

of this famous song.
Meridian was the eldest
of the children of the
of Richard Brinsley
younger sister, Caro-
afterwards became
a Mrs. Norton, and
a Georgian, as "The
" and the Duchess of
a three measure of
which was characteristic
and grandparent
in society as "The
In 1825 Helen Selina,
teenth year, married
who succeeded
Dufferin in 1839 and
the title going
present Earl of
Dufferin does not
had the strong
of her sister Caroline,
herself lacked the mo-
which drew greater
Hon. Mrs. Norton's
ote songs which were
ever the English lan-
and which give lyric
me of the tenderest
Irish heart. Sung by
their way in the bril-
l which she mingled
and re-echo outside
in countless hearts
a liability of temper-
ness of manner exer-
a charm upon her
ore fascinating by the
h which it was asso-
life she married Lord
y survived the mar-
s. She died in 1867,
is the most famous of
s:
le, Mary,
le by side.
ion has in view: with the relations
between God the Father and His chil-
dren, with the merit and excellency
of faith, with the deliverance of man-
kind from the world, the flesh and the
devil, with the pardon of sin, with the
promotion of piety and chastity, with
the sanctification of the heart and the
cultivation of spiritual life.
But the constitution of the holy
Catholic and Apostolic Church excluded
woman from exercising the sacred
office of the priesthood: she cannot
enter upon the mission of authorita-
tively teaching all nations and preach-
ing penance and remission of sins;
cannot administer the holy sacraments,
nor celebrate the solemn Sacrifice of the
Mass; cannot exercise the power of
absolving sinners, of banishing and
driving away erroneous and strange
doctrines.
There are, however, minor vocations
and ministrations connected with the
mission of the Church to which women
are admitted and which afford abun-
dant scope for their energy, abilities
and zeal in the vineyard of Jesus
Christ.
The conversion of nations and the
organization of parochial churches by
the labors of the priesthood, prepared
the ground for woman's mission and
co-operation. She cultivates the seed
of the gospel after it has been sown
by the missionary; she waters the ten-
der plants in the vineyard. Thus
woman's vocation in ecclesiastical
affairs is associated with the training
of the young, the religious and secular
education of girls, the care of the
orphans, the nursing of the sick and
infirm, the reclaiming of the fallen
and outcast, the promotion of piety and
morality. These various duties, so
essential to the growth and develop-
ment of Christian life, led to the
organization of religious orders or
sisterhoods.
Our Divine Lord and Redeemer ad-
dressed woman as well as man, when
He said to the disciples, "Everyone
that hath left house or brethren or sis-
ters or father or mother or wife or chil-
dren or lands for my name's sake,
shall receive one hundred fold, and
shall possess life everlasting." There-
fore, as the priests of the Catholic
Church, remembering these words,
bound themselves by vows to a life of
celibacy, that they might more effec-
tively do the work of their ministry, so
pious virgins formed sisterhoods, con-
secrated their virginity to their
holy vocation, and forsook the world
in order that they might entirely de-
vote their lives to those works of char-
ity which the Church assigned to them.
There have been, in every period of
ecclesiastical history, faithful and
pious men, who, moved by the Holy
Ghost, presented themselves for the
arduous duties of the priesthood, and
there have also been holy virgins and
consecrated themselves to those benevolent
institutions associated with every mis-
sion or diocese throughout Christen-
dom.
When Our Redeemer was engaged
in His mission in this world, requiring
superhuman labors and sacrifices, His
most attentive and sympathizing fol-
lowers were women. His Blessed
Mother and other women stood by the
cross, on which the body of their Lord
was suspended, whose deep sorrows
and lamentations presented a striking
contrast to the blasphemous and cruel
rabble who had cried "Crucify Him!"
On the morning of the resurrection,
the first disciples to arrive at the sepul-
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the angels the glad tidings of Christ's
Victory over death.
So soon as the missionary priests
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pious maidens and holy matrons man-
ifested the deepest interest in the suc-
cess of the apostolic labors for the con-
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readiness to go also into the wilderness
and wherever their duties required

OCTOBER 30, 1897.
(Written for the CATHOLIC RECORD.)
**THE PIONEERS OF THE CON-
VENTS OF CANADA IN THE
SEVENTEENTH CENTURY.**

The important and supernatural
part which woman was ordained to
bear in the affairs pertaining to the
introduction of the Christian dispensa-
tion plainly indicated that she would
continue to be an essential factor of the
Church and a faithful co-operator with
the sacred ministry in promoting the
scheme of redemption.

The profound mystery of the doctrine
of the Incarnation—the taking of the
manhood into God, of God and man in
one Christ—introduces to us a Virgin,
full of grace, blessed among women.
The Divine Founder of Christianity
having been subjected, for a limited
period, to the care of a pious and im-
maculate human Mother, who was also
His faithful companion whilst He bore
our infirmities, carried our sorrows
and was wounded for our transgres-
sions was one of those distinctive events
which ennobled and dignified woman-
hood, in her relation both to this
world and the kingdom of God.

The honors conferred upon the
Blessed Virgin Mary, after her trans-
lation and entry into the eternal king-
dom of her Son, were merited by the
mission assigned to her when she was
on earth and by the manner in which
she fulfilled it. She is distinguished
by the holy Catholic Church as the
Mother of God, the Queen of Angels,
the Queen of Patriarchs, Prophets and
Apostles, the Queen of all saints and
our Advocate before the Throne of her
Divine Son.

The Incarnation of the Son of God
elevated the mission of woman in this
world, enlarged and defined it. This
great mystery which the Christian reli-
gion has in view: with the relations
between God the Father and His chil-
dren, with the merit and excellency
of faith, with the deliverance of man-
kind from the world, the flesh and the
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them. Some were divinely called to
their missions by visions or dreams,
others by extraordinary graces and
special abilities qualifying them for
certain or particular duties in the mis-
sionary field. There were those on
whom the riches of the world had been
bestowed, who, moved by the Holy
Ghost, dedicated their wealth towards
the maintenance of poor missions, the
endowment of churches and benevolent
institutions.

The Catholic missionaries had begun
to preach the Gospel of Jesus Christ to
the savages of North America in the
year 1610, but the wars between
France and Great Britain interrupted
greatly the progress of Christianity
and civilization on this continent; also,
the hostility of the ferocious Iroquois
tribes to the French settlers, and their
allies, the Algonquin and Huron tribes,
exposed the missionaries to dreadful
hardships and dangers. But, happily,
there was a fervent missionary spirit
pervading the minds of the faithful
throughout Catholic Europe during
that century, and a great sympathy
with the missionaries laboring in those
countries where the nations were sit-
ting in darkness and in the region and
shadow of death. There are many ex-
amples handed down of self denial,
self-sacrifice, valor and generosity, at
the time, not only on the part of the
priests and pious laymen, but of devout
matrons and nuns and influential per-
sonages, for the purpose of propaga-
ting the faith throughout the world.

The history of the first convents and
benevolent institutions founded in
Canada and New France gives us
most edifying and interest-
ing records of saintly women hav-
ing been supernaturally called to leave
their homes and native country and go
abroad to co-operate with the daring
and zealous missionaries and explorers
in the work of civilizing and Chris-
tianizing Canada and New France.

The foundation of the first convent
in Canada for the training and edu-
cation of the children of the converted
Indians and of the few colonists, also
the first Hotel Dieu or hospital for the
care and nursing of the sick, were both
founded in the year 1639. At that
period the population of the colony
did not number two hundred souls, and
the subjugation of the savages was de-
pendent more upon the spiritual and
personal influences of the Catholic mis-
sionaries than upon the physical force
of the colonists; therefore the Euro-
pean settlers in Canada were exposed to
great dangers as well as privations
and hardships.

A name prominent in the history of
convents in Canada, during the seven-
teenth century, is that of Madame de
la Peltrie—a lady of distinction, the
relict of the late Sieur de la Peltrie,
who resided at Anjou, Normandy.
This lady devoted the wealth possessed
by her to the founding and endowment
of a convent in Canada, for the protec-
tion and training of the daughters of
the aborigines who had been converted,
and of the French families who had em-
igrated to Canada. This substan-
tial expression of earnest zeal
in the missionary work, and
the conversion of souls, was, by
a happy coincidence, responded to
by an earnest and faithful nun,
known as Marie Guyart de l'Incarna-
tion, who resided at Tours in
France. This religious, so distin-
guished in the history of Quebec, had
become deeply absorbed in the mis-
sionary work in Canada; her devo-
tion to this object, she ascribed not
merely to the natural interest in mis-
sions as an earnest Christian, but to
certain dreams and visions which she
had experienced, bearing vividly up-
on that particular subject. Having
convinced the ecclesiastical authorities
of her divine call, and her special qual-
ifications, this earnest religious and
Madame de la Peltrie were providen-
tially associated in a mission to Cana-
da.

Marie Guyart de l'Incarnation was
a member of the religious order of
the Ursulines, an order which had
been many years established in
France for the express object of train-
ing girls in the sentiments and prac-
tice of piety, purity and charity.
Thus, this zealous nun had acquired
by her training and education those
qualifications essential to her duties
in the missionary field, whilst her com-
panion, Madame de la Peltrie, possessed
not only the spirit of fervent charity
but the means required for the accom-
plishment of their benevolent project.
According as missions were extended
and organized by the priests in un-
civilized and barbarous lands there
arose an immediate necessity of schools
for the training of the youth, as well as
hospitals for the care of the sick and
infirm. The Order of the Ursulines
having undertaken to provide the edu-
cational requirements in the Quebec
mission, another religious order—the
Hospitalières of Dieppe in France—
offered their services for the nursing
of the sick of that mission.

That there was a special Providence
directing these charitable projects, is
apparent from the various circum-
stances which occurred favoring and
promoting them. No sooner had the
pious nuns made known their desire to
begin their works of charity among the
savages than the means to enable them
to carry out their plans were generously
provided. A married lady of distinc-
tion and influence—La Duchesse
d'Aiguillon—associated herself with the
scheme of the Hospitalières; she was
also the niece of Cardinal Richelieu, and
was highly esteemed not only in her
high social position but for her Chris-
tian life and works of charity. Though
unable to accompany the religiousness
their distant mission, yet their noble
Patroness proved her sympathy with
them by contributing towards the sup-
port of the Hotel Dieu at Quebec, of

which she was the foundress.
This first Christian mission to Cana-
da by pious women consisted of
Madame de la Peltrie, three nuns of
the Order of the Ursulines, and three
Sisters of the Hospitalières. Accom-
panied by their chaplain and two other
priests, they embarked at Dieppe, on a
ship duly equipped, on May 4, 1639.
Having encountered tempestuous
weather, and been exposed to great
dangers at sea, their vessel did not ar-
rive at the port of Quebec until the
beginning of August. The ships at
that period were propelled, not by the
power of steam but by the sails with
favorable winds, and were destitute of
the conveniences and comforts such as
passengers who traverse the ocean en-
joy at the present day.

Thus those good women, before en-
tering upon the work of their arduous
mission, had their faith sorely tried by
the perils of the sea, and had personal
manifestation of the omnipotence and
ubiquity of the Son of the Blessed
Virgin, upon whom their spiritual
work was dependent. He who made
the storm to cease and brought them
out of their distress on the mighty
waters could also calm the stormy and
rebellious passions of the savage tribes
to whose country they were going and
deliver them from those awful calamities
to which their mission in Canada
would surely expose them.

The pious nuns, on their arrival at
Quebec, faithfully devoted themselves
to their respective duties and bravely
accommodated themselves to their
strange home, but those of the order
of the Hospitalières especially attracted
the natives of the mission, for their
duties were to nurse the sick and af-
ford gratuitous relief to poor outside
patients. The restless and erratic
nature of the Indians made them
rather averse to mental training and
education; they appreciated more the
good white Sisters who had come to re-
lieve their bodily ailments, than those
whose mission was to assist the priests
in the conversion of their souls and the
development of their minds.

The Superiores of the Ursulines,
Marie de l'Incarnation, fulfilled with
great ability and judgment the trying
duties of her position, and proved her-
self to be not unworthy of the heavenly
communications which had directed
her to the mission in Canada. She
succeeded, with the generous aid of
Madame de la Peltrie, in founding an
institution adapted both to the needs of
the Indian children and the educa-
tional requirements of the daughters
of the colonists. This Mother House
of the Ursulines in Canada was espe-
cially blessed, and, from the day it was
founded to the present time, has never
ceased to promote the piety, purity
and happiness of the families and so-
ciety of Catholics. Its work was not
confined to the city of Quebec; there
was established a branch at Three
Rivers, of the Province of Quebec, which
is now a flourishing and independent
House. This convent during last
summer celebrated, with many manifes-
tations of gratitude, the two hundredth
anniversary of its existence in that
city. There are several other con-
vents of this order established in the
different Provinces of the Dominion
and in the adjoining Republic.

The Hotel Dieu, under the prudent
and skilful management of the Charit-
able Sisters of the Hospitalières, has be-
come a most important and necessary
institution in Quebec; it is also greatly
respected as a memorial of the piety
and charity of the forefathers of Cana-
dians. It now comprises capacious
buildings provided with a large staff
of professed nuns, who never cease
their labors in the divine work of min-
istering to the sick, giving food to the
hungry and consolation to the aged
and infirm.

Until the year 1642 the only con-
vents in Canada or in North America
were those which had been a few
years before established at Quebec.
The Island of Montreal was then a
howling wilderness; its locality was
known to the savage tribes as Hochel-
aga. When first visited by Jacques
Cardier it was occupied by the Hurons;
but it was found to have been deserted
by that tribe a few years afterwards,
and it had lapsed into a lonely desert.
This locality had attracted the atten-
tion of explorers and missionaries, who
had often suggested to the Company to
whom it had been granted by the
crown, the importance of occupying it.
Having passed out of the control of the
Trading Company it was finally
ceded to the Society of Notre
Dame de Montreal. This society
was especially organized for the ex-
press objects of propagating the divine
revelations of the gospel and promot-
ing the conversion of the savage tribes
in New France. It was proposed to
establish on the Island of Montreal a
theological seminary for the preparing
of young men for the sacred ministry;
also, convents for the education of the
daughters of the converted natives and
colonists, and for the nursing and pro-
tection of the sick and destitute.

The Society of Notre Dame de Mon-
treal was composed of a certain number
of influential personages, several benev-
olent laymen, and a few ladies; also a
staff of soldiers and laborers: all were
devout members of the Catholic Church,
and imbued with a fervent missionary
spirit. The President of the Society
was Paul de Chameley, Sieur de
Maisonneuve, who was also appointed
by the Crown the Governor of the
Island of Montreal.

This godly company of immigrants,
about forty-two in number, sailed from
France in the spring of 1642 for the
purpose of going to Canada and taking
possession of that new and wild terri-
tory on the St. Lawrence river, of which
they had become the proprietors. Their
ship arrived safely at Quebec, where
they were welcomed by the colonists

of that mission. Although they began
to realize the dangers of going further
into the interior of the country, yet no
impending trials or obstacles deterred
them from proceeding up the river till
they reached the island of Montreal.
Here they landed, and laid the founda-
tion of a town which they named
Ville Marie; which, according to
their designs and prayers, was to be
the centre of their missionary opera-
tions, to become the mother city of
Christ's kingdom in New France, the
Rome of the new world. In this his-
torical event, about two hundred and
fifty-five years ago, the destiny of
Montreal was foreshadowed and the
nucleus of a city was planted which
has developed into the commercial
metropolis of Canada.

To the religious order of the Sul-
picians, who afterwards became the
Seigneurs of the island of Montreal,
was entrusted the work of establishing
a theological seminary and a school for
the education of the sons of Canadians.
The success of their mission is pro-
claimed by the imposing and costly
educational building which is known
as the Seminary of St. Sulpice, occu-
pying at the present day a prominent
part of the city. There numerous
pupils annually receive their education
whereby they are prepared for the
high positions both in the Church and
the State to which many of the gradu-
ates of the seminary have attained
since its foundation in 1647.

The first benevolent institution of
Ville Marie, or Montreal, which holds
an important position in the city, at
the present time, owes its origin to the
faith, piety, activity and generosity of
a few Christian women from France, of
whom Mlle. Manse and Madame de
Bouillon were especially conspicuous.
The former, a pious and devoted Catho-
lic lady, became a member of the Society
of Notre Dame de Montreal and was
one of that select party of immigrants
who first settled at Montreal. She be-
lieved that she was supernaturally
called to assist in the benevolent work
of the Church in Canada, and on her
arrival devoted herself to preparing
the way for an Hotel Dieu, or hospital
for the care of the sick. Her project
was encouraged by a munificent dona-
tion from Madame de Bouillon, a lady
of distinction in France, so that the
Hotel Dieu was quickly founded in
1644 and prepared for sixteen patients.
The first building erected had to be
surrounded by palisades and garrisoned
against the incessant attacks of the
Iroquois. Here Madame Manse and
three Sisters of St. Joseph minis-
tered to the wants of the sick and in-
firm during that critical period when
the lives of the colonists were in great
peril, and their hospitals were oftentimes
besieged by the relentless foe. This
was the beginning of the Hotel Dieu,
the oldest benevolent institution in
Montreal, and of that extensive con-
vent now located at the head of St.
Famille street. Here there is now a
large staff of cloistered nuns, who
minister to the wants of the numerous
invalids who daily frequent it.

According to recent reports of this
convent there are now about three
hundred and fifty beds in this hospi-
tal; over three thousand sick per-
sons are annually received, the num-
ber of professed Sisters and Novices in
attendance is about one hundred, and
the annual expenditure of the estab-
lishment is not less than \$32,000.

The early history of Canada teaches
us that our necessities lead us to the
means and instruments required to
provide for them; that our vocations,
especially those which are sacred in
their character, excite in us powers
which had lain dormant and useless;
that in difficulties and struggles en-
dangering truth and principle, de-
fenders are raised up especially fitted
to contend with them. These concur-
rences are not only observed in
matters which are physical and per-
taining to this world, but are espe-
cially noticeable in those which are
spiritual and pertaining to the king-
dom of Jesus Christ.

Referring to the progress of civiliza-
tion, and of the Catholic Church in
Canada, the student is struck with the
coincidences which introduced men
and women adapted to certain projects
and fitted to carry them into execution.
Thus, some men introduced themselves
to the world who possessed the
bravery, science and endurance to be
explorers; others came forward at the
opportune time peculiarly qualified
for the arduous work of carrying the
gospel of truth into the inhospitable
country of savages; noble women also
appeared on the scene who possessed
those rare virtues and graces which
adapted them as pioneers and founders
of benevolent and educational insti-
tutions. Thus Christopher Columbus,
Cabot, Cartier, Champlain, the zealous
Recollet and Jesuit missionaries, the
venerable Marie Guyart, Madame de
la Peltrie, Sieur de Maisonneuve,
Mlle. Manse and Madame de Bouillon
were respectively adapted to the vari-
ous circumstances and missions with
which they were associated.

There is another name which also
belongs to the list of pioneers or serv-
ants of God, especially chosen and
called to fulfil a particular mission in
the civilization of this country: it is
that of Mlle. Marguerite Bourgeoise.
She was the foundress of the first con-
vent for the education of girls in Mon-
treal, and of the first institution of that
class which was not an offshoot of one
of the old established convents of
Europe. Her convent—the Congrega-
tion de Notre Dame—had its origin in
Canada and has adapted itself to the
circumstances of the New World.

Like the Venerable Marie Guyart,
Mlle. Bourgeoise was gifted with attain-
ments which enabled her to become a
patroness of piety, purity, and a guard-
ian of the youth in an uncivilized

country. She was a native of Troyes
in France, peacefully pursuing her
humble vocations and devoting her
spare time as a member of the "Con-
gregation Externe," to acts of piety
and charity. But in this private and
unostentatious life she was pointed
out to the noble founder of Montreal
as a lady especially adapted to the
missionary work of the Society of Notre
Dame de Montreal. It had been the
innate wish of this pious maiden, then
about thirty years of age, to be the
founder of a new institution for the
training and education of poor chil-
dren, which she at last could gratify,
by accepting the post which she was
asked to occupy in Montreal. Her
mission was to prepare the way in that
infant colony for the establishment of a
convent adapted to the circumstances
of the country. Having distributed
all the property she possessed at Troyes
among the poor of her native town,
Mlle. Bourgeoise prepared to travel to
that distant and isolated mission in
New France. On her arrival at Mon-
treal in 1653, whilst preparing the or-
ganization of her school, she interested
herself in the general work of the
Church, and displayed the charity of an
apostle and the virtues of a heroine.
In the year 1657 the school for the
training and education of the poor
children of the natives and the daugh-
ters of the colonists was already bene-
fitting the mission, although the only
building which the colony could afford
for the purpose was a humble structure
formerly used as a stable. Having
obtained the assistance of four teachers,
who, like herself, were pious maidens
from her native town, Mlle. Bourgeoise
succeeded, in 1658, in laying the founda-
tion of the convent known as the
Congregation de Notre Dame de
Montreal.

This convent, like the grain of
mustard seed, rose and grew, and its
branches have extended into all the
provinces of the Dominion; it has be-
come a distinguished establishment in
Montreal, where the memory of Mar-
guerite Bourgeoise can never be ob-
literated; it has never ceased from the
day of its foundation to the present
time, to faithfully fulfil the noble object
of its foundress, which was to provide
a Christian education for Canadian
girls, an education purifying their
souls, enlightening their understand-
ing and inculcating those qualities
which ennoble and dignify woman-
hood.

Those benevolent and educational
institutions founded during the seven-
teenth century especially attract our
admiration, not only from their having
been the pioneers of the numerous and
excellent convents which are now es-
tablished throughout the Dominion of
Canada and the United States of
America, engaged in their noble and
edifying missions, but on account of
the trials which their foundresses had
to experience before they secured for
themselves and their successors that
peace and prosperity which the con-
vents now enjoy. They were severely
"tried by fire" of what sort they were,
—whether they were "built upon the
foundation of gold, silver and precious
stones or upon wood, hay and stubble."
It was their true foundation which
alone enabled them to survive the con-
flicts to which they were successively
subjected. They were threatened with
destruction, first by the conflicts be-
tween the few French settlers and the
numerous warriors of the Iroquois,
afterwards by the terrible wars be-
tween the armies of France and Great
Britain, and by the confusion and de-
moralization which reigned for a time
on this continent after the cession of
Canada to the British Empire. They
not only survived all those scenes of
bloodshed and desolation, but their
prosperity was not afterwards retarded
by the political changes which affected
the regime of the country.

The convents founded at Quebec and
Montreal during the seventeenth cen-
tury forcibly exemplify the many
blessings which good and pious
women, in their peaceable and humble
sphere of life, bestow upon society, and
the durability and prosperity which
are associated with institutions
founded upon the truth, piety and
charity of the holy Catholic and Apos-
tolic Church.

C. F. STREET, M. A.

Humility is not necessarily the com-
panion of ignorance; for ignorance is
often arrogant, while ripe learning is
quite as often, patient and gentle to-
wards the unlettered and dull of under-
standing.—Eliza Allen Starr.

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Made
That is just the truth about Hood's
Sarsaparilla. We know it possesses merit
because it cures, not once or twice or a
hundred times, but in thousands and
thousands of cases. We know it cures,
absolutely and permanently, when all others
fail to do any good whatever. We repeat

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Sarsaparilla
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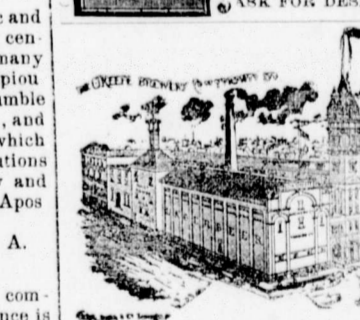
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costs more than other medi-
cines. But then it cures more
than other medicines.
Most of the cheap cough
medicines merely palliate;
they afford local and tempo-
rary relief. Ayer's Cherry
Pectoral does not patch up or
palliate. It cures.
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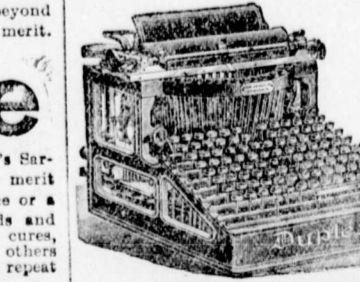
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