

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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FINE AND MEDIUM WOOLLENS A SPECIALTY.
INSPECTION INVITED.
THE WESTERN UNIVERSITY.

It is by some people outside of London not known that we have a university. We know nothing of such an institution as a living reality—unless an abandoned building, fast falling into ruin; neglected grounds, and the utter absence, except in one course, of faculty and students, constitutes a University. We would be glad, indeed, to have in this western metropolis a real live University; but we want no sham, no fraudulent transparent pretence to stand in the way of such a project. We are glad to perceive that this so-called Western University, of which this city is now supposed to have the benefit, has received some legislative attention. On Wednesday, the 10th of March, Mr. Harcourt moved for an address to His Honor the Lieutenant-Governor, praying that His Honor will, in his capacity as visitor of the Western University of London, Ontario, call upon the Senate of said University to furnish a full and accurate account of the property of the University, and the income received therefrom, in order that the same might be laid before the Legislature, as directed by section 5 of 41 Vic. cap. 70.

Mr. Meredith having, with a civility worthy a better cause, come to the rescue of the University, Mr. Harcourt disclaimed any feeling against any University. While considering himself interested in the University of Toronto, he had no jealousy towards the Western University, and it was strange that the information should not be granted with out one word. He had no wish to attack the University, but a real wish to get at the information. Hon. G. W. Ross, in reply to Mr. Meredith, said he did not inspire the motion, and the hon. gentleman had a right to ask for the information. Mr. Meredith suggested that the motion was a censure on the Government for not doing what they ought to have done. Hon. G. W. Ross pointed out that the Act was entirely permissive, and that this was the regular means of obtaining the information.

On the 11th of December last the Toronto World published a remarkable article on this very "University." We reproduce it for the benefit of our readers in and out of London: A newspaper published in London has found fault with an article of ours entitled "The Moribund Western University." We have since obtained further information and published in another column a statement of receipts and disbursements of the Western University down to September 30, 1884, as submitted to the "senate" of the university a few months ago, but carefully kept from the public. The first and most important fact to be deduced from the statement is the utter bankruptcy of the "university."

Twenty years ago the late bishop of Huron, Dr. Hellmuth, opened a private school in London, known as Hellmuth Boys' college. The present bishop of Toronto was the first headmaster of this school, and for a few years it proved a prosperous and profitable undertaking for its promoter. But after Dr. Sweatman's departure the school rapidly went down, the buildings fell into a state of dilapidation, the Canadian pupils left, a clergyman named Darnell, who was installed as headmaster, could get together only a score or so of boys from the Southern and Western states, and things went from bad to worse until at last Darnell absconded, deeply regretted by his numerous creditors, and the school closed.

Dr. Hellmuth had his property on his hands, it was not a desirable investment, and the worthy bishop naturally wished to get it off his hands. After an unsuccessful attempt to induce the provincial government to buy the property for a normal school, Dr. Hellmuth conceived the magnificent idea of establishing a Church of England university on the ruins of the defunct boys' college. For the last twenty-five years there has been in London a Church of England divinity school known as Huron college. This institution possesses about ten acres of ground, admirably situated, a pretty little chapel and a college building large enough to hold a local sectarian university for many a long year, and when the Western University was first spoken of people innocently supposed that the object of the scheme was to turn Huron college into a university. Not so, Bishop Hellmuth; the object of his scheme was to sell his old boys' college, and the statement we publish elsewhere shows how well he succeeded. It appears from his statement that including his own subscription of \$10,000, Bishop Hellmuth collected by voluntary subscriptions the enormous sum of \$102,839.82.

Now if Huron college had been taken

for a university and the subscriptions applied to its endowment there might have arisen a respectable little institution as well qualified to exercise university powers as some of the other denominational colleges. But, as we said, this was not Dr. Hellmuth's object. Observe what he did with the money collected. We find that "collection expenses" amount to \$13,425.54. These are the travelling expenses of the gentlemen who took up the subscription. The excellent bishop's own expenses for five trips to England amount to \$9,376.89; he must have traveled in good style—even for a bishop. But to the "collection expenses" should be added the next item of salaries, amounting to \$12,172.42 paid to six reverend gentlemen who assisted Bishop Hellmuth in the labor of obtaining money for the public on, shall we say, university pretences. So that to collect \$92,839.82 (we omit the bishop's subscription of \$10,000), the expenses foot up to \$25,602.96. But to proceed, the bishop then transferred his old boys' college to the Western university at the price of \$67,000. The property was not worth \$30,000, it would not bring \$20,000 to-day under the hammer. The main building we hear has been condemned as unsafe and unfit for habitation, and is now vacant; as for the other buildings, most of them have fallen down and the grounds are a wilderness; anything more dreary or desolate than the present aspect of the Western university property it is difficult to conceive.

However, \$67,000 was the price, and deducting the mortgage against it, the bishop put down in his pocket \$15,100 of the subscription. This mortgage was assumed at \$21,900 (see statement), but to and behold! though the university has been open only three years up to the date of the statement (vide "salaries university staff") yet the Western university is charged with \$8,383.75 for interest on their mortgage, or over eight years' interest as well as \$7,200, which, we may suppose, though it is not stated, to be paid on principal, leaving \$14,600 of a mortgage still against the property. We also find \$1,130 charged for insurance, for how many years we wonder? Another significant fact is that this property that cost \$67,000 to the luckless university was in such a state that we find \$8,722.08 in three items charged for "repairs," for no additions have been erected. With all these repairs, the property is to-day in the state we have described.

To sum up, Bishop Hellmuth and his clerical assistants collected \$102,839.82. Out of this have been paid: Expenses of collection.....\$13,425.54 And the Old Boys' college for his property \$67,000 less mortgage \$21,900.....\$45,100 And paid on the mortgage principal.....\$7,900 "insurance".....\$1,130 And for repairs.....\$8,722.08 Leaving \$6,102 for this well endowed university wherewith to pay off a mortgage of \$14,600.

There is but one thing more which we should point out. In the subscription amounting to \$102,839, as above stated we have included three special subscriptions, viz.: English subscriptions to mathematical and physical chairs.....\$1,895.67 English subscription to Hellmuth classical chair.....\$7,443.11 Canadian ditto.....40.00 Amounting in all to.....\$9,378.78

It is perhaps needless to say that these chairs were never founded, and as the balance on hand on Sept. 30, 1884, was only \$6,782, we beg respectfully to ask what has been done with these special subscriptions? Why were they not kept for these chairs? Were they diverted to pay Dr. Hellmuth for his property, or to pay the interest on the mortgage? Mr. E. B. Reed, the "bursar," should rise and explain this glaring breach of trust on the part of the senate of the Western University.

But enough of finances—our object in writing the above is not to reflect upon Dr. Hellmuth or his way, and we wish it to be distinctly understood, that we do not impute to him any but the most proper and business-like motives so far as we are concerned. He may collect money in England and make any use of it he pleases; that is a matter for him and his English friends to settle. But the Western University and its financiers are a matter of public interest to us in Ontario. This Western University does not now possess a faculty of arts. The present bishop of Huron, Right Rev. M. Baldwin, as might be expected from a man of his integrity, will have nothing to do with the university, and has moved back the divinity school to its old quarters in Huron college. There is a faculty managed by half a dozen local medical men who give lectures gratis to a score or so of medical students. Half a score of practising lawyers in London have started a "faculty of law," and propose under the Western university charter to turn out LL. D's, D. C. L's, etc., ad lib., and the Free Press congratulates the citizens of London on this Western University, and boasts loudly of the "only law school" in the province. The attention of the minister of education is directed to the act incorporating the Western University, 41 Vic. 70, and we beg to ask him whether it is in accordance with the letter or the spirit of that act that this Western University should continue to exercise university powers in view of the financial and other statements we publish to-day. The balance on hand of \$6,702, as shown on 3rd Sept., 1882, has dwindled to nothing by this time; the university property is about to be sold for the mortgage upon it. Its law faculty has to borrow a room in the county court house to hold its lectures. Where the doctors hold forth we know not. There is not a dollar of endowment for any purpose; no professors, no

libraries, no scientific apparatus or other educational equipment of any description. An explanation is in order from the promoters and administration of this seat of learning, located in our Fruitful West."

These statements of the Toronto World, made more than four months ago, remain to this day unrefuted, but, by many, London is still supposed to be basking in the sunshine of a mighty seat of learning in the shape of the Western University. We had long since expected to see the Free Press rush to the relief of this unvalued institution, but our contemporary has kept, with characteristic prudence, an unbroken silence on the subject. We are reminded by the mention of the Free Press of a singular statement made some time ago by that organ, wherein it declared that Bishop Hellmuth and Mr. Carling had done more for London than any other two of its citizens. As Mr. Carling's services to this city are a matter of controversy between his political friends and opponents, we do not here purpose to discuss them, but we think that as far as Bishop Hellmuth's services to the "Forest City" are concerned, the above article from the World throws on them a flood of light that neither sophistry nor bald assertion can eclipse. We might, did we desire to institute comparisons, which we do not, point out that there is resident in London another bishop, whose people are, for the most part, amongst the poorest in this section of Ontario, and whose personal income is small, but who has during eighteen years of residence here done more to embellish and enrich the city of London than any of its citizens, living, dead, or missing. Witness the magnificent institutions he has founded and built, all of them in a flourishing condition, the very pride of our city and the delight of its people, without regard to race or creed or color. By all means let us have a University in London, but let it not be a university on paper, a by-word and a reproach to the whole province.

Let it not be an institution the very appearance of which recalls the doleful lines of Goldsmith: Thy sports are ended and all thy charms withdrawn: Amidst thy bowers the tyrant's hand is seen, And desolation saddens all thy green: No more by grassy brook reflects the dewy gleam, But choked with sedges, works its weedy way: Along thy glades a solitary guest, Amidst thy sounding bitters guards his nest; Amidst thy desert waits the lapping files And treads the heath with unvaried cries: Sunk are thy bowers, in shapeless ruin all And the long grass o'er, tops the mouldering wall. And, trembling, shrinking from the spoiler's hand, Far, far away thy children leave the land.

Correspondence of the Catholic Record.
FROM DUNDAS.

BLESSING OF THE NEW CHAPEL AND CONSECRATION OF THE ALTAR AT THE HOUSE OF PROVIDENCE.
St. Joseph's festival, shining, star-like, amid the gloom of Lent, a day of joy in the universal church of which he is the chosen patron, is always a day doubly dear and delightful to the good sisters of the community who are privileged to bear his honored name. This pious consideration among others, no doubt led His Lordship the Bishop of Hamilton to select this Feast as the most appropriate for the consecration of the altar, a most solemn function, rarely witnessed by the sisters, and from henceforth associated in the annals of the House of Providence with the joys and glories of St. Joseph's day. Early in the morning of that memorable day, the good sisters and venerable inmates of the institute, like the pious women of old, hastened to the lovely chapel, as to another sacred sepulchre, there to offer to their Beloved Lord the sweet spices of prayer and gratitude before a shrine not unlike that of which the angel said "He is not here," but soon to be blessed and beautified by His ever-abiding and adorable presence in the sacrament of His love. The ceremony of the dedication of the chapel, followed by the consecration of the altar, with all the prayers, prostrations, litanies, psalms, aspersions and holy unctious prescribed by the Pontifical, began at seven o'clock and lasted about two hours. His Lordship Dr. Carbery officiated, attended by the city clergy. After the ceremony, the first mass ever said in the chapel was celebrated by the bishop in presence of the Sisters and the inmates of the Home. At ten o'clock solemn high mass, *Coram Pontifice*, was commenced. His Lordship, at the throne, was attended by Vicars General Dowling and Heenan. The celebrant of the mass was Rev. P. Lennon, Rev. Chancellor Keough acting as deacon, and Rev. B. J. O'Connell as sub-deacon, Master of Ceremonies Rev. Father McCann. The music of the mass was Gregorian chant, well rendered by the Sisters' choir, accompanied by an organ very conveniently placed in the cloistered gallery on the Epistle side. The spacious gallery at the rear was occupied by the sisters of the community, many of whom had come from the city and the neighboring missions to participate in the festivities of the day, whilst the pews in the nave were reserved for the laity in general and for visitors and benefactors of the Institution. The following clergy were present in the sanctuary: From Hamilton Very Rev. Father Heenan, V. G., and Rev. Fathers McCann, Halm and Bergman, of the Cathedral; Rev. Fathers Cogrove and Graven, of St. Patrick's; Fathers Keough and Maddigan, of Dundas; Fathers Brennan, O. S. B., of

Toronto; Dr. Montier, S. J., of Guelph; Lennon, of Brantford; O'Connell, of Galt; and Fr. Dowling, V. G., of Paris. After mass His Lordship, attended by Fathers Dowling and Halm, blessed the new apartments lately added for the comfort and accommodation of the aged men, and at dinner hospitably entertained the thirteen clergy men who had assembled to assist at the solemn ceremonies of the day. The good sisters of the House of Providence, as well as the orphan boys and venerable inmates who are well sheltered and sustained under its hospitable roof, have good reason to thank their devoted bishop for his untiring zeal on their behalf and for his paternal solicitude in providing for their temporal and spiritual wants, whilst the visiting clergy are not only edified but delighted at the beauty of design, the harmony of proportions, and the exquisite blending of piety and art, comfort, elegance and convenience that mark every feature of a chapel, of which it may be truly said that every outline and detail may be ascribed to the taste and thoughtfulness and tact of the chief pastor of the diocese.

DESCRIPTION OF THE CHAPEL.
The chapel, which is built at the end of the northern wing, in the western extremity, is a parallelogram, 62 x 30 feet, in the Italian or classical style, to correspond with the main building. The plans were drawn (under the supervision of the Bishop) by Mr. R. Clohery, of Hamilton. The principal entrance is on the south. The interior, which is truly beautiful, shows a series of Ionic pilasters supporting an ornamental frieze on which rests the base of an elliptical ceiling, divided into cells and ornamented with rich moldings and bosses, all finished in the best style of stucco. In the sanctuary is the principal altar, the most striking feature in the interior. It consists of a pediment, correctly Corinthian, having two pillars with corresponding pilasters, supporting an ornamental frieze, with the inscription "Gloria in excelsis Deo." Over this is the stately tympanum finished with an elliptical curve, and richly carved, with all the elaborate accessories proper to the Corinthian order. In the centre of the tympanum is the monogram of the blessed Virgin Mary, surrounded by a floriated scroll. The whole is surmounted by a richly carved decorated cross. The centre of the pediment is filled in with an exquisite copy of Murillo's "Holy Family" painted by the distinguished Roman artist Signor Gualtiero Ewing. The altar proper which forms the base of the pediment is the usual square structure with a large panel in front having the monogram of the Holy name. The ends have also panels flanked by pilasters which form a part of the design of the pediment. Over the pilasters are two adoring angels richly decorated. In the centre is the beautiful tabernacle finished with a dome, behind which rises the base to support the cross. The super altar consists of two steps, a larger and a smaller one for the candlesticks. The entire altar is chaste decorated in white and gold. The body of the altar from the foundation, is of solid brick work, covered by a stone slab three inches thick, in the centre of which is the sepulchre, wherein were deposited the relics of the saints and the parchment scroll at the time of its consecration. All the windows are of ornamental glass. The pews are of oak and cherry wood, specially designed for the chapel. Over the entrance is a commodious gallery for the accommodation of the female inmates of the House of Providence, the lower part being set aside for the men and orphan boys and the front pews reserved for the use of the Sisters. On the epistle side is a large and commodious vestry-room approached from the outside by a number of steps with ornamental porch for the exclusive use of the chaplain. Over the vestry is the oratory of the sisters which opens into the chapel by a richly ornamented tribune. This oratory is at the end of the corridor leading to the apartments occupied by the sisters in the house. The basement of the chapel contains the dining hall of the old men, two large chambers splendidly lighted and ventilated, having ceilings of solid high, and floored as the rest of the building, in white oak. A private stairs and entrance lead from here into the chapel, so that in winter the aged people are zealously protected from the cold atmosphere. All the arrangements are most complete, and reflect great credit upon Mr. Glohery, the architect who carefully directed the details. The exterior of the building is of white brick, presenting on the sides a series of pilasters and at the northern front or end an ornamented gate with pilasters supporting a frieze and tympanum surmounted by a cross. In a niche in the centre is a large statue of "The Queen of Heaven," six feet high, in cast metal from which the art foundry of Williamsburgh pronounced an exquisite work of high art.

Correspondence of the Catholic Record
FROM BRANTFORD.

On St. Patrick's day high mass was celebrated by Father Lennon, who also preached a vigorous sermon to the large congregation assembled, and who heard his high earnest attention. It has been usual to hold an entertainment on the evening of St. Patrick's Day on behalf of the school funds, but this season it was impossible to make arrangements owing to a late start being made. However, a lecture is promised a little later in the season for this object. A few of the fishmen of the city who did not like the day to go by thus quietly interested themselves and got from thirty to forty together in the dining room of Mr. Cantillon's Hotel, where a happy time was spent until past midnight. The school entertainment may get in the way of the supper being an annual occurrence. St. Patrick's Day was celebrated in Elora on

Mrs. Catharine Griffin died at her residence in the east ward on the 16th, at the age of 75 years.

Mr. P. M. Quaker within the past year has lost his wife, his youngest child and his mother.

ST. PATRICK'S DAY AT ST. THOMAS.

St. Patrick's Day was observed in the Church of the Holy Angels on the 17th, with all the usual solemnities of a religious feast of the highest order. Rev. Father Traber was celebrant of the high Mass. The church was packed to the doors. Rev. Father Conolly, P. P., Lucan, ascended the pulpit immediately after the last Gospel, and preached from 1st Cor. 1, 26 and 28: "But the foolish things of the world hath God chosen that He may confound the wise; and the weak things of this world hath God chosen that no flesh may glory in His sight." He instanced examples of Moses, of Joseph, of the Apostles and the humble Virgin of Nazareth, who all began so lowly and who all were exalted in after times to such transcendent dignity. Such was St. Patrick. When we first hear of him he is a slave, he is herding cattle in the mountains of Antrim. Afterwards we find him dictating laws for the whole Nation, changing the manners, customs, habits, laws and religion of the entire population, and establishing Christian faith and Christian purity in the hearts of the Irish people. The reverend father then touched on the history of the Catholic church, and showed how she overcame the Jews, the Romans, and how she conquered Mahomedanism and saved civilization to Europe. He quoted from Macaulay: "There is not a man alive who is a descendant of the R. C. church. The history of that church joins together the two greatest ages of civilization, etc., and wound up a very eloquent discourse of an hour's duration, with the words of Gamaliel: "Now, therefore, I say to you, refrain from these men and let them alone, for if this counsel or this work be of men, it will come to nought. But if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God."

For the fifteenth time since his assumption of the charge of the parish, Rev. Father Flannery held his annual concert in celebration of St. Patrick's natal day, at the Opera House, last night. Needless to say, there was a good turnout, and equally needless to remark, the entertainment was of a thoroughly enjoyable character. The speeches were good, the songs were appropriate, and the audience and performers had nothing to complain of in the matter of performance or applause.

Father Flannery opened the "ball" in a bright, cheery speech, in the course of which he said that such a celebration as this one to-night had taken place on every St. Patrick's night since he had come to the town. They could not be said to be productive of anything but good, in bringing together those of all nationalities to spend a couple of pleasant hours in each other's company. He had never found any real ugly, miserable bigotry in the city, as he had seen elsewhere, and he would take the opportunity now of returning thanks to the many friends of other denominations who had done so much towards helping him in his efforts in the past. The day on which they met was the Wednesday of the birth of St. Patrick, the patron saint of that tight little island that had provided so many noble men and beautiful women. It was utterly false to say that the Irish are not a temperate race. They are as sober a race as rests on the face of the globe, and there has been no greater temperance movement than that started by Father Matthew in 1838. After a few remarks on the subject of the great soldiers and statesmen, whom Ireland had produced, Father Flannery announced the first musical number of the programme, as an object, "Qui Vive Galop," by Miss Lizzie Harvey and Miss Edie Clarke, which was very prettily executed.

Messrs. Jones, Reynolds, Baucher and Bourne, well known favorites with St. Thomas audiences, sang "Tom Moore's" "Believe me, if all those endearing young charms," in a manner that fully sustained their well earned reputation. In the second part of the programme they gave "The Kerry Dance," in equally excellent style, their voices blending prettily. "Killarney" was the song which Miss Ford, of St. Mary's, selected, and the impression which she created was of the most favorable kind. Miss Ford has a clear pleasing soprano voice, of good compass, and her rendition of Killarney, and the Meeting of the Waters, was enthusiastically enjoyed. Miss Ford will be remembered by theater goers as the young lady who played second to Ada Gray when the latter last played Est. Lynne in this city. Messrs. Jones and Reynolds were never in better voice than in the duet "We are two roving minstrels." Mr. Reynolds also gave great pleasure to his hearers in the singing of "Kathleen Mavourneen."

The little Miss Cruikshanks, of London, took the hearts of the audience by storm, both in their Scottish songs and dances, in Highland costume. The little ladie dance in a way that makes a Scotchman's eyes glisten, and in the sword dance and Highland fling it was almost impossible to appreciate the demand of the audience for a repetition. Miss Blanche fairly brought down the house by her quaint rendering of "The Laird of Cockpen," as was also the case in the duet, "The Quaker's Song," by her and her sister, Miss Maud. Mr. Jas. H. Coyne had had always understood that it was safe, before a St. Thomas audience, and especially a Roman Catholic audience, to speak of St. Patrick and of Father Flannery. In reference to celebrating the birthday of Ireland's patron saint on the 17th of March, he had come across a peculiar explanation by Sam Lover who says:—

Now the first faction fight in old Ireland they say, Was not on account of St. Patrick's birthday. Some fought for the sh— for the 9th more would die, And who wouldn't see right, sure they blackened his eye! At last, both the factions as positive grew, That each kept a birthday, — St. Patrick's day; Two; Till Father Mulcahy, who showed them their stus, Said "No one could have two birthdays but a twin," Says he, "boys' don't be fighting for or for 9. Don't be always dividing—but sometimes combine." Come time 8 with 9, and 17 is the mark, So let that be his birthday, "Amén," says the clerk. "If he wasn't a twin, sure our history will show, That at least he's worth any two saints that we know."

After giving a short sketch of the life of St. Patrick, Mr. Coyne referred in warm terms to the breadth of friendly feeling always exhibited by Father Flannery in his dealings with people of other denominations. There was not a man in the city, he thought, who would not be sorry to say he was on bad terms with the reverend father. In concluding a brief and pointed speech, Mr. Coyne spoke of the prominent part occupied in Canadian history by Irishmen, or men of Irish descent, such as Baldwin, Hincks, Hagarly, Blake, Meredith and McGee, from the poems of the latter, the speaker quoting a few choice selections.

Miss Cecilia McNulty won deserved plaudits by her singing of the "Angels serenade," in which her fine voice filled full room for expression. Miss Ella Clark opened the second part of the concert with a well-executed instrumental selection.

Mr. D. J. Donahue was the next speaker. After a few humorous remarks, he said that every successive celebration of St. Patrick's day in St. Thomas, appeared to be more successful than its predecessor. The Irish race was one of the grandest and most gifted races that perhaps ever peopled the earth, and he trusted that God would be pleased to spare the beloved pastor to long cast the halo of a real St. Patrick's day around the celebration of that nation's patron saint. There was no man in the world who was more earnest in his endeavors to present the cause of his church and aid in the improvement of mankind, than Father Flannery. (Applause.) Mr. Donahue then sketched in outline the work of St. Patrick, and went on to speak of the many wrongs of Ireland that England had prudently redressed, and of the hopeful future that now is opening up before the inhabitants of the gem of the ocean. In this country in every class of life where ambition and talent are required for success we find Irishmen in the first rank. After speaking a few words in favor of Home Rule, Mr. Donahue concluded by pointing out that no path in life was barred to the ambitious Canadian youth.

"Three Sailor Boys," by Mr. A. G. Simpson, was encored to the echo, and was acknowledged by the singing of "Three Old Maids of Dee." Mr. Simpson was in excellent voice, and deserved the reception he met. Miss Aggie Kains gave an instrumental piece in a wonderfully able manner, for one so young. Miss Ella Farley's sweet voice was heard to perfection in the pathetic song, "You'll open up before the inhabitants of the gem of the ocean." The chorus, "Moonlit Dell," by a number of young ladies was very nicely rendered. Those who took part were, Mary Devine, Mary Salter, Ella Murray, Kate Ralls, Kate Moore, Susie Wade, Mary Corbett, Kate McMullen, Bessie and Mary Forbes, Kate Townsend, Bella Miller and Aggie Kains. Miss Maud Cruikshanks' song with local hits, took very immensely. God Save the Queen brought a very pleasant concert to an end.—St. Thomas Journal.

AT WAWANOSH.

God gave the people of Wawanosh a beautiful day for the celebration of the feast of St. Patrick. The skies were clear and the sleighing was exceptionally good for this season of the year. Long before High Mass the church, which wore a festive appearance, was filled with a zealous and devout congregation. A most pleasing feature on this occasion for both pastor and people was to be witnessed after the Elevation. At the *Domine non indignus* at least four fifths of the congregation went forward and received Holy Communion. How great will be the reward of those who thus lovingly unite themselves with their Blessed Lord. After the reading of the last Gospel Rev. Father Lotz, of Goderich, in a neatly prepared discourse, showed the grand and active part Ireland has taken in the intellectual and religious world. He spoke over fifty minutes to the delight and edification of all.

We extend a hearty welcome to the *Colonist*, a newly founded journal of St. John's, Newfoundland. There is ample room for sound journalism in that colony. Our contemporary promises to fill a long felt want. We wish it every success, based on the entire confidence and ready support of the truly patriotic elements of Newfoundland's population.

The Rev. Father A. J. Ryan, the post priest of the Sunny South, is at present stopping at Wilmington, Ohio, engaged in literary pursuits.

The good tidings have been received of the return to the world of Father Benedict Polio, of Naples, who for the past thirteen years has been one of the pillars of the Italian Evangelical Methodist sect, and has become notorious as the author of a blasphemous pamphlet against our Blessed Lady. He now publicly abjures and retracts his errors and writings, and humbly craves re-admission into the Church.