

MARCH 21, 1906.

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EDITORIAL NOTES.

The Buffalo Express of last week published a criticism concerning the opposition of the A. P. A. to the erection of a statue of Father Marquette in the Hall of Statuary in Washington. The editor closed his remarks with the following dainty piece of fun at the expense of the Know-nothings:

"It has been argued by the enemies of the statue that not one of the institutions of Wisconsin or the country owes anything to Marquette, and that Joliet, La Salle or any of the missionaries or explorers who visited that region during the seventeenth century, is as much entitled to a statue in the Capitol rotunda as he is." This is very true. Few of our early explorers contributed anything directly to our institutions. They did not contribute anything to our institutions—except indirectly, by discovering the continent. They were a badly off lot of men, those early explorers. They were around discovering before any one else was here. Moreover, most of them were foreigners. The A. P. A. would have done things better; it would have held back with its exploring until our institutions were well under way; and it would not have given the job to foreigners, either, but to good native-born American citizens. But it is too principles, and we must take the early explorers for what they were. In the circumstances, the A. P. A. thinks the proper thing to do is to ignore them."

A resolution of sympathy with the Armenian sufferers was introduced into the British House of Commons by a Liberal member and was passed unanimously. Some more positive action to save the poor sufferers would be more acceptable to the people of Armenia, but it was explained by Mr. Curzon, on behalf of the Government, that between any port at which Great Britain could land an armed force and the scene of the outrages, two hundred thousand Turkish troops would have to be encountered in case of British interference. In the face of Lord Salisbury's declaration that Great Britain could not secure the operation of any of the Great Powers in putting an end to the massacres, but would rather have met opposition from some of them, it does not appear that the British Government is to be blamed for confining itself to remonstrance with the Sultan. It is, nevertheless, disgraceful to the European powers in general that they permit the Turks to continue with impunity their ferocious conduct toward their Christian subjects.

One of the good results of the present agitation will be that a clergyman may express his opinions on public questions without being liable to the loss of his slender income cut down. For that result Principal Grant and Principal Caven deserve no small amount of credit. They dared to express their opinions on public questions when it was considered unsafe and impolitic so to do. The clerical profession are the gainers.—Canada Presbyterian, Mar. 11.

Our esteemed contemporary, in common with most of the Protestant journals, has a very different standard whereby to determine what is right or wrong when Catholic Bishops and priests make any reference to matters which are mixedly political and religious. The Catholic clergy make it a rule not to meddle at all in politics, except to vote as private citizens, in which capacity they have the same rights as other citizens; but it has occurred that they have publicly made known their sentiments, or told their people their duties when Catholic interests were at stake in politico-religious questions. But the Protestant clergy are praised by our contemporary for their interference in mere politics, or on religious questions which concern Catholics alone directly, and their interference in the latter case is almost always for the purpose of inflicting injustice on Catholics.

Michigan papers are horrified at the discovery that their State is becoming notorious for the number of murders committed in it. Not a week passes without several such murders being committed under most atrocious circumstances, and the Detroit Free Press of last Sunday says, "Human life was never before quoted so cheaply in this State as it is now." It would be well for the people of the State to consider whether there are not two strong causes for this condition of affairs: one is the absence of religious instruction in the schools, and the other the abolition of the death penalty for such crimes in the State. It is worthy of consideration, also, that the A. P. A. flourishes to a greater extent in Michigan than in any other State in the Union.

The *Voce della Verità*, of Rome, gives the gratifying intelligence that the movement among the Copts of Egypt for reunion with the Catholic Church is growing more and more widespread, and there is little, if any, doubt that its results will be lasting. Loyalty to the Catholic Church, and implore encouragement and aid for the erection of Catholic churches. This movement

is the result of Pope Leo XIII.'s paternal attitude toward the Oriental churches, and the Holy Father expresses great confidence that his project for the reunion of the Churches of Christendom will be realized at no very distant day by a general return of Christians to the one fold under one shepherd. He is determinedly laboring toward this end, and he expects that his successors will continue his work in the same direction.

CATHOLIC PRESS.

"It is not easy to express the contempt which the world has a right to feel for Prince Ferdinand of Bulgaria, whose eldest infant son, Prince Boris, has by his command been converted by baptism to the Greek Church, although he himself is a Roman Catholic. He tried to get the consent of the Pope and visited him to make his apology, but does not seem to have been received with any special affection."—Independent.

Progressive Pope Leo, is reported to have recently said to a distinguished preacher: "Write articles for the newspapers. People read them, never go to a sermon preached." This is in keeping with what the same illustrious Pontiff said to the editor of this paper, in presence of Bishop Ryan, over seventeen years ago. The Holy Father then emphasized the statement that a priest could be engaged in no nobler work than in defending Catholic truth through the medium of the press.—Buffalo Catholic Union and Times.

The Holy See has modified its decree against secret societies having a beneficial or insurance feature. According to this amendment, Catholics who belonged to such orders before the publication of the condemnatory decrees, may remain nominal members, paying their dues and assessments, but taking no active part in the workings of the organization. This concession is made in the interests of persons who are so infirm that they could not get any company to insure their lives or who are so old and poor that they could not pay the high premiums exacted from them. But the general prohibition remains—Catholics may not join the forbidden societies. This modification of the first decree is an evidence of the benignity of the Church and of its care for the material welfare of its children even while safeguarding their religious interests.—Catholic Columbian.

The *Catholic Champion*, a High Church Episcopal organ, writing on the subject of transubstantiation, states the Anglican position to be as follows: "The position, then, taken by the Anglican Communion is a purely passive one, neither affirming nor denying transubstantiation. Does not the *Champion* mistake? The thirty-nine articles are the authoritative formula or creed of the Anglican Church. In the XXVIII. article we find the following words: "Transubstantiation or change of the substance of bread and wine) in the Supper of the Lord cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture." This seems to be something more than "purely passive." How does Dr. Ritchie, who claims to believe the doctrine of transubstantiation, reconcile his belief with the above article in the authoritative creed of his Church? Must he not reject the one or the other?—Freeman's Journal.

Time seems already to have had its revenge upon the English Radical Liberal party that was but so recently taunting the Irish on account of their dissensions. The former are now reported to have serious differences among themselves that will almost certainly end in disruption. It is significant that this announcement should be made at the very same time that we are told of a better feeling springing up between the Irish factions. A despatch from London dated March 10, says: "The first meeting of the anti-Parnellite section of the Irish National Parliamentary party since the election of Mr. John Dillon to the leadership took place in this city. Mr. Dillon presided and Mr. T. M. Healy and Mr. Justin McCarthy, the former leader of the party, were present. The proceedings were devoted to discussion of a plan of action in the House of Commons in regard to the Irish estimates. An agreement upon a plan was reached, but the details are not known."—Catholic Standard and Times.

Two of the leaders in Congress of the old Know-Nothing party were the Honorable William R. Smith, of Alabama, and the Honorable Emerson Etheridge, of Tennessee. A few months ago, the latter wrote to the former saying: "All our children are in the Catholic Church; it is time we were there also." The time for Judge Smith came a few days ago when, at his urgent desire, he was admitted into the Church, whose last sacraments he received before his death in Washington, D. C., on Wednesday, February 26. In his long career he was mayor of Tuscaloosa, general of the Alabama militia, judge, member of Congress, colonel of the Twenty-seventh Alabama Regiment, C. S. A. and member of the Confederate Congress. After the war, before which he opposed the passage of his State of the ordinance of secession, he became President of the Alabama University. He was the author of "Smith's Condensed Alabama Reports,"

"Smith's Justice," and "The Debates of the Alabama Convention." He entered the sleep of peace, hoping through the mercy of God to receive eternal life. R. I. P.—Catholic Review.

The converts to the Church in the United States within the past few weeks include a well-known Episcopal minister of Connecticut, the Rev. W. P. Felly, who is a graduate of Oxford; ex-Governor Woodson of Missouri; and Mrs. Royal Phelps Carroll, one of the leading women of New York. This subject of conversions to the Catholic Church is one which ought surely to make thoughtful Protestants pause. How do they explain that those who leave their various communions to enter the Catholic fold are the brightest minds and purest hearts amongst them; and that the brightest of these, tossed about on the waves of doubt, invariably find peace and serenity in that haven? Not to mention the gigantic converts of England—Nowman, Manning, Faber, Hope-Scott, the Wilberforces, and scores of others—there were Bishop Ives, Dr. Brownson, Father Becker, Dr. Hewitt, James A. McMaster, Miss Eliza Allen Starr, and other brilliant minds and beautiful lives too numerous to mention. Why did these give up all worldly prospects to join a Church that in their day, far more than now, was hated and despised? And—on the Protestant assumption more marvellous still—why did these storm-tossed spirits still find, as the last named among them declared only the other day she did find, abiding and ineffable peace in that religion.—Antigonish Casket.

There is a current shibboleth that Catholics ought to carefully guard against: it is the word non-sectarianism. What is really meant is secularism. For the Catholic there is no such thing as non-sectarianism. The Church is not a sect; she is the Universal Church. The sects are heretical bodies cut off from the Church. This is the meaning of the word sect. Now, the sects, without explicitly recognizing it, virtually acknowledge their own partial and incomplete existence. Seeing differences amongst them, they imagine that they are uniting on a common platform by temporarily closing their eyes to all their positive beliefs and indulging in the negation called non-sectarianism; and they furthermore imagine that such an attitude is broad and liberal, whereas it is merely a sterile negative, an elimination of all religious belief. Let unwary Catholics be not deceived and suppose that non-sectarianism is a charitable *rap-prochement* of the sects in the direction of the Church. It is simply a denial of anything positive in religion. Any work, then, or undertaking in the name of non-sectarianism is logically forbidden to Catholics. Let them keep away from it. It is worse than naked Protestantism.—Church Progress.

The recent "consecration," both in New York and Philadelphia, of Protestant churches dedicated to the Blessed Virgin has served to call attention to the great growth of the Marian devotion outside the Church. The significance of that increasing reverence for the Mother of God among our non-Catholic brethren, forms the subject of a timely article in the current number of the *Rosary Magazine*, by Mr. Charles Robinson, who has grouped together the opinions of several eminent dissenting clergymen on this question. One of these—a Congregationalist—publicly praised the devotion of the Rosary in a recent sermon, and declared that he would like to be the originator of a similar devotion among Protestants; another—a Baptist—lamented the lack of homage paid to the Blessed Virgin by his co-religionists, and a third—a Presbyterian—likewise deplored the same tendency. Only the other day a prominent Philadelphia preacher waxed eloquent on the graces to be obtained by the daily recitation of the Angelus, while the singing of the "Ave Maria," seems to have become a prominent feature in the religious ceremonies of our separated brethren. It is not so long since the Episcopal Bishop of Vermont, Dr. Hall, published a book on devotion to the Mother of God. The fact that several similar works by non-Catholics are coming into existence, Mr. Robinson declares, full of hope for the future.—Catholic News.

We hope to see Father Tyrrell's admirable essay on "A Current of Tendencies," already referred to in these pages, among the publications of the Catholic Truth Society. It is able and timely. It is progressive in a way that we like, and aims at the conversion of people, not by minimizing essential differences, but by removing the petty misunderstandings which beget a fatal irritation of mind against the Church. These passages, for instance, are as wise as they are simple and direct:

"Protestantism has fixed in men's minds the idea that the Roman Church is a huge speculation run in the interests of the Bishop of Rome; that there exists of the Bishop of Rome is some scarcely defensible temporal gain which is quite sufficient to maintain the fraud in existence century after century, and to enlist in the cause the selfishness and best energies of thousands of devoted men and women, who are in no way sharers in the plunder. It must, then, be made clear that the Church rules as a parent in the interest of her children, not as a despot who rules in his own interest; that the maintenance of her power and authority are not ends in themselves, but means to a further end—namely, the ultimate perfection of human

nature, individual and social. . . . That the Church exists not for her own sake, but for the perfection of human nature, present no less than future, natural no less than supernatural—this is one of the ideas which will take time and patient skill to bring home clearly to minds biased by a false presumption of Christianity, and unsuspicious of any other. . . . The devout Romanist is popularly portrayed as being in a state of mental paralysis—hemmed in on all sides with dogmatic definitions, prohibitions, and restraints. . . . Nothing is more absurd than to fancy the Pope as a privileged tyrant whose every whim and caprice binds Catholics to assent and to obey under pain of anathema; yet such is the image of Papal authority in the non-Catholic mind."—Ave Maria.

THE ETERNAL CITY.

Lecture by the Bishop of Peterborough.

Although St. Peter's cathedral, Peterborough, is always well filled at the Sunday evening services, the congregation at Vespers on the evening of the 8th inst. almost exceeded the seating accommodation. Many of the leading professional and business men from the other churches were also in attendance in order to hear His Lordship Bishop O'Connor, speak on "Rome."

His Lordship, in opening his lecture, stated that he would confine his remarks to Rome, its beautiful churches, its picturesque monuments and its magnificent ruins, which he had the pleasure of seeing during his late visit to Europe. On some other occasion he would discuss the influence of Rome upon the Catholic Church and on the other cities which he had seen in his trip. Among the many cities of ancient and modern times there is one which by universal consent receives the glorious title of "The Eternal City." While all other cities contemporaneous with it in its origin have almost disappeared, it alone, notwithstanding that it has borne many sieges and braved all the terrors of war—that it has seen the fierce barbarian at its gates and suffered the ravages of fire and pillage—has survived for two thousand seven hundred years. It alone gives us an idea of the grandeur and magnificence of ancient pagan civilization. It alone of the cities of today has seen the rise and growth and spread of the later and higher Christian civilization under which it is our happiness to live in peace, harmony and brotherly love. This city is Rome, the centre of pagan power in the past, the centre of Christianity in the present. In Rome we meet the grandest monuments of antiquity. There, too, are gathered together the crowning works of art, the noblest that the genius of man has accomplished in twenty centuries. Truly Rome has been called "The Eternal City."

History tells us of the courage, bravery and fortitude of the ancient Romans, who, from a small nation grew into the most powerful world has ever seen. A century before Christ appeared on earth their influence had spread throughout the then known world. In the south and east, Africa and Asia acknowledged the prowess of their arms, and Spain, Gaul, and even Britain, paid tribute to their conquest. Then came the emperors, and the nations submitted to their exactions. The great ambition of the generals and rulers of ancient Rome appears to have been the transmission and preservation of their names to posterity. With this object they raised the most magnificent temples, palaces, triumphal arches and monuments that have ever adorned any city. A few of these still remain—though corroded by time and falling into decay—to remind us of what Rome and its people were like in the days of the Caesars. Imperial Rome sent out her armies to conquer. Her generals returned flushed with victory, borne aloft on a triumphal car, followed by the slaves of captives; these captives, made slaves, were employed in the erection of these massive monuments of antiquity. Of these it is true only the crumbling ruins, broken pillars and scattered columns remain. Beautiful in their decay, and magnificent in their outline, they still attest the genius of the architects who designed them.

His Lordship then gave a brief description of a few of the most remarkable of these picturesque ruins. The great Roman Forum was the first mentioned. Within the circuit of its ruins are to be found the remains of the temples to the gods, of the senate and legislative halls and of the courts of justice. Only a dim idea of their general outline and splendid magnificence can now be gained from the few pillars and crumbling ruins that mark a place so renowned in the annals of the ancient city.

History also tells us of the beauty and grandeur of the Palatine Hill with its costly palaces, its temples, Apollo, Jupiter and Venus. Of these only the ruins remain. Yet ancient Rome even in these ruins is magnificent. Of all the ancient buildings the most stupendous is the Coliseum. It was erected in the first century of the Christian era, about the year 72, and was the work of the Jewish captives brought from Jerusalem by Titus. It is the largest monument of pagan times that exists to-day, covering six acres of land. It is elliptical in form and one-third of a mile in circumference. Its walls rose to the height of 160 feet. There were eighty entrances formed of arches. These arches contained a succession of galleries which ran around the four stories of the building. Over these galleries were the

seats; the marble which covered them has long since disappeared, and the bricks are fast crumbling away. This immense structure was capable of seating eighty-seven thousand, and was erected for the entertainment of the blood-thirsty Roman populace. With the gladiatorial games. From the fastnesses of Africa and the jungles of Asia were brought wild beasts, that man and beast in deadly combat might serve to make a Roman holiday.

To the Christian visitor few places in Rome possess greater interest than the Coliseum. Within its walls thousands of Christians in the first ages of the Church shed their life-blood for the Faith they held to-day. These innumerable martyrs were torn to pieces by the wild beasts; there legions of faithful believers gladly suffered death in defence of the truths preached by the apostles. These massive walls saw that arena red with the blood of countless martyrs, that sacred blood which has become the seed of the Church. One cannot but admire, continued His Lordship, the lofty courage, the patient faith that filled to overflowing the grand souls of those Christians who allowed themselves to be torn to pieces rather than deny Jesus Christ. The Coliseum, though only one-third still remaining, is a mighty ruin, and has always been the admiration of tourists and the theme of many a poem. It has always been the symbol of the greatness of Rome. So much so as to give rise to the prophetic words of the poet:

"While stands the Coliseum, Rome shall stand;
When falls the Coliseum, Rome shall fall;
When Rome falls, with it shall fall the world."

Close to the Coliseum are other ruins in which great interest is also centred. The Mamertine Prison, which was used chiefly for political prisoners, demands more than a passing interest, for in its loathsome dungeon St. Peter and St. Paul were confined for eight months before their martyrdom. The prison itself is under ground, and beneath this is the foul dungeon so long the prison house of the Apostles. Into this the prisoners were let down through a hole not more than two feet in diameter, and there was for them but the light of day again. This cell is about 8 x 12, with a ceiling only 6 feet in height. His Lordship had the blessed privilege of saying Mass in this dungeon. Commenting on its terrors he said that the little crosses of the present day have to bear witness never dishearten us, and never would if we recalled to mind all that those apostles suffered that they might spread the word and preserve the faith of our Lord Jesus Christ. His Lordship also referred to the prison where St. Paul was confined when he first came to Rome, and where he also had the happiness of celebrating Mass. This prison is marked by the Church of St. Mary in via. His Lordship then spoke of the ruins of the Baths of Caracalla and Diocletian, and of the stupendous aqueducts that brought the pure water of the mountains and supplied the immense population of the city in the days of its past glory and splendor. These aqueducts, which have in a wonderful way withstood the ravages of time, still bear witness to the great engineering skill of the ancient Romans.

Of all the old pagan monuments, however, the one in the best state of preservation to-day is the Pantheon. It was built thirty years before the Christian era, is circular in form and crowned by an immense dome. The interior diameter is 140 feet, and the walls are 20 feet in thickness. The only light admitted is through an opening in the centre of the dome. Around the walls are niches formerly adorned by statues of the gods, which have been replaced by altars where the Holy Sacrifice is offered.

His Lordship next turned his attention to Christian Rome. For three centuries the Christians suffered persecution, and the Adorable Sacrifice was offered only in the subterranean chapels of the Catacombs or in hidden places in the city. When the luminous cross, however, appeared to Constantine and after his victory over Maxentius, and he was proclaimed emperor, a change came and the Christian religion was tolerated. In time many of the ancient temples came into possession of the Christians and were purified and dedicated to the worship of Jesus Christ. When the seat of imperial power was changed from Rome to Constantinople the influence of the Pope began to wane, and soon came the time when they were the only defenders of Rome. The Vandals, Huns, Goths and other tribes overflowed Europe and the armies of the Western Emperor were unable to stand before them. New nations arose. When Attila came to Rome it was Pope Leo that stayed his destructive way. In the eighth century the Lombards who had settled in Northern Italy sought in their turn to pillage the city of the Pope, when the Holy Father appealed to Pepin for protection.

When Charlemagne became Emperor of what was afterwards known as the Holy Roman Empire, he bestowed on Pope Adrian the Sovereign Pontiff the lands which founded the States of the Church. This was the foundation of that temporal power of the Pope which has come down to our day. The barbarians had sacked Rome time and again. Now that peace once more reigned, the Pope devoted themselves to the restoration of the great men of every nation. Thither came the artist, the painter, the sculptor, and they found worthy of their genius in the erecting and decorating of the grand basilicas that rose on all sides. Thither

came the learned that, under the patronage of the Popes, they might increase their knowledge and in written works leave it as a legacy to posterity. Under their patronage also arose the halls of learning, the universities, the glory of the middle ages and still the pride of the present age. The new Christian civilization spread itself, prospered and grew, and the Rome of the Popes became its natural centre.

Without the Popes Europe would have gone back to barbarism. The Popes have ever been in the vanguard of civilization and learning, leading others on. To-day, from every quarter of the globe, those who wish to perfect themselves in the arts go to Rome. How absurd, then, is the accusation we so frequently hear that the Church of Rome keeps her people in ignorance!

His Lordship then spoke of the various churches he visited while in Rome. He stated that there were nearly four hundred churches in the city, that many of them had been built with the material of the ancient monuments, and the marbles and columns of the old temples were used in the construction of the new. Among other churches he referred to the Church of Our Lady of Angels, where the porphyry columns of the Baths of Diocletian were employed.

St. John Lateran is one of the oldest and most magnificent of all the basilicas in Rome. The altars and chapels are very costly and beautiful, the ceiling is very high and panelled and beautifully decorated; adorning its immense pillars are large marble statues of the twelve Apostles. This is the cathedral church of the Pope and by its beauty, grandeur and magnificence is well worthy of the distinction. Near St. John Lateran is the Baptistery of Constantine, where are to be seen the great bronze doors which were taken from one of the ancient temples. These doors in opening and shutting emit a pleasing musical sound.

Another church deserving of attention is St. Mary Major. This church was built by a wealthy Roman nobleman, who, in a dream, was told by the Blessed Virgin to build a church on a spot in Rome where the snow on a particular morning would cover the ground. Pope Sixtus had a similar vision. Thus St. Mary Major marks the place where the snow fell in Rome in August. Hence the church is sometimes called our Lady of the Snows. There are many beautiful altars and chapels in this church, especially the chapels of the Blessed Sacrament and the Borghese Chapel. The altar of the latter is one of the most beautiful and most precious in Rome.

The church of St. Paul's, outside the walls, is considered the second most beautiful and magnificent of all the churches around Rome. Its pavement is of costly mosaic. A double row of most beautifully carved marble pilasters adorn each side. A vast transept crosses the church, at either end of which there is a magnificent altar. One of those is a present from the Emperor Nicholas of Russia. This altar is of malacite, beautifully ornamented. In the centre of the building is the main altar, surmounted by a grand canopy supported by four porphyry pillars richly carved, the gift of a vicar of Egypt. Around the upper walls are medallion pictures of the Popes, each 5 feet in diameter. These are done in mosaic, and cost \$7,000 each. From this an idea of the encouragement given by the Popes to the arts may be gathered, where so much money was spent in the fostering of genius.

The first church in grandeur and magnificence in the Eternal City and in the whole world is St. Peter's. In front is a magnificent colonnade, forming a piazza capable of containing 100,000 people standing. This colonnade contains nearly four hundred pillars, having four rows on either side. These are so perfectly arranged that one standing on a stone placed at the focus of the radii can see but one row—the inner one. A slight step either side reveals the other three rows. Between these rows of pillars the space is sufficient for a carriage drive. The colonnade is covered, and above it a continuous row of statues. On entering St. Peter's it does not seem so large as one would expect, yet it is over 600 feet in length and the transept over 100 feet. It is only after passing through the aisles the whole length that the grandeur of the structure dawns on one. It is only after repeated visits that its immensity is realized. Its sculptures, monuments, paintings, pillars and altars are magnificent beyond description. So, too, the beauty of the gilded ceiling, which rises to a height of 160 feet. Three-fourths of the way up the aisle and one stands under the far famed dome, which rises to the height of 148 feet from the floor. This immense dome, 140 feet in diameter, is supported on four immense columns. Michael Angelo, the architect, is certainly deserving of all the praise and admiration that are given him for the wonderful precision with which he calculated the strength and position of the pillars that were to uphold this Pantheon aloft in the air.

The mosaics in this church are of the most beautiful and wonderful workmanship. Within the dome are the four Evangelists, apparently about 8 feet in height, but actually about 23 feet. The quiver in the hand of St. Luke does not appear longer than an ordinary one, but measurement will show that it is 7 feet long.

These mosaics are all made in the Vatican, where this beautiful art is especially encouraged. Innumerable shades of colour are used in the formation of the various figures. At first glance they seem to be oil paintings, but closer examination will disclose the

fact that every different color and every different shade of color is a different piece of polished stone.

Closely adjoining St. Peter's is the Vatican Palace. It consists of a great row of buildings erected at different times and for different purposes. A portion of it is used for the residence of the Pope. Other portions are used by certain Cardinals and Church dignitaries for official purposes, but by far the larger portion for libraries, museums and galleries of painting and sculpture. There are to be found the most valuable manuscripts in the world to-day. The shelves of this library are anxiously sought by the *literati* of every country. There, too, are seen many invaluable paintings from the brush of old masters, as well as those painted by the greatest artists of more modern times. There, too, are the finest specimens of the sculptor's art, every age from Pericles down to the present. Thus we learn what the Popes have done for literature and how they have fostered the highest art.

In conclusion His Lordship drew the attention of the large audience to the entire disappearance of all the ancient cities with the one exception of Rome, and stated that the Eternal City owes its preservation to the continuous efforts of the Popes, without whom it would have passed away like Babylon and Nineveh.

A NOBLE UTTERANCE.

In the course of an exceedingly eloquent address to the Irish Catholic Societies of Toronto on Sunday afternoon, His Grace Archbishop Walsh, formerly of this city, said: "I consider this parade an evidence of your love for Ireland. That is right. Stand by the Old Sod, its memories and traditions. At the same time, stand by Canada, too. This is your home; this is your country. I have been forty-five years in this country, and I love it. It is a country of noble institutions and noble laws, a country where every man stands equal with his fellow-man. It is a country God and nature intended to be great. Consider its majestic rivers, its far-reaching plains, its cloud-clothing mountains. God intends us to be a great people, and I want the Irish to help to make it a great nation. Stand side by side with your Protestant brethren. They are a noble people. There may be some bigots among them, but most of them are in earnest. I love the people of Canada, Catholic and Protestant. Stand by each other, and take your part in making this a great nation."

OUR RELATIONS WITH NON-CATHOLICS.

Mgr. Durier, Bishop of Natchitoches, in Louisiana, departs somewhat from the conventional form of pastoral in his Lenten letter issued to his people a fortnight ago. He relates a talk he had with the Holy Father in which the Pope once more emphasizes the great law of charity in recognition of the brotherhood of man, and confounds those calculators who assert over and over again that Catholics are hostile to and hate with a bitter enmity all those who are not of their communion. Bishop Durier says:

Last year we were in Rome, at the feet of the Holy Father. The father gave his son a hearty welcome and was highly pleased to hear of his loyal and true children in north Louisiana. FERRER INTERCOURSE BETWEEN CATHOLICS AND NON-CATHOLICS. The Holy Father is at present making a supreme effort to unite all Christians in one Church, as they used to be in the beginning; to unite all in the one and single Church warranted by the Bible, "the Holy Catholic Church" of the Apostles' Creed. To carry out the Lord's express order, "one fold one shepherd," the grand old pontiff uses his mighty intellect, and still more his loving heart. When we told him that, in our own Natchitoches, Catholics and non-Catholics, we are all one in social intercourse, he gently said: "That is well, when there is no danger to the faith; be one in society is the best means to attain the desired end, which is to be one in Church." When we remarked that at Natchitoches Catholics are among our best friends, he said: "We do not wonder at it; here in Rome the Popes always had good friends among Catholics." We told him it is our earnest wish that in all our Catholic schools we should have some non-Catholic children in order that Catholic children may be better trained up to free social intercourse with non-Catholics when there is no danger to faith. Said the Pope: "And it is moreover our command that in Catholic schools non-Catholic children should never be troubled for not attending Catholic worship." Our beloved friends, it ever was and ever will be our cherished endeavor to promote good feelings among all men, without distinction of creed; it ever was and ever will be a foremost care with us to foster free intercourse among all people of all creeds, who mind the foregoing words of the Holy Father, and you will rest satisfied that the son takes after his father.

The Devil's Advocate is Dead.

Monsignor Agostino Capara, the Advocate of the Devil, has just died at Rome. The duty of the *advocatus diaboli* is to present the objections to the canonization of any person proposed as a new saint and to cast doubts on his miracles, while the *advocatus Dei* takes the other side.