toward others. Like his great prototype, Cardinal Newman, his conversion was not the work of a moment of God's grace. It was providentially slow and painful, allowing him "to go through and exhaust the entire inventory of Protestantism, to sift its alleged arguments and know its practical results in all lands where it has found an entrance, to demonstrate how hard it is to throw off early and ingrained prejudice and to judge of proportions in the midst of the mirage that invests the average non-Catholic mind.

As one among many advantages derived from a long experience with an unsystematic system of private judgment is the willingness that often comes to show due consideration for others, in cases where inquirers make a very gradual advance, and sometimes none at all; for the greatest of these is charity." Besides his score and more of published works, he has volumes of carefully filed and indexed clippings from various journals covering an average lifetime and valuable because of their bearing on contemporary history. His systematic habits of life are instanced also in his chronological files of important letters and manuscripts, and in his "Record" of these and the clippings where a moment's jotting and under a proper heading each day saves much time in searching for things afterwards. He is pardonably vain, too, of a twenty-eight years' faithfully kept diary, which certainly tells of a habit of system and of a strong will not slackening to weariness of the flesh.

No wonder Father De Costa is tranquil as he looks towards the setting sun. He has "without haste, without rest," made good use of the talents the Master entrusted to him and of his time, and his hands are full of merits. His memory and his works will remain a tower of strength to the doubtful and a reproach to the indolent forever. I, who am always tired, and who accomplish nothing because "I have no time," got the most practical and most sweetly severe lesson of my life on the value of methods of perseverance, of faithfulness to the small duties whose sum total makes up the grandest lives. —E. F. In N. Y. Freeman's Journal.

ADDRESS TO THE GRADUATING CLASS OF ST. JEROME'S COLLEGE, BERLIN, ONT.

BY MR. W. T. J. LEE B. C. L.

Gentlemen of the graduating class of 1904—Your Alumni have been kind enough to do me the honor of asking me to assist at your commencement exercises to-day and to speak a few words of advice to you before you sever the ties which bind you to this noble and famed seat of learning hallowed by the memories of those who, like you, have gone forth from its portals and achieved success in the arts and sciences, and in our beloved Mother Church.

I would be indeed ungrateful to your good President and learned Professors, should I allow this opportunity to pass without thanking them in a special manner for their kind invitation to me to be present to-day.

By the presence here this morning, of his Lordship, the Bishop of Hamilton, is more shown to the Catholics of this diocese the strong and kindly interest which your good Bishop takes in your College, and by his presence upon occasions of this kind serves to perpetuate the great interest which our Holy Mother Church takes in her educational institutions throughout the world over.

Upon listening with feelings of surprise to the eloquent addresses just delivered, I have been confirmed in my resolution that a few practical words of advice would be more appropriate upon such an occasion as this, than any attempt to reach the oratorical.

No words of praise from me are needed to supplement the plaudits of your Professors, and the congratulations of your parents and friends, and

my duty is to add the final chapter of "musts" and "dents." You go forth to-day from your Alma Mater brightened by the idea that your many years of study of the arts and sciences has equipped you sufficiently for the fight which is about to begin, and that you are now well on your way to the successful calling, which each has mapped out for himself.

You leave your Alma Mater to-day laden with sorrow that you are losing so many old and kind associations which help, during your college career, to lighten the burden of your studies, delighted with the hope that through commencing the battle with the world, you may again on future occasions return to renew the old associations which are so dear to you. May the memories of the past serve as a beacon of hope for the future!

You are also, I have no doubt, building castles in the air of the success which each of you may meet in the different walks to which you are bending all your energies, and for which your college course has been but a probation, an ascent of the first rung of the ladder, upon which at the top you see emblazoned in letters of gold the words "Success," the summit of your earthly ambitions.

You are imbued with lofty ideals, with grand Catholic sentiments.

You have been brought up nurtured and matured in the bosom of a great Catholic Institution, whose graduates, like you, have gone forth year after year to labor, and have achieved. But how can you achieve success you may ask, and my answer will be by striving to avoid pitfalls, the morasses and mires into which others as bright as you and as well equipped have sunk.

You can judge the future by the past, and, judging your future by others past, you can succeed. But how? To be successful it is necessary, in my opinion, that you must have ambition, for the man without ambition is like a ship at sea without a rudder; tossed by every storm; buffeted by every wave, looking for a friendly port, but never finding it, and in the end dashed upon the rocks and wrecked, going down amidst the waters of life, perhaps feeling that his early years of study and battle at college have been to him of little avail.

Of course it is unnecessary for us to say, gentlemen, that this ambition must be a laudable one and must have an honorable purpose to produce an honorable result.

You must have an object in life which must be constantly before your eyes. "Your hand must be upon the lever directing your energies and best efforts in every honorable way to achieve the object, directing your course and shaping your policy, so to speak, towards its accomplishment. Be steady and firm, not erratic or spasmodic in your actions, or working by fits and starts, but steadily pressing onward, avoiding all the obstacles it is possible in your path, but remembering those which cannot be avoided by honest methods and brains united.

No man ever became great in the Church or in the State without work. It is the keystone and foundation of success. Honest effort ably applied can, and will overcome the greatest obstacle. It has built railways and bridges, tamed the mountains and rivers, united continents and peoples and with God's help, and through the instrumentality of His Church, is every day bringing the heathen and unbaptized into the one true fold.

Now, having these attributes of ambition, an objective and work, a young man starts out on his career. What is necessary for him to do, and what must he avoid? You must be honest, and in this I am not speaking of honesty to others, but to yourself—and honesty to yourself is best shown by honesty to others. You must be honest in all your business dealings, upright and manly—honest to your employer and to those who entrust their affairs to you, striving at all times to accomplish your task in the best possible manner, for it is a trite saying, but a true one, that what is worth doing is worth doing well. You must be courteous at all times, never giving an insult, and slow in re-enting one. Always bearing in mind that he is no less a gentleman who refuses to unsheathe the sword who is a true Catholic, and you must try to exercise in your conversation and demeanor that charity of thought, word and action, taking our great Creator as our model, so that the world may learn by your example that you are a true type of a Catholic gentleman, and above all when in doubt remember that you should "do unto others as you would like to be done unto."

You must be manly and straightforward, gentlemanly in your conduct towards others, showing by your every act the seal and stamp of that True Catholic Education which you received within these walls, repaying by your lives the honest effort, the unceasing toil and great labor of the President and professors of your Alma Mater who labor without hope of reward, but in the world to come to fit you for the great battle of life.

What must you avoid? Evil associations. This is an age of commercialism. A race, unfortunately, too often for wealth, in which the honorable methods of the past and upright business dealing is sometimes forgotten, and in this race for wealth and even sometimes for a living, too often are the weak made weaker and the strong stronger often by methods, both of men and Government, sometimes, too say the least, not altogether honorable, fair, upright or just. Association with such methods may often help, sometimes even uncon-

sciously to yourselves, mold your lives.

There was a time in the history of England when a man was not considered a gentleman who could dine without partaking of the flowing bowl, and draining it to the dregs. To-day a man is not considered a gentleman who partakes of the flowing bowl to the extent of being guilty of intemperance. Remember that a priest cannot drink to excess because he has the care of souls, a doctor because he has the care of the human body and a lawyer because he has the care of your goods, so also is it with the business man, that he considers it from his standpoint not good form, and above all remember that time lost whilst so engaged, never can be regained. Success is only to the strong, the courageous and the brave.

So mould your lives that when this earthly mission is over, you may lay down the scroll of the scroll well spent and your associates and the world at large may say "Palmaqui qui meruit ferat," and that those who come after you may point with pride to the long list of noble graduates in the different walks of life, of this institution, who may have done honor to their Alma Mater and your Alumni.

CATHOLIC OR "ROMAN CATHOLIC."

BY THE RIGHT REV. MONSIGNOR CAPEL, D. D.

N. Y. Freeman's Journal.

Arno, Cal., June 10, 1904.

Editor Freeman's Journal:

Dear Sir—I have just read with much interest your article on "Catholic or Roman Catholic." Thinking it might interest readers, I send you a pamphlet of mine where the question is treated from pages 111 to 117, which you may like to reproduce in the pages of your excellent New York Freeman's Journal.

Yours very respectfully,

T. J. CAPEL.

[The following is the extract mentioned above. It is only a small part of an excellent treatise on "Catholican Essential Attribute of the True Church," written by Monsignor Capel about twenty years ago.—Ed. F. J.]

MGR. CAPEL'S ARTICLE.

The world without stigmatizes the Church, in bad grammar, "Romish and foreign." It is an appeal to the passions of the people. Do those who so speak forget that Jesus Christ and His twelve apostles were of the Jewish race, and therefore foreigners? Obedience of the children of the Church in matters spiritual to the fountain-head of authority, the Holder of which may be of any nationality residing in Rome, is no more foreign than is obedience to the Apostles who abide in Palestine. The Church is Christ is Universal and not National; therefore in her nothing can be foreign.

In calling the Church Roman it is not by way of contrast to "Protestant Episcopal," to "English, to Methodist, to 'Anglo or old Catholics.'" The term is used to express the source whence all divine authority flows to every part of the Church. Father Humphrey S. J., says with great vigor: "Our Anglican friends sometimes object to us that the name of Roman Catholic is one which localizes us, and signifies that we are something less than Catholic and not Universal or co-extensive with the world. They mistake its true meaning. It is not a definition of the Church, but a designation of its origin. It signifies Roman for its circumference. The centre and the circumference of a sphere are correlatives; they are not the genus and differentia of its definition." The historian Lingard has well said: "There is nothing offensive in this appellation, as in other names with which we are frequently honored. If, then, we refuse to adopt it, the reason is, because it imports what is irreconcilable with our principles, that Churches which have separated from the ancient Catholic Church may still have a right to the title of Catholic." On this ground the Council of Constance, at the Congress of Vienna object to 'Roman Catholic' and asked for 'Catholic and Roman.' We have in the Church those who on account of nationalism or ritual receive special names, such as the Maronites, the Melchites, and others. Tenderly does the Holy Mother Church deal with national customs and peculiarities. But, while preserving their distinct liturgies, vestments and practices, are all subject to the Pope, profess their belief in the Roman Church; they are in communion with every part of the Church.

And it has to be remembered "Roman" is not of yesterday, though persistent, has necessitated accentuating the name in certain countries in our time. "Ut Christiana, ite et Romani sitis—As you are children of Christ, so be ye children of Rome." (Psalm C. Don S. Aug. 1 and 7) says St. Patrick earlier than 461. And Venerable Bede writes (Divine Teacher, p. 55) that St. Augustine urged the custom of the Holy Roman Apostolic Church." And the same saintly historian says (Ibid., B. iii, c. 20) of King Oswa: "Though educated by the Scots, he perfectly understood that the Roman was the Catholic and Apostolic Church."

"It will be anticipated," (Development, p. 729.) says Newman, "that the tendency of error had not the faintest shadow of deprive the ancient Church of the West of the title of Catholic; and it is needless to produce evidence of a fact which is on the very face of the history. The Arians seem never

to have claimed the Catholic name.

IT IS MORE THAN REMARKABLE THAT THE CATHOLICS DURING THIS PERIOD (that is, from the beginning of the fifth to the end of the sixth century) WERE DENOTED BY THE ADDITIONAL TITLE OF 'ROMANS.'

Of this there are many proofs in the history of St. Gregory of Tours, Victor of Vite, and the Spanish Councils. * * * This appellation had two meanings; it is which will readily suggest itself, its use in contrast to the word 'barbarian' as denoting the faith of the Empire, as 'Greek' occurs in St. Paul's Epistle. In this sense it would more naturally be used by the Romans themselves than by others. * * * But the word certainly contains also an allusion to the faith and communion of the Roman See. In this sense the Emperor Theodosius, in his letter to Acacius of Beroea, contrasts it with Nestorianism, which was within the Empire as well as Catholicism; during the controversy raised by that heresy, he exhorted him and others to show themselves 'approved priests of the Roman religion.' * * * Newman cites facts and phrases from several authors, among others the Emperor Gratian and St. Jerome, so as to support his statement. It would be too long to quote these in full; the following will suffice for the purposes of this article:

"The chief ground of the Vandal Heretic's persecution of the African Catholics seems to have been their connection with their brethren beyond the sea, which he looked at with jealousy as introducing a foreign power into his territory. Prior to this he had published an edict calling on the Honorable Bishops (for on this occasion he did not call them Catholics) to meet his own Bishops at Carthage, and treat concerning the Faith that 'their meetings to the seduction of Christian souls might not be held in the provinces of the Vandals.' Upon this invitation Eugenius of Carthage replied that all transmarine Bishops of the Orthodox Communion ought to be summoned, 'in particular because it is a matter for the whole world, not special to the African provinces,' that 'they could not undertake a point of faith sine universitatis assensu.' Huneric answered that if Eugenius would make him sovereign of the orbis terrarum he would comply with the request. This led Eugenius to say that the orthodox faith was the only true faith; that the king ought to write to his allies abroad, if he wished to know it; and that he himself would write to his brethren for foreign bishops, 'who,' he says, 'may assist us in setting before you the true faith, common to them and to us, and especially to the Roman Church, which is the head of all Churches.' He covers the African Bishops in their banishment to Sardinia, to the number of sixty, with S. Fulgentius at their head, and with approbation the words of Pope Hormisdas, to the effect that they hold on 'the point of free will and divine grace what the Romans, that is the Catholic Church follows and preserves.'

"Nor was the association of Catholicism with the See of Rome an introduction of that age. The Emperor Gratian, in the fourth century, had ordered the Churches, which the Arians had usurped, should be restored (not to those who held 'the Catholic faith,' or 'the Nicene creed,' or were 'in communion with the orbis terrarum') but 'who chose the communion of Damasus,' the then Pope. It was St. Jerome's rule also in some well-known passages. Writing against Jovinian, he says: 'What does he mean by 'his faith'? That which is the strength of the Roman Church, or that which is contained in the works of Origen? If he answer 'the Romans,' then we are Catholics who have borrowed nothing of Origen's error; but if Origen's blasphemy be his faith, then while he is charging me with inconsistency he proves himself to be a heretic.' The other passage is still more exactly to the point, because it was written on occasion of a schism. The divisions at Antioch had thrown the Catholic Church into a remarkable position; there were two Bishops in the See—one in connection with the East, the other with Egypt and the West—with which was the 'Catholic Communion.' St. Jerome had no doubt on the subject. Writing to St. Damasus he says: 'Since the East tears into pieces the Lord's coat, * * * therefore by me is the chair of Peter to be consulted, and that faith which is prized by the Apostles mouth. * * * Though your greatness terrifies me, yet your kindness invites me. From the Priest I ask the salvation of the victim, from the Shepherd the protection of the sheep. Let us speak without offense; I court not the Roman height; I speak with the successor of the Fisherman and the disciple of the Cross. I who follow none as my chief but Christ am associated in communion with thy blessedness that is, with the See of Peter. On the rock the Church is built. Whose shall eat the Lamb outside that House is profane. * * * I know not this Vatalis' (the Apollinarist); Meletius I reject; I am ignorant of Paulinus. Who so gathered not with thee, scattereth; that is, he who is not of Christ is of Anti-Christ.' Again, 'The ancient authority of the monks dwelling round about, rising against me; I meanwhile cry out, if any be joined to Peter's chair he is mine.'

"Here was what may be considered a dignus vindice nodus, the Church being divided, and an arbiter wanted. Such a case had also occurred in Africa in the controversy with the Donatists. Four hundred bishops, though in but one region, were a fifth part of the whole Episcopate of Christendom, and might seem too many for a schism, and in themselves too large a body to be cut off from God's inheritance by a mere majority even had it been overwhelming.

St. Augustine, then, who so often appeals to the *orbis terrarum*, sometimes adopts a more prompt criterion. He tells certain Donatists to whom he writes that the Catholic Bishop of Carthage 'was able to make light of the thronging multitude of his enemies, when he found himself by letters of credence joined both to the Roman Church, in which ever had flourished the principle of the Apostolic See, and to the other lands whence the gospel came to Africa itself.'

And Newman concludes: "There are good reasons then for explaining the Gothic and Arian use of the word 'Roman,' when applied to the Catholic Church and faith, of something beyond its mere connection with the Empire, nor would 'Roman' surely be the most obvious word to denote the orthodox faith, in the mouths of a people who had learned their heresy from a Roman Emperor and Court."

In unmistakable terms do the voices of these great servants of God come to us from the fourth and fifth centuries declaring the One Holy Catholic Apostolic Church to be Roman.

CATHOLIC NOTES.

Montreal, June 26.—A cablegram from Rome, received at the Archbishop's Palace, confirms the reported appointment of Mgr. Archambault, Archdeacon of the diocese of Montreal and vice rector of Laval University, as first Bishop of the new diocese of Joliette. He will establish his bishopric at Joliette, which is the largest town in his diocese.

St. Paul's Catholic Church, the finest structure in Aylmer, and one of the costliest edifices in the district, was completely destroyed by fire on the 29th ult. It is supposed to have originated near the roof, directly above the sanctuary. The loss is estimated at 40,000 and the church was insured for 30,000.

An exact reproduction of the famous grotto at Lourdes will be built in the Vatican gardens at Rome. The Pope has approved the plans as drawn by the apostolic architect, Mr. Schneider, and work will begin at once. It is the intention of the Pope to receive in this place as often as possible all the pilgrims and parochial delegations who come to Rome.

The Chinese Catholic element is asserting itself on this continent. Not long ago we read of dozen Chinese converts received into the Church in the diocese of St. Paul, and now we learn that the Archbishop of Montreal hopes to secure a Jesuit Missionary from China to attend to the spiritual needs of Chinese Catholics in Montreal. Conversions of Chinamen have been frequent in that city of late years. Most of them are due to the zeal of the priests in St. Patrick's church, but several have been received in the Jesuit church on Rachel street.

Rev. A. S. Siebenfoercher, of Kanton, O., the national organizer of the Priests' Total Abstinence League, has succeeded in enrolling 1,600 seminarians under the banner of life total abstinence. He is now in Canada organizing branches of the League.

The Dowager Countess of Rosslyn, the mother of the present Earl of Rosslyn and mother of the Duchess of Sutherland, is about to be received into the Catholic Church, it is expected. She is one of several expected English aristocracy converts who are being influenced by Mgr. Yve, the Pope's pro-confessor, now engaged in an extensive commission from the Holy See inquiring into Catholic missions.

Jesuit priests were the pioneers of agriculture in Alaska. A fine garden is to be found at every mission station along the Yukon, and the farm at Holy Cross Mission near Nulato, on the lower Yukon, is famous. There is a tract of ten acres under a high state of cultivation. Nearly all the familiar products of American gardens are raised here—potatoes, peas, radishes, cabbages, lettuce, beets, turnips, carrots, parsnips—besides raspberries and many other small fruits and flowers. The Holy Cross farm, it is said, would attract the attention of horticulturists anywhere in the world. Yet Holy Cross Mission is above 64 degrees north latitude.

Mgr. Legal, O. M. I., Bishop of St. Albert, lately made an episcopal visitation at Pincher Creek. While His Lordship was there the parishioners decided to build a \$9,000 convent, to be directed by nuns recently expelled from France. Three years ago the Pincher Catholics build a \$12,000 Church. The settlement is very prosperous. Land is now offered at ten dollars an acre.

Honor pours in on Catholic prelates from Pagan and Protestant sources, while the heads of a Catholic country are prosecuting them. Cardinal Fisher, Archbishop of Cologne, has been created by Emperor William a member of the Prussian House of Lords. Cardinal Kopp of Breslau, and the Bishop of Hildesheim are already members of that body.

The exhibits the Pope is sending to St. Louis include the famous copy of the Bible which belonged to the Emperor Constantine and which is richly illuminated and bears the imperial initials; also precious vestments and a complete collection of Papal coins.

The Sisters of the Congregation of the Holy Ghost, established at Ingersoll, Ontario, have acquired an excellent reputation for the class of laundry work they turn out. The good Sisters turned out of France, are trying to earn their living in England.