

Ireland she might get home rule, or almost anything else she desired from England." Did England wait for that feeling to be developed in Canada before she granted a responsible Government and home rule to this country? Did she wait until unanimity was developed between the seigniors and habitants in Lower Canada or between the radicals and the family compact in Upper Canada. All these different interests and parties would be clashing and warring till doomsday under British law and British legislation. Unanimity has been secured solely by Canadian home rule. Mr. O'Connell would wait till all the ills and grievances in Ireland were removed and the people themselves all removed by forced emigration before granting home rule. Rev. Mr. O'Connell's allusion "to the Kilkenny cat business" shows plainly enough the animus of the gentleman. He evidently is opposed to Ireland ever obtaining the only panacea for all her miseries, home-rule. Such flippant attacks upon a great national question will not tend very much to swell the ranks of the Irish Benevolent Society. AN IRISHMAN.

May 14th.  
Some ill-advised friend of Mr. O'Connell, calling himself "a member of the Irish Benevolent Society," rushed into print with a defence of the rev. gentleman as thoughtless and injudicious as the speech which called "Irishman" to the front. The member is evidently a determined, if ill-informed and pretentious opponent of home rule. He talks at random about the courage and ability of Mr. O'Connell, of the great internal element of discord which has been Ireland's curse for centuries, and makes self-government for Ireland impossible, of the objects of the institution of the Irish Benevolent Society and the intelligence and loyalty of its members. We can assure a member that "Irishman" is the peer of any member of the Irish Benevolent or any other society in London. "Irishman" knows whereof he speaks. Can a member say the same? Mr. O'Connell made a *faux pas* in speaking as he did, and "Irishman" felt it a duty to correct him, a duty he has fulfilled to the satisfaction of every right-thinking and unprejudiced citizen of London.

#### BISHOP WALSH ON DEVOTION TO THE SACRED HEART.\*

We had much pleasure in informing our readers in a late issue of the fact that His Lordship the Bishop of London had enriched the Catholic literature of this country and gladdened the hearts of his faithful clergy and loving people by the production of a valuable little work bearing the modest title of "Some thoughts on Devotion to the Sacred Heart and also on the Life and Work of our Blessed Lord." We have not till this week been enabled to deal with this work as its merits deserve, and do not even now purpose to do so. We feel, however, that such a production deserves from us much more than a passing notice. When we say that this little volume before us is nowise inferior to any one of His Lordship's writings it will be readily understood that its excellence, either from the literary, philosophical or theological standpoint, deserves for it the widest circulation. His Lordship is on all sides recognized not only as one of the ablest speakers but as one of the most finished and scholarly writers of Canada. Several years ago a writer in the *Harp*, in a sketch of the Bishop of London, spoke in these terms:

"As a pulpit orator, Bishop Walsh has achieved a high reputation. His sermons betoken plan, thought, study, and are ever practical. His style is ornate, eloquent, full of point, logical and impressive. He has easy command of the choicest language, illustrating his subject with a suitably applied imagery. The attention of his audience never wearies. The pastorals of his Lordship, always opportune and welcome, are models of composition and pregnant with instruction. In their valuable pages he dispenses to his clergy and people the treasures of his well-stored mind. In all truth it may be said of his Lordship's literary productions, *nilhil tetigit quod non ornavit*—whatever subject he handles he embellishes."

Our readers in Western Canada have reason to recognize the truth of this appreciation of Bishop Walsh's force and success as an orator and writer. They have had many occasions to partially realize the extent of that force and that success. One of these we propose calling to mind. Our London readers will remember the lecture delivered by His Lordship in the Grand Opera House on the 23rd of February, 1882. For matter and for manner that lecture has never been surpassed by any discourse ever delivered in this city. This magnificent effort drew together one of the finest audiences in an intellectual sense that ever assembled in this Province, and produced an impression to this day vivid among those privileged to be counted amongst those present. There were passages in that lecture equalling anything we have ever heard, and we may lay just claim to have heard nearly every public speaker of distinction in this country. One of these passages will, since we have made special reference to His Lordship's style in

general, bear repetition now. The subject of the lecture was "The Rome of Augustus Caesar," and the passage we purpose citing occurred towards its close. For its power of condensation, consecutiveness of thought, and beauty and strength of diction we commend it to the many readers of the *Record* who admire literary culture and excellence, and as a fair specimen of the lettered acquirements of the Bishop of London. Speaking of the birth of Christ, which occurred in the reign of Augustus Caesar, His Lordship said:

In the closing years of the reign of the great Emperor, a child is born of poor parents in a stable in an obscure town in Judea. The child, grown up into man's estate, will speak as no man had ever spoken before; the infinite wisdom that dwells corporally in Him will shine out on a sin-darkened world with the light and the power of a transfiguration. He will change the whole current of human history and reverse the whole order of ideas which men held most dear. He will explain the dark problems of human life, and solve all its perplexing mysteries. He will enlighten man's mind and purify and sanctify his heart. He will create a new civilization and introduce a new principle of government. He will raise up the family and its sacred ties from the degradation and disruption inflicted on it by paganism, and restore to it its legitimate position in the social order. The cruel wrongs of mankind He will rectify, and the principles of eternal justice He will firmly establish, for with a divine authority, He will teach the brotherhood and equality of man, and at His words millions of the oppressed and the enslaved will lift up their heads, raise their fettered hands to Heaven, and begin to hope. He will enunciate principles that will cause slavery, with all its horrors and all its intolerable burdens of sorrow, to gradually disappear from the earth as the snow melts gradually away before the heat of advancing spring. Under the transforming power of His teaching and example, the hungry will be fed, the naked clothed, the lonely and the abandoned visited; the light of blessed hope will shine in the darkness of the dungeon, the prison doors will open to the captive unjustly detained, the tears of the afflicted will be dried up, the broken in heart will be healed, and the reign of heaven-born charity, with all its blessed mercies and commiserations, will be inaugurated upon earth. He will choose to be poor in order to make mankind eternally rich; He will be meek and humble and suffering, in order to expiate human guilt; He will make a revelation of eternal and saving truths that forever will illumine the whole firmament of time. He will atone to the justice of God for the sins of men; Himself sinless, He will take on Himself the sins of the world, and will wash them out in His precious blood. He will die that man might live; He will rise triumphant from the dead, that man might one day rise glorious and immortal from the grave; in a word, He will redeem and save a lost and fallen world. And although after a time He will withdraw His visible presence from amongst men, and will ascend into heaven to resume His eternal throne, He will leave behind Him on earth His Church to continue the work of man's salvation and sanctification, which he had inaugurated. He will make this kingdom of God on earth more vast and more enduring than the Roman Empire, or any other earthly kingdom; He will endue it with an invulnerable, immortal life, and although nations will disappear from the map of the world and dynasties be overthrown, and the proudest thrones be shattered into fragments, and although the mightiest and greatest institutions of man will crumble away into decay and nothingness, and cover the earth with their ruins and wrecks, this kingdom of Christ on earth will live on forever in undying vigor, and enduring power, and undiminished splendor, until that day when time himself will look his last on a perishing world; when the sun, and moon, and stars will drop from the firmament, and when the curtain will fall forever on the last scene of the drama of man's mortal existence."

"The seas shall waste, the skies in smoke decay,  
Rocks fall to dust and mountains melt away;  
But fixed His word—His saving power remains,  
His realm forever lasts: our own Messiah reigns."

Those who heard and those who read the lecture from which those stately and magnificent periods are taken, had reason to expect that when His Lordship came to deal with the subject of devotion to the Sacred Heart that he would do so with the same skill and the same persuasiveness, the same logical strength and the same literary merit that characterized his scholarly and exhaustive lecture or rather treatise on the most important epoch of Roman and of human history.

His Lordship begins his reflections on devotion to the Sacred Heart by reference to the solicitude of Holy Church in the accomplishment of its mission of saving souls and widening the dominion of Christ on earth. "Animated and illumined by the Holy Ghost, who is her life, she puts forth all her heaven-given resources to supply the spiritual wants of man, and to save from eternal ruin, the world redeemed in the precious blood of Christ. Like unto the Good Shepherd, she goes in search of the lost sheep, tenderly binds up the wounds it received in its wanderings, and with joy brings it home to the shelter of the fold. She gives the food of revealed truth to the hungry intellect, and an all satisfying object of love to the yearning heart. She has a balm for every affliction, relief for every misery, and consolation for the dark sorrows that afflict humanity. With the tender care and sleepless vigilance of a fond mother, she watches over

our spiritual welfare, and labors to insure our eternal happiness."

His Lordship then in language chaste, elegant and devotional, cites the *raison d'être* of the worship of the Sacred Heart:

"As each age has its own special wants, and its own moral epidemics, she draws forth from her inexhaustible treasure-house of grace, the helps that are needed, and the remedies required, for the healing of the sick nations. Hence the various devotions that have ever and anon sprung up in her bosom with all the beauty and variety of summer flowers, putting forth the blossoms and fruits of virtue and sanctity, and filling the air with a perfume of sweetest fragrance, 'exhaling the good odor of Christ unto salvation.' O, it is good for us to be her children, it is good for us to be with Christ and his apostles on his holy Mount of Thabor, on which we see the entrancing vision of revealed truth and holiness, and the luminous cloud of Christian virtues that may not be seen amongst the sects below in the mist-covered valley! What child-like innocence; what stainless purity of life, has she not fostered by devotions to Christ's blessed Mother; what countless virgins, pure as the lily, has she not induced to follow the heavenly bridegroom, by holding up to their enraptured gaze, the virgin without stain! How many hearts grown hard in sin has she not melted into deep compunction? What streams of penitential tears has she not caused to flow down the cheeks of sinners by her devotion of the way of the cross? And now that the charity of many has grown cold, that faith has lost its freshness and vigor, that a dead sea of indifference has spread abroad over the earth, the holy Church holds up before the eyes of all, the Sacred Heart of Jesus, burning with love for us, calls on the perishing world to return to its divine Saviour and live; and behold, many peoples that were indifferent give ear, and the tepid are aroused from their lethargy, and faith revives, and charity is inflamed and the 'ages of faith' are in many places brought back again."

The theological status of the question is, we need not say, laid down with clearness, giving all classes of readers the readiest and fullest perception of its groundwork. His Lordship points out that Christ was very God and very Man, that the human and divine natures were perfectly distinct, but were hypostatized united in the adorable person of the divine Redeemer, Second Person of the most blessed Trinity. He shows that the divinity and humanity do not separately but unitedly exist in the person of Christ and that neither one nor the other exists in any part of His glorious person, the union of the two natures being really indissoluble and eternal. This being the teaching of the Church it of course follows that each part of our Lord's sacred body is equally worthy of adoration from its personal union with the Divinity, but we are sometimes more powerfully moved by the contemplation of one part than by that of another. The heart is among men universally admitted to be the seat of the affections, and as the soul operates principally upon the heart we ascribe to the heart the various emotions and affections of the soul. Hence God, accommodating Himself to our human notions and perceptions, lays down the precept that we are to love him with 'our whole hearts.'

"The Heart of Jesus containing the fullness of divine and human nature, loved us from the first moment of the Incarnation and will love us for all time to come. The saints of God speak in terms of the tenderest devotion of the Sacred Heart of Jesus. St. Francis of Sales crying out 'O Love, O sovereign love of the Heart of Jesus! What heart can praise and bless Thee as Thou dost deserve! Let this adorable Heart live forever in our hearts.'"

The learned author then proceeds to establish that in adoring the Sacred Heart we adore Jesus Himself, the figure of the Father's substance, and the splendor of His glory.

"We adore that divine and loving Heart, every throb and beat of which were for our salvation and happiness, the Heart of Him who broke not the bruised reed, and the smoking flax did not extinguish, who was the friend of publicans and sinners." We adore that divine Heart, which still, in the sacrament of the altar, abides with us in this valley of tears to cheer our exile, to dry up the tears of our sorrow, to heal the wounded heart, to dart into our bosoms the flames of divine charity that glow and burn in it, and to cast on the cold, bleak earth, the fire of love which Christ came upon the earth to enkindle. Well may we cry out with the Church, '*O Felix culpa, quae talem ac tantum, merui habere Redemptorem*.' O happy sin which deserved to have such and so great a Redeemer, whose Sacred Heart abides with us forever, *O, mira circa nos tuas pietatis dignitas*." Well indeed does the writer indicate the effect of devotion to the Sacred Heart in its "reminding us of the infinite love, which brought the Son of God down from Heaven to redeem us, which induced Him to become poor that He might make us rich with the riches of Heaven; which caused Him to spend thirty-three years here on earth, in poverty, humiliation, and sufferings, for our sakes—of that ineffable and tender love that animated the Good Shepherd, that forgave the Magdalen, that burned in the bosom of the father of the prodigal—of that compassionate love that moved him to shed tears at the grave of Lazarus, over the

doomed city of Jerusalem, and over thousands of unrepenting souls, of which Jerusalem is the type—that dried the tears of the widow of Naim, and restored the buried Lazarus to the embraces of his sisters—of that all-embracing love that excluded no child of Adam from its circle, not even the cruel enemies that flogged and crucified the Redeemer, and put Him to death: 'Father, forgive them, for they know not what they do'—of that love that would gather His children around Him, even as the hen gathereth her chickens under her wings."

His Lordship declares the end aimed at by the Church in establishing the devotion to the Sacred Heart to be threefold, (1) the promotion of God's glory, (2) the destruction of the reign of sin, and (3) the exciting in the hearts of men of the fire of Divine charity. Never, perhaps, asseverates the writer, since the first promulgation of the gospel, was the spirit of the world, of necessity inimical to Divine charity, more dominant among men, than at this very moment. Society is wounded to its very core—and no exaggeration is there in saying that great moral plague spots disfigure and putrefy it, eating and rotting their way to its heart of hearts. The characteristics of our days are those of the times of the great Apostle St. Paul—an insatiable thirst for gold, an idolatry of wealth, a practical ignoring of an eternal world, and a worldly wisdom scoffing at the folly of the cross. Schools have been robbed of their Christian character and the godless education therein imparted is fast dechristianizing modern society—children growing up without piety, without respect for parents, without veneration for old age, and without obedience to civil or ecclesiastical authority. The author briefly but pointedly deals with the evils attendant upon the doctrine and practice of divorce, showing that the family is to the church and the state what the root is to the tree and what the fountain is to the river, and the foundation to the superstructure, and that whatever affects the conservation and well-being of the family must of necessity affect the conservation and well-being of society at large. He then clearly establishes that the Catholic Church, and she alone, by virtue of her divine power, can heal the diseases of the moral world and bind up its wounds. Though in many countries thwarted and opposed in her divine mission, though stricken in her head and members, though the Vicar of Christ is dethroned and discredited, she continues with all her energy to fulfil that mission. She turns in her distress and affliction to the Sacred Heart of Jesus, even as did the Apostles of old when the storm raged on the Sea of Galilee and the waves threatened their bark with ruin, turn to our Lord, saying: "Lord, save us, we perish." The Church invites her children to do even as she does. She invites them to seek shelter, comfort and strength in the Sacred Heart. In the words of the little work before us, "We must turn to the Sacred Heart of Jesus, for it is the very shrine of sanctification and healing. If a virtue went forth from the hem of His garment which cured a painful and chronic disease, if the handkerchiefs and aprons which had touched the body of St. Paul, caused 'the diseases' to depart from the sick, as we read was the case in the acts of the Apostles; if 'the shadow' of Peter, passing by, delivered men from their infirmities, surely the virtue and healing influences that flow from the Heart of Jesus are sufficient to cure this age, that is sick and sore and diseased to the very heart. Our help and our hope then lie in that wounded Heart, whence salvation first streamed down with its own precious blood on mankind. It is our sheet-anchor of hope in these unhappy times. When St. Gertrude was favored with a vision of St. John the Evangelist, and asked him why he had not revealed all the beatings of the Heart of our Lord, since he had felt them all himself when leaning on His bosom, he replied, 'that the full persuasive sweetness of the beatings of that Heart was reserved to be revealed at a later time, when the world should have grown old and sunk in tepidity, that it might be thus re-kindled and re-awakened to the love of God!'"

Such, in brief, are the outlines of Dr. Walsh's treatise on Devotion to the Sacred Heart. The subject is treated with such a felicity of argument and expression as to make this little book one of the most popular works of piety published of late years. Such works are too often lacking in those characteristics essential to their success. It is for this reason that this popular manual on devotion to the Sacred Heart is so gladly welcomed by all who cherish a desire to see that devotion extended to the widest limits. For young and old, for the layman and the priest, for religious in her cloister as well as the woman in the world, "Some thoughts on Devotion to the Sacred Heart" will be found a most useful and instructive book.

The Prussian Government has ordered the payment of the Catholic clergy salaries from January 1, 1884. So much for the May laws and their vile contrivances.

#### MISTAKEN VIEWS.

The *Minnehahan* is a very promising periodical published in Minneapolis, taking its name from the lovely falls of Minnehaha, in the immediate vicinity of the metropolis of Minnesota and of the American North-West. There is in this Magazine a department called the "Editor's Own" in which we noticed a few paragraphs in a late issue that call for some remark. The first of these paragraphs deals with Italy. The editor tells us that "Italy moves" and thus proceeds to prove the "moving":

"The Italian congress votes a subsidy of \$650,000 annually to the Pope at Rome, who, like his predecessor, refuses to accept it. The changes in that country within the last thirty years are of the most extraordinary kind, and the excellence of it all is, they are no less beneficial than extraordinary. King Humbert is king of Italy, not by the chances of war, but by the grace of Italian public opinion, the light of which is gradually chasing away the terrible night of ignorance and superstition from that storied land. The intellectual waste, once coterminous with her geographical boundaries, and as malignant as the Mærenna in its influences, by the warming light of Western civilization thrown back upon it, is developing results honorable alike intellectually, morally and religiously. The decision of the Court of Cassation, the Privy Council of Italy—declaring the estates of the Propaganda to be open for Italian rentes, is another finger pointing the trend of Italian sentiment. The famous institution, the creature of Gregory XV., and nearly three hundred years old, seems to be gradually losing its hold upon the people. This last act of the Italian courts would appear more important in its sweep than the act of 1873, which closed the well furnished college of that society."

Or, in plainer terms Italy moves because its highest court has pronounced in favor of the legalization of robbery. Now, Italy was great, Italy was renowned and progressive, long before the Savoyard entered Rome to despoil the Holy Father of the last foot of his patrimony. It was in the days when the influence of the Papacy was greatest in Europe that Italy was greatest. Attest it Venice! Attest it Genoa! Attest it Rome! But Italy is not the only land that comes in for a share of our kindly Northwestern friend's notice. He has been also thinking of Mexico, and of Mexico he says, with of course much deliberateness, but little exactness:

"Those who have been disposed to consider Mexico an unproductive country will have reason to change their minds when conversant with the revelations of recent travelers in that, the third largest republic in the world. Not only is she rich in her untried fields for wheat and the most wholesome and profitable agricultural products; not only does she challenge the world in her mining resources, but she produces petroleum in almost inexhaustible abundance. The condition of Mexico to-day in point of civilization as compared with the rest of America, is an irrefutable argument in favor of the one, and against another race, in favor of one form of religion and against another. In how little is held the fate of millions of the race! A chance gale against the unfurled sails, and the indolent, luxury-loving Spaniard spies the land of the Montezumas, and Mexico is doomed for centuries to be priest-ridden, and, of course, ignorant and obscure. The Mayflower's voyage was the first pain in the travail that gave birth to the most progressive nation on the earth. Why talk of the marvelous? History has more amazing episodes than tradition can muster, and fiction hides her belittled head when truth arises. The outlook appears very encouraging for increased trade with Mexico, which means more frequent and more intimate contact with American people, which, in turn, means the disseminating of the principles of our best civilization. England and Germany, too, are enlarging their influence, so that the land that has been enswathed in the habiliments of religious, moral and commercial gloom, has a fair promise of thorough emancipation."

In dealing with Mexico we desire to admit (1) that that country has not indeed been as progressive as its resources warrant; (2) that the country has greatly suffered from misgovernment; (3) that religion has not yet obtained the controlling influence it should enjoy over the masses of the people. But while making these admissions we feel free to say that in point of race the Mexican is nowise inferior to the New Englander. It is not for a race withering and perishing from its own vices to cast the stone at another, however faulty that other race may be. The Mexican knows nothing of certain New England institutions, the Divorce Court for instance, which breaks in sunder every social and family tie to give free rein to men's worst passions. The Mayflower had less to do than our friend seems to think with the civilizing of America. The corroding and dissolvent elements at present threatening American civilization are the offspring of ideas brought over in that very Mayflower. We have said that Mexico has not been as progressive as its resources warrant. This is indeed quite true, but the want of progress from which Mexico suffers is due to the pernicious influences of the secret societies that have therein obtained a foothold. To the same cause also must be attributed the misgovernment so long afflicting that country. The Spanish adventurer of old, who cared neither for God nor country, but dearly loved plunder, and the Masonic radical of to-day, are responsible for the limited

influence of religion amongst the Mexicans. But Mexico is, for all, unalterably Catholic. In this lies its hope of future greatness. Let religion be once unfettered and Mexico, with its noble race, and vast, nay, illimitable resources, must become one of the most powerful states of the American continent. After dealing with Italy and Mexico our worthy friend comes home to protest against civic misgovernment:

"If there is an argument against universal suffrage, the strongest is that one which demonstrates the evil rule in our great cities. Cities form the rendezvous for the idle and vicious, the active scoundrel, and the apathetic speculator. Manhood suffrage gives those characters the same strength on voting days, according to their numbers, as the most desirably reputable in the land. This is a crying shame. The terrible mistake of introducing political issues into municipal affairs has also given the mob the rule of our enterprising cities. Why should political parties hold to their party lines in an affair that can not have the least possible bearing on political issues? Why not be consistent, and make it necessary that our school teachers be either republican or democratic, as the majority of the ratepayers of the different wards should think? Why not introduce politics into religious matters, and make it necessary that a republican church shall have a republican preacher, and vice versa? It would be as consistent as to elect a mayor, on account of his politics, to discharge duties which, in no possible way, can derive their importance or sacredness from the current political questions. If the people would elect men according to their fitness for the position, the rowdies would not have a chance. There are more good people in any city than bad people. The good people allow themselves to be directed on questions entirely foreign to those which in the very nature of the case, are at issue, and the rowdies elect their man. In Chicago, good democrats voted for Harrison. Why? Because he was a democrat. They did not, lamentable as it may seem, disassociate politics with city interests, though to vote for Harrison was to vote for the prolongation of the whisky curse, and the perpetuation of vaunting wickedness. Had the well-meaning people selected a man whom they could trust in the administration of affairs, and voted for the man, not for his politics, Chicago would not be a stench in the nostrils of America to-day. It will be but a little while till Minneapolis will be called upon to vote, either for an administration which has been considered notoriously corrupt, or vote to lift itself from the slough into which she has been dragged during the last two years. If ever a young city reached out its arms for help, Minneapolis now does, and she is in the embarrassing position of being compelled to ask for help against her own citizens."

We are no admirers of universal suffrage, nor do we approve of the introduction of political issues into municipal contests. But knowing as we do, something of the civic administrations both of Chicago and Minneapolis, we cannot concur in our contemporary's wholesale condemnation of these administrations. They may indeed be faulty. We know of no civic administration that is not more or less so, but, so long as universal suffrage exists, there will be no better municipal governments in these two cities than those they enjoy to-day. We greatly fear that it is because of its republican zeal that the *Minnehahan* portrays the condition of Minneapolis in such gloomy colors. The fact is that the so-called foreign elements of the population in that city have got under the present municipal government some recognition due their numbers and tax-bearing powers. This is but as it should be. Minneapolis owes its greatness to these very elements of the population which some would ostracize from all share in its government. The so-called foreign vote is, in our estimation, as much to be relied on as the native American. We are, however, all things considered, glad to see the *Minnehahan* condemn universal suffrage. Universal suffrage is one of New England's favorite ideas—and New England ideas were once fashionable in Minneapolis.

#### SACRED CONCERT.

The sacred musical service in St. Peter's R. C. Cathedral last Sunday evening was attended by a large audience, the edifice being crowded to its utmost seating capacity. The singing was of a high order, and the management throughout, under the skilled directorship of Mr. J. T. Dalton, certainly redounded largely to that gentleman's musical ability. One of the leading features of the exercises was the presence of Mrs. Caldwell. That lady's voice rang out full and clear in the rendition of several of the leading selections for the occasion—"Gloria and Quoniam Mass in C," Haydn; "Ave Verum," "Agnus Dei," Mass in C, and "Tantum Ergo," Mrs. Caldwell also sang the solo in the Magnificat. In "Jesu Dulcis Memoria" Mr. T. Hook distinguished himself, and in the "Cantique de Noël," Mr. J. T. Dalton gave a very fine specimen of his vocal powers. Mr. Drumgole sang two solos with great effect. Among others who took leading parts were Messrs. F. Evans, Coles, P. J. Watt. Mrs. Cruickshank presided at the organ in a most efficient manner, and also assisted in the singing. The duet, "Ecce panis," Mrs. Cruickshank and Mr. Drumgole, was beautifully rendered. At the close of the service, several gentlemen in the audience waited on Mr. Dalton and assured him that it was the finest display of vocal power in that line they had ever listened to in the city. The collection was taken up by Rev. Father Tierman and goes towards the new cathedral fund. Taken altogether, the singing last Sunday night was a rare treat.

(\* Thoughts on Devotion to the Sacred Heart, and also on the Life and Work of our Blessed Lord; by the Right Rev. John Walsh, D.D., Bishop of London, Ontario: New York, P. O'Shea, 45 Warren Street, 1884. For sale by Thos. Coffey, Catholic Record Book Store, London, Ont. Price 6cts. Free by mail on receipt of price.