

Corpus Christi, it does so with a burst of grateful affection unequalled by the joy of any other octave—a joy full on the eighth day and overflowing into the following feast of the sweetest love on earth and in Heaven.

THE BALLOT AND THE PENDING BATTLE.

In the same article on which we comment elsewhere, and in which the *Mail* is convicted of deliberate falsehood, that journal has the following statements in reference to the ballot for Separate schools. After stating that "Roman Catholic champions of Liberalism" maintain that Mr. Mowat did right to withhold the ballot from Catholic ratepayers in school elections because "they had not asked for it, and it would be an insult to force it upon them," it adds that "it is scarcely correct to say that the ballot was not asked for. The lay element on the Toronto Board fought for it until they were extinguished at the polls last winter by sheer weight of clerical intimidation."

This is but an impudent assertion without truth. In the first place, the clergymen upon the Board represent as truly the "lay element" as do the laymen. They are elected by lay votes because the laity believe they have at heart the true interests of the schools. In the second place, though the lay element is strongest on the Board, there was never a vote of the Board in favor of the ballot. If the "lay element" desired it, there certainly would have been. In the third place, this question was not the one on which the School Board of 1889 was elected, and a vote of the Board of that year would not have represented the voice of the Catholic people of Toronto, even if such a vote had been taken. When the question was really before the people, that is to say in January, 1890, they decided against the ballot candidates by such an overwhelming vote that the *Mail* itself acknowledges that they were "extinguished." It was a vote so decisive that the like of it was rarely cast in the city. How is it, then, that the enemies of Catholic schools insist so strongly that Catholics are pinning for the ballot? It is because they hope that in some unforeseen way the ballot will result ultimately in the injury of the cause of Catholic education, and as it is an impudent thing to ask a boon for Catholics which they do not want, they pretend with the *Mail* and Messrs. Meredith and Clancy that Catholics are very anxious for it.

Over and over again these people have told us that Mr. Mowat "refused" the ballot to Catholics. Alderman Bell said at the nomination in Toronto: "As Separate schools exist, they should have the ballot just as in the Public schools." Being interrupted by a Catholic with, "We do not want it," Mr. Bell said: "Yes you do. You have asked for it on several occasions. There is a demand for it all over the Province, and the reason you do not get it is because of the influence of the Roman Catholic clergy."

It is likely that Catholics would make their declared enemies their mouthpiece? If it were a favor we would scarcely take it from such people. They have sinister motives in taking such extraordinary interest in our welfare, and we do not want their interference in our favor. A pretended friend, a Judas, is the worst enemy we could find, and we do not want the Catholic Separate school law to be tinkered at by such people. Alderman Bell, Mr. Meredith and the *Mail*, would all like to get a chance to do the tinkering; but their object is what Alderman Bell openly declared: "If I am elected, I and my confere, Mr. Armour, will introduce into the House a resolution for the abolition of Separate schools."

It is scarcely necessary for us to repeat that the alderman's words were deliberately false. He was perfectly aware that there has been absolutely no demand for the ballot, except from a few individuals in Toronto who represented only an infinitesimal part of the Catholics of the city. The Catholics of Ontario do not want the ballot, for they do not need it. The pretense that they are intimidated at the trustee elections has no foundation whatsoever in fact. It is a falsehood invented by the *Mail*, and adopted by all the enemies of Catholic education. If there were no other reason—and there are many—why we should reject their proffered interest in our affairs, it is reason enough that the plea on which they wish to force the ballot on us is that we are intimidated at the elections. The assertion is an insult which Catholics should, as one man, resent. By repudiating their proffered favors we show that we resent their insults, convict them publicly of their miserable falsehoods, and defeat their miserable tactics to unsettle the school question, in the hope that in some way or other the Catholic schools may be injured in the melee.

But since the Public schools have the ballot Mr. Bell says Catholics should have it also in their school elections. In the first place the Protestant schools have not the ballot, except in a few municipalities where it is made optional, and votes by ballot or open polling, and even where the ballot is optional, only

91 municipalities out of about 700 in the Province make use of it. But even if the Public schools employ it, it is no reason why Catholics should desire it. Those Public schools which used the ballot did so because they wished for it, but there is not a particle of foundation for the belief that a single Catholic school section in the Province is desirous of having the ballot introduced. Only seldom, indeed, is there even a contest at the Catholic school election, so satisfied are the people generally with the management of the schools. Why then should they agitate for the ballot, from which the schools will derive no benefit whatsoever?

Have we not been frequently told by Mr. Meredith's supporters during the pending contest, that the amendments should not have been added to the Separate School Act, because the Act of 1863 was a finality? If it was a finality, we suppose it should have been a finality on the part of the Legislature which passed it as well as at least as on the part of the Catholic body who did not pass it. Why then do the enemies of Separate schools seek to upset the pretended finality by introducing the ballot now, and even by agitating for the abolition of the Separate school system against our expressed wish? The truth is, our enemies are both relentless and unscrupulous, and they must be met with strong determination. During the contest of the 5th inst. all the friends of good Government will vote for Mr. Mowat's candidates, because his Government has been impartial and fair to all, and have ruled the Province economically and honestly. We hope that the Catholic body will show that they too appreciate an honest Government, and that they will with one accord aid in retaining such a Government in power by recording their votes for the Reform candidates in every constituency.

Before this issue of the *Record* has reached the majority of our readers the pending contest will have been decided. We have such confidence in the honest sentiments of the Protestants of the Province, as well as in those of the Catholics, that we venture to predict a glorious victory for Mr. Mowat's Government.

THE SONS OF ENGLAND.

Under the above heading and title a new secret society has been formed that threatens to equal if not surpass Orangeism in its one-sided, bigoted and unpatriotic constitution and practices. The chief reason laid down why it should be incorporated according to the law of this Province is that its objects are of a purely benevolent character. In fact it is known in law now, since its incorporation, as the "Sons of England Benevolent Society." On the surface every feature of its existence appears commendable, and if its work were confined to its published programme, that of aiding and assisting English immigrants or Englishmen out of employment, no one could object to it as a truly philanthropic society. Very probably such were the intentions of the original framers of its laws and regulations. But it now appears that it is nothing else than a political machine of the most objectionable character—that its policy is bigotry and opposition to everything Irish Canadian or Catholic where imperial interests or private business matters are concerned. An ex-member, who was president of a lodge in Toronto, was lately expelled from the society without any form of trial because he dared to publish a resolution of criticism on the action of the Supreme Grand Executive. The expelled member, whose name is Allen, a straightforward, independent Briton, has lately given to the press the secret of his expulsion from the society, and made known the resolutions that brought upon him the wrath and vengeance of the Executive. The resolutions were:

"That whereas a certain prospectus was distributed purporting to afford correct information as to the objects, aims and benefits of the order, but which grossly misrepresents the same, in that all reference to the maintenance of British connection, . . . and the secret work of the society and the system of payment of dues are falsely described, resolved that Lodge Richmond emphatically protest against the further circulation of an official document which misrepresents the objects and practices of the society, thereby deceiving the public and misleading intending candidates."

It appears that not only intending candidates were deceived and thereby entrapped, but that the objects and arguments stated in the petition for incorporation were fraudulent and made to deceive the Government officials. Allen asked leave to lay information in the name of the Attorney General for two breaches of the Ontario Insurance Act. But the Inspector of Insurance, to whom the matter was referred for investigation, decided that no public exposure should be made, but that a new form of beneficiary be substituted, and a new declaration of the objects of the society filed under clause 19 of the Benevolent Societies Act. The *Irish Canadian* has done well in drawing public attention to the unpatriotic and dishonest character of this new secret society, especially when it cannot be denied that its mem-

bers bind themselves by oath to use their votes and influence to place none but Englishmen in office. Such, at least appears very evident from the oath administered to the members, as disclosed to the Inspector of Insurance, and which appears on page 22 of his report: "I likewise further promise and swear to give my loyal support to the British Constitution and to endeavor to uphold the British Empire, whenever and where ever I can; and to this end I shall by my vote and influence strive to place Englishmen in official positions (when practicable) wherever I may reside; and I shall at all times consider myself bound to protect the best interests of the Society and its members, and to live an honorable and upright life among my fellows."

The society had long been suspected of the selfish and narrow-minded exclusiveness expressed in the above oath; but when accused of such its members always denied the existence of any such intolerance. Now, however, it has been brought to light, and the difficulty of finding positions or lucrative situations for any but Englishmen in many workshops is sufficiently explained. In manufacturing establishments and railway machine shops where an English foreman has had a footing no Canadian need apply. It is very noticeable in Toronto, Stratford and St. Thomas that where hundreds of Englishmen, members of the above named society, are found earning from \$2 to \$5 per day, men of Scotch or Irish origin are few and far between. If any such are found they must be above reproach, for, on the discovery of the slightest mistake made, they are at once dismissed to make room for some new arrival of a Son of England out of employment. Even Canadians in the minor born, who have grown up in the country, stand no chance of position or preferment before a "Son of England" who but yesterday landed on our shores. This dangerous secret society is gaining in strength and numbers every day, and it is well that the public should be informed of its aims and tendencies.

At the annual church parade held in Toronto last week Rev. Dr. Thomas, who preached the sermon in the Pavilion, said that, whereas in 1881 the Sons of England society in Toronto numbered only 912, at the present date they reckon a membership of 7374. The intolerant and persecuting spirit of its members were clearly and vigorously portrayed in the same eloquent sermon by Rev. Dr. Thomas, who said:

"He was proud to be a Canadian, but he warned his hearers that they must be vigilant. Their best heritage was menaced by the enemy. The three great evils of the day were Romish aggression, intolerance and the secularization and degradation of the Sabbath; and it was the bounden duty of every true citizen to fight against these as much as possible. Continuing, he said that he was proud to be privileged to speak to such an audience, and especially so when he considered that they were Protestant to the last drop of blood in their veins. Again he warned his hearers to resist the aggressive march of Rome, after which he proceeded with a brief history of the Sons of England Society since 1881."

It is evident that no Catholic Englishman can be admitted to membership of such a low, bigoted society, which, if not well watched and guarded against, must very soon become a new element of disturbance and disintegration in our social fabric.

ARCHDIOCESE OF TORONTO.

Special to the CATHOLIC RECORD.

On May 20th His Grace the Archbishop of Toronto, accompanied by Vice-General F. P. Rooney, visited the parish of Penetanguishene, of which the respected and worthy priest, Father Labrosse, is pastor. It was expected that His Grace would arrive early in the day and extensive preparations were made for giving him a grand reception. He did not arrive until eleven at night, through an unavoidable delay, and the people were consequently deprived of the opportunity of manifesting the high regard in which they held their chief pastor. On Wednesday, 21st, His Grace gave confirmation to two hundred and fifty candidates, after the celebration of High Mass (Canon Episcopos). The church was thronged in every part, and had the ceremony taken place on Sunday, half the people would not be able to find room in the sacred edifice. The Archbishop preached to the people in both the English and French languages, and a profound impression was made on the minds and hearts of the auditors by his powerful and cogent arguments and fatherly admonitions.

At the conclusion of the ceremonies the people gathered on the grounds of the Presbytery. Then took place an address to the Archbishop in French, from the people of that nationality, testifying their veneration, loyalty and devotion to the Church of which he was the chief pastor in the archdiocese and to himself personally. An English address, as follows, was also presented.

To His Grace the Most Reverend Dr. Walsh, D. D., Archbishop of Toronto:

MAY IT PLEASE YOUR GRACE—The English-speaking portion of the parish of Penetanguishene avail themselves of this happy opportunity to bid your Grace a hearty welcome to our historic town, and to assure you of the reverence and esteem in which we hold you. To all of us, but more particularly to those whose happiness it was to know Your Grace personally, your elevation to the Archbishop's chair was a source of deep joy and thankfulness, for to all you are known as a just and wise ruler, and as having, before you came to our Archdiocese, well earned that title that includes so many virtues—a good Bishop.

We would also in greeting Your Grace express our loyalty and submission to

you as the representative of authority and assure you of the deep interest we take in what concerns the affairs of our Church.

We would recall to Your Grace's memory your visit to Penetanguishene many years ago, when you blessed this small church and lodged in the log house adjacent, the only place our then pastor, the late lamented Father Kennedy, could welcome you to; and we would ask Your Grace to bear witness that the parish of Penetanguishene has, through the indefatigable exertions of our respected, zealous and much-loved pastor, advanced since then in material prosperity, commensurate with the advance the old town has made.

Imbued as Penetanguishene is with memories of the first planting of the gospel in the wilds of Canada, watered as the soil of this section was with the blood of martyrs, it becomes a sacred trust to those who now worship here in peace and safety to show their gratitude for such mercies, and to perpetuate in pious remembrance to God's glory, the memory of the martyrs and the planting of the cross. And it is with pride we point out to Your Grace the noble monument now in course of erection which our pastor, with a self-denying zeal that shows him a worthy successor to those to whose memory it is erected, has taken upon himself as a life work.

That it may be the lot of Your Grace to bless this great work when fully completed we hope and pray, and we also ask Your Grace to extend to him, who has set himself the task of worthy commemoration, the birthplace of our Church in Upper Canada, your sympathy in his labor.

In conclusion we cordially wish Your Grace a long and happy life to administer the important duties of this Archdiocese, and begging Your Grace's blessings for ourselves and our families, most respectfully we remain,

Your devoted humble servants, the English-speaking portion of the congregation of Penetanguishene.

WILLIAM MOORE KELLY,

Chairman.

Penetanguishene, May 20th, 1890.

His Grace replied to both in feeling and appropriate terms.

The members of the C. M. B. A. also presented a neatly worded address to the Archbishop, as follows, to which he likewise replied in fitting language:

To the Most Rev. John Walsh, D.D., Archbishop of Toronto:

MAY IT PLEASE YOUR GRACE: It is with heartfelt joy and pleasure that the Martyrs' Memorial Branch, of the Catholic Mutual Benefit Association, whom we represent, greet you, their spiritual ruler, and bid you a loyal and loving welcome on this your first visit to their town as Archbishop of the Diocese.

As members of the C. M. B. A., we feel would bear witness to the untiring efforts you have made for the advancement of our society and how much we owe to Your Grace that it is now in its prosperous state, and whilst joining with our fellow-Catholics of Penetanguishene in the welcome that all are extending to you as our Archbishop, we feel with pride and gratitude, that we have another strong tie between you and ourselves in claiming you as the honored Grand Spiritual Adviser of our Association. It is our earnest wish that we may be a worthy Branch of that Association and be true to the principles it inculcates of blending together in love and charity the members of our Church. For our Branch we have taken a name that should bring memories of self-denial and self-sacrificing love for others to mind, to make us emulous to be something more than mere nominal members of a benevolent society. We know how earnestly Your Grace would wish it so, and we ask your prayers that we may individually and as a Branch be worthy of the name we bear, and that you will bless us and our families. Our Branch will have the pride of being able to point to the noble building, now rising on the banks of the harbor of Penetanguishene, as the emblem and memorial of the deeds from which we have taken our name, and will also have the further pride that that grand monument has been raised mainly through the zealous untiring labor of our Spiritual Adviser, the present pastor of this parish. As loyal Catholics we rejoice that the erection of that monument is an international tribute to Catholic worth and self-sacrifice, and that our town was the scene of a page in the history of our land of which France, Canada and our Church may well be proud. With all love and loyalty we ask God to bless you with His choicest blessings and uphold you in your work as the head of this diocese; to spare you to us, and as you blessed this old church in which we now stand, to let you bless the nobler building now being erected to His glory alongside of it, and to give you long and happy years to preside over this diocese and our Association, guiding and directing us with an ever-increasing spirit of brotherly love and charity.

Signed on behalf of the Branch,

Thos. Harford, President; Jno. O'Grady, 1st Vice; Jos. Dasome, 2nd Vice; A. J. Chaine, Senior Chancellor; D. J. Shanahan, Chancellor; Chas. E. O'Reilly, Rec. Sec.; Louis Giguere, Fin. Sec.; Edmund Gendron, Treasurer.

The immense gathering then dispersed, loud and hearty cheers having been given for His Grace.

The Archbishop left on the 2:45 train for Barrie.

INFORMATION WANTED.

To the Editor of the Catholic Record:

DEAR SIR—I notice in several papers the announcement that "the Rev. Father Ignatius, O. S. B." will be a passenger by the *Trans*, leaving Southampton on June 12th, that he has been ordered abroad by his medical advisers for entire rest; but that, nevertheless, he contemplates preaching and holding Missions throughout the United States, etc.

Now, will you kindly inform your readers who "Father (Brother?) Ignatius, O. S. B." really is? Who is the Superior or Provincial of his Benedictine Order? Is what Catholic diocese in England and under what Catholic Bishop does he minister? I'm afraid somebody has been caught, but I won't say anything more till I hear what

you can tell me about "Father (?) Ignatius." There may be something, after all, "in a name." Yours, ENQUIRER.

DIOCESE OF HAMILTON.

THE FEAST OF PENTECOST.

At St. Mary's Cathedral the services were of an interesting character. At the 8:30 o'clock Mass the children of the parish, numbering about one hundred and fifty, took their first Communion and were addressed by Rev. Father Coty, who had charge of them during the time of preparation, in a short and eloquent sermon in which he advised them to lead pure and upright lives. The High Mass was celebrated by Bishop Dowling, assisted by Rev. Father Brady as deacon and Rev. Father Coty as sub-deacon, with Rev. Fathers O'Sullivan and Kehoe as deacons of honor. At the conclusion of the Mass Bishop Dowling preached an appropriate sermon on the descent of the Holy Ghost. In the evening the choir, assisted by an orchestra, rendered musical Vespers.

THE CHURCH OF ST. LAWRENCE.

In the afternoon over 2,000 people, many of them ladies, witnessed the laying of the corner-stone of St. Lawrence church, the Catholic church in course of construction at the corner of Mary and Picton streets. The ceremony, which was very impressive, was performed by Bishop Dowling, assisted by Vice-General Heenan, Vice-General Keough, Fathers Slaven (Oakville), O'Leary (Freelton), Carro (Galedonia), Kelly, H. McEay, O'Sullivan, Brady, Coty and Hinchey. His Lordship wore the ordinary episcopal vestments; he was crowned with the mitre and carried the crozier. The priests wore cassocks and surplices. After the blessing of the church Bishop Dowling, with Vice-Generals Heenan and Keough on either side, and followed by the clergy, marched long the platform to the north-east of the building, where a short service was held. Several psalms were sung, J. F. Egan assisting in the singing. Returning to where the corner-stone was, His Lordship blessed it, after which the Litany of the Saints was chanted. Being handed a small gold trowel, Bishop Dowling took some mortar from a gold bucket and placed it under the stone. Then he handed the trowel to Vice-General Heenan, who performed the same duty.

After the stone was lowered into position His Lordship read the following formula: "In the faith of our Lord Jesus Christ we lay this first stone in this foundation in the name of the Father, the Son and the Holy Ghost, and pray that here may flourish true faith, the fear of God and brotherly love, that this place may be devoted to prayer and to the praise of the holy name of our Lord Jesus Christ, who with the Father and the Holy Ghost liveth and reigneth."

Under the stone was placed a tin box containing copies of the city papers, *Catholic Record*, *CATHOLIC RECORD*, a number of coins and the following document, which was signed by the clergy present:

"On Sunday the feast of Pentecost, in the year of our Lord 1890, the corner-stone of this church (erected by the faithful of Hamilton to the honor and glory of Almighty God under the patronage of St. Lawrence, martyr) was laid with all the ceremonies of the Roman pontifical by the Most Rev. Thomas Joseph Dowling, Bishop of Hamilton, His Holiness Pope Leo XIII. gloriously ruling the Church, His Majesty Queen Victoria being sovereign of the British Empire, His Excellency Lord Stanley Governor-General of the Dominion of Canada, Sir Alexander Campbell, Lieutenant Governor of the Province of Ontario, David McEllan, Mayor of the city of Hamilton, and Roberty Colclough, architect of the building. Among others who devoutly assisted at the solemn ceremony were the diocesan priests, together with a large concourse of people."

BISHOP DOWLING'S ADDRESS.

Bishop Dowling then addressed the people. He said: "My dear friends, this church edifice, the corner stone of which has just been laid with all the ceremonies of the Roman ritual, is to be erected to the honor and worship of Almighty God, under the patronage of St. Lawrence, martyr. The multiplication of places for Christian worship is creditable to our citizens, and calculated to promote true faith and morality in our midst. The erection of this particular church supplies a want long felt, for, after taking a careful census of the cathedral parish, I find there are no less than three hundred and seventy Catholic families in what is known as the lake district, that is, between the line of railway and the bay. My illustrious predecessors have prepared the way for this work—as one of them, some years ago, secured the lot on which we now stand and another left a handsome donation for the future church. It has fallen to my lot to lay the corner stone, and I hope, with the generous assistance of the parishioners and other friends who appreciate the work, that the building may be soon finished and occupied by a large and flourishing congregation. Its doors shall be opened to all men, rich and poor, young and old, and Christians of all denominations shall be at all times welcome to enter and to hear from authorized sources the true doctrine of our Church explained, and not misrepresented, as they often are, by those whose worldly interest it is to vilify and misrepresent us. Time was when Christians, the world over, recognized but one God in heaven and one Church on earth, one faith, one Lord, one baptism. Unhappily divisions have crept into Christianity; but division and I are not the authors of this diocese. Amid all the changes the Catholic Church remains the same to-day, yesterday and forever. Surely it is worth while to examine into her doctrine, and the proper place to learn them is in her own temple and from the lips of her own teachers. The Church is sacred to the Catholic, and endeared to him by many holy associations. Here to the font of baptism the mother brings her child to be born again to Christ and to register his name in the book of life; here little ones come for instruction; here the penitent comes for forgiveness; here the holy ones come for the bread of eternal life; here the youthful couple come for a blessing on

their nuptials; and here, when the soul has been summoned to judgment, the bodies of the faithful will be brought and the prayers shall ascend for a happy resurrection. As Bishop of Hamilton, I bless the citizens of all denominations and pray that the spirit of truth, the spirit of peace, the spirit of brotherly love may prevail more and more in our midst. May God bless you all, and may we all be spared to witness the growth and prosperity of this new church of St. Lawrence."

After the singing of the Te Deum His Lordship dismissed the people with the Benediction. The priests went among the crowd and received liberal contributions.

A PLEASANT ENTERTAINMENT.

The League of the Cross has always had a reputation of furnishing first-class entertainments, and the one given last week was no exception to the rule. The Palace rink was comfortably filled by an appreciative audience, who seemed well pleased with the programme provided for the occasion. The musical programme was as follows: Overture, duet, "Marche Militaire," Misses Walsh and Maddigan; song, "I am a Merry Zingari," Miss Mary Dolan; song, "Rose of Killarney," Mr. Frank Dwyer; accordion solo, Mr. Ker-shaw; solo, "The Song that Reached My Heart," Miss Maggie Kelly; solo, "Ooo Hundred Fathoms Deep," Mr. Cass. Marks; specialty, witty sayings and songs, Messrs. Williams and Dore. The overture given by Misses Maddigan and Walsh was very well rendered, as also was the solo, "The Song that Reached My Heart," by Miss Maggie Kelly. Mr. Charles Marks greatly pleased with his solo, and was encored, but did not respond. Miss Dolan sang in her usual pleasing manner. The musical part of the programme closed with a specialty given by Messrs. Williams and Dore, in characters which brought forth loud applause. The second part of the programme consisted of a comedy in three acts, entitled "Geronte, the Miser." The acting of those who represented the various characters deserves great praise. The cast was as follows: Signor Geronte, the miser, Wm. J. Ryan; Signor Argente, P. Hennessy; Octavio, son of Argente, Richard Wynne; Leandro, son of Geronte, Hugh C. Sweeney; Scapin, valet of Leandro, Frank J. Dermody; Sylvester, valet of Octavio, John J. Cauley; Arnolphe, valet of Geronte, John J. Williams; Carl, friend to Scapin, Thomas Roach. The accompaniments were very acceptably played by Messrs J. Maddigan, M. Delorme and S. Walsh. Mr. Hugh C. Sweeney acted as Master of Ceremonies. The evening's enjoyment was brought to a close by the singing of the national anthem. The success of the entertainment is in large measure due to the chaplain, Rev. Father Hinchey.

ORDINATION OF PRIESTS.

Some twenty-six years ago His Lordship Bishop Dowling was ordained priest in St. Mary's Cathedral by the Right Rev. Dr. Farrell, first Bishop of Hamilton, and this morning His Lordship for the first time performed the ceremony of ordination by raising to the dignity of priesthood Rev. Mr. Haley and Rev. Mr. Donnelly. His Lordship was assisted by Rev. Chancellor Craven, assistant priest, Rev. Father Klopfer, C. R. of Berlin, master of ceremonies and the following priests: Rev. Father Slaven, of Oakville; Rev. Father Moloney, of Arthur; and Rev. Fathers Kelly, McEay, Helm, Brady, Hinchey, O'Sullivan, Coty, of the city. After Mass the newly-ordained priests gave the blessing to the assembled faithful. In the large congregation assembled to witness the solemn act of ordination were conspicuous the parents and relatives of the newly-ordained priests. Father Haley's parents from Arthur, and Father Donnelly's from Chepcoot.

CLERICAL CHANGES AND APPOINTMENTS.

It is officially announced that His Lordship the Right Rev. Dr. Dowling, Bishop of Hamilton, has been pleased to make the following changes and appointments: Rev. Father Slaven, lately of Oakville, has been appointed pastor of Galt and Hespeler; Rev. Father Kelly, of St. Patrick's in this city, pastor of Oakville; Rev. Father O'Reilly, of Macton, pastor of Galedonia; Rev. Father Burke, of Galt, pastor of Macton; Rev. Father Feeny, of Riceville, assistant pastor at Brantford; Rev. Father Moloney, of Arthur, pastor of Riceville; Rev. Father Haley, assistant at St. Patrick's in this city, and Rev. Father Donnelly, assistant at Arthur. The above mentioned changes and appointments will take effect on the first Saturday in July.

DIOCESE OF PETERBOROUGH.

On May, 22nd ult., octave of the Ascension, the Most Reverend Dr. O'Connor, Bishop of Peterborough, drove out to St. Joseph's, Douro, and dined with Father Kelly. His Lordship was accompanied by Vice-General Browne, Chancellor Radkiss and the Rev. Fathers Kleran, Gaerlin and Moyns, from the Archdiocese of Toronto. On Ascension day fifty years ago the Holy Sacrifice of the Mass was celebrated for the first time in St. Joseph's, Douro.

FIRST FRIDAY OF THE MONTH.

On every first Friday of the month the Votive Mass of the Sacred Heart may be celebrated in churches and chapels where special devotions in honor of the Sacred Heart are held in the morning. The Mass is that of *In festo S. S. cordis Jezu*, as found in the *proprium sanctorum* at the end of May. The two *Alleluia* at the Introit are omitted except in Paschal time. The Votive Mass may be said on the first Friday of the month, which is not a feast of our Lord nor a Duplex, classis nor one of the privileged Festivals, Vigils or Octaves. The color is white. The Mass hath both *Gloria* and *Credo*, since it enjoys the privileges of a feast is called, in Liturgy, a *missa Solemnis Festiva*, as is evident from the fact that it may be said on all days except doubles of the first class. This Mass has ordinarily but one prayer, but if any feast or feast occur on the same day they are to be commemorated, whether it be a Low Mass or a Missa Cantata. The Preface is *De Nativitate*, except from Septuagesima to Pentecost, when it is *De Cruce*—*American Eccl. Record*.