endure they will be eloquent monuments to your names and memories, and will speak your praises to generations yet unborn. But whilst engaged in building up these material structures you have not forgotten to build up the temples of God in the souls entrusted to your pastoral care. Your solicitude for the spiritual welfare of your people has been beyond all praise, and I can therefore cordially endorse the high but well merited compliment paid to you by the illustrious Apostolic Delegate, Right Rev. Bishop Conroy, when on a visit to us: "This Diocese," he said, "has been blessed with a clergy whose zeal at once active and prudent and whose spirit of self-sacrifice have been and are the admiration of their people." I cannot better conclude this address than in the words which I used on a similar occasion in the past:

After all, how weak and insignificant are all human efforts in the work of the ministry, unless blessed and fertilized by the graces of God. "Paul may plant and Apollo water, but it is God who gives the increase. Therefore, neither he that planteth is anything, nor he that watereth, but God that giveth the increase." The greatest talents, the most brilliant gifts of genius, the most ceaseless activity, if not motived, and made fruitful by the two fold love of God and of our neighbor, may please and dazzle and win admiration; but they avail nothing in the sight of God; and are blighted by the curse of barrenness as regards the salvation of souls. Hence, in order to the efficient discharge of the sublime duties of the sacredotal office, in order to bring down upon our work the fertilizing dews of divine grace, we must lean upon God, without whom he can do nothing either for our own personal sanctification, or for the salvation of our neighbor. These are old truths, gentlemen, but they cannot be too often repeated. Like the Apostles on the See of Galilee, who in the absence of their Lord fished all night and caught nothing (it was only when He was present the miraculous draught of fishes took place) so we "fishers of men," unless united with God, and anointed by His Holy Spirit, shall labor and toil without any results fruitful in glory to God and in good to man. The love of God burning in the hearts of His ministers, and the "form of all justice shining forth" in their lives, like the light of a transfiguration, and clothing them in its heavenly beauty, these are the loadstones that draw souls from the rubbish of worldly and sinful pleasures, and attract them to holiness and to God, their centre and the heart's resting-place. I say therefore to you, in the words of our beautiful ordination service, and I apply the same words to myself: "The Lord chose the seventy-two, and sent them two and two to preach, that in word and act He might teach the ministers of His Church that they ought to be perfect—founded, that is, the power of the two-fold love of God and of our neighbor. Wherefore, in your conduct hold fast to the integrity of a chaste and holy life. Understand what it is that you do. Imitate that which in your hand you hold, so that, celebrating the mystery of the Lord's death, you may come even to the mortifying of your own members from all vices and concupiscence. Let your teaching be the healing medicine of God's people. Let the odor of your life delight the Church of Christ, that by word and by example you may build up the house which is the family of God." Receive again, rev. fathers, the expression of my lasting gratitude, and be assured that the memory of your extreme kindness on this occasion will, like the presence of a good angel, serve to cheer and encourage me amid the trials and vicissitudes of life.

ENTERTAINMENT AT SACRED HEART ACADEMY.

After the presentation of the address of the clergy to his Lordship the Bishop, he announced that they were invited to accompany him to a farewell entertainment given by the pupils of the Sacred Heart. His Lordship and over fifty priests proceeded first to the Separate School attached to the Academy on Queen's Avenue. There a hundred and sixty little ones awaited him in the reception hall of their new building. Misses Lizzie Gleeson, Alice Brown and little Master Dick Forrestal spoke a farewell address and presented a magnificent basket of flowers to His Lordship.

After listening to some excellent singing from the children, the party proceeded to the Academy. His Lordship the Bishop presided and the following programme was rendered:

Entree—Hates vous heureuses enfants Chorus—Frey
Misses Coffey, Amyot, Noble, Grigg, McDonell, O'Keefe, Flory, Viger, McEthone, Putnam, Adams, M. and C. Leys, Carroll, McNulty, Jones, Downie and Wilsie.
The Young Ruler's Question—Recitation Miss Grigg.
Reveil du Lion—duo—Kontzski Misses Grigg and Amyot.
When Through Life Unblest We Rove Chorus—Moore
Meeting of the Waters—Harp Selection Miss Coffey.
TheLegend of the Organ Builder—Recitation Miss Putnam.
Beautiful Erin—Vocal solo with Harp and Miss Grigg. (piano acc.
The Little Girls Convention
Misses Meredith, Mazuret, Forestal, A. Brown, J. McPhee, H. Smylie, S. McNiff, M. and S. Regan and C. McRae.
The Angel's Record—
Angel of the Poor Miss Viger.
Angel of the Schools Miss Hopper.
Angel of the Tabernacle Miss McDonell
Angel of the Sacred Heart Miss Adams.
L'eglise sur le mer du monde—Chorus.

For those who are acquainted with the excellence of the training imparted in the Sacred Heart Academy, it is unnecessary to state that this programme was exquisitely rendered. The Recitations exhibited admirable elocutionary training.

His Lordship, in conclusion, thanked the pupils for the excellent entertainment they had afforded on the eve of his departure for the Eternal City. The Academy is doing an excellent work in the diocese, and both the Institution itself, and the pupils who attend it will always be a charge dear to his heart. On them his hopes of the future prosperity of the Diocese very much depend; and during his absence he will not cease to offer up his prayers to the throne of grace for the teachers and pupils of that cherished Institution.

The Sacred Heart Academy is beautifully located on Dundas St., and with the grounds attached, forms one of the most attractive Educational Institutions in the Province. With the new building, now almost completed, it will be able to accommodate 100 boarders, and 100 day scholars, who are admitted only on the best testimonials of character. The playgrounds consist of well-shaded walks, croquet lawn and a base ball and cricket field, which in winter is transformed into a skating ground. A complete equipment of calisthenic apparatus for indoor exercise contributes to the health of the pupils The sanitary arrangements of the Academy are such as to att act special notice and commendation. Proper ventilation is secured on scientific principles and by open wood fire-places throughout the house. The walls are painted or kalsomined and no wall papering is allowed.

The plumbing was put in under the direction of a leading sanitary engineer of New York.

The natural science cabinet is of rare excellence, including shells, fossils, minerals and a most valuable collection of ores from Colorado. Arkansas, California, Nevada, New Mexico, etc. In addition to the Cabinet there is a type collection for the use of each class. The French and English libraries for the use of the pupils comprise over 5000 volumes of the choicest literature. The chemical, electrical, astronomical and mechanical apparatus make the equipment of the Academy one of the most complete in the Province. The Art studio is under charge of a teacher trained in the best schools of New York and Philadelphia.

FAREWELL SERMON AT THE CATHEDRAL.

On last Sunday an immense congregation assembled at St. Peter's Cathedral to hear Bishop Walsh's farewell sermon on the eve of his departure for Rome.

His Lordship took his text from the gospel of St. Mathew, 22nd chapter, 15th to 22nd verses, and commenced his discourse by saying:—

As we are on the eve, dearest brethren, of two great religious celebrations, namely, the feast of All Saints, and the commemoration of the souls of the faithful departed, I intend to say a few words upon them this morning, and to point out some of the lessons which they impart to us. The Church celebrates the feast of All Saints in order to glorify God in his saints—in order to praise God, and to thank Him for the especial gifts of grace with which He enriched them. She celebrates these feasts in order to venerate the saints of God—in order to induce her children to invoke their intercession—and she celebrates it also that she may raise our hearts and minds to desires of heaven by contemplation of the happiness that the Saints of God enjoy in His Kingdom. Drawn down as we are by our passions, and by the cares and trials of life, we do not sufficiently contemplate that happiness for which God has created us, and for which the Son of God has redeemed us by His sufferings and death on the cross. Therefore, on an occasion like this, when the Church holds before us the commemoration of the saints—the commemoration of their virtues and holy examples—and holds up before us also the rewards which they are now reaping in the Kingdom of God—it behooves us to raise our hearts and minds to the contemplation of that happiness for which we, as well as the saints, have been created and redeemed.

But you know, dearest brethren, that we have been made for happiness—we naturally seek it—our hearts have been made for the supreme good—our intellects have been created for the absolute and supreme truth—and our imaginations for perfect beauty. We have, in other words, been made for God, and we are able to say with the Psalmist: "As the hart panteth after brooks of water, so panteth my soul after Thee, O God." We are made for happiness, but we don't always seek it in the service of God. It is true that we cannot always form an adequate idea of the happiness of the saints. "Neither hath eye seen, nor ear heard, nor has it entered into the heart of man to conceive the happiness that God has prepared for those who love Him." But by the aid of contemplation and reflection, and by the illumination of faith, we can get some adequate ideas of the joys and rewards that God has in store for those who serve Him faithfully here below.

The happiness of the saints, my dearest brethren, is a state made perfect by the exclusion of all that can distress, afflict or annoy. In heaven there is no pain or sorrow. In this fallen and sin-stained world we have trials and disappointment—we have griefs and calamities. It is a place of probation—it is a place of exile—veiled with human sorrows, and moistened with human tears, and we can all say, with the Psalmist, that our tears shall be our bread day and night. God wills this in order to wean us from earthly affections and ties, that we may fix our souls' aspirations on that place of joy and happiness in the Kingdom of God, where they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. In heaven no pain will be felt, in Heaven no tears will be shed. There, brethren, the Scripture says, the wicked shall cease from troubling, and the weary be at rest—there the man of toil shall cease from his labors—there the poor man shall be eternally rich—there the tears of the sorrow-stricken shall be dried up—there the sick and the decrepit and the aged shall put on strength and vigor, for they shall renew their youth like the eagle—there shall be no toil or sorrow, the widow shall find her husband, and the orphan his father. God shall wipe away all tears from their eyes.

Then the kingdom of God has another element of happiness, for it is beautiful beyond comprehension or description. We can only know that the omnipotence and the wisdom of God have combined to make that place a fit habitation for the saints. The inspired apostle condescended to describe its beauty in images, and hence he calls it a city of perfect beauty, with streets paved with the purest gold, with walls of precious stones and gates of pearls, watered by the River of Life, on whose banks grows the tree of life, whose fruit is to heal the sick nations and impart immortal life.

Oh, dearest brethren, happy are they who enter the gates of Paradise—who enter at its gates of pearl,—who walk on its streets of gold, and eat of the tree of life, which shall impart immortal life, forever and forever.

What is the reason that the eternal love of God came down from Heaven, and purchased us with a great price? Is it to mark the value of immortal souls in the sight of God? We were made in His own image. When Christ asked for the coin of the Roman Emperor he also asked, "Whose image and inscription is this?" And when they answered, "Cæsars," He said, "Render unto Cæsar the things that are Cæsar's." When He asks us whose inscriptions are on our souls, we answer "God's." Then give to God what belongs to Him. "With an eternal love," says God, "have I loved you, therefore have I called you forth from nothing, taking pity on you. You are my child, then will I set my image upon you as a sign of my proprietorship that you are a child of God, and an heir to Heaven." It is for this end we are put here, and for this we should labor, and suffer and aspire.

Then, my brethren, consider the associations of the saints of God in Heaven. We know what an influence society has upon us here. There we shall see the whole army of saints, clothed in beauty shining like the stars of heaven—there they shall be associated with the good and great of every age—there they shall see the Mother of God, clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and far beyond they shall see the Son of God seated at the right hand of God His Father, looking down with loving eyes upon the children whom He has redeemed, and for whom He shed His blood. And yet, dearest brethren, these are only the elements of the incidental happiness of the saints of heaven, for their principal happiness consists of seeing the Eternal God face to face—in looking into the ocean of God's infinite being—and seeing daily new beauties spring up like bubbles in a clear stream, to feast their eyes, to delight their imaginations, and to satsify their hearts and their intellects.

But, brethren, we cannot conceive this now—we cannot properly appreciate it because we are not spiritually-minded enough—we can hardly realize what it is to possess God by the beatific vision, and it is for that reason that St. Paul said, "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man the things which God hath prepared for them that love Him." This happiness is eternal. Here what little happiness we taste is embittered by the thought that it must end—that it must cease—but not so there. That thought cannot enter Heaven. The saints may gaze into the most distant future,—and they can see no limit to their happiness—and they can see no shore to the ocean of their infinite delights. Their crowns shall never fade,—the laurels of their victory shall never fall from their brows—their happiness never pall upon their tastes, because it is connected with the existence of God himself, and though ages may pass away, and the very seas dry up in their beds, and the mountains, the eternal hills, melt into dust, and the firmament shattered into fragments, the happiness of the saints shall continue on during the everlasting ages.

Surely this is a high destiny—surely this is an object and a purpose worthy of God in his creating, and worthy of the Son of God in his redeeming us. This, oh my brethren, is the purpose for which the church has been instituted—this is the object of the teachings and ministrations of the church of God on earth—it is for this that she labours, to sanctify souls and prepare them for the happiness of heaven. "All things are yours," says St. Paul to his disciples, "all things present or future, whether visible or invisible, whether Paul, Apollos or Cephas," or, in other words, "the Church of God is yours." The very church of God is established to promote your welfare, and to prepare you for heaven. All things are yours, you are Christ's, and Christ's is God's.

Surely, dearest brethren, on an occasion like this, when there is to be a separation for a time of pastor and flock; the pastor cannot preach on a more fitting subject, because it is the motive of his mission to sanctify the people, and prepare them for the happiness of the saints.

But there is another celebration, and that is the commemoration of the faithful departed. On Wednesday next the Church of God calls our attention to this other portion of her domains—the souls of the faithful departed. She pleads for the souls of these prisoners, and she offers up the oblation of the holy sacrifice of the Mass for their rest and their refreshment. She calls, too, upon her children for alms and prayers for the suffering souls in purgatory, that they may be permitted to enter into God's holy kingdom where nothing defiled may ever enter. The Church is the body of Christ. St. Paul describes it in numerous places as the body of Christ, and the Communion of Saints is a revealed truth and an article of faith. The Church of God is the body of Christ, and the children of the church are members of the body of Christ, but all this leads towards the kingdom of God's love and God's grace, and we know that our Saviour came to tear down the walls of division that hitherto existed, not only between God and men, but between men and their fellow men. The Kingdom of God in heaven, the kingdom of suffering souls in Purgatory and the Kingdom of the children of God on earth, have all a bond of union, which makes them one living organization, and says St. Paul "The head cannot say to the feet, I can do without you, Nor can the eye say to the ear, I can do without you." All these members are interdependent—they all minister to one another—they all sympathise with each other—they all suffer with each other—because when one is in pain all suffer, and as all are necessary to the perfect body, so do the members of the body of Christ sympathize with and minister to each other. The saints in heaven pray for us and plead for us before God, and we benefit by their prayers, and by the holy sacrifice of the Mass we bring joy and peace, refreshment and rest to the souls in Purgatory. And this, dearest brethren, is the communion of saints. There can be no division of the members of the Catholic Church. Death cannot separate them, nor kill their love and friendship, because love is stronger than death, says the Scripture.

Oh, my brethren, may we be devoted to the souls in purgatory. Bring your dead before Jesus Christ. They are not cut off from us by insuperable barriers—are not separated from our sympathy nor our power to help, and they plead to us to help them. We may hear these souls uttering, in the language of holy Job, "Have pity on me, at least you, my friends, because the hand of the Lord has touched me." Some of these may have been members of your household, and some of them may have been your fathers, mothers, sisters, brothers, husbands, wives or children. Some of them may be there by your own neglect, or by your own sinful co operation. Bring your dead to Christ as the widow of Naism did her son, and plead that He may say, as He did then, "Arise." Plead for them as Martha pleaded for her dead brother, Lazarus, that Christ may say, as He did to Lazarus, "Come forth," and the souls in Purgatory will hear His wonderful voice. As Christ once descended into limbo, and led captivity captive, He will come and throw open the gates of heaven for our departed friends, and make them partakers of Paradise, citizens of heaven, where they shall stand before our God face to face; and they shall not hunger or thirst any more, neither shall the sun light upon them nor any heat.

May God in his mercy, therefore, grant us grace to be saints, and let us earnestly plead for those who are now suffering in Purgatory, that they may enter the Kingdom of God: And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.

ADDRESS FROM THE LAITY OF LONDON.

At the conclusion of the mass Mr. D. Regan and prominent members of the cathedral congregation stepped forward to the sanctuary and presented the Bishop with the following address:

To the Right Rev. John Walsh, D. D., Bishop of London.

MY LORD: On the occasion of your departure for the Eternal City, whither you go to give an account of your stewardship, the congregation of your cathedral parish deem it a fitting opportunity to give expression to their appreciation of the zeal and ability with which your Lordship has administered both the spiritual and temporal affairs of your diocese. We cannot forget that on your appointment to the See of London twenty years ago you found the diocese not only heavily burdened with debt, but also an almost entire absence of all that was necessary for the proper and becoming discharge of the duties of your exalted position, your cathedral only the modest parish church erected in the early days of the city, no episcopal residence worthy of the name, no provision for the poor and afflicted of our people, and with school accommodation wholly inadequate to the educational wants of our children.

But now, my Lord, in striking contrast to the state of affairs which then existed, you can proudly point to the most magnificent cathedral in the Dominion, a stately episcopal residence, a large and well-appointed orphanage, presided over by the good Sisters of St. Joseph, in which the wants of the poor and needy, without distinction of race or creed, are amply provided for, school buildings and school appliances second to none in the city, in which a sound secular and religious education is imparted to our children. The progress of the diocese at large has been no less marked under your Lordship's able administration, for while on your accession you found only 23 parishes, widely scattered over the extensive territory which forms your Lordship's diocese, and only 30 priests to administer to the spiritual wants of your people, there are now no fewer than 45 parishes, all with handsome and substantial churches, presided over by 74 able and zealous priests, and while your Lordship found an existing heavy debt, not only has that large debt been liquidated, but also upwards of $1,000 000 have been expended in the erection of churches, presbyteries, educational and charitable institutions.

In conclusion, my Lord, we wish to bear testimony to the harmony which has always existed between your Lordship and your spiritual, children, and we return you our most heartfelt gratitude for the loving care with which, like a good father, you have always watched over us and guarded our interests.

We have also to congratulate your Lordship on the cordial and friendly relations existing between your Lordship and all classes of our citizens.

With sentiments of the most profound love and veneration we wish Your Lordship a safe and prosperous journey, and we pray that Almighty God may restore you to us in health and vigor to continue for many years the work of His church in our midst.

On behalf of the congregation,

D. REGAN, M. MASURET,
JAMES EGAN, J. J. GIBBONS,
P. MULKERN, THOS. COFFEY.

THE BISHOP'S REPLY.

In reply to the address, His Lordship, who was evidently very much affected, said:

I need not say, dearest brethren, how deeply grateful for and touched I am by this address—how grateful I am to the gentlemen of the Commitees who prepared it, and to the whole Catholic population at large of the city, whose sentiments I am sure it expresses. It is gratifying to the heart of a bishop to know and be assured that he possesses the confidence, the esteem and affection of this flock. It is for them he lives, he labors, and he toils; and it is a great earthly reward when he knows that his people love him. I am thankful for this manifestation of good-will and esteem on the eve of my departure for the Eternal City. The Holy See requires that the bishops of the Catholic Church shall at certain periods repair to Rome, to the shrines of the Apostles, to render an account of their stewardship, and the state of religion within their respective jurisdictions. It is in obedience to that requirement by the head of the Church, that I leave you at the present time. At this period of the year it is not pleasant to travel, and nothing but an overwhelming sense of duty could induce me to leave you and to cross seas, continents and mountains, to show my obedience to the Church of Christ, and to pay homage to the Sovereign Pontiff.

You are good enough, my brethren, to point out the good works that have been done among you. We have been laboring together for twenty long years. Twenty years is not long in the life of a nation, in the life of a corporate body or in the life of the Church, but twenty years is a long time in the life of an individual. It spans the best part of his existence, and that twenty years has left its mark upon your Bishop. But the cause is a great and holy cause, and the life that is spent in it is well, honorably and meritoriously spent.

You refer to the works that have been accomplished among you. They speak for themselves. Twenty years ago there was but a poor church here, there was a poorer Presbytery, and there were poorer schools still. The destitute children were taken off the streets and put into prison because of the want of a better place for them. Although at that time destitute of earthly means, we did not hesitate to take care of the orphans because I felt that, so long as the poor of Christ and the orphans were abandoned, the blessings of Christ would not be upon us. At that time we purchased Mount Hope, and put the Sisters in charge. Now we have a home for the old of our flock, and a home for the orphans, to make them respectable citizens, and to raise them up in the service of God; and we have Sisters who do not parade their works before the country. They do not hold meetings at which representatives of the press attend, and assist to make known their works before the public. In the words of the poet, "They do good by stealth, and blush to find it fame." They are like the workings of nature, that are not seen in their operation, but are seen and felt in their blessed results. Our schools are a credit and are monumental structures to the people of the city. Then we have the Sacred Heart Convent, which has spent over $50 000 during my time for the good of the children, $8,000 of which they have expended in the erection of a Catholic school for the children of parents who cannot afford to send them to the select school.

We undertook these works among you, dearest brethren, why? Because they were necessary for carrying on the work of God amongst us. We undertook them because I had confidence in you and you had confidence both in me and my clergy, and we worked together; you in proper sympathy with the head, and we with proper living sympathy with our people. There is one venerable priest among us whom not to mention to day would be an injustice to my heart, and I am sure to your's—the Venerable Vicar General who is white-haired and weighed down with the weight of many years, and who has spent his life in your service. He is in the evening of a meritorious life, and I am sure will sit among the company of saints in God's kingdom.

I value your friendship, dearest brethren, your good wishes and esteem greatly. A good shepherd must always love his flock. "Greater love hath no man than this, that he lay down his life for his friend." And every Catholic bishop and priest worthy of the name so loves his people that he is prepared at any time to lay down his life for their souls. The Catholic Church has thousands and thousands of the faithful on the roll of honor who have given their lives up; and there are thousands and thousands who would have laid their lives down under similar circumstances.

Now, my dear brethren, there is no reason why we should boast or glory, as if this work were the outcome of human effort. There is another and greater element, and this is the grace of God, "Paul may plant, and Apollo water, but it is God alone who giveth the increase." But if the increase did not come from God the fields would remain barren and without a harvest. It is God who gives the increase, but he desires fidelity and co-operation, and His grace is necessary in order that we may do effectually His blessed work. And here, my brethren, the work has been done because of the Catholic priests amongst you. A gentleman once asked me how it was possible that we accomplished such great works among the poor people, and I told him it was due to the vow of poverty and celibacy among priests and nuns. We do not live for ourselves; it would be a gross perversion for priests to labor for money for themselves. It is for their people that they toil. The money they raise is for their people. They give all their energies and life to the Church, and this is but an evidence that the Catholic Church is the Church of Christ and the priests the disciples of Him who said "Go ye into all the world and preach the gospel unto all nations."

Now, my dear brethren, it is hard for a father to leave his children whom he loves, and I can hardly trust myself to speak, because we can see that there are many chances of a long separation by travel. I trust that you will remember your Bishop during his absence and always give him a share in your prayers.

VESPERS.

In the evening vespers was celebrated by Rev. James Walsh. His Lordship Bishop Cleary, of Kingston, presided at the throne, assisted by Rev. Fathers Tiernan and Kennedy. After the "Magnificat" His Lordship ascended the pulpit and spoke very feelingly upon the events of the morning. He expressed his heartfelt pleasure at being present to witness the manifestation of loyalty and love and affection of the people of London towards their beloved Bishop on the eve of his departure for Rome. He felt that he himself was in a certain sense a participator in the eulogiums passed upon the Bishop, for the Episcopate is a solidarity, so that when one receives praise the whole body is honored and, on the other hand, when one is condemned the whole Episcopate suffers. He regretted he was not able to show so great a record of good works performed as the Bishop of London; and he that morning firmly resolved to go back to Kingston with a firm purpose to work harder than ever in furtherance of the interests of religion and the cause of the Church of Christ in his diocese. His Lordship dwelt for some time upon the sublime dignity of the Episcopate, showing that Bishops received a higher mission and a more potent authority than the rulers of the earth, whether they be Kings, Queens or Emperors, for they were the ambassadors of Jesus Christ, the Son of the Living God, who declared "All power in heaven and on earth is given to me. Go ye, therefore, teach all nations," etc.; for "As the Father hath sent me I also send you." His Lordship concluded by thanking the people most cordially for the kind attention paid his remarks, and heartily endorsed the good wishes they had expressed in the address to His Lordship the Bishop of London.

AT THE URSULINE ACADEMY, CHATHAM.

On Saturday, Oct 22nd, the cloistered halls of the Ursuline Monastery, Chatham, Ont., resounded with joyous acclamations on the arrival of His Lordship Right Reverend John Walsh, D. D., Bishop of London, and his retinue of reverend clergy. A farewell reception was held in the spacious St. Cecilia's Hall of the Academy in honor of his Lordship, who is shortly to take his departure for Rome.

The hall presented a charming and brilliant appearance being artistically adorned with evergreens and autumn leaves gathered from the beautiful groves that surround the Academy. From beneath a drapery of lace and ferns, appropriate mottoes in rustic letters gleamed brightly in autumnal hues, while tier after tier of the pupils' happy smiling faces completed the beauteous picture. The perfect manner in which each young lady acquitted herself of her allotted part in the following programme evinced how great was her pleasure in welcoming his Lordship, and also spoke highly for the superior educational advantages which the Ursuline Academy affords.

PROGRAMME.

Words of Welcome Miss A. Johnson
Overture: Fra Diavola Lott
Misses Simons, B. McGonegal, Sullivan, K. Sicklesteel Williams, L. Johnson
Chorus: God bless our Pope
Vocal Class.
Inst Solo: Rondand Medley Mendelsshon
Miss Simmons.
Vocal Solo: Wrecked and Saved Know
Miss M. E. Smith 1
Inst Duo: Lucia di Lammermoor Alberti
Misses McDonell and Haring.
Concert Declamation: The Prisoned Angel
Misses K. McGonegal, Blatz, Beaubin, Weeks, Ryan Shook, T. Ouellette, Groesbeck
Inst Trio: Irish Airs Czerny
Misses Charlton, Strasburg, Beaudieu, K. McGonegal Collier, B Sicklesteel.
Chorus: We are Merry Birds
Juvenile Class.
Inst Trio: Welcome Oesteni
Misses I and M. Ouellette, E. Beaubin, Gerard, M L. Kearney, M. Flannery.
Vocal Solo: Emigrants Lament Dufferin
Miss M. E. Smith,
Recitation: Festal Lyric
Misses Hodester, Crockett, Collier, Pulver, M. Ouellett, A. Flannery, Black, B. Sicklesteel and M. Pease.

The address was rendered in a refined and feeling style by Miss Amy Johnston of Detroit, whose distinct enunciation and graceful gestures gave evidence of her elecutionary abilities. The faultless rendition of the inst. solo, by Miss Helen Simmons, showed her thoroughness and proficiency in the music of the great masters. It was a musical treat in itself. Miss Simmons' education, musical and otherwise has been conducted solely by the Ursuline Ladies.

The distinguished audience were highly pleased with the vocal solos of Miss M. E. Smith of Brooklyn, whose melodious voice has become a part of the music of the "Pines." These accomplished young ladies show that they possess that union of taste and feeling which makes music the language of the heart.

Not the least pleasing feature of the entertainment were the recitations by the young ladies and little girls. So distinct and sympathetic was the enunciation of the pupils who recited "The Prisoned Angel," that one could almost imagine present the sculptor contemplating the shapeless marble which was soon to be transformed by his artistic genius into a beautiful angel.

At the conclusion of the programme his Lordship thanked the young ladies in his usual genial happy manner for the delightful reception tendered him, also congratulated them on their graceful, queenly deportment and assured them that he would kindly mention themselves and their devoted instructresses to the great and glorious Pontiff, Leo XIII., who takes unlimited interest in Christian education.

He reminded them, that while in the Academy they should endeavor to become young ladies, not only versed in all the accomplishments of polished society, but above all, virtuous, modest, noble-minded women, true to the teachings of our Holy Church. Such, he told them, had always been the characteristics which distinguished the pupils of the zealous daughters of St. Ursula, since the foundation of their Order.

His Lordship said it was to him a source of real, unalloyed pleasure to visit the Institution. He expressed himself at a loss how to reward them for their enjoyable entertainment and decided to grant them what all school girls love, "a whole holiday."

On Monday, the 24th inst, His Grace, the Right Rev. John J. Lynch, the venerable Archbishop of Toronto, visited for the first time the Ursuline Monastery.

At the Conventual entrance, His Grace, accompanied by Rev. Dean Wagner, of Windsor and Rev. Father Eberhard, O. S. F., was welcomed by the Lady Superior and Community and conducted to the reception room.

Later His Grace proceeded to the chapel, study hall and various spacious apartments which he greatly admired, and finally directed his steps to St. Cecilias' Hall, where the pupils were assembled to greet the distinguished visitor.

Miss Helen Simmons read the salutatory in a manner that elicited great praise from His Grace, who commented most favorably on the flowery style and poetic beauty of her composition, and for the "hundred thousand welcomes," which they accorded him. His Grace wished them in return a hundred thousand blessings in time and eternity. He also informed them that an Archbishop could not do less than

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