

NOTES ON THE LIFE OF MOST REV. DR. WALSH, ARCH-BISHOP OF TORONTO.

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Within the last twelve months, the ranks of the Canadian hierarchy have been sadly depleted by death. Some were not unexpected. Cardinal Taschereau had long been falling; Archbishop Cleary, more than once within the last three years, had been dangerously ill; and length of days marked the venerable Bishop La Fleche, of Three Rivers, as an approaching victim for the dread reaper.

John Walsh, son of James Walsh and Ellen Macdonald, was born in the Parish of Moonevin, in the County of Kilkenny, Ireland, May 23, 1830. He belonged to a family whose generations had given many priests and several Bishops to the Church, and in times of persecution not a few martyrs for the faith.

The character of Bishop Walsh as an administrator is well portrayed in an address presented on the celebration of the tenth anniversary of his consecration by his clergy: "While thus advertent to your ability in administration, we must not omit to mention that whereas energy and zeal are often accompanied by harshness, yet your Lordship has been able to reconcile the successful administration of an important charge with a savoury manner which has endeared you to all, so that you are regarded by all as a kind Father; and it is this quality, more especially, which has secured to you the filial affection of both clergy and laity in the diocese, and the respect and admiration of all with whom you have intercourse."

Bishop Walsh had long set his heart upon building, in London, a cathedral worthy of the name, which, in his own words, "would be the enduring monument of the faith and hope and charity of the apostolic people who planted the mustard seed of the Catholic faith in this country." The time had come to realize his hopes and carry out his cherished design. The cornerstone was laid on the 22nd May, 1881; and it reached its present state in 1888, and was dedicated on June 28, of that year.

Archbishop Lynch of Toronto laid down in death, in 1888, the crozier which for more than twenty-eight years he had carried with apostolic zeal. Immediately all eyes turned towards London; Rome spoke; Bishop Walsh gave his placet; and the subsequent years proved the wisdom of the choice. A Brief was issued from Rome dated August 27, 1889, closing His Lordship's brilliant and successful career as Bishop of London.

His Lordship, Bishop Walsh, was consecrated in St. Michael's Cathedral, Toronto, November 10, 1867, by Mgr. Ballaragone, then Archbishop of Quebec. The assistant Bishops were the Right Rev. J. Bourget, Bishop of Montreal, and Right Rev. J. J.

Lynch, Bishop of Toronto. Six other Bishops and a large number of priests were present upon the occasion. The newly consecrated Bishop left Toronto with the generous gifts and the good wishes of his many Toronto friends, both clerical and lay, upon the 13th of November. On the following day His Lordship was duly installed in the Cathedral of Sandwich. Soon afterwards the Episcopal residence was transferred from Sandwich to London; and the See was likewise changed back to London by a decree from the Propaganda dated November 15, 1869.

In this large field of Christ's vineyard, His Lordship applied himself with extraordinary resolution and ability to the important duties of his high office. A large and pressing debt of \$35,000 had to be liquidated. The reorganization of missions, the proper supply of the priests, erection of presbyteries and churches, the interests of education and charity in all its branches called for prompt and energetic action and sacrifice. Nothing daunted by the difficulties which surrounded him, Bishop Walsh set himself earnestly to put his house in order. He visited every mission in his diocese, founded churches and schools where required, catechized the young, encouraged the old, and appealed to all to help in removing obligations which were a serious obstacle to his doing the good he had in contemplation. Nobly seconded by a faithful clergy and a generous laity, he succeeded within three years in paying off the heavy debt which had at first confronted him. Upon his return from his first official visit to Rome, in 1876, he gave the following address: "From the report made to the Holy See: 'Twenty eight new churches have been raised to the glory of God and for the purposes of religion. All these edifices, with few exceptions, are of brick and stone, and many of them are splendid and costly structures. Besides, five churches have been greatly enlarged and improved. Seventeen commodious presbyteries have been built for the accommodation of the parochial clergy. An episcopal residence has been constructed, and not a cent of debt has been left upon it. Three convents have been built. Mount Hope has been purchased and paid for, and a splendid new orphanage erected upon it. A handsome new college has been built by the self-sacrificing zeal of the Basilian Fathers. We know, dearly beloved brethren, that a good and efficient priesthood are, in a certain sense, the life and soul of the Church. They are the representatives of God, the ambassadors of Jesus Christ, the dispensers of the sacred treasures of His sufferings and death. Without them religion languishes and immortal souls are starved for want of the Bread of Life. Twenty-three pious and efficient priests have been ordained during the last nine years; five have been regularly affiliated to the diocese, and nine Basilian Fathers have come to take charge of two parishes, and to conduct the College of Sandwich. About ten thousand children have received the sacrament of confirmation, and most of them have been pledged to abstain from the use of intoxicating drinks until they will have attained their majority. This is a summary of the work done in the last nine years.'

Peace marked the new Archbishop's every step. And he who upon his entry into Toronto had felt the indignity and hurt of a few lawless bigots, soon gathered around him in affection and esteem the citizens of every class and creed. He entwined into his life and heart the pious and religious; to use his own language, "It was a pleasure to be amongst them rather a Father than a Bishop; to enter into relations of friendship with them, as Christ said to His disciples, 'non dicam servos sed amicos.'" Respect for authority was shown with a cordiality which proved that authority had won confidence and love whilst firmly requiring obedience. Friction ceased in matters which for a long time had caused irritation. The renovation of St. Michael's Cathedral, the purchase of Blantyre Park, the building of a large industrial school, and several new churches in the diocese, are the marks of progress made by religion during His Grace's too short reign. Nor have the religious communities been idle in their work or extension. A new chapel at Sunnyside Orphanage, and the handsome Community Chapel at St. Joseph's Academy, as well as the building of a new wing at the House of Providence, are a lasting monument to the zeal and devotion of the Sisters of St. Joseph in Toronto. The opening of St. Michael's Hospital, under the direction of the same Community of St. Joseph, is deserving of more than passing mention. In a former issue of the Record the noble work done in the cause of suffering humanity, irrespective of creed, was dwelt upon. The Carmelite Fathers at Niagara Falls have completed a magnificent hospice—a very shrine of nature and grace, for overlooking as it does Niagara's angry flood, and within the roar of that romantic cataract, no lovelier spot in all America could have been chosen. Loretto Abbey, in the extension of its building, and in the erection of a magnificent chapel and hall, has been transformed in appearance. In this stately pile of buildings the good work of the Sisters have been doing in the diocese for some fifty years is carried on in spacious halls and more commodious class-rooms.

The latest appearance of the Archbishop at any religious function connected with the growth of the Church in the diocese was at the laying of the cornerstone of the new wing of the monastery of the Sisters of the Good Shepherd.

The stormy period of the Dominion elections, during the heated discussions of the Manitoba Model, brought into prominence the wise moderation, the calm prudence of the Archbishop. No bitterness at any time could be discovered by the most rabid sectarian in any of his allusions to the burning question of the hour. On the occasion of the mission to Canada of the Apostolic Delegate, Mgr. Merry del Val, a warm mutual regard followed the close association in the congenial cause of peacefully insisting upon the rights of the Church in educational matters.

The same love of peace must have inspired this warm and constant friend of Ireland to propose the Irish Repeal Convention with a view to healing, if possible, the personal differences that had split the parliamentary force into factions. The joy with which the suggestion was received, the earnestness with which it was acted upon, and the successful result of the great meeting in Leinster Hall, Dublin, are still matters of daily reference. His stirring appeal to his people in 1894 and again in 1897, for funds for the cause of Irish Home Rule, were but some of the proofs of the generous love he bore his native country.

have been called upon to make. When, in the natural course of events, you should be expected to rest from labor and enjoy the well-earned fruits of your long and energetic career as Bishop of London, the voice of Christ's Vicar calls you to a more extended field of action, and puts on your already tried shoulders the heavier burden of the archbishopate in the great metropolis of Ontario. You have magnanimously responded to that voice. You were the first of the priests of Toronto honored with a mitre. You are again to bear upon your hallowed shoulders the pallium of metropolitan jurisdiction. The brilliancy and lustre that distinguished your rule in London will be excelled in the important charge of governing the Archdiocese of Toronto. We assure Your Grace, as far as in us lies, the burden will be made light by the devotedness, love and obedience of the clergy, whose chief you have now become.

The prophecy foretold in this eloquent address was more than realized. Peace marked the new Archbishop's every step. And he who upon his entry into Toronto had felt the indignity and hurt of a few lawless bigots, soon gathered around him in affection and esteem the citizens of every class and creed. He entwined into his life and heart the pious and religious; to use his own language, "It was a pleasure to be amongst them rather a Father than a Bishop; to enter into relations of friendship with them, as Christ said to His disciples, 'non dicam servos sed amicos.'" Respect for authority was shown with a cordiality which proved that authority had won confidence and love whilst firmly requiring obedience. Friction ceased in matters which for a long time had caused irritation. The renovation of St. Michael's Cathedral, the purchase of Blantyre Park, the building of a large industrial school, and several new churches in the diocese, are the marks of progress made by religion during His Grace's too short reign.

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One trait in the character of the late Archbishop contributed not a little to endear him to the people of whom he was the Shepherd—that combination of simplicity with dignity, of courtesy with ceremony that made approach to him so easy.

memory that could make interesting inquiry after the members of his old parish, and the patience that listened to a narration of domestic events of more than a quarter of a century. Then there were souvenirs to be taken to the former parishioners, and the fatherly Archbishop himself went upstairs to procure the Scapulars, Medals and Agnus Dei which he blessed and committed to the keeping of his visitor.

In answer to the speaker's eloquent admiration of the wonderful sermons delivered by the Archbishop, the beautiful churches built by him, and the many good works he had performed, I heard the assertion of the Archbishop that the work that pleased him best was the knowledge that he had given the pledge to so many thousands of boys who had been confirmed by him, and that he had striven with all his might to make the rising generation a sober generation." J. R. Teefy.

MORALITY IN CATHOLIC AND PROTESTANT COUNTRIES.

It has been a habit of late with a certain class of Protestant preachers to point at vice and immorality in Cuba, Porto Rico and the Philippines, and say: "See the evil effects of Catholic teaching!"

The United Presbyterian of Pittsburgh gave an example of this bad habit recently. And we, to impress on it the wisdom of the old adage, that people in glass houses should be careful how they throw stones, called its attention to the low condition of morals among Protestants in the United States, particularly in New England.

It is by no means a pleasant task to call attention to the low state of morals among Protestants, but when their oily, Chabrand preachers begin their pious whining about the morals of Catholic people they must expect to have their own soul and body destroying sins flung in their faces, if for no other purpose than to shame them into silence and decency.

Recently a preacher informed the world that the Lord was on the side of the victor in a recent prize fight, and yet that same pious evangelist and others of his profession weep and shed Parnassian tears over a bull fight in Havana or a cock fight in Manila. Our American daily papers pander to their readers by giving them what they like best. Hence they devoted more columns to that prize fight than they gave to the peace congress or the Philippine war. They knew what their readers wanted, even if they had to read it behind the door, as the depraved by reads a bad book. For a moment it diverted them from their tearful solicitude about bulls in Cuba and the chickens in Porto Rico, and from their zeal to "elevate" somebody or something. O, the humbug of it all!

after divorcing their wives or being divorced by them, without a protest from Protestantism. Nay, more, divorce with permission to remarry during the life of either divorced party began in Christendom with Protestantism. Before that it was unknown in Christendom. Protestantism deprived marriage of its Christian sacramental character, leaving it but a natural contract. From the time that Luther, the founder of Protestantism, gave his patron Phillip, Landgrave of Hesse, permission to have a second wife his first lawful wife was living, divorce has grown to its present frightful extent in the Protestant world.

It is vain to try to shift from Protestantism the responsibility of the demoralization of society that has come as a result of practically free divorce. It nursed the evil in its own cradle, sanctioned it by remarrying the divorced, and now it has neither the courage to denounce it nor the power to free society from its curse.—N. Y. Freeman's Journal.

BAPTIST vs. METHODIST.

The leading denominations prevailing among the mountains of Virginia, Kentucky and the adjoining States are Methodists and Baptists, and as a rule they are fairly well divided among the mountaineers, but occasionally, for some reason or other, an entire community will be of one faith. I remember one season my work took me to a remote section on the head-waters of a small creek about twenty-five miles from the North Fork of the Kentucky river, and I had not been there long until I discovered that all my neighbors were Methodists. They had a good hewed log meeting house and a Sunday school and were thriving as a congregation. There was one old chap, though, who didn't seem to be an enthusiast in the cause, and one day I got to talking to him about the condition of affairs.

"Were you born a Methodist?" I asked as a starter.

"I reckon I wuzn't," he replied with a sniff of disrespect, "My folks wuz Baptis', I guess clean from the time uv Noay."

"You go to the Methodist Church, don't you?"

"Yes, but I wouldn't ef I could help myself."

"Isn't there a Baptist church anywhere around here?"

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After the Grip.—Suffered from weakness after the grip. began taking Hood's Sarsaparilla and found it as recommended. It relieved my son of rheumatism." Mrs. R. MAYER, Zepher, Ont.

Blood Poison.—Was troubled with blood poison and pains in my hand. Tried Hood's Sarsaparilla by advice of a friend and it gave me relief." Mrs. LUCY J. COOK, Windsor, N. S.

Rheumatism.—Pains in my limbs finally settled in my back. I was obliged to stop work. My blood was poor and I did not have any appetite. I could not sleep nights. I tried Hood's Sarsaparilla and Hood's Pills and these medicines made me well again. Others of my family have taken Hood's Sarsaparilla after the grip with good results." G. R. RAFFES, South Waterville, N. S.

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