

the Dominion. Even if the visit were an official one, as it does not appear to be, it would have reference to matters purely ecclesiastical; and if it were really the Holy Father's intention to extend the Delegate's jurisdiction to the Dominion, it will be recognized by all Catholics with the same respect which has been universally accorded to it in the United States.

**CHRIST AS THE OBJECT OF CATHOLIC DEVOTION.**

The *Presbyterian Review* of Toronto expresses itself as very much surprised that Father Didot, the celebrated Dominican monk, whose preaching is attracting so much attention throughout France, should "preach Christ and Him crucified with evangelical simplicity and directness," that "he urges the people to seek for Jesus in the Gospels," and that the Bible with him is an open book.

The *Review* quotes from one of Father Didot's recent sermons the following passage, which, it says, "sounds strange coming from an accredited priest of Rome."

"I have called upon Him as one can call upon God who has long since passed away from earth, but who yet remains engraved ineffably on the pages where every candid mind can find Him, and I bear witness that I saw arise before me a human being whom none can resist. He has inspired me with absolute confidence—a confidence which will lead me, following Him, through fire and water. His moral beauty is dazzling, and His whole teaching instinct with the highest truth. His holiness shines forth in the least of His actions, a virtue goes out from Him. He exercises a magic from which no sincere and simple heart can escape. Before all things take the eternal Gospel as a book for your bedside and as your travelling book. When you are tired of the business of the day, or the fatigues of life, read and re-read it, not as a poet, not as a critical scholar, not as a learned professor, not as an interpreter, or an historian, read it as a man."

Our contemporary should know that there is nothing strange to Catholics in this teaching. It is the doctrine which is and has constantly been taught in the Catholic Church, from which Protestants have derived all their knowledge of the divine character of Christ, and of the authority of Holy Scripture as the inspired word of God. It is only from Protestant pulpits that it is possible to hear these time-honored doctrines impugned, as they have been in our midst not very long ago by Presbyterian and Methodist clergymen holding important positions in their respective churches.

Vigilantus, an early impugner of Catholic truth, and one whom modern Protestants are fond of quoting as a high authority, because he attacked the use of sacred images in the Church, and of lights about the altar, was thus vigorously rebuked by the learned and holy St. Jerome, an earnest defender of the authority of the Pope, and the translator of the version of Holy Scripture still used in the Catholic Church:

"Through all the Churches of the east, when the Gospel is to be read, lamps are lighted while the sun is shining, not for the purpose of dispelling darkness, but as the means of manifesting joy . . . because under the symbol of that material light we show forth what we read in the Psalms, 'Thy word is a lamp to my feet, O Lord, and a light to my paths.'"

The Catholic Church has always held fast to this doctrine, and at the present day it observes the same ceremony by which its respect for Holy Scripture, and especially for the gospels, was manifested more than fourteen hundred years ago. There is, therefore, no cause for wonder that a Catholic priest should announce, as Father Didot does, his profound reverence for the word of God.

The divinity of Christ is indeed adhered to by the Presbyterians and other Protestant denominations which style themselves Evangelical, but it is undeniable that the substitution of individual infallibility for the authority of the Church, is the direct cause why so many Protestants now-a-days deny that divinity, and Unitarianism, which numbers among its adherents so many intelligent men, is a direct offshoot of Presbyterianism. It is a reversal of historic truth to pretend that it is something new for Catholics to put their trust in our divine Redeemer. It was their love for Christ and their confidence in Him crucified which strengthened so many thousands of martyrs to lay down their lives for Him. It was this which made the deacon St. Laurence say to the Emperor Valerian, when the latter threatened him with the tortures of fire, and wild beasts:

"This is the banquet I seek and thirst for, nor is there one who thirsts for drink more earnestly than I do for these torments which will enable me

to return to my Christ, love for love, affliction for affliction, and death for death."

These are the sentiments of many millions of Catholics to this day, and they are fostered by the teaching of the Church.

**ST. JOSEPH'S HOSPITAL.**

This admirable institution, conducted by the Sisters of St. Joseph, in this city, has rapidly made its way into public favor. Nor could it well be otherwise. It is a model hospital in every respect, and is situated at Mount Hope, a point overlooking the whole city. In addition to this, the most eminent physicians of London are on the visiting board, while the extreme care and watchfulness of the Sisters prove a blessing to the afflicted. The Grand Jury of the County of Middlesex, in its last presentment, thus referred to the institution:

St. Joseph's Hospital was well equipped in all departments—cleanly, orderly and properly kept. Accommodation was provided for sixty patients, and only seven rooms were vacant. Many patients there received who paid for their wards, but the poor were welcome at any time, upon the recommendation of a doctor, and were taken in and cared for without any expense to city or county.

**EDITORIAL NOTES.**

SEÑOR EMILIO CASTELAR, the eminent Spanish statesman, had a special audience with Pope Leo XIII., on the 10th inst. The Holy Father explained to his visitor his policy in respect to France and Spain. According to the cable despatch Señor Castelar in turn explained his personal opinions, and declared that while he would always remain a Republican, he took into account the present condition of Spain, and he had this in view when he advised his friend to support the Monarchy. When leaving the Vatican, Señor Castelar expressed his admiration of the sound common sense and views of the Pope, as well as the remarkable insight into human affairs possessed by His Holiness, the interview with whom left upon the statesman's mind the profound impression that he had been in the presence of a really great man. Señor Castelar also declared that the audience had convinced him that the Pope could do much to promote international peace. Señor Castelar has been in his time a determined political opponent of the Church, but of late he has discovered his mistake in endeavoring to cripple its authority. He loves Spain truly, and acknowledges now that religion is the only safeguard of the country against Anarchism and other dangerous tendencies of the present age.

The Rev. Mr. Ritchie, of St. Ignatius' Protestant Episcopal Church in New York city, announced in a recent sermon that marriage is a sacred bond and that divorce is forbidden absolutely by the divine law. He declares that divorced persons cannot be admitted to the sacrament of the Lord's Supper. Many other Protestant clergymen are of the same way of thinking with Mr. Ritchie; but these individual opinions can have little influence in staying the increasing evil of divorce which has assumed such magnitude in the United States. Individuals may adopt the views of the Catholic Church, as these gentlemen have done; but they cannot prevent the evil from continuing, because they cannot speak with authority.

**IRISH SOIL AND SNAKES.**

Ottawa, 12th October, 1894.  
ED. CATHOLIC RECORD:  
Dear Sir—The *Irish Catholic and Nation*, published in Dublin, in its issue of the 29th September last, makes the following extract from an address delivered by me at Kirkfield, Ontario, during the course of last summer at Father Sweeney's picnic:

"It had been established at Vaulcuse, in Australia, by Sir Thomas Hayes, whose beautiful grounds were infested with snakes and reptiles, that they could not exist on Irish soil, for he had brought out a few barrels of the old sod and spread it around his residence and the snakes had quitted the place forever," and it adds:

"It would be something more than interesting to know if Mr. Curran was quite accurately informed."

It may be equally as interesting to your readers as to the writer in the Dublin newspaper to know upon what authority I based my statement, a rather singular one I admit. You will confer a favor on me by inserting the following extract from page 191 of Mr. Hogan's book entitled the "Irish in Australia." I hope it may induce many to read the whole volume, which is only one of many interesting and instructive books, from the facile pen of Mr. Hogan, M. P. for Mid-Tipperary, whose acquaintance I had the privilege of making during his recent visit to Canada:

"Vaulcuse, one of the prettiest spots on Sydney harbor, has a curious and romantic history. At the beginning of

the century it was chosen as his place of residence by Sir Henry Hayes, an Irish baronet, who had the misfortune to be transported for abducting the lady on whom he had set his affections, but who did not see her way to reciprocate his tender passion. Though technically a prisoner, Sir Henry's rank and social position caused him to be treated by the authorities as a privileged person, and he was allowed a full measure of freedom on his giving his word of honor that he would make no attempt to leave the colony and return to Ireland. Sir Henry accepted his fate with philosophical resignation, and commenced to build a new home for himself on the beautiful estate which he had purchased and called Vaulcuse. But though the place was, and still is, one of the loveliest spots on earth, it had at that time one serious and annoying drawback. It was infested with snakes. One day, however, a bright idea struck Sir Henry as he was cogitating on the subject, and wondering if there was any practicable means of ridding himself of these unwelcome intruders. He resolved to try a bold and remarkable experiment. He would see whether the virtue of St. Patrick's prohibition of snakes on Irish soil would extend to the same soil if transferred to the other side of the world. He accordingly sent home for a number of barrels of Irish soil, and they arrived in Sydney in due course. Sir Henry then spread this imported earth as far as it would go around his residence, with the result, very gratifying to himself, that his domestic precincts were never afterwards troubled by snakes, never the other portions of the estate have authoritative come on, and we may have during the next few weeks which shall relieve or even remove every anxiety. The one calamity which I should most dread in the interests of Ireland, and of Great Britain as well, is that the Irish people should lose their faith in the sincerity and the resolve of a Liberal Government. I am not sure that some of my countrymen do not think that I have rather too much faith in the Liberal statesmanship of England. I have lived and worked so long with English Liberals that I have grown to regard their political interests and desires as identical with those of my own people. But I cannot expect that the same conviction should prevail all over Ireland and among Irishmen abroad. Therefore I owe that I am sorry that a louder and a stronger and a prompter note of reassurance has not been given to the Irish people with regard to this obstructive power of the House of Lords, and that I look to the autumn campaign with anxious hope for a clear and certain signal.

What I complain of is that no such certain sound was made by the Liberal Ministers before the House of Commons broke up at the close of the last session. A great chance was lost. I am unable to understand why it was lost. Meanwhile it is certain that the confidence of the Irish people is beginning to be disturbed. It is forced in upon me that, for the moment at least, there is a grave doubt in the minds of the Irish people as to the earnestness of the Government in its dealing with the House of Lords. Let me say for myself, that I have no such doubt. I know most of the men who are to shape the policy, and I can fully believe in their sincerity and their determination. But I cannot wonder if my countrymen in Ireland are not quite so clear as to the resolve of Lord Rosebery's Government. Therefore, I have written these few pages by way of warning and by way of encouragement. That which we have not into the habit of calling the autumn campaign has yet to come on, and we may have during the next few weeks which shall relieve or even remove every anxiety. The one calamity which I should most dread in the interests of Ireland, and of Great Britain as well, is that the Irish people should lose their faith in the sincerity and the resolve of a Liberal Government. I am not sure that some of my countrymen do not think that I have rather too much faith in the Liberal statesmanship of England. I have lived and worked so long with English Liberals that I have grown to regard their political interests and desires as identical with those of my own people. But I cannot expect that the same conviction should prevail all over Ireland and among Irishmen abroad. Therefore I owe that I am sorry that a louder and a stronger and a prompter note of reassurance has not been given to the Irish people with regard to this obstructive power of the House of Lords, and that I look to the autumn campaign with anxious hope for a clear and certain signal.

**IRELAND AND THE GOVERNMENT.**

Mr. Justin McCarthy, M. P., thus closes his article on "Ireland and the Government," which is, by the way, the initial article in the October number of the *New Review*:

The Government has not yet announced any authoritative policy in regard to the House of Lords. It may be of some advantage, of some guidance to Liberal Ministers to know how the people of Ireland are feeling about this question just at present. I may say frankly, and speaking for myself alone, that I think a great mistake was made when the House of Commons was allowed to separate without having received any exposition of the policy of the Government. I was in the Press Gallery of the House of Commons on the memorable night when Mr. Gladstone then Chancellor of the Exchequer, denounced what he described as the "gigantic innovation" accomplished by the House of Lords when they ventured to reject the bill for the repeal of the duty on paper. In that speech Mr. Gladstone was deprecating the too wild opposition of some extreme Liberals, or rather Radicals. Yet every one who heard the speech knew as well as we know it now after this distance of more than thirty years that the House of Lords would never be allowed to repeat their indiscretion, to make a precedent of their gigantic innovation. The country awaited in perfect confidence and tranquility the end of the controversy in the next session, "which end came," as Carlyle would have said.

Now I for one felt that we might have had some such words of reassurance from the Government before the close of last session. It was not to be expected that the Liberal statesmen would tell the House of Commons exactly what they proposed to do. Nobody asked for anything of the kind. Ministers could not possibly had had time to scheme out a complete policy or to agree upon a plan of autumnal campaign. All we wanted was to be assured that the Government fully recognized the desirability of anything being done for Ireland while the privileges of the House of Lords remained unthreatened. I don't say that the attack upon the House of Lords—an attack which is, of course, absolutely inevitable—should have been the first place in the programme of the Liberal Government. But, to adopt the language of a distinguished friend and colleague of mine who writes to me on the subject, "I think it is the business of Irishmen to insist that Home Rule must be absolutely at the front, and let the House of Lords take second place if that should be found necessary." We all understand what is meant by the firmness of the House of Lords. We all know, to begin with, what that firmness is. Esquire once said—"That once he was speaking in a king" the days of unconstitutional sovereigns—"we call obstinacy in a donkey." The obstinacy of the House of Lords—who are wiser than a donkey—has never yet held out long against a resolute declaration on the part of a Ministry in power as well as in office. The moment such a Ministry has put its foot down that moment the House of Lords has taken its foot up. This was seen in the great struggle for reform—the first constitutional reform—under Lord Grey and Lord John Russell. When the sovereign was prevailed upon to assent to the measures demanded by his advisers there was an end to the resistance of the House of Lords. Just the same thing happened in the case of the resistance to the repeal of the paper

duties when we lived under a thoroughly constitutional sovereign, and it was quite well known that the Queen would act on the recommendation of her Ministerial advisers. The announcement of the Government's resolve was enough. I think it would have been enough at the present crisis. I am convinced that if the Liberal Ministers had formally declared before the close of the late session that the Government was determined to carry out its Irish policy, with the assent of the House of Lords, or over and in spite of the House of Lords, the way would have been made clear for the Elected Tenants Bill and for Home Rule.

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**CARDINAL GIBBONS ON LABOR.**

A Sermon on the Need of Arbitration in Settling Disputes.

Frostburg, Md., October 4.—Cardinal Gibbons preached on "Labor," to a large congregation in St. Michael's Church last Sunday. In his sermon he said:

"Before the coming of Christ manual labor was held in degradation and relegated to slaves as being unworthy of free-men. Christ our Saviour has dignified and ennobled labor by word and example. He was pleased to devote many years of his life to mechanical pursuits, and even though he changed close and humble work since He worked in the carpenter shop He shed a halo around the workshop."

"Sixty years ago an eminent French writer, De Toqueville, speaking of the United States, said: 'With us every honest work is honorable.' He could not pay a higher tribute to the genius of our country or to the spirit of our institutions. Surely labor is held in as high esteem to-day as it was then."

"Labor has its rights, chief among which is the privilege of organizing and forming into societies calling themselves mutual protective societies. Our modern labor organizations are the legitimate source of our American labor grievances. In our times there is a great tendency in every department of business throughout the United States, as well as Great Britain, to form companies. There is a continuous network of companies and partnerships. When corporations combine it is quite natural for the laboring man to follow their example."

"But labor societies have many dangers menacing them. They are composed of men formidable in numbers, varying in character and nationality. They are naturally more difficult to manage and more liable to be dissolved than companies or corporations. They are in need of leaders of tact and ability who will aid the employees of the societies without infringing upon their employers."

"One of the most difficult questions in our times to discuss is the question of strikes. Perhaps this is not an unfavorable time to allude to this subject, as the great strike is ended and men are disposed to be more dispassionate in their judgments than they were some months ago. Strikes, as experience has demonstrated, are very questionable for the redress of the laborer's grievances. They check industry, excite passion. They often lead to the destruction of property, and they result in inflicting many injuries, while his mind is clouded by discontent, and his family not unconsciously suffer for the comforts and necessities."

"From statistics furnished by Carroll D. Wright, of the eight years ending December 1, 1888, we find that the loss to the employers by strikes amounted to nearly \$73,000,000, while the employers lost only one half this amount. I earnestly hope that some

efficient remedy will be found to put an end to our recurring strikes, and arbitration seems to be the most patent method that can be conceived of. A method that entails misery and loss is not the best means of adjusting labor grievances. A plan that will carry with it good and true Christian civilization should be sought for and adopted."

**SAVED FROM FLAMES BY A PRIEST.**

The Heroic Conduct of Father Lawlor at a Minnesota Forest Fire.

Duluth, Minn., Sept. 29.—Now that the smoke of the terrible forest fire around Hinkley and Sandstone has cleared away, and the noble charity of our State of Minnesota has relieved the immediate needs of a people who saved nothing but their lives, it may be well to call attention to the heroic action of the Catholic priest of Hinkley, Rev. E. J. Lawlor. When it became evident that the fated town of Hinkley was about to be destroyed, Father Lawlor called on all whom he could reach and implored them to betake themselves at once to the neighboring sand pit. In the hurry and agony he loudly begged men, women and children to follow him to safety.

Terrible to tell, many men, swearing and blaspheming, hastened with horses and wagons to seek escape through the woods, but they were all once overtaken by the fire, which swept down on them like a tornado. Father Lawlor, seeing that the sand pit was likely to be crowded, went without hesitation to seek still another refuge, and having found one, brought many women and children to this place of safety. He encouraged the trembling refugees as they stood in the water, and consoled those who were sick and faint. While his own head and eyes were as if melting with the heat, he tore his coat in two and dipping it in the water placed one portion over the heads of a mother and her babe to keep them cool. He did the like with the other half, to save poor scorching children. His hat, too, he made use of to pour water on the heads of his suffering companions, some of whom died in his presence. Forgetful of himself, he did all that lay in him for the poor sufferers.

Father Lawlor, now at St. Mary's Hospital, in Duluth, has lost everything. Both church and house are blotted out; vestments, altar-cloths, and household goods are ashes. The good Father, who by his coolness and courage in this fearful calamity, saved so many lives, makes no pretence to heroic; newspapers will not have much to say of him; yet it would be a suitable recognition of his fearless Christian manhood to rebuild for him both house and church, and to supply them with all that is needful for religious service and renewed action in behalf of God's honor and the people's good. The highest reward Father Lawlor asks is the opportunity of laboring anew amongst his suffering people.

**ARCHDIOCESE OF TORONTO.**

**A Pleasing Event.**

As our readers are aware, the Rev. Father P. Smith, who for several years past has been the respected curate of St. Catherine's church here, has been appointed to the pastorate of the church in Merriton. Even though the change does not involve a wide separation, yet there are many friends in the church here who recognized the sterling worth of their respected friend, and on Tuesday evening a number of them met at the home of the Rev. Father to bid him good-bye in his new departure and express their sense of the respect in which the Reverend Father was held by them in his country and in his way.

About 8 p. m. there were assembled in the drawing room of the Denery the following gentlemen: The Rev. Dean Harris, Rev. Father McAlley, Capt. P. Larkin, Sheriff Dawson, Aldermen Keating, Bulger and Begy, W. J. Shea, R. D. Dunn, H. McShay, T. Gronart, T. Darnin, J. E. McCarthy, J. P. J. Healey, J. E. Lawrence, H. R. Cuddon, Capt. McIlwaine, and representatives of the city press, as well as several others, including Father Smith, Sheriff Dawson in his usual urbane manner acted as spokesman, and after a few well-timed preliminary remarks, appropriate to the occasion, read the following kind address to their departing friend:

To the Rev. Felix Smith, C. C.:

With the strongest assurance of the affection and regard of the members of the Archdiocese, we have heard with deep and heartfelt sorrow, that in obedience to the wish of His Grace, the Archbishop, you are about to depart from among us, and sever the bond of union which has so intimately united us for the past several years.

We would be congratulating you on your well-deserved promotion, we, at the same time, sorrow and regret. We feel that we owe you a deep debt of gratitude for the great interest and cheerfulness with which you were always ready to sacrifice yourself in our behalf, and which you have given us will remain with us as an inheritance, and will exercise a lasting influence even upon the very children of the parish.

We would be unworthy of your friendship if we allowed this opportunity to pass without signifying our appreciation of your many virtues, and the exalted estimation in which we hold you.

With this illuminated address which we tender you we ask you to accept the accompanying purse as a tangible assurance of the sincerity of our appreciation of your many estimable qualities.

In taking an affectionate farewell of you, we may ask you to remember us at the altar of mercy, where memory itself becomes sanctified from association with holy surroundings.

Signed on behalf of the congregation: P. Larkin, Thos. C. Dawson, M. Brennan, R. D. Dunn and M. Y. Keating, Archdeacon, Sept. 28, 1894.

That duty being performed, Capt. Larkin, on behalf of the congregation, handed Father Smith a well-filled purse as a token of the tangible respect of all his friends.

The Rev. gentleman was visibly affected, and in feeling and affectionate language expressed his most sincere thanks for the expressions of their respect and good will, which, he assured them, would long be treasured as an anchor binding him with more zealous feelings to his solemn duties, and with still closer ties of friendship, not only towards the gentlemen present, but also to the citizens of St. Catharines, whose kindness and good-will he would ever remember.

The Rev. Dean Harris in most pleasing remarks bore testimony to the sterling worth and Christian character of his late colleague, and while regretting their separation felt it his duty to know that his elevation to the charge of the church in Merriton was a well

deserved one, due largely to the untiring and faithful manner in which he had performed his duties since his ordination as a priest. The Rev. Dean was at times in his happiest mood and occasionally with a well-timed humorous remark created a hearty laugh amongst all present. After generous expressions of good wishes for the future welfare and prosperity of Father Smith, the proceedings terminated.—St. Catharines Journal, Oct. 10.

**DIOCESE OF HAMILTON.**

**Bishop Dowling in Arthur.**

AN ELOQUENT LECTURE ON ROME AND THE HOLY LAND.

It is always a pleasure to record the advancement which Catholicity is making in this Province, as evidenced in the beautiful structures of divine worship which year by year are being reared, the steady increase and equipment of Catholic schools and the neat and substantial parochial residences which are being built as fitting adjuncts to the parish church. The parish of Arthur is indeed an exception to this, possessing as it does a church, parochial residence, grammar school and separate school, at once creditable to both pastor and people. It must have delighted the heart of the Bishop of Hamilton, the chief pastor of the diocese, who is ever solicitous for the welfare of his people, to see everything in such a flourishing condition, when His Lordship visited Arthur last Saturday for the purpose of lecturing the following evening in St. John's church upon his recent trip to Rome and the Holy Land. Dr. Dowling was widely known as a scholarly and polished lecturer before there was pressed upon his brow the cares of the mitre, and even now, though charged with the multitudinous duties incident to his episcopal office, His Lordship still finds time to instruct and delight his people with the wisdom and grace of his gifted words.

The morning services in the church were of unusual interest, High Mass being celebrated, *coram episcopo*, Rev. Father Duhaime being celebrant. At the end of the service His Lordship briefly addressed the congregation, congratulating them on the improvement which had been made since his last pastoral visit to the parish, and then, in a most scholarly and polished lecture before there was pressed upon his brow the cares of the mitre, and even now, though charged with the multitudinous duties incident to his episcopal office, His Lordship still finds time to instruct and delight his people with the wisdom and grace of his gifted words.

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The evening Grand Musical Vespers preceded the lecture by His Lordship, which was followed by Benediction of the Blessed Sacrament. The singing in the evening was really excellent, the solo parts being sung by the choir receiving the most favorable comments on all sides. Cherubini's "Ave Maria," sung by Miss May Anderson, and "The Mass," by Miss Appleton, being especially admired. Lambilliotte's "Laudate Dominum" and "Magnificat" were sung by the full choir (the solos being taken by Miss May Anderson and Dr. O'Hagan).

The lecture by His Lordship Bishop Dowling was, as had been anticipated, an intellectual treat. In quick succession the gifted lecturer drew picture after picture of Rome—showing the transition from Pagan to Christian Rome, the fading of the purple of the senatorial crumblings of the Coliseum, the change from the Parthenon to the St. Peter's, pointing out the verification of Macaulay's words, that empires and dynasties may pass away but the Catholic Church remains forever.

The radiating influence of Rome upon the Christianity and civilization of the world was also touched upon. His Lordship showed how England received its Christianity from young Englishmen who were brought to Rome as captives by order of the Roman Emperors, they being converted by the Pope and converted to Christianity, they afterwards, with St. Augustine at their head, returned to their native land and converted their fellow countrymen.

The lecturer's description of St. Peter's was particularly fine. He told of its building and how the immortal name of Michael Angelo, architect, sculptor, painter and poet, became connected with it.

Bishop Dowling next sketched the occasion of his two visits to Rome, and the good people of Holy Father, Pope Leo XIII.

He pointed out that although there are three hundred and sixty-one churches in Rome the soldiers of the king of Italy never see the inside of a church on Sunday, while in Protestant England the Army Regulations compel every soldier to attend a church of some kind.

His Lordship closed a really delightful and scholarly lecture with a vivid description of Jerusalem and the scenes of the Holy Land by the life and death of Our Divine Lord adding that from his travels abroad he came home feeling convinced that there was no other country in the world or our own fair Canada. The attendance at the lecture was large, not a few of those present being Protestants, who were attracted to the church by the fame which Bishop Dowling enjoys as a polished and eloquent speaker.

On Monday His Lordship, in company with Fathers Dubovsky and Debb and several friends, visited the Separate school, where he was entertained by the pupils. His Lordship, who is deeply interested in the intellectual advancement of the children committed to his pastoral care, was delighted to hear of the success of the Arthur Separate school at the recent examinations.

Sunday and Monday were indeed days of Catholic triumph for the good people of St. John's church; and the generous sacrifice which prompted His Lordship Bishop Dowling to visit the parish at a great inconvenience and delight the people with his beautiful lecture on Rome and the Holy Land, Herodotus remembered in Arthur by both pastor and people.

**Use of Relics.**

The World's Fair may be said to have afforded the fullest explanation of the practice of venerating holy images and the relics of saints. The honours paid to the Liberty Bell were extraordinary. It was kissed with fervor and frequency, trinkets were touched to it, etc., by persons who had hitherto ridiculed Catholics for honoring relics and statues of the Madonna and the saints. The *Church News* of Washington, D. C., has a good paragraph on this subject:

"Almost every day we read of the cure which is taken to guard some precious relic which belonged to some distinguished man. The other day we noticed a paragraph describing a brass button from one of General Washington's coats, now the property of a family in Memphis. No one thinks of blaming the lucky possessors of that button; but is it not strange that Catholics should be laughed at if they are so fortunate as to have a relic of one of the saints?"—Ave Maria.

The League of the Sacred Heart, which has, in the whole Catholic world, a membership of about 20,000,000 is about to remove its American headquarters from Philadelphia to New York. Heretofore the principal offices of the Society in the United States have been at 1161 Girard avenue, Philadelphia, in connection with the Jesuit church of the Gesù. Heretofore they will be at St. Francis Xavier's, New York, from which place the *Messenger of the Sacred Heart*, the monthly magazine of the society, will be issued.—Church News.