

The Catholic Record.

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

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EDITORIAL NOTES.

We do not desire to be either unfair or ungenerous in referring to the course of the Toronto Mail when it treats of matters Catholic; and we regret we are forced to the conclusion that the object it has in view is the creation of mischief between the Catholic and Protestant sections of our people. We are well aware that its professions take a far different color, but yet its practices almost every day run counter to these professions.

NEARLY every issue of the paper contains one or more articles or paragraphs relating to the Church, its spiritual guides or its adherents. All these articles or paragraphs are written with a pen dipped in gall. In addition to this, other pages of the paper are loaded with lengthy contributions from Protestant clergymen of leisure—"fraternal philippic" and "lively philippic," great as the pen"—whose chief object in life is to display animosity towards the Catholic Church.

Its account of the attack on Archbishop Walsh serves as a good illustration of its unfairness towards Catholics. Its reference to the occurrence commences in this wise: "It is greatly to be deplored that Archbishop Walsh should have been insulted on his arrival here the other night. There appears to be a disposition in some quarters, however, to magnify the affair and make it appear that stone-throwing was carried on by grown-up persons. The police say good order prevailed along the route except at the point where a stone was thrown through the carriage window. It so happened that those in charge of the reception changed the route without forewarning the police, and that there were no officers at or near the spot where the stone was thrown. . . . It is wholly certain, from all that can be gathered, that the act was committed by some idiot." The Globe and the Empire take a very different view of the occurrence and the first mentioned paper places the blame largely on the shoulders of the ranting preachers. We have it on record, as reported by these papers, that Mr. Smith's coachman was hit on the neck with a brick; that the windows of the Archbishop's carriage were shattered with the same missiles and that His Grace received a severe blow on the arm; that the windows of the Lieutenant-Governor's carriage were broken by still another shower of stones or bricks; and that afterwards the windows of the convent were shattered by the throwing of stones. The Mail's report of all this work is simply this: "A boy threw a stone."

We are not surprised, we must confess, that the Mail should try to make light of the villainous conduct of the Toronto mob. Once before it pursued a like course. When Wm. O'Brien was mobbed, half a stick (an inch) of leaded brevier told the whole story.

THE Mail, in its time, has drawn upon itself from many quarters very severe and vigorous denunciations. It is a much-abused sheet, and much cause is there for this abuse. When an attempt was made to corrupt the Ontario Legislature, Hon. Mr. Fraser said it was the work of the brawling brood of bribers who were hatched under the eaves of the Mail office. In the political world the paper is now a sort of nobody's child, and it has become the mouthpiece of a brawling brood of bigots.

A TELEGRAM from Ottawa conveys the information that Mr. J. J. Curran, C. C. M. P. for Montreal Centre, is mentioned as the person likely to obtain the position of Solicitor-General. It must be conceded that Sir John Macdonald, as a rule, has been very fortunate in the selection of his colleagues in the Ministry. His aim has been to have about him the most influential as well as the most able of those who march under his political banner. The member for Montreal Centre would unquestionably prove a source of real strength as well as an ornament in the Ministerial rank. A man of high character, a brilliant orator, a learned barrister, and one esteemed by all classes is Mr. Curran, and, if called to the ministry, we feel sure Sir John will add another very strong link to the Ministerial chain.

TO THE Hon. Frank Smith belongs the distinction of being the most prominent among those who made the reception of Archbishop Walsh in Toronto a very becoming one. This conduct on the part of Mr. Smith is not an impulse of recent growth. We can go back in the years and call to mind many an occasion when Frank Smith was always the manly man when faith or fatherland called for workers. On the 27th of November last Mr. Smith chartered a special car and special train to convey Archbishop Walsh from Hamilton to Toronto, and the hon. gentleman's carriage conveyed His Grace from the station to St. Michael's Cathedral. Twenty-two

years have gone by since, on a beautiful November day, Mr. Smith performed like acts of kindness towards Bishop Walsh when he first came to London. And we well remember what happy, cheerful faces were those seen in Mr. Smith's carriage as it was driven from the Grand Trunk depot to St. Peter's Cathedral. Besides Mr. Smith and the Bishop the saintly and distinguished Monsignor Bruyere, who now sleeps the long sleep beneath the altar of our great cathedral, was one of the party. Bishop Walsh has left us to continue the work in another field. Father Bruyere has gone to receive the reward promised to the faithful steward.

THE Evangelical Parliament assembled in Toronto last week. It would puzzle a Philadelphia lawyer to point out one practical movement likely to produce anything good as the result of the assembling together of these reverend gentlemen who constitute the Evangelical Parliament. It is an aggregation of contending and disturbing elements—preaching holiness at one time and hate at another. No member dare introduce a resolution having for object a uniformity of Christian belief. That would be dynamite. But is there anything in which these reverend gentlemen may occupy common ground—anything that will call forth applause loud and long—anything in which every member, individually and collectively, are a unit? Yes; most decidedly. At all their meetings in the past, and quite likely at all the meetings to be held in the days to come, the tying up of locomotives on the Sabbath day and Romish aggressiveness have formed and will form the chief subjects of discussion. We do not know what fate awaits them as to the matter first mentioned, but whenever they make a move to run their little evangelical canoes across the bow of Peter's bark, a run down and a ducking is always the outcome.

WHENEVER a number of these grave and reverend Protestant gentlemen gather together to compare notes, read papers, offer up prayers, and abuse the Pope and Popery, always look with a positive certainty on the appearance in their midst of some person bearing a French name who wishes to be known as a missionary of the French Evangelization Society. One of them came up in all the west to Toronto, the city of brick-bat Christianity, to be present at the meeting of the Evangelical Alliance. He attended and was recommended. Every member of this Congress of Varieties knows in his inmost heart that the man is a humbug and that his profession is a fraud. But, no matter. He is fighting Popery, and that fact gives him a reserved seat at all the entertainments of the brotherhood. The dear man is ever in quest of and in need of supplies. He wants bibles, blankets and top boots; tracts, testaments, mush and money—all to be used to feed his dear French children both spiritually and temporally. Will these people ever have sense? The French people are now better Christians than they can ever hope to be so long as they persist in travelling the road of heresy.

REV. J. ALLISTER MURRAY, of London, Presbyterian, attended the meeting of the Dominion Evangelical Alliance in Toronto last week. He spoke thereat. The London Free Press calls Rev. J. Allister Murray's address "an eloquent response." Doubtless there was some eloquence, but there was some humor also. No one who knows Rev. J. Allister Murray would accuse him of being over humorous, but humorous he was truly, and here is a sample:

"It was a pleasure and an inspiration to meet in this city, noted for its beautiful location and rapid increase of population, and famous for its Christian generosity."

On Wednesday, 27th of November, while Archbishop Walsh was being driven in a carriage to his cathedral, the lambs of J. Allister Murray's fold attacked him with a shower of bricks. Mr. Murray! Mr. Murray! what has Toronto done to you that you should thus draw the laughter of the Dominion on its righteous head?

It is pleasing to note that during the presentation of addresses to Archbishop Walsh in Toronto by the different Catholic societies, on Wednesday last, no disturbance occurred. The police arrangements were of such a complete character that the constituency of the Mail and Dr. Wild could not get any opportunity to put in their work.

WE ARE pleased to note that we have in Ontario many fair-minded and honorable editors, who strike out from the shoulder once in a while and deal vigorous blows at the preachers who are suffering from the prevailing mental epidemic occasioned by too close study of the Mail newspaper. The editor of the Mitchell Advocate, a prominent Episco-

palian, refers as follows to the intemperate preachers:

"One man declares he is a Protestant, but because others can not see eye to eye with him, is that a reason why he must traduce and vilify that which his brother holds most sacred? If Romanism is making headway in Canada, it is because her clergy are ever on the alert. Let the Protestant clergy exert themselves to the same extent, let them preach the doctrine of Christ, and leave politics to others, and they will soon have well-filled churches and be surrounded by a God-fearing people, who, while ready to offer up their lives, as did the martyrs of old, for their religion, will be generous enough to believe in the honesty of those who bow at a different altar."

The editor of the Woodstock Sentinel-Review, a Protestant gentleman of prominence, shakes up a Rev. Mr. Topping in a lively manner. That rev. gentleman, it seems, came to the rescue of Rev. Mr. Fulton, Baptist, after he had been almost annihilated by Father Northgraves. The editor, however, refused him admission to the arena, and he waxes very angry. The Sentinel-Review speaks of the matter in this wise:

"It may be a hardship for our friend Mr. Topping not to have his hand in when controversy is abroad; but the recollection of past courtesies from the Sentinel-Review should mollify his present grief in not being able to get a fling at those dreadful people, the Roman Catholics. . . . Even Mr. Topping will scarcely deny that the Catholics of Woodstock are up to the average of good citizenship; that they and their Protestant fellow-citizens live together in peace and harmony. They are a small minority here, and in public affairs are seldom or never heard of. . . . Upon one point we congratulate Mr. Topping—he has always the courage to write over his own name. In this respect he differs from some of the sneaks who stab people in the back and then meet them on the street with false and smiling faces."

A VERY significant and most gratifying spectacle was the assembling together of all the Catholic societies of Toronto last week. The object was to pay their respects to His Grace Archbishop Walsh. Earnestly and sincerely was this duty performed. It may be said that these gentlemen represented every section of the large and influential Catholic community of the capital of Ontario. We might, indeed, go further, and claim that their voices were the voices of all the Catholic people of the archdiocese. Never has a distinguished prelate of Holy Church entered upon his duties with a brighter future—never has an Archbishop taken his abode in the midst of a people who one and all hailed his coming with more genuine marks of esteem and more sincere respect and obedience for the authority which it is his divine right to exercise. Knowing Archbishop Walsh as we know him, and knowing him as the people of Toronto know him, this edifying conduct of the laity is not a matter for surprise. Toronto is blessed in its Archbishop and a bright future is in store for the Church in that portion of the Lord's vineyard. Prayers sincere and without number will ascend like incense to the throne of the Most High that this distinguished and holy prelate may be spared many, many years to carry forward to the blessed work he has been called of God to perform.

THE Very Rev. Chas. Vincent, of St. Michael's College, Toronto, Provincial of the Basilian Order, has been appointed Vicar-General by His Grace the Archbishop of Toronto. This distinction has been well deserved by Father Vincent, who is most highly honored and beloved by all the clergy of Ontario.

THE Philadelphia Times announces the conversion to Catholicity of a prominent gentleman of that city, together with his wife and family, General Russell Thayer, son of Judge M. Russell Thayer. The General's conversion was brought about in a remarkable manner, a book having been sent to him about a year ago by a friend, which professed to prove that the Catholic Church is hostile to Americanism and Republican institutions. This led him to examine the religions of the world, until he ended with the conviction that the Catholic Church possesses the one true faith. The General is a graduate of West Point Military Academy and he stood high in his class. He was in the army only a short time, but he holds his commission as Brigadier-General of the First Brigade of the National Guard, and he is Superintendent of the Park Commission of the city. He was interviewed by a reporter, and on being questioned as to the truth of the rumor, he paused for some time and then answered:

"I feel very thankful to God that I am now a member of the Holy Catholic Church and a believer in the true faith. I am very sorry that any publicity is to be given to this matter, and I can hardly see how the public is interested

in it. But you have asked me a fair question and there is no reason why I should hesitate to answer. My paramount reason is because it brings me nearer to God and a closer communion with Him. It is no sudden decision I have reached, and my course is not the result of a sudden determination. I had been studying and considering the subject for two years. I have examined all the Christian religions and some that are not Christian, and I have reached the conclusion that the Catholic belief is the true religion of the Lord Jesus Christ."

The moral which may be drawn from this event is that books which misrepresent the Catholic doctrine do not always produce the effects intended by their authors.

GENERAL HENRY B. CARRINGTON, U. S. A., has been making an official visit to the Flat Head Indian Agency in Montana. He gives an account of his visit, and speaks most enthusiastically of the work done in the Catholic mission and schools, completely refuting the slanders which have been uttered by Dr. Dorchester. Concerning the moral training of the tribe he says:

"A week ago, on my arrival, I attended Mass at the chapel and heard a delightful sermon from Father Jerome D'Alter, the Superior of St. Ignace's Mission, and for twenty years the untiring friend and adviser of the Flat Head tribe. The sermon was afterwards given in Indian, as the majority do not understand English. The thought that impressed me was that 'astronomers and scientists fail to see God; while the childlike faith of the most humble white or red man would so receive the Holy Spirit into the soul as to make the Heavenly Father, the 'Great Spirit,' the every day companion, friend and support of the believer.' My interpreter, Michels Revair, a blind Indian, led the singing of the Gloria and the Apostles' Creed. His face wore a rare expression of joy and true devotion that recalled the last hours of the martyr Stephen."

He adds the following as regards the secular instruction given to the children:

"At evening prayers, just after my arrival, a choir of sixteen Indian girls sang with rich melody and distinct articulation worthy of imitation in Boston. When I entered the music room at seven o'clock nearly a hundred boys, with bright and happy faces, arose and saluted; and the brass band of twenty-four pieces played 'The Star Spangled Banner,' 'Red, White and Blue,' etc. A short talk to them was received with enthusiasm. On Tuesday I visited every class of both the boys' and girls' departments, heard the reading even up to the Sixth Reader, put out words from the lessons for spelling and not a word was missed. The writing books, sixty in number, which I examined, were models without a single blot or erasure. They use the P. D. & S. series, and there is not a grammar school at Hyde Park, my present home, which can show as handsome results in the drawing class as the girls' departments, heard the blackboard lesson in perspective, which brought hand-clapping, as an interior view was developed and the law of receding lines simplified. Upon entering the girls' school, the pupils, a full hundred, arose, until I occupied the chair assigned me by the Lady Superior, Sister Mary, when, at the rear of the room, twenty Indian girls sang very sweetly and distinctly the song, 'You are welcome! Come, come again!' from O. T. Ditson & Co.'s 'Hours of Singing.' All the classes read, spelled and recited, one solving on the blackboard, 'What is the interest of \$20.84 at five per cent. for two years and six months?' and another, only eight years old, giving in addition, correctly, the profits of a man on his farm from data furnished of successive years. 'How many bushels in forty-eight sacks of wheat, each weighing one hundred and sixty-five pounds?' was promptly answered by another little girl. A few words of recognition seemed to give them as much pleasure as it did myself."

The missionaries who are doing this noble work among the red aborigines are the much-abused Jesuits. This is the kind of aggressiveness of which the sons of Ignatius Loyola are guilty.

THE REV. RICHARD KANE, known as Roaring Kane, said at the unveiling of a statue of William III, at Belfast that Lord Wolsey will give the aid of his military genius to the Orangemen towards destroying British rule, should the British Parliament pass a Home Rule measure. This is very like the rhodomontade of Mr. Dalton McCarthy at the Orange gathering at Stayner last July, and the bluster will have about an equal effect in both countries. Orange bluster and Orange loyalty are appreciated at their correct value now. Colonel Sanderson and Ballykilbeg Johnson spoke in a similar strain to the Rev. Kane at the Belfast gathering. Johnson said: "We will grasp our rifles, take our rifles in one hand and our Bibles in the other and fight over again the Battle of the Boyne." Sanderson said, bad grammar and all, "Home Rule is a conspiracy which, if successful, would subject you and I to a hateful yoke which our fathers would never bear and to which you and all the rest of the sons

of those fathers will never consent to bear." The Boston Pilot lately remarked that the government will yet find it necessary to put these people on a reservation, as is done with the Indians. We think the Pilot's suggestion a valuable and timely one. As to Rev. Roaring Kane and Ballykilbeg Johnson, were any real fighting within measurable distance, they would each grasp their bible in one hand and their coat tail in the other and run like hares.

"No one in Manitoba, so far as we are aware, proposes to forbid the Roman Catholics, or any other body, to establish and support separate schools. The question is simply whether such schools shall be recognized as part of the educational system of the Province, and be aided as such from the public chest. Hence, unless it can be shown that Catholic separate schools existed in such a form and sense it clearly follows that the abolition of those now existing could not possibly be construed as a taking away of any privilege possessed even in 'practice' before Confederation."—The Week.

That is to say, the Catholics of Manitoba are very considerably to be allowed to educate their own children religiously at their own expense, if they please, provided they contribute generously towards the education of their wealthy Protestant neighbor's children. This is justice and "Equal Rights" as understood by the Week and the Greenway Government.

MR. J. D. GRACE, secretary of the Gladstone branch of the National Land League, has just forwarded to Dr. O'Reilly, care of Mr. T. P. O'Connor, M. P., editor of the London Star, the sum of \$1,275, subscribed towards the Parnell Defence Fund. This closes the subscriptions from Ottawa. Over \$1,000 altogether have been collected and forwarded. Well done, Ottawa!

THE Anti Slavery Conference of the powers at Brussels sent no invitation to the Pope to send a delegate, notwithstanding that it was the enterprise of Cardinal Lvigele, acting for the Holy Father, that urged them to make some movement towards repressing the horrible evils to which His Eminence called their attention. It does not add much to the evidence of the sincerity of the Powers taking part in the Conference that they are attempting to play Hamlet with the character of Hamlet left out; but the fact remains, in spite of the slight offered the Holy Father, that it was the Church which initiated the movement. There is no doubt the jealousy of the Italian Government is the cause of the omission. The London correspondent of the New York Times says that "it is really something more than an effort: it is an indication not altogether unwelcome that European peoples are tired of being estranged and set by the ears year after year by the plots and intrigues of a little group of Italian clerics, whose only ambition in statecraft is to restore their authority in the city which has over and over again repudiated them and their works." It will be found, however, that the power and influence of the Church will still be directed towards the great object which is in view. The influence of the Church in putting an end to the evil will still effect more than this conference, and if the Powers do not desire the co-operation of the Holy Father, the Holy Father will, nevertheless, be quite efficient with his influence even though they enter upon the work with coldness, as they probably will do. Moreover, mankind will know how to pay honor where honor is due, even though Italy and the other Powers desire to rob the Church of the glory of initiating the anti-slavery movement.

SOME agent of the Irish landlords, probably an attaché of the disgraced London Times, last week sent a report by cable that the O'Connell tenants had paid their rack rents to the number of sixty and that they had thus been conquered. The statement turns out to be untrue. Four tenants were authorized by the combination to pay in order to secure a base of operations whereby they would be able to aid the rest after eviction and thus strengthen the combination under the Plan of Campaign. The history of the plan does not show one defeat as yet.

RELIGION IN RUSSIA.

Russia has long been the arch-enemy of Catholicity, but some recent instances have occurred of an apparent change of policy in this regard. Political reasons have hitherto induced the authorities of the Empire to look upon the authority of the Pope as inimical to that of the Czar, as it was supposed that the loyalty of the people to the throne would be rendered stronger if the Czar were regarded as Christ's vicergerent in religion, as well as being the head of the State. It made no difference that Christ did not confer on any earthly sovereign the authority which

was conferred upon St. Peter. Like the sovereign of England, the Czar should possess supreme authority on questions of morality and doctrine, as well as in civil causes.

The absurdity of such claims is so evident that it is no wonder they are ridiculed by all who are able to draw logical inferences, and the claims of temporal princes to exercise the authority which belongs to St. Peter's successors naturally resulted in the spread of Socialistic ideas and Nihilism, which can be counteracted only by the lawful supreme power in religion. We have been informed that this truth has impressed itself upon the Czar to some extent, and that he now is prepared to acknowledge that the recognition of the Pope's authority over Catholics in the Empire will do more towards counteracting the influence of Nihilism than anything the state can do. These considerations make the Czar now look with more favor upon his Catholic subjects than he has hitherto shown.

The tyranny exercised over the Catholics of Poland could not be expected to make that high spirited people attached to their persecutors, and the insurrection of 1863 was a consequence which might have been expected. Csercen was the policy of Russia towards the Poles, as it is now the policy of England towards Ireland, and it had a like result. The Poles were becoming more and more embittered against their oppressors.

The present Czar, a man of considerable good judgment, seems to have arrived at the conclusion that some conciliatory measures will profit more in attaching his Catholic subjects to him than would the continuation of the oppression hitherto exercised, and such measures of conciliation have been to some extent adopted.

A writer in the Kolische Zeitung states that never since the insurrection of 1863 have the people of Poland been so candidly treated as recently. Several Catholics have been recently appointed to command regiments and brigades in the army, and the correspondent states that this has been done in preference to choosing Protestants from the Baltic Provinces.

Another instance has also occurred which points to the same conclusion. It is thus stated by the same correspondent: "Some time ago the post of Lady of the Bed chamber to the Grand Duchess Serge, the wife of the Czar's third brother, became vacant. There were many candidates for this post, all of them members of the highest nobility and schismatics; but, contrary to general expectation, the appointment was conferred, by the Czar's express order, upon the Princess Galatze, who, after staying at Rome for a length of time, had embraced the Catholic faith."

This Princess Galatze was for a lengthened period banished from Russia on account of religious inclinations and belief, but she recently received from the Czar the exceptional distinction and honor of being received by him at Fredensborg. Her appointment now to the household of the Grand Duchess is looked upon as a proof that there is at court a much improved feeling towards Catholics. The same inference may justly be drawn from the recent negotiations with the Holy Father, which resulted in the establishment of a hierarchy recognized by the Court. It may even be hoped that these recent great concessions may pave the way towards the restoration of the schismatical church to communion once more with the Holy See.

DIocese of Hamilton.

INSPECTION OF SEPARATE SCHOOLS.

During the past week Inspector White, accompanied by the city clergy, has been visiting and examining the separate schools, which are at present five in number, to be supplemented by a new school at the East End, which will be ready for occupation early in the spring. A new headmaster has been selected by the board who will assume the duties of his position at the beginning of the New Year.

PREPARE FOR THE IMMACULATE CONCEPTION.

In preparation for the celebration of this feast, under which little St. Mary's cathedral is dedicated, a triduum was held in the cathedral parish, that all the parishioners might be afforded an opportunity of approaching the Holy Sacraments on the festival. On Sunday morning four Masses were celebrated, at each of which a large number approached Holy Communion. At half past ten His Lordship the bishop officiated at Pontifical High Mass and preached a sermon suitable to the feast. The music of the Mass was Gregorian. In the afternoon at half-past three the annual meeting of the united conferences of St. Vincent de Paul was held. The financial report showed an outlay of over one thousand dollars in charity with a small surplus on hand. The bishop was present by invitation and gave a long, instructive and encouraging discourse to the members. At 5 o'clock on the same evening a meeting of the Sodality took place at St. Joseph's chapel, when several new members were received by Rev. Father Hincley. The bishop was present and addressed the Sodality, after which he blessed a beautiful statue of St. Ann lately presented to the convent by an unknown benefactor.

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