CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETOR,

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MONTREAL, FRIDAY, May 5, 1876.

ECCLESIASTICAL CALENDAR.

MAY, 1876.

Friday, 5-St. Pius V., Pope and Confessor. Saturday, 6-St. John before the Latin Gate. Sunday, 7-Third Sunday After Easter. Patron-AGE OF ST. JOSEPH.

Monday, 8-Apparition of St. Michael, Archangel. Tuesday, 9-St. Gregory Nazianzen, Bishop, Confessor, and Doctor of the Church.

Wednesday, 10-St. Antoninus, Bishop and Con-Thursday, 11—St. Anselm, Bishop, Confessor, and Doctor of the Church (April 21).

NEWS OF THE WEEK.

The following statements regarding the persecution of barmless nuns in Prussia, given in an English Exchange, will be read with deep sympathy for the innocent victims of an insensate bigotry which denies to Catholics the civil rights they should enjoy :--

The 1st of April has been a Dies Nefus; for a great many Catholic towns in Prussia. In Dorsten, Westphalia, the Ursulines had to close their convent and leave the town like malefactors. Most of the sisters will pay a little visit to their own families. and then requite in the charming little town of Worth in Holland, where they are sure to meet with a hearty reception. In Freekenhorst the Franciscans had a large educational establishment; they too were compelled to leave on the first of April The good sisters have likewise transferred their useful sphere of activity to Holland, where 40 old pupils have already followed them. The same fate befel the Sisters of the Blessed Virgin Mary in Essen, whose establishment had an existence of 200 years. This convent must be well known in England, for hundreds of English young ladies were educated in it. The scene of parting was sad in the extreme; long before the fatal hour had struck, the house was crowded with sobbing pupils and distressed parents; the Burgomaster himself. who had to superintend the dissolution of the order, could not help expressing his deep sorrow at the sister's departure. The puns who for 24 years had the management of the great Orphanage at Cologne, to the entire satisfaction of the municipal authorities left the Rhenish metropolis for ever faccording to Bismarck on the 1st of April. The grief of the orphans, when they took their last farewell from the beloved sisters, was heart rending, and attracted the attention of the whole neighbourhood. The Sisters of Charity of Dusseldorf left on the same day: so did those of Berneastel and Malmedy.

The correspondent of the Liverpool Catholic Times writes as follows on the Prussian school system :-

The present elementary school system in Prussia. is simply deplorable. Thousands of schools-in the province alone 976-are without duly qualified masters, the teachers being so-called candidates, or, as you say in England, pupil-teachers, ancre boys between for teen and eighteen years of age. If schools are managed in this way for any length of time, we shall live to see their utter ruin, I suppose to the satisfaction of Prince Bismarck. who once said, in Parliament, that he would rather have no schools at all in Prussia than Catholic schools. Since the Government removed the priests from school inspection, the supervision is as bad as the teaching, if not worse. The district inspectors might pass muster, if they were not chosen to a great extent from the infidel section of college professors; but as to the the local inspectors, whom the Government were driven to appoint in the room of the priests excluded, their very calling in life shows their incompetency in educational matters. most of them being taken from among village burgomasters, retired officers, tradesmen, manufacturers, farmers, and other people whose education is far below the standard of the youngest schoolmaster. In rural districts it is no common thing to hear such inspectors swear and curse in schools, or induce schoolmasters to go with them to beer houses, and drink and smoke the night through.-To show your readers, continues the correspondent, that these people are not in their right place before Catholic children, I will only mention two facts which among others came to the knowledge of Parliament. In a village school of the province of Posen, a Protestant inspector, a farmer I believe, asked the child what was the religion of Charlemagne. The child replied: "He was a Catholic." "That's untrue," cried the inspector, "he was a Christian."-Another inspector in Rhenish Prussia whom the children greet with the Christian salutation usual among the German Catholic country people: "Praised be Jesus Christ," is accustomed to say for want of a better answer, "Thank you, children." In his reply to the complaints of the Catholic members, the Minister of Public Worship insisted on the necessity of breaking the parent's opposition, and exercising a strict State control over Catholic schools, in order to remove ignorance and prejudice in support of which argument Dr. Falk told the following story. In a village in Rhenish Prussia, a little boy was asked by the school inspector: "Who is now the highest State official in Rhenish Prussia?" Answer, "The Vicar-General of Cologne." "Why?" "Because the Archbishop is in prison?" "And why is the Archbishop in prison?" "Because he wished to save the faith, which they want to take away from us" (cheers from the Central Party). "Who told you this?" "I am not going to tell you, I should be a traitor if I did" (renewed cheers from the Centre). Dr. Falk: "You find this pleasant, I call it a rotten fruit, and I shall lop off the branch of the tree on which it grew." Of course, Dr. Falk will lop off as long as Bismark will allow bim to do so; but at laud heroic virtue wherever it is found. But even the same time his Excellency might learn from this | from pagan literature we can read our contemporary little child that the the influence of parents, especially in times of persecution, will always prove stronger than the mandates of hired schoolmasters, and that it will be impossible for these to eradicate from the hearts of their pupils the healthy seed in Prussia of a final victory of parents' right over Government's might.

As an off set to this persecution we have the recognised fact that all religion is sinking to a startling degree in the whole of Germany.

OUR FIRST CANADIAN SAINT. of the Congregation Nuns of this city, have been miracles and public veneration, have been gathered | 86.) by a commission of inquiry, and form a bulky tome of six hundred pages, to be transmitted to the Holy See for the further sifting examination of the Congregation of Rites. The precaution and prudence of the process of inquiry adopted by this Congregation, makes it impossible for any but the real Saints of God, to pass to the very first stages of their searching analysis. At times the trials of our law courts, in cases of murder and atrocious deeds of crime, the inquiry is exhaustive and painstaking; but the longest and most searching trial on record, can bear no comparison to the long, tedious and impartial investigation made by the Roman Theologians and lawyers into the virtues and claims of the candidates to sanctity. The mode of proceeding is simple. First a commission of inquiry Voltaire or Garibaldi. is sent from Rome, or appointed by special delegawitnesses examined, miracles proved, and the traditions of the people, as far as possible, are sifted to any man to determine with precision, to demonand reported; the documents, accompanied by the comments of the promoters of the inquiry, are presented to the Congregation; first to the Cardinals for private study, then in the regular session the promoter of this special case asks the question-An signanda sit commissio introductionis cause? (Is the commission for the introduction of the cause to be

signed?) If the majority of the vote be affirmative, the whole process is presented to the Holy Father who again has it examined with the assistance of a select corps of counsellors, and if it pass his approbation, the servant of God has benceforth the title of Venerable. But this is only the commencement of the real inquiry. Years must now elapse before the Congregation will pass it to another stage; theologians and lawyers, bearing the unenviable titles of Devil's Advocates, will interpose all the objections that science and skill can conjure up against the case. They have been so successful in their opposition that there are cases before the Congregation over a hundred years, that could never pass more than the first stage of inquiry. In matters of so much importance, great precaution is necessary, and no case will pass the rigid and merciless scratiny of the Devil's advocates, unless the claims to sanctity are irrefragably proved.

Higlish Protestants cannot understand the working of the Church in the canonization of the servants of God. They reject everything relating to declarations of sanctity or the performance of miracles, if not with scorn and abuse, certainly with a marked degree of incredulity. As an instance of this, we remember to have heard of a strange case that happened at Rome very recently. A Protestant clergyman ridiculed the proceedings of the Congregation in presence of one of its advocates.-He rejected all modern miracles; perhaps he did not know why, but yielding to that prejudice and mode of thinking charactistic of Auglican unbelief, he flippantly accused the whole Catholic Church of imposture and credulity. The following day, the Advocate brought him a bundle of papers which happened to be proof of over forty miracles, recently performed in various parts of the world by servants of God, whose case for beatification was then before the Congregation. He read them through, and studied their proofs with a mind well stored with scholastic crudition. He returned the papers to the advocate, stating he found all the miracles satisfactorily proved; he added if all our Catholic miracles were proved like these he would have no difficulty in believing. It happened that these forty miracles were rejected by the Congregation.

The examination of the heroic vertues of the Saint is the most difficult and most tedious in the process of beatification. The practice of virtue and a career of sinless life, are not sufficient for the exalted title and veneration of a Saint. There are holy and sinless people in every grade of life; the number is greater than many fancy; but the Saints that are venerated on our altars, whose names are emblazoned on our annals with the glory of heroic sanctity, are few and far between. They are chosen souls called by Heaven for a special work of grace, and endowed with a special grandeur of character that made them instruments of lasting blessings to a country or a community.

Such was the humble Marguerite Bourgeoys, whose noble calling was the sunlight of the century she lived in, and whose holy and enlightened communities are the glory and the pride of our Cana-

da. The devoted sisters of the Congregation are scattered over the country in institutions of virtue and learning unsurpassed in any other country; we therefore join in the congratulation of a large circle of appreciative people who greet with plea. sure the auspicious commencement towards the canonization of their foundress,—the first Canadian

The "Religious Daily" sneers at the process of inquiry for the beatification of Marguerite Bourgeoys. The systems that canonizes at the tomb the souls of murderers and adulterers cannot afford to ridicule the process of beatification. The journal that is issued under the auspices of religious principles, if they be not pagan principles, should, certainly a lesson that would bring a blush to the withered cheek of an infidel or scoffer.

Seneca revered the shade of Scipio, and confirmed his yet wavering faith in the soul's immorsown by loving parents. So after all, there is hope | tality, at the tomb of that great man; but not satisfied with this evidence of respect for the illustrious dead Seneca explains to us his feelings, as if he, a pagan of the time of Nero, intended to vindicate our veneration for the saints whom the Emperor was then sending to Heaven by the ensanguined path his special attention. It had been presented, ac-Mr. John Donnelly has entered an action against of Martyrdom. "Wherefore" says he "should we cording to the record, by Mr. Newdegate, and it the Corporation of Montreal for the recovery of not preserve portraits of great men and honor the \$464,579, being for balance of monies due him on day of their birth that we may be incited to virtue? vents and monasteries in England and Ireland

cover our heads and give him way; and when the Doubtless it will be a source of unfelgned joy to two Catos, the wise Laelius, Socrates, Plato, Zeno the heart of the Catholic Church in this country to and Cleanthes present themselves to our minds, learn that the preliminary inquiries relative to the shall we not testify for them a veneration they so beatification of Marguerite Bourgeoys, the foundress | much deserve? For my part I honor them from | they "can be put to death, or much worse, with my heart, and whenever I hear their names mencompleted. All the evidences of sanctity, of tioned I arise to testify my esteem." (Seneca Epist

Our adversaries have no saints. Whilst they laud to the skies those who excel others in the the matter, and to speak of it in the terms which science of war or the paths of literature, they ridicule the Catholic Church for recognizing the heroes of virtue and charity. There is both ingratitude and error in the assertion that the saints are mere creatures and cannot help us now. These were men who were themselves to death in philanthropic exertions, who made great sacrifices and labored day and night in the cause of suffering humanity, who left for their country, monuments of zeal, of blessing, and utility that should call forth a benediction; but their names are greeted by our Protestant friends with a contemptuous sneer; the same would generously contribute to a statue of

But are the saints unable to assist us now? Apart tion by the Bishop of the place where the Saint | from the unequivocal teachings of the Sacred text lived. Every item of evidence is then gathered, and the unbroken tradition of the church testifying to the communion of Saints, is it not presumptious strate to an accuracy the degree of knowledge which it has pleased the Increated Wisdom to impart to his elect in Paradise? It requires no ordinary degree of self-complacency to enable a man to determine the limits of the power of the Saints of God. Enjoying a state of existence of which we are necessarily ignorant; invested with new properties inherent to a state of being so different from ours; more rapid in their motions than the dart which flies or the eagle which soars aloft; more subtile or penetrating than air or light, and as impassible as the ray which is reflected in the pure wave, and which no human power can harm gifted with all these advantages, is it possible the saints do not know what passes on earth? Are incorporeal spirits unable to pierce the cloud that interposes between them and us? If the pagan philosophers, who judged virtue by appearances and believed in it without the test of miracles and raised altars in its honor, are we not excusablewe, who have seen the power of God manifested by its agency-in believing that virtue is no less effaccious in the other world than it had been powerful in this? Could the infirm who had beer healed by the shadow of St. Peter suppose that his glorious soul was less powerful in heaven than his mortal body had been on earth; could it be the great spostle who had so much zeal and charity could divest himself of those sublime virtues when in bliss, and be insensible to their tears and as deaf to their supplication as the mar-

ble of his tomb? The Catholic Church which has successively promoted the moral improvement of the people, has highly benefited society by encouraging the veneration of the saints. The slave who had sanctioned his servitude, the poor man-the northern babarian the woman or child, in whom virtue shone regardless of rank were held up by the church to the veneration of the world. Placed as lights on the rocks of eternity and attached to us who are yet tossed about on the stormy see of time, the saints by their prayers to God, protect us in the hour of danger and serve as guiding beacons to guide our course during the tempest. How many feeble virtues would have suffered shipwreck had they not taken refuge near those tutelary towers where are suspended a thousand spiritual bucklers to repel the attacks of the prince of darkness! How often would the sons of men have been uncertain of their course amidst the pitchy darkness of ignorance had not the bright examples of the saints shed a lumin. ous ray on their path!

And let it not be said, as Protestants love to object, that the example of the saints is not necessary for us: we have in the person of our Lord the most perfect model for our imitation; for there are virtues which the penitent alone can practice and these were not found in Christ. Our divine Master might well say, Learn of me to be just, to be good, merciful and charitable, but He could not say learn of me to weep for your sins-to rise courageously after your fall and persevere in the spirit of penitential fervour; He was without sin and consequently without remorse, but the Gospel supplies the model of penitence in placing at the feet of Jesus the sinful woman whom repentance hath sanctified.

THE CREDULITY OF FANATICISM.

The annual tirade in the British Senate against the Conventual Establishments, whilst ventilating the bigotry of honorable members has also produced evidence of the most dishonorable and mean trickery. We would scarcely notice the disgraceful tactics of the English fanatics were we not assured, our readers will recognise in those proceedings, that chips of the same block have come across the Atlantic, and have endeavored from time to time to play the same game here, in our own enlightened community.

Mr. Newdegate as usual, presented piles of petit. ions from various parts of England, reeking with the most offensive bigotry and falsehood, calling for the suppression of the English Conventual Establishments; he would invariably point with an air of triumph to the public sentiment expressed in those petitions, and such demands were to be respected by Parliament. It has been found that many if not all of these petitions were forgeries, and although signed by his name, the hypocrite denied the paternity of the petitions in the Assembly. The correspondent of our esteemed contemporary, The Catholic Review, gives us a picture of English corruption that makes us feel sympathy for those, who in our very city, have taken leaves from the book of calumny and misrepresentation:-

The other day Mr. Lewis, one of the Catholic members of Parliament, looking over the petitions which had been printed, came across one which attracted purported to have come from the Protestant Dissenters of Chatham." It set forth that the conhis Contract for the Inland Cut, and for damages. If we meet a prator or a consul, we dismount un- were "convexts for murderers and conspirators;"

that the "nuns are treated most cruelly, being made the victims of horrors which far surpass any, thing that has entered the minds of the most fanatical enemies of convents;" that the nuns "have a hell here and a hell hereafter;" and that less risk of vengeance here than in Italy or Spain. Mr. Lewis went to Mr. Newdegate and told him that having read those wicked and shameful lies. of which Mr. Newdegate had become the sponsor he intended to call the attention of the House to it deserved. Mr. Newdegate became very much excited, and after some hesitation declared that he had not presented the petition, and that his signature attached to it was a forgery. "Then," said Mr. Lewis, "you must say so to the House."

The scene in the House was charactestic of the cowardly and subservient heroes of Protestant honor. Newdegate if he were a man, would have hid himself from public gaze.

Mr. O. Lewis observed that as he was the member through whose instrumentality the matter had been brought to light, the house would perhaps allow him to say a few words on the subject. While unreservedly accepting the statement of the honorable member for North Warwickshire that he had neither signed the petition nor was cognizant of its contents, he could not help observing that the honorable member had on many occasions in that house made insinuations almost as bad against the English and Irish Catholic ladies who chose to reside in conventual establishmenis. The affair, he confessed, was a mysterious one, and afforded some light as to the proceedings of those persons by whom the agitation against these ladies was set on foot and as to their good faith and honorable feelings. He had no doubt that when next the honorable member was enlarging upon the immoral and dangerous character of convents, he would, as usual, point to the number of petitions on the subject as showing that the feeling of the public was with him, but after the exposure of that day people would know what value to set upon such. An agitation which could not be conducted without fraud and forgery and making charges equally devoid and truth and decency would never injure those good and useful women, while it would leave an indelible stain upon the reputation of all connected with it [hear, hear].

Mr. Callan gave notice that to-morrow, as a matter of privilege, he would call attention to the subject, and move for a select committee to inquire into the circumstances under which the petition had been presented and the signature of the honorable member for North Warwickshire attached to

The next night, however, there were fresh disclosures. The petitions had been further examined and three others like to the one from Chatham were discovered, each bearing Newdegate's name. The signature was exactly like Newdegate's. They contained the same base false noods, and one of the members. Mr. Callan, demanded whether Newdegate would now take the responsibility of these atrocious libels, or would sneak out of them as he did on a former occasion when he was confronted by Sir Charles Clifford (whose sister is a nun), and when he meanly sheltered himself behind the plea of a Parliamentary privelege? Mr. Hubert followed with some scathing remarks, denouncing the mean and false tricks to which such men as Newdegate had recourse, to misrepresent the Catholic institutions, declaring too that it was intolerable, that the house should be made the machine for the reception and printing of these vile slanders upon holy men and women, who gave their lives to the service of God, and the poor. Newdegate for once was quite crushed, and he probably would have sneaked out of the house in silence, had not a Mr. Mundella come to his assistance. He said he shared to the utmost the indignation of the Catholic members, but that perhaps, Newdegate had been deceived as to the words of the petition, or had signed them without reading them. Newdegate then arose and made a shuffling and contradictory statement, in which he states that his name had been signed to these petitions by some one having his authority to do so! The affair ended by the adoption of a motion for the rejection of all these petitions. The plot has given us an insight into the manner in which anti-catholic agitation is carried on; its weapons are falsehood, fraud, and forgery.

THE LATE DANIEL ROONEY.

It is with much regret that we record the death of a very old friend, Mr. Daniel Rooney, fortified by the last consoling rites of our holy religion, he departed this life, after a lingering and weary struggle with that fell destroyer, Consumption, about 9 o'clock on Saturday evening. Mr. Rooney had been in the employ of the Trinity House for more than eighteen years, and on its disappearance from official existence in 1873, when its duties were transferred to the Harbour Board, he was retained in the position he had so long and faithfully fulfilled, and continued therein up to the date of his death. Deceased was formerly sergeant in the 26th Regiment and subsequently received a commission as Lieutenant in the Prince of Wales Rifles. He was an active, obliging and extremely efficient officer, and his place will be refilled with difficulty. His duties were to keep the register of all arrivals and clearances of sea-going vessels, he also making out the returns of collections for the Decayed Pilot Fund and acting generally as a clerk. The kindly face and words of Mr. Rooney and the care and attention which he invariably bestowed upon all applicants at his office, even when his patience was greatly tried, proved him to be a most valuable officer, and will cause him to be held in affectionate remembrance by very many of his surviving mercantile friends. We cordially endorse the recommendation of our daily contemporaries that the Government will see someway for making at least some slight provision for his family, as the disease of which he died-Consumption-was accelerated, if not wholly brought on, by the wretchedly damp and unwholesome quarters he was compelled to occupy during the performance of his duties.

The "Great Glengarry Lottery," which was to have come off to-day (Thursday), is unavoidably postponed-a large number of the "duplicates" having been sent in too late to allow sufficient time for the numbering and assorting of the prizes. The Lottery will be held-without fail-on Thursday, the 3rd day of August.

The Rev. P. Conway, P. P. of St. Paul's has been appointed Chancellor of the Arch-Dlocese of MORE RECRUITS.

Our contemporay the Daily Wilness is the chosen vehicle through which the great apostles of prosely. tism in this Province, love to herald their exploits, For some time past the readers of that journal have not had the pleasure of contemplating by lists of hundreds at a time the labors of the Apostate Chiniquy and after the exposure lately made by Mr. Le Mettayn Masselin, it is hardly probable that the name of any new convert will be paraded until the effect of that gentleman's unpleasant revelations have blown over. In the meantime, prudence being the best part of valor, since the home made article has found such a wretched failure, another field somewhat distant has been chosen as the locus in quo converts from Catholicism are being manufactured in wholesale style. This time it is the Parish of Levis in the Diocese of Quebec that is honord by the supposed correspondents of the Witness. A long letter was first addressed to and published by that journal in the French language purporting to have been signed by forty persons stating that they had abjured the errors of Popery etc. etc. This document appeared on the 21st instant and was considered so valuable an evidence of the progess (f Protestantism amongst our French Canadian brethren that it was translated and published in Eng. lish in the issue of last Saturday. No doubt the document is a very interesting one to those who patronise the French Canadian Missionary Society To give it all the value that these people might desire there is unfortunately one essential ingredient wanting and that is truth. The pretended conversions do not exist outside of the columns of the Daily Witness as the following documents will clear. ly establish.

Sr. Joseph de Levis, April, 26th 1876. MR. EDITOR,-The Daily Witness in its issue of the 21st inst., has published a long letter addressed to the Parish Priests of Notre Dame and St. Joseph of Levis, bearing about forty signatures from the two parishes.

The first part of this letter contains a great many insults to the address of our holy religion, and in the second part a formal declaration of abandoning it. It was a pretended act of apostacy. Allow us, Mr. Editor, to solicit of you the favor of publishing in your columns the following document which shall be a peremptory answer to the accusations brought against any one of our parishoners, whose names have been made to appear in the Wilness.

To-day, as of old, we remark that error has recourse to the same means to propagate itselfcalumny and falsehood.

The other names published in the Witness are totally unknown in St. Joseph and Levis, with the exception of one whom we have not been table to meet.

We have the honor to be, etc.

T. D. DEZIEL, P.P. yet able to meet.

E. FAFARD, P.P.

We, Joseph Croteau, Pierre Dion, Charles Ruel, Aureli e Plante Joseph Ruel Marie Buel, A. Fournier Navier Proulx, Francois Proulx, Leon Duguet, dweling in the parishes of St Joseph and Levis, solemn'y declare that we had never any knowledge of a letter addressed to the Revs. E. S. Fafard and D. Deziel, dated from Levis, South Quebec, April 8, 1876; before its publication in the Witness of the 21st inst, 2nd. That we most absolutely repudiate it. 3rd. that we condemn the principles it contains, and that we remain now, as in the past, attached with all the powers of our soul to the Holy Catholic Apostolic and Roman Church, in whose borem we were baptised and in which we desire to die. We make this solemn declaration, believing it conscientiously true in virtue of the Act passed in the thirty-seventh year of Her Majesty's reign.

Charles Ruel bis. Aurelie Plante Piene N Dion Joseph Ruel Cyrille Ruel Leon > Duquet mark mark his his Francois : Proulx A. M Fournier mark bis Joseph 🔀 Croteau

mark

This solemn declaration has been made in my presence, Pierre Bourget, Justice of the Peace for the District of Quebec, undersigned, ST. JOSEHH DE LEVIS, April 24th, 1876.

PIERNE BOURGET, J. P. If we have referred to this subject at all it is for these reasons. First, in justice to the respectable Catholics whose names have been infamously paraded as having apostatized and turned their backs on the teachings of the Church, and secondly for the benefit of our readers at a distance who we know have occasionally had their attention directed to the supposed progress of proselytism as reported in the Witness. As a rule Catholics in Montreal do net read the Witness, and even if they did, the tactics of that journal with reference to Catholicity are so well known that they have ceased long ago to impose on the most unwary.

The parties whose faith have been outraged in the libellous communication alluded to above, have taken steps to sift the matter thoroughly and we find the following legal demand has been forwarded to the Daily Witness:-

LAWYER'S LETTER.

Mr. Editor,-The number of your journal published on the 21st instant contains a letter entitled Letter of Abjuration," apparently signed by Cyrille Ruel. I am charged by this gentleman to enquire f you take the responsibility of this article; and, if not, to demand the name of the author. My instructions are to take immediate proceedings in default of a satisfactory answer. I have the honor to be, sir, Yours, &c.,

Jos. J. Bosse, Advocate.

Quebec, April 28, 1876.

RELIGIOUS PROFESSION .- On the morning of the 18th, ult., a very interesting Ceremony took place in the Mount St. Joseph's Convent Chapel of the Sisters of Mercy, Hartford, Conn, U.S., being the reception of Misa Teresa (in religion Sister M. Gonzaga) eldest daughter of Mr. James Whelan of this City. The Ceremony was performed by His Lordship Bishop Galberry, assisted by the Rev. Father Hughes, V.G., and other Olergymen who were present to witness this very edifying Ceremony

The very Rev'd. Vicar General Laurent, the esteemed pastor of St. Patrick's Church, Toronto, having obtained leave of absence for three months, intends visiting La Belle France: The Rev'd Father Rohleder of St. Michael's Cathedral, will discharge the duties of Parish Priest of St. Patrick's during the temporary absence of the Very Revid Gentle-