

STICISM.

the Troop of Monks in St. Martin's a sermon on the subject of Stic not essential

by ecclesiastical Christianity? And Mr. Troop mean by

a word formed directly from the name by which it is constantly described, by Christ place, and in the

the hierarchy of the Church. But so designates that teaching body in the authority origin-mission given by

Christ speaks when of hell shall not be. Elsewhere the is described to be

to whom who go astray, and that if these church, they are to be

heathen and the publication for this is, as stated, that the Church is the

of truth. This clear-teaching body of the church, who, according to

re appointed by Christ to be the body of Christ, us from being tossed

children, by every

many other passages find that the Church is a visible organization, and in it to dispense the

and to act as ambassador of Christ, and that the word ecclesiastical one of these two

amazed to find that considerable prominence of England which dis-

be ecclesiastical under-stand, should endeavor to flock the notion that

is a non-essential to it is an essential, instituted by Christ.

and on we find the rev-erend in attacking ecclesi-asticalism to aim some venomous

Pope and the Cath-olic him. He says:

ere has been brought be-fore of interested readers manifestation of what may

perhaps, the mightiest re-formation has ever known with the sufferings and

ate Pope, and the election of his successor. . . . men must see the danger

thoughtless multitude are that has appeared in the age men and women are

by the glamor thrown out system by the manifest devotion and mag-ificent

fail to see the terrible and motives that work in the great majestic St.

aged with thousands, and parts go out in strongest the man who occupied

Roman Catholicism on his "The King is dead: long live the King!" The new Pope has

done, and many things are, disposed to win a tribute

any man who lives in the Scriptures to say that in the great cathedral, in spite of

the masses, and the imposing cardinals, the Madonna, the relics, these things, so

ing any rightful place in the sight of God, simply re-gard, though they dazzle

eyes of an unthinking de-mon not forgetting Catholics, of many Roman Catholics, living, suffering dying, in

of a system which is but the Constantine took Christian-ity from the Roman wing, it dominated

of the proudest empire of Paganism worshipped side by side, and from that hour, Chris-

the truth is there, but buried in the past, often crystallized by the of the great and terrible

Mr. Troop merely asserts proof that accretions have the Christian truth which he to be taught by the Cath-olic in its entirety. A logical

been at once drowned in abominable idolatry . . . by the space of eight hundred years and more" previous to the English Reformation.

This eight hundred years and more is rather indefinite; but Rev. Mr. Troop informs us definitely that the period is from Constantine's reign, which was after he became a Christian, which was more than twelve hundred years before English Protestantism began. At that time the Christian Church was just freed from its Pagan persecutors, when martyrs for the faith of Christ were to be counted by millions. In fact many of the Bishops who assembled at the Council of Nice in A. D. 325 bore the wounds which the persecutors had inflicted on them.

We do not hesitate to say that it is an absurdity of absurdities to assert that all these martyrs to the faith of Christ suddenly became practical Pagans. This is made the more certain when we notice that the same Homily (on Peril of Idolatry) states that the primitive Church, which is now admitted to have been the Church before the year 325 was pure and undefiled. It must have been undefiled, therefore, at the great general Council of Nice which admitted the primacy of the Pope and allowed his legates to preside at that Council. But even before this the Councils of Sardica and Arles at which British Bishops assisted, acknowledged the Pope's supremacy. Tertullian in A. D. 200 styled the Pope the Bishop of Bishops. St. Irenaeus declares that the Bishops of Rome were successors to Peter and Paul, who planted the faith in Rome, that the Church of Rome possessed the greater principle, and that every Church should agree with it. St. Cyprian in 270 declared, notwithstanding his disagreement with Pope St. Stephen, that the Pope occupied the Chair of Peter, and that his See or Chair was the principal Chair of the Church.

In fine, Moshelm (on the third century) admits that at this period a superiority was universally admitted to exist in the Roman See. In addition to this, St. Paul had declared that "the Church of the living God is the pillar and ground of truth." Christ had said that "the gates of hell should not prevail against it" and that "he who will not hear the Church" should be as the heathen and the publican."

We can easily see now how it is that the Rev. Mr. Troop chooses this period as the time when the Church of Christ fell into error. It is because he expects to escape refutation more readily, because during the first three centuries, persecution was so terrible and constant that few of the writings of the Fathers of the period have come down to us. But there is sufficient to show that the Church was one, subject to the Pope, and did not consist of a number of independent churches free to differ from each other in faith, as the Church of England and those churches which claim to be her children do already, though the mother Church has existed for no more than three centuries and a half. To all this we must add that the Rev. gentleman spoke his own condemnation when later on in his sermon, he admitted that "Essential Christianity does not consist in speaking empty words against ecclesiasticism," giving as reason that "Jesus Christ long ago founded a Church," and "there is a divine ecclesiasticism" as well as "a human perversion of it."

"O, Consistency thou art a jewel," but the Rev. Troop does not possess thee.

Not long since, the Archbishop of Canterbury died, and his death was simply chronicled as a passing event and there was little attention paid to the choice of his successor. The reason of the Rev. Mr. Troop's attack upon the Catholic Church on this occasion is evidently that the whole world was in suspense during the few days which elapsed between the death of Leo XIII. and the election of Pope Pius X. The Rev. gentleman is evidently chagrined beyond endurance at this evidence that the Church of England is a local institution, but the Catholic Church is the Church of the world. This was further attested by the presence of 70,000 people in St. Peter's Church to receive the Holy Father's blessing on the occasion of his coronation.

And now a word in regard to the gorgeousness of the coronation of the Holy Father, Pope Pius X. We say it positively that it was not a manifestation of worldly pride and pomp, and in no sense are the rich vestments of the Catholic Church to be regarded as such a manifestation. They are not intended to be used in ostentatious display to glorify the person of the priest or Bishop or Pope. They are used in the celebration of divine service to excite devotion and reverence for the worship of God, to which end the whole ceremonial of the Catholic Church pertains. It is the offering of Mary Magdalen who anointed the head and feet of Jesus with precious ointment, and washed His feet with her tears and wiped them with her hair. For this devotedness Jesus praised her.

Besides, God Himself under the Old Law ordered that the vestments used in the celebration of His worship should be "of glory and beauty."

The Church of England made every effort to make the installation of the Archbishop of Canterbury a gorgeous rite also, and its clergy have no right to blame Catholics for making the coronation of the Head of the Church a grand and beautiful ceremonial. But the coronation of King Edward VII. was a greater ceremony than that of King Peter of Serbia, because of the greatness of the British Empire. So, the ceremonial of the installation of the head of the national Church of England by its very nature could not be made equal in grandeur to the coronation of the Head of the universal Church which is the Church of God, and the expression of the world's worship.

A LAWYER WELL WORTHY OF RECOGNITION.

A number of judges will shortly be appointed in different sections of the Dominion owing to the fact that under a new law there will be many retirements on account of age. In the County of Elgin His Honor Judge Hughes will take a well-earned rest, having held the honorable position of Judge for nearly half a century. This is a notable record indeed. When the position becomes vacant we trust Mr. D. J. Donahue, County Crown Attorney of St. Thomas, will receive the appointment. In Western Ontario Catholic Judges are so few and far between that Mr. Donahue's selection would in a measure make amends for the shameful manner in which our people have been ostracised in the old days. But not on this account alone do we ask that Elgin's next County Judge should be the present County Crown Attorney. Mr. Donahue is an able lawyer, and enjoys the esteem of all who know him. His selection would be a most popular one with all classes of the community—Catholics and Protestants, Liberals and Conservatives.

TRANSMIGRATION OF SOULS.

Amusing occurrences frequently arise out of the strange credos of modern times. A few days ago, Mrs. Elwell Thomas of Binghamton, N. Y., applied for a divorce from her husband on the ground of cruelty. He had kicked a cat which she believed to be animated by her mother's spirit. The woman is a Theosophist, and believes in the transmigration of souls, and she thinks that the soul of her mother has entered into this cat, which is of a gray color and very handsome and affectionate. During her mother's life the mother and Mr. Thompson did not agree, as frequently happens in the case of mothers-in-law, and this disagreement is said to have been the cause of his antipathy to the cat, which he frequently ill-used. His cruelty to the animal was a cause of much suffering to the wife, who claims to have loved her mother dearly, and she considers her husband's cruelty to the cat sufficient reason why a divorce should be given.

A MAGNIFICENT EDITION.

We congratulate our esteemed contemporary the Catholic Union and Times on the magnificent issue gotten out in honor of His Lordship Bishop Colton, the new Bishop of Buffalo. It presents a beautiful pictorial panorama of the great diocese of Buffalo, the paper and cuts used being of the very best. Some of the pictures are a full page out of the new Bishop, Right Rev. Charles Henry Colton; His Holiness Pope Pius X.; His Excellency Most Rev. Diomedeo Falconio, U. S. Apostolic Delegate; other pictures of the new Bishop at fourteen years of age, again at his ordination and three years afterwards, in 1898, and at his golden jubilee in 1903 etc.; the Bishop's parents; His Eminence Cardinal Gibbons; Most Rev. J. M. Farley Archbishop of New York; Right Rev. James A. McPaul, Bishop of Trenton; Right Rev. P. A. Ludden, D. D., Bishop of Syracuse; Right Rev. Chas. E. McDonnell, Bishop of Brooklyn; Right Rev. Henry Gabriels, Bishop of Ogdensburg; Right Rev. T. M. A. Burke, Bishop of Albany; Right Rev. J. O'Connor, Bishop of Newark; Right Rev. John Timon, first Bishop of Buffalo; Right Rev. Stephen Ryan, second Bishop; Right Rev. J. E. Quigley, third Bishop, now Archbishop of Chicago; Very Rev. M. P. Connery, Administrator; Rev. P. Cronin, Editor Union and Times; about eighty priests; one hundred and fifty churches and educational establishments, etc. The work was done entirely by the Union and Times establishment and is on that account all the more noteworthy, proving as it does the rapid strides made by our worthy journal in the field of Catholic journalism.

Buffalo is indeed proud to have as her new Bishop so noble and charitable a man as Bishop Colton.—Union and Times

ENCYCLICAL LETTERS OF LEO XIII.

The Encyclicals of Leo XIII. make the best possible memorial of the deceased Pontiff. Not only do they reveal his character and views in the most important events of his reign, but they also help us to trace the origin of his style and influence as a writer. The time was not wasted that Leo devoted to writing Latin verse. The sentences and epigrammatic utterances in his encyclicals are clearly traceable to this scholarly practice. It is not always possible to give in English the full value of the Latin in which for the most part these Letters were written; but the identity of the writer is discernible throughout. They are Leo's own compositions, and they express his views in his own peculiar manner; with a calmness and a patience that has time and attention for every detail. One will not read far before perceiving how enormous it is to consider Leo XIII. a "liberal" Pope. Conciliatory he is in the highest degree, tactful and always careful to palliate an unpleasant statement. It is amusing to hear people condemning Pius IX. for his "Syllabus of Errors," and praising Leo for his liberal-ism, when one finds every error of the Syllabus treated in succession in these Encyclicals, but with such reasonable-ness that every one agrees to condemn the error instead of railing at the venerable writer.

Leo XIII. was an unsparing enemy of error and of all who tolerated it. To recoil from an enemy, or to keep silence when from all sides such clamors are raised against truth, is the part of a man either devoid of character or who is in doubt as to what he professes to believe. In both cases such mode of behaving is base and is insulting to God, and both are incompatible with the salvation of mankind. This kind of conduct is profitable only to the enemies of the faith, for nothing emboldens the wicked so greatly as the lack of courage on the part of the good. Moreover, want of vigor on the part of Christians, strive to the more blame-worthy, as not seldom little would be needed on their part to bring to naught false charges and refute erroneous opinions; and always by exerting themselves more strenuously they might reckon upon being successful.

He had no patience with men who sought official position as a means of propagating error, or with those who permitted themselves to obtain such offices.

Thence they deny all revelation from on high, and all fealty due to the Christian teaching of morals, as well as all obedience to the Church; and they go so far as to deny her power of making laws and exercising every other kind of right, even disallowing the Church any place among the civil institutions of the State. These men strive to gain control over public affairs and lay hands on the rudder of the State, in order that the legislation may be more easily be adjusted to those principles, and the morals of the people influenced in accordance with them. Whence it comes that in many countries Catholicism is either openly assailed or else secretly interfered with, all impunity being granted to the most pernicious doctrines, while the public profession of Christian truth is shackled oftentimes with manifold constraints.

He never failed to insist on his right, and the right of the Church, to help the State in framing laws. Life is the only passport to the State is acting against the laws and dictates of nature whenever it permits the license of opinion and of action to lead minds astray from truth and souls away from the practice of virtue. To exclude the Church, founded by God Himself, from the business of life, from the training of youth, from the domestic society, is a grave and fatal error. A State from which religion is banished can never be well regulated; and already perhaps more than is desirable is known of the nature and tendency of the so-called civil philosophy of life and morals. The Church of Christ is the true and sole teacher of virtue and the guardian of morality. She it is who from most duties flows, and by setting forth most urged reasons, and by virtuous life, bids us not only to ward away from wicked deeds, but even to curb all movements of the mind that are opposed to reason, even though they be not carried out in action.

Again: "Therefore those who are engaged in framing constitutions, and in enacting laws should bear in mind the moral and religious nature of man, and take care to help him, but in a right and orderly way, to gain perfection, neither enjoining nor forbidding anything save what is reasonably consistent with civil as well as with religious requirements. On this very account the Church cannot stand by indifferent as to the import and significance of laws enacted by the State; not in so far as they refer to the State, but in so far as, passing beyond their due limits, they trench upon the rights of the Church."

But it is chiefly in Letters which deal with the gravest questions of our day that Leo is at his best. Take for instance his Letter on the Relation of Employer and Workman. What simple wisdom it contains for solving disputes between capital and labor! For the result of civil change and revolution has been to divide society into two widely differing castes. On the one side there is the party which holds power because it holds wealth; which has in its grasp the whole of labor and trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is even represented in the councils of the State itself. On the other side there is the needy and powerless multitude, broken down and suffering, and ever ready for disturbance. If working people can be encouraged to look forward to obtaining a share in the land, the consequence will be that the gulf between wealth and poverty will be bridged over, and the respective classes will be brought nearer to one another. A further consequence

will result is the greater abundance of the fruits of the earth. Men always work harder and more readily when they work on that which belongs to them; nay, they learn to love the very soil that yields, in response to the labor of their hands, not only food to eat, but an abundance of good things for themselves and those that are dear to them. That such a spirit of willing labor would add to the produce of the earth and to the wealth of the community is self-evident. And a third advantage would spring from this: men would cling to the country in which they were born; for no one would exchange his country for a foreign land if his own afforded the means of living a decent and happy life. These three important benefits, however, can be reckoned on only provided that a man's means are not drained and exhausted by excessive taxation. The right to possess private property is derived from nature, not from man, and the State has the right to control its use in the interests of the public good alone, but by no means to absorb it altogether. The State would, therefore, be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is fitting.

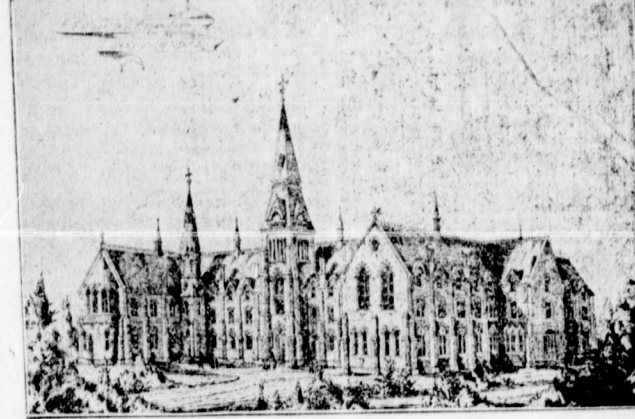
If we turn now to things external and corporeal, the first concern of all is to save the poor workers from the cruelty of greedy speculators, who use human beings as mere instruments for money-making. It is neither just nor humane to so to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, should be so regulated as not to be protracted over longer hours than the strength admits. How many and how long the intervals of rest should be must depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workmen. Those who work in mines and quarries, and extract coal, steel, and metals from the bowels of the earth, should have shorter hours in proportion to their labor is more severe and trying to their health. Then again the season of the year should be taken into account; for not infrequently a kind of labor is easy at one time which at another is intolerable or exceedingly difficult. Finally, work which is quite suitable for a strong man cannot reasonably be required from a woman or child. And in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For just as very rough weather destroys the buds of spring, so does too early an experience of life's hard toil blight the young promise of childhood's faculties, and render any true education impossible. Women, again, are not suited for certain occupations; a woman is by nature fitted for home and it is that which is best adapted to once to preserve her modesty and to promote the good bringing-up of children and the well-being of the family. As a general principle it may be laid down that a workman ought to have leisure and rest proportionate to the wear and tear of his strength; for waste of strength must be repaired by cessation from hard work.

Let it then be taken for granted that workman and employer should, as a rule, make free agreements, and in particular should agree freely as to wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, the remuneration ought to be sufficient to support a frugal and well-behaved wage-earner. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice. In these and similar questions, however, such as, for example, the hours of labor in different trades, the sanitary precautions to be observed in factories and workshops, etc., times and localities differ so widely, it is advisable that recourse be had to societies or boards such as we shall mention.

But if the question be asked, How must one's possessions be used? the Church replies without hesitation in the words of the holy Doctor: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without hesitation when others are in need. Whence the Apostle saith, Command the rich of this world . . . to offer with no grudging mind to alms." True, no one is commanded to distribute to others that which is required for his own needs and those of his household; nor even to give away what is reasonably required to keep up becomingly his condition in life: for no one ought to live other than becomingly. But when what necessity demands has been supplied and one's standing fairly taken thought for, it becomes a duty to give to the indigent out of what remains over. It is a duty, not of justice (save in extreme cases), but of Christian charity—a duty not enforced by human law. But the laws and judgments of men must yield place to the laws and judgments of Christ the true God. Who in many ways urges on His followers the practice of almsgiving: "It is more blessed to give than to receive," and Who will count a kindness done or refused to the poor as done or refused to Himself. "As long as you did it to one of My least brethren, you did it to Me."

The principal Encyclical Letters of Pope Leo XIII. treating of the important questions of the day, have been collected into a volume by Rev. John J. Wynne, S. J., and published by Benziger Brothers, New York, Cincinnati, and Chicago. The book can be had from any Catholic bookseller, or will be mailed or receipt of the price (\$2.00; postage 20 cents extra) by the publishers.

Don't go to a place where there is neither priest nor church.



ASSUMPTION COLLEGE, SANDWICH, ONT.

The building, which up to 1875 had been large enough to supply the needs of the Catholics of Western Ontario for higher education, was erected at Sandwich by the Jesuit Fathers. Here in 1857, those world-famed educators of Catholic youth erected the original building of the regular college group, and opened classes in order to give a religious and classical training to the young men of the district and surrounding country. Before two full years had elapsed, however, these zealous instructors had been called away to other more pressing work. The college, during the next decade, passed successively through the hands of the Benedictines, of the Basilians, and to the late Theod. Girardot, who afterwards filled the position of the Inspector of Public Schools in the County of Essex. In 1870, the late Dr. Walsh, then Bishop of London, seeing the need of establishing the College on a more permanent basis, called upon the Priests of St. Basil to take charge once more of Assumption College. The prospects of success, he felt, were now brighter: the Catholics of the neighborhood were prosperous; and this, together with the proximity of the fast-growing metropolis of the great State of Michigan, just across the border, promised a large field of usefulness to the College.

NON-CATHOLIC MISSIONS.

THE CATHEDRAL, WILMINGTON, DEL. The success which attended the mission to non-Catholics at St. Peter's Cathedral was beyond the most sanguine expectations of clergy and people.

Following the mission to the Catholics, whose interest was aroused in the attendance of their non-Catholic brethren, it was well advertised, and cards of invitation, setting forth the list of subjects to be lectured upon, were mailed by the people to their non-Catholic friends and neighbors. The subjects were as follows: "Stumbling-Blocks"; Purgatory; Celibacy; or why Priests do not wed; Can Man forgive sins? Quo Vadis? Is there a Hell? Why am I a Catholic.

The attendance was all that could be desired, and on some evenings, notably on Wednesday and Sunday evenings, every available space, even in the sanctuary and the aisles, was taken, and many were turned away, as there was no room in the church to admit them. Even on evenings, when the fall of snow, rain, and sleet made walking dangerous, the church was well filled. Among those who attended were many of Wilmington's most prominent citizens, including lawyers, bankers, professors and business men, eight Protestant ministers and one bishop.

Fully nine hundred copies of Clearing the Way were distributed during the mission, and the eagerness displayed in receiving the literature was wonderful.

Among those who came on the opening night was an anxious-looking man who advanced timidly toward Father Sutton. "Are you looking for a book?" asked the father. The good man replied with much earnestness: "I am looking for Christianity. I want to be instructed in the Catholic religion." He was the first to be placed in the instruction class, and every evening others were added, so that at the close of the mission, fifteen converts had offered themselves for instruction. But the results of the mission may not be judged alone by the number of converts, as the effects on the minds of the two thousand non-Catholics who attended the lectures could be easily estimated from the tenor of the questions placed in the box from day to day.

After the lecture on confession Father Sutton invited those present to inspect the confessional in the church, and explained to them how they were used. It was a happy thought, and it was surprising to see with what interest they examined the doors, slides, screens, etc. "Well," some remarked, "you couldn't get any money through that screen."

The mission was the talk of the town, and many came forward and thanked Father Sutton, both in church and also on the street, for what they had heard. One minister said, "I believe in Purgatory now;" and he asked Father Sutton if he had come to take their jobs (the preachers') from them.—The Missionary.

Himself a trained scholar, a born teacher, and typical disciplinarian, Father O'Connor possessed the happy faculty of infusing part of his own energy and resistless perseverance into the hearts of the small staff of professors that shared his labors; and thus the College grew and prospered. Owing to the ever increasing attendance of students from both Ontario and the adjacent States, it was found necessary in 1875 to add to the College buildings, and still again in 1883; so that now there is ample accommodation in the Institution for some two hundred boarders. In the near future the Basilians Fathers hope to be able to complete the buildings by the addition of another wing in which will be a handsome Chapel and a College Hall.

In 1890, Dr. O'Connor was called to the See of London to succeed the Right Rev. Bishop Walsh, who had been raised to the Archiepiscopal See of Toronto. The impetus for good given the college by its first President after the Basilians had assumed permanent charge still continues to keep it abreast of the times, and true to its principles of training youth in "Virtue and Discipline and Knowledge."

The situation of the College on the south bank of the Detroit river, the salubrious climate of extreme Western Ontario, the excellent discipline and thorough system of instruction in both the Classical and Commercial Courses, make Assumption College a most desirable, residential school for boys.

The Basilians Fathers, recognizing the tendency of the age have so arranged their curriculum as to enable anyone desiring to matriculate for Toronto University to do so from their college.

AN IRISHMAN'S COMMENT.

The Question Box is very often a seven days' wonder to many of the folk in country parishes who have been accustomed to the routine ways. Their ideas of church service are somewhat antiquated, and they have not contemplated the presence of Protestants, and when the latter comes in large numbers, as they do at non-Catholic missions, and are put into the most prominent seats, and are accorded the privilege of asking any questions they please concerning Catholic doctrine through the question box, verily the old folks think they have fallen on strange times. One good old Irishman, typical of the class of people who "had the faith," came in to the pastor one morning and wanted to know why he allowed the Protestants to come into the church and "to be trying to stick the strange priest"—meaning the missionary. "Never mind, Father," he continued in a consolatory way, "he is able for them.—The Missionary.

Ireland's Great Astronomer.

Ireland's great astronomer, Sir Robert Ball, is sixty-three years old, and though he has been an astronomical professor at Cambridge for a decade, he remains a thorough Irishman still. His career as an astronomer dates back to 1865, when, shortly after leaving Trinity college, Dublin, he was placed in charge of the famous observatory established by the Earl of Rosse, at Birr, in King's county, which at that time rejoiced in the possession of the biggest telescope in the world. Sir Robert is renowned for his happy and humorous comparisons between the celestial and the terrestrial. When the possibility of signalling to Mars was under discussion, he pointed out that if a flag the size of Ireland, were waved from a pole to match, there would be "just the ghost of a chance that an astronomer like Martin might perceive the ghost of a flutter on the earth."

To Succeed Cardinal Vaughan.

London, August 24.—The Right Rev. Francis Bourne, Bishop of Southwark, has been appointed Archbishop of Westminster, to succeed the late Cardinal Vaughan.

Mgr. Bourne was born at Clapham in 1801, and after studying at St. Cuthbert's, Ushaw; St. Edmund's, Ware; St. Sulpice, Paris, and the University of Louvain, was ordained priest in 1884. He was appointed rector of Southwark Diocesan Seminary in 1889; named Domestic Prelate to the late Pope Leo XIII. in 1895, and appointed titular Bishop of Epiphania, and elected to the Bishopric of Southwark in 1896. In the following year he was made Bishop of Southwark.

DIOCESE OF LONDON.

ST. PATRICK'S CHURCH, RALEIGH. The work of finishing the new church in Raleigh is now progressing rapidly. On account of some delay in procuring certain finishing materials, the work went slowly during the past three weeks. The Blonde Building Company have a full force of skilled artisans, and expect to have everything beautifully finished in good time to have the dedication about Sept. 17th. The interest, and the attraction of a great deal of the priests of the diocese will attend. Notice of exact date of dedication, the programme to be followed, and a full description of the church will be given in a future issue.

The Pope's Pet.

Pius X. has adopted Leo XIII.'s pet, a white dove, which the late Holy Father used to feed at a certain hour every morning. The Pope allows it in his room, where it perches on his writing desk, and, like Leo, he daily saves some bread crumbs for its food.