

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XX.

LONDON, ONTARIO, SATURDAY, AUGUST 6, 1898.

NO. 1,033.

DEATH OF ARCHBISHOP WALSH

Notable Career of the Distinguished Irish-Canadian, Theologian and Orator.

A NOBLE PRELATE GONE TO HIS REWARD.

The saintly and much beloved Archbishop of Toronto expired very suddenly Sunday evening, July 31, about 10:40 p. m., the immediate cause of his death being heart failure. His medical attendant, Dr. Dwyer, arrived about 9:30 and was at "The Grove" at the time of his death. About 10 o'clock the Archbishop retired. His nephew, Father Walsh, was with him at the time. His niece, Miss McMahon, of St. Catharines, came in shortly afterwards and sat talking to the Archbishop. About 10:30, His Grace, who was dozing fitfully, started up saying: "I feel that I am going." Father Walsh then administered the last sacraments, and the Archbishop lay back in his bed. He passed peacefully away a few minutes later, with a smile on his face. Dr. Dwyer hastily summoned Dr. Nevitt, but nothing could be done. Fathers McCann, Teafy, Hand, Treacy, Cline, and Mungovan were all in the room at the end.

HIS RECENT ACCIDENT.

The Archbishop had been confined to his house since three weeks ago on Saturday by an injury to his knee. At the time of this accident His Grace was visiting the new Catholic cemetery out on Yonge street. On the return journey some rough ground had to be crossed. The Archbishop, who was riding in Mr. O'Keefe's carriage, preferred to walk here, as he had been jolted when passing the spot before. He stepped out of the rig, but stumbled into a rut and severely sprained his knee.

He was driven to his home, "The Grove," on Sherbourne street, next door to Our Lady of Lourdes, and did not leave it up to the time of his death. Dr. Dwyer had been in attendance on him ever since.

The accident to his knee confined him to his bed for about ten days, but he had been about the house for some time. The past few evenings His Grace had spent talking to his friends on the verandah.

SKETCH OF HIS CAREER.

His Grace Archbishop Walsh was born in the parish of Mooncoin, County of Kilkenny, Ireland, May 21, 1830, and was descended from a very old and influential stock. The first of the family in Ireland accompanied Earl Strong from Wales in 1179, and settled in the County of Kilkenny; and, like the Geraldines, they became "more Irish than the Irish themselves." In the course of time they gained large possessions, known as the "Walsh Mountains." This property was afterwards confiscated during the Commonwealth, and in the reign of William III., when the older branches emigrated to France and Austria and took military service in those countries. In the former the title of Count Terrant was conferred on the representative of the older branch. For generations His Grace's forefathers lived in that condition of comfort and independence which the better class of farmers enjoy, especially in the Province of Leinster. On the mother's side he is of the Macdonalds, a family which, like that of Walsh, has produced a number of zealous and learned ecclesiastics. His course of studies was commenced at St. John's College, Waterford, and terminated at the Seminary of the Sulpicians, Montreal. After his ordination in 1854, Father Walsh was appointed to the Brock mission, bordering on Lake Simcoe. In 1857 he was placed in the charge of the parish of St. Mary's, Toronto. Full of the spirit of his holy vocation, he applied himself with zeal and constancy to the discharge of his manifold duties. Very soon after the consecration of Bishop Lynch, in 1859, His Lordship summoned Father Walsh to his aid as rector of St. Michael's cathedral. He filled this important and responsible position about two years with marked success and ability. At the end of that time, to the great joy of his old parishioners and the regret of those belonging to the cathedral, he finally resumed his administration of St. Mary's as parish priest and Vicar General of the diocese. The health of Dr. Pinsonneault, Bishop of Sandwich, having become impaired, it was found necessary to select a successor for him in that See. Accordingly the hierarchy of the ecclesiastical Province of Quebec unanimously nominated Vicar-General Walsh as the future Bishop. The choice was ratified by the Holy See. The consecration took place on 10th Nov., 1867, in St. Michael's cathedral, Toronto, with great pomp and ceremony, and amid the prayers and rejoicings of the vast concourse assembled on the auspicious occasion. The late Dr. Ballargeon, Archbishop of Quebec, was the consecrating Bishop. The elevation of the then Bishop Walsh to the Episcopal rank was hailed with sincere pleasure,

not only by the clergy of the diocese of Toronto, but also of the dioceses adjoining, as he was much and deservedly loved and esteemed by his brother priests. When assuming the government of his diocese, His Lordship immediately applied himself with extraordinary resolution and ability to the important duties of his exalted office. He displayed administrative talent of the highest order. He began by making a careful and thorough examination into the affairs of the diocese. The result was well calculated to tax his courage and energies. He found that a large and pressing debt must be liquidated, that the reorganization of the clergy and missions was imperative; that a number of priests should be provided; that in many parishes, churches and presbyteries were to be built *de novo*, or improved by restoration or enlargement; that the interests of education everywhere demanded attention, and that asylums for the orphan and for the infirm poor were to be established. In a word, a vast amount of arduous and constant labor awaited His Lordship. He grappled earnestly with the difficulties that presented themselves in all directions. Nobly seconded by his generous flock, he succeeded within the incredibly short period of three years in paying off the last dollar the large debt which had encumbered the diocese. On Jan. 6, 1868, he removed the Episcopal residence from Sandwich to London, and the title of the See was subsequently changed accordingly. The cathedral of London may, without exaggeration, be termed the great work of his episcopate. Its lofty and majestic form attracts the eye of every stranger visiting our Forest City.

A CATHEDRAL ERECTED.

The Bishop had long set his heart upon raising in God's honor and that of holy religion a temple in some manner worthy the solemn and sublime rites of the Church of Christ. There were, however, difficulties in the way. Upon his Lordship's assumption of the chief pastorate of this diocese he had, as already pointed out, an enormous debt to remove, while various works of religion and charity of the most pressing necessity called for immediate attention and energetic action. It was only after a priesthood had been formed, schools and presbyteries built, churches constructed or renovated throughout the diocese, a magnificent college placed on a solid footing, religious communities established—in a word, piety, learning, and religion everywhere made flourish—that His Lordship consented to entertain the purpose dear to his heart of erecting a cathedral for his diocese that would for ages stand in testimony of the depth and sincerity of the faith of the Catholics of Western Ontario. The good time at length came, and the Bishop of London invited Mr. Joseph Connolly, of Toronto, one of the very ablest gentlemen of his profession, to draw up the plans for a structure befitting the times. The plans drawn up, His Lordship at once took steps in view especially of the encouragement from priests and people, to have ground broken and work commenced. The laying of the first sod for the new cathedral took place in July, 1880, and its corner stone was laid on the 23rd of May, 1881.

The cathedral of London was solemnly dedicated and opened for religious worship on the 28th of June, 1886; Bishops and priests from all parts of Canada and the United States being in attendance. The ceremony was the most gorgeous and impressive ever witnessed in Ontario. The successful completion of this great work was regarded as one of the most signal events in the long and useful career of the lamented prelate.

One of the most pleasing incidents in the life of Archbishop Walsh, who has ever characteristically shunned popular favor and demonstration, was the receptions tendered him by the citizens of London, on his return from Ireland in 1882.

The welcome was magnificent and well-worthily of the citizens of London, His Lordship and companions being escorted to carriages in waiting by an enthusiastic throng of people. On arriving at the Palace His Lordship and the accompanying clergymen took up positions upon the balcony, and order having been restored, Mr. John Wright advanced to the front and read the following address:

To His Lordship the Right Rev. Dr. Walsh, Bishop of London:

May it please Your Lordship—We, the undersigned citizens of London, comprehend not only those whose privilege it is to follow your spiritual guidance, but also many who, though not of the flock you rule with such paternal solicitude and success, fail not to admire your exalted qualities, most respectfully tender you a very hearty welcome

on your return to your episcopal city. We hope in all sincerity that Your Lordship's health has been permanently benefited by your brief sojourn in the old land. We earnestly trust that you may be long spared to the diocese of London, upon which your virtues and talents shed such lustre, and beg of you to accept the accompanying testimonial as a feeble token of that regard in which we and the many on whose behalf we may on this occasion justly presume to speak sincerely hold Your Lordship.

The address was accompanied by a purse containing \$1,000, a voluntary testimonial of esteem.

In reply, His Lordship, who was deeply affected by the unexpected ordeal to which he had been submitted, said:

My friends, I beg that you will accept my sincere and hearty thanks for your extreme kindness to me on this occasion, and for this splendid reception and munificent testimonial with which you welcome me home from my short trip to Europe. I had no right to expect that such a magnificent demonstration of esteem and affection as this would greet me on my return home, and I am therefore at a loss for words in which to give adequate expression of my heartfelt gratitude to you for it. But, indeed, your action in this matter does not surprise me, for it is in happy accord with your invariable and constant kindness towards me since my arrival as Catholic Bishop in this city some fifteen years ago. Ever since the Catholic people of this city have sustained and nobly co-operated with me in whatever I deemed it a duty to undertake for the promotion of their religious and educational interests, whilst some of my Protestant fellow-citizens have honored me with their friendship, and all of them have treated me with civility and courtesy, and have not failed in large numbers to assist us in our works of charity and

to build up here in Canada a great and noble and prosperous commonwealth, which will be the refuge of the oppressed of other countries, and the happy home of millions of freemen and of prosperous citizens. I will not detain you by any further remarks this evening, but I must again thank you from my heart for this magnificent reception, and your warm-hearted welcome, the memory of which shall not perish while life endures. I have come among you again to do the old work as best I can for the glory of God and the good of my fellow-men. I trust that in a short time I may be able to speak to you about the present state of Ireland as I saw it, and meanwhile I will wish you good night, and may God bless you for the kindness you have shown towards me.

Upon the conclusion of His Lordship's address, a display of fireworks was given, after which the crowd, fully three thousand in number, dispersed.

On Thursday evening, Oct. 5, His Lordship was entertained at dinner in the London Club by a number of citizens. Amongst the gentlemen present were Hon. J. Carling, M. P., Col. Walker, Major Leys, B. Cronyn, C. Goodhue, James Mahon, P. Mulhern, M. Masurat, J. Blackburn, F. W. Fitzgerald, J. Reid, Dr. Sippl, and about thirty other representative citizens. After the usual loyal and patriotic toasts the chairman proposed the health of the guest of the evening, which was very warmly received. He made a very happy reply, expressive of his thanks for the honor done him by so distinguished a body of his townsmen, and of the duty resting on every citizen to promote, in every possible manner, that harmony amongst all classes without which the country could not prosper. On the following Sunday he lectured to an immense audience in St. Peter's cathedral, on "Ireland and the Irish."

In the fall of 1884 His Grace proceeded, by special invitation, to Balt-

attached flock. Forty priests were assembled in the sanctuary, besides the Archbishop of Kingston, who, on his homeward journey from the Catholic Congress at Baltimore, had gone out of his way a couple of hundred miles in order to be present at the leave taking of his friend, Archbishop Walsh, and to assist at his installation in Toronto. Solemn High Mass commenced at 9 a. m., the celebrant being Rev. Joseph Bayard, with Rev. M. Brady acting as deacon and Rev. J. Kealy as sub-deacon. At the conclusion of the Mass the clergy stood up and advanced to the episcopal throne, when Rev. Father Flannery read to His Grace an address of farewell.

The Archbishop, in reply said:

Dear Beloved Fathers—To reply fittingly to the thoughts and feelings expressed in your address is beyond my powers. I have had occasion to address you at different times before, since I was prevailed upon to admit into my mind the thought of parting from you. I have communicated to you the emotions of regret pervading my heart at the approach of this separation from yourselves, and the diocese of London. I have expressed to you the tender solicitude I have so long entertained for yourselves and our spiritual children of the diocese of London, and how deeply I have loved you who have so long and so nobly and zealously co-operated with me in endeavoring to promote the welfare of this diocese and the glory of God herein. Nevertheless, I cannot listen to this last testimony of your devotedness, and behold so many noble and devoted priests standing before me, who so long made light for me the episcopal burden, without feeling those bonds of brotherly love tightening and strengthening at the moment our relations as Bishop and priests are about to be severed. I cannot see you turn away yet without once more encouraging you to what we together have always done, love one another, to love the children committed to your care, as our Divine Lord loved us all. I may say that our relations as Bishop and priests have all ways been, not so much as subordinate to authority, but as brothers and friends working and watching in mutual, encouraging, self-sacrificing and harmonizing unity. You have made the Episcopate a burden light and sweet. You have made the disciplinary authority a thing almost unnecessary, and truly I can say what Christ said to His: *Nunc non dico vos servos, sed amicos*. I do not call you servants, but friends. Yes, friends, after the Heart of Jesus, true, faithful and loyal, you have been to God and to His Church, and to me with all my weaknesses as your Bishop. A holy Bishop who had occasion to pass through the different parishes of the diocese, once told me he never heard a word of criticism of their Bishop from any priest of this diocese—a fact more creditable to you than to him who was the object of it. Continue, then, dearly beloved clergy, faithful and near to God. Remain close to the feet of Jesus. There only is the true happiness of man, and especially of a priest, of God—to keep close to the heart of Jesus, and retain the consciousness that you are ever doing your duty, and filling the eternal design of God in creating you, and making you priests.

On the clergy retiring to their seats in the sanctuary, several lay gentlemen moved up from their pews and advanced to the sanctuary, where they stood surrounding the Episcopal throne. One of this number, Mr. Thomas Coffey, publisher of the CATHOLIC RECORD, read a feeling address.

At the close of the beautiful address Rev. Father Flannery and Mr. John M. Keary presented to His Grace their joint offering, the price of an Arch-episcopal outfit, \$2,000.

HIS GRACE'S REPLY TO THE LAITY.

His Grace advanced to the front of the chancel, and addressing the people, said he had nothing to say to them on this occasion, because what his heart was full of he said to them on Sunday last. He need not say how grateful he felt for their great kindness, manifested so often of late, but also during the continuance of his authority in the diocese. Their presence here to day was additional proof, if any were needed, of their affection and good-will. Many of them had attended at great personal inconvenience, and came in the storm and wet, to show their allegiance, homage and affection to him who so long had been pastor of this great diocese. He need not thank them for so many years of devotion and generosity to the Church and to their God, whose service was its own reward. He counselled them to let not their hearts be troubled by any attacks made on their Church. If it were effete and dead, as some people claimed, it would not be attacked as it was. Their Church was a living, aggressive force in the world, and its progress and power were what alarmed the enemies of God, and sharpened their weapons against the Church. These attacks were a sign of life, and should encourage rather than discourage the people. He counselled them to be diligent in the faith, courageous and true. Their faith was the Christian holy Catholic faith, that had endured during all the Christian ages, and was as true and living to day as the first century. It had come down to them hallowed by the blood of the

fathers and martyrs, sanctified by the love and death of Christ. He also told them to be not discouraged at the loss of their Bishop. The Church was in God's hands, and He would send them a man who would do more for His cause here than he (the speaker) ever could do. The history of the Church showed that, no matter how gifted or industrious a man was who was removed, a better one would follow. Bishops or priests might come and pass away, but the Church was permanent and the love and power of God endureth always, and He was able to fill any vacancy, no matter how able the previous occupant had been. His Grace spoke of some very ancient monuments of the Christian faith which he had seen in Europe, the brass of which was tarnished, and the inscriptions about obliterated, but he said, the Church in the nineteenth century of her existence was as strong and vigorous, as full of life to day as she was when these monuments were put up. The Church of the immortal God was immortal also, and would go on fulfilling its sacred mission, spreading the gospel of Christ throughout the world, saving the souls of men, pouring balm into the broken hearts, binding up the wounds, and comforting the sorrows of humanity until the end of time. While they might get many able men to succeed him in the charge, they would get no one who would love them better or be more anxious for their spiritual welfare than he.

About 12:30 p. m. the attending priests—forty in number—were entertained at a banquet served in the spacious dining room of the episcopal residence. At its close Archbishop Walsh spoke with much feeling his last words to the priests of his diocese, and eulogized in particular Rev. Father Tierman, who, for the past sixteen years, had been his faithful secretary and chancellor.

At 1:30 p. m. the procession formed in front of the palace for the station, His Grace and the accompanying clergy proceeding direct to the carriage.

The procession was headed by the Seventh Band, then came about a dozen carriages, the members of the C. M. B. A. and the Separate School Board, school boys and girls marching too, though the snow and mud and rain made the roads very disagreeable. At the station the party got on board the special car that was in waiting, and then a reception was held, the people passing up the aisle and bidding their late Bishop and Father Walsh an affectionate farewell.

As the train moved out Archbishop Walsh, Archbishop Cleary, Fathers Tierman and Walsh formed a group on the rear platform, and bowed their acknowledgments to the hearty cheers that were given. Although the day was extremely disagreeable the procession was very large, and fully two thousand persons went to the train to see the last of their beloved Bishop.

A large number of prominent Toronto citizens went to Hamilton to meet him, and a procession was to have been organized from the Union station to the palace. The heavy rain prevented this.

The installation services in the cathedral were particularly grand. The late Vicar General Rooney read the papal brief. Father Laurent intoned the services. Father McCann read the address of the clergy, and Mr. D. M. DeRose that of the laity, which was also signed by Sir Frank Smith. All the prominent clergy and laity of the diocese were present. His Grace replied graciously.

In the nine years that have since elapsed he maintained a strictly non-political role, although adhering to his early belief in Home Rule for Ireland, and assisting in work to that end. He made many friends among Protestants, and had long been regarded by them as one of the broadest minds in the hierarchy.

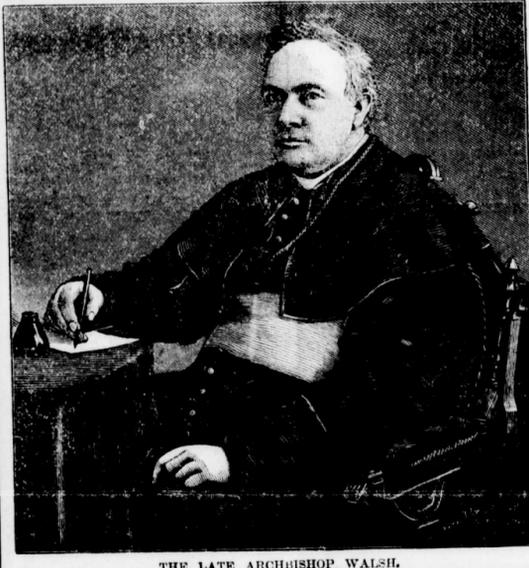
Not only was Archbishop Walsh a warm sympathizer with the movement in favor of Home Rule for Ireland, he was a prominent factor in that movement, and indeed his influence contributed a great part to the success of the great Home Rule convention held at Dublin some years ago when Hon. Edward Blake took a strong stand in the matter. His opinions in this regard were deep seated and were based upon a passionate love for the Old Land.

A fact that did much to form friendship for the Archbishop among his Protestant fellow-citizens was his toleration of the opinions of others and his desire to avoid, as far as possible, questions of Church and State.

As a scholar the late Archbishop held a well-recognized position, both in America and in the Old Land. He was a student to the last, and his erudition has often been a matter of remark among those who came into contact with him.

Beloved and revered by the priesthood and the people, his rule was firm but ever kind, and such being the case the affection which was returned to him is no longer a matter of wonder.

To the last he was a Celt of the Celt, a kindly Irish of the Irish, "proved in the strength of the ancient race, and a firm believer in its possibilities for the future. Thus it was that the best effort of his life was for the elevation of the Irish people in every department of progress.



THE LATE ARCHBISHOP WALSH.

religion. All this, my friends, is the result of your enlightened citizenship, and of that spirit of tolerance and good neighborliness generated and fostered by the genius of our free institutions. I trust these sweet charities of life—will ever prevail and flourish amongst us in blessed fruitfulness, binding all the people of our Forest City in the bonds of good fellowship and of kindly sympathies; and that if there be any rivalry amongst us, it will be the rivalry of doing good, of striving to excel in virtuous lives and actions, and in spreading abroad the benign and civilizing influences of Christian peace and charity. We live in a free and happy country. No feudal institutions overshadow this land, hedging in the few with hereditary privileges and distinctions, and fettering the many with cruel restrictions, and stamping them with badges of inferiority. No penal law has ever sullied the virgin pages of our statute books, but all are free to worship God according to the dictates of their conscience, and to kneel in prayer and praise before altars made sacred to them by the ordinances of their religion and by the memories of their fathers. We enjoy a common and rich inheritance in free institutions, just laws and the possession of equal rights. We live under a form of Government which is the best balanced in the world, which combines liberty without license, and authority without despotism, which gives to all the largest measure of rational and well-regulated freedom, whilst it affords ample protection and security to life and property. We are, therefore, a happy people, and it is our duty, as it is our highest interests, to live together in peace and amity, fulfilling the duties of good citizens, living in the profession and practice of the Christian religion, which is the guarantee of individual happiness—the secure basis of society, and the solid foundation of kingdoms. In this way shall we help

more, to attend the Plenary Council held in that city—the most memorable ecclesiastical gathering since the Council of the Vatican in 1869. The dead churchman occupied in the Catholic Hierarchy a foremost place as a profound thinker and facile writer. He was well acquainted with the classic lore of Greece and Rome, and erudite in the letters of modern times. He was charming in conversation, and fascinating in his literary productions. As a pulpit orator, he achieved a high reputation. His sermons betokened plan, thought, study, and were ever practical. His style was ornate, eloquent, full of point, logical, and impressive. He had easy command of the choicest language, illustrating his subject with a suitably applied imagery. The pastorals of his Lordship—always opportune and welcome—were models of composition and pregnant with instruction.

On the death of Archbishop Lynch in May, 1889, the Bishop of London was considered his most fitting successor, and he was accordingly appointed by a Brief from the See of Rome dated August 20, 1889. On November 27 of that year he said farewell to his London flock.

A much loved and much-venerated Bishop was bidding his last adieu to the priests and people of his diocese. The citizens of London were gathered in large numbers in the cathedral or its vicinity to hear the last parting words of a Bishop they were so long accustomed to see on his throne or in his pulpit for the last twenty-two years. The distinguished prelate, of whom all felt so proud as an ornament to religion and an eloquent upholder of Catholic claims to pre-eminence and supremacy—Bishop Walsh—was preaching his last official sermon in the cathedral he had just completed and decorated, and was severing the last authoritative link which bound him to an ever-loving, ever-grateful and much-

to them hallowed by the blood of the

MARIA EDGEWORTH AND LADY GEORGIANA FULLERTON.

AN UNPUBLISHED LETTER.

Maria Edgeworth, who was one of the conspicuous figures in literary life in the early part of the present century, has been lately brought before the notice of the present generation by the publication of "Life and Letters of Maria Edgeworth," which we owe to the pen of Mr. Augustus Hare.

Those of the generation now growing old can still early days by those stories for children which have surely never been surpassed in the English language. We sincerely hope that the children of the present time are not strangers to "Frank," "Harry and Lucy," "Simple Susan," and the rest; though no doubt they do not revel in them as we did, to whom a new book to be conned over and over was indeed an event in life.

One of the most remarkable features in this charming woman's character was the utter absence of bigotry, for which her father was also distinguished. An Irish Protestant at the time when animosity in Ireland between Catholics and Protestants was at its height, she was accustomed to see Catholic bishops entertained at her father's table.

"We read 'Ellen Middleton,' by Lady Georgiana Fullerton, grand daughter of the famous Duchess Beauty of Devonshire; and, whatever other faults that Duchess had, she certainly had genius. Do you recollect her lines on William Tell? Or do you know Coleridge's lines to her beginning with—

"Look for them and get 'Ellen Middleton.' It is well worth your reading. Lady Georgiana's genius, and there is a high-toned morality and religious fervor throughout the book—where you get 'that heroic measure'—with-out any cant or ostentation. It is the same moral intended in 'Helen,' but exemplified in much deeper or stronger colors. This is—but you must read it yourself."

"Ellen Middleton" might be swallowed by Miss Edgeworth's very Protestant relations; for, although the author was very High Church, she was still a Protestant. It was a different matter with her first Catholic book, published in 1847. That was speedily censured. Miss Edgeworth rose to the occasion, and thus attacked a Protestant in her own brother-in-law. She wrote from Edgeworthstown on the 30th of October, 1847:

"I advise and earnestly recommend you to read 'Granville Manor.' I do not, Mr. Butler, end ill; and, from beginning to end it is good, and not stupidly good. It is not controversial, either in dialogue or story and in word and deed it does justice to both Churches, in the distribution of the qualities of the dramatic personae and the action of the story. It is beautifully written, pathetic, without the least exaggeration of feeling or affectation; some characters are well contrasted; some firm to principle, religious and moral without any cant; and there are no monsters of wickedness. I never read a more interesting story, new and well developed."

A week later Miss Edgeworth can no longer restrain herself, but indites the following letter—which now appears in print for the first time—Lady Georgiana herself:

"I do not presume thus to speak the education of Lady Georgiana Fullerton without some knowledge of what I am saying. Your lady was very young when I had first pleasure of seeing you, and Lady Carlisle did me the honor of telling me not only see her daughter but when she explained to me views and principles in education, flattered me that my father's book



THE GUARDIAN'S MYSTERY; OR, Rejoiced for Conscience's Sake.

BY CHRISTINE FABER.

XXVII.—CONTINUED.

Yes, I'm coming to the point if you'll give me time, Mr. Mallaby," spoken with as much anger as grief, for she was fast becoming exasperated that her boarder should be so obtuse as not to divine the matter from what she already had said.

"I'm coming to the point," she repeated, letting her apron drop, and fixing herself squarely and resolutely in front of her astounded boarder, "and I'm a-coming to it in an honest way, Mr. Mallaby. I'm not coming to it in a way that some people might do, a-beating round the bush, and a-hemming and a-hawing from the weight of their own consciences: I'm coming to it, I am."

"A significant cough from the invisible visitor destroyed the remnant of Mr. Mallaby's patience.

"Either tell me immediately, woman, what you want, or leave me to attend to my business." Never before had she seen him so angry-looking, and despite her own indignation it caused her to be a little bit afraid—afraid lest she had gone too far with "that blessed man."

"So once more she had recourse to her apron in order to simulate an appearance of grief while she said: "Down in your own heart, Mr. Mallaby, you must feel as you've been unkind; a-going and a-coming of a visitor in your own room—you that never had no such thing these ten long years that I've been in your own private room, Mr. Mallaby, where nobody never comes except the girl to clean it, and your own blessed self; and then there's Miss Agnes in the parlor with a strange gentleman, and I shall not say anything about that. Oh, Mr. Mallaby, you ain't been like yourself in a-keeping of these things from one as has the feelings of a mother for you and Miss Agnes."

And once more she was sniffing audibly behind her apron. "Oh," ejaculated Mr. Mallaby, too much amazed to give utterance to anything more. He was too little versed in feminine attributes ever to have suspected Mrs. Denner's curiosity, or even now that he knew it, to understand it; and the knowledge came upon him too suddenly and too speedily after his hot interview with Kellar, to cause him even the amusement that it might have done at another time. He was too busy to be annoyed by the emotions resulting from that same interrupted interview also prevented him from feeling the anger warranted by the seeming impertinence of the woman as his chief irritation had come from the time she was unnecessarily assuming, now that he was alone, that he would, he could treat her with something of his wonted gentleness, and he said so quietly as to astonish her: "I am glad, Mrs. Denner, it is nothing else I have done to you."

And without another word he disappeared quickly into his room, shutting the door as tightly behind him, as he had done when he came out. Mrs. Denner was a very much disappointed woman, and she was not a little pointed that her boldness had failed to obtain any information, and mortified at Mr. Mallaby's treatment of her: she felt with a sinking of the heart that she had presumed too much upon her boarder's amiable and courteous manners; but with all this, she could not yet repress her desire to learn something, and she lingered, hoping for a repetition of the high tones which had so startled her a few minutes before. In that also she was disappointed, for Mr. Mallaby's voice was subdued as that of his visitor. But she caught the sound of Miss Hammond's voice; as if that young lady were speaking to some one in the hall below, and she hurried down in time to confront Agnes and Sydney at the parlor-door exchanging their adieus.

"Oh, Mrs. Denner," said Agnes, catching sight of her. "This is that good Mrs. Denner, Sydney, of whom you heard me speak when I was in your house, or Hubert street; and this gentleman, Mrs. Denner, is Mr. Wilbur from whose house I came to you nearly two years ago."

Mrs. Denner made her best bow, and smiled with supreme satisfaction: her curiosity was at last receiving some enlightenment. "To-morrow evening, then, I shall see you again," said Agnes, placing both her hands in Wilbur's while Mrs. Denner, a little in the rear, remained to attend the gentleman at the door. "Yes; to-morrow evening," and then he wrung her hands, said "good night," quickly, as if he lingered over the words it would be harder to tear himself away, and departed. Mrs. Denner deferentially opening the door for him. When she turned back, Agnes was still standing on the threshold of the parlor looking radiant from happiness. "Perhaps you guess what I have to tell, Mrs. Denner," she said. "That good woman had been guessing very hard, and having received the information which had accompanied Miss Hammond's introduction, she was enabled to guess pretty correctly; and Agnes enlightened her further by telling

her of Wilbur's conversion, and of her guardian's entire sanction to their marriage.

At which announcement Mrs. Denner could not refrain from saying: "I cannot understand your guardian, my dear; he's gone and had a stranger with him all the evening in his room—him that never had your blessed self to cross the threshold of his door—all the evening he's had that stranger, and they've been a-taking and a-queering—his own guardian has—for I heard him."

She prudently reserved all communication of her effort to gratify her own curiosity. Miss Hammond's glow of delight faded, and an uneasy expression showed itself in her face; but she said nothing of her feelings to Mrs. Denner. Instead with a gentle good-night she went to her own room, and began at once to write a letter to Kellar, in the detail of all her glad tidings as to forget her anxiety concerning her guardian.

Long after that letter was finished and the writer of it lay in the slumber of youth and innocence, her guardian was still closeted with Kellar. An hour after midnight had rung out from one of the city clocks and had chimed from the little time-piece resting on a bracket, before Kellar's door was opened, a paper which must nullify any act of mine against you, should I ever be tempted to break my pledge. You are mad, Mallaby, if you refuse."

Mallaby had been sitting with his head buried in his arms, and his eyes looking into the space before him with mournful intensity, but at Kellar's last words he rose. "I may be mad," he said, speaking slowly and sadly, "but I shall not be dishonest. To do as you request, use the trust I have put in you, and induce the firm you mention to invest in these bonds issued by this Australian company, would be to sink me lower in my own estimation, than I could ever sink in the opinion of others, by the fulfillment of your request at this time, when the bubble should burst—after having enriched this enterprising Australian company, and you and me—I should be held guilty as not being supposed to know anything beyond the advantages of the proposed investment. It is a clever scheme, ingenious, and well calculated to entrap and deceive: I have no doubt of the favor with which it would be received, did I broach it to my firm, and recommend it as one of its trustworthy investments. But, Kellar, it is not an honest scheme, and I shall be no party to it. My answer is final."

His tones increased in vigor and rapidity, as he spoke, and he straightened himself, and looked fully and with a sort of defiance into Kellar's face. "That gentleman shrugged his shoulders and smiled. "In spite of all that, I still hold to my conviction that you will ultimately consent," he said, with a slight sneer in his eye. "Sleep upon it, Mallaby, and let your dreams picture to you the consequences of your refusal. I should not have called to-night and thus anticipate the visit you invited me to, had I not had your answer, but on my return home, finding, as I told you, a letter urging me to hasten matters, I thought it well to lose no time in fully disclosing to you the business upon which I have returned to New York."

"You have it already," said Mallaby. Kellar again shrugged his shoulders and smiled; then, he drew a cigar from his pocket, lit it at the gas-jet, and puffing at it for a moment or two, watching Mallaby closely as he did so, he resumed: "I have not the least doubt of your inward satisfaction, for he took the cigar from his lips, smiled again more broadly than before, and said lightly, glancing at the clock: "I have, I suppose, to see Miss Hammond. Tell her that I deplore the circumstances which prevented my return to her company. As I have told you already, that brief visit of her on my return, was a great pleasure to me. I shall drop in to-morrow evening to be properly introduced."

Two o'clock chimed from the bracket. "So late, or rather early," laughed Kellar; "well, I must depart, if I would have an opportunity for the dreams of which I spoke. But you'd better pilot me out, Mallaby, your hall-lights must be extinguished by this time."

But neither the light in the hall leading from Mr. Mallaby's room, nor the mellowed light in the hall below, had left them both aflame in order to show Mr. Mallaby the attention she was willing to accord Mr. Mallaby's visitor, mysterious though it were, and Mrs. Denner herself, determined to watch the departure of the visitor, and to catch a glimpse of him if possible, had taken a seat in the parlor, just behind the door which she kept partially open. She had extinguished the parlor-lights, so that she found herself quite secure in her observation, and, having interrogated the girl who admitted Mr. Mallaby's visitor about the appearance of that gentleman she waited with no small impatience for him to descend. But sitting for three hours silent and motionless, she produced a most dry effect, and long before Mallaby and his company descended, the good woman was so soundly asleep in her chair as she would have been in her comfortable bed, and snoring loudly. Had she been awake, and had she seen that she descended the stair, and as the former in no little surprise when they reached the parlor from which the sound came the door and entered the room. There was sufficient light from the hall to reveal the sleeping form, the arms folded tight, and the slovenly-looking head almost buried in the ample bosom. Mallaby surveyed it for a moment, and owing to his acquaintance with Mrs. Denner some hours before, he comprehended the situation. Her feminine curiosity had induced the vigil.

Had he not been filled with his friend's and more engrossing thoughts, he might have been both angry and amused; but, as it was, with his very soul in the grip of a temptation so strong that it seemed to tax his physical, as well as his mental strength, Mrs. Denner was too mute a matter to give him more than a passing thought. He left the room, closing the door behind him, and without a word went forward to open the hall-door for Kellar.

Nor was Kellar interested enough to ask who it might be; he had no concern but that which had brought him to Mallaby, and once more as both stood for a second on the stoop, he scanned Mallaby's face, the light of the opposite garrison made every feature visible. And as before he seemed to be affected by his observation, for he took his cigar from his lips, and smiled as he had done above stairs. Then he said a careless good-night, and went to his room, leaving Mallaby to look in Miss Wilbur's eyes, and he experienced again the strange feeling which so thrilled him then. Its dim foreboding was coming so true in his own case, would it be equally true in the case of the man who had just been so startled against the railing which supported the stoop and tremblingly held himself there.

The solemn quiet, which brooded over the street seemed after a little to descend upon him, and he was troubled and tempted spirit. Still clinging to the railing he lifted his eyes to the sky. He fancied the stars shone with more brilliancy than usual; and then with a greater retrospection he looked down into his eyes, and he thought the stars were the eyes of the angels watching a sleeping world. Now, when he was almost an old man, they seemed again like eyes, but eyes that were turned down into his soul: eyes that encouraged him, that pleaded with him, that exhorted him.

He had repelled with seeming firmness the temptation Kellar had placed before him, but only God knew the grip of the demon in his heart; only God knew the stern fight his soul had waged. Kellar had said to sleep upon his proposal; that dreams sometimes induced submission. Mallaby almost feared to return to his room, lest it might be so late that the price of his compliance, might in his dreams overpower him, and cause him to yield in his waking hours. So, he lingered until the policeman of the night had passed, and he held on to the door and ascended to his room, the snore of Mrs. Denner accompanying him in a greater part than he cared to hear. He was in a sort of mechanical way, the property of extinguishing the hall-lights. Thus, when that drowsy landlady a length opened her eyes a full hour later, she was in total darkness, and she could not stir a muscle to enable her to know where she was, and to recollect the circumstances that had brought her there.

She was indignant with herself at having slumbered upon her watch, and though she supposed that her visitor had gone, she could not retire without obtaining further certainty of that fact. So she groped her way to Mallaby's room, and listened at his door. There was not a sound, nor did she seem to be any sleeping-dog. Convinced that he had gone to bed she went to her own room, trying to temper her disappointment and chagrin with the thought that at least she had gained some important information from Miss Hammond.

A nervous restlessness and anxiety seemed to possess Deborah Wilbur during the whole day of her brother's return; it had been a long absence, and she was much engrossed by her own anxious thoughts to be as observing as usual, and Miss Wilbur herself had striven somewhat to conceal the fact. But when she descended to her room, her brother's nervousness evinced itself in her inability to remain long in one room, or engage in one occupation, and when the afternoon waned without bringing Sydney home, she became impatient as well as restless.

She was also somewhat uneasy whenever she reverted to the manner with which on that morning he had received the information of her preparations for their departure to the West; while his factory ones she had repeated to Prudence, there had been that in his manner and in the tone of his voice which did not seem quite to agree with his replies, and which she was not slow to observe. Her expectation and cheerfulness Miss Wilbur might reasonably be supposed to feel. All that, however, she had not told Miss Liscome, and now, while she went from her parlor to dining-room, and thence to her room, she was not a little vexed that Mr. Wilbur had not come home to his dinner before it was spoiled, her vague but anxious fears increased.

He had told her upon leaving the house that he was going to attend to some business matters which had not only matters relating to finances, and which entailed a visit to his business agent, and another to his lawyer, but the more private matter of seeing Mr. Mallaby; and the gracious reception accorded by that gentleman, encouraging Mr. Wilbur to anticipate a very speedy union with Miss Hammond, caused him to attend to other business matters the settlement of which he had only deferred until he could be assured that he might renew his suit for the hand of Mr. Mallaby's ward.

All this consumed so much of the day that it was well-nigh evening when, to his sister's great relief, Sydney at length returned. But when he announced that he had been early and amply illuminated, there was sufficient light to reveal every change in her countenance.

Her brother laughed again and reclined more comfortably in his chair, but at the same time he looked very fixedly at his sister. He had not intended to tell her just yet of his own conversion to the abhorred Catholic faith, nor of the renewal of his proposal to Miss Hammond, but Deborah had seemed to drive upon it, and to make an opportunity for the communication. And while he continued to look at

as I told you this morning, my preparations are pretty well completed. "You shall know it in a twinkling," he answered, smiling still, "just now I am preparing a surprise for you, and would rather not be questioned too closely."

"Only tell me this," she persisted, "that we are going away," and I shall not ask another question." "We are going away," he replied, with an emphasis on the first word that had a significance of which she did not dream, "and now if you have any concern for my physical well-being, bring for Anne some something to eat. I am almost famished."

Will Wilbur became as hopeful and buoyant as she had been before anxious and uneasy. She felt certain that her surprise her brother intended to give her early in the morning, and she was not slow to see that the date on which they were to begin their journey to the West; that he had already secured the tickets, and knowing how complete were her preparations he felt, no necessity of packing her trunk; and even that should be speedily done, she meant to begin it that very night just so soon as he should go out; and she felt equally certain that the business of all day was negotiations for the sale or transfer of the property from which they both derived their income; it did seem a little strange that the evening should be so quiet, and that it was necessary to meet certain desirable parties. Thus assured, she bustled about with unusual alacrity, insisting on waiting upon him herself, and all the while maintaining so lively and constant a conversation that she was not slow to satisfy his appetite.

As soon as he again went out, she began the packing of her trunk, calling Anne to assist her. "Are you going away to-morrow, ma'am?" inquired Anne. "No, hardly to-morrow, but it may be soon after to-morrow, that it is well to be quite ready. There is nothing like taking time by the forelock. Anne," she said, "Faith, it's not by the forelock you take it, but by the whole head," a thought in which she might seem to be justified by the preparations for departure began by her mistress over these months before, and daily accompanied by the observation that it was well to be in readiness.

Deborah took up so much time in the packing of her trunk, holding lengthy colloquies as to which articles she should pack first, and then when they had been packed, she changed her mind, and making Anne take them all out, that was then 10 o'clock being she seemed to have made any progress; and an hour later, when she heard her brother enter her house, her trunk was still in its unwinding condition, and her bed was strewn with articles of dress that had yet to be packed. But she was anxious to see Sydney, and bidding Anne to go to bed, she hastened below.

Sydney went into his own uncarpeted and disordered study, struck a light, and he was seeking for a chair when his sister entered. He was in such a happy mood that he could not refrain from jesting a little about the absurdity of his sister's preparation, and she, in return, said a few words to unsettle of the household goods.

"You might at least have left a fellow a chair," he said with a ludicrous assumption of rudeness; and where in the name of all that's good, he said, "I do not think of all that, my dear sister, I do think of my past transgressions by lying on the floor like some of the Catholic saints used to do?"

"I told you this morning where you were to sleep," answered Deborah, curtly, and in a way responding to her brother's pleasantry, "and it isn't right for you even in jest to make an allusion to Roman saints, or anything else that's Romanish."

"Isn't it?" he repeated laughing, "why my accursed sister, I thought a man had a right to freedom of speech in this country. I am afraid if you were a ruler, Deborah, you'd be a despot, a petty, willful, grinding, bigoted, awful despot; but I have no recollection of being told all this this morning."

"Because you paid no attention when I was telling you," replied Deborah, half disposed to be angry, but now in addition, she was more boldly and unconsciously declared war against the saloons that the Catholic Church in its great Council at Baltimore, as the Protestants were, for the more effective machinery ready for the prosecution of work against the saloons than the Catholic Church in its total abstinence societies which of late years have proliferated themselves not only against intemperance, but against the saloons, which create intemperance? What a waste of moral forces there is in any country, where a powerful agency is not enlisted in co-operation with the Protestant Churches to do what may be done to drive the saloons out. Approach the saloons cordially, in the spirit of good fellowship, and you will often be surprised by the promptness of the response. Or if at first there is a cold, unfeeling result of neglect and distrust, it is more than likely to yield after a while."

But there must be frank recognition of reasonable prejudices and a sanctified common sense in dealing with them. I have known a hopeful movement for united action against the saloon, under the local option system, to come to nothing because the managers of the public meeting to which Catholics had been persuaded to come, insisted on Protestant devotional exercises at the opening. They could not understand why the Catholic priests should take offense at so small a thing; but if the conditions had been reversed and the priests had insisted upon the celebration of the Mass, they would themselves have been highly indignant. Surely it would have been better on such an occasion that the Protestant prayers should have gone unaided and the Protestant hymns sung, and that the Catholics should have been reversed and the priests had insisted upon the celebration of the Mass, they would themselves have been highly indignant. 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The Catholic Record. Published Weekly at 44 and 428 Richmond Street, London, Ontario. Price of subscription—\$4.00 per annum.

THE MONUMENTS OF HIS UNFADING ENERGY, than the magnificent churches, schools, and charitable institutions, which grew up everywhere under his direction, and attained to prosperity and vast usefulness, stimulated as they were at all times by his vigilant oversight and hearty encouragement.

IRISHMEN IN THE WAR. It is a remarkable fact that in the war now being carried on between the United States and Spain, Catholics, and especially Irish Catholics, appear constantly at the front, fighting for the Stars and Stripes. The United States afforded a refuge to the thousands of Irish men, women, and children, who were driven from their homes by bad laws, and the descendants of these immigrants, as were the immigrants themselves, are entirely devoted to the country that so generously harbored them.

Private property, whether belonging to individuals or corporations is to be protected. These provisions show how far the civilization of the present day has moderated the horrors of war from the brutalities which have been inflicted on the vanquished in times past, and even during the present century, as when the continent of Europe was devastated by the Napoleonic wars.

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DR. BRIGGS ON PRAYERS FOR THE DEAD. Professor Briggs, formerly of Union (Presbyterian) Theological Seminary of New York, but who recently joined the Protestant Episcopal Church of the United States, in an article in the Church Union, advocates a return to the practice of Catholics to pray for the dead. He says: "There is an unreasonable prejudice among Protestants against prayers for the dead. This prejudice destroys practically all communion with the saints in the other world. But the practice of prayers for the dead goes back to the most primitive times among Christians, and still earlier among the Jews, and all antiquity is in its favor."

OUR CHILDREN. Those outside the faith wonder sometimes why the Catholic Church insists so strongly on the necessity of safeguarding the children. Those, however, who are of "the household" know the reason. The little one's are bearers of immortal souls, not destined to live a short span and then pass away forever, but for endless ages. Before the coming of the Redeemer children were as playthings of the hands of men. They were clothed in rags, and were as dogs, and Tacitus even had naught but contempt for those who looked upon infants as a crime. But when He appeared upon earth He lifted them out of the valley of death. He proclaimed their rights, took them under His protection and thoughts which sounded gently in the ears of sinners, thenceforth the greatest of maledictions upon those who should scandalize the children. The Catholic Church has been true to her mission of upholding the teachings of her Founder. Her councils have repeated again and again the denunciations of Christ and her hands have been ever outstretched to succor and protect the little ones. She will see it that their souls are filled with wisdom that alone can ensure their felicity in the lasting city, where who enter must become as little children. And hence she insists upon the necessity of furnishing them with Christian education. We have, then, to our enlightened legislators, recall and which renders their duty less a fault of accomplishment than in other countries. We know that our leaders look upon religion as a factor in the making of good citizens and on that score are ready to enforce its introduction into the schools of the country. What passes our comprehension is that Catholic parents wish their children to institutions that do not under the direction of men of faith. Why? We have heard stated that it was because Catholic students were "rough and uncultured." That, of course, is falsely absurd, we expect that such a charge is uttered only at "tea shines" and "social gatherings" where all things Catholic are banned. Protestant educators who know somewhat of student life, tell us that they can, after a few months if a boy has made his preliminary studies in a Catholic college. Know this, because our faith broadens our mind, lifts us up out of the mire infested by the scientific grub. But let us say that a rough and uncultured student, with a sound heart and clear brain is infinitely preferable to the polished blackguard that sometimes turned out by the halls of learning. And we say, further, that no boy can be surrounded by a Protestant atmosphere and remain unharmed. His faith may remain warm and generous will do. We have seen that too often. It will hold to the fundamentals, be glorious work of extending Christ's dominion, of playing a manly part in the cause of our holy Church will never engage their ene-

DEATH OF ARCHBISHOP WALSH.

The sad and startling announcement that flashed over the wires on the morning of Monday last, that Archbishop Walsh was dead, was a painful shock to many a Christian heart. So sudden, so alarming the sad news, until confirmed by subsequent telegrams, thousands at a distance from Toronto refused to believe it. In all parts of the wide Dominion Archbishop Walsh's name was known and revered. His eloquent pastoral letters, brimful of doctrinal instruction and helpful guidance; his learned essays in book and pamphlet form; his lucid, attractive and satisfactory explanations of Catholic teachings and doctrine, delivered with so much grace and unction, whether in the press or from the pulpit, have stamped the name and fame of John Walsh, whether as priest, Bishop or Archbishop, on the grateful memories of the men and women of this past half century. Early in the fifties he began his ministry of priestly functions and doctrinal teaching in Toronto Diocese. "Deep in Canadian woods," from his log house presbytery in Brock and Vromont, his first mission, he composed essays and letters for The Toronto Mirror, the only Catholic weekly in those days in the Province. Scholarly communications to that paper over the signature of "Osory," the title of his native diocese in Ireland, attracted public attention. Bishop deCharbonell would not permit so "fair a flower to bluish unseen, 'mid forests wild" or "waste its richness on the desert air."

Toronto became the wider and more appropriate field for Rev. John Walsh's literary and scholastic efforts. Although young and of a delicate constitution, he devoted himself, heart and soul, to the unceasing and successful accomplishment of his new missionary duties. There were other priests, no doubt, at the Episcopal Residence, but they were not called so often to visit the sick or help the dying. On Father John Walsh devolved the task of attending to the wants of the suffering poor, Irish exiles, and immigrants, whom he succored, corporally and spiritually, with unabated zeal, until his health broke down, and St. Mary's parish was assigned him, as being less laborious, with an assistant priest to lighten his work. As Vicar General and pastor of St. Mary's church, Bathurst street, Very Rev. Father Walsh acquired a distinction and eminence in the pulpit which never lost its lustre or solidity, but which became still more brilliant and effective for great results after his talents and great worth were recognized by his elevation to the Episcopal dignity.

Here in London and throughout the length and breadth of this western peninsula Bishop Walsh spent the most laborious and best part of his useful and meritorious life. During the space of twenty-two years, from November, 1867, until November, 1889 (when he became Archbishop of Toronto) his days were filled with good works, and his labors blessed with the happiest and most abundant of the richest spiritual fruits. The numerous, highly educated and zealous clergy ordained at the hands of Bishop Walsh, in this diocese, are no less the proofs of his wisdom and

What Archbishop Walsh has done for Toronto, what achievements he has accomplished during his short incumbency of nine years in the Queen City, let a grateful press and priesthood and people there relate. It is their pride and their glory to claim universal admiration for the person and deeds of their great lamented Archbishop. We in London can but speak of the marvels he wrought in our midst and thank Heaven for it, while the unbidden tear will course down many a languid cheek and the trembling lip from sorrowing hearts utter a silent but deepfelt prayer for rest, eternal rest to the soul of Archbishop Walsh.

EXPLANATION.

Owing to the lamented death of His Grace Archbishop Walsh, report of which occupies much of our space this week, we are compelled to hold over for a future issue various contributions sent us from correspondents throughout the country.

OUR HOLY FATHER'S HEALTH.

There have been many alarming rumors of late regarding the health of the Holy Father, Pope Leo XIII. The London Times correspondent at Rome, appears to have been responsible for giving currency to these stories, which have no foundation in fact, as his health is as good as could be expected for a man of his advanced age. It is attested by the Roman correspondents of several Catholic papers that the Pope has not ceased at any time from giving the ordinary and special audiences which are customary with him. He has said Mass publicly every Sunday and Feast day, and privately on other days of the week, without cessation, and his mental condition is as active as it has ever been. Recently, he also presided at several meetings of the Congregation of Rites, to promulgate decrees of approval of the reports of that body regarding the virtues of Francis da Ghilsons of the Order of Minors, or Franciscans, and a miracle which was wrought by Mary Magdalen Martiniengo, a nun of the Convent of Santa Maria ad Nives, (Our Lady of the Snow). These labors certainly prove that the reports of his ill health have been greatly exaggerated by the Times correspondent.

ANOTHER HUMBAG.

The Irish Ecclesiastical Record warns its readers against a leaflet which has been circulated throughout some parishes of Ireland, purporting to be a devotion in honor of the wounded shoulder of our Lord, caused by the carrying of His cross. The leaflet was circulated by a priest, and it states that Pope Eugenius III, at St. Bernard's request, granted an Indulgence of three thousand years to those who would recite certain prayers in honor of the wound. The Ecclesiastical Record points out that the pretence is a humbug, as in St. Bernard's time Indulgences were never granted for a longer period than three or five years, and, further: in 1673 the Holy See issued a catalogue of spurious Indulgences in which it was expressly stated that this one, said to have been granted in honor of the wounded shoulder, is apocryphal. It is possible, and even probable, that the priest who circulated the leaflet honestly thought the Indulgence genuine, but all, whether priests or laymen, who endeavor to promote extraordinary devotions should be sure that they are approved before doing so. There is another bogus leaflet which has been sometimes found in this country. It professes to give a prayer which was found on our Lord's tomb. These spurious papers are fitted only to be burned.

Neither should a ship rely on one small anchor, nor should life rest on a single hope.—Epictetus.

A QUEER MISSIONARY COMPACT. A queer meeting was held in the Presbyterian building of New York last week at the invitation of the Presbyterian Board of Foreign Missions. The representatives of a large number of religious bodies were requested to assemble to devise the best means to utilize men and money, and to avoid enmeshing and strife in the missionary and educational work which these sects propose to carry on in the Philippine islands and the Spanish West Indies, as soon as it will be certain that these lands are to become American territory, the Spaniards having evacuated them.

It was unanimously resolved at the meeting, which appears to have been a very cordial and harmonious one, that the Christian people of America should at once "consider prayerfully the duty of entering the door which God in His providence is opening there for the propagation of the Gospel."

From the proceedings of the meeting it was discovered that seven different sects, with the same number of Mission Boards, are proposing to establish missions in Cuba, and three in the Philippine islands, two of which do not contemplate doing work at present in Cuba or Porto Rico. The seven which propose to operate in Cuba or Porto Rico, or both, are, the Southern Baptists, the Methodist Episcopalians North, the Methodist Episcopalians South, the Free Baptists, the United Brethren in Christ, the Protestant Episcopalians, and the Society of Friends, better known to the general public as Quakers.

On the Philippine islands, three Mission Boards propose to conduct operations, the Presbyterians, Northern Baptists, and the Methodist Episcopalians North. It thus appears that eight distinct sects are proposing to begin work, not only to convert the heathen of the Philippines, but also the Catholics both on these islands and in the West Indies, to their peculiar forms of belief. These sects teach most discordant doctrines. The Protestant Episcopalians can scarcely tell whether the missionaries they send will be of the party which teaches that the Mass is idolatrous, and prayers for the dead a superstition, or of the equally if not more numerous faction which offers up spurious Masses for the living and the dead. It is probable that both factions will be about equally represented as they are nearly of equal strength in their Church, and neither one nor the other will be allowed to predominate. The Presbyterians will teach their doctrines of fatalism and preterition which are looked upon with such horror by the Methodists and Freewill Baptists, while the latter named will insist upon it that the baptisms of the other sects are worthless. The friends will inculcate their special inspiration, and will teach their neophytes to put their confidence in it, and will repudiate the whole sacramental system of their missionary brethren—and so with the other sects, all of which have their peculiarities, so that it is a puzzle to know how they could have come to any agreement in their anxiety to teach Christian truth to the benighted inhabitants of the Spanish colonies.

THE EFFECTS OF CIVILIZATION ON WARFARE.

President McKinley's instructions to General Shafter are so explicit on the subject of non-interference with the religion or schools of Cuba, as to remove any fear on the part of the population that any obstacle will be thrown in the way of their religious or educational freedom, and will go far towards reconciling even the Spaniards of the occupied territory in Cuba to American rule.

It was to be expected as a matter of course, that the surrender of Santiago and the district included within the terms of the capitulation, should remain under the absolute government of the victorious power, subject to the conditions implied in the constitution of the United States, which concedes full religious liberty to all creeds; and this will be applied to Cuba as long as the war is continued. It would be preposterous to suppose that the United States would permit another government, say a government by the Cuban Junta while they are in military possession. There might arise under such circumstances embarrassing complications out of the different views held by the Cuban insurgents, and the victors, if an insurgent Government were established. This would be intolerable to the victorious generals, and we are not surprised that General Shafter and President McKinley do not allow such a condition to exist. It is, at the same time, gratifying to observe that the President has ordered that the existing laws shall be observed, and that the Spanish officials shall administer them until the establishment of a stable government, so far as they are consistent with the American occupation.

Religious and educational liberty are assured by the following clause in the President's instructions:

ARCHBISHOP IRELAND ON THE WAR.

Archbishop Ireland, with all his love for the stars and stripes, has not forgotten to lay his tribute of respect before the Spaniard. In a sermon in his cathedral he laid stress upon the fact that America owes its civilization to the Spaniard. He referred to their valor in the past, to the glorious history that has written its name in letters of gold upon the annals of the world and that will guard it there long after the new Zealander has completed his picture.

A SOP TO ORANGEMEN.

Mr. Arthur Balfour, Lord Salisbury, and other members of the Tory British Cabinet have frequently admitted the justice of the claims of the Irish Bishops and people to have a Catholic University, and according to the Dublin correspondent of the London Daily Chronicle it is the intention of the Government to supply this want when the new Irish Education Bill will be introduced. So many fair promises have been given to the same effect, and have been broken, that it would be premature to assume that they will be fulfilled now. Confessedly, the difficulty which lies in the way of the Government's action, is the opposition of the Belfast Orangemen, who have objection always to see the Catholics obtain any measure of justice. The Orangemen, however, have no objection that a Protestant University like Trinity should be forced on Catholics. It seems from the statement of the Chronicle's correspondent, that the anomaly is now to be remedied, but in order to throw a sop to the Orange Cerberus, at the same time that the Catholic University is to be established, the Belfast Government College will be turned into a Presbyterian University affiliated to Trinity, which is already Protestant.

CONGREGATIONALISM AND UNITARIANISM.

A Council of the Congregational Church which met recently at Cambridge, Massachusetts, refused to ordain a candidate to the ministry, who was expected to become the pastor of North Avenue church in that city. The vote against the ordination of the candidate was thirty-two against twenty, and the reason assigned for his rejection was that he holds Unitarian and Universalist doctrines. While we have no sympathy with such doctrines, and we would be sorry to see them prevail even among Protestants, we cannot but wonder at the inconsistency of a Church which refuses to ordain a Unitarian, while it openly boasts that it is the only denomination which has a creed broad enough to include Dr. Lyman Abbot within its pale. Certainly Universalists and Unitarians are as worthy to be called Christians, as is Dr. Abbot, who has openly taught the distinctive doctrine of the Unitarians, that Christ is no more than man, and who recently in a series of sermons maintained the historical unreliability of several books of the Old Testament, including Jonah.

It is worthy of remark, too, that twenty out of fifty ministers were in favor of ordaining the applicant, a fact which shows what loose ideas of faith are held by a large proportion, in this case 38 per cent., of the Congregational clergy. It is not many years since the late Rev. Mr. Spurgeon severed himself from the Baptist Union of England, because the Baptist ministers were on the down grade which leads to utter infidelity. It would seem that Congregationalists are also far down on the same grade, and yet other Protestant denominations freely extend to them the right hand of fellowship, and claim that they constitute an important branch of the great true Church of Christ. Surely this indicates that

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DR. BRIGGS ON PRAYERS FOR THE DEAD.

Professor Briggs, formerly of Union (Presbyterian) Theological Seminary of New York, but who recently joined the Protestant Episcopal Church of the United States, in an article in the Church Union, advocates a return to the practice of Catholics to pray for the dead. He says: "There is an unreasonable prejudice among Protestants against prayers for the dead. This prejudice destroys practically all communion with the saints in the other world. But the practice of prayers for the dead goes back to the most primitive times among Christians, and still earlier among the Jews, and all antiquity is in its favor."

There is an unreasonable prejudice among Protestants against prayers for the dead. This prejudice destroys practically all communion with the saints in the other world. But the practice of prayers for the dead goes back to the most primitive times among Christians, and still earlier among the Jews, and all antiquity is in its favor. "Thus prayer for the dead is a privilege and a duty for all who practice prayer for the living; and sacrifice for the dead is a duty for all who practice sacrifice for the living. The dead saints and the living saints are so united in one holy Communion, that in all religious activities, all saints share alike."

We have had before now expressions of belief in the efficacy of prayers for the dead, from High Church clergymen of the Church of England, and even so called "Masses for the dead" have been offered by these gentlemen, to the great indignation of Low Churchmen, but it is somewhat unexpected that an ex clergyman of the Presbyterians, who has from infancy been taught the corruption of Catholic teaching, should have developed an inclination so contrary to all Presbyterian and Calvinistic views as to maintain that it is proper and desirable that Protestantism should return to a practice which it has denounced for three and a half centuries as immoral and un-Christian. The fact is all the more surprising, as Dr. Briggs' quarrel with Presbyterianism, is the result of his adoption of rationalistic and not of High Church or ritualistic notions. May we not justly infer from this that the doctrine of prayers for the dead is so reasonable that even a rationalist finds the reasons in its favor so strong as to induce him to accept it, though the trend of his opinions is away from Catholic thought and not towards it?

CHRISTIANITY IN THE PHILIPPINES.

The "missionaries" are preparing for a crusade against the Philippines and Spanish West Indies. Judging by the past, they will spend much money and write long-labored treatises on the spread of the Gospel. Our readers will remember what Father Young said of them: "Protestantism never civilized one barbarous nation. It has claimed to have converted the Sandwich Islanders to its form of Christianity: but did it civilize them? Did it succeed in the first element of civilization, that of national self preservation and numerical increase of the population? Here is a contrast. The census of the Sandwich Islands made by the Protestant missionaries in 1823 gave 142,000 natives. In 1878 they were reduced to 44,088; in 1890 to only 34,436. The natives of the Philippine Islands were converted by Catholics in the sixteenth century. The population in 1833 was 3,153,200; in 1877 it was 5,561,232; and in 1893, 7,000,000. An author who has no love for Cath-

They tell us that the decrease of the Sandwich Islanders is due to their utter lack of chastity and to the loathsome diseases resulting from their immorality.

We hope, however, that when our separated brethren go to the West Indies they will give us a proof of the charity and justice which is supposed to be the necessary equipment of the missionary.

All this is old history, but it will stand as a warning. It is a noted fact that these Protestant missionaries, started, at the very beginning of their labors, a page of persecution. Catholics had no rights, women were if they did not become perverts, sentenced to penal servitude for life.

It is like a narration of barbaric days and not a cold, historical event of our cultured century.

But then truth is oftentimes stranger than fiction. It is most edifying to hear cheap rhetorical commonplaces about liberty and toleration and charity from these whose ancestors

persecuted the flock and frayed the robe. To sell the priest and rot the sire Their dogs were taught alike to run Upon the scent of wolf and friar.

OUR CHILDREN.

Those outside the faith wonder sometimes why the Catholic Church insists so strongly on the necessity of safeguarding the children. Those, however, who are of "the household" know the reason. The little ones are bearers of immortal souls, not destined to live a short span and then to pass away forever, but for endless ages.

Before the coming of the Redeemer children were as playthings in the hands of men. They were cast forth to be devoured by dogs, and Tacitus even had naught but contempt for those who looked upon infanticide as a crime.

But when He appeared upon earth He lifted them out of the valley of death. He proclaimed their rights, took them under His protection and thoughts which sounded so gently in the ears of sinners, thundered forth the greatest of maledictions upon those who should scandalize the children.

The Catholic Church has been true to her mission of upholding the teachings of her Founder. Her councils have repeated again and again the denunciations of Christ and her hands have been ever outstretched to succor and protect the little ones.

We know that our leaders look upon religion as a factor in the making of good citizens and on that score at least, are ready to enforce its introduction into the schools of the country.

But what passes our comprehension is the fact that Catholic parents will send their children to institutions that are not under the direction of men of their faith. Why? We have heard it stated that it was because Catholic students were "rough and uncultured."

They become afraid of antagonizing anybody—that is, they drift into the "dry rot" condition. We have the utmost respect for prudence which does not teach that we are serfs in a free country—paupers dependent on the alms, of the good-will of our separated brethren.

Catholic parents should think now during the days of vacation on the question of the education of their children and should resolve to have them within the precincts of a college over whose portals they may read "Deus illuminatio mea", where they may be taught by word and example, that virtue alone is the guarantee of lasting success and where they may drink in love and enthusiastic devotion for their faith.

THE LATE ARCHBISHOP.

The regret will be universal throughout Canada when it is known that the learned theologian and beloved prelate, the Most Reverend John Walsh, Archbishop of Toronto, is no more.

Catholics and Protestants alike, the clergy and the laity, honored and loved the eminent scholar, the prudent and benevolent Archbishop, who so ably presided over the destinies of the Church in the Metropolitan See of Toronto, and all will sincerely lament his death.

At about 8 o'clock the evening of his death the Rev. Father Rohleder called to see him, and he was apparently very well. At 9 o'clock, Messrs. Thos. Long, John Long and Eugene O'Keefe also visited him, and conversed with him on the verandah of his residence on Sherbrooke street.

In the course of conversation His Grace declared that he felt very well. A little later, heart failure suddenly set in, and Drs. Dwyer and Nevitt were summoned to his bedside, but he was found to be sinking rapidly, so that nothing could be done to restore his strength.

His Grace himself felt and said that he was about to die. To prepare for this contingency, he appointed the Very Rev. Vicar-General McCann administrator of the Archdiocese until the Holy See should choose his successor.

He asked that the last sacraments should be administered to him, which was done by his nephew, the Rev. Jas. Walsh, who was also his secretary.

In Toronto, where the fruits of the wise administration of His Grace is best known and appreciated, the mourning will be profound and sincere.

In this Diocese of London, also, which the late Archbishop ruled for twenty-two years, the loss will be keenly felt, for the priests of the Diocese regarded him as a true father, who having a father's heart fulfilled his duties both justly and mercifully, and the people were aware that he loved them dearly, and devoted his whole energy towards promoting their welfare, both spiritual and temporal.

His fame as a model Bishop was not local, but extended throughout North America, as of one of the most able and amiable prelates of this continent. At the Vatican, also, he was esteemed for his wisdom, and for the ability with which he guided the Church in Canada through the most trying and critical times.

He was a good man, a good citizen and a wise prelate has passed to his rest. Toronto Mail and Empire, August 1.

No prelate of the Roman Catholic Church in Canada commanded more respect throughout the Dominion than did the Archbishop of Toronto, whose demise is announced to-day. When the hand of death is laid without warning upon one who occupies so high a position and commands such general respect in the community in which he lives and labors, the full force of the words from the burial service, "In the midst of life we are in death," is appreciated.

During thirteen years of his priesthood Archbishop Walsh resided in Toronto, and was respected for his abilities and loved for his qualities of heart. During the following twenty years as Bishop of London he became distinguished as a scholar and as a Christian in the truest

sense of the term, and his worth was recognized when he was consecrated Archbishop in November, 1889. A man of broad views and keen perception, taking a great interest in the concerns of his native Ireland, he endeavored in the land of his adoption, while advancing the interests of his own Church, to teach by precept and example the lessons of charity towards all men and ill-will towards none in such a way that denominational discord might be non-existent, and the religious issues never arise in the field in which they do not properly belong.

By Protestants and Roman Catholics alike the death of the venerable Archbishop will be sincerely lamented, and the suddenness of the occurrence will prove shocking to Christian people in all parts of the land.

London Free Press, August 2.

The announcement of the sudden death of Archbishop Walsh came as a shock to thousands of his former fellow-citizens in London, by whom His Lordship was held in the highest personal regard, irrespective of creed. In his notice of his untimely taking off, the Globe observes as follows:—"Devoted, as he was, to the interests of his Church, no one can understand the suddenness of the occurrence that related to inflame sectarian feeling or to embitter the relations between Catholic and Protestant. More than once he spoke out with a calm dignity and a broad charity that won wonderfully upon the Protestant community, and all his life and work as Archbishop of Toronto made for peace and good neighborhood, and for a common Canadian citizenship."

These words, in reference to the ten years of Archbishop Walsh in Toronto apply with equal force to His Lordship's Diocesan administration in London, under which the Irish people of every denomination completely won the hearts of the English and common benevolence. On all sides there is genuine sorrow at the removal of so amiable a friend, so good a citizen, and so tolerant a churchman as Archbishop Walsh.

London News, August 1.

The news of the death of Archbishop Walsh will be received with sorrow by all in London. Those who knew him will remember him as a gentleman of liberal views, who did a great deal in the development of London. It was to his efforts that the Episcopal See was changed from Sandwich to London, and he was mainly instrumental, aided by his efficient subordinate, Rev. Father Tiernan, in bringing to a successful completion the fine edifice we have in St. Peter's Cathedral. Apart from his ecclesiastical office, Archbishop Walsh was a gentleman who took a delight in all that pertained to London's progress and development, and while he will be sincerely mourned by those of his own faith, he will be less mourned by those of other denominations. He had hosts of friends among the various Protestant bodies.

London Advertiser, August 1.

The sad news of the death of Archbishop Walsh came this morning as a great shock to his hosts of friends in this city. During his life in London he completely won the hearts of his people, nor were his ardent admirers confined within the pale of the Church of which he was such a worthy pillar, but embraced all creeds. His loss will be most keenly felt.

A despatch from the administrator at Toronto announcing the death of the late Archbishop was received this morning by Bishop O'Connor. No intimation had been given of the Archbishop's illness, and the sorrowful intelligence was entirely unexpected.

A London Advertiser reporter, who last saw the late Archbishop on the evening of July 20, and he then seemed in excellent health, and remarkably well preserved for his years. He was troubled slightly with an injured knee, but this was not considered serious. Throughout the Diocese of London particularly his death will be greatly mourned.

Hamilton Times, August 1.

The death of this eminent Catholic prelate was not foreshadowed by long or serious illness, but the announcement that Archbishop Walsh, of Toronto, has passed away must be a shock to those who knew him. His record is that of a good man, devoted to the welfare of his Church and people, untiring in labor, kind and generous. Such a man is prepared for death, whenever it may come, and though his place may be hard to fill, his memory will be long cherished by those who enjoy the benefits of his labors.

Hamilton Herald, August 1.

A heavy blow has fallen upon the Roman Catholic Church in the Dominion in the sudden death last night of the revered prelate who has been Archbishop of Toronto for nearly ten years. The regret which will be felt by the adherents of that faith at the removal of His Grace will be shared by many who worshipped at other altars, for while he was ever a devoted son of the Church whose affairs he administered with prudence, wisdom and kindly charity, he has done nothing to arouse sectarian hatred or to widen the chasm between his own and other denominations. Death has been busy of late among the Roman Catholic hierarchy of Canada, but none will be missed more sorely or regretted more generally than the late Archbishop Walsh, who, if he had been spared a few years longer, or even a few months, might have been honored by an appointment as Cardinal.

DEVOTION TO DUTY.

While the devotedness of the ten priests who recently went to the bottom of the ocean in the ill fated Bourgoigne, while attending to the sacred duty of administering the sacraments, and giving spiritual consolation to the dying is fresh in memory, the following account of the similar devotedness of the Rev. Father McIsaac on the plague-ship England, clipped from the Ottawa Citizen of the 29th ult. will be interesting to our readers.

THE PLAGUE-SHIP ENGLAND.

To the Editor: Your correspondent, Ralph, in his account of his visit of the plague-ship England to Halifax in April 1895, pays an eloquent tribute to the humanity and heroism of the late Dr. John Slayter (not Slater, as he has it), and his companions. In his account of the noble sacrifice referred to, the brothers Garvie, Heilla, however, to mention, no doubt inadvertently

and the equally courageous, and devoted efforts of the Roman Catholic priest, Father McIsaac, who volunteered for service on the infected ship. The England, having on board 1,200 passengers, was twice the number stated by "Ralph," with a crew of one hundred men, reached Halifax about the 9th of April. Ninety deaths had already occurred on board, and on the day following fifty others were added to the dead list. On the morning of the 13th the late Archbishop Connolly, that "mitred statesman," whose eloquence and hospitality did so much for the cause of Confederation, promptly went to England, but was not allowed to approach nearer than halting distance. His Grace asked the captain as to the condition of the infected ship, and, taking the alarming spread of the disease and of the intention of the authorities to transfer the sufferers to the Pyramus and to McNab's Island, on returning to his residence he was waited upon by the Rev. Alexander McIsaac, then attached to St. Patrick's parish, Halifax, who came to ask permission to attend to the spiritual necessities of the sick at the proposed quarantine station. The Archbishop, consenting, the clergyman and his Bishop proceeded at once to the England, the priest without waiting for change of clothing, to his cabin on board the ship that morning. He writes so astutely well acquainted with all the circumstances, "was indeed a sad one. At the side of the ship was a large boat, from which empty coffins were being taken to it. In the other boats were being laid out in coffins containing dead bodies from the ship. A curious incident occurred just as the priest was clambering up the high side of the vessel containing a corpse was about to be lowered into the boat near him, when, when the lid, which was improperly fastened, suddenly opened, and to the horror of all beholders, the corpse fell from the coffin over the side of the ship, and struck the head of the priest as he was climbing up a ladder on the ship's side, and then fell into one of the boats alongside. This was a sufficiently unhappy incident, but, as it did not shake the resolution of Father McIsaac, who waved a good-bye to the Archbishop, and then went below to administer spiritual consolation to the dying, he promptly went on board the Pyramus, and then landed on McNab's Island, where for the first two nights he slept in one of the tents which had been pitched for the purpose. Afterwards he took up his abode with the doctors, who occupied a small house which then stood on the hill, not far from the western shore of the island. He frequently attended the sick on board the ship, returning to the shore twice a day generally making his sick calls on the island at night-time.

Joined by three Sisters of Charity, who attended the sick on board the ship, Father McIsaac continued his heroic labors, remaining on the island, without any assistance from any other clergyman of any denomination save a friar who happened to attend the sick on the English, and all surviving patients were free from the disease and the last traces of cholera had disappeared. One night he was called out during a storm to attend a dying patient, and while returning the light in his lantern went out and he had great difficulty in reaching home. To add to his troubles, his hat was blown off in the storm and when at last he reached the house, chilled and exhausted, he was seized with vomiting and cramps, and developed other symptoms of the dread disease. The doctors promptly took away his hat, and he soon felt much better and was enabled to renew his ministrations. When at the close of his trying experience the devoted priest desired to return to Halifax, it required considerable effort on the part of the Archbishop to obtain permission for him to do so. He was at length allowed to land at Dr. Connolly's country residence, his clothes being burned at the wharf. Such was the story of the brave soldier of Christ, as narrated in the Canadian Magazine for July, 1895. I venture to think it is one equally deserving of remembrance with that of the medical men associated with him in Ralph's Review.

PERMANENT QUESTION BOX.

There will be no one ignorant of the truth of the Catholic faith in Logan, Ohio, if Father Powers, the pastor of St. John's Church, of that town can help it. The Paulist Missions have evinced the merit of the "Question Box" and Father Powers has put up a permanent one in the vestibule of his church, and has invited all interested inquirers, irrespective of creed, to ask, through its medium, any questions relating to Catholic doctrine or practice. The questions will be answered once a month in church and both question and answer will appear in print in all the Logan papers. Questions may be asked anonymously and whether found in the box or in the pastor's private mail will be fully and courteously answered.

NEW BOOK.

A work that cannot fail to be of interest to our readers—more especially the boys and girls—has just been issued from the publishing house of Washington, is Paternoster Row, London, E. C., England. It is entitled "Catholic Teaching for Children, and its appearance in baby school, Sunday school, and as it is beautifully illustrated throughout with pictures of Christ, Blessing and the Children of the Holy Family, the Annunciation, the Shepherds at Bethlehem, the Nativity, the Holy Family, the Flight into Egypt, Christ in the Temple, Jesus Being Tempted by the Devil, the Sermon on the Mount, Jesus curing the Blind, Christ's entrance into Jerusalem, the Ascension, the Crucifixion, the Resurrection, the Ascension, the Pentecost, etc., etc. It is a splendidly printed in the best paper and the type used is large and clear. The preface is written by the Bishop of London, and is signed by Cardinal Vaughan, and edited by Winifred Gray.

THE PROGRESS OF THE WAR.

The war news has not been abundant since our last week's issue, nevertheless the latest intelligence is of very great importance, as it indicates that hostilities are about to cease, and that peace will probably be concluded almost immediately.

Spain has officially asked the United States to enter negotiations for bringing about a peace. The request was made, in the first instance, by Mons. Cambon, the French ambassador at Washington, by authority of the Spanish Minister of Foreign Affairs, as M. Cambon was entrusted with the care of Spanish interests in the United States. Since the first proposition was made, M. Cambon has been named a special Envoy and Plenipotentiary of Spain.

After several consultations with his cabinet, he has been officially announced at the White House, that the President has made his reply to the Spanish proposals. Though the reply has not been made public officially, it is confidently stated that the terms offered by the United States are:

- 1. The absolute withdrawal of Spain from Cuba, and the restoration to Spain of control over the island, a stable Government is established.
- 2. The cession of Porto Rico and all minor Spanish West Indian possessions to the United States.
- 3. Guam Island, in the Ladrone, now occupied by an American Garrison, to be ceded to the United States.
- 4. The United States to exercise control over the city and bay of Manila and surrounding territory, including Cavite, till the future of the Philippine Islands be determined by an arrangement between the United States and Spain, which shall give to the United States the right to retain Manila and surrounding territory as a coaling station.
- 5. The United States to be permitted to acquire territory in money will not be required, the other concessions which Spain is to make being deemed sufficient.

As a matter of course, before the actual declaration of peace, it must be known that Spain accedes to the terms proposed; but it is not expected that there will be any difficulty on this score.

A report was circulated to the effect that Manila had been surrendered to the Americans, but this is not confirmed as we go to press.

A despatch from Admiral Dewey announces that the Aquilon, the Philippine insurgent leader, has assumed an attitude of defiance against the Americans and there is now even a probability that 150,000 men may be needed to bring the insurgents of the island of Luzon under subjection. It remains to be seen whether the American Government will consider it worth the while to hold it at such a cost.

At Santiago, the position remains substantially as we recorded last week. The American Army is in undisputed possession of the city and fortifications with the territory adjacent, and measures are being taken to transport the Spanish army of the surrendered territory back to Spain. The municipal government is carried on by the authorities selected under the Spanish régime, and the principal officers of the Spanish régime are now in the harbor of Cadix, and it is understood that Admiral Watson will go in pursuit of it, as soon as he can complete his arrangements to have an efficient fleet. It is said that Watson's efforts will be directed altogether towards destroying or capturing Camara's fleet, and no attempt will be made to bombard the Spanish coast cities or to gain a foothold in Spain, as was threatened at one time.

General Miles has landed a force at Guinica, a town on the southern coast of Porto Rico, and a force of more than 20,000 Americans will be on the island within a few days. Ponce, which is near Guinica, was taken by the Americans, without resistance, since then four other cities have surrendered, and General Miles sends a despatch to the effect that four-fifths of the people are overjoyed at the arrival of the American army, and many are volunteering to serve with it. Two thousand Porto Ricans are reported to have offered themselves at one place.

Porto Rico, unlike Cuba, has not been in a state of insurrection, but it may be readily imagined that many of the natives would be rejoiced if the island were to be made free, on condition being through upon it, without any having been asked for. The Americans desire now to possess it because its possession will be of great value to the United States in view of the construction of the Panama Canal, which will probably take place before many more years pass by, and in which the United States expects to have a controlling influence.

PROTECTING CANADIAN GOODS.

The issue of The Adelaide (South Australia) Advertiser for June 11th, just received, gives the particulars of a trial which proves that even the "British" navy is not immune from the "Medicine Co.," as is active in defending its rights and protecting the public against the schemes of the substitutes and counterfeits, as it is here at home in Canada. In the trial in question Frank Ashley and William Smith were shown to have been engaged in a conspiracy to substitute for Dr. Williams' Pink Pills, a drug that the substitute was the same as that used by the counterfeiter. The counterfeiter placed under arrest on a charge of obtaining money under false pretence and conspiring to defraud the public, and evidence was heard before the Chief Justice of the Criminal Court. The defendants lawyer made a strong fight in their behalf, but in spite of this the jury, after a short absence from the court returned a verdict of guilty in both cases. The Chief Justice deferred sentence until the close of the next term. In addressing the jury, however, the learned judge spoke very strongly concerning the schemes of the substitutes and counterfeits, and the fact that they may cause from this nefarious and too common practice.—Toronto Globe.

Gilbert John Elliott, fourth Earl of Minto, has been appointed Governor-General of Canada in succession to the Earl of Aberdeen.

His Eminence Cardinal Steinhilber, dean of St. Agata dei Goti and prefect of the Congregation of the Index in the Roman Curia, has ordered a complete revision of the whole Index Expurgatorius.

Emperor Menelik has authorized the return of the Lazarists to Abyssinia, who have formerly houses, churches, asylums and schools. They are the greatest missionary order in the East.

Paris, July 25.—The Courier de Soir says that the Council of the Legion of Honor has erased the name of M. Emile Zola, the novelist, who is under a sentence of a year's imprisonment and a heavy fine for the crime of libel upon the members of the Esterechay court-martial, and who is now a refugee in Hamburg.

A GOOD BARGAIN FOR \$1.00.

We have just received a supply of The New Testament, printed in very large type and beautifully bound. The plates used in the printing of this work are entirely new, and the book has only very recently been issued by the well-known Catholic publishing firm, Messrs. Benziger Bros., printers to the Holy Apostolic See. It also bears the imprimatur of the Most Rev. M. A. Corrigan, D. D., Archbishop of New York. A remarkably cheap book at \$1.00. Purchasers cannot help being pleased with it.

Address: THOS. COFFEY, CATHOLIC RECORD OFFICE, London, Ontario, Canada.

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To the CATHOLIC RECORD: At a special meeting of St. Patrick's...

A FIRST COMMUNION AT THE VATICAN

Two Grand-Nieces of the Pontiff Receive the Adorable Eucharist From His Hands.

On the feast of the Ascension two grand-nieces of Pope Pius XI...

FATHER BARRALL

Since the appearance of the clipping from the Philadelphia Catholic...

TWED SEPARATE SCHOOL

From every part of the Province come reports of the excellent results...

EFFICIENCY OF SEPARATE SCHOOLS

Went with gratification the very creditable success of the examination...

FIFTIETH ANNIVERSARY

On Tuesday, July 28, the feast of St. Ann, Mrs. M. J. McLaughlin...

PERUGIA'S CATHEDRAL ROBBERED

The recent vandalism perpetrated in the Cathedral of Perugia...

ST. JOSEPH'S CHURCH PICNIC

St. Joseph's Church annual picnic, which takes place as usual on the first...

DEAN HARRIS ADDRESSES VETERANS

The following report of Very Rev. Dean Harris speaking before the Veterans...

THE APOSTLESHIP OF PRAYER

What a wonderful organization is the League of the Sacred Heart...

SPAIN'S BOY-KING CONFIRMED

The young King of Spain was recently confirmed by the Bishop of St. Peter...

OBITUARY

Mrs. ANN MULLIGAN, CORONA. The relatives and friends at a distance...

MGR. LA FLECHE

Second Bishop of Three Rivers. DIED AT STE ANNE DE LA PERADE IN 1908.

SUSIE SWIFT TO BE A NUN

Miss Susie P. Swift, formerly a graduate of the Salvation Army...

BURIAL OF MGR. LA FLECHE

Three Rivers has seldom witnessed such a concourse of people as thronged her streets on the occasion of the funeral...

GOVERNMENT AND ALSO AS JUDGES, THE CHIEF

Justice of Quebec, numerous ministers and members of Parliament...

THE CATHOLIC SUMMER SCHOOL

The third week of the Catholic Summer School was a pronounced success...

A CARPENTER'S STORY

STRIKEN WITH LA GRIPPE FOLLOWED BY RHEUMATISM.

A LESSON

Our American friends have learned one very useful thing from the war...

A PRESBYTERIAN'S TESTIMONY

Our readers will remember that at the beginning of the war the Protestant ministers met in solemn convocation...

REV. MR. TURNER FORMERLY OF ROCHESTER

Rev. Mr. Turner, formerly of Rochester, whose conversion is announced from Paris.

THE FAITH

Early last week cablegrams from Paris announced the conversion of Rev. Mr. Turner...

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(Archbishop Walsh, Died July 31st, 1908.)

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