

# ECHOES FROM CLIFF HAVEN.

## Fourth Week of the Catholic Summer School.

REV. FATHER WOODMAN, C. S. P., DELIVERS AN ABLE SERMON.

## The Wages of Sin is Death.

Reception at the New York Cottage in Honor of Mgr. Farley—His Lordship Speaks on the Great Progress Achieved by the School—The Social Happenings During the Week.

CLIFF HAVEN, N. Y., Aug. 6.

The fourth week of the Champlain Summer School of America was marked by many new features of amusement, and the most ideal weather prevailed to carry out all the functions. The week was favored by clear moonlight nights, and this alone is sufficient to fill the soul with happiness in this paradise of peaceful nature. No more sublime beauty in the world is known to the traveller than upon Lake Champlain. The opalescent rays of the silent moon, gently kissing the shimmering water of the glistening lake and bathing hill and dale in quiet rest, is awe-inspiring. And so nature harmonized with human-kind to make the fourth week of the season the grandest and greatest thus far.

The Sunday services were the usual pomp and ceremony attendant upon Pontifical High Mass and the Rt. Rev. Coadjutor Bishop of New York, John M. Farley, was the celebrant. He was assisted by the Rev. Dean McKenna, of Rochester, N. Y., and Rev. H. T. Henry, of Philadelphia, Pa., as deacons of honor. The deacons of the Mass were the Rev. Wm. Quinn, of New York, and the Rev. J. Crowley, of Plattsburgh, subdeacon. Rev. M. J. Lavella, President of the School, was the master of ceremonies.

The sermon was preached by the Rev. C. E. Woodman, one of the famous pulpit orators of the Paulist fathers of New York. The text was Romans vi., 23, "The wages of sin is death." Holy Scripture contains no plainer lesson than this—and the lesson is confirmed by history and by experience. It is as true now as it was at the first commission of the sin of all, when God said to our first parents, "In the day that thou eatest thereof thou shalt surely die." Remember, death was a new experience for them. While they have witnessed decay and dissolution in the lower orders of plant and animal life, they had never fathomed that awful reality with which we are so familiar. And in what guise did death come to them? Their second-born lay dead by his own brother's hand. We try in vain to picture their grief and horror—their utter stupefaction and heart-breaking amazement. They have never seen death as we have seen it. And with all our familiarity with death, it is as awful still as when a brother's blood cried from the ground. It is still death, the awful mystery—the most infinite of mysteries next to God himself. We in our day have not the excuse of unfamiliarity that our first parents had. With us death is so common an experience, that it begets in us that familiarity which broods contempt. With all the teeming millions now on this earth, there are countless millions and millions more buried beneath its surface—departed brethren of our race. Whatever death may be for the rest of God's creatures, for us human beings, made in His image, with his ineffable gift of an immortal soul, it is the consequence of sin. "In the day that thou eatest thereof, thou shalt die." It is an inevitable consequence. "Your sin shall find you out" is as true now as when God first uttered it. The sinner may not realize this; he may whisper to his cringing soul, "peace, peace, when there is no peace"; but he can find no escape from the immortal law—'as by one man, sin came into this world, and by sin death; so death hath passed upon all men, for all have sinned.' Whether the death be sharp and sudden, or lingering with leaden foot steps down the lingering valley of disease, it strikes down in the end every son of Adam. "Vultures and worms, ultimate necer," all the hours wound us, the last one kills. It is a perfectly natural consequence. There are, no doubt, such things as 'special providences'; but for the vast majority death comes as the inexorable effect of a well known cause. We speak with exaggerated reverence of the 'laws of nature,' what are they but the ordinances of God? Why should the laws of one part of His infinite realm be more powerful than any other part? The laws of the mere world are by the same maker and are invested with the same authority and sanction. Just as the man who trifles with the laws of his physical being must inevitably pay for it in the end; so he who disobies the laws of the same God in the moral order must pay the price thereof—even to the uttermost farthing. "God has no favorites." "He is no respecter of persons." Knowing, as we do, the inexorable consequences, how do men commit sin? Many from a careless indifference, trusting that time will work their salvation. There is no moral influence about time; it is only the blind sequence of events. By itself time can save nothing—and nobody. Many from an ungodly love for the "world, the flesh and the devil," trusting to repentance at the hour of death.

There is no more frightful risk than this. How is it with most of men at death's door? The mind is obscure and confused; the heart troubled and distracted; the soul weary and inert; the tongue stammering and failing; the memory entangled in the mazes of sinful life. A real, true, valid contrition is well nigh impossible in such a state, and if it is possible, then what follows? No miracle is wrought by death. It is a purely physical, natural act. "As the tree falls so it lies." It is the voice of our Divine Saviour Himself, that tells us of the "sliding worm," of the "unquenchable fire," of the "outer darkness." There is no room for over-confidence as to the hereafter. Sin and punishment are bound together by an indissoluble bond, both in this life and in the life to come.

Sunday evening's reception at the New York cottage, in honor of Bishop Farley, was the finest thus far given. The impromptu entertainment was of an unusual order, and introduced a number of new artists to the brilliant audience which gathered there. The opening number of the programme was a piano selection entitled "Barantelle," and was rendered in a masterly manner by Miss M. Reid, of Yonkers, N. Y. The piece required agile fingering and this Miss Reid accomplished with the greatest of ease. Her expression of the piece bespoke a delicate ear and her technique was that of a delicate student. The Rev. Father Quinn of New York, sang the 'Holy City,' and was received with warm applause. Miss I. Dunphy of New York, accompanied him. The Rev. Father Kiernan, of Rochester, gave two numerous readings from 'Emerson Brookes.' Miss E. Power, of Phil., sang 'Sunset,' and was accompanied by Miss Agnes Kelly, of Phil. Miss Power was accorded the usual reception of her audience, who have grown to appreciate the generosity of this lady, and her melodious voice has been the source of many a delightful moment. Mrs. D. J. O'Mahony, of Lawrence, Mass., read a poem entitled 'The Beautiful City of Derry.' Then came Miss Katharine Gearty's song of 'None ver,' accompanied by Miss J. Gearty, of New York. Following on Miss Gearty's song a cornet solo by Miss Finney, of New York. Her first selection was 'God of the Fatherless,' and she followed this by 'The Star Spangled Banner,' when the entire audience arose and sang in chorus the words. Miss Finney was very warmly received, and as it is Miss Finney's debut at the School, the surety of her success was the applause. We hope to hear more of Miss Finney at these impromptu entertainments. Miss M. Keenan, of Phil., sang a 'Lullaby,' and was very warmly received. Then followed Mr. Leo O'Donovan of New York, with a mandolin solo, entitled 'I have been a moving,' from 'The Wizard of the Nile.' Miss I. Dunphy accompanied him on the piano. Arthur R. Ryan gave a burlesque on Hamlet's immortal speech of 'To be or not to be,' entitled 'Hamlet Frigates.' The Rev. Dr. H. T. Henry and his brother Dr. Henry, both of Phil., sang a duet entitled, 'Good Night.' The Rev. Dr. Henry accompanied them and the piece was warmly welcomed, for they are old time entertainers of the School. The next number was by request, and the suddenness upon the entertainer was rather startling. The artist was Prof. Arthur Dundan of Normal College, New York, and his selection was a poem by himself, called 'The Old College Text Book,' and appeared in the College Echo last February. The idea was suggested from the appearance of an old text book lying upon his desk, and the poem is fashioned after the immortal lines of Samuel Woodworth's 'Old Oaken Bucket.'

The conclusion of the reception and entertainment was left to Rt. Reverend Bishop Farley, who honored the Summer School guests with his presence. He spoke of the progress, activity and sociability of the School. Its pleasures, amusements, intellectual, and physical features, were all touched upon, and much stress was laid upon the educational spirit dominated by the religious faith of God.

The Rt. Rev. Bishop told very nicely now the first propositions and projections of the School were met, by the more conservative element of the clergy and laity, as being rather premature. The time was not ripe for such an innovation. But to-night, said the Bishop, I am thankful to know, as I always maintained, that the school is a success far beyond my picturing. I am further assured that when we Catholics take hold of anything we have always made a success of it. He spoke of how the grand cathedral of this continent was first decried and how in spite of the conservative element it was a success. The Bishop quoted from Emerson that 'Great men are the conscience of the World,' and the reason for the quotation was the fact that the Athenaeum Club of London, which has some 1,200 members, contained the great men of the British nation, yet take away its bishops and how much religion is left in the remaining members. This was a sad state of affairs in the intellectual advancement. 60 years ago, 41 per cent of the English population were illiterate and now but 7 per cent were wanted in education. Before this steady and rapid growth of knowledge, faith and God were receding. It was indeed marvelous to know that in the advancement of the Church and her knowledge, God ruled all and our faith in Him was paramount. The old French proverb, 'Perfection is the death of good,' Ruskin's comment on the fact that the world had just learned to talk and speak; in the mechanical illustrations of Railways of Electricity; Diesel's remark, to 'Rub your back up against the walls of the University,' was better than not to do so, and the Bishop added, 'Rub your noses up against the book shelves of the Library,' were all aptly quoted by the Rt. Rev. Bishop, and he retired amid rousing applause.

The lecturers of the week were: Prof. John M. Hearen, Principal of Public School No. 10, Borough of Brooklyn, N. Y., who looked after the pedagogical course; Rev. Dr. Hugh T. Henry, of St. Charles School, Overbrook, Philadelphia, Pa., 'English Literature'; Miss Anna Caulfield, of Grand Rapids, Mich., 'Art Studies'; Rev. Henry O'Keefe, C.S.P., of New York, 'Coventry Pat-

more.' Prof. Arthur Dundan, of Normal College, New York, upon 'Influences of the Imagination'; Rev. John F. Mullany, treasurer of the School, upon the 'Reading Circles'; and Mr. W. ren E. Mosher, secretary of the School and editor of the Reading Circle Review, upon 'How to form and spread Reading Circles.'

Saturday evening a sketch was given, entitled the 'Charms of Music.' The cast was made up from the talent of the Assembly grounds, and the leading part was played and the piece directed by Arthur Ryan. The Aquatic tournament of Saturday afternoon was highly entertaining and was watched by the entire School and a large number of people of Plattsburgh. Swimming and rowing races were in order, and tub, egg, and duck races in the water were a source of no end of amusement. Mr. Jas. E. Sullivan, of New York, and secretary of the American Athletic Union, had the sports in charge, and they were, in consequence, a great success. The field day sports will follow in a week. The largest number of guests yet to arrive upon the grounds are now on hand, and the number of boarders and lodgers is nearly 600, and the average attendance at all functions, games and lectures, varies from 500 to 1,000. The aspect of the School is brilliant, and the watchword on all sides is 'Enjoy Yourself,' and everybody is doing it.

Bishop Harkins, of Providence, R. I., and Archbishop Corrigan, of New York, are the guests of the School.

A. R. R.

## Note and Comment

Ireland has suffered much from visits of enquiry, says The Speaker, London, Eng., undertaken for political purposes, and undertaken too often by travellers who, knowing little or nothing even of her recent history, are completely at a loss to interpret their experience. Witness, for instance, Mr. S. W. Stevens, whose letters to the Daily Mail from the west of Ireland have had quite an appreciable effect in checking relief for distressed districts. When he opened by declaring his inability to believe in the existence of a famine because he saw so many cattle in the green pastures about Killala—unaware that the cattle were, in a sense, one of the causes of the famine, unaware that during the great famine of fifty years ago Ireland was steadily exporting more food in corn and cattle than would have maintained her entire population—the ignorance which made his brilliant word-pictures so misleading became apparent. The writer then proceeds to give a pen-picture of the country and its inhabitants, the former which he describes as a land of enchanting beauty and the latter as a people full of originality and attraction.

In comparison with the ecclesiastical discipline which takes force in the Catholic Province of Quebec may be taken a recent utterance of the Bishop of Salford on mixed marriages. As is well known Lancashire is the most Catholic County in England, and Salford diocese embraces the most thickly populated part of the county, with the exception perhaps of the diocese of Liverpool. The Church in England has always steadfastly set its face against an indirect source of evil, the mixed marriage, but in rare cases, peculiarly circumstanced, the practice has been tolerated. How unfavorable the Church looks on this class of wedlock even in Protestant England may be gathered from the following episcopal mandement from Dr. Bilborough:—

At their annual meeting in Low Week, the Bishops agreed to the following regulations being carried out in their respective dioceses concerning the celebration of mixed marriages:—(1) No flowers, plants, or shrubs are to be allowed on the altar or in the sanctuary; (2) the Nuptial Mass and the Nuptial Blessing are not to take place; (3) no Mass of any kind is to be said or sung in connection with a mixed marriage; (4) the bride, bridegroom and witnesses to the marriage must not enter the sanctuary; (5) the priest officiating at the marriage must not wear cope or stole, but only a cotta (or surplice); (6) no bells are to be rung; (7) no Bishop is to be present, either to officiate or even to act as a spectator; (8) no vocal music is to be allowed either before, during, or after the service—at the most a little instrumental music may be tolerated, when asked for, while the bridal party is leaving the church; (9) the above being the uniform discipline which all the Bishops agreed to have observed in their respective dioceses, I hereby enjoin that the same discipline be strictly observed and enforced in every church in my diocese, no matter whether one of the diocesan clergy or a stranger officiate at the marriage; and in every case, but more especially the latter, the conscience of the rector in whose church the marriage takes place is burdened with the duty of seeing that the diocesan law on these points is faithfully observed.

Hon. John J. Keating, of Chicago, National President of the A. O. H., speaking at a recent gathering of Irishmen in that city, delivered a spirited address, during the course of which he referred to the proposed Anglo-Saxon alliance. He said:

'We are opposed to the alliance between England and America because England has everything and America nothing to gain. England to day recognizes the fact that she is alone. She knows that we are competitors of hers in the field of commerce, and she feels that if we enter into Eastern trade our

large production and our great superiority in manufactures will soon enable us to drive her from the market, and she also knows that we are at the great food supply nation, and that if at any time Russia ceases to ship wheat to England or interferes with the shipping of wheat from India or Australia, with our help and crops here, she would laugh at all the efforts of other nations to interfere. She also knows that we are the two great coal producing nations of the world and that by our refusing to supply coal, should she be at war with any Continental power, their fleets would be almost at her mercy. She knows also that she cannot any longer raise soldiers in Scotland or Ireland, and that the physique of her own population is not up to the standard to supply good fighting material, and the only people she can turn to would be America. An alliance, offensive and defensive, with this country, would mean that we supply the men to fight for her. We believe that the 'belt of red' that surrounds the globe is weak in some points, and she wants to strengthen these spots by combining them with the red, white and blue.

'They say England expresses great pity for Cuba and her suffering people. Cuba is suffering from the natural results of war, and Ireland, to day subject to English rule, is supposed to be at peace, and yet over 300,000 people are reduced to abject destitution and famine reigns over one-third of their island. England is hypocritical in her compassion for the Cubans.

'England knows and fears that her time has come when she will be judged and punished as Egypt, Greece and Rome have been, and as Spain is being punished at the present time. She feels that she can no longer hold together her immense colonial possessions. The position of the Irish-American in the Irish question is that the arguments which were used by the fathers of the republic, and as laid down by the immortal Declaration of Independence, are the arguments and the platform on which he stands.

REFERRING to the appointment of Lord Aberdeen's successor, the Belfast Irish Weekly says:—

The appointment of Lord Minto to the Governor Generalship of Canada places the coveted post for twice in succession in the hands of a Scotchman. The Earl of Minto will be the third Canadian Governor appointed in the past thirty years who hails from the 'land of brown heath.' In the same period there have been two Irishmen occupying the post—Lords Dufferin and Lansdowne—and one Englishman—Colonel Stanley. Many thought an Irishman would have succeeded the Earl of Aberdeen, and the name of Lord Arthur Hill was mentioned; but the popular ex-Whip of the Tory Government seems destined to wait a long time for his reward.

## C.M.B.A., PROVINCE OF QUEBEC

### Prominent Officials of the Local Administration

Present a Congratulatory Address to Archbishop Bruchesi—The Occasion Being the Anniversary of His Elevation to the Chief Pastorship of the Archdiocese.

The Advisory Council of the City and District of Montreal waited upon Archbishop Bruchesi, at the Palace, on Saturday evening last, and presented His Grace with a beautifully framed Illuminated Address, on the occasion of his first anniversary as Archbishop of the Archdiocese of Montreal. Some of those present were:—Bros. T. F. Mace, F. C. Lawlor, J. Lappin, C. Curran (Committee on Address), Grand Deputy J. Meek, Supreme Deputy P. Flannery, G. Pajcs and his Rev. brother; A. A. Archambault, J. Warren, J. Rourke, J. Kavanagh, J. Tierney, H. McGlynn, J. Lynch, P. Morning, J. McIver, J. Gallery, J. McElroy, J. F. Petit, W. Howlet, Wm. Davis; and representatives from the city branches.

His Grace received the delegation in his usual happy and genial manner. After the presentation he examined the Address with its splendid frame, and admired the exquisite coloring of the border, and the Bishop's crest at the upper corner and his monogram at the lower corner, and otherwise ornamented, and declared it a fine piece of work, remarking that indeed it would be a souvenir for him. The Bishop then kindly made a circuit of the parlor, and gave his blessing to each one separately.

Bro. F. C. Lawlor, Secretary of the Council, who is also Secretary of Branch No. 1, C.M.B.A., was entrusted with the preparation and reading of the Address, which was greatly admired. His Grace replied in a happy manner, and gave some good advice. The following is the full text of the Address:—

### THE ADDRESS.

To our own Beloved Archbishop BRUCESI, of the Archdiocese of Montreal:

May it Please Your Grace, Most Rev. and Dear Father,—After long waiting indeed, we, the members of the Advisory Council of the Province of Quebec, a representative body of English and French-speaking Catholics only, being composed of three delegates from each of our city sister Branches, now respectfully ask your Grace to grant us an interview. Believing that this, the celebration of the first anniversary of your consecration to the sacred and dignified office of Archbishop of the Archdiocese of Montreal is certainly a most happy occasion upon which to gratify our long felt desire, we gladly seize this opportunity, and deem it our duty to beg permission to offer your Grace our humble address, to give expression, as best we can, to the joyful

thanksgiving of our hearts, and to congratulate you, Grace, upon the great and signal success you have achieved during the first year of your exalted position and responsible authority through your marked executive ability and wise judgment. In your Grace's administration is not a question with you, but that unity and the progress of Catholicity, pure and simple, is the key-note which you have sounded so loudly and shrill that it has sped swiftly along, bounding from heart to heart, and reaching everywhere, far and near,—throughout your archdiocese.

In closing this simple address, we admit feeling at a loss how to thank your Grace sufficiently for the very kind and prompt recognition you were pleased to accord our Association in the Province of Quebec, immediately on assuming your great charge as Chief Pastor. At the same time we are most anxious to inform your Grace that our many Branches existing throughout this Province form, combined, the only Canadian organized body legally affiliated with the well-known great American Catholic Mutual Benefit Association, established twenty-one years ago, by the late Archbishop Ryan, of Buffalo, U.S., and ever since encouraged by Bishops and Clergy, several of whom are members of this great fraternal body today, which has distributed over seven millions of dollars in benefits to the widows and orphans of deceased brother members, and has a Reserve Fund of over \$400,000 and a membership in the United States and Province of Quebec of over 45,000 members.

As a parting word, may we be permitted to recall the fact that we are happy and rejoice in the possession of a written acceptance, dated at city of Quebec, 26th October, 1898, from His Grace Archbishop Bruchesi, most kindly becoming Grand Spiritual Adviser of our C.M.B.A. in the Province of Quebec.

May God be graciously pleased to bless your Grace with a long life to continue the great and responsible work He has entrusted to your care, which you are so nobly performing, in the humble prayer, Most Rev. Father, of your devoted children, and we most respectfully ask Your Grace to bless our Quebec Grand Council of C.M.B.A.

Signed on behalf of the Advisory Council, C.M.B.A., of the City and District of Montreal.

- BRO. T. F. MACE, President.
  - BRO. F. C. LAWLOR, Secretary.
  - BRO. J. LAPPIN, Treasurer.
  - BRO. C. CURRAN, Chancellor.
- Committee on Address.  
Montreal, 6th August, 1898.

## AFTER THE FUNERAL.

A Familiar Sketch of a Dialogue Between the Pessimistic and Optimistic Christian.

One remarked, as they were coming back from the burial of the dead: 'What a sad life our departed friend lived! How unfortunate he was! He never seemed to prosper in his business relations, and at last died poor.'

'Had he not some little success?' asked the one to whom the remark was addressed.

'No,' was the reply. 'His life was a failure. While others about him prospered he did not succeed; his whole life seemed but a struggle with adverse circumstances.'

'I do not agree with you,' said a voice which had thus far been silent. 'I knew him well in life and I was with him in his last moments, and should say he died rich.'

'You are mistaken,' said the first speaker. 'All his lifetime he barely had enough to get along, and the estate he left is almost nothing.'

'But surely he was respected and honored by all for his excellence of character, and he left a good name and a legacy of generous and noble deeds, a faithful Christian example, and lessons of patience in affliction, of hope in adversity, and of calm and heavenly trust when no sunbeams fell upon his path. His family, too, always found his presence a joy and a blessing, and his children were faithfully trained up in intelligence and duty and a Christian life.'

'Then he died rich,' was the responsive and emphatic declaration of another, 'richer than if a millionaire, his only possession the gold that he could not take with him and the covetous and selfish use of which were but a sad preparation for his final account.'

Who has the surest and most blessed inheritance hereafter, the one who lives for self and the world or the one who lives for God and heaven? Possess the whole world, if it were possible, and we must soon leave it. 'Shrouds have no currency in eternity. So live as to form character approved alike by God and men, and you will not only die rich, but all your riches will bear with you to eternity.'—Catholic Review.

### BRANCH 54, C.M.B.A.

At a meeting of this Branch, held on August 3rd, the following was passed:—

Moved by Bro. T. McDonnell, Treasurer, seconded by Chancellor O'Brien, That the members of this Branch tender their sincere sympathy and condolence to Bro. H. B. Schulze, on account of the death of his much esteemed and greatly lamented father.

Be it further resolved,—That we record this on our minutes, and publish it in the Catholic press; also, that we forward a copy of this minute to our beloved and popular brother, praying that God may comfort him in his affliction.

FRANCIS D. DALY, Sec

## THE IRON CHANCELLOR.

Extracts From the Editorial Reference of the Catholic Press.

### The Man of Blood and Iron Now a Memory—His Life Went Out Amid Excruciating Pain.

SACRED HEART REVIEW.

Bismarck is no more, as a mortal. His power as a public man passed long ago, and was a just retribution for his tyrannical and oppressive acts. He believed himself all-powerful, and that Kaiser and people must bow before his imperious will, but he found in the young Emperor, whose grandfather and father he had virtually dominated, a purpose as stubborn as his own. He had to retire before the assertive young man who occupied the German throne, one whom he regarded as a boy—a youth in his salad days, green and raw in judgment. It was a pitiful but deserved ending to a wicked career which commanded the attention of the world.

### ANTIGONISH CASKET.

Bismarck is gone, and the Catholic Church in Prussia not only survives him but is stronger to-day than when he, ignoring all the lessons of history, undertook its destruction. How true the words of a Doctor of the Church with which Pius IX. consoled his oppressed children in Prussia: "How many tyrants have sought to oppress the Church! Where are they now? Gone to silence and oblivion. Where is the Church! She shines in splendour surpassing the sun." And yet foolish men will continue to forget this universal fact, and in every age the lesson must be repeated.

### CATHOLIC UNIVERSE, CLEVELAND, OHIO.

Bismarck, who was once upon a time, not so long since, the most colossal and conspicuous figure in European politics and statecraft, has gone the way of all flesh. His immortal remains occupy no more space of earth than that of the most obscure and insignificant of his race. The Iron Chancellor, already stripped of power that at one period of life seemed invincible, has yielded to the inexorable master of mortality. The man of 'blood and iron' has become but a memory.

### CATHOLIC WITNESS DETROIT.

His death weakened the influence and power of the man of 'blood and iron' and prepared the way for his retirement from active politics under the young emperor. His death will be much deplored in the nation that he fashioned, but there are many there, as elsewhere, who can see but little permanent good in the policy pursued by him, whom his feel was justly called the 'Mad Bismarck.'

### CATHOLIC STANDARD AND TIMES.

One more theme for the moralist is the vanity of human greatness: Bismarck the mighty, Bismarck the colossal, Bismarck who, like another Prometheus, made war upon Heaven in warring against the Church—Bismarck who made an Empire and destroyed one—Bismarck the all-puissant in European politics for wellnigh forty years, has gone the way of all greatness. He who so long supped with Kings and Emperors is now at supper with the worms—a poor, pitiful handful of clay. When we look back upon the marvelous career of this masterful Teuton, plunging his States and thrones of Europe and trampling them remorselessly under his feet, we realize in all their meaning the force of the royal moralist's plaint, "Oh, vanity of vanities, and all is vanity!"

### CATHOLIC UNION AND TIMES.

The death of Otto Von Bismarck at his rural home in Friedrichsruhe, last Saturday night, removes from the strife, victories and failures of earth one of the ablest and most conscienceless political leaders that have appeared in this or any other age. His life went out amid excruciating pain and without taking leave of his family; and we are told that his groans and agony were such that the women fled from the room.



Walking the Floor.

When a business man gets to the point where he cannot sleep at night, where he is so situated of nerves that it is torture to even remain in his bed, and he has to get up and pace the floor—it is time for that man to bring himself up with a round turn. If he does not, it means nervous prostration and mental, if not physical, death.

For a man who gets into this condition there is a remedy that will brace him up, put him on his feet and make a man of him again. It is Dr. Pierce's Golden Medical Discovery. It goes to the bottom of things. It searches out the first cause. When a man is in this condition you can put your finger on one of two spots and hit the first cause, the stomach or the liver or both. This great medicine acts directly on these spots. It promptly transforms a weak stomach into a healthy one. It facilitates the flow of digestive juices and makes digestion and assimilation perfect. It gives an appetite like a boy's. It invigorates the liver. It fills the blood with the life-giving elements of the food, and makes it pure, rich, red and plentiful. The blood is the life current, and when it is filled with the elements that build new and healthy tissues, it does not take long to make a man well and strong. It builds firm, muscular flesh tissues and strong and steady nerve fibers. It puts new life, vigor and vitality into every atom and organ of the body. It cures nervous exhaustion and prostration. Nothing "just as good" can be found at medicine stores.

"I had suffered about eleven years with a pain in the back of my head and back," writes Mr. Robert Hubbard, of Varner, Lincoln Co., Ark. "I suffered for years, that it is a great deal of money for doctors and medicine, but did not get relief. Then I tried four bottles of the 'Golden Medical Discovery' and improved greatly. I sent for five more and now am glad to tell everyone that I am in good health."