

The True Witness
AND
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MONTREAL, FRIDAY, July 7, 1876.

ECCLESIASTICAL CALENDAR.

JULY, 1876.
Friday, 7.—St. Norbert, Bishop and Confessor (June 6). St. Leo, Pope and Confessor.
Saturday, 8.—St. Elizabeth, Queen of Portugal, Widow.
Sunday, 9.—FIFTH SUNDAY AFTER PENTECOST. SS. Zenon and Companions, Martyrs.
Monday, 10.—The Seven Brothers, and SS. Rufina and Secunda, Martyrs.
Tuesday, 11.—St. Margaret, Queen of Scotland, Widow (June 10).
Wednesday, 12.—St. John Gabriel, Abbot. SS. Nabor and Felix, Martyrs.
Thursday, 13.—St. Anacletus, Pope and Martyr.

To CORRESPONDENTS.—F. N. L. (Kirkfield). Your communication unavoidably crowded out this week. Shall appear in our next.

NEWS OF THE WEEK.

Ever since Bismarck undertook to carry out the anti-Christian programme of the German Freemasons, a frightfully increase of crime has been noticed every succeeding year in Prussia. At present the number of criminals waiting to be tried is so great that in various towns judges have to sacrifice their vacation in order to get through the more and more accumulating current business. These are sad signs of the times, and if the National Liberals could be brought for once to tell the truth, they would have to acknowledge that the moral and religious dissolution which is steadily but surely invading all the Protestant provinces of Prussia is the immediate result of their godless legislation. But Freethinkers dislike appeals to truth—in fact they hate truth as coming from religion, from God; they mean they usually adopt to defend their own cause, or prove others in the wrong, are nearly always shameless falsehoods. What other name could be given to the arguments of the Prussian official press, when it is trying to make the German people believe that the present sad state of morality and irreligion is the work of the Catholic Bishops and priests? "who," says the Bismarckian *North German Gazette*, "by their presumption, disobedience, and rebellion against the laws of the country, have given the people an example of lawlessness and disorder, and deprived them of the blessings of religion." Now apart from this really childish attempt to turn the tables such an assertion is absurd with regard to its application, for it is not the Catholic, but the Protestant, population which is rapidly becoming morally rotten and heathenish. And how can Protestants be demoralised by the conduct of Catholic bishops and priests, with whom they have no relation whatever, and whom they are taught to revile and to look down upon as outlaws and enemies of the Empire!

The increase of Socialists and the boldness with which they advocate their principles begin seriously to alarm the Prussian Government. Hitherto these destructive elements showed themselves only in manufacturing districts; but now they penetrate into the very stronghold of Prussian despotism—the army. From several large garrison places, from Spandau, Dresden, Lubek, Mlyence—in fact from every part of the country, reports have lately been sent to headquarters confirming the presence of Socialism in the Prussian army. Soldiers and non-commissioned officers join in communistic clubs and take part in their debates; socialist papers, although strictly forbidden in barracks, are, nevertheless, secretly read by the soldiers, and pamphlets inciting to open rebellion, circulate in the ranks where the *Wacht am Rhein* is not seldom replaced by the *Marseillaise*. Nice prospects!

The General Commission of the Budget, (France), of which M. Gambetta is chairman, have reversed all the recommendations, of the sub-committee in all matters relating to religion and the Church. Its report suppresses all special grants to the clergy, burses to Catholic students, aids to Catholic charities, &c. The Catholic journals, nevertheless, approve in their own sense of one of its recommendations, which is that the Pantheon "be restored to its original destination." The Pantheon was originally a Church. It was built by Louis XV. in fulfilment of a vow, and dedicated to St. Genevieve, the Patron Saint of Paris. To restore it to its original destination, therefore, would be to erase the pompous, and for a church, the ungodly inscription over its frontal, "Aux grande hommes la patrie reconnaissante." That, of course, is not what the Radicals mean. They desire that the Church of St. Genevieve should be turned back again into the pagan Pantheon and re-dedicated to Rousseau and Voltaire, whose remains still lie in its vaults. The *Monde*, however, pointedly asks, if the Pantheon is to be restored to the "great men" of the Radical party, where are they to be found? Will Michelet, will Georges Sand, will Gambetta himself, serve as companions to Voltaire and Rousseau?

Dr. Stremayr, the Minister for Education in Austria has not been very well lately. He has, however, just returned to his office quite restored to health, and has resumed the Jesuit-lunt, which has become so conspicuous a feature in his administration. He has given notice that the Petite Seminaire in the diocese of Leitmeritz (Bohemia), must be closed within the current scholastic session, since the Jesuits are apparently not in the position "to select a person legally qualified for the presidency of the Seminary." The Bishop, Monsignor Wa-

halla, has petitioned for a delay of two years. It is not easy to procure "a legally qualified" priest still less a member of a Religious Order, according to the present legislation, which requires that the candidate shall have passed the Government examinations in a gymnasium or college of the State.

The Conseil d'Etat of Geneva has issued an ukase forbidding all foreign Catholic priests, under pain of police penalties, to celebrate Mass or perform any other religious service or duty within the boundaries of the canton. By way of precaution, the Abbe Guillermin, cure of Versoix, was arrested and locked up on the Wednesday before Whitsunday, and only liberated on Whitsunday at one p.m.; so that his parishioners were deprived of the benefit of his ministrations on the great Festival of Pentecost. The church of Versoix had been taken from the Catholic congregation, and given over to a score or so of the new sectaries. Two Canadian Catholic parish priests, the Rev. J. H. Dorion and the Rev. J. A. P. Douville, who had arrived in Geneva with British passports, were prevented saying Mass on Whitsunday at the Catholic church of Geneva and were obliged to cross the frontier into France in order to fulfil their ministration.

President McMahon has pardoned or reduced the sentences of eighty-seven persons who were imprisoned on account of their participation in the Communist insurrection. A letter accompanies the decree of the President, saying that the measures for the suppression of insurrection may now be considered accomplished, and that there will be no further criminal prosecutions, except in cases involving attempts on life or liberty, or in the case of insurgent leaders. Such special cases will be referred to the Council of Ministers before being prosecuted.

A Special commission has been appointed by the Italian Government for the administration of Fine Arts in Sicily, and the conservation of the ancient historic monuments of that island. An able engineer is attached to the service, who has the charge of the excavations. These are being carried on with great vigour, and are yielding fruitful results.

Initiatory steps are already being taken in Rome for the celebration of the Episcopal Jubilee of the Holy Father on the 3rd of June, 1877. He will then have completed the fiftieth year since he was consecrated Bishop, in the Church of S. Pietro in Vincoli, by Cardinal Castiglioni, afterwards Pope Pius VIII.

In Myslowitz, four Sisters of Charity taught little children manual work and kept a sort of little Kindergarten. This occupation being considered dangerous to the future patriotic education of the babies, the police ordered the nuns to discontinue their lessons.

The Abbot of St. Peter, Eder, has been elected Archbishop of Salzburg.

The venerable Casimir-Alexis, Bishop of Laval, has received a beautiful letter from the Pope, accepting his resignation of the episcopal charge. His Holiness recognises the prelate's long and faithful services, and bestows the apostolic blessing on him and his flock.

A petition very numerously signed by old pupils of Jesuit colleges in France, has been transmitted to the Marshal President of the Republic, against the project for the expulsion of the Fathers from France.

By an order of the Ober-President, the Carmelite Church at Boppard has been handed over to the Old-Catholics, whose total does not exceed forty-five, a considerable number according to the Ober-President.

Another decree suppresses from the first of October the educational establishments of the Daughters of the Holy Cross, of Aspel, near Worden; the Poor Sisters of Christ, in Keltwig, and Rellinghausen; the Sisters of Charity, at Berge-Borbeck; those of St. Vincent de Paul in Deutz, Nippes, and Ehrenfeld.

In Gross-Strehlitz the police has forbidden the carrying a cross at the head of funeral processions, unless special permission for it be given by the police authorities.

The London *Morning Post* says that the Rev. E. S. Grindle, M.A., Oxon., curate of St. Paul's, Brighton—whom the *Pall Mall Gazette* identifies as "Presbyter Anglicanus"—and the Rev. Frederick W. Willis, M.A., Oxon., of Brooking, Totnes, have been received into the Church.

Lord Charles Archibald Douglas [only brother to the Duke of Hamilton Premier peer of Scotland], who recently became a Catholic and entered the Carmelite monastery at Kensington, has celebrated his first Mass.

The Servian manifesto lays the entire blame of the war on the Porte, and Turkey is about to issue a circular to the Great Powers, returning the compliment.

Prince Milan's letter to the Grand Vizier demands the incorporation of Bosnia and Herzegovina with Servia, under the Porte's suzerainty. England, Austria and Germany have notified the Porte of their intention to remain neutral.

RECONCILED.
To our readers we are satisfied no tidings could be more welcome than the intelligence lately received from Ireland, that the Rev. Father O'Keefe, whose rebellious conduct towards his ecclesiastical Superiors, gave so much scandal for the past few years, has submitted and craved the forgiveness of those whom he had so grievously offended. The great Callan scandal has therefore come to an end; and the subject that gave so much comfort to the enemies of Catholicity, has been disposed of. The pending suits are to be withdrawn, and a reconciliation has been effected, which will bring joy and gladness to the hearts of all good men. Such scenes as were enacted through the instrumentality of the unfortunate Father O'Keefe, are fortunately of rare occurrence in Catholic Ireland, and when they do take place, they are the subject of lament throughout the wide world. Let us ardently pray, that in the future, no one may even be driven by inordinate pride of intellect, uncontrolled ambition, and a spirit of insubordination, to commit such excesses as those which the now penitent priest we have referred to, has such just cause to mourn.

CALLED OF GOD.

In the early ages the Catholic Church astonished the world by her mercies to the slave, and her protection to the freedman. So jealous was she of his gain of liberty, that she thundered forth her edicts of anathema upon all who dared again to fasten the chains of bondage on his limbs. But first of all, and before the hour of emancipation came, she had made him a citizen of the City of God. Masters might claim power of the service of his body, but over the soul of the slave she flung the shield of her protection. She said to the master, in the words of Saint Augustine teaching him, "that the fetters of iron should be changed into ties of silk, and that human beings should raise their ennobled heads from the mire of abasement at her declaration." *Neque enim dominandi cupiditate imperant, sed officio consulendi, nec principandi superbia, sed providendi misericordia.* These noble maxims proscribed all opinions which tended to tyranny. Justice rules not from ambition or pride as she lays down here, but rules for the advantage of those who obey, from duty, and pregnant with the desire of doing good to the subject ruled.

At the present moment in the United States, the Catholic Church finds a problem which she alone can solve in the condition of the colored population. She brings the experience of Eighteen hundred years to the great work. She brings her knowledge of the inchoate state of civilization to it and as she had so much to do with the liberation of the slave and his enlightenment, his redemption from barbarism before, she is not less skilful, not less sagacious, not less certain of success, than when she began it in the Fifth Century, and continued it until her triumph in the Twelfth.

Catholicity has now formally begun her Missionary work amid the colored people of the United States. Of course she never neglected it. The sons of Catholic Southern planters, are always full of reminiscences, how in the old time during the reign of slavery in the United States, they were taught catechism with the little negro children. Catholicity never neglected her duties in that respect. She never forgot to tell the slave-holder that man could never be reduced to the level of the brute; that he never was to be forced to obey the caprice, or the interest of another, without regard to the feelings of his heart, and above all she proclaimed, that the slave and his master were equal before God, that bond and free were on a level in the great Republic of the Saints, and that being redeemed by the blood of the Saviour, the liberty of the conscience of the slave was affirmed by the sacrifice, and his soul should be fully instructed in the divine truths.

Of course only a section of the slaves in the States, could get the benefit of these commands of the Catholic Church; and that section were those slaves who were under the rule of Catholic masters. The vast amount of the rest were left without education or religious training. The late war gave freedom to this mass of ignorance, and left them without religion. The Government continues that state of things, by giving them education without religion, and immorality of the most debasing kind is the normal condition of the vast majority of the colored population of the United States.

But there is a minority of that population which is Catholic and thanks to the exertions of Catholic priests most excellent Catholics too. With this ardent and exemplary minority, the Catholic Church is beginning the evangelization of the colored population amongst our neighbours, and there is little doubt that in Twenty years to come the majority of the colored people will be Catholic. Why already the cry of alarm rises from the conventicles, that the Catholic Church is invading the domain of Luther and the ranters, in the souls of the negroes! One John M. Brown, a Methodist Episcopal Bishop, is out in full cry on the subject, and directs them to stand on their guard against the incursions of "the Romish Church" and then in a long tirade attempts to tell the colored people, that Rome is their most dangerous enemy. This farrago of falsehood, has been most ably contradicted by Mr. Edward Blyden, a full-blooded negro, and President of the Negro University of Liberia, an Unitarian in religion, who by a public letter now running the rounds of the journals, has most ably vindicated the Catholic Church:—

"The thinking and educated negro," says Blyden "even should he be a protestant, cannot possibly study history without being irresistibly forced to confess the debt of gratitude which his race owes the Catholic Church. The only christian negroes who freed themselves, and maintained their freedom, were the Catholic Haytians, and the greatest negro the Christian world has yet beheld, Toussaint L'Ouverture, was a Catholic, 'Rome' adds Blyden "has canonized negroes of both sex. What honor has Protestantism found the negro worthy of. Already in the 16th century a negro became professor of the Greek and Latin languages in Granada, and his monument is seen to-day in the Cathedral of Xenil. Show us a negro professor in any of your protestant universities? The historians of Brazil praise the name and valor of General Diaz, and he was not the only one who obtained honors and promotion in the army of Portugal. Has any negro been promoted to rank in the armies of uncatholic nations? Is the writer of the article of warning in the *Independent* J. M. Brown, who holds the rank of Bishop in the Methodist Church a negro?"

Beside this general testimony to the services of Catholicity to the colored population there is now practical labour undertaken by a direct Mission to them under the auspices of Pope Pius IX. Some years ago the present Bishop of Salford, (England), the Most Rev. Herbert Vaughan, then on the American Mission in Baltimore made it his special work to labour to evangelize the negroes. He succeeded beyond his hopes and when he was transferred to his present high position in the English Episcopacy, he was still filled with zeal for his former charge. Devoted Missionaries succeeded him who worked in season and out of season, but the earnest Prelate desired that they should be recognized as Missionaries vowed to that task alone, and his wishes have been fulfilled, inasmuch as America has been made a province of a congregation of priests, whose labours will be altogether amongst the colored people, and the location of the Provincial, who is the Very Rev. Father Nunan, an ardent zealous and pious soul, is to be at Baltimore.

Well may Catholics rejoice that here is another conquest opened for the Church. Awaiting the tuncure at Rome in the College of the Propaganda,

are Seventy young ecclesiastical students of African blood. What a harvest for the faith will be opened to these young Missionaries amongst the people of their own race! What joy there will be amongst the Elect in heaven, that these men and women and children, who were snatched from the abominations of Dahomey and Nigritia, only to be plunged in ignorance, and moral and mental debasement in "the country of the free," or the worse abominations of Luther, and the contending and canting sects of all the variations, and vagaries of Protestantism, will be restored to the true faith; and with the faith, to knowledge and civilization. Africa has before now given Saints to the Church. One of her brightest names amidst all the constellations of her doctors, is that of the great son of the dusky continent, who wrote that wondrous work on "the City of God." Another enshrined in heaven and whose memory is invoked upon our altars, is that sweet St. Benedict the Moor. Africa is to be redeemed and restored to Catholicity, there is no doubt of it, and day after day, who can tell what ardent prayers from them beset the throne of Heaven, that like the Prodigal he who hath been lost may be found, that he who is absent will have returned, and that the son of Africa who has been as dearly purchased by the blood of Calvary, as the fairest of the children of the Caucasus, may take his place in the Communion of the Saints, and give another Augustine to the world in some Missionary of the future, who will penetrate beyond the deadly swamps and miasmatic jungles of the tropics, and with the love of his kind at his heart cast down the bloody altars of Fetishism to erect upon their ruins the cross and temples of glorious and merciful Catholicity, in the name of Christ the Redeemer of mankind.

SEÑOR CASTELAR AND THE SPANISH PUBLIC WORSHIP BILL.

Senor Castelar, in the Spanish Cortes, speaking on the Public Worship Bill, addressed the Clerical party in his usual highly rhetorical style:—

"Are you afraid of Protestantism, Gentlemen? *Magna est veritas et prevalebit.* You pay Protestantism a high compliment when you fear it," &c.

For ourselves we do not see the compliment; and we strongly suspect that there are very many circumstances under which even Senor Castelar would hardly be content to fold his arms and quote school-boys Latin. We fear a lion or a tiger, and our fear, we think, is hardly a compliment to the brute, arising, as it undoubtedly does, not from any want of faith in our own rectitude, or the ultimate triumph of truth, but from a knowledge of the beast's uncivilized tendencies in general and the laxness or his morals in particular. It is a "magna veritas" (great truth) that no man should be torn by a tiger, or tossed by a bull; but, we doubt whether the consciousness of this "great truth" would induce Senor Castelar to walk unarmed into a jungle, or stand with folded arms before an infuriated Spanish bull.

If the clerical party in Spain fears Protestantism, it is not because it doubts the truth of its own dogmata, but because it knows from historical experience the seductive influences of all those religions, which loosen for mankind the restraints either of faith or morals. Of the ultimate triumph of truth the clerical party is as sure as Senor Castelar; but it would be the most infatuated fatalism to fold their arms, therefore, and to say, "Let the ruin come, magna est veritas."

But Senor Castelar is inconsistent with himself and with his own party. If the Spanish orator, who is not a statesman, has such an unbounded faith in the ultimate triumph of truth; and if he believes that truth is to be found in Protestantism—(for under no other supposition can he consistently desire the introduction of Protestantism into Spain)—why does he not fold his arms, and leave the clericals to their opposition? Secure in his faith, in his "prevalebit," why does not he say to them: "Go on, gentlemen, oppose as you may—we have only to do nothing, and we shall prevail?" Evidently Senor Castelar has not all the faith he pretends to have in his own "prevalebit."

And he is inconsistent with his own party. Bismarck, Garibaldi, and all the *Liberissimi* of Europe in general, have been and are daily using force in the dissemination of their liberalism. Where then is their faith in the ultimate triumph of that truth which they would have the world believe they alone possess? They think force must be used in opposition to clerical error; and that it will not do to rely wholly on the "prevalebit" in their battle against the Church. Evidently Senor Castelar is not fully "en rapport" with his own party when he advises the clerics to rely on the ultimate triumph of truth.

The whole history of Protestantism as an historical fact, shows a wonderful weakness of faith in the Spaniards' "prevalebit." Everywhere, and at all times—in the nineteenth as in the sixteenth century, the secular arm is brought to the front in the battle against Catholicity. The battering down of the walls of Rome at the Porta Pia, the atrocious enactments of Bismarck, the invidious of Galt and a Huntington in the 19th century, as well as the penal laws of Henry and Elizabeth in the 16th, equally prove how little faith Protestants have at all times had in the ultimate triumph of truth, (as apprehended by them) when left to their own resources.

Senor Castelar was speaking to Buncombe not to the intelligence of Spain, when he urged his "prevalebit."

DOMINION DAY.

The first of July, the anniversary of the birth of our New Dominion, was duly honored by the loyal inhabitants of our fair city. Never did Montreal appear in gay holiday attire; flags were flying and strains of patriotic music were everywhere to be heard. Pic-nics and pleasure parties were the order of the day. Dozens of steamboats left our wharves freighted with thousands of pleasure seekers and the railway trains carried as many more to various points, all intent on enjoyment and doing honor to the birthday of Canadian Nationality! Such general rejoicing was really gratifying, despite the hard times, and furnishes evidence of the contentment of the people under the happy influence of "Home Rule."

VILE INSINUATIONS REPELLED.

Some time ago, a paragraph appeared in the *only religious daily* to the effect that a prominent Catholic clergyman was accused of gross immorality in a pending suit before the Courts. Journals of the conventicle copied the infamous slander, and it was telegraphed far and wide to the news columns of the Dominion. A correspondence appeared at the time in this journal on the subject, but we allowed it to drop, knowing full well that a day of vindication must come and happily it has arrived without much delay. The case came before his Hon. Mr. Justice Johnson, at the last term of the Superior Court, and in disposing of it the learned Judge used the following forcible language:—

I must say at once, after having read the evidence with care, that a more infamous, and happily a more impotent attempt to injure an honest woman and the few friends that stuck to her in her misfortune never came under my notice. As far as the evidence is concerned, the principal witness, Louise Cervant—who is indeed the only witness in the case—tells a most extraordinary story of improprieties committed by the plaintiff's wife; but in cross-examination she is completely discredited, and the evidence for the defence shows her to be utterly unworthy of belief. The three persons implicated are one Arthur Gibau, a mere boy at the time, who used to play at the house with his mother, the sister of the plaintiff's wife. The second is Mr. Brady, who is dead and the third is a clergyman of the highest respectability. I would not, even to this extent, disinter the carrion of this *enquete*, if it were not for the purpose of publicly saying that there is not a shadow of credible evidence of any impropriety whatever on the part of the wife or of any of her friends.

I cannot conceive that if we had a public open trial in all cases, instead of the barbarous hole and corner system of *enquetes* that still lingers in certain cases, and permits all sorts of things to be said in a whisper, at a table out of hearing of the public—such cases as this would be possible. The action is dismissed with costs.

THE DEMOCRATIC NOMINATIONS.

The Democratic party in the neighboring Republic have met in solemn convocation, and after a brief deliberation, have put their best foot forward, and nominated as presidential candidate the Hon. Samuel J. Tilden, of New York, and Governor Hendricks, of Indiana, for the vice-presidency. The nominations of the Democrats are in striking contrast with those of the Republican convention. The names of Tilden and Hendricks are of national import. They carry with them the prestige of statesmanship, and a direct appeal to the people of the United States to crush out the wretched doctrine of availability and rally around the standard of men able and willing to govern the commonwealth. On the other hand, the Republican nominees, are but figure-heads, and the best that can be said of them is that in their very obscurity lies their strength. The platform adopted by the Democrats is a strong one; they appeal to the people not only on the principles which form the basis of Democratic organization, but in language which cannot fail to spread terror in the camp of their adversaries; with the recent exposures before the eyes of the nation, they point out the humiliating position in which the Republic has been placed by the plunderers and unblushing speculators who, for sometime past, have controlled public affairs in the Republican party. The contest will be a fierce one. There is only one thing the Democrats have to fear, and that is want of unity amongst certain sections, we might say factions, of the party. The nomination of Tilden has no doubt displeased to some extent, some prominent persons, those who favor paper money, and others who do not view with favor the sweeping reforms inaugurated by Mr. Tilden as Governor of the State of New York. Again the Hendricks' men seem a little hurt, that their candidate was not chosen for the first place on the list. It is not likely that these considerations will be allowed to stand in the way of a great party triumph. The overwhelming majority of votes given at the convention for Mr. Tilden, shows that the great body of the Democrats are prepared to sink minor differences, and the unanimous vote for Hendricks as candidate for the vice-presidency, is an evidence that no pains will be spared to bring that gentleman's friends into harmony with the principal nomination. The illness of Mr. Blaine, the leader of the Republican party, who was thrown over for Mr. Hayes, will prevent him from taking any active part in the contest. In their candidates, the opponents of the Democrats have nothing to rally their enthusiasm, and must act simply under the influence of party discipline. The Republican journals, as a rule, admit that the nominations of their adversaries are the strongest that could possibly have been made, and their tone of anticipated triumph for their friends is no longer so firm. The Centennial Elections will be the most exciting that have yet taken place in the the neighboring Republic, and should Tilden and Hendricks be victorious, the days of statesmanship in the Presidential Chair shall no longer be a thing of the past.

PANCRATIUS.

We had the pleasure of assisting at the *Senore* given by the pupils of St. Mary's College in the Academic Hall on the night of St. Peter and St. Paul's day. The *Senore* was a complimentary one to the parents of the pupils and friends of the institution. The piece chosen for the occasion was a dramatization from *Fabiola* entitled *Pancretius the Youthful Martyr*. The characters of the play were well sustained by the young gentlemen and it would be difficult to particularize where all acquitted themselves so admirably. If we may be permitted to single out any one of the performers we think the palm may be accorded to Master O'Meara, whose unaffected manner, clear enunciation and sympathetic voice won the applause of the assembly. On the whole the drama was a decided success. The musical part of the programme consisted in a duet on the piano, a violin solo, and one or two choruses by the choir. The Hymn to Pius IX. was very effectively sung and elicited loud applause. A large audience seemed thoroughly to enjoy the performance and many will be delighted on a future occasion to spend an equally pleasant evening with the pupils of St. Mary's College.