

ANNALS
OF THE
PROPAGATION OF THE FAITH
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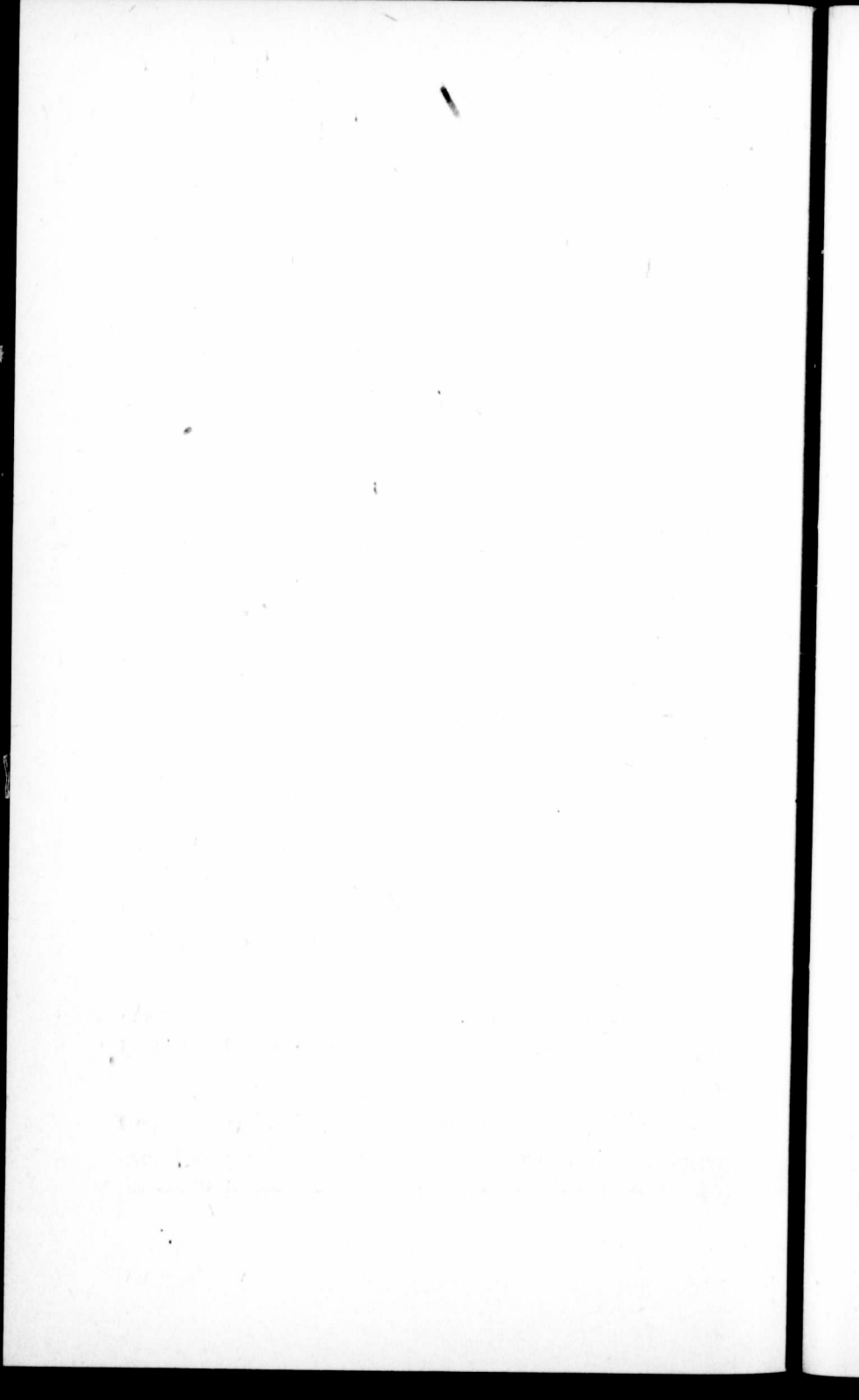


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A CHINESE BISHOP.

BISHOP RAIMONDI OF HONG KONG, CHINA, IN ST. LOUIS, MO—TWENTY-THREE YEARS A MISSIONARY AMONG THE CELESTIALS—INTERESTING FACTS ABOUT THE MISSIONARY WORK IN THE CHINESE EMPIRE.

[From the St Louis Republican]

This might seem strange to a person not familiar with this work, and they would not know what saving the children meant. In China, the families are very large, from eight to ten children in each one. As the girls are considered incubances, if a man and wife have born to them too many females, they drown some, or if they choose, all of the girls. They also leave them in the streets or by-ways or in places where they are likely to perish. Dogs often come along and eat the children. The missionaries have commenced to rescue these poor unfortunate little ones, and save from thirty thousand to forty-thousand per year. About twelve per cent of them are enabled to keep alive.

“Does the government allow this whole sale abandonment and destruction of children?” asked the reporter.

“When we complain of the barbarous and brutal custom, the government issues a proclamation forbidding it, but that makes no difference.

They frequently make parents pay money for their so-called offence, and if they are imprisoned, they manage to buy themselves out." The bishop then went on

TO TELL ABOUT THE CARE OF THE CHILDREN.

They are put in the hands of the pious sisters and when they become old enough are sent to school. There is a school or seminary in each mission. The boys are received at the age of twelve years. They are first taught in the Chinese by a native and then given instruction in Latin if they expect to become priests. They learn the Latin language in about three years. Afterwards they are instructed in philosophy, theology, etc., the course being twelve years in preparation for the priesthood. They never teach Latin to those who are not to be priests.

SPEAKING OF THE CHINESE GOVERNMENT,

the bishop said it was not exactly against the missionaries. The emperor and the higher officials know they cannot afford to sanction persecutions, and do not encourage them, nor are the higher classes of the natives willing to countenance persecutions on account of professions of religion. The mandarins will occasionally allow local insurrection. These officers are about the same as governors, mayors, and magistrates in America having different degrees of rank. Three years ago five Christians were burnt alive. After complaint was made,

the insurrectionists were compelled to pay money for their crime and then let off.

HERE THE BISHOP RELATED AN INCIDENT

to show how much the Chinaman thinks of money. Sometime since a young man went to a missionary and asked him if it would be wrong for him to give up his life for four hundred dollars. His father was very poor, he said, and he thought he could do him good by getting that much money for him even if he had to die for it. The bishop then told of the religions of the Chinese, which, he said, were three in number the Confucionists (the higher classes) Troism and Buddhists. The large majority are Buddhists, The lower classes are great worshippers of wood, but the intelligent worship a spirit inside, generally, the spirits of some of their ancestors. They have their temples, where they occasionally go to invoke the blessing of Confucius or of some spirit; When they bury a deceased relative they carry to the grave a tablet, in which they imagine they bring back the spirit of the deceased. This tablet they place in their houses, and even in their shops, kneeling before it when they are in any trouble. They also offer sacrifices to it. They belive evidently in the immortality of the soul but that alone they seem to worship, making the spirit of some beloved ancestor in reality their God. Rich and poor, high and low, worship spirits. The Chinese never gather together in prayer. They keep

New Years day, which with them is about the latter part of January. It is a great festival. In the fall they have a procession, but aside from this the Chinese make no public demonstrations.

THE REPORTER ASKED BISHOP RAIMONDI

how the women were treated in China. His reply was, as slaves. They are considered as so much property. When a woman even is married to a man he can sell her or put her away, and she cannot complain. Many of the rich men have from two to three wives. They speak of them and tell you. "I bought that woman. The first wife is considered the lawful one the others concubines. Only the sons of the first wife can inherit any of the family property. There is no such thing as courtship in China. All that business is attended to by the parents, who make a regular bargain in the betrothals. Often a betrothal is made before the children are born or rather agreed to, if they should happen to be boy and girl. The prospective mothers meet and make the bargain the parents of the son having to give whatever sum of money they may agree upon. There are no run away matches in China. What would be called in this country

YOUNG LADIES IN REFINED SOCIETY,

never go out on the streets in Chinese cities. They remain in the houses until they are married. This accounts for their small feet They are required to sit down and amuse themselves at light work. The

men judge of the character, of the rank and estate of a young lady by the size of her feet. One man in telling of his betrothed, said he had never seen her, but he knew she was a fine girl, because his mother had the measure of her feet. On being asked to tell something about the training of the young in the convents and seminaries, the bishop said

THEY DID NOT ATTEMPT TO TEACH THEM THE
EUROPEAN HABITS AND CUSTOMS,

but allowed them to observe Chinese customs. By this the missionaries keep the good favor of the government. Then again if the girls learn European ways, none of the Chinese will marry them. They say they are spoiled. The Chinese pupils, when once in the hands of their instructors, give up very readily their superstitions. They are fond of study and reading and when they get an idea of the Christian religion, they are quick to embrace it. The bishop here showed the reporter

A COPY OF THE CHINESE CATECHISM,
as used in the missions. It was composed about 300 years ago by a catholic missionary, and on account of its beautiful and classical language it was accepted by the government. The book is read backwards and there are in that little volume alone 1,000 different characters

WHEN HE WENT TO HONG KONG,
the bishop says it was a very small place. Now it

is quite a beautiful city and has 1,000 Chinese population, and about 5,000 people of other nationalities, English, American and German. The city is built in terraces and there are many beautiful European residences there. The climate is fine in winter, and every comfort is enjoyed there. English, French, Austrian, Italian, American, Indian and Phillippine island steamers come to Hong Kong regularly in addition to the steamers from surrounding country.

The bishop says he is well acquainted with the famous guerilla,

COL. JOHN: MOSBY,

of Warrenton, Va., and who is at present U. S. consul at Hong Kong. Mosby, he says, is a fine talker and agreeable companion though very determined in what he says and does. The consul has been intending from time to time to send in his resignation as he is desirous to return to America and resume the practice of law. Upon being asked if Mosby had learned the language the bishop laughed heartily and said that the consul said he did not want to learn it.

The bishop also spoke of having met Gen. Grant and John Russell Young when they were in Hong Kong. The ex-President he said was not very talkative—in fact, scarcely entering into any conversation at a dinner which was given in his honor.

BISHOP RAIMONDI SPEAKS IN THE HIGHEST TERMS of Mr. Lowe, the American minister at Peking, for his noble stand gainst the attempt of the Chinese government to restrict the missionaries in the exercise of their functions, and said that when he recently called on Mr. Blaine at Washington he gratefully acknowledged on the part of the Chinese Catholics, Mr. Lowe's exertion in their behalf. He further remarked that the French charge d'affaires had acknowledged to him, the bishop, that it was almost altogether owing to Minister Lowe's spirited action that the restrictions of which the Chinese government gave notice were withdrawn.

When the bishop leaves St. Louis he will go to New Orleans. Since landing in June he has visited all the principal cities of the United States, and says he was astonished to see what a great country we have. He also visited Montreal, Ottawa, Quebec and Kingston, in Canada, and from New Orleans he will go to South America. Secretary Blaine gave him letters to all the American ministers in South America. He has special business in Peru, and on his return to take the steamer at San Francisco for Hong Kong he may possibly stop in Mexico. On the way back to China he will stop in Japan. He has already visited that country and liked it very much. The Japanese he considers the French of the East. They are men of open hearts and full of impulse. They do not seem to be calculating like the Chinese, who are shrewder and more calculating in all their actions.

MISSIONS OF THE NORTH WEST.

LETTER OF THE REV. SISTER CHARLEBOIS, ASSISTANT
SUPERIOR TO THE REV. MOTHER SUPERIOR
OF THE GREY SISTERS OF MONTREAL.

{ YOUVILLE ASYLUM ST. ALBERT.
{ 14 JANUARY 1880.

Venerable and Good Mother,

In accordance with my promise at my departure, to continue the recital of my journey, I now hasten to resume it at my earliest leisure, and I do so with that usual candor for which I trust your goodness will always give me credit. It was on the 25 August last I paid you the graceful tribute of my respectful adieus to set out for St Boniface with my beloved little companion Sister Derome appointed for our Vicarial House. You can easily understand, Dearest Mother, how much our separation cost me. Nine years ago I made a like sacrifice when for the first time I left, to visit the remote Missions of the North-West. When I embraced our ever to be regretted Mother Superior Slocombe; I was unprepared for the cruel expérience reserved for me on my return: this dear Mother, being then in apparently good health. It was however in the decision of supreme decrees that I should never again behold her on this earth: she died even before my return to the Mother-house, when I was paying you my respectful adieus I recalled this sad event

not without certain forebodings on your own account, as your delicate constitution suggested but little encouragement. Then it occurred to me, was I again to see all my dear Sisters on my return, and for myself, was I ever again to be united to our dear Community. These were depressing thoughts which I partially endeavoured to suppress within my breast at the moment of painful separation as well from you dearest Mother as from my very dear Sisters.

Having left Montreal, the 25 August we arrived at St Boniface on the 29 of the same month at ten o'clock at night.—What a change for the better since 1871. We performed in four days a journey which heretofore took, at the least three weeks to accomplish. Our Sisters of St Boniface however did not expect us for a day later. His Grace ArchBishop Taché who was in Montreal at the time of our departure had telegraphed that we would arrive at St Boniface on the evening of the thirtieth : but His Grace who was to have accompanied us had somewhat changed the plan of his route, we arrived therefore sooner than we were expected which occasioned a pleasant little circumstance thus :—When I rung at the Convent gate the Superior opened a little window, asking what was wanted : “We are two Sisters from Montreal,” was my answer ; evidently with the utmost surprise she resumed ; “Why His Lordship directed us not to expect you till tomorrow”—“What diffe-

rence," said I, "if we be here this evening, open the gate for us." We were afterwards much amused at the recital of this trifling mistake which quite deranged the programme originally arranged for our reception. I spent eighteen days at St Boniface awaiting the arrival of Bishop Grandin who had just returned from France, in order to continue my journey with His Lordship. During this sojourn I had time to visit our Sisters at St Norbert who now have a residence sufficiently commodious in a house built by the excellent M. Ritchot Pastor of St Norbert. His Grace the Archbishop together, with this exemplary priest made a donation, not only of the land on which the building stands, but also contributed another lot which will doubtless extend the faculty of doing more general good. At length the arrival of Bishop Grandin and his band of missionaries was the signal for us to rearrange our baggage. The caravan was prepared on the 15th of September. It was composed of His Lordship Bishop Grandin, the Rev. Fathen Leduc, Lecoq and Rappè, eight Lay Brothers, our guide M. Boyer and two extra men engaged for the journey. We accordingly set out for St Francis-Xavier Station, and as our cavalcade moved but very slowly, I got to this post only on the following day, where in reality begun the long and weary pilgrimage towards, the extreme and dreary regions of the North.

The caravan consisted of five waggons and eleven carts all heavily laden and drawn by oxen.

Sister Hamel, vicar Superior, of our Houses of the North, accompanied me to St Francis-Xavier and thence to the Bay of St Paul, which we reached on the following day, (the seventeenth) at eight o'clock, in time to hear Mass, which was said by Bishop Grandin who had come to this post the previous evening. The worthy Pastor, M. St Pierre, received us with the most cordial and graceful hospitality. This excellent Priest has built a neat and handsome church with a suitable and convenient presbytery at his own private expense without contracting any debts or liabilities. We enjoyed the pleasure of meeting at the Bay, the Rev. Father Gastè of Lake Cariboo, one of the districts of the North, the most distant and difficult of access. This zealous missionary came to meet the Bishop: their interview was not long, but doubtlessly, this devoted Oblat of Mary experienced much consolation at the hands of his superior who left with him the Rev. Father Lacoq as future assistant. We mutually wished a happy voyage to each other. Another separation was to take place after our repast: the venerable Mother-vicar returned to St Boniface, and I alone pensive and silent was to follow the caravan, having for my only companion, a little orphan child of thirteen years.

I have now, most venerable Mother, entered upon my travelling details, to the vast district of the North, and which will continue for two long months of weary and venturesome journey. The outlines of one days travel is but the counterpart of

another : the rising from our resting couch is usually about four o'clock, and not unfrequently, much earlier, in order to profit by the fine weather and to camp later for the same substantial and valid reason : a halt three times a day is absolutely necessary to rest the animals and to prepare some kind of meals for ourselves. Every circumstance and event on the road must be submitted to in patience and resignation ; accidents to the equipage, bad roads, rivers to cross, rough and rugged hills, inclement and changable weather &c. The different and respective stages and stops supply incidents of more or less, interest pleasing but often otherwise, by the distractions they furnish to the monotony of a long road, no less than by the knowledge they afford and the hope they suggest as to the amount of civilization to be realized through these hitherto trackless and boundless deserts. I have visited with every satisfaction localities which eight years ago were as silent and lifeless as the tombs and which today present scenes of enterprize and activity beyond the most sanguine expectation. These Missions heretofore so poor and unpromising can to day be said to rival many of our flourishing parishes of Canada.

The innumerable notes of my journal would easily furnish many well filled pages, but the charm of narrative details would soon disappear under the burden of rehearsing the same matter too often. I will therefore confine myself to a few facts

of stern reality, which may serve to edify our dear Sisters, especially such as cherish an ambition for the experiences of missionary life.

About a month since, as I was travelling offering to Almighty God days and seasons, so like those that have preceded, of cold rain and other inclemencies, still always contented and resigned under the eye of God, we at length arrived at Lake Canard. It was mid-day ; the Rev. Father Fourmond, missionary, of this place was not with us : he was preparing to take his repast with two men who were working for him in the construction of his church. At the sound of the approaching caravan the good Father came out from his modest dwelling covered with lime, dust and other unmistakable proofs of manual labor : his soutanne, as to colour, could only be recognized by a pretty shrewd guess to divine its original shade. The venerable old man, temporarily transformed into a mason and carpenter, received us most cordially, and invited us to share his fugal repast, the table being already laid. Now this table was arranged, not in the style, or after the model of those of some priests in wealthy parishes in France, where the name of Father Fourmond will long live in the remembrance of many who were his former parishoners, but simply in the fashion of the poor savages themselves, who are usually destitute of all articles of furniture for their huts and cabins. The table was simply set out on the floor : three plates and three drinking

cups, all of tin, likewise two kettles, one for tea, the other for potatoes, comprised the whole culinary department : on one side, as the chief dish, was a bag of *pemikan* ; no intermediate dishes or desert furnished the board, these luxuries being practically ignored around these solitary and distant regions.

Having partaken of our repast with the good Father Fourmond, we set out for St. Lawrence, which we soon reached the two missions being in close adjacency. The bell tolled upon our arrival and we entered the Church, where Bishop Grandin gave benediction of the most Holy Sacrament. The Rev. Fathers Lestanc, Leduc, Moulin, André Fourmond, Legoff and Rappé, some of these from distant missions, others from our own caravan, chanted the service and combined to form the most respectful reception for their beloved Bishop, whom they had come to meet on his route. It was truly touching to witness these zealous missionaries, enjoying, though but for a few hours, the happiness of mutually congratulating one another.

I was agreeably surprised to perceive the Mission of St Laurent so prosperously advanced. Eight years ago when I passed through, there was neither church nor houses ; we could only descry some tents of families (*metis or half breeds*) who had come from the Red. River. At present there are over a thousand souls. These good settlers ask and solicit with eagerness the services of Sisters for the training culture and instruction of their little ones.

Here may with truthful application be introduced the words of the Divine Master : "*The harvest indeed is great but the labourers are few.*" It is confidently affirmed, that in ten years hence, the North West will be scarcely recognisable, so great is the advance of every branch of improvement in unison with the tide of emmigration. Here it might be asked what will be come of the poor Savages ? the buffalo is sensibly decreasing or withdrawing from the reach of these uncultured children of the Bush, who come to us daily, sometimes to the number of fifteen and twenty, asking something to eat. What is to be done, not even the Government can yet determine. Besides being cognizant that they have some right or claim to compensation, they become daily more exacting and importunate. Some will hazard the remark, "let them work." But the actual, identical savage, will not tie himself down to the trammels of agricultural labor ; this is a condition too much at variance with their normal and nomadic mode of living. To make them disposed to work the task of initiation should commence with the rising génération of children ; to instruct them and render them pliable to duty, industry, and virtue. I may here add, that for this purpose a devotedness of will and some financial resources are absolutely important. For myself, I will say, that if Providence placed at my disposal, a thousand dollars annually, conjointly with the labor and industry of the Missionary Sisters, I assure you,

most revered Mother, I would undertake to harbor and foster these helpless infidel children, of whom, I do not hesitate to declare, that I could make worthy citizens or at least social members and subsequently efficient matrons of families.

Our dear Sister St Michel, left for Lake Labiche last September, to repair to Montreal, where she must now be, and consequently, has not omitted to communicate to you, the consolation we mutually experienced to have met on our respective journies. The dear little Sister, is I trust, happy since her return : she has much need to be attended and treated by some skilful occulist, I am most anxious to learn some news about her.

We also met on our road, a man who had come from St Albert, we eagerly asked of him, if he had head mention of one of our Sisters, in this Mission who was indisposed : " yes," he answered, " She in dead and buried." We were not unprepared for this sad news, as we learned some time perious that our dear Sister Alphonse, was in a prostrate condition of weakness, that gave but feeble hopes of permanent recovery. My anxiety to reach our dear Sisters of St Albert, being thus aroused, increased so that the road seemed to me, to be lengthening as I advaced. The Rev. Father Leduc having to go forward to seek a supply of fresh oxen and provisions for the caravan I asked to follow with my young companion : His Lordship willingly permitted me, as the seasen was already advanced, the

cold and the snow forbade us to use our tents, therefore we had to sleep in the open air near a large fire with a very partial prospect of freezing from the cold of the surrounding atmosphere. At length I arrived at St Albert on the 14th of November, but His Lordship and suite did not come till the 20th and then worn out with fatigue and the toilsome adventure. I will forego describing the touching scene upon my arrival ; joy and sadness alternately divided our feelings. Our Sisters were extremely delighted to see me again but they could not disguise their tears at the remembrance of the dear companion who was now no more : we endeavoured to console each other by mutual sentiments of faith and hope.

I have been much pleased with the result of my visit to the mission. I found their scholars to have made much progress in educational accomplishments: I assisted at an examination which gave every proof of literary industry and proficiency ; the children answered satisfactorily, in English and French, on the different branches in which they had been instructed. To make myself still more sure of their real acquirements, I attempted frequently to puzzle or surprise them in their classes ; I made them read and cypher, and heard the rehearsal of their tasks, and I have had every satisfaction with my inspection of the application and progress of these children.

Our sisters daily preside over the cooking depart-

ment for the accommodation of 125 persons, and their only help in this office is a Canadian girl, assisted by four orphans of the locality. The children who have been trained to kitchen and domestic work are much appreciated by strangers; so that many of our young girls are already well placed in service, while a certain number are just now at the heads of families, with all the advantages, of a Christian training.

I must not omit, My dear Mother, to mention how much edified I am to witness the charity, gentleness and devoted spirit of our sisters in their care of the poor savages, supplying them readily with food notwithstanding their number and the frequency of their applications. It would be difficult to prescribe to them the exacte confines of social propriety. At all hours they come irrespective of their visits being unseasonable and by no means on foverable or leisure occasions. But they (the sisters) never appear troubled or discomposed. There are many matters upon which I would advise with you, but my letter is already too long. I calculate to leave for Lake Labiche about the beginning of March, I will by that time have concluded my visit here. I do not look forward to this journey without some misgivings: the winter is so cold and the dormitory so grandly extensive in its dimensions, having the vast expanse of the sky for its covering. The transit from St. Albert to Lake Labiche will last possibly for ten days. I will be accompanied by

sister Ste Genevieve who will see perhaps for the last time her dear sister Lemay, who is in this Mission, awaiting the order of departure for Athabaska.

Adieu, dear and venerable Mother, Allow me to salute most cordially through you all our sisters with the profound respect in which I subscribe myself your most respectful and devoted child in Jesus Christ.

SISTER CHARLEBOIS,
Assistant.

{ HOSPICE OF ST JOSEPH LAKE LABICHE
25 May 1880.

Venerable and dear Mother,

Your truly tender heart is doubtless anxious to learn some news from me as to how I have endured the fatigue and privations of my journey of last March ; I must not therefore leave our Mission of Lake Labiche without giving you some detailed account.

Divine Providence has manifestly protected me in all the perilous adventures which I have passed through, and this is what encourages me to hope that I may complete the end the duties of the mission which you have entrusted me.

During the last weeks which I spent at St. Albert I paid some few visits. The families Hardisty and usood received us with a courtesy and

kindness the most sincere. Some days afterwards I visited the handsome farm which the Sisters have acquired through the liberality of Mr. Larocque : this land will soon be able to produce sufficient bread for the orphans, if as I indulge the hope Divine Providence comes to our assistance. Although of small account those two little visits somewhat encouraged me to undertake the painful journey of Lake Labiche of which I had my misgivings as I had to travel in an extremely cold season through roads almost impracticable, and above all to sleep for seven consecutive nights under the open air.

The first of march all being arranged for our departure, I made with every painful emotion of heart and spirits my adieus to our dear Sisters of St Albert, carrying with me the sweetest remembrances of my sejour among them ; this was my greatest consolation. I brought with me Sister Ste Genevieve to procure for her the reasonable comfort of seeing for the last time her beloved elder Sister Lemay who was soon to leave for Athabaska. The Superior and Sister Guénette accompanied us to Lourdes six leagues from St Albert ; Father Leduc and Mr. Chatelain a former servant of the Hudson Bay company had the hindness to bring us in their conveyance. The cold was so extreme that my chin was completely frozen : we slept that night at Lourdes. The next day the 12 March I embraced for the last time my dear Sisters St Roch and Guénette and we separated ; I say nothing, my dear

Mother, of this last adieu ; its very remembrance is painful to me ; one thought strengthens me in these combats of nature, it is that one future day will reunite us all hereafter and then never again to be separated from him for whom we are labouring.

I set out in a freezing atmosphere of thirty five degrees. I gave myself up then to the Divine will and I experience great peace of soul. What will surprize you, My dear Mother, as much as it did myself is that old as I am, I suffered less from the cold and otherwise than my young companion. After seven days travel we reached our dear Sisters of Lake Labiche ; it was about eight o'clock in the evening ; I was expected about the fifteenth or twentieth of the same month, therefore I was not looked for reasonably that evening : the surprise of our dear Sisters was only equalled by their joy and the consolation they experienced in our mutual embrace, this social ceremony they repeated many times as they declared to be assured that they were not undergoing the delusion of an agreeable dream or delusion. Similar scenes soon dissipate the fatigues and inconveniences of travelling evens in its severest forms ; so that I experienced little from the journey which I had just accomplished and which may naturally be concluded to have taxed my energy to its utmost. O how delightful, my dearest Mother, to witness the happiness of our dear missionary Sisters when they have the

joy of receiving the Sister Visitor, this is a scene ; to be witnessed by actual sight in order to appreciate its true worth, and the value of those sweet and religions heart throblings which are the great consolations these visits communicate... Our dear Sisters seem to be mature in years already and I give the credit of this painful fact to the unwholesome building, which I am certainly at a loss to understand how they can live in a house so ill accommodated for the requirements of health ; my first business therefore has been to adopt all available means that the residence during the fine weather will undergo all necessary repairs. Now the good Sister Superior will I trust come to the object of her desire ; I hope so even in spite of all my doubts on the subject. A thrifty hand for work is so rare in this country and the cost of labor so high and the resources so slender that all my calculations are on Divine Providence, alone an aid a support and refuge which has never failed to the daughters of our Venerable Mother Youville.....

When I visited for the first time in 1871 this mission the school and the orphanage had but just been organized, the children both of the house as well as the externs had all the traits and manners of savage life. At present it is with grateful surprise I observe that the children under the training of the Sisters are scarcely inferior in point of civilization and general deportment to the children of rifined countries. It appears to me easy to

conceive what these untutored minds and coarse hearts must have experienced, what devotedness and self sacrifice on the part of those undertaking their reclamation and instruction must have been called into action. In like manner do I love to cherish in anticipation the brilliant crown of recompense already prepared for these exiled Sisters who have thus laboured to reform these fortunate little ones. Since I am on this subject premise other matter to speak of the school examen of the children who attend the classes of the Sisters, as well as of the orphans, at which I assisted with interest no less than admiration. I was agreeably surprized to hear these children answer so accurately the different questions proposed to them, in French and English on grammar, Arithmetic and sacred History ; the French and English manuscript reading attracted general attention. I was so well pleased by what I had seen and heard that I could have desired that our missions of the North should witness themselves the good to which their liberality so generously contributes. At the conclusion of the examen the Rev. Father Grouand, Superior of this mission publicly expressed his satisfaction. Mr. Traill, Peace-Magistrate and Master of this Post, spoke in the highest terms, declaring his esteem for our dear Sisters above all since they devoted their skilful attention to the care of his entire household and family who had been seized with scarlet fever : his worthy lady esteems them

eminently and considers herself indebted to their attentions for her life. Their eldest son a youth most amiable and attractive of ten years old attends the classes of our Sisters and took many justly merited prizes which gave a real pleasure and satisfaction to Mr. and Madam Traill. This considerate gentleman distributed nine dollars in rewards for the children, and Mr. Prudens donated five dollars for the same purpose.

As I am already aware, my dear Mother, of the lively interest you take in all that regards the missions which I visit, I will omit nothing which I consider would be pleasing for you to learn. The untiring application of our poor Sisters and their many devices of industry has effected a great improvement in their establishment. The stove of the community which also heated their dormitory is so artistically encased with tin that I first beleived it to be the work of a mechanic, pleasantly surprised to learn that our dear Sisters by their non contrivence and ingenuity accomplished this work ; I also observed several little lockers odd and unsightly in shope but which advantageously served the Sisters to put away in safety and order all their little matters ; these domestic articles have been for the most part manufactured by the Sisters out of boxes and other coarse matériel which came into their hands from time to time. This slender glimpse will show you, dearest Mother, that nothing goes to waste with your missionary children. One

day I was jesting about the scrupulous frugality that was visible in every respect, when one of the Sisters pleasantly observed, "real poverty is the lesson of the best of economy. In visiting the washhouse, a wretched shed open on all sides to the weather I could not help exclaiming in sad wonder, which the Sisters answered laughingly." "O Mother we are in luxury now to what we have been not long since." I did not continue the discourse lest I should betray the silent feelings of my breast. It is a matter of surprise how the Sisters can be so gay resigned and interested in their task of devotedness while subject to such severe and protracted sacrifices and privations. You must know my dearest Mother better than I the secret of their real happiness which they derive from being near our Lord in the august sacrament of his love as well as in the religious instructions they receive abundantly within this retreat.

During the course of each winter the Sisters receive besides the boarders and orphans a certain number of young girls and old squaws from a remote part of the mission and whom the Sisters dispose to receive baptism and other Christian consolations; the oldest of seven whom they have had during my stay was sixteen years old; and the youngest about twelve; one of them asked to remain at the mission which was readily granted; her conduct is most edifying; if the resources of our establishment permitted what an amount of good could be realized among these poor young girls.

Here as at St-Albert I visited the fine property which the generous Mr. Larocque has also purchased for our Sisters of this mission : this piece of land when once cleared and cultivated will be a great resource to them to continue and develop their works of charity : but to gain this desirable and divine Providence must come to their assistance. The time I have already spent in some of our Houses of The Nort-West has convinced me of the painful position in which many of our dear sisters are placed when through want of means they are forced to refuse unfortunate females helpless orphans and old neglected and deserted women into their institution. Their sacrifices and continued privations are as nothing compared to their painful anxiety which with them I cannot but share in beseeching our Lord to inspire some rich and generous heart to come to their aid.

Our departure from Lake Labiche was determined for the 24th May. but in these parts more than in other countries " man proposes and God disposes:" Spring has been so late that the Lake is not yet navigable. To day (27th May) the broken up ice is floating about at the will of every breeze ; we will not there fore leave before the 7th or 8th of June : the waters of the rivers and lakes are excessively high, and we learn that we will have less difficulty to run the rapids which are numerous between here and Athabaska.

These are possibly the last lines I will address

to you from here. I will not fail to write to you on my arrival at our mission of Athabaska.

Adieu, dearest Mother, be not uneasy I entreat you in my regard ; my health is excellent just now and with God's help I will certainly reach McKenzie and then I hope to see you once again. In anxiously awaiting and looking earnestly forward to this happiness accept, dearest Mother, my respectful no less than sincere affection for your own person and all our dear Sisters, as none of you are forgotten in my feeble though earnest prayers.

Your most obedient child.

SISTER CHARLEBOIS, Assisi.

THE CHURCH IN AUSTRALIA.

PROBABLY THE MOST NOTABLE EVENT IN THE HISTORY OF THE CHURCH IN THE ANTIPODES—OPENING OF ST. MARY'S CATHEDRAL, SYDNEY, NEW SOUTH WALES.

[From the Sydney N. S. W. Herald.]

On Friday, Sept. 8th, the most important event in the history of Catholicism in this colony was celebrated in the solemn opening of St. Mary's Cathedral.

Friday's ceremony was grand and solemn, and was witnessed by a gathering larger than any which has ever assembled in this city on the occasion of any ecclesiastical function. The spectacle

of the great concourse of people gathered under the massive arches of the vast building ; the impressiveness of a musical service rendered from the works of some of the master composers of the world, whose best efforts have been expended in contributing to the services of the Church ; the rarity and richness of the vestments of the Archbishop and the Bishops, whose presence marked the importance of the occasion ; the grouping of the throng of ecclesiastical dignitaries and priests and monks on the floor and before the steps of the sanctuary, with the beautiful white High Altar as a background, and the whole lighted up with a flood of golden light from the great northern window, formed a scene, and marked an event, the beauty and grandeur and solemnity of which will long linger as a sweet memory in the minds of those who attended the ceremony.

At nine o'clock the Cathedral was blessed by the Ven. Archpriest Sheehy. The opening ceremony did not commence until eleven o'clock, but long before that hour there were gathered outside the enclosure groups of people awaiting admission. At ten o'clock a steady tide of visitors began to flow into the building. The entrance for the general public to the enclosure was at the corner of College street and St. Mary's road. The number of country people was noticeable, the special arrangements made for their convenience with the railway department no doubt accounting in part for the fact.

In Hyde Park were gathered several hundred people, many of whom remained patiently throughout the proceedings, watching the people pouring into the cathedral, catching a glimpse of the procession as it passed through the entrance, hearing an occasional burst of choral music, and only departing when the last worshipper had passed. At about half-past ten o'clock the cathedral bells rang out for the first time since they have been placed in the tower. They are a present from Archbishop Vaughan.

The admission to the building was by ticket only, the receipts from that source being devoted to the cathedral building fund. Every part of the cathedral was occupied, and the attendance was estimated at between 3,000 and 4,000.

High Mass was celebrated by the Right Rev. Dr. Quinn, Bishop of Bathurst; assisted by the Rev. J. Fitzpatrick (deacon), Rev. Father Ginisty (sub-deacon), and the Venerable Archpriest Shæhy (assistant priest). Archbishop Vaughan occupied the Archbishop's throne and the Bishops present were:—The Right Revs. Dr. Dunne (Bisbane), Dr. Murray (Maitland), Dr. Lanigan (Goulburn), Dr. Torreggiani (Armidale), Dr. Cani (Rockhampton), and Dr. Redwood (Wellington, New Zealand).

Shortly after eleven o'clock the great procession entered the church, and passed up the central aisle. First came about forty acolytes—boys in scarlet cassocks, white surplices, and blue sashes, some carrying banners of different religious orders, and two bearing massive silver gilt crosses; then

about 100 deacons and priests in black soutanes and white surplices ; then the deans and other dignitaries, some of them robed in purple ; next the seven Bishops, each one wearing his mitre and sumptuous vestments, enriched with the most delicately beautiful embroidery in gold and silken thread, and, last of all, came the stately figure of the Archbishop, gorgeous in all the insignia of his exalted rank—his train held by two acolytes. As the pageant swept on, the members of the congregation, almost without exception, knelt to receive archiepiscopal benediction. On reaching the sanctuary the Archbishop was conducted to his throne. Never in the history of any church in Australia has a more impressive ceremony been performed than the Mass celebrated at St. Mary's Cathedral. The very scene reminded those present who have travelled through the old world, of great Roman Catholic festivals in European capitals. As the procession entered the church, the organist, Mr. T. Banks—who by the way was the last to play in the old Cathedral—performed the " Triduum " March, composed expressly for the occasion by the conductor and choir master, Mr. J. A. Delaney. It is a dignified and masterly work, worthy the subject of his inspiration, and will undoubtedly be often performed as a voluntary in other than Roman Catholic Churches. The forces under Mr. Delaney's control were large and remarkably effective. The soloists in the morning were Miss Moon, Mrs. Biley, Mrs. Hunt, and Messrs. F. Brewer, Flynn, F. J. Hallewell, and W. O. Sullivan ; and the chorus, which numbered 280, including picked voices from the Roman Catholic choirs in the city and suburbs, and some from the vocalists belonging to other denominations.