suggestive that the ts birth in the centre sm. Puritanism conin the rejection of reand the substitution will instead thereof. ing out in New Eng. have been expected ase, and irreligion is ts place with its fancihuman invention. with these consece of the Puritans is and many ministers mplained bitterly that e of affairs. The fact isregard of the obligaerried state, and one rted as having said in ago, that foreign races, rish and French Cana. ice on the graves" of d Puritans unless the e regard for the mari-We cannot suppose that French Canadians will

RIAL NOTES.

estruction of the race of

of the New England

a fact which cannot be

hey are fast tending

the predominant races

reason is because they

narriage laws of the

quaintance, the Rev.

CDonough, Methodist

e of Strathrov, recently ermon in Kincardine : rom the report published of that place, he seems ed with the notion that Il between neighbors is Amongst other things. gh ridiculed the idea k was a Catholic priest t Romanism was the inof Irish progress. The to say that Rev. S. Seld Dr. Hopkins seconded a , which was carried unhe lecturer and the lecherefore, to be quite a We are not surprised

is the custom in many s to show much enthusir the Catholic Church tions are assailed. These seem to think it worth o look for a justifiable uch abuse. They are at way. Those who are to study the matter very r bigotry. As to the Rev. gh, we may say to our ncardine that some years was engaged in a conn the present Sheriff of copied whole pages from nd signed his own name to rould ask them if the mere of such a person, on rical, are to be accepted truth? stant Episcopal Bishop of

hich is calculated to disous acerbities and prejurites from Unalaska to the the Domestic and Foreign ociety of his Church : st returning from my visit . I have under my care a Klondike ill with typhoid the Roman Catholic super-ns, who is suffering from carbuncle on the back of Ie has been almost dying, beginning to improve. of a more or less serious as there is no doctor on humble attainments in the greatly appreciated and reat extent. Our ship ran Behring Sea, broke her Our ship ran and we have been seven making our way under sail ce. Here she is beached ropeller is being put on. like this have been frewn by Catholic priests and s the charity of the good

s an example of Christian

which is not limited to one's creed, and of which Christ o thou and do likewise. of the great progress made ch missions in Pagan lands from the following account

on. al population of the Japan-

es forward made in Japan. he Illustrated Catholic Mishas reference to the Nag-

asaki missions is 6,377,080: of these 32,701 are Catholics. The work is carried on by 1 Bishop, 26 European and 17 native priests; 18 native clerics, 50 catechist for the conversion of infidels, 150 for the religious in-struction of Christians; 7 Brothers of Mary : 13 nuns of the Child Jesus, and 6 native nuns, with 4 novices. There tract.

are 18 districts, with 35 stations, 110 Christian settlements, 58 churches and chapels, 4, oratories; a seminary with 42 native students; a catechists school with 12. 9 elementary schools with 787 pupils; 10 native communities of women (sick nurses, teachers, etc.,) with 180 members; 6 farms and work-shops, with 306 persons; 8 orphanages, with 346 children, and 5 dispensaries. The fruits of a year are: baptisms, 1,882 (adults 400. pagan children 260, Christian infants 1.222); confirmations, 1.046; Easter Communions, 18.352; marriages, 318."

OCTOBER 80, 1897.

THE French Government has shown that it still desires to harass the Bishops in the discharge of their duties, and lately on account of the door for adulterous concubinage. By visit of Cardinal Perraud, Bishop of such an act he dishonors the all holy Autun, to Ebbesfleet, England, to represent the Holy Father at the celebration of the thirteenth centenary of St. Augustine's landing, a circular was issued by the Government to all the Bishops reminding them that by the 20th Organic Article of the Concordat. Bishops are forbidden to leave their dioceses without permission of the Government. These Organic Articles are not part of the Concordat which is the rule of the Church in France. They were decreed by Napoleon I. on his own authority, for the purpose of "keeping the clergy in order," as he expressed it, but the Bishops of France and the Popes have all along protested against them, and this particular rule had become obsolete, though others of the Articles are enforced. But it would appear that it is the intention of the vernment now to insist on its observance, though there is certainly no sound reason for its existence or that it should be revived.

# ARCHDIOCESE OF KINGSTON.

The following is the concluding chapter of the Pastoral Letter of the Archbishop of Kingston, on the holy sacrament of matrimony, which did not reach us in time for last week's A MANDATE PROMULGATED.

We have been much grieved, and the conscience of our Catholic people has been shocked, by a gross which took place in this, Our Metropol itan city, quite recently, and which indeed, was the occasion of Our addressing you this Pastoral Letter of instruction on the sacredness of matrimony as a sacrament of grace instituted by Our Divine Lord for the sanctification of the family and the regenation of society. A marriage was to performed here according to announcement on a certain day. The contracting parties are non-Catholics, members of some little sect. The place where the contract was to be celebrated is known as the church of that sect. The preacher who pronounced the form of contract is likewise an adherent of that sect; so also the majority of the spectators. Throughout the cere-mony, from beginning to end, there was no reference whatever to the sacrament of matrimony or to the super natural graces it communicates from the Redeemer's wounds to the two souls entering into wedlock. Every word, every act, all the circumstances were in accord with the creed of profession of those who took part in the ceremony, that the marriage of two Christians is not a sacrament; that Our Lord Jesus Christ did not attach to it any sacramental grace; that it is a mere secular contract, not a whit more sacred than the marriage of any two heathens. If it be only a secular or worldly engagement, there seems to be no reason why a Church should be selected as the place of its celebration, rather than the city hall or the opera house. Moreover, if the marriage is not a sacrament, it is rescindible by the authority of the State, in like manner as every other worldly contract is subject to the civil power for the regulation of its conditions of validity, and consequently may be dissolved by the same power, whensoever the gentlemen representing the State have found, or fancy they have found, sufficient cause for its dissolution. It is the Blood of Jesus Christ, the Son of God, sealing the matrimonial contract that gives it inviolability, and peremptorily excludes the State and the politicians from all power to lay unholy hands on it: "What God hath put together, let no man put asunder." Hence it is, that in every country where the sacramental character of matrimony is ignored or denied, the politicians of latter times take the matter into their own hands, make laws regulating the requirements for validity of the contract, and issue bills of divorce for the severance of the conjugal bond. In this they may seem to be logical; and, in truth, if the marriage be only a profane con-

tract, it is subject to their power, like every other civil engagement. But,

if the contracting parties be validly

baptized persons, their marriage is a

ese Islands which constitute the Nag- Jesus Christ and His revelation, teaches, and has taught from the earliest days of Christianity, that the mar riage contract between two baptized persons is always a sacrament, whether it be received worthily or not: that the contract and the sacrament are inseparable from each other, the contract being itself the sacrament, and the sacrament being itself the con

> If non-Catholics are satisfied with a more secular contract of marriage, we will not quarrel with them on the subject. We have neither the right nor the power to force the gifts of God upon them. But it is the right and the indispensable duty of the rulers of the Catholic Church to prevent her children from taking part in any proceeding that conflicts with their Catho lic faith and degrades what they be lieve to be a sacrament instituted by our Lord Jesus Christ forthe sanctification of the souls of men. It is deplor

our Lord Jesus Christ forthe sanctification of the souls of men. It is deplorable that any Catholic should assist at a ceremony which robs Christian marriage of its sacramental character, thereby bringing it down to the level of a market bargain, and making it rescindible, thus opening wide the door for adulterous concubinage. By such an act he dishonors the all holy Redeemer of the world, who is the author of every sacrament and of all grace. It is still more deplorable, and more heinously criminal before God and men, that a Catholic lady should not merely assist as spectator of such a scene, but should dress herself up as one of the actresses in the drama, and parade herself on the platform as one of the principal performers.

Let not those who went to that house of unbelief for the purpose of witnessing the spectacle, try to excuse themselves from the charge of criminal participation on the ground that they took no part in the act, and desired only to amuse themselves, as they would at a theatre. Their voluntary presence at the scenic entertainment was of itself a participation in the act, and desired only to amuse themselves, as they would at a theatre. Their voluntary presence at the scenic entertainment was of itself a participation in the act, and desired only to amuse themselves, as they would at a theatre. Their voluntary presence at the scenic entertainment was of itself a participation in the act, and was manifestly an insult to the holy faith they profess. Whosever goes to a theatre to witness what he knows to be a performance offensive to his national feelings or the credit of his ramily, its chargeable with impropriety, although he is merely a speciator. In fact, our code of criminal law rigidity maintains this principle of participation in crime by voluntarily assisting at the performance offensive to his national feelings or the credit of his ramily, its chargeable with impropriety, although he is merely a speciator. In fact, our code of criminal law rigidity maintains this principle of particip

ity, are perfectly purified be-fore admission to the abode of heavenly glory "into which nothing defiled shall enter": likewise the doctrine of relief being given to those suffering saints by our pious suffrages, through the holy Mass and supplicat-ory prayer and fasting and alms-deeds and other good works: moreover, the ninth article of the Apostles' Creed, affirming the "Communion of Saints": all these cardinal truths of Christianity, so salutary to our deceased friends, and so sweet and solacing to the living, are excluded most distinctly and pertinaciously from that cold, dry, heartless and unmeaning ceremony paraded before the

world as "a service for the dead. Wherefore, having invoked the Almighty God, We hereby declare, with all the authority of the Church vested in Us, as Archbishop of Kingston and your Chief Pastor, that any Catholic in our Metropolitan city or diocese who shall henceforth presume to enter any non Catholic edifice to assist at what is termed "a marriage service," or "a service for the dead," even though he should not take active part in the performance, renders himself guilty of mortal sin by dishonoring the religion of his baptism, and defying the laws of Holy Church, and giving public scandal before society: and We furthermore reserve to Ourself alone the power to absolve from this heinous

May God's peace and blessing be upon us all, for the preservation of our holy faith in all its purity, and the holiness of our lives unto the day of eternity

This Pastoral Instruction, With its Mandate, shall be read, and its several parts, familiarly explained, by each priest to his congregation, as soon as may be convenient after its reception. † James Vincent Cleary,

Archbishop of Kingston. By order of the Archbishop, Thomas Kelly, V. G., Secretary.

sacrament, whether they or the politicians think so or not. For, the Catholic Feast of the Archangel Re Feast of the Archangel Raphael, Church, speaking as the witness of 1897.

ARCHDIOCESE OF OTTAWA.

ARCHDIOCESE OF OTTAWA.

On Sunday morning the rev. pastor of St. Patrick's, Ottawa city, with joy and pleasure beaming on his countenance, announced to a gratified congregation that (at last) an assistant priest had been appointed to aid him in the laborious work of the parish, in the person of the Rev. Father McNally, who had come fresh from the famous college of the Propaganda, Rome, where he had spent the past five years in study. Under these circumstances, he said he considered the appointment a great honor to St. Patrick's parish, and he expressed the hope that the young priest's residence amongst them would be a long and bappy one. Gratifying as this appointment must be to Rev. Father Whelan, personally, it is even more so to his parishioners, to whom, for some years back, it has been a source of wonderment how he has been able to administer such a large parish so successfully, in every sense of the word, single handed. Two and sometimes three sermons a day on Sundays, besides the ordinary parochial duties, was a something to wonder at. The reverend gentleman is presently taking a short holiday, and, to use a rather hackneyed expression. "a well-earned one." Father McNally is, it is understood, a native of the "tight little island" of Prince Edward, which has already fur nished the Dominion with so many "brainy men."

(For the CATHOLIC RECORD.) JOURNEYING THROUGHOUT ONTARIO.

Gratifying Evidence of Catholic Pro-gress Seen on the Way.

In pursuing my journey throughout the province I landed yesterday in the good town of Campbellford and as it was my first visit there I naturally strove to take in the situation of the place and to note its physical features. Of course every dweller in Ontari has heard something of what bountiful nature has heard something of what boundful nature
has done for this cosily situated and thriving
municipality, but to thoroughly appreciate
its beauty it must be seen and studied. Its
geographical position is very picturesque;
bounded as it is by gently rising hills, covered here and there by trees whose foliage,
in mid October, present a pleasing spectacle
to the eye as well as to the other senses.

My first sight of the place was gladdened
by bright symbine, and, as I saw the spark-

to the eye as well as to the other senses.

My first sight of the place was gladdened by bright sunshine, and, as I saw the sparkling beams impart additional variety to the mellowed autumn leaves it greatly heightened the effect, and my mind reverted to the earlier age when the pioneers and founders of the town decided to plant their first foundations upon a site that after-generations would approve and confirm, nor did projectors ever make better use of their jadgment in their choice of a location, for they combined beauty of situation and the utility of a splendid water power.

The Trent river pours its fine volume of water through the very heart of Campbellford, sweeping away all physical impurities and at the same time affording force and power to any quantity of mills and manufacturing industries. The great woolen mills, employing hundreds of hands, have taken advantage of the superb water power, and they have profited by their enterprise; so have the large mills of the Rathbun lumbering interests, and the paper mills conducted by the late Edmund Bark. But these several industries do not exhaust a tithe of the magnificent water power that yet awaits the enterprise of live business projectors. It was on a Saturday I entered the town, and from the lively movements of the people on the stores I inferred that it is not only a smart trading place but a recognized business scentre in which farmers from miles around

And the state of t stores I inferred that it is not only a smart trading place but a recognized business centre in which farmers from miles around congregate and transact their worldly affairs. Being placed between Peterborough and Belleville it has good railway communication with the two centres named, and yet it is far enough away from either to have an independent trade and mercantile life of its own. My second day in the place was Sunday, and that is, of course, the testing day of a people's religious and moral status, for in every well regulated community each bousehold will send its quota of worshippers to church on that holy day, no matter how fatiguing may have been the labors during the rest of the week. My curiosity in this regard was in the Catholic community, and certainly my observations were of the most pleaving nature, for Latended holy faith they profess. Whosever 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 speciator. In fact, our code of this family, is chargeable with impropriety, although he is merely a speciator. In fact, our code of criminal law rigidly maintains this principle of participation in crime by voluntarily assisting at the performance of the evil deed. We nowise blance non Catholics in this matter, and the common catholics in this matter, and the common catholics in this matter, and the common catholics in the matter where they may be indulted in. Besides, the content of the

"Leo XIII. and His devotion to the 'Mother of God' in Recent Encyclical." This was the title of the sermon by Rev. George E. Ross at the new Tabernacle Baptist Church, on Sunday evening last, as announced by the daily papers of the preceding day, "Mary or Jesus, Which?" was the way it was announced in "The Reminder," a little pamphlet similar to our parish calendars, which was distributed at the door on the evening of the sermon. In order that his opposition to devotion to the Blessed Virgin might be more strongly emphasized han even the sermon could do it, the pastor arranged the musical programme and his prayers to suit. The congregation was an unusually large one, at least sufficiently so to be noticeable, as one of the ushers remarked that it was "a crowded house."

brogramme and his prayers to suit. The congregation was an unusually large one, at least sufficiently so to be noticeable, as one of the ushers remarked that it was "a crowded house."

The church is a beautiful one as Protestant churches go, with pictured stained glass windows and with images of angels in the dome. The auditorium is in the shape of a Roman cross. These are the tendencies to "Romanism" in the building. There is none in the pastor. The services supplied some, however, no doubt unconsciously. First, there was the "Gloria" from Mozart's Twelfth Mass, that is, the music, but other words. Then there were responsive readings from the Scriptures, something like the Psslms in our sodality office; then hymns, such as "All Hail the Power of Jesus' N ame," in which neither congregation nor minister acknowledged that power to the extent of bowing the head or knee at the mention of the name, as Catholics do (Philippiaus it. 10). The hymn, however, was in one verse suggestive, considering the demial of the power of angels or saints to hear our prayers. The lines were:

"Crown Him, ye martyrs of the gods, Who from His altar fall."

From some of his remarks it is supposed that the reverend speaker felt that there were those among his congregation who hought the sained fall.

From some of his remarks it is supposed that the reverend speaker felt that there were those among his congregation who hought disapnopinted in not fluding his

gregation, and one which is constantly increasing.

Besides, the bond which unites pastor and flock is very close here, and the relations are such that Rev. Father McCloskey concerns himself with all matters affecting the good of his people.

MARIOLATRY A BAPTISTS THEME.

Rev. Dr. Rees Shows What He Doesn't Know About Catholic Devotion to the Biessed Virgin.

"Leo XIII. and His devotion to the 'Mother of God' in Recent Encyclical." This was the title of the sermon by Rev. George E. Ross at the new Tabernacle Baptist Church, on Sunday evening last, as announced by the daily papers of the preceding day, "Mary or Jesus, Which?" was the way it was announced in "The Reminder," a little pamphlet similar to our parish caleudars, which was distributed at the door on the evening of the sermon. In order that his opposition to devotion to the Blessed Virgin might be more strongly emphasized than even the sermon could do it, the pastor arranged the musical programme and his prayers to suit. The congregation was an unusually large one, at least sufficiently so to be noticeable, as one of the ushers remarked that it was "a crowded house."

The church is a beautiful one as Protestant The Constraint of the University of the Lord, may it be done unto me according to Thy word!" (Luke i., 38;) that if my different they contain and obtain what they contain the they drough (God, world without end. Amen."

A reference to Millet's painting the warring with the sake