

HOLY WEEK IN LONDON.

The holy season of Lent just terminated was observed by the Catholics of London with a piety which, for alacrity, promptitude and earnestness, did them special honor. The usual impressive devotions were held in St. Peter's Cathedral during Holy Week, and were attended, notwithstanding the exceptionally disagreeable weather, by very large congregations. The solemn office of the *Tenebræ* was chanted on Wednesday and Thursday evenings. On Thursday morning at Pontifical High Mass the holy oils were blessed by His Lordship the Bishop of London. The Bishop was assisted by the following priests at Mass and during this very impressive rite by the Rt. Rev. Mgr. Bruyere, V. G., Rev. Fathers Tiernan, Walsh and Coffey, of this city; Flannery, St. Thomas; Bayard, Sarnia; Cummins, Woodale; Kelly, Mount Carmel; Molphy, Ingersoll; Dunphy and Kennedy, London. The repository prepared for the Blessed Sacrament was a model of skill and good taste, reflecting great credit on the good sisters of St. Joseph and those members of the young ladies' sodality who lent their assistance in its preparation. The altar was adorned with innumerable tapers and floats, and adorned with the rarest and choicest natural flowers. After the Blessed Sacrament had been placed in the repository, His Lordship earnestly urged those present to visit their Saviour there really present, during the day. On the eve of his crucifixion, that meek and tender Redeemer, whose boundless love for man was manifested in the institution of the Eucharistic Sacrament, reproached his chosen three apostles at Gethsemani. "What," said He, "could you not watch one hour with me?" His Lordship begged of them not to deserve any such reproach, but to come and watch with Jesus about to suffer and die for the sins of all mankind, for the sins of those present as for those who had gone before them. On Good Friday at 10 a. m. the mass of the presanctified was celebrated by the Rev. Father Walsh, *coram pontifice*. The passion was sung by the Rev. Fathers Flannery, Letz and Dunphy. The sermon of the day was preached by the Rev. Father Tiernan. He spoke as follows:

"And now, my dear brethren, He gave up the ghost."—John xix. 30.

We are assembled here to-day to commemorate the sufferings and death of our Lord and Saviour Jesus Christ, and to hear repeated the oft-repeated narrative of this sad, sad history. This narrative, though it has been repeated year after year for the last 1852 years, is a subject that is not yet exhausted, is a theme that still has a charm for its readers, and it involves a mystery whose profound depths have not as yet been reached, and never will, by the knowledge, eloquence and erudition of man, because it includes in itself the infinite love of God for man, and the necessity of an infinite atonement on the part of God for the sins of man, and these two qualities of God, viz., His infinite love, the infinite atonement required, and the infinitude of the malice of sin, go far beyond the grasp and scope of human understanding, which is simply finite, and therefore, a meditation on this subject—the sufferings and death of our Saviour—can always serve to bring new thoughts to our minds, new aspirations to our souls, and new affections and feelings to our hearts. To go over the whole history of the sufferings and death of our Saviour and the causes that led to them, would require a discourse of unlimited time, and, therefore, my intention this morning is to relate a few of the leading incidents in this sad and sorrowful, but, at the same time, most instructive history. We will begin our consideration at the place where Jesus Christ began His passion, in the garden of Gethsemani. Our Divine Saviour, after He had partaken of His last supper with His apostles, repaired to Mount Olivet with His chosen ones, and, taking Peter, James and John apart from the rest, entered the garden. After they had gone some distance, Jesus said to them, "Stop you here, and I'll go yonder and pray, for my soul is sorrowful even unto death." And leaving them He went some distance and fell on His knees in prayer. Oh, what a scene!—God praying to God. The God-Man Jesus Christ praying to God, the Eternal Father, for the salvation of the human race. The Eternal Father shows Him what He must do, what trials He must bear, what punishments He must suffer, what sorrows He must endure in order to procure that salvation; and what a death He must meet with, before He could grant Him the coveted petition. Then it was, dear brethren, that our Saviour began to realize as man, the infinite malice of sin, and the infinite, inflexible, and inexorable justice of His Eternal Father. Although only a sinner in appearance, He now, through His great and infinite love for man, takes upon Himself and himself the sins of the world, and, as though He were a sinner, and condemned to atone for them all. The Eternal Father permits Him to see all the sins of men; from the first sin that was committed by Adam and Eve in the garden of Eden to the last that will be committed on the earth, all passed in review before Him. There He saw all the sins that you will ever commit, and also all the sins that I'll ever commit; we, His professed and avowed followers, who bear the sacred name of Christian. He saw our frequent crimes and infidelities, and also all the sins and crimes of every human being, and so awful was the sight of this mountain of sin, and so heavy was its weight, that, like a mighty avalanche, it fell upon Him and prostrated him to the ground. His sufferings became so great on account of the terrible weight that pressed upon Him, that blood oozed out from every pore of His sacred body and fell in great drops to the ground. In the midst of this terrible agony He cried out, "Oh, Father, if it be possible let this bitter chalice pass from Me, yet not My will but Thine be done." Oh, my dear brethren, see here, in the very outset of

our Saviour's sufferings, a perfect model of resignation to God's holy will. After this first outburst of sorrow and sufferings was over, our Redeemer returned to the three disciples and found them sleeping—those from whom He expected sympathy and consolation appear to be entirely unconscious of what is going on. Although they had heard their Master say "My soul is sorrowful unto death. Watch you here and pray," they seemed to have forgotten everything, and fell fast asleep. Our Saviour, now seeing that He had to tread "the wine-press of pain and sufferings alone," left them, and repeated the self-same prayer for the second and third time. After the third repetition He went to His disciples and said, "Arise, let us go hence, for the hour cometh when the Son of Man shall be betrayed into the hands of His enemies." He is now filled with that courage that God imparts to those that pray to Him for strength in the hour of trouble and temptation. He is undauntedly facing his enemies and invaders, foes. Judas, one of the twelve, betrayed Him to the rabble and soldiery who accompanied him, by a kiss, one of the greatest marks of friendship. But our Saviour gave the rabble to understand that they could not arrest Him or lay hands on Him without His permission, for as soon as Judas betrayed Him they all rush to lay hands on Him. "Whom do you seek?" says Jesus. They say "Jesus of Nazareth." He said, "I am He," and they all fell prostrate to the ground. Our Blessed Redeemer, seeing the effects of His God-like words upon the crowd; that, unless He relented, the salvation of humanity would not be obtained, allowed them to rise, and to Him what they would. They bound Him and brought Him as a malefactor to the high priests Annas and Caiaphas. These two were envious and jealous of the popularity of Jesus Christ. They saw the multitudes following Him and believing in Him, and they said, "Unless this man is done away with He will have the whole world after Him." They condemned Him to death after His arrest but were unable to execute the sentence of death upon Him, because the Government of Rome then ruled Judea, and so the innocent Jesus was sent to the Governor Pontius Pilate, the Ruler of the Province of Judea, to be sentenced and condemned to death. They brought false witnesses against Him, but after a careful investigation into the case, the pagan Governor says, "I find no cause in this man. He is innocent, why should I condemn Him?" Pilate was then speaking as a just and unprejudiced judge. He saw, that through envy the Jews wished His death, and that in the examination of the witnesses they contradicted themselves. He therefore said, "I find no cause in this man." And oh, parody of justice! to gratify the desires of the envious scribes and Pharisees, this would-be judge of equity and right, hands over the innocent Jesus to be flogged. He is tied to a pillar, and there, cruel and merciless executioners begin their terrible work. They scourge the sacred body of Jesus with stripes numbering above 6,000; there was not a spot of His body, from the top of His head to the sole of His foot, was left whole in Him. Oh, you who gratify all the passions of corrupt and fallen nature, see what your innocent Saviour is suffering in His sacred body for your sins of the flesh! After His persecutors grew weary in flogging Him, He was then crowned with thorns. He who from all eternity was crowned with a crown of glory, is now obliged to have His sacred head pierced with a crown of sharp thorns that caused the blood to flow down His divine and beautiful face—that face which is the beauty of Heaven, and the joy and happiness of the angels and saints. Pilate, now thinking that the bitter hatred and vengeance of the Jews were gratified, endeavored to free Jesus. He took our Saviour out of his hands and placed Him in a prominent position, where all could see Him, in order that the sight of the mangled and torn body of Jesus might be sufficient to appease their hatred and anger, and induce them to pity and commendate Him, and therefore says Pilate, "Behold the Man." But the terrible, heartrending spectacle that Jesus presented, far from appeasing the blood-thirsty feeling of the brutal and ferocious mob, only incited them the more, and they cried out "away with Him, away with Him." Pilate, as a last resort to save Jesus, gave the Jews the choice between Him and a notorious robber and murderer named Barabbas, thinking, no doubt, that they would prefer the innocent Jesus to the murderer Barabbas, but in this he was mistaken, for the Jews cried out "give unto us Barabbas." "What then shall I do with Jesus?" "Crucify Him, Crucify Him," shouted the multitude, and Pilate, yielding to their demands, gave Jesus up to them to be crucified. Oh! unjust and vacillating judge, you condemn Innocence and acquit the guilty to please a blind and infuriated mob, in order too, to have it said that you were the friend of Caesar. The Jews, as the Jews obtained from Pilate the possession of the sacred person of our Saviour they began to renew their cruel and barbarous treatment towards Him. No mind can conceive, no tongue can give utterance to the terrible pains and sufferings that Jesus had to bear from their blows, buffets and insults. At last they got him outside of the walls of Pilate's court, and then they place a cross on His sore and mangled shoulders, and conduct Him up to the summit of the steep and rugged hill of Calvary. This journey of Jesus, from the court of Pilate, where He was condemned to death, to the top of Calvary, where He was crucified, forms the subject for meditations on the stations of the Cross, that you see hung up in every Catholic church. Therefore we will pass along this sad and mournful journey in silence, and centre our thoughts and attention for a few minutes upon what transpires on the top of Calvary's Mount. Our Saviour having arrived at the place of execution, exhausted from pain and loss of blood and fainting from weakness and fatigue, is stripped of His garments and obliged to lay Himself along the hard, rough wood of the cross. This is the last that is given Him to lie on to refresh His wearied body. And now begins my dear brethren, the most horrid tragedy that the world has ever witnessed, the crucifixion of Jesus Christ. They performed His hands and feet with large nails, and by repeated strokes of a heavy hammer nailed Him to the cross. The painful

convulsions which this cruel treatment produced in all parts of His body plunged Him into a sea of sorrow, and thus was fulfilled what had been long since foretold by the royal prophet, "they have dug my hands and my feet, they have numbered all my bones." When the executioners had finished the crucifixion of our Lord, they tied ropes to the trunk and top end of the cross and by props and pulleys, they raised the cross on high. The foot of the cross is placed near the hole that is to receive it, and by degrees they lower the cross into the place that is prepared, and when nearly upright it shoots into the opening with a frightful shock. Jesus utters a faint cry—His wounds were torn open in the most fearful manner, and blood again gushed forth. The cross is, at length, planted firmly in the ground and there, between heaven and earth, our Divine Saviour is suspended, as a mediator between God and man, Oh, beloved Christians! you who boast of this noble title, you who acknowledge and profess yourselves to be followers of this crucified Christ, kneel down at the foot of the cross this morning and see what your Divine Model and Master had to suffer for your sakes. Look up from the foot of the cross and see who He is that is nailed to it. It is Jesus, the Eternal Son of the Eternal God, that is suffering and dying for your salvation. It is your sins and my sins, it is the sins of all mankind that have nailed Him to the cross, and causes Him so much suffering. As soon as He is elevated on high on the tree of the cross, He looks up towards heaven and cries out to His eternal Father, "Oh Father forgive them, for they know not what they do,"—they are blinded by passion, they do not recognize in me the Messiah, they do not acknowledge me Thy Divine Son, who have come to save them from their sins; they think I am an impostor, therefore, "forgive them, they know not what they do." His first cry, then, was a cry of charity and mercy. But can we plead this excuse of ignorance for our transgressions when we crucify our Divine Lord by the commission of grievous sins? St. Paul says, those that commit mortal sin "crucify again the Son of God and make a mockery of Him." Alas, my brethren, in reading the history of the passion of Jesus Christ we are filled with indignation against the Jews, who crucified our Saviour on account of their cruelty, and yet we are more cruel when we offend Him by the commission of mortal sin, for we have what we are crucifying, we know that by the commission of sin we offend God grievously and crucify Christ over again. Oh, let us then for the future avoid sin and not cause such terrible pain and agony to our Lord and Saviour. After this prayer for His enemies Christ looked down upon the earth, and through the gloom and darkness that enshrouded Calvary's hill, He saw the friends who were gathered there at the foot of the cross to hear the last sigh that escapes from His lips, and to look upon the last agonizing gaze of her Divine and beautiful Jesus. It is now, indeed, that the prophecy of Simeon is fulfilled, "that a sword of sorrow would pierce his own heart." Jesus, to save her from more grief, would not call her by the endearing name of Mother, yet he might break her heart, but says to her, "woman, behold thy Son," alluding to St. John, and then He says to St. John, "Son, behold thy Mother," thus giving to us Mary, His own Mother, to be our Mother also. Our Saviour was growing weaker and weaker every minute. The blood flowing from His veins caused His lips to parch and His tongue to become dry, and He cried out, "I thirst," and His executioners dipped a sponge in vinegar and gall and put it to His lips, but He refused this antidote to His sufferings. Oh, what a lesson is taught to us all from this tree of the cross. Drunkards, you cannot, as you say, live without drink, look up to your thirsty Jesus, who is atoning for your sins of drink. Pray to Him and He will help you. Men and women of impurity, you who gratify all the passions of a corrupt body, and find yourselves unable to overcome its formidable impulses, look up to your naked and suffering Jesus, who in his sacred body is atoning for the sins of the flesh. Ask Him for strength and He will assist you. Oh, avaricious and proud man, you who centre all your affections upon the glittering things of this world, and the pleasures of the senses, look up to the Eternal Son of God on the cross. He is without money and free from pride. He is so poor that He is to be buried in another's tomb, and so humble that he allows Himself to be treated and judged as a malefactor, in order to teach us the nothingness of riches and the emptiness of all worldly ambition and greatness. Our Saviour, having now fulfilled all the prophecies concerning Him, cried out to His Eternal Father, "It is consummated." The work you gave me to do is now finished. Yes, man's redemption is now purchased. His soul can be saved through My merits, if He will only seek to have those merits applied to his soul, and therefore, "Oh, Eternal Father, into Thy hands I commend my spirit." These were the last words of the dying Jesus, and after He pronounced them "He bowed down His head and died."

Before the veneration of the cross His Lordship, in brief but very touching terms, explained the nature of the ceremony. He said that our veneration had not reference to the wood or metal of the cross, but that our heart's affections, of which the kissing of the cross was expressive, were, through that veneration, raised to our Blessed Lord and Saviour, Jesus Christ, who for us died on the tree of the cross. When we kiss the portrait of an absent friend, we do so, not on account of any inherent value in the portrait itself, but

because of the absent one so dear to us. Catholics act on the same principle in their veneration of the cross. Their love and reverence are referred to Him of whose sufferings for our salvation the cross so strikingly and touchingly reminds us. At three o'clock the Way of the Cross was gone through by a large congregation, and again at 7.30 p. m. the church was crowded to the very doors by the pious faithful, to perform the same pious pilgrimage with the agonizing Son of God from the praetorium to Calvary. On Easter Saturday at 7.30 a. m. began the solemn services of the day, beginning with the blessing of the fire, which was followed by that of the Paschal candle, and that of the baptismal font, all concluding with High Mass and Vespers, in accordance with the prescription of the ritual for the day.

ANARCHY IN NEWFOUNDLAND.

We cannot say that we are in the least astonished at the result of the recent action of the Legislature of Newfoundland in voting condemnation of the judiciary in the case of the *Orange* case. We are not, we repeat, astonished at the result of the narrow and unpatriotic course of the House of Assembly, not surprised to learn that bitterness, instead of being allayed, has grown in intensity, that trade is utterly demoralized, and that from these causes and the additional fact that the failure of the fisheries, owing to the enormous quantities of ice on the coast, and the consequent semi-starvation among the people in the outlying districts of the island which must follow a short catch this year, are amongst the probabilities, the outlook is very blue indeed for our island friends. A despatch from St. John's, the capital city of the island, states that the real gravity of the political crisis has been suppressed in the Newfoundland papers. The population of St. John's is divided as to religion in the proportion of one Protestant to two Catholics. The latter were, of course, very much exasperated during the passage of the *Orange* resolutions through the legislature, but we cannot believe that there was the slightest danger to the lives or property of the Protestants of St. John's except that which *Orange* insult might provoke. We feel confident that, acting under the advice of their ecclesiastical and political rulers, the Catholics of Newfoundland will be, as they have been in the past, the firm upholders of law and the fearless defenders of constitutional freedom, that giving no offence they will take none, and that, faithful in the discharge of the rights of citizenship, they will triumph over the narrowness and intolerance that now seem to rule in the country whose fortunes they have done so much to build up, and in whose development they have so deep and abiding an interest. We cannot let this occasion pass without giving expression to our profound conviction that if Newfoundland formed part of the Canadian confederation, *Orangeism* could not exercise the sway it now enjoys. Not only has the Parliament of Canada, but the Legislature of the Protestant Province of Ontario refused the *Orange* association legal recognition. And in the Province of Quebec, one of the principal portions of the confederacy, the association itself is illegal, and all *Orange* processions by an express statute of the Province prohibited. It is, we believe, in the interest of Newfoundland—Catholic and Protestant—that that island should without delay enter into the Canadian union, of which it should become, through the intelligence and energy of its people, as well as the greatness and variety of its resources, one of the most influential and promising parts. On the 5th of January, 1865, the Most Rev. Dr. Mallock, immediate predecessor in the see of St. John's of its present illustrious bishop, wrote a letter on the subject of confederation which has not, we feel assured, been forgotten among the people who revere his memory. He said: "I took no notes of the observations I made at the last examination of the youth of St. Bonaventure's College. I distinctly remember, however, that among other arguments I used to impress on parents and scholars the necessity of education, one was, that according to the tendency of the age, a union of all the British North American Provinces would take place, if not immediately, by force of circumstances, in a few years; and that such a union would have an extraordinary influence on the rising generation of Newfoundland. People were in the habit of saying that education of a high class was useless in this country, as the field was too limited. I repudiate that idea altogether. Newfoundlanders were not confined to

this island. The British empire and the States were open to them. Wherever the English language was spoken, there was an opening for an educated Newfoundland. But independently of that, the confederation of the Provinces would open up a home market for education and talent, a market increasing every year and of which at present we can form no conception. The bar, for example, would be open to all; the central Legislature would open up a great field for political ability; the highest offices of the law and the government would be open to Newfoundlanders as well as to Canadians or Nova Scotians; and I hope that they would be found perfectly qualified by education to take their places side by side with their fellow-confederates, and compete for the prizes the Confederation would hold out to them, on terms of perfect equality. I sincerely believe they could do so, as, from my experience, I consider that the youth of this country have as fine talents and as great an adaptability for learning as I have seen in any part of the world."

The colony of Newfoundland has, we know, twice already refused to cast its lot in with its sister Provinces; but we feel assured that in view of the gloomy political outlook before them in their present state of isolation, the people of that country will, at the earliest practical moment, regardless of factional appeal or partisan cry, reverse this decision, and declare themselves heart and soul in favor of that policy of union and of consolidation destined, by steady pursuit of the public weal, and the unvarying application of sound principles to our legislation, to make of Canada a nation whose greatness will be the envy, as its institutions are already the admiration of the world.

THE PRINCE OF WALES' VISIT TO IRELAND.

On Monday, March 16th, a special meeting of the City Council of Dublin was held, to consider the following letter:

Dublin Castle, 7th March, 1885.

My Lord—I am directed by the Lord Lieutenant to inform your Lordship that their Royal Highnesses the Prince and Princess of Wales have fixed Wednesday, the 8th proximo, as the date of their arrival in Ireland. Their Royal Highnesses will disembark at Kingstown, in the forenoon of that day, and proceed at once to Dublin.—I have the honour to be, my Lord, your obedient servant.

W. B. KAYE.

The Right Hon. the Lord Mayor, Mansion House.

The attendance of aldermen and burgesses was very large, and great interest manifested in the proceedings by the public generally. When the clerk had read the letter from the Castle it was at once moved by Sir George Owens, J. P., seconded by Alderman Tarpey, J. P.:

"That a loyal address be presented to the Prince and Princess of Wales on their arrival in Dublin. That the Corporation recognize in this visit a desire on the part of their Royal Highnesses to put an end to the neglect from which Ireland has suffered; and venture to hope that this country will in future participate in the advantages arising from frequent visits of the members of the Royal family, for whom they trust a royal residence will be here provided. That we resolve ourselves into a committee of the whole house to prepare a suitable address."

This resolution was supported by the mover and seconder, in speeches earnest in character, but moderate in tone. Mr. T. D. Sullivan, M. P., then moved in amendment, seconded by Alderman Meagher, M. P.:

"That, inasmuch as the claim of the Irish people to a restoration of their ancient National Legislature is unjustly opposed and rejected by the English Government, considering that the constitutional liberties of the Irish people are, and have been for years, endangered by a coercion code of unparalleled severity; having regard to the fact that under cover of those oppressive laws the administration of Irish affairs has become little better than an odious despotism, perilous to the lives and liberties of innocent persons; and further, considering that the visit of the Prince of Wales is a political contrivance, designed to produce a deceptive show of satisfaction with the rule of Dublin Castle and the British Parliament—to the Municipal Council of Dublin, whilst most desirous that no disrespect should be offered to the Royal visitors, deem it our duty to abstain from taking any part in their reception, believing that the presentation of congratulatory addresses and other such demonstrations are unsuited to the circumstances of our country, and calculated to mislead the public opinion of England and other nations as to the condition of Ireland and the feelings of the Irish people."

Mr. Sullivan's speech in support of his resolution was a masterly effort. He disclaimed all intention to say a single word that could by any possibility be regarded as offensive to the Prince of Wales, adding that nothing could be further from the minds of all present than to offer any sort of discourtesy towards that "eminent, amiable, and excellent lady," the Princess of Wales. He felicitated Sir George Owens and Alderman Tarpey for the style and manner in which they had introduced their resolutions. The reason why he disclaimed from their proposal was that he regarded the visit of the Prince and Princess of Wales as emanating from a political motive, which is intended to produce a political effect in Ireland—a political effect, however, with which the corporation of Dublin, I am proud to say,

taken as a whole, can have no sympathy whatever. The visit was, he held, intended to check the growth of the national movement in the country and to hide under the pomp and glitter of a royal progress the misery, depression and discontent of the Irish people. He could not see that it was the best form of loyalty to attempt to hide from these royal personages the real condition of the country and the real feelings of the Irish people. History taught that royal personages had often come to grief because they had been surrounded by temporisers and sycophants who, speaking to them only pleasant things, deceived and blinded them to the true state of affairs. The Corporation of Dublin should take no part in any deception of this kind, but show its real mind, show that it regards the present state of things in Ireland as not satisfactory, that it regards the condition of the country as in fact lamentable, that it regards Ireland as a country in which there is much that is wrong and much that requires to be redressed. The best course, therefore, for the corporation to adopt, was to decline taking any part in the rejoicings and festivities on the occasion of the royal visit.

Mr. Sullivan concluded his speech by the following spirited appeal:

"I hope that the amendment will be passed by a large majority of this Council. I think it is not disrespectful to his Royal Highness. I think it is respectful to ourselves, and worthy of the position we should take. It has been said that the whitewashing of Dublin Castle is the object this Royal visit is intended to effect. It may be that the place has been put under alterations to prepare for the visit. The paperhangings, no doubt, are fine; the draperies beautiful, and the gildings charming; but all the perfumes of Arabia would not, in my opinion, sweeten that place. It has been also said that the Royal visit is designed to discredit the National movement in this country, and to show, as it were, that those who are speaking on behalf of the Irish people do not represent the sentiments of the Irish people. I say that it will fail to produce any such effect, and after the nine days' wonder has passed away the Irish parliamentary party will be still well to the front, and will continue to make themselves recognised in England and Ireland and the world over as the true exponents of the feelings, wants, and wishes of the Irish people (prolonged applause)."

After further discussion the amendment was put to a vote and carried by a majority of 11 to 17. The arrival of the Prince is fixed for the 8th of April. By a certain portion of the Irish people he will be received with enthusiasm, but the mass of the people will certainly follow the counsel of the Irish Parliamentary party which, after full consideration of the whole subject, resolved that in their opinion it was the duty of the Irish people and of their representatives in all public bodies, while avoiding any act of discourtesy to the Prince and Princess of Wales, to maintain an attitude of reserve which will sufficiently demonstrate their inalienable attachment to National principles, and their resolute resentment at the suppression of their constitutional liberties.

EASTER SUNDAY IN HULLETT.

Easter Sunday this year was a joyful and happy day for our little mission. For the first time in many years we heard the holy Sacrifice of the Mass offered up on this grand festival. The young ladies of the parish had the church beautifully decorated. The altar was most artistically ornamented and all spoke well for the chaste taste and sterling piety of those who took part in the good work. The choir, which is now very strong, owing to the zeal and good training of the organist, Miss Mary Mullin, did passing well, and the singing manifested a remarkable improvement. The choir sang Peter's Mass in good style, the solos being well executed. The solo "Et in terra pax," by Miss Nellie Reynolds, was ably rendered. "Landamus te" was beautifully sung by Miss Annie Reynolds. This young lady possesses a very fine voice, and is destined to be a good singer. The duet "Et incarnatus est" was sweetly sung by Misses K. Reynolds and M. Mullin. The "Quoniam" by Johnnie Reynolds, speaks well for the singer, who has a powerful voice. In fact, all the members of the choir did exceedingly well. Notwithstanding the inclemency of the weather the congregation was very large. Rev. Father Watters sang mass and preached an appropriate sermon for the occasion. The piety of the congregation was seen in the numbers who approached Holy Communion, there being over seventy. We have reason to be thankful to His Lordship Bishop Walsh for giving Father Watters an assistant. We now hear Mass every second Sunday, with prayers and stations of the cross in the evening. On Monday mornings we also have Mass. Sometime ago Father Watters established a parochial library for the youth of the parish. The young people take great delight in reading the books, and no doubt, this library, though small as yet, will be productive of much good among the parishioners. Sunday evening the Rev. Pastor announced to his parishioners that the new Cathedral, London, would be blessed in the first week of June, and invited us to prepare for the occasion, and have our mission represented on that joyful event. He remarked it would be well to choose a few members of the congregation to be present at the blessing. We feel certain we will do our utmost to comply with the wishes of our pastor, and though we are but few in number, we are resolved to show our beloved bishop that our hearts are with him in his noble work and that with the banner of the patron saint of our church, St. Joseph, we shall be there to rejoice with him in this crowning work of love in the service of his Divine Master. M.O.L.