

# The Catholic Register

"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

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## MATTERS OF MOMENT

### Easter—Crowded Churches—The Three Hours' Devotion—Action of Kingston's Public School Board.

Easter! The bells rang out the grand word, the palms portrayed its victory, the lilies sent forth its message and the hearts of many millions vibrated with the joy of its meaning. In Toronto the somewhat doubtful character of the atmosphere was no hindrance to a universal participation in the religious observances of this most significant of all days of the Christian year. The results of the six weeks of preparation were seen in the churches filled to overflowing, the throngs who approached the Holy Table, the Alleluias and songs of exultation that came from the singers, the words that came from the pulpits and the decorations of the altars—everything spoke the story of the Risen Saviour, the triumphant story of victory.

To the Catholic the significance of Easter is as a tale many times told. The smallest child in the schools will tell if questioned the meaning of the Resurrection. Thus there is nothing new to outline, nothing save a continuation of the song of faith and praise that for now nearly two thousand years has moved the Catholic world, and the Easter of 1908 goes down the cycles of time as one more in the grand paean that every succeeding year resounds throughout a ransomed world—He has arisen, Victor, King—Grave where is the victory? Death, where is thy sting?

Does it ever strike us when noting the crowded condition of our churches, that the past few years have done much for us Catholics of Toronto in the matter of adding to our forces? During the past six years, more or less, four new churches have been built in addition to those already in existence, chapels have been established and Masses added in several parishes, and yet the usual condition at nearly every Mass and Sunday service is that all seats are occupied, and standing room even at the door is at a premium. This, of course, speaks well for the devotion of the people, but it does more, it tells that large additions through the medium of new-comers are being made to every parish. It would be interesting to have a census taken of the Catholics of Toronto now and compare it with that of ten years ago. There must, judging from general premises, be an increase of several thousand. This increase means many things. Apart from the mere matter of numbers, it represents a demand for additional church accommodation and priests, and it should also mean a very tangible increase in the revenue of every parish. If a computation were made of things as they are and as they ought to be with a view to finding out if they coincide, it is a matter for speculation whether or not the result would be satisfactory.

When the lilies of Easter and the Alleluias of the Resurrection fill the air, it is not willingly that human nature reverts to the sad scenes in the great tragedy upon which the thoughts of all Christians were fixed during the penitential days of Holy Week. A moment, however, while a passing word is said on a most impressive ceremony with which the hours that marked the agony of our Lord on the Cross were commemorated at St. Patrick's church in this city will perhaps be forgiven. It may be that St. Patrick's being in charge of the Congregation of the Most Holy Redeemer accounts in some measure for the special fervor with which the day was passed. Whether this be the cause or not, there has never before to our knowledge in Toronto, been a religious observance of the Day of our Lord's death, so much in harmony with the occasion and of such a character as that which was held at St. Patrick's.

The observance took the form of a three hours' devotion called the Service of the Three Hours' Agony. In order that all might follow intelligently, booklets, had been prepared and almost everyone had furnished himself with a copy. The devotion is said to have had its origin in Lima, Peru, Mexico, where it was inaugurated by a Jesuit missionary. Father Messia. Noon at St. Patrick's saw the church filled, and from that until three o'clock there were few who left their seats, though the congregation was augmented by occasional comers throughout the entire course of the ceremonies. At twelve o'clock precisely the procession of priests and acolytes entered from the vestry and after venerating the exposed relic of the True Cross, took up position in the sanctuary with the exception of the Rector, who knelt before the Crucifix the people falling upon their knees while the celebrant read aloud the words of the First Promise of Our Lord: "I will pour out upon the house of David and upon the inhabitants of Jerusalem, the Spirit of Grace and of Prayers, and they shall look upon Me whom they have pierced; and they shall mourn for Him as one mourneth for an only son, and they shall grieve over Him as the manner is to grieve for the death of the first born, and they shall say to Him, What are these wounds in the midst of thy hands? And he shall say, With these I was wounded in the House of them that loved Me." The entire devotion circled about the "Seven Promises," a discourse being given upon each and the whole diversified by mournful and appropriate chants and hymns plaintively sung by the choir, the singers being the Misses O'Donoghue, Miss G. and Mr. J. Costello. Seven short discourses were given, Rev. Fathers Brick, Stuhl, O'Reilly, Mulhern and Doyle speaking in turn, the Very Rev. Rector giving also the opening and closing discourse. The Litany of the Passion and many touching ejacula-

tions and prayers said alternately by priests and people were the links in the chain of petition and praise; which formed the exercises of the devotion. The incensing of the relic with which the congregation were afterwards blessed and the making of The Way of the Cross brought the three hours service to a close.

Meanwhile at one of the side altars a mournful though beautiful scene was presented. A representation of the tomb in which the dead Lord was laid in other days by the kindly hands of Joseph and his associates, was erected, and here a recumbent image of our Divine Saviour was seen. A Cross with the white ceremonies of death falling from it was raised above the tomb and the purest of lilies banked the sides and circled the enclosure, about which gracious lights glimmered and burned, chastening and softening the terrors of the Destroyer and speaking of the glorious faith which foreshadowed and ended in the triumph of the Resurrection. Here by the bier knelt devout members of the congregation and none departed until they had prostrated themselves at the gate of the Sanctuary and kissed the wounds on the recumbent figure nailed to the Cross placed there for the veneration of the faithful. The Three Hours Service as carried out at St. Patrick's was in most perfect accord with the spirit of the day and the large number who assisted was a striking testimony of the faith and devotion of the people.

Of all things created the most complex and contradictory is the human mind. It is the most elusive thing conceivable. We sometimes think ourselves analytic and far-seeing enough to follow its windings and workings, when Presto, a new turn or variation appears and the entire fabrication falls to the ground and we are no nearer solution than at the start. This little philosophizing on our part is not offered to our readers as anything new. It is something that everyone has found out for himself time and again. It bubbled up, however, almost unconsciously as we came across an incident in the career of the Kingston schools. Now, up to the present we had always understood that the charge against the Separate schools is that they refuse to amalgamate, the refusal to do so being set down as the cause of many divisions between Protestant and Catholic sections of the community. The error has always been that we are too exclusive and if we would but slacken the reins and take more the advantages would be at once perceivable in the good results that must inevitably flow from an amalgamated and harmonious citizenship. Now, here is what happened in Kingston, as we understand the matter. Two Sisters from the House of Providence applied for permission to attend the kindergarten department of the Public Schools in that city with a view to perfecting themselves in the work of teaching and studying with the other kindergartners in training. Were they allowed to do so, or treated with ordinary courtesy? Not at all. They were met by the vigorous opposition of the Board voiced by Trustee Edward Bennett, who "objected to the nuns' garb," and moreover, thought that as Roman Catholics had themselves chosen Separate schools, "they should not therefore be seeking to benefit from the advances made by the Protestant schools at the expense of the latter."

Now, the opposition as related above was the unlooked for turn that caused all our pre-arranged construction to tumble. These Sisters were not looking for salary, they were simply asking permission to associate as students with the other kindergarten students of Kingston, yet they were met at the very outset by the closed door of resistance. Moreover, their action was construed as part of the alleged policy of the Roman Catholic Church, which aims at getting possession of the non-Catholic public through means of the mothers and children. The Roman Catholic hierarchy are quoted as saying, "Give us the children until they are seven years old and we will hold them," and as part of the general plan to capture the children, the Sisters of the House of Providence, Kingston, asked to be admitted to the schools. Talk about far-fetched ideas! The Public School Board of Kingston has succeeded in travelling farther in search of solutions of the inscrutable than any we have heard of for some time. Not that the action of the Sisters was inscrutable to us, but that it must have been so to the Kingston Board and those who commented as quoted on the case, is evident from the conclusions arrived at. The Sisters in their eagerness to comply with the requirements of the Education Department in every way possible offered to subject themselves even to the extent described. This simple act of acquiescence on their part is misconstrued and misrepresented, and the entire episode is one in which the Kingston Public School Board does not appear in a very favorable light. We venture to think that such a thing would not now happen in Toronto. Our city is becoming too enlightened. Last summer when the religious communities working upon the non-professional papers of the Education Department it was for the most part the Inspectors of the High or Public Schools who presided, and our religious came away from the session loud in praise of the courtesy shown them and we have never heard but that the admiration was mutual. Kingston might profitably take a hint from the lesson then taught by Toronto.

The Tablet of London, announces that Lady Ellen Lambert, sister of the Earl of Cavan; Mrs. Alfred Lodge, and Miss Nadine Beauchamp, daughter of Sir Reginald Beauchamp, have been received into the Catholic Church.

## CONGRESS IN LONDON

### Eucharistic Congress—Its Origin and Meaning—To be Held in London, England.

The announcement that the next International Eucharistic Congress is to take place this year in London has been heard with general delight and heartfelt consolation both in this country and on the Continent, says Abbot Geubens, C.R.P., in his History and Objects of the Congress. Blasphemy against the Holy Eucharist is a distinctive mark of the apostasy of the English people. This blasphemy has received an official recognition in the Coronation Oath. And did it not a great statesman declare that it is the Mass that matters? Amongst our own Catholics is not the neglect of Sunday Mass and of Easter Communion one of the most saddening signs of the times, the cause of spiritual destitution and of religious indifference, and a great obstacle to the propagation of the faith in this country? For these reasons we rejoiced to hear that the Eucharistic Congress will be held in this country, because we are confident that this public manifestation of Catholic faith and piety will draw God's blessing on this country, and it will be the means of promoting a genuine devotion to the Holy Eucharist as a Sacrament and a Sacrifice, and that this increased devotion among our people may develop into social and even national works having for their special object adoration of Our Lord in the Sacrament of His love and preparation for all the outrages committed against the Blessed Sacrament and the Holy Sacrifice of the Mass. As to the Continent, the Association of Our Lady of Compassion counts there numerous members; many more are praying for the conversion of this country, while all are watching with deep interest the ever-growing progress of Catholicity in England. Catholics living in countries in which these Congresses have been held have seen the good everywhere produced by them, and they are confident that the Congress to be held in London will be productive of equally good if not better results.

Since the coming Eucharistic Congress in London will be the first ever held in England, a few notes on the origin and progress of these Congresses may not be without interest to the numerous readers. But first, at do we understand by a Eucharistic Congress? We are in an age of congresses, political, religious, social, congresses, in which the leaders and delegates discuss the interests of their party or association and try to find out the best means to better the conditions of their party or association. So a Eucharistic Congress is a meeting or assembly of Bishops, priests, and laymen, who, with the blessing of the Head of the Church, discuss all that pertains to the cultus of the Holy Eucharist and endeavor to find out or improve the best means to promote an intelligent devotion to our Lord immolated on our altars and ever abiding with us in the Sacrament of His love. The objects of a Eucharistic Congress are consequently glorious, sublime—more so than those of any other congress on earth.

The Eucharistic Congress was initiated, some thirty-five years ago, at Paray-le-Monial, a town in France which is likewise the birthplace of devotion to the Sacred Heart of Jesus. On June 29th, Feast of the Apostles SS. Peter and Paul, in 1873, two hundred French Deputies prostrated themselves before the Blessed Sacrament in the miraculous chapel so dear to Blessed Margaret Mary Alacoque, and with themselves consecrated the French Parliament, aye, and all France, still bleeding from the wounds received in the Franco-Prussian War, to the Sacred Heart of Jesus. Undoubtedly this public act of faith and piety, of love and confidence, made a great impression on all who heard of it, and it was looked upon as the dawn of better days. Some may say that these hopes have come to nothing. Have they? Let us remember that God's ways are not our ways. Though things seem to have gone from bad to worse in France, the seed of a Eucharistic tree was planted; this tree is growing and will spread its branches from France to all the countries of the world. God chose his own time to plant the tree, and His own instruments to nurse the young plant, and to make it grow into a large tree. A fervent Christian woman, truly devoted to our Lord in the Holy Eucharist, her confessor Father Chevrier, and Mgr. de Segur, were God's chosen instruments to establish the Eucharistic Congress.

When the imposing ceremonies of Paray-le-Monial had been related to this fervent Christian woman, she said a vision. "I understood," she said, "that God had called me to work for the welfare of society through the Holy Eucharist." She opened her heart to her confessor, Father Chevrier, who answered, "The work is difficult, but learn the lesson of suffering. In His own good time, God will bless the work." The good woman waited, prayed and worked. Then at the command of Father Chevrier, she related all to Mgr. Richard, then Bishop of Belley, afterwards Cardinal Archbishop of Paris, lately called to his eternal reward. The good Bishop blessed the work and spoke of it to other Bishops. Soon pilgrimages to the sanctuaries of the Blessed Sacrament were made, and public manifestations were organized in honor of the Holy Eucharist. It was on one of these occasions that Mgr. Mermillod pronounced the name of Eucharistic Congress. In 1877 the resolution was adopted to form a permanent committee having for its mission to establish and promote all Eucharistic works. In 1879 Pope Leo XIII said: "For the promotion of Eucharistic works I am ready to grant every-

thing." In 1880 a full Report, based on all that Father Chevrier's penitent had seen and done, was sent to Mgr. de Segur, by whom it was highly praised and approved. As one of the conclusions of the Report was that the first International Eucharistic Congress should be held in Belgium, Mgr. de Segur wrote a supplication or petition to the Pope and asked Father Chevrier's penitent to show it to Cardinal Dechamps, Archbishop of Mechlin, who exclaimed when he had read it: "Oh! I beg of God that I may not die before this good work is realized for the greater glory of God." Soon after Cardinal Dechamps went to Rome, presented the petition to Pope Leo XIII, and had the joy of hearing the Holy Father praising and blessing the project of an International Eucharistic Congress. The cause was gained. The Eucharistic Congress was born.

### Excommunication of the Abbe Loisy.

We append the decree of the Holy Office, definitely excommunicating the Abbe Loisy.

That the priest Alfred Loisy, at present residing in the diocese of Langres, has both orally taught and put forth publicly in his writings many things that subvert the most solid foundations of the Christian faith (ipsam fidei christianae potissima fundamenta subvertunt), is now a matter of universal knowledge. But it was hoped that he was led astray rather through love of novelty than bad-will and that he would put himself in harmony with the recent declarations and prescriptions of the Holy See on these matters, and for this reason recourse was not had till now to the severer canonical sanctions. But the contrary has happened; for, he has condemned them all, and not only has not abjured his errors, but has had the boldness to confirm them obstinately in recent writings to his superiors. Since, therefore, there can be no doubt as to his persistent canonical warnings, this supreme congregation of the Holy Roman and Universal Inquisition, not to fall in its office, does, by the express command of our Most Holy Lord Pius X., pronounce sentence of major excommunication on the priest Alfred Loisy nomination and personaliter, and does solemnly declare him to lie under all the penalties inflicted on persons publicly excommunicated, and therefore, that he is to be avoided, and should be avoided by all.

Given at Rome at the Holy Office on the 7th day of March, 1908.

PETRUS PALOMBELLI, Notary of the H. R. and U. Inquisition.

This decree should surprise no Christian. It has only surprised those who have been withheld so long. Rome has treated the recalcitrant priest with all possible patience and forbearance; until the Abbe himself made it plain even in sensational newspaper interviews that he denies the Divinity of Christ. The Catholic Church is not alone in its condemnation of Loisy. The organs of that Protestantism in France which still holds with Catholics to the Divinity of Christ condemn him also, and practically justify the Pope's Encyclical on Modernism. For example, the *Figaro* declares: "The Abbe Loisy has become a new Renan, and nearer still he recalls the Hilligence of Frenssen, the most advanced German Radicalism. . . . If it were in these radical negations that Modernism is to end, there would really be no need, for its wrecking, of pontifical excommunications." The Evangelist speaks in the same tone: "The Abbe Loisy's conclusions on the person of Jesus and the origin of Christianity are a tissue of arbitrary suppositions."

### Sir Adolph Caron Dead.

Montreal, April 20.—Another familiar figure in Canadian political life has been removed by the death of Sir Adolph Caron, former Minister of Militia and Postmaster-General of Canada, which occurred this afternoon at the Royal Victoria Hospital in this city. Sir Adolph had been suffering for some time with a serious throat trouble, and on Saturday he was stricken with pneumonia. His condition became alarmingly worse until this afternoon it was deemed advisable to remove him from his quarters at the Windsor Hotel to the Hospital. A few hours after his admission he passed away. The remains were placed on the Quebec express to-night for conveyance to Quebec, his old home, where interment will take place.

### Another Franciscan Assassinated

(From "Rome.")

Following close on the brutal murder by an anarchist of the Franciscan Father Heinrichs at Denver comes the news of the assassination of another zealous Franciscan in Tripolitania. From the little that can be gleaned so far, it would seem that this second murder is due to the wrath of the slave dealers, who found in Father Giustino a determined enemy of their infamous traffic. "We are almost reduced to inactivity," the dead friar wrote less than two years ago to the Countess Maria Teresa Ledocci, general directress of the Society of St. Peter Claver here in Rome, and he went on to explain how the fanaticism of the Mussulmans paralyzes the work of the missionaries, especially in their efforts to put down slavery. In a recent report received by the president of the Italian Anti-Slavery Society, one of its agents writes: "I take the opportunity of informing the Anti-Slavery Society that throughout Tripolitania the commerce in slaves is free, and I say free since the very religion of Mahomed permits the buying and selling of human beings as slaves."

## SUBJECT OF THE HOUR

### Interesting Events in Rome Told by Correspondent of the New York Freeman's Journal.

Rome, April 1.—Last Sunday morning the great Piazza of St. Peter's presented a very interesting sight. From an early hour it began to be traversed by groups, varying from fifty to five hundred, of girls under the guidance of nuns of various orders and each with its own banner. Before the last of them and disappeared under the archway on the left of the Basilica at least twelve thousand girls and young women had passed. They were the Children of Mary of Rome and the surrounding dioceses and the Holy Father had consented to say Mass for them exclusively. A little later you heard their voices raised in the favorite hymns of the great arch-confraternity. Punctual to the moment the Holy Father appeared and began the Low Mass, at the conclusion of which he bestowed his blessing on all present. Four years ago when a similar function was held in St. Peter's the Pope, to show his affection for the Association of the Children of Mary allowed every one of the five thousand present to kiss his ring. Perhaps had there been only five thousand there last Sunday he would have done the same, but with more than twice the number that was impossible.

This morning the most successful Catholic Congress ever held in Italy came to a close in Genoa. It lasted for four days and was attended by over a thousand delegates from all parts of the country. The last Congress held four years ago in Bologna was spoiled by the introduction of political tendencies and there was some reason to fear that some of the same spirit might have manifested itself at Genoa. Happily nothing of the kind occurred—a great many resolutions were passed, but they all came to this: that the practical Catholics of Italy realize clearly that the one great issue now before the country as far as they are concerned is that of the religious education of the young in the public schools and that they are determined to do everything in their power to frustrate the designs of the anti-clerical block which aims at the complete abolition of religious teaching in the schools.

Almost simultaneously with this letter the first copies of the new Vatican Gradual will reach America and as this book contains the most important part of the Plain Chant, it may be said to inaugurate permanently and definitely Pius X's reform of Church Music. Four years ago when the Holy Father charged Dom Pothier, O.S.B., Abbot of St. Wandrille, then a man of over seventy, with the colossal task of extracting from the best and most ancient manuscripts the true version of the Gregorian Chant, mutilated and despoiled for centuries, it seemed almost impossible that he could ever carry out the undertaking and the difficulties appeared to be intensified tenfold when it became apparent a little later that the learned Benedictine would not be able to count on assistance which would have been most precious to him and to his work. But clearly there is a special Providence watching over the undertakings of Pius X.—Dom Pothier has completed the Vatican Gradual which contains the official version of the Gregorian Chant, and already he has set himself to the work of completing the rest of the liturgical repertory. Moreover, nearly all the active opposition to the Musical reform which manifested itself in various countries, and especially in Germany, has disappeared, and nothing can now stop the progress of good Church music. But the reform will not be perfect until the ancient practice of congregational singing has been restored as far as possible to the churches—though it is doubtful whether the Holy Father will issue any further legislation on this point, it is well known that he is warmly in favor of all well-directed efforts to induce the faithful to take a more active part than they do at present in the liturgy.

Still another interesting appointment has been made this week by the Holy Father, who has just sent Mgr. Sardi, now Secretary of the Briefs to Princes, and one of the best-known prelates in Rome, to Constantinople to be Apostolic Delegate there in succession to Mgr. Tacchi Porcelli who was recently nominated Apostolic Nuncio at Brussels. Mgr. Sardi will now occupy a very curious position; his business will be concerned principally with the Government of the Sultan, but according to tradition, and perhaps even according to treaty, he must conduct it through the medium of the French Ambassador at Constantinople. When it is remembered that the French Government has done everything in its power to outrage the Holy See, and that its chief representatives at home have proclaimed that they set no store by the maintenance of the French Protectorate over Christians in the East, it will be seen that Mgr. Sardi's position is curious and ought to be embarrassing. But on the other hand France purposely keeps as Ambassador in Constantinople a diplomat who uses every possible means for preserving the prestige accruing to France from its Protectorate, and who will doubtless help Mgr. Sardi in his mission.

M. Constans, the diplomat in question, was taught wisdom in a very drastic manner by an American religious. Father Dominick Reuter of New York had barely been elected

General of the Minor Conventuals when he undertook a visitation of the houses of his Order in the Orient. At Constantinople he found that M. Constans had paid no attention to ascertain grievances of the Conventuals, although he had been asked several times, in virtue of the French Protectorate, to have them remedied by the Turkish Government. The American General at once called on him, and begged him to do his duty, but the Ambassador received the religious very coolly, told him that the times were not propitious for interfering in favor of religious, and to make a long story short, showed no intention of doing anything. Father Dominick then said that unless he had a formal promise that his wishes were carried out, he would withdraw his houses from French protection. The Ambassador smiled incredulously—and the interview ended there and then. But what was the amazement of the French Government, the Turkish Government, M. Constans, and everybody concerned when half an hour later they learned that the quiet religious in truly American fashion, had asked the Italian protection and that the request had been immediately granted. It was the first great blow dealt to the French Protectorate, and it has been followed since by many others. In the interval M. Constans has become more urbane and cautious—indeed, it is even said that he was become a truly practical and pious Catholic.

What the Holy Father thinks about the situation in France has been described for his people by Mgr. Henry of Grenoble who has recently been in Rome. "I would like to be able to say to you in the words of our Lord: *Generatio haec non praeteribit*." His Holiness replied to an anxious question of the Bishop, "but it is not given to me more than to you to read the future. Will the trial be long or short? I cannot say. But what I do believe, and firmly, is that it will end with the triumph of the Church, and not only of the Church itself—but about which there can be no doubt at all on account of the promises our Lord has made her—but of the Church of France, to which I shall always cherish a special affection. Tell your people, and never cease to repeat, that the first thing necessary is a return to the Christian life. There and there alone is salvation. Many look to great things from events which might lead to a change in the policy of the parties in power. Vain hopes! It is idle to change the government without a change of heart—it is building on sand."

### Favors Home Rule

Manchester, April 20.—Winston Spencer Churchill, who is seeking reelection, due to his recent appointment to the Cabinet, made a notable speech here to-night, which has been awaited by the followers of John Redmond before they undertook to counsel the Nationalists as to how they should vote. Mr. Churchill announced that he had the concurrence of Premier Asquith in saying that at the close of the present Parliament the Liberal party would claim full authority and a free hand to deal with the problem of Irish self-government without being restricted by mere measures of devolution like the abandoned Irish Councils bill.

Mr. Churchill said that his recent vote in support of John Redmond's Home Rule resolution in the House of Commons was no mere perfunctory proceeding. "It constituted on my part," he said, "a distinct acceptance of an advanced position on the Irish question. My opinion ripened during the last two years, I frankly admit. I have become convinced that a national settlement of the Irish question on broad and generous lines is indispensable to a harmonious conception of liberalism, and I have a great object lesson in my own experience in the matter of South Africa. There they ran a risk far greater. I hope some day for a settlement in a similar spirit in Ireland."

### Wife of Late Mayor of Baltimore Received Into the Church.

(From the Baltimore Sun.) Mrs. Robert M. McLane, wife of former Mayor McLane, who has been living at the Stafford Hotel several years, was baptized Saturday morning at the Cathedral by Rev. William A. Fletcher. She made her First Communion with her son, Jack Van Bibber, sixteen years old, who was baptized some time ago. She has another son who is a Catholic. For a long time her two sons have been going to Mass, and it is said their joining the Catholic Church was due to the fact that they had Catholic governesses. Mrs. McLane decided to become a Catholic, and after receiving instructions from Father Fletcher was received into the Church.

### Rev. T. F. Gignac, President

The dedicating of the fine new seminary of St. Mary's at La Porte, Texas, of which Rev. Father T. F. Gignac, C.S.B., formerly of St. Michael's College, Toronto, is President, took place with imposing ceremonies on March 25th. His Lordship Bishop N. A. Gallagher officiated and an impressive sermon on the priesthood was preached by Rev. J. M. Kirwin. The attendance was very large, including many who arrived by train from outside points.