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Scripture; I am sure of this; it is not done to defy the authorities or any one; a few Sundays ago, as we came to the King street church, I gave orders for the singing and beating of drums to stop and they came out and told us to commence again. Another testified that the parades were carried out by command of God.

"Bartholomew Cottam—Am proprietor of the Coffee House, a ratepayer in the city, and a member of the Salvation Army; have been a member for twelve months probably; the Army is known through the world; they have particular forms of worship, and it is part of their worship to assemble on the market and pray and sing; ever since I have belonged we have done this without hindrance; in doing this my desire was to benefit others and tell what God has done for me; I believe it is God's command; and that was my sole motive; I was marching that morning; we had our usual exercises on the market square that morning; I didn't join the Army until the service was over, that was nearly a quarter to eleven, and we marched to the barracks; I and the other defendants had nothing to do with the beating of the drums or cymbals; we were not insulted at the beating of the drum or cymbals; the captain doesn't consult us; the officers took on themselves the responsibility of these drums and cymbals; I consider the singing on King street was very nice; I don't think the singing was calculated to disturb the inhabitants unless they were biased against us."

We have not, as we have already declared, any sympathy with the Salvation Army, its methods, or its aims. But it is, we must say, the natural outcome of Protestant principles. Its members have exercised the right which all Protestants boast of exercising, that of deciding by private judgment that which they are to believe. They have embraced a set of doctrines and adopted a line of practice which, to their minds and consciences, commend themselves. To the Anglican, the Presbyterian, or the Methodist, these doctrines may appear absurd, and these practices ludicrous, but, according to the same standards of judgment, the doctrine and practice of any of these other sects may be condemned by the Salvationists. The leaders, general and captains of the army, have just as much mission to teach as the ministers of all sects so ready to condemn them. Both are groping in darkness, both outside the true fold, far from the salvation of which they proclaim themselves apostles.

RETREAT AT THE SACRED HEART.

We announced some weeks ago that a retreat would be held at the Sacred Heart Convent for the ladies of London and those from elsewhere desirous of attending, to begin on the 14th and close on the 20th inst. The exercises were conducted by the Rev. Father Kenny, S. J., Montreal. No fewer than one hundred and sixty ladies availed themselves of the opportunity of making the retreat. Many attended from Detroit, Toronto, and elsewhere. The instructions given by the Rev. Father Kenny were highly appreciated, and the lessons he inculcated will be long remembered by those privileged to assist at the retreat. The retreat closed, as we have said, on the 20th. In the afternoon of that day, His Lordship the Bishop, gave benediction of the Most Holy Sacrament in the Convent chapel, and addressed the ladies present on the singular privilege they had enjoyed, and earnestly exhorted them to perseverance.

BISHOP CLEARY AT ALEXANDRIA.

We publish in another column a report of the solemn blessing of the cornerstone of St. Finnan's Church, Alexandria, which took place on the 6th of July. His Lordship the Bishop of Kingston presided at the ceremony, which was attended by a numerous clergy and a vast concourse of laity from all portions of Catholic Glenagarry. Hon. Senator MacMillan read, on behalf of the Catholics of Alexandria, an address breathing in every line sentiments of the most generous and devoted Catholic loyalty. His Lordship, as will be seen from the report, replied in most felicitous terms. The new church of Alexandria, which will be of solid stone, will, when completed, be one of the finest in the diocese of Kingston and in the Province of Ontario. We heartily congratulate Father McDonnell on the success he has met with in the inauguration of this splendid work of religion, which will long stand a monument of his zeal and of the devotedness and generosity of his faithful people.

THE BANK OF LONDON IN CANADA.

The annual meeting of the shareholders of the Bank of London in Canada, which took place last week, and of which a report will be found in another column, was the occasion of a very satisfactory statement of the affairs of this corporation. We have no hesitation in saying that the Bank of London in Canada is one of the most solid, because one of the best managed, of the monetary institutions of the country. Its President, Henry Taylor, Esq., is a gentleman in all respects highly qualified for the very difficult and responsible position he fills in the institution. The directors did themselves credit by re-electing him to the Presidency, and have thereby secured for the bank a continuance of

public favor and a renewed lease of general confidence. We congratulate the bank on its healthful state, and wish it increased prosperity during the coming year.

As a local institution the Bank of London in Canada is, we need not say, deserving of the heartiest support of the people of London and the adjoining country.

AN INIQUITOUS SCHEME.

An interesting, suggestive and instructive page of history is that of the incorporation of the city of Ottawa. Previous to the first Monday of January, 1855, Ottawa was called Bytown. Founded about the year 1828, it was, till 1841, a place of comparatively small importance, but in that year it was made a Parliamentary borough and for the ten years between 1844 and 1854 its growth was very rapid. In the latter year its population was variously estimated at from ten to twelve thousand souls, the latter being most likely the correct figure. Nearly two-thirds of the population of the town of Bytown was at this time Catholic. But the Protestant minority was aggressive, determined, and united, resolved, at the first favorable opportunity, to acquire predominance in the municipal affairs of the place. Though no Catholic had as yet sat for Bytown in the legislature of the country, though the civic chair had been filled in turn by worthy Protestant gentlemen, the Orange faction felt aggrieved, restless and uneasy because the majority of the town council was Catholic, and that this rising burg gave promise of becoming a Catholic city.

In 1854 Mr. Henry James Friel, being Mayor, the town council of Bytown resolved to petition the legislature of Canada for the incorporation of the town as a city under the name and title of the city of Ottawa. The growing importance of the place as a trading point, and its rapidly increasing population, justified this step on the part of the corporation of Bytown. The Council had a bill prepared for the incorporation of the proposed city and its division into wards, in accordance with right and justice. Let us follow the bill through its progress in Parliament. On the 27th of Sept., 1854, Mr. W. F. Powell, member for Carleton, presented the petition of the town council of Bytown, which on the 29th of the same month was read, "praying for the passing of an act creating the said town a city, under the name of the City of Ottawa." The petition was, of course, referred to the committee on standing orders, from which, on the 3rd of October following Mr. Langton reported: "Your committee have examined the petition of the town council of Bytown, for an act to erect the said town into a city, under the name of the city of Ottawa, and find that sufficient notice was given so far as the incorporation of the said town is concerned, but the name of the proposed city is stated therein to be Queensborough, while in the petition the name is given as the city of Ottawa." The journals of the Legislative Assembly for the same day contain the following item:

"Ordered, that Mr. Powell leave to bring in a bill to erect the town of Bytown into a city, under the name of the city of Ottawa. He accordingly presented the said bill to the House, and the same was received and read for the first time: and ordered to be read a second time on Tuesday next."

The bill was not till the 9th of November, read a second time, when it was referred to the Committee on Miscellaneous Private Bills, from which, on the 17th, a report was received, stating that the Committee had gone through the bill and made certain amendments thereunto which they begged to submit for the consideration of the House.

The Journals for the 20th of November contain the following item:

"The House, according to Order, resolved itself into a Committee on the Bill to erect the Town of Bytown into a City, under the name of the City of Ottawa; and after some time spent therein, Mr. Speaker resumed the Chair; and Mr. Mattice reported, That the Committee had gone through the Bill, and made an amendment thereunto."

Ordered, That the Report be now received.

Mr. Mattice reported the Bill accordingly; and the amendment was read, and agreed to.

Ordered, That the Bill be read the third time to-morrow.

And the Question being again proposed, That the Bill be now read the third time:

Mr. O'Farrell moved in amendment to the Question, seconded by Mr. Fournier, That the word "now" be left out, and the words "this day six months" added at the end thereof;

And the Question being put on the Amendment: the House divided:—

And it passed in the Negative.

Then the main Question being put:

Ordered, That the Bill be now read the third time.

The Bill was accordingly read the third time.

Resolved, That the Bill do pass.

Ordered, That Mr. Powell do carry the Bill to the Legislative Council, and desire their concurrence.

It is here pertinent to remark upon the base conspiracy which, from the moment the bill was introduced, had been at work to defeat the well under-

stood wishes of the majority of the electors and people of Ottawa. The division of the city into wards, as proposed by the town council, did not meet the views of the ultra-Protestant minority, nor those of the member for the town, Mr. Yeilding, who by a deplorable misunderstanding, had been returned at the general election of 1854 to represent Bytown in the Legislative Assembly of Canada, nor those of the member in charge of the bill, nor of others from the Ottawa district. Their desire and purpose it was, in so far as they could carry into effect that desire and purpose, to hand over to an intolerant minority of Ottawa the municipal government of the city. For this purpose the Catholic majority was most shamefully "hived" by the provisions of the amendment made to the clause of the bill dealing with the division of the city into wards. Nearly two-thirds of the population of the city was grouped together after the most approved method of gerrymandering and a wretched oligarchy placed for years in control of the city of Ottawa. No Catholic could be elected Mayor of Ottawa, nor could any Catholic hold office under the bigoted council. The worst days of the exclusiveness and bitterness of Irish Protestant corporations were revived in this new country, with the saddest results to the progress of the municipality.

But let us proceed with the history of the bill. On the 30th of November the bill was put through its final stages: The Journals record its passage in these terms:

The Order of the day for the third reading of the Bill to erect the Town of Bytown into a City, under the name of the City of Ottawa, being read:

Mr. Powell moved, seconded by Mr. Yeilding, and the Question being proposed, That the Bill be now read the third time:

The Honorable Mr. Robinson moved in amendment to the Question, seconded by Mr. Crawford, that all the words after "and" to the end of the Question be left out, and the words "recommitted to a Committee of the whole House, for the purpose of amending the same, by leaving out the word 'Ottawa' and inserting the word 'Bytown' instead thereof, and leaving out that part of the Bill which gives power to change the name of Bytown to 'Ottawa' inserted instead thereof."

And the Question being put on the Amendment, the House divided: and the names being called for, they were taken down. Yeas 10, Nays 49.

Mr. O'Farrell deserves the gratitude of the people of Ottawa for his efforts to protect the minority from the conspiracy which had virtually compassed their disfranchisement. His efforts proved unavailing in the presence of a solid Ottawa delegation in favor of the bill as amended. The bill was brought to the Legislative Council as ordered by Mr. Powell, and passed through all its stages in that body with little or no difficulty, and was assented to on the 18th of December, 1854. Its second section provided for the division of the city into wards after the following manner:

"The said city of Ottawa shall be and is hereby divided into five Wards, viz: That portion of the City lying easterly from the Rideau Canal shall constitute three Wards, and the portion of the City lying westerly from the Rideau Canal shall constitute two Wards, which latter two Wards shall be divided by the centre of Wellington street, George street, Victoria Terrace and the concession line known as the Richmond road, to the limits of the City; and the portion lying north of the said streets and road, shall constitute one Ward, to be called Victoria Ward; and the portion lying south of the said streets, shall constitute a Ward, to be called Wellington Ward; the portion of the City lying easterly from the Rideau Canal, as aforesaid, shall be divided and called as follows, viz: The whole of Rideau street and the portion of the City south of the said street shall constitute a Ward, to be called St. George's Ward; that portion of the City from the line dividing Rideau and George streets and a continuation of such line, terminating on the Rideau Canal in one direction, and on the waters of the river Rideau in another, to the centre of St. Patrick street, and in a continuation of the same, with, east and west, to the waters of the river Ottawa and Rideau, shall constitute a second Ward, to be called By Ward; and the remaining portion lying north of the line above described, on St. Patrick street and the continuation thereof, shall constitute a third Ward, to be called Ottawa Ward."

To demonstrate the complete unfairness of this division we need but point out that the census of 1861 showed the population of the City of Ottawa, as divided into wards in accordance with the said Act of incorporation, to be as follows: Wellington Ward, 2,343; Victoria Ward, 2,039; St. George's Ward, 2,437; By Ward, 3,939; Ottawa Ward, 3,689; Hospital and other Institutions, 231; total, 14,669. In other terms, By and Ottawa Wards alone contained, in 1861, 7,619 inhabitants, more than one-half of the total population of the city, and had but the same representation in the City Council as Wellington and Victoria Wards, with a total population of 4,382 persons—not one-third of the total population of the whole city; the official figures likewise prove that while all that portion of the city lying east of the Rideau Canal had, by the census of 1861, a population of 10,056, or more than two-thirds of the total population of the city, it enjoyed but three-fifths of

the representation in the City Council.

We need hardly say that the census of 1871 likewise established the existence of very great disproportion between the population and consequently the representation, in so far as population was concerned, of these Wards, the figures then given being: Wellington Ward, 4,039; Victoria Ward, 3,156; St. George's Ward, 3,474; By Ward, 5,138; Ottawa Ward, 5,738; total, 21,545, which, by the census of 1881, it is shown that the three Wards east of the Rideau Canal have a total population of 16,058, and those west of the Canal 11,364, the former having nine and the latter six members in the City Council.

It is to be observed that the population of the western portion of the city has grown very rapidly, especially within the last ten or fifteen years. It is now nearly as great as was that of the whole city in 1861. It has so grown that Victoria Ward, where, in 1861, there were comparatively few Catholics, there is now a majority, with the prospects of its becoming in time more and more Catholic in voting power and population. And this is just what the clique of narrow bigots, who propose a second gerrymander of the city of Ottawa, with a view to the disfranchisement of the Catholic majority, greatly fear. They see that with the rapid growth of the Catholic body in numbers and influence, even in wards gerrymandered in 1854 into Protestant strongholds, that to retain a majority in the city council a new struggle is necessary. The Ottawa Citizen gives us a clear insight into the workings of the faction, which, to gratify bigotry, would sacrifice the best interests of the Dominion metropolis. Said the Citizen of a recent date:

"Many weeks ago it was stated in these columns that an active movement was on foot to redistribute the wards of the city, and that should it be successful Ottawa would have seven wards instead of five. The outlines of the redistribution, according to the proposed redistribution, were also given. By the addition of two new wards to the city, under the present system of three members to each ward, the Council would be increased from fifteen to twenty-one members. This by some was considered an objectionable feature, as it would render the Council a body cumbersome in numbers, and probably unnecessarily prolong their debates. It was suggested by others that this difficulty could be overcome by reducing the representatives of each ward to two, making the Council one less in number. It was generally understood that the two Lower Town, By, and Ottawa Wards, would not be affected, but that the two new wards would be constructed by a division of St. George's, Wellington and Victoria Wards. At a meeting of the Council, held on May 5th, a resolution was carried, moved by Ald. Cox, seconded by Ald. Erratt, affirming the expediency of a new division into wards of the city, and a committee consisting of Aids. Cunningham, Cox, Brown, Swallow, and Desjardins was appointed to prepare a scheme for that purpose, and to apply to the Lieutenant-Governor in Council to ratify such scheme, and to authorize the Mayor and City Clerk to sign any such petition and to attach to it the seal of the Corporation. This resolution of the Council vested in the hands of the committee without appeal to its authority to decide on a re-division of the wards, and also to petition the Lieutenant-Governor to ratify their action. The committee met on Monday evening, when all members were present with the exception of Ald. Brown. The scheme decided upon was the same as that foreshadowed in the Citizen a considerable time ago. It is proposed that the two new wards shall be known as Rideau and Chandlere Wards. The latter will include the whole of Victoria Ward and that portion of Wellington Ward lying between Wellington and Sparks streets as far as Elgin street. The former will take in that portion of Wellington Ward west of the canal and that portion of St. George's Ward east of the canal to Nicholas street. The new Victoria Ward will be no portion of the former ward of that name, but a sub-division of a western portion of Wellington Ward. Wellington Ward will be but a sub-division of a part of old Wellington Ward. As stated before, the two Lower Town wards will not be interfered with."

On, in plainer terms, since the Citizen does not say it, we will, this committee proposes to establish five new wards in the city of Ottawa, to secure for the 11,000 Protestants there a representation of fifteen members in the City Council, leaving the Catholic majority a representation of six. This is representation according to population with a vengeance. Representation according to population was an old time doctrine of Mr. C. R. Cunningham, whose crafty hand we discern in this disgraceful gerrymander. Mr. Cunningham used to protest a dislike of gerrymandering, but with him, after all, anything is acceptable when the end is the killing of Popery. Mr. Cunningham's name will, indeed, be a marked one in the annals of metropolitan bigotry. By adding a portion of Wellington to Victoria Ward the population of the latter could easily be increased to 5,500, and the former reduced to about the same figure. This would all inequality be removed—thus all reason for a wholly unequal-for augmentation of the City Council be obviated.

We hope that the citizens of Ottawa, irrespective of creed, will unite in a protest to the government against the iniquitous course proposed by the committee. Not only would injustice be inflicted by this division on the Catholic

majority of Ottawa, but the respectable Protestant minority of the Lower Town wards made to suffer the most grievous injustice. Their interests are in common, in this regard, with those of their Catholic fellow-citizens. The whole action of the council appears to us illegal. We are of opinion that the mayor cannot, on behalf of the Council, sign the prayer of the Committee to the Lieutenant Governor, or that the seal of the corporation can be legally attached to a document which has not been revised or approved by the council. Such a delegation of powers to a committee was never contemplated by the Municipal Act. The law is, to our mind, clearly against this infamous gerrymander. The revised statutes of Ontario, Title XII., Division II., deals with the point at issue in these terms:

In case two-thirds of the members of the Council of a City or Town do, in Council, before the fifteenth day of July in any year, pass a resolution affirming the expediency of a new division into Wards being made of the City or Town, or of a part of the same, either within the existing limits or with the addition of any part of the localities adjacent, which, from the proximity of streets or buildings therein, or the probable future exigencies of the City or Town, it may seem desirable to add thereto respectively, or the desirability of any addition being made to the limits of the City or Town, the Lieutenant-Governor may, by proclamation, divide the City or Town or such part thereof into Wards, as may seem expedient, and may add to the City or Town any part of the adjacent Township or Townships which the Lieutenant-Governor in Council, on the grounds aforesaid, considers it desirable to attach thereto. 35 V. c. 48, s. 18.

But whether strictly legal or not, let the action of the committee be met by a stern, vigorous and united protest to the government of Ontario. We appeal to that administration to see that justice is in this regard done the Catholic majority, French and Irish, of Ottawa, in this all-important matter. We ask that at least an appeal be made to the electorate of Ottawa before such a revolution be inaugurated in the municipal affairs of one of the leading cities of the Province. The action of the government on this question will be eagerly watched by the Catholics, not alone of Ottawa, but of the whole Province.

THE FRANCHISE BILL.

An Autumn session is now a certainty. Meantime the breach between the Lords and Commons is daily widening, and the bitterness between the contending parties becoming more and more intense. The Marquis of Salisbury is defiant, Mr. Gladstone determined. A cable despatch informs us that the liberal and independent papers are daily stiffening in tone. The Times, until now cautious, supports Mr. Gladstone on this question without reserve, stating that a second rejection of the Franchise Bill by the Lords would entail the most serious consequences, and reduce the whole business to a naked struggle for supremacy between the two Houses. It is said to predict openly what Ministers have been saying quietly, that Mr. Gladstone would ultimately, instead of dissolving the Commons, advise the Queen to create Peers in sufficient number to insure a Liberal majority. It also plumply pronounces an hereditary chamber intolerable on any principle accepted at the present day.

It does seem that the Lords are at last to be dealt with as they should long since have been dealt with, either completely effaced or rendered powerless forever.

THE UNIVERSITY QUESTION.

In the Ottawa Citizen of the 21st inst., we read: "An article appears in the London Record, a church organ, in which, according to the Evangelical Churchman, the university situation in Ontario is grossly misrepresented."

And further on:

"The Evangelical Churchman deserves credit for its courage in meeting the misrepresentations which, it is said, appear in the statement published in the Record." The Citizen then takes it for granted, on the word of the Evangelical Churchman, that we misrepresented the Provincial University. We beg to state that we did nothing of the kind. What we did was to insist on the concession to the Catholics of Ontario of the same rights in the matter of university education as those enjoyed by the supporters of the Public School system; whose co-operation is the Provincial University. We may inform the Citizen that its purpose of defending the Provincial University will not deter us from persistence in defence of Catholic rights in this most important matter. We have no quarrel with the public schools or the university. We say that they do not meet the wants of Catholics, and under this conviction maintain that Catholic separate schools should be placed on a par in all regards with the public schools, and a Catholic university in Ontario placed, in the matter of state aid and recognition, on the fullest terms of equality with the Provincial University. Our contemporary may indeed consider this a bold, but it is

a just claim. The Citizen concludes with the statement:

"The Public School cannot be attacked without the Provincial University sharing in the effects of the onslaught. We feel satisfied that the Government will have back-bone enough to take a bold stand on this question, and to give the assailants of both the Public School system and the assailants of the Provincial University an answer so unequivocal that there will be no mistaking its meaning and its significance."

We hope, indeed, that the government will take a bold and a firm stand on the question of university education, that it will see that justice is done all parties, and the Catholic minority placed on a footing of perfect equality with their fellow-citizens of other denominations.

EDITORIAL NOTES.

— Articles on the feast of St. Anne and other subjects, besides a summary of Bishop Ireland's great lecture on Progress through religion, are unavoidably held over.

— We are reluctantly compelled to hold over the report of the presentations made to Mr. J. P. Aylward, late Principal of the Separate Schools of Guelph, on the occasion of the severance of his connection with these schools.

— We are happy to announce that the Rev. Father Tierney continues to improve in health. We are also very much pleased to note that Dr. McGuigan, for some time dangerously ill, is now rapidly approaching convalescence.

— We deeply regret to chronicle the tidings that Judge Lacourse, of Berlin, by taking an overdose of gelatinum, a powerful drug, to cure neuralgia, almost died on Wednesday last. We hope that the learned judge will soon be fully recovered from the effects of this untoward accident.

— We have very much pleasure in informing our readers of the clergy that there will, in the Record, be hereafter reserved due space for authenticated decisions on liturgical subjects. This column will, we doubt not, prove of great interest and usefulness to our many clerical readers.

— Many persons here profess to be horrified at the insubordination of the Salvationists in refusing to obey the city by-law. But their insubordination is, as we will next week show, the natural outcome of Protestant rebellion against all authority, and quite insignificant beside the results brought about through the teachings of Luther and the early reformers.

— The Ridgeway Plaindealer pays the following tribute to a deserving priest:— Rev. Father West, late of Raleigh and St. Michael's, Ridgeway, has been given charge of a parish at Ashfield, near Goderich. Very many Protestants as well as Catholics will regret his removal. He is an accomplished and genial gentleman as well as a devoted parish priest. It will be always gratifying to his old parishioners and to his many warm friends here to learn that he is prosperous and well and happy.

— St. Peter's Cathedral in this city was on Sunday last filled to overflowing by a most attentive congregation, eager to hear the sermon of the Rev. Father Kenny, S. J., previously announced in the daily press. The Rev. gentleman, having read the gospel of the Sunday, preached on the necessity of confining profession to practice. It was a masterly and scholarly effort. We may here remark that Father Kenny is a son of the late Hon. Sir Edward Kenny, who, from 1867 to 1870, held a seat in the Dominion cabinet, and for many years represented Nova Scotia in the Senate of Canada. Sir Edward was also for a time administrator of Nova Scotia. It was Father Kenny who preached the sermon on the memorable occasion of the consecration of the late Archbishop Hannon, of Halifax, in 1877, the consecrator being His Excellency the Most Rev. Dr. Conroy, Apostolic Delegate to Canada.

— We have received from the Rev. Dr. Spetz, of St. Jerome's College, Berlin, a copy of the splendid lithograph portrait of Bishop Carbery, of Hamilton, presented to His Lordship by the Alumni Union of St. Jerome's College, on the 1st of July last. We have received likewise, with hearty thanks, a very beautiful and lifelike lithograph portrait of Rev. Dr. Louis Funcken, C. R., Berlin, Ont., which has just been executed by the renowned artists, Kurz and Allison, of Chicago, Ill. These portraits are ready for distribution on the following conditions: 1. Former students and friends of the College who contribute books, or any amount in cash, or both, to the Library of St. Jerome's College, will receive the portrait gratis as a memento; 2. Others can procure it from Rev. Theo. Spetz, D. D., at the following rates: 1st size, 14x22 inches, 50 cents; 2nd size, 22x28 inches, 75 cts. A copy mailed free to any address upon receipt of price. All orders should be addressed to Rev. Theo. Spetz, D. D., C. R.

— On the 1st of May, at Rome, Mrs. Templeton Strong was received into the Church at St. Alphonsus de Liguori on the Equiline. Cardinal Hohenlohe received the almsgiver of Mrs. Strong, and administered to the new convert the Sacraments of Confirmation and the Holy Eucharist. Mrs. Templeton Strong was assisted by the Countess Hightmore, who represented the Princess Wiltgenstein, and Mrs. Astor Bristol and Madame Reggio. Amongst those present at the ceremony was Father Douglas, of the Redemptorists.