

Temiscamingue bringing settlers then a day nearer to civilization. Even now a ready market for all farm produce can be had at the company's post or at those of the lumbermen.

On his return to Temiscamingue, Bishop Duhamel was the recipient of a hearty welcome. The Oblate Fathers have there a very neat and commodious chapel besides schools for boys and girls—the latter in charge of the Sisters of Charity. Ninety-eight persons were confirmed, and the exercises of the pastoral visit closed with the Forty Hours' devotion. Thus terminated a pastoral tour over an immense region by many supposed to be uninhabitable—but the Church is doing its work in bringing into public its wealth and resources, and in after times when colonization shall have redeemed much of it from waste and abandonment, a great portion of the credit for the new order of things will have to be given to Bishop Duhamel, who has spared no toil and avoided no sacrifice to carry the "glad tidings" to the uttermost bounds of his vast diocese.—*Catholic Record*.

On Sunday, 14th August, a ceremony not unusual in its character took place at the Church of Trinita dei Monti, in Rome. It was the consecration of a Bishop who had just been appointed to his See. What renders this ceremony specially worthy of notice is the fact that Dr. Korum, consecrated Bishop of the See of Treves, in Germany, to which the Pontiff had appointed him a few days previously, had obtained the consent of Prince Bismarck to enter upon his duties, and that such consent has been given in direct opposition to the May Laws of Germany. It is needless to attempt to guess at the motives which have induced the Imperial Chancellor to set aside these persecuting laws. We may take it for granted that he hopes to derive some immediate or some indirect advantages, more than equivalent to his concession, from this act.

Naturally enough, the journals which have upheld his former persecuting policy are astounded at so flagrant a departure from the principles he has professed during so many years. The *Augsburg Gazette*, forgetting its habitual calm, becomes rabid, and launches the bitterest accusations against Bismarck for having, as it declares, conducted Germany a second time to the Castle of Canossa, where Pope Gregory VII. imposed the greatest humiliations on the German Emperor Henry IV. And this style of reproach and abuse has been adopted by the great majority of the liberal journals in Germany. On the other hand, it is equally certain that the Catholic journals have been tempted to regard the act of Bismarck as the sure sign of a lasting reconciliation between Berlin and the Vatican, and some have yielded to this temptation.

Remembering the shifty policy of the Chancellor, who sacrifices friends and courts enemies for his own immediate purposes, and changes his tactics according to every now or apparent requirement, too much stress ought not to be laid on this latest act of his. Although the whole road from Berlin to Canossa has not been trodden by modern Germany, and there are not sufficient signs to justify us in thinking it is now about to be, yet we cannot but rejoice that one step, at least, has been made in that direction; and this step is the more remarkable when we consider the personage in whose favor it has been taken.

Dr. Korum, now Bishop of Treves, has not made his studies in Germany, nor has he frequented its universities, as the May Laws require; he descended from a German family in Alsace, has been constantly and

consistently opposed even to the less harsh provisions of these Laws; and finally, he has been educated by the Jesuits—expelled from Germany by a special law—the pupils of whom have been interdicted from holding any ecclesiastical office in a Prussian Diocese. From these, and other like reasons, we may conclude that, when Bismarck did, in this case, agree to act in opposition to the oppressive enactments prevailing in Germany against the Catholic religion, he determined that such an act should not be done in a half-hearted manner, but in a way worthy of the occasion.—*Pilot*.

His Grace Archbishop Lynch preached at the dedication of St. Mary's Church, Winnipeg, last month. During his short sojourn in Manitoba, he was the recipient of many addresses and testimonials of the veneration and affection of the people. In one of his replies, he aptly described the venerable Archbishop of St. Boniface as the St. Patrick of the Northwest.

"We have often met Catholics pretending to be good members of the Church," says the *Catholic Sentinel* who would find fault with their pastor because he had preached against mixed marriages. Intelligent Catholics should know that it is a bounden duty of the priest to raise his voice against this corroding evil. Pope Pius IX., when addressing the pastors of souls on mixed marriages, said: "With the ardent zeal of their pastoral office must they turn away the Catholics intrusted to them from these mixed marriages, and exactly teach them the doctrine of the Catholic Church and her laws affecting these marriages." From these earnest words of the saintly Pope our Catholic readers will learn that it is a duty incumbent upon all pastors to thunder against the influx and spread of the evil of mixed marriages. Parents, too, are in conscience bound to warn their sons and daughters against such engagements; they must interfere in time, and not wait till affliction has captured their young hearts and an abandonment becomes difficult. For the instruction of parents we subjoin the beautiful words of Bishop Meurin, of Bombay: "Oh, Christian parents, what man is there among you, if his son ask bread, will he reach him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask an egg, will he reach him a scorpion?" (Luke xi. 11). If you then know how to give good things to your children as far as the body is concerned, how is it that some are found among you who permit or even urge on their children to contract a life-long mixed marriage, in which the sweet treasures of holy matrimony are turned like bread into stone, like a fish into a serpent, like an egg into a scorpion? Remember how, on the day of judgment, God will ask from you an account of the parental care you have given to your children. What judgment will await you, if you have to answer for the mental distress, the life-long unhappiness, the deviation from the true faith, the indifference or infidelity, to which you have led your children by permitting or even counselling them to contract a mixed marriage! And all you who may still one day feel the temptation to set religion aside and to bind yourselves in wedlock to a person not imbued with our holy Faith and not brought up to live a Catholic life, pause before you take the step, bid silence to your passions, and consider calmly the dire consequences which will come upon you without mercy, if you despise the Church and her earnest warning, and bind yourself for life to a partner who does neither sympathize nor harmonize with you in the highest,