

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 13, 1898.

NO. 1034.

ELEGY.

(Archbishop Walsh, Died July 31st, 1898.)

"Angel of God sublime that cleavest the infinite space,
Angel whose fire-touched wings outshimmer the white sun's face,
What be thy message to men? what gift to our fallen race?"

"Gifts I bring without price, — rich gifts of the Saviour's love;
Sorrow and burning tears the souls of His own to prove
Azriel, Angel of Death, I am called in the realm's above."

"Azriel, Angel of Death—incessant I wait His nod
The mountains shake to His thunder, the seas His mercy land,
At His word I up-bear the soul of a Prelate and Prince to God."

"Azriel, Angel of Death, that standest before the Throne,
Spare him amongst us yet; give ear to the people's moan
See in the furrows of God, the far-springing seed he has sown."

"Spare to us yet our prince, be the respite ever so brief;
Spare us the priests' best friend, and the People's Guardian Chief—
Azriel, Angel of Death, oh yield to our world-less grief!"

"Spare unto us the man whose heart was a heaving sea,
Panting with love for all in its Christ-like charity,
Yearning for ransomed souls and the golden harvest to be."

"How shall the flock be led that hears not the Shepherd's voice,
Rugged the path and lone, and the pastor's voice unheard?
Silent the Father's tones that deepest souls' depths stirred."

Answered the sweet-voiced Angel, smiling my tears away,
"Who shall the harvest glean if the sower sow away?
How shall the toiler rest that toils in field for aye?"

"Great is the wisdom of God—He showers His gifts on all,
Ever like dew to earth His manifold mercies fall,
Servants whose works are full, to their crowning joy doth call."

"So to the blest reward do I bear his soul away—
Peal the eternal hymns—he heareth and would not stay
Joy! On his raptured vision dawns Everlasting Day!"

Rev. J. B. Dollard, Sliav na mon, St. Mary's, Toronto.

A KINDLY ACT.

Some Protestant ministers have shown that they can respect the religious convictions of others. Rev. Mr. Henderson, we are informed, rode six miles to summon a priest to the bedside of a dying soldier. The kindly act, well befitting a Christian, will do more good than the "Rough Riders," etc. And when the din of strife has ceased it will be remembered. Such acts stand for the spiritual: armies and navies for the material.

A LESSON.

Our American friends have learned one very useful thing from the war, and that is not to believe everything reported by their "up to date" journalists. They were led to consider the Spaniard as a cold blooded ruffian who gloried in every inhumanity and atrocity, and they have been taught that he is a good soldier, brave in conflict, considerate to the prisoner and calm in the hour of defeat. They have learned also that the down-trodden Cuban is a skulking coward with a tendency to devour more food than is usually given to the average individual.

A PRESBYTERIAN'S TESTIMONY.

Our readers will remember that at the beginning of the war the Protestant ministers met in solemn conclave and drew up a set of resolutions supporting the action of the United States and declaring that because Spain had been ever an enemy to the "true religion" she was adjudged worthy of every suffering. This, we say, branded every man at that conclave a bigot. When one commences to measure a country by the yardstick of prejudice Justice is apt to be out of employment. But think of it! What a travesty upon Christianity! No thought of fair play—no advertence to the long and glorious record of Spanish bravery and sanctity! Nothing but sweeping condemnation from those who are supposed to observe the commandment, "Thou shalt not bear false witness against thy neighbor."

We were led to believe that wherever Spain had unfurled her banner there was the grossest ignorance—and this because she was a Catholic nation! In view of this it may prove interesting to our readers to quote the following words from a work published in 1861 by Robert MacKicking, a Presbyterian. He—referring to the success of Catholic missionaries in the Philippines

—says that the Church was the important factor in educating the natives, and that the inhabitants of Manila serving on board of vessels are much more frequently capable of signing their names than the English mariners in the Philippines. This advance is due to the energy and perseverance of the priests who taught the natives how to till the soil and changed them from fierce barbarians into peaceful men and women who could give a lesson in courtesy to the gentlemen who malign them.

A MEMORABLE ANNIVERSARY.

On July 4 English Catholics celebrated the fiftieth anniversary of the opening of St. George's Cathedral at Westminster by Cardinal Wiseman. It was the first Cathedral, since the days of the Reformation, and Cardinal Wiseman little imagined that five decades would be marked by the change which has been such a source of joy to every reasonable individual. He was the object of the gibe and taunt and insult of the London populace, but the prelate who recalled on July 4 the memory of his untiring labors, is accorded the homage and respect of all classes. Men and women have since then been travelling Rome-wards. Thousands have said gladly the Credo of Catholic faith and many more, weary with their wanderings without guide and with their futile search for answers to the problems that confront them, will say it before the end of the century. Those inside the fold are disposed to question the utterances of our prelates, but once outside they say as the Queen of Saba to Solomon: "And I did not believe them that told me, till I came myself, and saw with my own eyes and have found that the half hath not been told me."

WHY WE FAIL.

We have more than once referred to the fact that Catholics have not their share of public positions in the country. You can count the men who have anything [above the most menial office in the gift of the government. It is mere "sound and fury" to talk of our standing, of our exalted position in the Dominion, because the cold facts belie it. And yet it seems to us that we have just claims. Why are they disregarded? Is it because our representatives are remiss in their duty? We do not imagine for a moment that the sole object of a politician is the bestowal of Government appointments, but we do think that he should not allow himself to be a mere puppet in the hands of others, and that he should in every reasonable case secure something for his Catholic supporters. We know of one instance which indicated a lamentable want of "backbone" in a certain section of our parliamentarians. They moved heaven and earth to obtain a "position," and they failed simply because a "clique" opposed them and bound the hands of the "powers that be." They accepted their defeat gracefully—merely shrugged their shoulders and took occasion at the very next public function to profess their belief in the liberality of our statesmen and the magnificent advantages enjoyed by Catholics under their paternal sway. Why did these men not gain their end? The answer is that they did not have "grit" enough to withstand the individuals who opposed them. They were pushed aside as their ancestors have been. They were "hevers of wood," and their descendants should be the same. Better be a man first than this species of a politician, and better a home in a retired spot away from contention than the doling out of manhood to political bosses who, because of "party circumstances," can do anything without disapproval. We should like to see some of our leaders display more spirit, more energy and have fewer dissertations on all the gifts we have received. They indeed hold out to us during election campaigns glowing pictures of what will be done, but somehow that picture becomes faded when they go to Ottawa.

And yet we ourselves fail to advert to the fact. We have been "humbled" so often that we accept every new case as a matter of course. We may be good men of business in our respective lines, but in "politics" we are children. We lose our power of reasoning, and we are driven hither and thither by the gentlemen who carry our political banners. Nay, it is

carried betimes to such an alarming extent that this "government by the people and for the people and of the people" is arrant nonsense.

ARCHBISHOP WALSH.

Editorial Comments on the Life and Labors of this Late Distinguished Prelate.

The Michigan Catholic.

In the death of Archbishop Walsh, of Toronto, the Church in the neighboring province of Ontario has lost one of its strongest men. Archbishop Walsh was a familiar figure in the ecclesiastical functions of the territory just across the border from Detroit when he was Bishop of London and Sandwich. Originally appointed Bishop of Sandwich he had the good foresight to see that the old Huron Mission of Father Potier had not developed into the state or dignity of an Episcopal See and that it were better for the Church in Canada that the seat of his jurisdiction should be a more prosperous and growing town. He found that in London, and the success, which attended his administration from that point was the best warrant for his original move. When on the death of Archbishop Lynch he was advanced to the Archiepiscopal See of Toronto he was one of the most active and influential churchmen in Canada. That he commanded the respect of all kinds of religionists in the commercial capital of Western Canada is the finest tribute to his genius as an administrator and his fidelity as priest and Bishop.

Buffalo Catholic Union and Times.

The startling announcement last Tuesday morning of Archbishop Walsh's death at his late episcopal residence in Toronto, the previous night brought sorrow to many hearts in Canada and the United States, where the distinguished prelate was so well known.

The Most Rev. John Walsh, long among the foremost ecclesiastics in Canada, was born in Kilkenny County, Ireland, May 23, 1830. He came from an historic family, whose fealty to faith and country was memorable. His ecclesiastical studies were begun at St. John's, Waterford, where he remained until 1852, when he went to Canada to labor in the large missionary vineyard there. Arriving in the New World he entered the Grand Seminary of Montreal, and was ordained priest in 1854, by Bishop Charbonnel, for the diocese of Toronto.

After spending the early years of his priesthood in several rural missionary fields, Father Walsh was called to the cathedral, where he electrified the people with his burning eloquence. Later he was made rector of the cathedral, and in 1862 he was promoted to the Vicar-Generalship of the diocese. It was easy to see that one so gifted was destined for higher honors; and so we find the still young ecclesiastic consecrated Bishop of Sandwich in 1867. The name of the See was afterwards changed to that of London. Bishop Walsh's episcopate in the diocese of London was marked by manifold progress. He paid off large debts; built a splendid cathedral, largely increased the number of his priests and established numerous institutions of an educational and charitable nature.

On the death of Archbishop Lynch, in 1889, Bishop Walsh was honored by the Archiepiscopal mitre of Toronto; and he returned to the scene of his early priestly labors amid popular acclaim; the only discordant note in the universal rejoicing being that raised by the Orange ruffians of Toronto. For upwards of ten years he governed the important See of Toronto with signal ability and a broad charity that caused his name to be revered by all creeds and classes. And rumor had it that had he lived, he would be the next Canadian Cardinal.

Archbishop Walsh was a prelate of commanding presence and engaging personality. As a public speaker he was both learned and eloquent. We well remember his magnificent speech at the dedication of our St. Stephen's Hall. The last time we saw him was at the funeral of his friend, Bishop Ryan.

The Master's summons came to him suddenly, but found him not unprepared. He goes to his eternal rest mourned by his bereaved priests and people, and amid the deepest respect of all Toronto.

Kinston Freeman.

It is with feelings of more than common sorrow that we to day chronicle the death of the Most Rev. John Walsh, D. D., Archbishop of Toronto, which sad event took place quite unexpectedly at his residence, St. John's Grove, on Sunday night last.

The end of the distinguished prelate was peaceful, and bore, in this respect, a similarity to his life, which was essentially a life of peace and goodwill amongst his fellows—and yet a life of great activity and fruitfulness. Entering the Episcopate at an unusually early age, he governed the diocese of London, in the west of the Province, for three and twenty years, and during that long period his hand was in every movement of advancement and his zeal wrought innumerable works

for the betterment of his Catholic flock. The new and beautiful Cathedral of London, commenced in 1881, and dedicated five years after, will remain a lasting monument to mark his energy and his artistic taste; and yet this was only one of the projects which enriched those years of toil and care and organization. Everywhere in that large western diocese, churches, schools and presbyteries were erected, priests multiplied, orphanages and houses of refuge were established, colleges and convents were opened, and the whole vast machinery of the Catholic Church for the education and moral improvement of the young, for the protection of the destitute and poor, for the housing and care of the infirm and the sick, was moved by the untiring energy of the prelate whose sudden demise has thrilled the Catholic community of Ontario with a sense of personal loss.

The Most Rev. Dr. Walsh was transferred to Toronto in 1887. It was a great joy to the Catholics of Ontario to find his familiar figure in the central city of the Province. They knew him all over the country, and felt a certain confidence that with him in the metropolis—the Government centre—he would exert his experience of Canadian Church affairs for the benefit of Catholics in this English-speaking Province. How well were their hopes realized! Look at the evocation of universal sympathy his death has caused. The regret at the untimely death of His Grace Archbishop Walsh is not limited to the Catholics alone of Toronto. All classes and all creeds deplore the lamentable event.

Withal, the late Archbishop was a sterling defender and upholder of Catholic rights. But he had the rare tact of making those outside the Catholic Church realize that what he desired was not an interference with their rights or interests—it was merely the assertion that the rights and interests which Protestants rightfully claimed, he likewise insisted should be rightfully claimed as well.

Let us look at the results of his too brief episcopate in Toronto, and the most casual observer must confess that Catholic institutions have increased and flourished under his wise and prudent direction, whilst no man opposed to the Catholic religion can point to one word of Archbishop Walsh as calculated to hurt or wound his own religious susceptibilities.

The Catholics of Toronto—of the city and of the diocese—have suffered a grievous, almost an irreparable loss. The Archbishop was a notable figure amongst his host of distinguished men. At every public meeting his presence was eagerly sought, and to the thoughtful and educated classes of our chief city, his addresses on all public questions were full of wisdom, were fit and applicable to the circumstances of the hour and were delivered with an impressive dignity—the most pleasing characteristic of the dead Archbishop.

But the Catholics of Toronto are not alone in their hour of sorrow. The Catholics of Ontario feel themselves sorely bereaved; they, too, feel keenly the loss of a great and good and learned chief. Moreover, here in Kingston, where we have so recently passed through a similar sorrow, can we not recall the friendship, the enduring and affectionate intimacy which bound the late illustrious Archbishop of Kingston and now also the late lamented Archbishop of Toronto. Our loss is one; our sorrow is one. But above and beyond these particular circumstances which affect the memory of our own great Archbishop, we have a sorrow in common with the Catholics of Ontario, because God has withdrawn from the service of His Church so able a defender, so wise a leader, such an active and zealous ruler, and such an experienced administrator. We feel the loss sorely indeed, and did not our faith come to our aid we should fear for the faithful flock thus left un-shepherded and alone.

But our Church has lived through grievous crises, and has been divinely cared for amid greater perils, and whilst we grieve with bitterness and tears for the wise and good who are departed, the Divine Founder of the Catholic Church will provide in time and according to our needs, Bishops who will guard the treasure of divine faith and labor with undying zeal for its spread and growth among the nations.

May the Almighty Father in His infinite goodness have mercy on the soul of the deceased Archbishop, is the prayer of the Freeman and of the sorrowful Catholics of the country. Amen.

Philadelphia Standard and Times.

Ireland, we regret to say, has lost a staunch and serviceable friend, and the Church a brilliant and exemplary son, by the death of Archbishop Walsh, of Toronto. His Grace's rather unexpected death awakens us to the rather unusual mortality now apparent in the ranks of the hierarchy. The number of those servants of God who are being removed from the field of earthly activity seems remarkable. Pallida mors appears to be knocking oftener at the episcopal palace than at the doors of the masses. But as we know that not even a sparrow falls without the knowledge of the Lord at all, we may neither

wonder nor complain that He chooses to take our beloved pastors and teachers from us, for He is powerful to raise up others in their places.

That green island which has furnished the American Church with so large a proportion of its ministers gave the late Archbishop to the See of Toronto. He brought to it many of those talent and accomplishments that nature, in compensation for untoward fortune, has bestowed upon the child of that land. The gifts of unhesitating faith, of profound piety, of earnest and glowing eloquence, all were his. He loved his native land with a love inferior only to that which he felt toward his God and His holy Church. Ireland had in him not only a steadfast and an ardent friend, but a wise and an able one. It was his brain which two years ago caused Irishmen from beyond all the seas to meet in the memorable Race Convention. Time and again did he show, by sage counsel, by munificent money help, by unflinching interest manifested in every possible way, how keenly he followed the fortunes of his beloved isle, and how he longed for her liberation from alien bondage.

May the soil lie lightly upon his grave, and may his loving soul find peace with God!

John A. MacDowell, Q. C., recently spoke of Archbishop Walsh as follows: "As a pulpit orator he has a deservedly high reputation. In style orate, in treatment practical, in thought logical; rich in imagery and choice in language. Scholarly and with a singularly rich and sonorous voice, he is always impressive, and at time brilliantly eloquent." The Rev. Francis Ryan, rector of St. Michael's cathedral, Toronto, described him as "a prelate of large views and generous, kindly impulses."

Montreal True Witness.

Following so closely upon the death of the great and good Archbishop of Kingston, the sudden passing away of the no less great and good Archbishop Walsh of Toronto has caused deep sorrow not only to the Catholics of the whole Dominion. His death is indeed a serious loss to the Canadian Church. Canada owes a heavy debt to Ireland—that devoted Missionary Apostle of the nations—for having sent us such saintly and distinguished prelates as Archbishop Walsh. Following as he did in the footsteps of Archbishop Lynch, the prelate who has just passed to his rest, and of whose life and labors we give a full account in another part of this issue of the True Witness, had a difficult path to pursue. He acquitted himself, however, with a degree of success which won the admiration of both Catholics and Protestants. Of this no better proof could be given than the following editorial article which we reproduce from the Toronto Globe, the leading Protestant journal in Ontario, in Canada, in fact:

"The death of Archbishop Walsh will come as a shock to the community. It was not known that he was ill. We had the right to feel that he would be with us for years to come to administer with prudence and wisdom the difficult and delicate duties of his high place. For ten years the deceased prelate had held the Archiepiscopate of Toronto. During those years we had more than one season of heated sectarian controversy in which he was the only voice that was heard. He was a man of a high and noble character, and his death is a sore affliction to the Church of which he was a conspicuous ornament and a wise leader and ruler, and by which he was much beloved, and we feel sure that outside and beyond all denominational lines there will be a common, genuine, heartfelt feeling that a good man, a good citizen and a wise prelate has passed to his rest."

This tribute, coming from the quarter that it does, is more eulogistic than anything we could say ourselves. That the deceased prelate should have won such praise from such a journal, after having labored for ten years in the most aggressively Protestant city on this continent, a veritable hothouse of truculent Orangism—his carriage was stoned and one of its windows broken when he entered the city to take up his episcopal residence there—speaks eloquently of his wisdom and prudence as an administrator, of his saintliness as a churchman, and of his tact, gentleness and amiability as a prominent public man. Thoroughly loyal as he was to Canada, the country of his adoption, he always entertained a sincere affection for the land of his birth, as was abundantly proved by the fact that it was owing to his initiative that the memorable Irish Race Convention was held in Dublin recently.

May he rest in peace!

The Pen, Montreal.

Recently Death's Angel has paid frequent visits to the Catholic episcopate of Canada, and, in the shadow of his wing, some of the foremost and grandest spirits of our generation have gone forth to their reward. It seems but the other day that the late Archbishop of Montreal, the gentle and kindly Mgr. Fabre, turned back at Paris, on his way to Rome, and reached his own home in time to close his fine life amidst those who loved him. The

Archiepiscopal See of Kingston is yet vacant, having, but a few months ago, lost that gifted and patriotic prelate, the late Mgr. Cleary. In one of our not very distant issues we paid a tribute to the memory of the head of the Canadian hierarchy, in the person of the late lamented Cardinal Taschereau, Archbishop of Quebec. In our second last issue we strove to do justice to the memory of the Dean of the Canadian episcopate, in the striking personality and grand figure of the late Mgr. Laflèche, Bishop of Three Rivers. This week, with a regret that words but inadequately express, we are called upon to record the almost sudden, the certainly unexpected death of the late Archbishop of Toronto, the Most Rev. John Walsh, D. D.

Archbishop Walsh was entering on his sixty-ninth year, when, on account of an accident sustained a few weeks ago, he was abruptly summoned from the sphere of his activity and to the reward that belongs, in virtue of an infallible promise, to "the good and faithful servant." We have no intention of attempting a biographical sketch of the great churchman now dead. From the day that he entered the Montreal Grand Seminary as a theological student, until that important hour when he succeeded the late Archbishop Lynch, in the archiepiscopal seat at Toronto, his career was one of labor, study, advancement and "eternal vigilance." Whether in the solitude of his first parish, or in the more important sphere of Vicar General of a diocese, whether as Bishop of London, or Archbishop of Toronto, in all times and under all circumstances he was a constant worker, an able administrator, a powerful teacher, and an eloquent as well as persuasive preacher. As a member of the Catholic hierarchy he held a most elevated rank, both in the estimation of the Holy See and in the appreciation of all clergy and laity, who came under the influence of his administration. If, as a prelate, his sterling qualities had won him the love and veneration of his own flock and the respect and admiration of all who belonged not to his fold, or even to the Church of Rome, as a man he was the type of a pure and honest patriot. And his patriotism embraced both the old land of his nationality and the new land of his adoption. In 1896 the great Irish convention, held in Dublin, was the outcome of an idea expressed and a plan suggested by Archbishop Walsh. His utterances on all subjects affecting the political, social or national status of this Dominion were harkened to with an attention that their importance commanded and with an admiration that their liberality, sincerity and patriotic tone ever challenged.

If the late Archbishop possessed any one special and distinctive quality, which placed him upon a high plane before the eyes of the great public, it was that of eloquence. He was one of the most powerful orators in Canada or even on this continent. The mere mention of his name, as the preacher on any occasion, was a magnet that drew thousands, to the church. He was, in his own style and after another method, as eloquent as was the late Mgr. Laflèche. In fact, it is a striking coincidence that, within a few days of each other, these two voices should have been forever silenced. Mgr. Laflèche was certainly the most eloquent preacher, in the French language, that the Catholic Church possessed in Canada; Archbishop Walsh was decidedly the most powerful orator, in the English language, that the same Church in this Dominion could claim. And both died "in harness" Bishop Laflèche was stricken down, while preaching, on a regular pastoral visitation; Archbishop Walsh met with the accident which hastened his death while in the act of superintending the administration of his archdiocese and examining the new cemetery where his faithful were to repose.

The Catholic Church has lost a great and good member of her hierarchy; the Diocese of Toronto has lost an able and successful administrator; the members of the clergy have lost a true friend, a sure monitor and a brilliant model; the Catholics throughout Ontario, and all the Dominion, have lost one who was at once a father and a director, and the country at large has lost a noble and patriotic citizen. But if the Church Militant is minus a general, the Church Triumphant has gained, most assuredly, an addition to the phalanges of the saints. He was one of those happy and chosen souls that have ever had the privilege of going forth to the rest—which we pray God to grant him—with the inspiring cry: "Donum certamen certavi."

Man relies far more than he is aware of for comfort and happiness on woman's tact and management. He is so accustomed to these that he is unconscious of their worth. They are so delicately concealed, and yet so ceaselessly exercised that he enjoys their effect, as he enjoys the light and atmosphere. He seldom thinks how it would be with him were they withdrawn. He fails to appreciate what is so freely given. He may be reminded of them now and then; he may complain of intrusion or interference; but the frown is smoothed away by a gentle hand, the murmuring lips are stopped with a caress, and the management goes on.

Our Home-Maker.

Where the mountains slope to the Westward And their purple chivalries hold...

POPULAR PROTESTANT CONTROL.

For brevity's sake I will call the Spanish-American Protestant paper of which I have been speaking the Champion...

We have seen how the Champion has declared that, without the consent of the State, no conjugal union whatever can be a chaste one.

KEARNEY.

On a beautiful eminence overlooking the village of Kearney, is situated the most fine Catholic church, situated in a plot surrounded by a fence that showed at once the...

ORILLIA.

If building operations, a present and prospective to be taken as a criterion, Catholicity is making fairly good strides in the enterprise of Orillia.

HUNTSVILLE.

This beautiful and growing village is very romantically situated, and besides being surrounded by a section of country most attractive to tourists is also the centre of a fairly good agricultural country.

PARRY SOUND.

A visitor to this town for the first time will be charmed at its beautiful situation, and conclude that it will in time be a flourishing city. The town is situated on the Georgian Bay, in the District of Parry Sound.

Mrs. Fitzherbert, the true wife of George IV., although a Roman Catholic; or of Lady Augusta Murray, the first wife of the Duke of Sussex, the Queen's uncle, although she was a Catholic too; or of Lady Cecilia Underwood, his second wife; or of Mrs. Fitz George (if that was the name) the wife of the present Duke of Cambridge, the Queen's cousin.

The Jesuit Sylvester J. Hunter has expressed the matter very soundly. "In some countries it is possible for persons to contract true Christian marriage, which is perfectly good in conscience and ordinary estimation, but which the law of the country declines to recognize as having any civil effects touching succession to property and dignities, or the like.

I have noticed, by the way, that there has lately been a newspaper discussion concerning the relation of the Catholic Church to morganatic marriage. The Catholic Church has no relation whatever to morganatic marriage. She knows no distinction between morganatic marriage and ordinary marriage.

The difficulty is that there is no authority to speak for it. Protestantism is not an organism, but an agglomeration of denominations, some more, some less, entitled to a Protestant name.

There has been a good deal of superfluous embarrassment resulting to Catholics in such a discussion from the looseness with which the ill-understood term "morganatic" is used.

Thackeray is in a measure responsible for this misapprehension, which has led to some wholly unwarranted reflections on the Catholic Church, although not by any thought of his, indeed, none of the parties mentioned by him were Catholics.

dia's death married her, as if a Christian and Catholic man could possibly have two wives at once! Even Luther and Melancthon only tried a single experiment of this kind, in favor of the Landgrave Philip. Dom Pedro simply lived in adulterous concubinage with Inez, and when Constantia died, made his former mistress his sacramentally-wedded wife.

Let us next consider the teaching given by a convert of the Champion concerning marriage. We shall see that the disciple improves greatly upon the masters, in the way of dishonouring this holy relation.

THE PRESS. Catholic Columbian. The power of the printed word is tremendous—it was an article by Cardinal Wiseman in the Dublin Review that set John Henry Newman on the way to the Catholic Church.

THE WISER WAY. "How fresh and rosy you look, Nora," exclaimed her father, who had just returned from the beach and was greeting her friend.

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London, Saturday, August 13, 1898.

THE DEAD ARCHBISHOP.

In the pulpits of the various Catholic churches throughout the Dominion reference was made on Sunday last to the untimely death of the Archbishop of Toronto. A very tender allusion to the deplorable event was made in the great church of St. James, Dominion Square, Montreal, and the prayers of the congregation asked for the eternal repose of the soul of the great Archbishop. But in the city of his more recent labors from every pulpit came forth the tribute of warm, affectionate hearts to a great heart stilled in the silence of the tomb and placed, according to his wish, beneath the altar of the Blessed Virgin—in St. Michael's Cathedral—a fitting receptacle for all that was mortal of him who many years ago received there at the hands of his Bishop the commission to preach the word of God and labor in His vineyard. The priestly life began with the blessings of the Queen of Heaven around and about it—and now the priestly hands are foisted and laid at rest, while the same heavenly smile seems to breathe the words "Well done, faithful soul."

The references to the Archbishop's death made in the Catholic churches of Toronto were not the eulogies ordinarily pronounced on the occasion of the death of prominent men held in great regard by fellow men. They were peculiarly heart tributes, and the words that fitted the occasion failed to come to the preachers. Hearts laden with sorrow cannot give voice to their promptings. The wound was deep. The affliction was great—for death had dealt a cruel blow. The emotion of the preachers and the sobs of the faithful told in a language all their own—the language of woe—that a great soul had gone to give to its maker an account of its stewardship.

And why all this great mourning? Ask the orphan, and he will tell you that a kind benefactor is dead. Ask the sorrow-laden, and they will tell you that he who shed a sunbeam on their blighted lives is now no more. Ask the poor, and they will tell you that the hand of the cheerful giver is now powerless to aid. Ask the members of his flock who listened to his sermons, and they will say that they sorely miss one who touched their hearts and endeared in them once again the early devotion of First Communion days. Ask his priests, and they will say they have lost a true friend, a kind father, a loving counsellor, one whose words made their hearts glad and nerved them to carry with joy and gladness the heavy burden placed upon their shoulders. Ask the citizen who is not of his fold and he will say that the loss is a great one—for the Archbishop of Toronto was a man of peace, a man whose great heart swelled with love for all mankind—a messenger of good will whose acts on this continent seemed the echo of those of that angelic spirit who now sits in the chair of Peter.

The Archbishop of Toronto is dead. May our dear Redeemer meet him in heaven with the same sweet smile with which he ever greeted the members of his flock when they entered his home.

WHO ARE THE INTOLERANT ONES?

During the debates on Home Rule which took place under the administration of Mr. Gladstone, much stress was laid by the Unionist speakers upon the possibility that under the rule of the majority, in a Catholic country like Ireland, the Protestant minority would be subject to various petty persecutions which would make their condition intolerable.

It was represented that the Government of Ireland would be under control of the Catholic priesthood, and that Home Rule means, in reality, "Rome Rule."

Mr. Joseph Chamberlain made a fly-

ing trip through the North of Ulster, during which he dwelt strongly upon this objection to Mr. Gladstone's proposal to establish Home Rule, but he was very cautious not to hint at the fact that under the present system of alien rule, the Protestant minority has been kept in the position of being able to tyrannize over the Catholic majority.

Of course, the Orange element to which Mr. Chamberlain made his address were excited to the highest pitch by the frantic appeals made to them. They thought it quite right and natural that the Catholic majority should be ground under the heel of an insignificant minority, as had been the case for three hundred years, and more especially during this century, since the Union Act placed Ireland at their mercy. Even in the face of their pretext that they are supereminently loyal to the Queen and the Protestant succession, they threatened to take up arms, and if necessary that their last man should die in the ditch, fighting against the Queen's authority, should a Home Rule measure become law. And in expressing these sentiments, they were even encouraged by Lord Salisbury himself, and the whole supereminently loyal Conservative and Unionist party.

The exhibition made by the Orangemen of Donegal in their preparations for the celebration of the 12th July illustrates at the same time the domineering spirit of Orangemen, and the forbearance of Irish Catholics, and proves that the hypothesis of the Conservatives, that the Catholic majority would tyrannize over the Protestants, if they had the power, is destitute of foundation.

Though Donegal is in Ulster, 75 per cent. of the population of the county are Catholics, and its four Parliamentary representatives are Home Rulers. Among these four, one is Mr. John Gordon Swift MacNeill, a Protestant, elected by his Catholic constituents, the Orange and Protestant element having been opposed to him. Surely if Catholics had been the tyrants they were represented by Mr. Chamberlain to be, they would not have chosen a Protestant as their member of parliament. Yet in this very Catholic country, where Catholic liberality has been shown in so marked a manner, the Orangemen announced their celebration of the 12th of July, by placards to the following effect, according to the Dublin Freeman's Journal:

"A grand Orange demonstration will be held in Donegal on Tuesday 12th of July 1898. Who fears to speak of Derry, Aughrim and the Boyne? Papists, stand aside! We conquered you before, and can do so again. Our motto is still, 'Down with Home Rule, hurrah for King, William, and to hell with the Pope.'"

This insulting document was posted throughout a county in which the Catholics are so preponderant that they could drive the Orangemen into the ocean, yet this domineering faction insults them in this gross manner. There is no body of men who would bear this outrageous insult, except the tolerant and forbearing Donegal Catholics, and there was, therefore, no collision at the Orange procession there, notwithstanding the provocation given. The very fact that a Protestant is elected as the County member is evidence of the liberality of the Catholics but the forbearance of the Catholics when so grossly insulted is further evidence of the same thing, and proves that Mr. Chamberlain and his allies have made it a point in their public addresses, to misrepresent the Catholics of Ireland, in order to justify the injury they persist in inflicting on Irish nationality.

THE DEATH OF PRINCE BISMARCK.

The death of Prince Bismarck on Saturday night, July 30, at his home in Friedrichsruhe, Prussia, has removed from the scene of political life one of the most conspicuous figures of the world. He dies at the age of eighty-three years.

Prince Otto Edward Leopold Von Bismarck was one of the makers of the history of Europe, for to him above all men is to be attributed the unification of the multitude of petty German states into a great and powerful empire under one sovereign.

In his youth, as a student, he was one of the wildest among the wild students of the University of Göttingen, and gave a good deal of trouble to the President and faculty of that institution. He was far from being studious, but having entered the University for the purpose of studying law, and being determined to pass his final examination, he applied himself to work toward the close of his university term, and passed creditably.

He fought many duels during his

college life, the number being estimated at nearly thirty, being in every case victorious.

In 1845 his father died, leaving to him an extensive estate in Pomerania, and in 1847 he married a clever woman of the house of Von Puttkamer. He frequently acknowledged that to her he was much indebted for encouragement and good advice throughout his military, parliamentary and diplomatic careers.

Bismarck was anti-democratic, and anti-resolutionistic, and though in the beginning of his Parliamentary career he sometimes voted in opposition to the wishes of the King of Prussia, he was not long in the Chamber before he became thoroughly a supporter of the royal policy. This led to his being frequently chosen as a diplomatist to represent Prussia in the various courts of Europe.

In 1862 Bismarck was appointed by King William I., President of the Ministry. The king had met with a check in the Chamber of Deputies, which had refused to vote the military estimates, and he fixed upon Bismarck as being the man of all among his statesmen who would be able to control that body and force the acceptance of the royal policy.

Count Bismarck accepted the position, and at once attempted to carry out the plans of the king; and it was in his efforts to do this that he first earned his title to the name of "the man of blood and iron."

It had long been the desire of Bismarck to extend the power of Prussia in the great German Diet, and it was in pursuance of this design that he persuaded Austria to assist Prussia in annexing Schleswig-Holstein.

Austria discovered the design of the Prussian President when it was too late, and within a very few years a war between the two powers became inevitable in order to decide the question of predominance in the Diet, which was settled by the disastrous result of the battle of Sadowa, at which the Austrians were totally defeated. This was the battle which settled the question of breech-loading versus muzzle-loading rifles in war. The Prussians were the first nation to adopt breech loaders, while the Austrians were, of course, armed with the old muzzle loaders, and were defeated through the rapidity of the fire of their foes, who mowed them down before they could come to close quarters. Austria was thus driven out of the German Confederation, and Prussia openly assumed the chief place therein, and Prussia obtained an increase of territory.

The war with France in 1870 also grew out of Bismarck's plans for the extension of Prussian influence. The selection of Prince Leopold of Hohenzollern by the Spanish Cortes for the Spanish throne precipitated the conflict. The Emperor Napoleon demanded a guarantee from Germany that no German prince should ever be placed on that throne, but the demand was scouted, and King William turned his back in contempt on M. Benedetti, the French minister, at Ems, after this demand had been made.

The Franco-Prussian war followed Napoleon was overthrown, and though Prince Leopold did not obtain the Spanish throne, the result was even more important than if this had been the result, for the unification of all the North German States was effected, and King William was crowned emperor of Germany in the French Imperial palace at Versailles, which was occupied by the German invaders as a barracks.

Prince Bismarck's aspirations were thus almost fulfilled. Still there was one aim not yet accomplished, and this he now endeavored to effect. It was to make the Catholic Church the mere tool of the State. He wished to appoint Government theological examiners in all Catholic seminaries, to subject Papal decrees to the exequatur of the Emperor, and to control all Episcopal appointments by giving the king the right of veto to them. These were points which the Holy See could not concede, but the Reichstag passed laws to give the Emperor the powers he desired, and abolishing religious orders in the Empire.

These laws were known as the Kulturkampf or Falck laws, and Bismarck boasted that he "would never go to Canossa,"—which meant that he would never retreat from the hostile position he had assumed toward the Catholic Church and the Pope.

This position taken by Bismarck was the beginning of his downfall. Hitherto, the gratitude of the German people for the unifier and consolidator of a great Germanic Empire led them to bear much of the Premier's arbitrar-

iness, but when he undertook to tyrannize over the Church, of over one third of the people, the Catholics boldly withstood him, and the Centrist or Catholic party was formed in the Reichstag, which so grew in strength that it soon numbered over one hundred members, disposed to support the Government where its policy was for the general good, but firm in demanding that full religious liberty should be restored to the Church. With Poles and other Catholic members whose policy in regard to the Church was identical with that of the Catholic party proper, the Centrist strength was made even greater than the above figures would indicate.

Bismarck was obliged to retreat from his hostile position toward the Church, and many of the penal laws were repealed during the latter part of his term of office, and the reaction went on even after his retirement, till now, the Falck laws have been completely wiped off the statute books, until the only one which remains is that excluding Jesuits from the Empire. It may be expected that this will also soon be repealed.

Prince Bismarck's arbitrariness made him disagreeable to the Emperor, and the quarrel between the two culminated in March, 1890, in the refusal of Bismarck to conciliate further the Catholic party, to whom Emperor William II. was favorable. Bismarck then tendered his resignation, which was accepted by the Emperor, and General Von Caprivi was made Chancellor and Premier in his stead. Since that time this office has been given to the Catholic Prince Hohenloke, who now holds it, giving greater satisfaction to the nation, by his conciliatory methods, than did ever Prince Bismarck by his policy of "blood and iron."

In fact, Prince Bismarck, much against his will, "had gone to Canossa" even before his retirement, and from his retreat at Friedrichsruhe he looked on with undisguised regret at the complete retraction of his anti-Catholic policy, a retraction which he had himself been obliged to inaugurate.

We cannot and we do not wish to withhold from Prince Bismarck the praise which we presume he chiefly sought, that he was truly worldly-wise. "The children of this world are wiser in their generation than the children of light." But he was decidedly an enemy of the Catholic Church. He would have been truly a greater man if he had known how to utilize the authority and power of the Church to check Anarchism and Socialism which have been making so great strides in Germany since 1871, instead of antagonizing the power of the Church for good, and forcing it into a partial hostility to the Government, while asserting its own natural right to liberty, and defending the liberties of the people.

The Emperor himself encourages the feelings of gratitude entertained by the nation towards Bismarck, notwithstanding the differences of opinion which led to the withdrawal of the Prince from the Chancellorship of the empire. Both the emperor and the empress visited Friedrichsruhe to see the ex-Chancellor's corpse, and manifested sentiments of respect for the departed statesman's memory.

THE IRISH LOCAL GOVERNMENT BILL.

The Irish Local Government Bill which has been passed by Parliament, though it grants a modicum of power to the Irish County Councils, falls very far short of meeting the demands of Ireland for a Home Rule measure which will make the country self-governing.

The right to make roads, to build and repair bridges, to maintain the poor in workhouses, to levy certain rates which have hitherto been struck by the Grand Juries, and to expend them according as localities have need, is conceded to the County Councils. The councils will also control lunatic asylums, subject to supervision by the authorities of Dublin Castle. No other power is granted to the Councils, and the police are still to remain subject to Dublin Castle. By this provision the police will still be, as they have been hitherto, an unpopular organization, with an anti-national spirit.

Another very objectionable feature to the bill is a provision by which £350,000 will be given annually to the landlords, ostensibly as a compensation for the powers of which they will be deprived by the bill, and for the overtaxation to which Ireland has been subjected ever since the Act of Union was passed. Four hundred thousand pounds are also apportioned

to the tenants with a view to compensating them.

Mr. Michael Davitt has called attention to the fact that the amount apportioned to the landlords is really a bribe to induce them to waive their objections to the concessions which have been made to the popular demands, and to support the bill. He maintains, very justly, that the whole £750,000 should be apportioned so as to benefit the tenants.

One of the radical members, Mr. Lambert of South Moulton, pointed out that several Irish peers who are landlords will receive £3,000 annually under the bill, and that these peers are the descendants of the very men who, when the Act of Union was passed, received bribes to induce them to sell the liberties of their country.

It cannot be doubted that the bill with all its defects will be of great benefit to Ireland, and so it received the hearty support of the Irish Nationalist members. It was plain that the defects would not be remedied by the Tory majority, and it was therefore accepted by Mr. John Dillon's following as an instalment of the justice which Ireland demands, but not as a substitute for Home Rule.

It is humiliating to the Nationalists of Ireland that some of the factionist Irish members who follow the lead of Messrs. Healy and Redmond joined with the Government to pass the clause when several Liberal members pointed out the defects of the bill, which they lauded as being of far more value than it really is.

The Tory members did not hesitate to assert that this bill gives all the Home Rule which will ever be granted to Ireland. We may, however, rest assured that it will not satisfy either the Irish Nationalists or the Liberal party.

Should the Liberal party succeed in coming again to power, it is almost certain that an honest Home Rule Bill will be part of its programme. The party cannot consistently drop a measure of reform which they have already proclaimed to be a necessity for the peace and consolidation of the Empire. In addition to this consideration, it must be borne in mind that the Liberals cannot attain power without the Nationalist support, and this will make them more anxious to conciliate the Nationalist party. In the present attitude of the House of Lords, it may not be possible to secure a Home Rule Bill all at once, but we cannot doubt that the Liberals, having set their minds upon passing such a measure, will do so at the earliest possible moment after they attain power.

In the course of the debate, Mr. Lloyd George, the member for Carnarvon, turned the tables completely on the Government in regard to an argument which had been freely used against Home Rule during the last general election. He said that members of the Government and their supporters had represented to the Orangemen that if popular government were granted to Ireland, the Catholic majority would tyrannize over the Protestant minority. He asked, where are these absurd predictions now? The same Unionist party which thus raised a religious cry, against the tyrannical and lawless Catholics, now combines to give Catholics that very power of oppressing Protestants, the fear of which was before declared to be a sufficient reason why Home Rule should not be granted. He added: "There is only one explanation for this inconsistency, which is that the fears so frenziedly expressed from 1886 to 1895, were groundless."

THE MARKS OF THE CHURCH.

In last week's issue of the CATHOLIC RECORD we made some comments upon an article from the pen of Rev. W. D. Armstrong of Ottawa, which appeared in the Presbyterian Review. The article in question was under the heading, "The One, Holy, Catholic, and Apostolic Church." Our remarks last week were confined to the consideration of Mr. Armstrong's definition of the Church of Christ, and to its characteristic of catholicity or universality. It remains that we should now consider what he says of the other three characteristics which are also called the marks or signs of the true Church. These are Unity, Holiness and Apostolicity.

It is admitted by Mr. Armstrong that the Nicene Creed rightly describes the true Church as One. In what sense must this term be taken? Mr. Armstrong says: "If its unity be in external organization, the Roman Church aims at this whether it attain it or not. It is a strange kind of oneness that leaves outside the Church more good Christians than are within. The Roman Catholic Church is in this simply schismatic. The unity Christ prayed for

was not—could not be in this. The source of our unity is in common relations to Christ. There may be different Church policies and different modes of expressing the life within. The oneness is in the indwelling spirit. We are one as 'the communion of saints' of every name."

We refuted in our former article the notion that the Church of Christ is an invisible body composed of those who believe or claim to believe in Christ, to whatever sect they may belong outwardly. The unity of the Church, therefore, does not consist in mere unity of the soul with Christ, as maintained by Mr. Armstrong, but it implies unity with and obedience to an outward authority instituted by Christ to teach His doctrine and to give us precepts conducive to our salvation. This is clear from many passages of Holy Scripture, one of which will suffice to be quoted here. The Apostles and ancients assembled in Jerusalem, soon after the Church had been well established, to settle a disputed point relating to circumcision, and they made a law for the guidance of the faithful:

"For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things: that you abstain from things sacrificed to idols, and from blood and from things strangled, etc."

The outward unity of the Church, therefore, consists in belief in the same revealed truths, participation in the same sacraments as instituted by Christ, and obedience to the one supreme authority of the Church, which is not limited to any particular nation, but extends over the whole Church.

We do not read that Christ instituted more than one Church with one supreme head. All other pseudo-Churches, are, therefore, man-made and have no authority to teach, or to make laws binding on the conscience, and it is not enough that the Church should be one to-day or yesterday. She should be one at all times, and in all places: One, as teaching always the same truths, one in obedience to the same supreme head, in whatever country local churches may be established. Mr. Armstrong admits that the Catholic Church aims at this unity. She not only aims at it, but it is an undeniable fact that she possesses it, and in the course of ages no doctrine taught by the Catholic Church has ever been reversed. The Protestant Churches have all changed their doctrines in the course of time, because they have no solid foundation in the unchangeable truth, but Catholic doctrine is the same always and everywhere, because it is the truth which has been handed down from Christ Himself. No false Church can claim this unity.

The Catholic Church is holy. Her beautiful system of doctrine, self-consistent as it is, cannot be changed in any part without destroying the superstructure. We are taught the efficacy of God's grace, emanating from the Redemption which Christ brought to mankind through His death upon the cross, yet on the other hand we are taught that God has given us free will that we may co-operate with His grace and save our souls. This is the teaching of Holy Scripture, that "God has left man in the hand of his own counsel" to choose between "life and death," blessing and cursing."

This doctrine has made thousands of saints, and all who put it into practice, obeying the laws of God and of His Church, may become saints. How different is the effect of this teaching from that of Presbyterianism, which dooms some from the moment of their birth to reprobation, in spite of all they may do, and selects some for salvation, independently of their good or bad morals. Such a doctrine leads to despair, on one hand, and to a foolish presumption on the other.

Mr. Armstrong points out that there have been wicked Catholics, and therefore declares that the Church is unholy, whereas in his theory only holy people belong to the Church. We have shown that his theory of the invisible Church has no foundation. We admit that the Church has had disobedient children who were wicked because they refused obedience to the Church's holy teachings. This is blameable to their own perverseness, not to the Church whose teachings are holy, and have brought forth good fruits in the multitude of her children who have been eminent for holiness in all ages. No pseudo-Church can point to such results—and no pseudo-Church has the divine sanction of holiness wrought by miracles such as have been wrought by the hand of God down to the present day in testimony to Catholic faith and devotional practices.

Lastly: the true Church's Apostolicity. Mr. Armstrong imagines he has made a huge point by asking: "Would Peter recognize himself in

Pope Leo? Could they persuade to wear a Cardinal's hat? Would they do with a preacher Paul?"

Preachers like Paul, animated the same spirit, ready to endure same labors, "in stripes, in watch in fastings," are not infrequent in Catholic Church. Only a few days we had an example of the devotedness of the Catholic clergy to their office, and to the work of saving when ten priests on the ill-fated gonne, which sunk near Sable Island went down with the passengers were lost, making no effort to themselves, but devoting themselves to the work of absolving those who perishing, and giving spiritual consolation.

And why should not Peter recognize himself in Leo XIII., the Pontiff so gloriously rules the Church present day? It is true that the Church of two hundred and fifty millions of souls, there is more respect shown to Leo, even by emperors, than was shown to him in his poverty, but this is a mere accidental circumstance. The of modern times have shown the firmness in maintaining truth, propagating the gospel, as was by Peter and his fellow-apostles.

As regards the Cardinal's robes, it is true the particular dress did not exist till a period than the Apostolic age, is according to the spirit of truth, that the priesthood should special vesture suited to command respect for the office, for we read the commands given by God to "Thou shalt make a holy vestment Aaron thy brother for glory & beauty." (Ex. xxviii, 2.) We doubt that as far as the poverty early Christians would allow, St. and the other Apostles observed direction of God, especially in the tribulation of the divine mysteries.

Mr. Armstrong continues: perpetuity of the Church does depend on prelatical succession did, such succession could not be dissolved."

This is a mere assertion, but refuted by St. Paul who says: "doth any man take this honor (priesthood) to himself, but he called by God as Aaron was we find that Christ gave Apostles His powers to the Church, and the prelate and prelate must come to through them. All priests ordained by them. In Acts xv. read that "they ordained prelate every Church." St. Timothy also received their ordination to the pater from St. Paul, who exhorted to stir up within themselves the received by ordination. In the Catholic Church this ordination or consecration has been kept up by the successors of Popes, Bishops and priests, notorious that in Protestantism no such succession. We have proved that the doctrine of the Church must be apostolic. The case with Catholic doctrine, which changeable. It cannot be true byterian and Anglican doctrine have been changed from time to time. Further, the identity of Catholic doctrine with that of the Apostles by the constant teaching of the as shown by Christian writers of early ages. The teaching of Irenaeus, Tertullian, Origen and of other writers up to the very the Apostles have been shown identical with that of the prelate is, therefore, Apostolic, as is Catholic priesthood. It is evident this cannot be predicated of Protestantism in any form, and Mr. Armstrong concedes this by the necessity of an Apostolic succession. Thus it follows from what we that the Catholic Church, alone, has the four marks of the enumerated in the Nicene Creed alone is One, Holy, Catholic and Apostolic.

AT ST. PETER'S.

A large number of the clergy of London visited Toronto last day and Thursday for the paying their last tribute of veneration to the remains of the lamented Archbishop, and the solemn funeral ceremony.

Beginning at 10 o'clock on morning the solemn tolling of bell vividly impressed upon of the faithful that to day was consigned to mother earth remains of him who laid the foundation-stone of our beautiful and who spent over a third in our midst, guiding and ing us in the practice of eve And countless were the earnest and heartfelt prayers to the Mercy Seat of Our

The Legend of Limerick Bells.

There is a convent on the Alban hill, Round whose towers the startled doves grow...

people who read for real honest improvement.

DISHONEST NOVEL READING. Numerous, however, are the readers who read that they may be able to speak of the works, and thus, with a superficial knowledge, pass for men of learning and wisdom.

the firm footing that comes from faith, we are better prepared to enter professional and public life.

Again, we have advantages because our college course is governed and guided by men whose lives have been devoted to the education of youth, not merely on religious lines, but secular lines as well.

right way I do not want it; honesty is the best policy.

The Ten Commandments form the scale of morality, whether you go to the palace, or to the mayor of the city or to the street sweeper.

Advertisement for Surprise Soap, featuring the text 'EASY QUICK WORK SNOWY WHITE CLOTHES' and 'SURPRISE SOAP'.

Advertisement for Carling's Gold Medal Ale, Porter & Lager, featuring the Carling's London logo and the text 'These Brands are exclusively used in the House of Commons.'

Advertisement for Catholic University of Ottawa, Canada, including the text 'ESTABLISHED 1848' and 'State University 1866'.

looking the city. Finding it beyond him to reach his destination, and being in danger of death in the storm, the cavalier called upon Our Lady for assistance...

uphill, thankless mission—one that does not readily attract and one that may possibly detract from business.

NOBODY'S BUSINESS. Catholic Citizen. There is a feeling that "our young men," so far as they need looking after as an element in the congregation, should be taken in hand by "our better off Catholics."

Yet we know what is right over and above all this cynical wisdom. With the opportunities of well doing one is fairly chargeable with neglect if he omits to assume his share.

Nervous Prostration is a deplorable condition of body, to which mind to some degree responds; the sufferer becomes a victim to a legion of disagreeable sensations, arising from the impairment or exhaustion of nerve or vital force.

How a person can gain a pound a day by taking an ounce of Scott's Emulsion is hard to explain, but it certainly happens.

Advertisement for Windsor Salt, featuring the text 'Windsor Salt' and 'Purest and Best for Table and Dairy'.

It seems to start the digestive machinery working properly. You obtain a greater benefit from your food.

FIVE-MINUTES SERMON. Eleventh Sunday After Pentecost. IMMEDIATE LANGUAGE.

If you meet a man who always speaks of woods, game and chase, come to the conclusion that he is a hunter.

And, yet, what shall I say of great sin, which such a frivolous talker commits. Is not, according to the solemn teaching of faith, every crime against chastity, every crime against God?

Where shall I find words to depict the scandal and seduction of those who must be his hearers?

No Cocaine in Dr. A. W. Chase's Catarrh Cure. Prof. Heys, Ont. School of Chemistry and Pharmacy, says: "I have made an examination of Dr. Chase's Catarrh Cure for Cocaine and in all its compounds, from samples purchased in the open market, and find none present."

But you, O beloved Christians, perhaps, by circumstances, are to hear such foul language in or workshop, I beg and conjure resist with all your might such doings.

But you, O beloved Christians, perhaps, by circumstances, are to hear such foul language in or workshop, I beg and conjure resist with all your might such doings.

NOVEL READING.

Not long ago we referred to the subject of novel reading, and we quoted the opinion of a learned judge, as given in his charge to a jury.

THE COLLEGE MAN AND LIFE'S PROBLEMS.

The following article is the substance of a lecture delivered by the Right Reverend Rector of the Catholic University before the faculty and student body.

READERS FOR INFORMATION.

1st. There are people who read novels for information and improvement. A novel, although a fiction, is not always false; often it is fiction based upon history.

NOBODY'S BUSINESS.

There is a feeling that "our young men," so far as they need looking after as an element in the congregation, should be taken in hand by "our better off Catholics."

Nervous Prostration.

is a deplorable condition of body, to which mind to some degree responds; the sufferer becomes a victim to a legion of disagreeable sensations, arising from the impairment or exhaustion of nerve or vital force.

How a person can gain a pound a day by taking an ounce of Scott's Emulsion is hard to explain, but it certainly happens.

It seems to start the digestive machinery working properly. You obtain a greater benefit from your food.

There are three kinds or categories of novel readers: 1st, people who read for information and improvement; 2nd, people who read merely that they may be able to speak about the works afterwards and appear well read or learned; 3rd, people who read for a pastime, or merely for the excitement of the imagination.

The following article is the substance of a lecture delivered by the Right Reverend Rector of the Catholic University before the faculty and student body. The question of education is a very prominent one in our college life.

We have each and every one of us a duty to our government. The ballot placed in the hands of the citizen is the greatest power that politics can give to a man.

There is a feeling that "our young men," so far as they need looking after as an element in the congregation, should be taken in hand by "our better off Catholics."

is a deplorable condition of body, to which mind to some degree responds; the sufferer becomes a victim to a legion of disagreeable sensations, arising from the impairment or exhaustion of nerve or vital force.

It seems to start the digestive machinery working properly. You obtain a greater benefit from your food.

But you, O beloved Christians, perhaps, by circumstances, are to hear such foul language in or workshop, I beg and conjure resist with all your might such doings.

A CONTRAST.

Justin Fulton, the filthy and foul, has turned up again. He says that the Pope is "getting it in the neck" in this war...

Let us turn from this vender of obscene literature, who offends Christians by professing Christianity, to a real soldier of the cross...

Here we have the sentiments of a Christian patriot, a devout follower of the cross and a loyal son of the Holy See...

Mr. Morley's Renewal of Vows. Mr. John Morley's pronouncement on the Home Rule question...

On Sunday, August 7, Bishop Dowling assisted at High Mass at St. Mary's cathedral for the anniversary of his ordination...

On Tuesday, 2nd inst., a very successful picnic was held on the beautiful grounds attached to the church of St. Ignace, Troy Creek...

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The spirit and motive of this bit of British policy is the government of Ireland. The Catholic bishops put the following resolution passed by them at their recent meeting in Maynooth College:

"Resolved, that the Bishops of Ireland unanimously renew the protest made by their Standing Committee against the denial of the ordinary rights of citizenship to the Catholic clergy in Ireland, as proposed by the Local Government Bill now before Parliament."

Our protest against the clause; we ask our representatives in Parliament to remain to justify the clergy in exercising that influence outside the local councils, which the law will not permit them to exercise as members of those bodies."

In England, this spirit is beginning to die out. Clergyman are not excluded from the English local councils...

POPE'S LATEST ENCYCLICAL. The Pope has issued an encyclical to the Scottish people, the terms of which are significant in view of the recent reports that the thoughts of His Holiness are absorbed with his death.

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THE CATHOLIC SUMMER SCHOOL.

The fourth week of the Champlain Summer School of America was marked by many new features of amusement and most ideal weather...

The Sunday services were the usual pomp and circumstance of the occasion. High Mass and the Right Rev. Conductor, Bishop of New York, John M. Farley, presided...

The field day sports will follow in a few days. The largest number of boys and girls have been secured for the summer school...

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The body was interred in Notre Dame cemetery. We tender our sincere sympathy to her bereaved relatives.

K. S. J. Toronto, August 5, 1898. At the last regular meeting of St. Patrick's Auxiliary, No. 6, Knights of St. John, Toronto, held August 1, the following resolutions were adopted...

C. O. F. Toronto, Ont., Aug. 5, 1898. At a regular meeting of Sacred Heart Court No. 201, assembled in their hall, Temple Street, Toronto, the following resolutions were adopted...

ST. PATRICK'S SCHOOL, OTTAWA. From the Calendar of St. Patrick's church, Ottawa, we learn that the results of the Entrance examination so far as St. Patrick's school is concerned are highly creditable.

ORDINATIONS AT SANDWICH. The beautiful ceremony of Ordination will be held in Assumption College, Sandwich, Ont., at 10 a.m. on Monday, Aug. 15th, the feast of the Assumption of the Blessed Virgin Mary.

WEDDING BELLS. POWER-HARBOUR. A very pretty event took place at St. John's church, Power-Harbour, on Wednesday morning, July 27, when one of our fairest young girls, Miss Nellie Harcourt, daughter of Mr. and Mrs. J. W. Harcourt, was united in marriage to Mr. John F. Power, son of Mr. and Mrs. J. W. Power.

THE COLLEGE OF REGIOPOLIS. We refer our readers to the advt. (in another column) of the College of Regiopolis, in the city of Regiopolis, in the Province of Ontario, which was organized by an Act of the Legislature of Ontario, passed in 1877.

CONDOLENCE. Among the resolutions of condolence forwarded to the Rev. Administrator of Toronto in reference to the Archbishop's death, the following is particularly touching, on account of the interest always displayed by His Grace in the welfare of the clergy of the latter city and the exclusion of the clergy of the mass of the people, they resolved to exclude all, as the only way of accomplishing their object of keeping out the Catholic priests.

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SAULT STE. MARIE SEPARATE SCHOOL. We are indeed pleased to note the success of the pupils of the Sault Ste. Marie Separate School at the Entrance examination...

MARKET REPORTS. LONDON. London, Aug. 11.—Wheat, 66 to 68c per bush; oats, 30 to 32c per bush; peas, 52 to 54c per bush...

MONTEAL. Montreal, Aug. 11.—Prices are generally unchanged. Flour—Manitoba patents, \$3.95; strong bakers, \$4.90; winter patents \$4.75 to \$5.25...

STOCK MARKETS. Toronto, Aug. 11.—Shipping cattle were in fair demand, at \$1 to \$1.50 per cwt. and everything else at \$2.00.

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FOREIGN MISSIONS. The annual report of the Paris Society of Foreign Missions gives us the interesting information that it has no control of 28 vicariates in Japan, China, Malay Peninsula, with a staff of over 1,500 priests who direct 1,162,163 Catholics.

YOUNG MEN'S SOCIETIES. Some of our wisecracks are in the habit of giving much advice to our young men. Why not give them some substantial help? If men of education and wealth would join their societies they would be doing more for them than by any amount of godly platitudes.

A GOOD CATHOLIC. One characteristic of a good Catholic is humility. It is a strangely sound word in the ears of a generation...

ANGLICANISM. Rev. D. Dyson Hague has published his work in which he expatiates on the subject of Anglicanism being the beginning.

STAMMERS WANTED. DR. ARNOTT, BURLINGTON, ONT., who was a painful stammerer for years, and has cured many who failed elsewhere.

TEACHER WANTED. A PRINCIPAL (MALE) FOR THE BOYS' School, Toronto. Duties to begin immediately. Apply to Mr. H. Q. Quinn, chairman of the Board of Education, Toronto.

SITUATION WANTED. AS PIEST'S housekeeper. Experience. Apply to M. L. care CATHOLIC RECORD, London, Ont.

WEDDING BELLS. POWER-HARBOUR. A very pretty event took place at St. John's church, Power-Harbour, on Wednesday morning, July 27, when one of our fairest young girls, Miss Nellie Harcourt, daughter of Mr. and Mrs. J. W. Harcourt, was united in marriage to Mr. John F. Power, son of Mr. and Mrs. J. W. Power.

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