The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will got the rest."—BALMEZ.

VOL. V.-No. 43.

TORONTO, THURSDAY, OCTOBER 28, 1897.

PRICE FIVE CENTS.

...ნხჹ... Holy Sagrament of Matrimony

idate Promulgated by the Arch-bishop of Kingston.

The following is the concluding chapter the Pasteral Letter of the Archbishop (a superior of the Archbishop (a superior of the Archbishop) which did not reach us in one for publication in last week a issue W. have been much grieved, and the class indicate of our Catholic people has earl shocked, by a gross scaudal which ock place in this our Metropolitan sity.

mu recently, and which, indeed, was the excession of our addressing you this Fosteral Lotter of instruction ou the accretions of Matrimony as a Sacramout transcription of the family and the repotential of the family and the repotential of society. A matriage was to be performed here according to maintain parties are non-Catholics, members of some little seet. The place there the contract was to be colebrated - however as the otherch of that section transcription of the reconstruction of the section of the secti outly, and which, indeed, was the broacher who pronounced the form

contract is likewise an adherent of that seet, so also the majority of the spetators. Throughout the ceremony, from biguining to end, there was neveron new thatever to the Sacrament of Marimony or to the supernatural graces.

***amimuicates from the R decemer's wounds to the two souls entering into wedlock. Every word, overy act, all the circumstances were an accord with the cred or profession of those which part in the ceromony, that the mort in the coronous, that the mort, that our Lord Jeaus Christ did not attach to it any sacramental grace; that it is a more actual react, and it is a state of the actual react, and it is a state of the actual react, and it is a state of the actual react, and it is a state of the actual react, and it is a state of the actual react, and it is a state of the actual react, and it is a state of the actual react, and it is a state of the actual react, and it is a state of a state of the actual react, and it is an interest in the actual reacts of the act

f on the platform as one of the incipal performers. Let not those who wont to that house: the purpose of witnessing the cetacle, try to excuse the unrelies from a charge of orinnual participation on ground that they took up part in the t, and desired only to annues them: the control of the control of the cetacle of the

ilon in tho act, and was man'fostly an insult to the holy faith they profess. Whosover goes to a theatre to witness what he knows to be a performance offensive to his national feelings or the credit of his family, is chargeable with impropriety, although he is merely a spectator. In fact, our code of criminal law rignily maintains this principle of participation in crime by voluntarily assisting at the performance of the ovil deed. We nowise blame non Catholics in this matter. They act in conformity with their conscionce. But we do blathe and condemns the weak mind of Catholic whe knowingly and willingly belittles when the control of the deat matrimens, and by so doing lostitles 'tesus Christ and Itis hely Church.

There is another irregularity that sometimes is practised by lukewarm Catholics. They take a fancy to entering non Catholic churchs a, in order to assist at what is called "a service for the deat. Hore again, we attribute and it is a service of the deat. Hore again, we attribute mine of these who, in the second controls know and proclaim to be of no service to the deat. Hore again, we attribute mine of Saints. We must, however, represent a service of this kind, directly at variance with fundamental Christian doguas. The decriment of the work of th

A Palpable Misrepresentation.

We have received the following tole gram, which explains itself:

Editor Catholic Register, Toronto : Kindly please correct Globe's false hoods. Archbishop guarded carefully against blaming Protestants, three sev eral times declaring their freedom of conscience. He was bound to condemn a growing practice of society Catholics neutralizing their religion and breaking down the fences of Catholiciem socially He treats all as one, and is friendly with all, as to-night's Whig acknowledges.
No fear any Catholic will regard the Globe editor as the Pope and trample on the Episcopal decree.

VICAR-GENERAL KELLY.

A. O. H.

A. O. H.

At the last regular meeting of division No. 3, of the Ancient Order of Hubernians the following resolution was adopted. Whereas it has pleased Almighty God in His divine mercy to take to Himself, the beloved ann of our esteemed brother Mr J. P. O'Neil, we the members of division No. 3, do tender to him and family our heartfelt syrapathy and condelence in this the hour of their irreparable lose; whereas it has pleased Almighty God to take to himself the beloved mother of our esteemed brother Mr. Oharles O Relly, we the members of division No. 3, do tender to him and family our most heartfelt sympathy and condelence in this the hour of their irreparable loses. F. Lovas, Rec. Secy.

The Ontarlo Legislature has been

The Ontario Legislature has been called to meet on November 30.

Festival of All Saints.

Before another issue of this paper we shall have colobrated the great festival in hone of all those who, from the be-gioning, have fought the good fight, under the standard of Heaven, and are now enjoying the happiness prepared for the lovers of God. The Church for the lovers of God. The Church, every day indeed, but in an especial manner oach first of Novamber, asks us to lift up our eyes and see, with St John in the vision, "the great crowd, whom nobedy can number, of every tribe and people and tongue standing before the throne," that we may give praise and thanksgiving to God for all Ho has done for each.

This, of course, is the first the fundamental motive for every religious act, for to Him is due all honer and praise and benediction and glory from every creature. But after this it is both our privilege and our duty to effer our con-

and nonconcious and glory from overly creature. But after this it is both our privilege and our duty to ofter our congratulations to each and all in that mighty multitude for that they are the minuters and favored ones of the great King, and pray them to have thought of us still tossed about on the wild waters of temptation and dauger, that we too, when our hour is come, may find merey and strongth where they found them, and strongth where they found them, and washed clean in the same purifying stream, and clothed in the same allustrous robes, of sainthood, the true wedding garment of those who sit at the table of the King's Son, may be found worthy of enrelment in their brilliant ranks.

I have inclined my heart to do thy

I have inclined my heart to do thy

ranks.

I have inclined my heart to do thy justifications on account of the reward, says the inspired writer iPsalm 119, and why should not we encourage our weakness by a like consideration? Why should we not keep our eyes and our heart uptured towards that roward exceeding great, which awaits those who strive here in faith and hope and charity to do the divino will: Nay, is it not a very part of that divino will: Nay, is it not a very part of that divino will that we should do se? For why should He have so lovingly told us. "I go to prepare a place for you" (St. John 14 2), if Ho did not wish us to think of it, long for it, and so be moved to greater efforts for its attainment?

If, like St. Francis Awire or St. Catherine of Gubos, or so many other saints, we were already so completely in the spirit that we could love God purely for His own sake it v ro. of ourse, far better. Dut we have not yet risen so high, at least the great majority of us. We cannot as yet, God help on weakness, walk straight up the steep with the sirtues and busies of lower motive that divino compassion has planted by the sides of our path. The joys of heaven, 12 peace, its rest, its enduring unchanging state of bliss and dought the society of saints and angels, and the Queen of Augels these are motives on the one had byteed all foliations (fort. And they ere a find magnificent array, to the of All Saints. We can unusered, think of the picture then held up to the gaze of the ventures the core the holdie yer. This

array, brought the bear upon us by the Last of All Saints.

Who can, unmoved, think of the picture then held up to the paze of the spiritual, yea even the bodily eye. This very year we had a striking illustration of the charm such pictures have for man, and the sacrifices he will make to, see them How many thou-ands, even millions, made long journeys, under many difficulties, and counted the time and money well spout, to have a passing dimpse of a great earthly colobration? For we are bern with aspirations after the noble and the grand and the magnificent. To long for them is as natural, in a way, as to breathe, and when they are associated with diguity and worth the sight is simply for the better It uplifts and transforms what is best in our nature. Pity such sights could not be more frequent. How said to feel them passing so rapidly away into more memorical. But there is a spectacle open to every

adoro. For Christ is the splender of the Father, the figure of this substance, and very sauth is a participator of His nature, and shines with a gleam of His hrightness. The greatest of earthborn children is less than the least in heaven Silver and gold and preclous stones, dug up from the black ground, are the fitting ornaments of the former, the latter clothed in the glory of God's race, are beautiful within and without and surrounded with variety.

Yes, upon earth dress put on from without makes a different showing, according to the difference of the quanty, the man is substantially the same under every gues. but the saint, the assistant at God's the thermore, is lastrous all through, as the grace that made him. In him there is noither speek nor mote, nor flaw nor stain, for no defilement can enter heaven.

And when we think, as we practize on imaginations in calling up glory after glory in this great or red until picty checks the andacions attempt, when we think and know there is not one there had not the red of the window of the wi

Of the Institute of the Bleased Virgin Mary, at Loretto Centent, Hamilton.

Of the Institute of the Blessed Virgia Mary, at learning Caspear, Ramilton.

Farth nover seems of so little moment as when death comes with its dread summons the comes with all its enclantion of the comes with the comes with the comes with a come of the comes with the comes with a come of the comes with the comes with the comes at its charms, but realizes that all indeed is vanity, but to know and love God. For those who folt the meaning of these words of wisdom during life, death is neither sting nor victory, only a wolcome messeuper coming to where the soul into the presence of the judge—mighty and terrible its true, but if he has been the best friend all along the promised crown.

It was in this way that death came recently to Lorotto Couvent, Hamilton, and found a willing victim in Sister M. Anita. Though still in life's springtime, the reapy found her ready for the harvest, for in a short space sho had fulfilled a long time. Five years ago, with brilliant, wordly prespects before the animal of the common of the common of the common of the words. Follow mo keeps, low voice of the Master sounded in her car and the words. Follow mo keeps we work when her to complain of its weight. Her pressone always bespoke a sungestant and dispelled avery trace of gloum, were yorerhapping cloud. Even when illners came upon her she batted with the resignation to God's holy will was most admirable; pain and all the unpleasantness of a lingering times were borne with cheerfulness, and her incessant aspiration was "Thy will be done."

In her death the community lost a dear, young novice, who gave promise of deary prong of the set in the community lost a dear, young novice, who gave promise of deary prong cases and the community lost and carn young novice, who gave promise of

her incessant aspiration was "Thy will be done."

In her death the community lost a dear, young novice, who gave promise of great sanctisy, not evidenced in wonderful decits of heroism, but in the quiet accompishment of the Master's least desire with joy of heart, in an atmosphere of perpetual suushine that shed a heavenly radiance around her wherever she went. Shere M. Auits was a daughter of Mr. Wm. Kavansgh of Hamilton, whom great sympathy is offered, while we cannot refrain from congratulating him on his privilege of returning to the heavenly Father, unsullied, the precious charge entrusted to his care. Though her merits must be great before Gud, we cannot penetrate the mysteries of that unseen world, and we know not what lies beyond the grave for our departed once; so since "We loved her in life, let us not abandon her in death."

A Venerable Pioneer's Cife

The Late Lamented James Blute, of Richmond Township, County of Lennox.

ITTEN 1-A TI K RE-INTE

thinks of them with gratitude, and, while so juring for thour everlasting peace, at least their names and memories.

In appeard to visit the petures jue village of Campbellford the other day, and while so juring there I noticed that the people were stirred by the sudden summons that came to Mr. Thomas Bitto the much respected hotal keeper and proprietor, to attend the death bed of his aged father in his distant home in Lonnox. The sympathetic interest of the people of Campbellford in the matter led me to make further enquiries as to the personnity of the individual whose end was near. The enquiry convinced me that the dijang man was no ordinary person, for he had attained the patriarchial age of 91 years, 65 of which had been spent in Lonnox County, wherein he had done piencer work when bush and forest abounded on all sides of him. The memory of the by good days was vividly recalled by the death of the ripset piencer, for many of these old in en yet in the flesh who came to take a farowell look at their departed friend reservently told of early commetted and continued and the carry stream of human virtue first started by the colling which is very hard to fill, of the neighboring people bad naturally looked upon the late Mr. Blut os a father and friend, and his having fluyered so long in life beyond the allott of a good work done by such constant and trust of the precion of the precipitation of the propular pressor as father and friend, and his having fluyered so long in life beyond the allott of a good work as the continued the partner of the propular pressor of t tase a rarowen took at suerr departed from treverently told of early comraduable and of "logging been" that happened 6" years ayo. The removal anche land mark leaves a void in the locality which is very hard to fill, for the neighboring people had naturally locked upon the late Mr. Blute as a father and friend, and his having lingered so long in life beyond the allott's span, they began to have a vague notion that his perpetual presence was necessary. In this fast ago of the world men and women are called old hefore they reach an aye that uxed to be reckeded as mere middle life. So that when we meet with a renerable patriarch who reaches well on to the century mark, our attention is drawn towards him, and we become curious to know what kind of life he led and by what at the contrived to live so long past the proverbial three score years and ton.

The secret of the late deceased's long

what art he contrived to live so long past the proverbial throe score years and ton.

The secret of the late deceased's long life is easily told. He was born on the sacred soil of Ireland, in the good and County of Gork, near Randon, in 1803, and he came of healthy and virusus parents, who imparted to their child the same beneficial principle of right living as they themselves had followed, and into his tender heart they instilled the saving truths of Catholio doctrino and grace and virtue, which never afterwards deserted him notil his last breath was arawn. According to the family records, he got a fair calcustion in the common schools of his native parish, and being very quick witted and apit afterning, he made the best possible use of his school days and of the family records, he got a fair calcustion in the common schools of his native parish, and being very quick witted and apit afterning, he made the best possible use of his school days and of the facilities for learning in those remote days in Irechand And coming out to Canada in 32 he tolied with heroic courage until 37. In which year he took upon himself the responsibility of married hire, choosing for his wife Mass Cathorino churph, also a native of Cork County. Or the happy marriego union there has a consequent of the core of the boys. Nor is the good old the steed of the boys. Nor is the good old the steed of the boys. Nor is the good old the steed of the boys. Nor is the good old the steed of the boys. Nor is the good old the steed of the core and three days and the good old the steed of the core and three days and steed eccasing as the younger check is represented by 32 grant fair. He had been deceased in Richmond township on the 20th of this present Cotober, his belowed to the sum to not all increased in Richmond township on the 20th of this present Cotober, his belowed to the same moment in 1894, agod 00 years, both being buried side at the old homestead in Richmond township on the 20th of this present Cotober, his belowed the same not in the sa

would be offered at least overy Sunday.

Men and women of that Catholic spirit are a bench and blessing to the people of the leanty where they live, because the early whole of Catholicity once firmly planted are sure to produce good fruit, and the pioneer planters cortainly deserve the bonor, as they are sure to resp the eternal roward.

Nor is the Church incensible to the merits of her faithful children, for she thinks of them with gratitude, and, while praying for their everlasting prace, at a blesses their names and memories.

Oblinary.

Very sincero sorrow is felt in the Catholic commonnity here, occasioned by the death of Mrs. John Egan, which happened at her residence in Jarris strest on the 23rd instant. Catharino Gleeson (Mrs. Egan's maiden Dame) was born at Rathkeale, C-carby Lamerick, Ireland. She was the daughter of James Gleeson, who, with his family, came to Canada in 1850. Her sister was the late Mrs. William Gunane, whose children are the few. Father Guinanco He Basilians. Dr Guinane, and Guinane Brothers, the well-known shoe men. In 1855 Miss Gleeson married, and for overforty years Mrs. Egan was to her instand and family a solace in life's varying fortunes. A woman of modest disposition, she avoided display, as well in her charitable acts as in the discharge the of duties inseparable from coustant practice of these virtues which draw the pious and exemplary nearer to the peace of soul begotten of grace and salvation.

draw tho pious and exemplary nearer to the prace of soul begotten of grace and salvation.

Mrs Egan had been for some time in poor health, but still she was able to give her attention to household matters, which she did with a lively and cheerful nuterest. In this conditions the continued till about four weeks ago, whon she experienced a change which confined her to bed. She daily became more enfeabled and all that medical skill could devise was inaffective to stay the malady or relieve the suffere. But death at length came and relieved her of all cartily pain. In the midst of her weeping relatives and with the bonedictions of holy Church her spirit passed to its eternal rest.

Besides her husband Mrs. Egan leaves several sous and daughters. Of the latter, out is married to Mr. C. Hevy, of the Post Office department. I. endon, whose sister is the wire of Mr. Thomas Coffoy of The Catholic Record. The Inneral services were held in St. Michael's Cathodral on Tuesday morning, the requiem Mass being effected by Ror Dr. Treacy, after which the romain were borno to the hears by the pall bearers—Messrs. M. O Halleron, J. Thussill, Patrick Boyle, Joseph Bouddiffer. M. J. Phelan, John Monahan—and taken to St. Michaels cemetery. May they rest in peace.

Cardinal Yaugnan's Shirer Jointee.

London, Oct. 16 — Cardinal Vanghan will colobrate his Episcopal Sirer Jubileo on the 28th inst., the Feast of SS. Simon and Jude. It was the intention that the Catholic belies in the Archdiocese of Westminester should mark the event in some suitable war but the Cardinal himself has requested that there should be no public culebration, and, of course, his wish is regarded as final in the matter.

Mr. James Blute's notes for necessary years. It is easy to understand that a man and woman of the pions and strong faith of Mr. and Mrs. Mute would not only hold intact the inheritance of the faith themselves, but that they would wish to instill it into others and help to draw together a band of practical each who would welcome the visiting prices with Christian Ierver, and long for the day when the humble partial church would go up, wherein the Holy Sacrifice A detachment of the West India regi-ment has started for the frontier of the Hinterland, where trouble between Eng-land and France is expected.