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# Catholic Record.

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

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, OCTOBER 30, 1897.

NO. 993.

so great has it become, that it is no longer possible in England to even propriety and the Church's laws. I record the principal names. Many are the reasons given by these converts for their change of faith, for "all roads lead to Rome," but we apprehend We have, in fact, dropped these and many other good ancient Christian that not a few of them have been set athinking very seriously by the considerations mentioned in the following

Be ready always to give a reason for the hope that is in you." (I Peter iii, 15.) That was the burden of the sermon preached one fine Sunday morning some few years ago by my Anglican rector. He was an earnest, godly man, according to his lights. The sermon was not eloquent, but it was forceful, and made an impression I had a whole sheaf of dostrines yet to upon my mind. Why was I an Anglican? I asked myself. Could I give an enquirer a precise idea of what my Church's doctrines were? And yet the question seemed absurd. Had not I listened diligently to at least six sermons per month ever since I could remember, and until I was over thirty as saying he was a modern Broad years of age? Had I not been a Churchman—one who held "modermember, and until I was over thirty years of age? Had I not been a Sunday school student, and, later, a teacher, for many a year? And yet here was I asking myself "what does the Church of England teach?" On what grounds does she spurn the "disenters' and persistently combat the Catholic Church?" The more I these matters, he said, were good in These matters, he said, were good in These matters, he said, were good in the Catholic Church?" The more I these matters, he said, were good in the Catholic Church?" senters' and persistently combat the Catholic Church?" The more I thought of it the more I saw the necesgive a reason for the faith that was in

I went to my pastor, and by his instructions I set to work to master the principles of the Book of Common Rubrics, Occasional Services, and the read that I asked prominent laymen if they had ever noticed, or could ex-

doctrines at their fingers' ends. book, note down every doctrine, practice, rubric, and expression which needed explanation, or seemed obscure, take this list to my pastor—who, by the way, was a Low Churchman—and ask for information. His replies were substantially as follows:

"The prayer book calls the Virgin Mary 'Our Lady,' but this is a relic of Popery. The same may be said of the term 'matins' for morning prayer. But no loyal churchman should now tolerate the revival of these Roman izing expressions. Few, if any, of the saints and matyrs mentioned in our Calendar were Anglicans. A number them, indeed, were Popes. doubt, however, some of them were good people in their way, and others may never have existed. It is not customary now, or useful, to keep up of the old festivals, such as the Annunciation, the Purification, the Conception, and such like.
The people would not attend such services anyway. I have no idea what the words 'O saplentia' set down press the point, nor, in short, many for 16th Dec. refer to, nor am 1 clear John Baptist and none similar for Paul or Peter. I doubt if one clergyman in a dozen in our Carch knows the raison d'etre of these things or pays any attention to them.

fasts, and days of abstinence to be observed in the year.' Perhaps it might keep either a vigil or a fast; and I do He assured me the Church had always quite certain that nothing more re anywhere what to 'abstain' from dead, and when I told him that was the humility of heart are become as pure particularly. You must use your own judgment. Public prayers in the always heard it condemned, he cited lovingly clasp you to her maternal

also know that the laudable practise of the 'Churching of Women,' though enjoined by the prayer book, has been allowed to become largely unobserved.

discipline." I had asked my pastor for bread, and account written for us by a Canadian he gave me this stone. I was well-nigh discouraged. I could not understand how the contents of our called useless, and even wrong. Nor could I comprehend the ignorance of much of its contents displayed by one who had vowed to explain and defend it. Worse still, I was assured that the Church had "lost the art" of propose, but concluded I would take them to another clergyman of my Church for solution, hoping for better

rules and have, I fear, lost the art of

luck. This time I encountered one who called himself "an old-fashioned High-Churchman," which is much the same themselves no doubt: but I got little real information. The main things, sity, nay the duty, of complying with the apostolic injunction to be able to creeds, the historic episcopate, and peace in the Church at almost any reasonable price, based on com

promise. All this was very plausible, but i Prayer. How I did marvel at some of the contents of that book, especially at the Calendar, Precepts of the Church, stated that the very first rubrical directions in the prayer book (known as the "Ornaments Rubric") were nad certainly never noticed many of these things before, nor had my attention ever been directed to them either at home, in Sunday-school, or from the pulpit! So surprised was I at what I read that I asked prominent layour. plain, them. None of them could give he intend to. In fact his own Bishop me any assistance worth mentioning, had a horror of it as well as of all resion I could doctrines at their fingers' ends. I nowadays paid little respect to the would begin at the beginning of the thirty-nine articles of religion, and only assented to them at ordination reluctantly, and as a matter of form, which could not well be avoided. Besides, they only bound the clergy, and I as a layman need not believe them unless I chose to do so!

I was getting completely bewildered by this time. It was becoming very plain that I would have to look elsewhere for a clear connected exposition of what I was called upon to believe and uphold for my soul's welfare. However, I ventured one or two more references to the prayer book, and he

replied as follows: Creed of St. Athanasius on some fourteen chief holydays of the year, but half our congregations would bolt if we tried that. It is too Catholic, and especially some of its clauses too dam. natory" to suit the present temper of our people. Nor could even the Bis-hops enforce this rule. Some of them, press the point, nor, in short, many other of the Church's laws."

for 16th Dec. refer to, nor and 1 clear and 1 clear as to what 'Invention of the Cross' as to what 'Invention of the Cross' has to do with May 3rd, or 'Hely lused and complicated as I proceeded, fused and complicated as I proceeded, I threw up my studies for the time because the Virgin Mary and Ritualistic clergyman. He' held forth'' Ritualistic clergyman. He' held forth'' Apostolic succession and the to me on Apostolic succession and the to); to my intense amazement char-Luther, Knox, Cranmer, acterized Henry VIII., and other leaders of the

> I asked him a few questions also. all men need her, and when you are taught the doctrine of prayers for the the following words from the Litany:

Book of Common Prayer could be trines to oust the true in His Church,

He admitted that the book sanctioned auricular confession but deprecated its revival as a general practice. He had not adopted it with his flock, nor did he intend to. In fact his own Bishop John 3 10.) The only logical concurs. sion I could come to was that the and most of them stared at my ques tioning in mild amazement. In one sense I felt relieved. After all, I was not the only one who knew not the position and teachings of his Church. There were others.

But this position could not satisfy. After my surprise had somewhat abated, I determined to investigate been solemnly subscribed to both by the halty did not know exactly, nor care, what their Church taught. But their Church taught. But their Church taught. But their Church taught. Bay, they would rejoice at my efforts to shake off indifference. They, at least, would have here prayer Book, aleast, would have here prayer Book had contrines at their fingers' ends.

But this position could not satisfy. After my surprise had somewhat abated, I determined to investigate been solemnly subscribed to both by the superstitious and ungold rejoice at my efforts to shake off indifference. They, at least, would have their Prayer Book had could not know exactly, nor care, what their fingers' ends.

But this position could not satisfy. After my surprise had somewhat abated, I determined to investigate of the thirty-nine Articles of religion of the Church as in the down in the prayer book, had own in the prayer book, had the thirty-nine Articles of religion of the Chu and substantial reason why he rested from work on, and kept holy, the first day of the week instead of the seventh day, as Christ and the apostles invariably did. Surely it is important, and an "essential" that we should know why we constantly break and ignore one of the ten solemn commandments of Gcd delivered in tones of thunder

from Mount Sinai!

only pray to God to lead me by his public and the republic, inter'Kindly Light," and He did in His mercy lead me. With many qualms the fundamental law of the Church, of prejudice and very great reluctance, I resolved to probe into the doctrines "You are correct in saying that we and practices of the great Catholic are commanded to recite publicly the Church. With foolish timidity I kept away from all Catholics of every des-cription, and confined myself to books picked up here and there. By chance I ran across a pamphiet called "Claims of Anglicanism," by Rev. Father Davis of Madoc, Ont. I also found a very complete exposition of Catholic Belief," sold by D & J. Sadlier & Co., heretic and revolutionist. Revelation, Toronto. These and other authorized books of the Church were examined carefully, and great was the surprise of a certain good priest when, after testing Catholic doctrines and practices by Scripture, history, reason, and common sense, and finding to me on Apostolic succession and the Ornaments Rubric (already alluded delight to be one beautiful, harmonious whole, I presented myself for recep-tion. To my great chagrin, I was reof the fused. "Wait," he said, "bide your and time, test further, probe deeper, make "There is also a 'Table of vigils, as "villains," and other leaders of the time, test further, probe deeper, make wound up with a reference of the authority of othe authority of cour Holy Mother the Church of England."

I used. "Walt," he said, "bide your time, test further, probe deeper, make very sure, pray yet again for light and grace. Hely Church does not need you, nor even any whole nation or race, but

Freeman. - The Protestant whom we would convert believes in the inspiration of the Scriptures or he does not. If he so believes we may legitimately appeal to those Scriptures as to an authority which he admits. If he does not so believe we would approach him any ever conducted? as we would approach any gentile or heathen. We would not attempt to convince him of the inspiration of the inspiration, for the Church and her authority must be proved before inspiration can be proved; just as the proved before we can prove the vitality and force of the constitution.

There is an analogy between the relation of the republic to the constituthe fundamental law of the Church, and the Church, by divine commis-

ion, interprets and maintains it. The constitution, to be a living law, requires an interpreter. public, through its supreme court, is the interpreter. It is not left to private judgment, because civil and political chaos would be the result. The man who would insist on his private interpretation of the constitution as binding on all would be conto be a living law, requires an inter-The Church, through her preter. supreme head or General Council, is the interpreter. It is not left to private judgment, because religious chaos would be the result. History proves that this is the result where private judgment sets itself up against the divinely appointed court of intertation-the Church.

published several of your letters, with replies, in the same number of the Freeman's Journal. We found on My weary fing. reading your paper, the Christian Statesman, that while you reproduced mains to be said, and your faith and your letters, which we had published. you never in a single instance republished our replies to them. We tolerated this unfair treatment for some daily, and the Litany on Wednesdays and Fridays, but we have somethow given that good custom said the Church upheld the doctrine of every day, and eventually had the

FROM ANGLICANISM TO CATHOLICISM.

"The Truth Shall Make You Free."

It is well-known that throughout the Anglican body the number of converts to the Catholic Church is yearly verts to the Catholic Church is yearly increasing by leaps and bounds. The annual ratio is ever expanding, and so great has it become, that it is no longer possible in England to even the sall seven and the Church's laws. I the Real Presence of Christ's Body and Blood in the sacrament of the Lord's Budger, and tried to explain away the consumerated to explain away the could never discover one single flaw. Blood in the sacrament of the Lord's Budger, and tried to explain away the could never discover one single flaw. Blood in the sacrament of the Lord's Budger, and tried to explain away the could never discover one single flaw. Ifound her a "glorious Church without spot, or wrinkle, or any such thing" budger, or wrinkle, or any such thing secular paper. We have ignored the consume and even otherwise make away with what remains of the consume and even otherwise make away with what remains of the consecrated bread and wine, which is contrary to propriety and the Church's laws. I litwas right and scriptural, yet he date

tion, or abandon your rule of faith. Is it because you are unwilling to do any of these that you have thus far declined to give the Protestant argument, which you tell us is as conclusive as

McAllister.—Is it not a fair presumption from your unwillingness to permit an appeal to writings in the inspiration of which we both believe, that you apprehend no favorable result from such an appeal so far as the distinctive principles of Romanism are concerned?

Example —We have chosen to hold

them is not a rational belief but irrational credulity, and more superstition than faith. You are welcome to any presumption that you may draw from this attitude of ours. Our belief in the inspiration of the Scriptures rests entirely on the infallibility of the Caurch. In denying this infallibility you rob us and every one else of the only valid twenty-one years.

At 10:30 Grand High Mass was sung, Father Rocheleau being celebrant, Father Scanlan deacon, and Father Gauthier subdeaton. Fathers Bayard and Fareguson asset at the throne. After the gospel the Bishop addressed the congregation. He spoke for an hour and five minutes, and, attention. existence of this Republic must be presumption that you may draw from f Gcd delivered in tones of thunder rom Mount Sinai!

What was I to do now? I could the fundamental law of the reduction. The constitution is the Scriptures. If you are right in the fundamental law of the reduction in the fundamental law of the reduction. The constitution is the Scriptures. If you are right in the fundamental law of the republic, interval. our belief in it rests solely on that in fallibility. If we are right in believing in infallibility, your whole theory of the new dispensation is wrong, utterly fallacious and misleading. you imagine that we apprehend unfavorable results to Catholic doctrine from an appeal to the Scriptures, you should take advantage of our fear and should take advantage of our compel an appeal to those writings by compel an appeal to those writings by proving to us their inspiration. do you not do it and be done with it? In view of the fact that valid proofs of inspiration would compel us to accept your appeal to the Scriptures, your strange reluctance to submit them justifies a "fair presumption" that you suspect their invalidity. They would not stand the test of criticism.

> This beautiful devotion in honor of the Mother of God, to which this month is specially consecrated, has been the means of unmeasured graces for man McAllister. — Your refusal to publish in your journal my last letter gives me little encouragement to write you another letter.
>
> kind. It is a sweet, loving, holy exercise; and it is one that is fruitful of untold consolations and joys. Listen kind. It is a sweet, loving, holy ex-Freeman .- At the beginning we to the poet priest as he speaks of his

For many and many a time, in grief,
My weary fingers wandered round
Thy circled chain, and always found
In some Hail Mary sweet relief.

How many a story you might tell Of inner life to all unknown; I trusted you and you alone, But ah! ye keep my secrets well.

Ye are the only chain I wear—
A sign that I am but a slave,
In life, in death, beyond the grave,
Of Jesus and His Mother fair.

### DIOCESE OF LONDON.

Funeral of the Late Rev. Father Mc-

The Blood in the securement of the Lord One Turn Fold. Since then, I have an average of the situation. You without a secure of the situation. You without the prayers of saints and angels, he will be reached the company of the late of the situation. The late of the late

Sunday, the 24th inst, was a bright warm autumn day in Windsor. It was a memorable day in the annuls of the parish church, with a trinity of important events—first Communion, confirmation, and commencement of the annual devotion of the Forty Hours.

Hours.

His Lordship Bishop O'Connor celebrated the children's Mass at 9 a.; m. and gave first Communion to a class of about sixty children who occupied reserved seats in the aisles, and in personal appearance compared favorably with that of any class of a previous year. The prompt attention and good order of the little ones reflected the admirable training of the teachers of St. Alphonsus and St. Francis schools.

After Mass the Bishop advanced to the

twenty-one years.

After Mass the Bishop carried the Blessed

After Mass the Bishop carried the Blessed Sacrament in procession around the church, and placed It upon the throne of exposition, there to remain until after the Benediction in the evening. The Forty Hours will continue during the Monday and Tuesday and will close with the usual solemn ceremonies after High Mass on Wednesday.

The Prayer for Forty Hours, together before the Blessed Sacrament, in memory of the forty hours during which the sacred body of Jesus was in the sepulchre, began in Milan about the year 1531. Thence it spread into other cities in Italy, and was introduced into the total chief first Sanday in every month by the Archeon-fraternity of the Most Holy Trinity, and for the third Sunday in the month by the Archeon-fraternity of our Lady of Prayer, 1537.

The prayer of the Forty Hours, often used probably in one church or another at various times of the year, out of devotion, was established forever by Pope Clement VIII. for the whole course of the year in regular prescribed continuous succession from one church in Rome to another, commencing on the first Sunday of Advent. In this order Bithou O'Connectablished the devotion in the diocese of London.

Windsor, Oct. 24, 1897.

Windsor, Oct. 24, 1897.

### DIOCESE OF HAMILTON.

His Lordship preached a very instructive sermon at St. Mary's cathedral at High Mass last Sunday. He took for his text the words of the soldier whose servant was healed "Domine non sum dignus," etc. In the afternoon he went to St. Lawrence church where the following Catholic societies had assembled: St. Vincent de Paul society, C. M. B. A., A. O. H., E. B. A., I. C. B. U., Leo Literary. He spoke to these organizations for over an hour, on the efficiency of prayer and the duties of the Catholic man of the present day. The Bishop's eloquent and impressive words were well received by his large audience. He then gave Benediction of the Blessed Storament. He was assisted in the ceremonies by the pastor, Father Braty.

Father J. M. Mahony, who has been suffering from a severe cold, is now able to resume his duties.

Sister M. Annetta Kavanagh died at Loretto Convent, Oct. 19, after several months illness. The deceased Sister was a daughter of our respected and much esteen eduction, Mr. W.m. Kavanagh. The obituary notice will appear next week.



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en who expect to be mothers do

re for their own health as they

and thus the health and lifelong

re of the prospective little one is

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W. R. Malcolm, of Knobel, Clay Connty, Arkansas, writes: "Since I last wrote you we have

W. R. Malcolm, of Knobel, Clay County, Arkansas, writes: "Since I last wrote you we have had a baby girl born to us, My wife took your Faworite Prescription: all during the expectant period and until confinement, and she had no trouble to mention."

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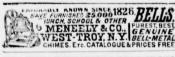
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It was not often that so great a treat as this trial of Narka's was provided for the sensation - loving Parisian public. Amongst the numbers who crushed in to assist at it there was not one who remembered a trial which contained such original dynastic elements. The prisoner inal dramatic elements. The prisone was a young girl of rare beauty and brilliant gifts, and among the witnesses were to figure a grande dame and a Sister of Charity. The judge and counsel had been besieged with applications for ten times more places than the court contained, and when the day came the crowd even outside was so great that the police had much to do to facilitate the entrance of those who had tickets.

The court was densely filled long be-

BY KATHLEEN O'MEARA

CHAPTER XXXIX.

fore the entrance of the judge, but curiosity reached its climax when the door opposite the judgment-seat opened, and the prisoner, walking between two gendarmes

was led to the bar.

Narka had been so exhausted and strained by the week's imprisonment that on the eve it had seemed to her im-possible she could go through the ordeal of this trial; but when the morrow came, and with it the challenge for immediate effort, her spiendid young vitality assert-ed itself, and her high courage rose to the occasion. She was luminously pale, but there was no lack of fire in her eyes, and there was no lack of fire in her eyes, and no trace of weakness in her bearing, as she stood at the bar. A murmur, partly of admiration, partly of curiosity, rose from every part of the audience; but this quickly subsided, and profound silence reigned in the court.

The case against the prisoner was briefly stated—from the time of her arrival in Paris she had consorted with conspirators of various nationalities, and at-

spirators of various nationalities, and at tended revolutionary meetings where plots were hatched against the govern-ments and the lives of kings; she had gone to live in a district where disaffection was rampant; she had received trea-sonable documents and sheltered ringleaders of the recent emeute and notori ously bad characters, etc.

first witness called up was Olga loff. She swore that the prisoner Borzidoff. She swore that the prisoner had to her knowledge habitually frequented revolutionary meetings, and that on the 10th instant she had been present at one where a scheme for the assassina tion of the Emperor of the French had tion of the Emperor of the French had been arranged, and the prisoner was chosen by lots to give the signal for throwing the bomb-shell into his carriage. The witness had been so horrified by the proceedings and plans discussed at this meeting that she had gone immediately and given warning to the relies she had and given warning to the police; she had herself assisted at former meetings of the sort, ignorant of their sinister character; but her eyes had been opened on this oc casion, and her conscience awakened. Of ga Borzidoff deposed in a spirit of vindict ive personal rancor which greatly dam d the the weight of her evidence, and at last she became so violent and aggressive that the judge was obliged to call her to order.

Madame Blaquette was next called up and came on whining and whimpering and conveying her distress to Narka by glances and gesticulations. She gave her evidence incoherently, contradicting her self at every sentence; she had been be-guiled and deceived, she said, by a beggar-woman toward whom she had exercised benevolence to the utmost extent of her means, having on one occasion given the last penny she possessed to relieve her wants; the woman's ingrati-tude was a bitter drop in the cup of her manifold disappointments. The land-lady was wandering on to explain the nature of these disappointments, when the

judge cut her short, and after a series of direct questions discharged her. Her evi-dence had neither served nor hurt Narka. Several other witnesses, friends of Olga Borzidoff, were heard, and these swore to the prisoner's presence at the meeting of the 10th. This testimony was, so far, th only substantial charge against her Then the counsel for the crown made his

harge, and the witnesses for the defence The first called was the Comtesse de Beaucrillon. Sibyl was one of those persons whose charm never deserts them under any circumstances. As she advanced now to the witness box, leaning on her husband's arm, she looked just as charming, just as much at her ease, as if she had been taking partin a court ceremonial, or dispensing cups of tea in her boudoir. She sat down with that languishing grace which always suggested a nymph sinking into the water, and then drew off her gloves and pulled out her Lilliputian gloves and pulled out her Lilliputian nandkerchief, scattering a scent of violets that perfumed the heavy air deliciously around her.

around her.

After the preliminary formula of questions, the judge said, "How long have you known the prisoner?"
"All my life, monsieur. We were brought up together; we studied together;

we were like sisters."

"The prisoner is charged with having become acquainted with revolutionists, and been cognizant of plots against the life of the Emperor of Russia, even while

### DR. CHASE'S OINTMENT

MR. THOS. DOLPHIN, TARA, ONT., says: "I had Itching Piles for about ten or twelve years, and tried everything I could hear or read of, and found that nothing did me any good. Mr. Hilburn, the druggist, gave me a sample box of Chase's Ointment, and from the first application I found relief, and was able to go to bed and sleep. I then purchased one box and that one cured me so that I have not been afflicted since, and that is over a year ago."

### CURES PILES.

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under the roof of Princess Zorokoff." NARKA. THE NIHILIST "Ah! Monsieur le President, such charges are wicked slanders. My sister Narka was too pure and good to associate with any but those who were pure and good like herself."

There was an indescribable charm in the way Sibyl said "my sister Narka," in her softly agitated voice.

" Madame," continued the judge, court cannot accept sentimental evidence, however convincing it may be. Can you assert upon your oath that to your knowledge the prisoner never associated, was never in communication, while in Russia, with any persons disaffected toward the imperial government?

Sibyl seemed too horrified to answer. With a marvellous play of feature she looked up at her husband, and clasping her hands nervously, looked back at the judge. "Am I suspected of being dis-affected to the Emperor's government?" Nothing could have been more perfect than the little bit of comedy; her face and her hands expressed amazement, amusement, and wounded loyalty all at once, and the pantomine told more effect ively in Narka's behalf than if she had olemnly sworn to belief in her inno

"You, madame, are absolutely above "1 on, madame, are absolutely above suspicion," protested the judge, feeling that he had made a mistake in rousing the sympathies of the public on the side of this sensitive, high-bred lady by in-ferentially accusing her of a vulgar crime. Sibyl saw her advantage, and immediately the great crystal drops welled up into her light blue eyes and trembled there, and then rolled off her curled lashes. She was one of those dangerous hashes. She was one of those dangerous, not-to-be-trusted women to whom tears are becoming, and she knew it. "I beg your pardon, M. le President," she said, her voice quivering with repressed emotion; "but if you have ever had a sister whom you loved and trusted with your whole heart, you will understand that I cannot listen unweed to such horrible cannot listen unmoved to such horrible insinuations against mine." Overcome by her feelings, she covered her face and solbed gently.

A hum of admiration and respect made itself heard in the court.

Sixyl after strengting for a moment

Si.yl, after struggling for a moment with her emotion, lifted her head with the air of one nerving herself for courage ous effort, but the judge, obeying the murmured desire of the court, said, "The

vitness may retire."

"Let Sour Marguerite be heard." No more striking contrast could have been found than that which this witness presented to the last. Instead of the blonde elegante, trailing her silken skirts with undulating grace, scattering the scent of violets around, and playing on the court with her wiles, her sudden tears, her harmonies and blandishments there appeared at the bar a small, well shaped young woman clothed in a gray woollen gown and a broad white head gear, from under which there looked on a youthful face with irregular features, a ose full of character, imperceptibly re trousse, and a pair of wistful brown eye alight with courage, simplicity, and trut The shapely hands, roughened with worl and the weather, were slipped into he wide sleeves, and Marguerite in the wi ness box looked like a diligent little scholar who came up for examination primed and loaded, afraid of nothing ex cept of being confused into a wrong an

swer from nervousness. What is your name?" asked the

judge.
"Sœur Marguerite, M. le Juge."
"Sœur Margueritent." correcte

"Say, M. le President," corrected some one in a sotto voce. "Pardon! M. le President," she re peated, with a blush.

The usual interrogations followed, and then the judge said, "Why did the prisoner go to live at La Villette?" "Because it is cheap, M. le President."
"How did she spend her time there—

do you know?"

"She gave lessons, M. le President; and she went about with me visiting the sick poor. She is a capital sick nurse."

"Did she not keep low company?"

"Did she not keep low company with me, M. le

"She kept company with me, M. le

You know what I mean, ma sœur she associated with the bad characters of the place?"
"So do I and my sisters, M. le Presi-

"Vive Sœur Marguerite!" shouted a voice, and the cry was taken up ir chorus at the end of the hall, where La Villette was largely represented. The judge turned round angrily; but before ne could speak, Marguerite drew her hand from her sleeve and made a little downward gesture, as if she were slap-ping a naughty child. "Hush, will you!" she cried; "do you want to get me into

This irregular proceeding had the desired effect; so the judge overlooked it,

and went on. You are acquainted with a man

"You are acquainted with a man named Antoine Drex?"

"Yes, M. le President; I have long been acquainted with Antoine Drex."

"He bears a detestable character — a rioter, a drunkard; he was a notoriously bad husband; he used to beat his wife?"

Marguerite put her head first a little to one side, then a little to the other, like a meditative robin. "Well, M. le President, he was not a model husband; but his wife was very acgrayating; she had a this wife was very aggravating; she had a tongue that was going all day long, and she took to drink before he did. Our sisters always pitied Antoine very much." much."
"What! a wicked revolutionist who in-

cited the people to bloodshed?"
"M. le President, he was not so bad as that; c'etait un desespere, mais pas un revolte. That is the difference. When he was out of work and had no food, the hunger went to his head. It is so with them all. But he was not a bad fellow. He loved his mother, and was always good to her; and he would often share his crust with a hungry neighbor." So would any man who was not :

brute. Ah! M. le President, if that were true, there would be no emeutes. hunger that sends the ouvier down into the street. He is not wicked; he is bon enfant if you give him bread enough; but he goes mad on an empty stomach, and that hunger-madness is the worst of

There was a rumor in the court express-

There was a rumor in the court expressing horror and assent.

"That is a subject that would carry us too far from the point in question, masceur," said the judge: "the question is, did the prisoner, knowing the character Antoine Drex bears, associate with him, and connive at his evil doings by hiding him from the pursuit of the law?" him from the pursuit of the law?"
" M. le President, I cannot answer for

the other people who hid Antoine from the police; but I don't deny that we did. He came to us one morning and asked us to shelter him, and we let him in, and he went away without telling us."

"Yes, he went away to intercept the police, who had jost got possession of a box containing papers that would have convicted the prisoner beyond any doubt. Ma sceur, do you know what those papers were?"

were?"
"No, I do not; I never saw them; and
Mademoiselle Larik never told me what "You know that she held revolution-

ary doctrines, and connived at, if she did not participate in, the crime of regicide?"
"I know nothing of the sort, and I don't believe a word of it."
"She frequented meetings where such plots were discussed

Prophet Daniel frequented the lions' den she was taken there by force or by fraud But I don't believe she was ever present at such a meeting."
"There are witnesses to swear that she

"If she did, it must have been as the

was present at one where she was designated as an accomplice in an attempt on the life of the emperor."

"M. le President, if a court full of witnesses swore to that, I would not believe

them."
"But if they proved it, ma sœur?"

"Above all, if they proved it! What a pitiful sort of faith that is that could be invalidated by proofs!"

There was a laugh in the court. The judge peered over his spectacles at the witness, as if debating whether to join, at least tacitly, in the movement d'hilarite, or call her to order for disrespect to the solemnity of justice. His human sym-pathies and his sense of humor pre-

"Ma rour," he said, and his sharp eyes twinkled unjudiciously as they peered at her through his glasses, "your doctrine concerning faith and testimony differs in toto from that of the court. There are witnesses to prove that on the 10th inst. the prisoner was present at the meeting in question, and that evidence makes fatally against her, unless you car bring forward witnesses to swear that she was in some other place that day while

the meeting was going on."

Marguerite's face lighted up with triumphant expression. "On the 10th?" she said. "At what hour was the meet

ing, M. le President?"

"From 1 in the afternoon to past 3. "Then I can swear, and bring others to swear, that she was not present at it she was with me, visiting a sick child." There was a sudden excitement in the

ourt at this.
"You are sure of that, ma sœur?" " I am perfectly sure of it. And you say there were others pres

Marguerite hesitated a moment: An

toine Drex and his old mother were not imposing witnesses to bring forward.
"There was a crowd outside who say us both come out of the house where Ma demoiselle Larik had been singing to the

child. I can easily find out some of the people who were there. Marguerite was conscious of a certain collapse in the strength of her testimony when it came to producing it; but the court was with her, and she felt it. Her own word, her oath, would weigh with them and with the jury more than a score of the most creditable witnesses that could be brought forward, and the timid humility which seemed to make her forget this, and lose sight of her own value altogether, only made her more admirable and sympa thetic. A rare and winning advocate she was in her weakness and her courage, her pathos and her humor, clothed in the garb of that voluntary poverty which in its heroic renunciations represents the most persuasive power on earth

"And you can swear yourself that you were with her on the 10th at the hour named?" said the judge.
"I can swear it. She came down to

the House just after our dinner, and she staid with me till I went out, and then came with me to Antoine Drex's room, where she sang a little sick child to

There was a loud murmur from every part of the court; it rose almost to cheer. Narka's eyes were fixed on Mar-guerite as if she could not look away; the half-fierceness had melted out of her face and in spite of her immobility those dark eyes, burning under her level brows, be-trayed the relenting emotion that was in-vading and disarming her.

The judge was going to speak, when a movement at the door arrested his attention. A messenger full of haste frayed

his way to the judgment-seat, and a short parley followed between him and the judge.

Marguerite had recognized the commissary of police from La Villette. She was alarmed, but not much surprised, when, turning from the judge, he came straight up to her. The cur osity of the audience was greatly excited, and it was not allayed when the commissary, having made some communication to Marguer-ite, which she received with evident horror and amazement, hurried away with her from the court.

And now it was Narka's turn. It had seemed to her before entering the cour that no chance of escape or acquittal re mained to her, and in crossing the thres hold of the judgment-hall she had left al hope outside; but as the trial went on and nothing transpired to incriminate Basil, and as one witness after another failed to substantiate any charge against herself, her spirits rose; she began to hope, and regained courage. The only serious point made against her was by Olga Borzidoff, who had sworn to her presence at the meeting on the 10th, and presence at the meeting on the 10th, and to her having been designated there to give the signal for throwing the bombshell; but this false testimony had been wholly refuted by Marguerite, who had evidently carried the court along with her, and turned the current of justice and of public sentiment strongly in favor of the prisoner. When therefore, Narka stood prisoner. When, therefore, Narka stood up to be examined, she felt ready to undergo the dreaded interrogatory with more self-possession than an hour ago she

could have believed possible.

When it came to the question of her having been with Sour Marguerite at the time she was accused by the woman Bor-zidoff of being at the meeting, the judge said, "Can you remember any circumstance which would help to prove that

"I can, M. le President," Narka anhad lost my voice for more than a month, and that day, when I was with Sour Marguerite, it suddenly returned. It was very unexpected, and I was greatly excited by it; so was Sour Marguerite."

"Can you call any witness to prove

that you had lost your voice before that LAMENT OF THE IRISH EMI.

day?"
"Yes; M. le Docteur X—could cer-"1es; M. le Docteur A — could certify to the fact. He gave me a consultation not long before. I do not recall the
date, but he probably could."

The judge was going to put another

question, when a note was passed up to him. He read it, and recognized the signature as that of a detective well known to the authorities, and highly esteemed for his honesty and skill, the indee said to

"You may sit down," the judge said to Narka. Then he added, "Let Jean God-art come forward." And a middle-aged art come forward." And a middle-aged man, dressed like a well-to-do workman, stepped into the witness box.

Narka's heart began to beat again with terror. Was this a clause of the company of the compan

terror. Was this a clever false witness come to spring a mine under her feet?

The witness having stated his name and surname, and his trade of cabinet-

maker, the judge said :

maker, the judge said:

"You were present that afternoon when the prisoner sang in the room occupied by Antoine Drex and his mother?"

"M. le President, I was amongst the crowd under the window, and I waited to see the singer come out. I wanted badly to see her. I did not see her face well, for she wore a veil, and a hat that came down over her forehead; but I noticed her figure." her figure.'

Was the prisoner alone? "No; she was with Sour Marguerite It was Sour Marguerite who told us she and been singing to the sick child."
"Why did you want so badly to see the

Because of her voice ; it was the mos "Because of her voice; it was the most wonderful voice I ever heard. I am fond of a good song. It is my petit vice. I spend many a franc on a ticket up with the gods when a great singer comes to Paris. I have heard the best of them these twenty years past, but I never heard anything like the voice of the person who saw that day in the Cour des on who sang that day in the Cour des

"What was it like? Describe it to the ourt.

The witness shook his head. "It would be a difficult thing to describe," he said, with a humorous smile; these gentlemen," looking up at the jury, "can fancy a score of nightingales in a woman's throat, with old cognac and oil poured out all together, they will have some idea of the effect." The jury were amused, and the public

You would know the voice if you

"Parbleu! If I would know it! It made the blood run warm in my veins. I would know it amongst a thousand." You remember what the song was "The first was-

"Stop!" interrupted the judge, quickly.
"Write down the name and send it up to

While the witness proceeded to do as while the witness proceeded to do as he was desired, a movement rose and spread in the court. It was arrested im-mediately when the judge, after reading the paper handed up from the witness, said to the prisoner,
"Can you tell the court what you sang

"Can you tell the court what you sang that day?"
"I sang first a Russian ballad, and then 'Mignon's Lament." Narka's countenance, for all her self-control, showed plainly with what intense anxiety she was waiting to hear whether the testimony of the detective would corroborate this answer. The court too was hushed in breathless expectation.
"The witness," said the judge, "has written, 'A song in a language I did not understand, and then a song in French that ended, at every verse, Laissez-moi

that ended, at every verse, Laissez-moi mourir. A perfect shout of exultation rose from

every part of the hall. Narka flushed crimson, and then grew very white; she was agitated almost beyond the power of self-control.

of self-control.

The prisoner's counsel now followed with his plea, and then the jury retired to consider the verdict.

They returned in ten minutes with a

verdict of acquittal.

## werdiet of acquittal. TO BE CONTINUED. Why Priests are Always Needing Money. Money. The Pulpit of the Cross has a story Were it fifty times as fair!

The Pulpit of the Cross has a stor that will bear re-telling for the benefit of those who, as they say, can never understand why the clergy are always needing money, and whose offerings are always in inverse ratio to their com

plaints. A clergyman whose salary had not been paid for several months told the trustees that ne must have the money as his family were suffering for want of the necessaries of life. "Money!" exclaimed one of the trustees, noted for his stinginess. "D) you preach for money? I thought you preached for the good of souls." The minister re-" Do you preach for plied: "So I do; but I can not eat souls. And if I could, it would take a thousand such as yours to make a meal.

Although the Catholic clergy have no families of their own to support, there are innumerable demands on their purses which the laity seldom take into account. The hidden charity of our priests is beautiful, and many who are most generous in their bene factions receive least credit for it. poor and distressed know what the Catholic clergy do with much of the money that comes to them. We once knew a priest who had laid up a few thousand dollars against a rainy day, to expend it all on the suffering poor of his parish during a winter when the bread-winners were out of work. The rainy day came, and it poured; but his trust in Providence did not fail him. He is now with God, and we feel certain his reward is immeasurably greater for that act of self-sacrifice. The late Bishop Borgess, of the Diocese of Detroit, gave handsome sums in charity every year; and was always most lib eral when there was least likelihood that any one would find out how generous he had been. - Ave Maria.

Linseed and Turpentine are not only popular remedies, but are also the best known to medical science for the treatment of the nervous membranes of respiratory organs. Dr. ous membranes of respiratory organs. Dr. Chase compounded this valuable Syrup so as to take away the unpleasant tastes of turpentine and linseed.

Mothers will find this medicine invaluable for children, it is so pleasant to take and will positively cure Croup, Whooping Cough and chest troubles.

GRANT.

The Authoress of this Famous Song.

Helen Selina Sheridan was the eldest daughter of Thomas Sheridan and the grand-daughter of Richard Brinsel Sheridan. Her younger sister, Caroline Elizabeth, afterwards became famous as the Hon. Mrs. Norton, and a third sister, Jane Georgiana, as Queen of Beauty" and the Duchess of Somerset. These three remarkable sisters inherited a large measure of the wit and beauty which was characteristic of both their parents and grandparents, and were known in society as "The Three Graces." In 1825 Helen Selina, then in her eighteenth year, married Mr. Price Blackwood, who succeeded to the title of Dufferin in 1839 and died two years later, the title going to his son the present Earl of Dufferin. Lady Dufferin does not appear to have had the strong literary impulse of her sister Caroline, and happily for herself lacked the motive of necessity which drew greater efforts from the Hon. Mrs. Norton's pen, but she wrote songs which have been sung wherever the English language is spoken, and which give lyric expression to some of the tenderest emotions of the Irish heart. Sung by herself they won their way in the brilliant society with which she mingled and found echo and re-echo outside that charmed circle in countless hearts and homes. Her amiability of temper-ament, and sweetness of manner exercised an irresistible charm upon her contemporaries, a charm which was rendered the more fascinating by the natural wit with which it was associated. Late in life she married Lord Gifford, who only survived the marriage two months. She died in 1867

The following is the most famous of Lady Dufferin's songs:

Tan sittin' on the stile, Mary,
Where we sat stile by side.
On a bright May morain' long ago,
When first you were my bride:
The corn was springin' fresh and green,
And the lark sang loud and high—
And thered was on your lip, Mary,
And the love light in your eye.

The place is little changed, Mary, The place is little changed, Mary,
The day is bright as then,
The lark's loud song is in my ear,
And the corn is green again;
But I miss the soft clasp of your hand,
And your breath warm on my cheek,
And I still keep list'ning for the words
You never more will speak.

'Tis but a step down yonder lane, And the little church stands near; The church where we were wed, Mary, I see the spire from here. But the graveyard lies between, Mary, And my step might break your rest— For I've laid you, darling! down to sleep, With your baby on your breast.

I'm very lonely now, Mary,
For the poor make no new friends,
But, oh! they love the better still,
The few our Father sends!
And you were all I had, Mary,
My blessin' and my pride;
There's nothin' left to care for now,
Since my poor Mary died.

Yours was the good, brave heart, Mary,
That still kept hoping on,
When the trust in God had left my soul,
And my arm's young strength was g
There was comfort ever on your lip,
And the kind look on your brow—
I bless you, Mary, for that same,
Though you cannot hear me now. thank you for the patient smile.

I thank you for the patient smile,
When your heart was fit to break.
When the hunger pain was gnawing there,
And you hid it for my sake!
I bless you for the pleasant word,
When your heart was sad and sore—
Oh! I'm thankful you are gone, Mary,
Where grief can't reach you more!

Were it fifty times as fair

And often in those grand old woods
I'll sit and shut my eyes,
And my heart will travel back again
To the place where Mary lies;
And I'll think I see the little stile
Where we sat side by side;
And the springin' corn, and the bright May
morn. When first you were my bride

PARMELEE'S PILLS possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to cleanse and purify that diseases of almost every name and nature are driven from the body. Mr. D. Carswel, Carswell P. Ont., writes: "I have tried Parnelee's Pills and find them an excellent medicine, and one that will sell well."

\*\*Fague Out.\*\*—None but those who have

and one that will sell well."

Fagged Out.—None but those who have become fagged out know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the suiferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

Quackery is always discov-

ering remedies which will act upon the germs of disease directly and kill them. But no discovery has ever yet been approved by doctors which will cure consumption that way. Germs can only be killed by making the body strong enough to overcome them, and the early use of such a remedy as Scott's Emulsion is one of the helps. In the daily warfare man keeps up, he wins best, who is provided with the needed strength, such as Scott's Emulsion supplies.

OCTOBER S written for the THE PIONEER

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vere my bride;
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i your lip, Mary,
at in your eye.

changed, Mary, it as then, ag is in my ear, green again; clasp of your hand, it warm on my cheek, it laing for the words will speak.

owe were wed, Mary, com here. I lies between, Mary, ght break your rest— darling! down to sleep, on your breast.

n yonder lane, urch stands nea

ow, Mary, ke no new friend the better still,

ther sends!
I had, Mary,
my pride;
ft to care for now,
Mary died.

od, brave heart, Mary,

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PILLS possess the power of ly upon the diseased organs, ction the dormant energies thereby removing disease, is the power of this medicine trify that diseases of almost nature are driven from the Carswel, Carswell P. O., "I have tried Parnelee's sem an excellent medicine, sell well."

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-Montreal Star.

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songs:

Georgiana, as

ANT.

f this Famous Song. (Written for the CATHOLIC RECORD.) THE PIONEERS OF THE CONeridan was the eldest nas Sheridan and the VENTS OF CANADA IN THE of Richard Brinsley SEVENTEENTH CENTURY.

> The important and supernatura! part which woman was ordained to bear in the affairs pertaining to the introduction of the Christian dispensation 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 imnaculate human Mother, who was also His faithful companion whilst He bore our infirmities, carried our sorrows and was wounded for our transgressions was one of those distinctive events which ennobled and dignified woman hood, in her relation both to this world and the kingdom of Gcd.

The honors conferred upon the Blessed Virgin Mary, after her translation and entry into the eternal kingdom 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 associated her with all the objects which the Christian religion has in view: with the relations between God the Father and His children, with the merit and excellency of faith, with the deliverance of mankind 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 authoritatively 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 abundant 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 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 tender plants in the vineyard. Thus voman'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 and outcast, the promotion of piety and morality. These various duties, so essential to the growth and development of Christian life. ment of Christian life, led to the organization of religious orders or

Our Divine Lord and Redcemer 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." Therefore, as the priests of the Catholic Church, remembering these words. bound themselves by vows to a life of celebacy, that they might more effectively do the work of their ministry, so pious virgins formed sisterhoods and consecrated their virginity to their holy vocation, and forsook the world in order that they might entirely de vote their lives to those works of charity which the Church assigned to

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 matrons who have, in every age, consecrated themselves to those benevolent institutions associated with every mis sion or diocese throughout Christen-

When Our Redeemer was engaged in His mission in this world, requiring superhuman labors and sacrifices, His most attentive and sympathizing followers 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 "Crueify Him!"

On the morning of the resurrection, the first disciples to arrive at the sepulchre were women, who received from the angels the glad tidings of Christ's

victory over death. So soon as the missionary priests had gone forth on their missions into pious maidens and holy matrons manifested the deepest interest in the success of the apostolic labors for the con-

them. Some were divinely called to which she was the foundress. 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 sitting in darkness and in the region and shadow of death. There are many examples 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 natrons and nuns and influential personages, for the purpose of propagating the faith throughout the world.

The history of the first convents and penevolent institutions founded in Canada and New France us most edifying and interest-ing records of saintly women having 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 Christianizing Canada and New France.

The foundation of the first conven in Canada for the training and eduention 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 begun at Quebec in the year 1639. that period the population of the colony did not number two hundred souls, and the subjugation of the savages was dependent more upon the spiritual and personal influences of the Catholic missionaries than upon the physical force of the colonists; therefore the European settlers in Canada were exposed to great daugers as well as privations and hardships.

A name prominent in the history of convents in Canada, during the seventeenth century, is that of Madame de la Peltrie-a lady of distinction-the relict of the late Sieur de la Peltrie, who resided at Alencon, 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 emthe labors of the priesthood, prepared the ground for woman's mission and the ground for woman a 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'Incarnation, who resided at Tours in France. This religieuse, so distinguished in the history of Quebec, had become deeply absorbed in the mishad experienced, bearing vividly upon that particular subject. Having convinced the ecclesiastical authorities of her divine call, and her special qualifications, this earnest religieuse and Madame de le Peltrie were providentially associated in a mission to Can-

ada. 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 training 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 companion, Madame de la Peltrie, possessed not only the spirit of fervent charity but the means required for the accomplishment of their benevelent project. According as missions were extended and organized by the priests in uncivilized 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 Ursuline having undertaken to provide the educational requirements in the Quebec mission, another religious order-the Hospitalières of Dieppe in Franceoffered 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 desires 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 distinction 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 heathen lands or distant continents high social position but for her Christian life and works of charity. Though

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 power of steam but by their sails with fifty five years ago, the destiny avorable winds, and were destitute of 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 present time, owes its origin to the the natives of the mission, for their duties were to nurse the sick and afford 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 relieve 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 Superioress of the Ursulines Marie de l'Incarnation, fulfilled with great ability and judgment the trying luties of her position, and proved her self to be not unworthy of the heavenly communications which had directed her to the mission in Canada. succeeded, with the generous aid of Mdme, de La Peltrie, in founding an institution adapted both to the needs of the Indian children and the educational requirements of the daughters of the coionists. This Mother House of the Ursulines in Canada was especially 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 society 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 manifestations of gratitude, the two hundredth anniversary of its existence in that There are several other concity. 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 Charitable Sisters of the Hospitaliers, also has become 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 Canadians. It now comprises capacious buildings provided with a large staff of professed nuns, who never cease their labors in the divine work of ministering to the sick, giving food to the and consolation to the aged hungr

and infirm.

Until the year 1642 the only convents in Canada or in North America were those which had been a few years before established at Quebec. The Island of Montreal was then howling wilderness; its locality was known to the savage tribes as Hochel aga. When first visited by Jacques Cartier 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 rown, 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 of Montreal. This society wes especially organized for the express objects of propagating the divine revelations of the gospel and promoting 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 lso, convents for the education of the daughters of the converted natives and colonists, and for the nursing and protection of the sick and destitute.

The Society of Notre Dame de Montreal was composed of a certain number of influential personages, several benevolent laymen, and a few ladies; also a staff of soldiers and laborers : all were devout members of the Catholic Church, and embued with a fervent missionary spirit. The President of the Society was Paul de Chamedey, 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 unable to accompany the religieuses to possession of that new and wild territheir distant mission, yet their noble tory on the St. Lawrence river, of which Patroness proved her sympathy with they had become the proprietors. Their

of that mission. Although they began This first Christian mission to Can- to realize the dangers of going further ada by pious women consisted of into the interior of the country, yet no Madame de la Peltrie, three nuns of impending trials or obstacles deterred the Order of the Ursulines, and three them from proceeding up the river till Sisters of the Hospitalières. Accom-panied by their chaplain and two other liere they landed, and laid the founda-Ville Marie; which, according to their designs and prayers, was to be the centre of their missionary operations, to become the mother city of Christ's kingdom in New France, the Rome of the new world. In this his that period were propelled, not by the torical event, about two hundred and Montreal was foreshadowed and the the conveniences and comforts such as | nucleus of a city was planted which has developed into the commercial

metropolis of Canada. To the religious order of the Sulpicians, 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 proclaimed by the imposing and costly educational building which is known as the Seminary of St. Sulpice, occupying 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 since its foundation in 1647.

The first benevolent institution of

Ville Marie, or Montreal, which holds

an important position in the city, at faith, piety, activity and generosity of a few Christian women from France, of whom Mdlle. Manse and Madame de Bouillon were especially conspicuous. The former, a pious and devoted Catho lic lady, became a member of the Soci-ety of Notre Dame de Montreal and was one of that select party of immigrants who first settled at Montreal. 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 munificant 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 Irequois. Here Madame Manse and hree Sisters of St. Joseph ministered to the wants of the sick and infirm during that critical period when the lives of the colonists were in great peril, and their hospital was oftentime besieged by the reientless fce. This was the beginning of the Hotel Dieu, the oldest benevolent institution in Montreal, and of that extensive convent 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 hospital; over three thousand sick persons are annually received, the number of professed Sisters and Novices in attendance is about one hundred, and the annual expenditure of the establishment is not less than \$32,000.

The early history of Canada teaches us that our necessities lead us to the tween the armies of France and Great means and instruments required to provide for them; that our vocations, moralization which reigned for a time especially those which are sacred in on this continent after the cession of their character, excite in us powers which had lain dormant and useless that in difficulties and struggles endangering truth and principle, de fenders are raised up especially fitted to contend with them. These concurrences are not only observed in matters which are physical and per-taining to this world, but are especi ally noticeable in those which are spiritual and pertaining to the king-

dom of Jesus Christ. Referring to the progress of civiliza ion, 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 hose rare virtues and graces which adapted them as pioneers and founders of benevolent and educational institutions. Thus Christopher Columbus. Cabot, Cartier, Champlain, the zealous Recollet and Jesuit missionaries, the venerable Marie Guyart, Madame de la Peltrie, Sieur de Maisonneuve, Mdlle. Manse and Madame Bouillon were respectively adapted to the various 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 Mdlle Marguerite Bourgeois. She was the foundress of the first convent for the education of girls in Montreal, and of the first institution of that class which was not an offshoot of one of the old established convents of Europe. Her convent-La Congregation de Notre Dame-had its origin in Canada and has adapted itself to the circumstances of the New World.

Like the Venerable Marie Guyart Mdlle. Bourgeois was gifted with attain version of souls, and held themselves in readiness to go also into the wilderness and wherever their duties required

And wherever their duties required

Tatroness proved her sympathy with they had become the proprietors. Their ments which enabled her to become a patroness of piety, purity, and a guardian of the youth in an uncivilized.

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country. She was a native of Troyes in France, peacefully pursuing her humble vocations and devoting her spare time as a member of the "Congregation 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 missionary work of the Society of Notre Dame de Moutreal. 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, Mdlle. Bourgeois prepared to travel to that distant and isolated mission in New France. On her arrival at Mon-treal in 1653, whilst preparing the organization of her school, she interested nerself 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 daughters of the colonists was already benefitting 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, Molle. Bourgeo's succeeded, in 1658, in laying the foundation 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 beome a distinguished establishment in Montreal, where the memory of Marguerite Bourgeois can never be obliterated; 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 Christiau education for Canadian girls, an education purifying their souls, enlightening their understand ing and inculcating those qualities which ennoble and dignify womanhood.

Those benevolent and educational nstitutions 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-They were severely 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. t was their true foundation which alone enabled them to survive the conflicts to which they were successively subjected. They were threatened with destruction, first by the conflicts between the few French settlers and the numerous warriors of the Iroquois, afterwards by the terrible wars be-Britain, and by the confusion and de-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 piou 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.

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London, Saturday, October 30, 1897. THE GLOBE'S ATTACK ON

ARCHBISHOP CLEARY.

Many years ago the Toronto Globe was noted for its violence and virulence in the treatment of questions in which the Catholic Church was concerned, and the dignitaries of the Church were made the target for unlimited abuse and vituperation, but under different management there has been a gratifying change toward tolerance and liberality in the tone of our contemporary, and this change has been very noticeable for several years

We see with regret that our con temporary's tactics are under going a change once more for the worse. In its issue of the 25th inst. there appears a pastoral letter of his Grace, the venerated Archbishop of Kingston, addressed to the Catholics of his diocess. The letter is not addressed to Protestants, but to Catholies only, and it tells Catholics plainly that it is their duty not to assist at Protestant religious services, whether at marriages or burials.

It appears that at a recent marriage in a Congregational church of Kings ton two members of that church were married by the minister. Archbishop Cleary's Pastoral Letter makes no claim to control Protestants in regard to the manner in which they choose to be married. He expressly says:

"If non Catholics are satisfied with a mere 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 on. But it is the right and the indispensable duty of the rulers of Catholic Church to prevent her children from taking part in any proceeding that conflicts with their Catholic faith and degrades what they be lieve to be a sacrament instituted by our Lord Jesus Christ for the sanctification of the souls of men.

It was not to attack, the Protestant couple that Archbishop Cleary's Pastoral Letter was written, but a Catholic lady took part as bridesmaid in the ceremony, and his Grace felt it to be his duty under the circumstances to inform Catholics that they should not be parties to the desecration of a religious rite. The Archbishop fulfilled a sacred duty by issuing his Pastoral, and there is nothing in it to justify the abuse which is heaped upon him by the Globe in its comments on the mat

Protestants do not regard marriage in the same light as Catholics do, and while we wish our separated brethren to enjoy their liberty of belief we claim the right to enjoy the same liberty, and the pastors of the Catholic Church' have the fullest right to instruct their diocesans or parishioners on their duties in regard thereto. The ordinarily received Protestant idea of marriage is, we believe, fairly stated by the Globe when it says:

" For our part we see no reason why two heathens should not contract a marriage as sacred as any which the Archbishop or any other minister of any denomination may be pleased to sanction. Marriage in this country is a civil contract, and whatever sanctity it may acquire beyond the law depends apon the hearts of those who take up its solemn obligations. The demands of the civil law being satisfied, the rest is a matter of conscience in which none of us has a right to pass judgment upon his brother.

From this low estimate of the nature of marriage it would follow as a natural consequence that, as stated by Archbishop Cleary.

"There is no reason why a place of its celebration rather than the City Hall or the Opera Moreover, if the marriage is not a sacrament, it is rescindible by the authority of the State in like man ner as every other worldly contract is subject to the civil power for the re gulation of its conditions of validity, and consequently may be dissolved by the same power whensoever the gentlemen representing the State found, or fancy they have found, sufficient cause for the dissolution."

The Catholic conception of marriage

civil contract, so that we cannot regard the Globe's idea of marriage as being really the Protestant view. It is merely the view of some Protestants who are aggressive enough to urge their notions upon the general public. But only very recently the Anglican Bishop of Ottawa issued a decree pronouncing in favor of the indissolubility of marriage, and the Westminster accepted by all Presbyterians-nominally at least-as their standard of belief, strongly insists upon regarding marriage as a sacred institution subject to the laws of God, and not to the laws of the State. It appears, therefore, that Catholics are not alone in theory in regarding marriage as a sacred institution. But we are more consistent than our critics inasmuch as we act upon our convictions.

The religion of the Globe we do not desire to control, but it has been generally supposed to be some form of Christianity. It is with some surprise, therefore, that we find it sustaining the theory that marriage is a purely civil contract. Catholics entertain quite a different idea of the married state. We believe that it was elevated by Christ to the dignity of a sacia ment, that is a rite which confers on those who are married the grace of God which is necessary to enable them to fulfil their duties: to live together, and to rear their families in the fear and love of God.

As a consequence of these principles we say that it is incontrovertible that a Bishop or priest of the Catholie Church has the right and duty to lay down how a Catholic should conduct himself (or herself) in regard to a marriage in a Protestant church or by a Protestant minister. It must be remembered that the Catholic Church claims to be the one Church instituted by Christ, and she can substantiate her claim. She cannot, therefore, implicitly sanction the right of Protestant ministers to administer the sacraments of the Church. There can be only one true Church, and we believe that the Catholic Church is that Church. We have no wish to force on Protestants our convictions, but neither are we to be compelled to be of any other conviction than we have conscientiously arrived at, and we therefore say that the Archbishop of Kingston in telling Catholics their duty under the existing circumstances simply performed his duty, and there is no excuse for the attack made upon His Grace by the Globe.

A perusal of its article of Monday would lead our Protestant fellowcitizens to the belief that the Archbishop of Kingston entertains unfriendly sentiments toward them. Nothing could be further from the truth. The Archbishop's contention is that Catholics have no right to neutralize and break down the fences of Catholicism. Socially ne treats all as one, and is on the mos friendly terms with every class in the community. This was acknowledged by the Kingston Whig of Monday. The editor of that paper is in a position to write more intelligently on matters pertaining to His Grace of Kingston than an editor in the Queen

We may say, in conclusion, that Catholics will, in the future, as in the past, obey the mandates of the heirarchy of their Church, and will pay no h ed to the lessons in theology placed before them by the editor of the Toronto Globe.

CHAS. STEWART PARNELL'S ANNIVERSARY.

The grateful feeling of the Irish people toward the late Mr. Charles Stewart Parnell was manifested on Sunday, the sixth anniversary of his

death. Notwithstanding Mr. Parnell's unfortunate escapade, which brought dis grace upon his name and resulted in the unfortunate disruption of the Irish Nationalist party, the people of Ireland retain his memory in affection, as they are convinced that he was honestly devoted to the cause of Ireland and that he labored earnestly to ameliorate the

condition of the people.

in persisting to assume the leadership of the Irish party when the party as a whole decided that he could no longer be recognized as its leader, but we terfered with, Catholic and Protestant cannot but admire the pertinacity schools were alike guaranteed perwith which, in spite of his manently that they would be aided and it is for this reason that the antifaults, the people gratefully cherish his equally in the Government appropri- Spiritualists have banded together to memory. They feel that he rendered ations for school purposes. This guar- put down the delusion. This they progreat service to Ireland, and they can antee has not been carried out, as by is altogether different from this, and not forget his services, which have the school laws of 1891 the Catholic there are many Protestants, too, who are brought Home Rule within the possi- schools have been deprived of all Gov- devices used in producing the spirit- evil of disorganized families indefin- asaki mission.

-an aspiration which every true Irishman entertains.

The anniversary of Mr. Parnell's death was celebrated by five thousand Nationalists, who marched in procession to Glasnevin cemetery, bringing floral offerings from every county in Ireland. The demonstration was chiefly remarkable from the fact that it was a demonstration of the poor people. Confession of Faith, which is still The aristocracy, or those who are regarded as the aristocracy, kept entirely aloof, and no flags were displayed on the public buildings on the line of march. It was indeed remarked that most of the processionists, by their threadbare attempts at a uniform, showed that the demonstration was decidedly confined to the poorer class of people, but it was none the less enthusiastic on this account. Mr. John Redmond, the member of Parliament for Waterford, took a leading part in the demonstration. It was to be expected that this would be the case, as he is the leader of the Irish Parliamentary party which is supposed to represent Mr. Parnell's

views. A remarkable feature of the celebra tion was that it was chiefly made up of children and old people. The inference which may be drawn from this fact is that the legislation whereby Ireland has been misgoverned has deprived the country of its able bodied population. A more decisive proof of misgovernment than this could scarcely be given, and under these circumstances it is not at all surprising that Union Jacks were conspicuously absent from the procession, though many American flags were displayed along side of the national flag of Ireland.

THE MANITOBA SCHOOL QUES-TION.

The rumor is published that a letter has been received by his Grace Mgr. Langevin, Archbishop of St. Boniface, Manitoba, from the Pope, containing the text of the decision of the Holy Father on the Manitoba school question, as the result of Mgr. Merry del Val's report on the subject.

The actual text of the Holy Father's decision has not been made known as yet, but we are told that the "general tenor is favorable to the settlement of the question arrived at between the Federal and Provincial Governments."

We cannot give unlimited credence to this announcement until we find out the exact terms in which the Holy Father has announced his decision. We can readily believe that the Pope is desirous of arriving at an amicable settlement of the question with the two Governments, but we may feel assured that even for the purpose of pleasing the Canadian and Manitoba Governments, he will not depart from the immutable Catholic principles which re quire that children should be instructed in religion in the schools.

In the recent encyclical letter addressed by Pope Leo to the hierarchies of Austria, Germany and Switzerland,

on education, the Holy Father says: "In the first place, Catholics are not, especially for children, to adopt mixed schools, but should have their own schools and should select for them excellent and approved teachers. Very perilous is the education in which religion is either vitiated or non existent, and we see that in schools known as mixed, either of these alter natives is frequently realized."

We can safely prognosticate that in the letter which has been sent to Mgr. Langevin these general principles of Catholic education have not been en trenched upon. It is a settled principle with Catholics that the teaching of religion should accompany secular instruction. Any system of education which excludes religious teaching cor rupts youth. The consciousness of our duty to God is the only consideration which can preserve the young in the path of virtue and restrain them from the ways of vice. Hence we cannot for a moment suppose that Pope Leo XIII. has departed from this principle in his letter to Mgr. Langevin, and we may take it for a certainty that there will be nothing in that letter which will depart from the well known principles of Catholic education.

The case in Manitoba stands thus, as our readers are well aware. Catholic We cannot approve of the course schools have been and are still in existwhich Mr. Parnell thought fit to pursue | ence there. Under the legislation of 1870, which may be taken to be the guarantee that Catholic rights would not be in-

forbidden Catholics to insist upon, or seances the particulars of which can be to agitate for a restoration of their rights as they existed from 1870 to and we wish the association success, 1891. We cannot suppose that he has though we do not see that the evil is of ordered that Catholic schools shall be discontinued, and therefore we believe that the statement which has been made regarding his decision is not correct, which is to the effect that "Catholics can accept the Manitoba Public school law as it now stands."

The law as it now stands deprives Catholic schools of their status as Public schools enjoying their due share of the Government grant for education, and though we do not profess to know the nature of the Papal document, which has not been officially published, we can safely warn Catholics not to be too ready to take it for granted that the Pope has issued any order for them to cease to insist upon their rights as guaranteed by the constitution of the country.

We have said before, and we repeat now, that the so-called School settlement arranged by the two Premiers, Messrs. Laurier and Greenway, does not restore to Catholics the right to religious education to which they are entitled under the constitution, and we must still insist that these rights shall be restored before we can accept any settlement which the Dominion and Manitoban Governments may make on this question.

We are disposed, indeed, to concede to the State the right of supervision of schools, to ensure that they shall be of instruction. The State has the right to insist upon this as a condition without which no appropriation of school funds shall be made. But this condition being fulfilled, the practical prohibition of religious teaching in the schools is an injustice which the State has no right to inflict, and this is the injustice which is inflicted by the Manitoba school system as it now exists.

THE ANTI SPIRITUALISTIC AS-SOCIATION.

So numerous have the Spiritualists of the United States become of late years that in the West there has been organized an anti Spiritualist Association, with the avowed objects of convincing the public that Spiritualism is a fraud, and of checking its spread. This new association held recently a conference at Anderson, Indiana, which was attended by a large number of delegates, especially from the Western States, and as a means of effecting its purpose it was decided to establish branches of the association throughout the United States.

According to the Spiritualists them selves, the sect numbers among its ad herents many thousands, toward which number Canada gives its quota, though the number in the Dominion is much smaller in proportion to population than in the neighboring Republic, and from all we can learn on the subject the number of Canadians who really profess Spiritualism is very small. There are a good many who attend Spiritual seances, but most of these are attracted by curiosity rather than by any adherence to Spiritualistic belief, if we can look upon it as a real belief, whereas we know that such belief con sists rather in the negation of Christianity than in any fixed doctrinal system. It professes, indeed, a firm belief in the existence of spirits, and receives the revelations which those spirits have made, but so often have the frauds of the mediums been publicly exposed that it is difficult to believe that there are any reasoning beings who put their trust in them; and, on the other hand, the so-called revelations have been so contradictory that their human or diabolical origin, as the case may be, is sufficiently evident.

In the West, spiritualism seems to have a considerable number of vot aries, however, and hence the anti-Spiritualist movement has originated there, where it is regarded as most mischievous.

It is not so much because spiritual ism is a kind of religion that its opponents have organized this opposition to it, but rather because it is a fraud. It has been proved beyond cavil that the mediums have made use of the affection for their dead relatives, entertained by those who believed in the manifestations, to obtain from them large sums of money, and that for this purpose they have imposed barefacedly and heartlessly upon their victims; pose to do by the circulation of anti-

ment suppose that the Holy Father has and details given of all the fraudulent The only satisfactory remedy for the ascertained. The object is a good one, such magnitude in Canada as to require that branches of anti-Spiritual. istic crusaders need to be established

> A NEW ATTACK ON THE MAR-RIAGE TIE.

From several American papers we learn that a society has been established in some Eastern cities of the United States, with head quarters in Boston, under the name of the "Legitimation League." The object of this new association is to put into practice the principles which infidels have long entertained and defended in regard to marriage, and especially that principle which has been recently openly enunciated by Col. Robert G. Ingersoll, that the marriage tie should en dure only so long as the parties thereto desire. In fact, there is to be, under the doctrine of this League, no indissoluble marriage, but merely an agreement between a man and a woman to live together as husband and wife for such period as they see

Coming so soon after the anti-marriage views of Col. Ingersoll have been aunounced, there is good reason to believe that the persons who constitute this League are followers or admirers of the notorious Infidel, and that their object is to destroy the certain standard as regards secular Christian conception of marriage, and to substitute for it a resuscitated Paganism. But what will be the result if they succeed in disseminating there, and the reason is because they their principles widely? It will become the rule, instead of the exception as at present, that families will be broken up whenever there is the slightest disagreement between husband and wife, and the children will be abandoned, certainly by one parent, and frequently by both, to be thrown on the cold charity of the world, and society will be disorganized, as the marriage tie is the basis on which society rests.

The League proposes, indeed, that the children of these temporary unions shall be declared legitimate, and that they shall be the heirs to the estates of both parents; but the natural law telis us that something more than this is necessary for the fulfilment of parental obligations. The children need the care of both parents to be brought up and educated, and to be made good and useful members of society, and for all this the League makes no provision. There are, besides, thousands of parents who have no estates to leave to their children, and these parents should be under obligation to leave them at least the legacy of a proper training and an education according to

their condition in life. Mahometanism and Mormonism allow polygamy, which is so crying an evil that the good sense of the American people stamped it out, or, at least, has endeavored to stamp it out, in Utah and other States into which Mormonism introduced it. But even these two religions have at least provided for the care of the children. Thus the new League is an iniquity of greater magnitude than either of these systems. Should its principles prevail in the country nothing can save the United States from the sad end of the old Greek and Roman Empires, which owed their downfall chiefly to the degraded condition to which immoralities brought them down.

It is easy to see to what this new movement is to be attributed. It is the natural result of the very generally accepted Protestant theory that marriage is merely a civil contract. It was raised by Christ to the dignity of a sacrament of religion, and He declared that the two parties who are united in marriage are joined together by Almighty God, wherefore He forbade that man should separate them. Under the Mosaic law it was allowed. indeed, for a husband to put away his wife, but Christ declared that from the beginning it was not so, but that it was so provided owing to the hardness of heart of the Jewish people. He restored marriage to its original institution, making it indissoluble. Sad experience has shown, especially in the United States, that the tampering with the sanctity of marriage results in a most disastrous state of affairs, for even now there are more divorces there than in the whole of the civilized world besides.

This evil is so great now that serious people are earnestly considering how it may be checked, but it is evident It is from the Illustrated Catholic Mis-Spiritualistic literature, wherein the that the new theory will increase the sions, and has reference to the Naglouth to say that marriage is merely a bility of attainment in the near future ernment aid. We cannot for a me- unlistic manifestations will be exposed, itely, if it take root among the people. "The total population of the Japan-

existing evil, and the sure preventive of the threatened one, is a return to the Catholic doctrine of indissoluble marriage, or marriage which is dissolved only by death. It is scarcely to be hoped that this remedy will be adopted by a nation in which infidel. ity or irreligion is so widely spread, but the nearer it will come to the Cath. olic practice the more complete will the remedy be.

It is strongly suggestive that the new theory has its birth in the centre of old Puritanism. Puritanism consisted essentially in the rejection of religious authority, and the substitution of the individual will instead thereof. Puritanism is dying out in New Eng. land, as might have been expected would be the case, and irreligion is rapidly taking its place with its fanciful theories of human invention. Simultaneously with these consequences, the race of the Puritans is also dying out, and many ministers have recently complained bitterly that such is the state of affairs. The fact arises from a disregard of the obligations of the married state, and one minister is reported as having said in alarm not long ago, that foreign races, especially the Irish and French Cana. dian, will "dance on the graves" of the New England Puritans unless the latter show more regard for the marital relations. We cannot suppose that the Irish and French Canadians will rejoice in the destruction of the race of the old settlers of the New England States, but it is a fact which cannot be doubted that they are fast tending toward being the predominant races observe the marriage laws of the Catholic Church.

EDITORIAL NOTES. OUR old acquaintance, the Rev.

"Junius" McDonough, Methodist clergyman, late of Strathroy, recently delivered a sermon in Kincardine : and, judging from the report published in The Review of that place, he seems still to be imbued with the notion that breeding ill will between neighbors is a Godly work. Amongst other things, Mr. McDonough ridiculed the idea that St. Patrick was a Catholic priest and stated that Romanism was the inveterate foe of Irish progress. The report goes on to say that Rev. S. Sellery moved, and Dr. Hopkins seconded a vote of thanks, which was carried unanimously. The lecturer and the lectured seem, therefore, to be quite a happy family. We are not surprised at this, as it is the custom in many country places to show much enthusiasm whenever the Catholic Church or her institutions are assailed. These people do not seem to think it worth their while to look for a justifiable reason for such abuse. They are brought up that way. Those who are manly enough to study the matter very son hed their bigotry. As to the Rev. Mr. McDonough, we may say to our friends in Kincardine that some years ago while he was engaged in a controversy with the present Sheriff of Middlesex, he copied whole pages from Junius," and signed his own name to them. We would ask them if the mere statements of such a person, on matters historical, are to be accepted as the gospel truth?

THE Protestant Episcopal Bishop of Alaska shows an example of Christian fraternity which is calculated to dissipate religious acerbities and prejudices. He writes from Unalaska to the Treasurer of the Domestic and Foreign Missionary Society of his Church:

"I am just returning from my visit to the Yukon. I have under my care a miner from Klondike ill with typhoid fever ; also the Roman Catholic superior of missions, who is suffering from a malignant carbuncle on the back of his neck. He has been almost dying, but is at last beginning to improve. There are several other cases also on my hands of a more or less serious nature, and as there is no doctor on the ship, my humble attainments in the science are greatly appreciated and taxed to a great extent. aground in Behring Sea, broke her propeller, and we have been seven slowly making our way under sail to this place. Here she is beached and a new propeller is being put on."

Examples like this have been frequently shown by Catholic priests and nuns. It is the charity of the good Samaritan which is not limited to one's own race or creed, and of which Christ says: "Go thou and do likewise.

An idea of the great progress made by the Church missions in Pagan lands may be had from the following account of the strides forward made in Japan.

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RIAL NOTES.

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o thou and do likewise. of the great progress made ch missions in Pagan lands from the following account es forward made in Japan. he Illustrated Catholic Mis-

has reference to the Nagon.

al population of the Japan-

ese Islands which constitute the Nag- Jesus Christ and His revelation, asaki missions is 6,377,080: of these teaches, and has taught from the earli-32,701 are Catholics. The work is est days of Christianity, that the mar carried on by 1 Bishop, 26 European riage contract between two baptized and 17 native priests; 18 native clerics, 50 catechist for the conversion persons is always a sacrament, whether it be received worthily or not: that of infidels, 150 for the religious in-struction of Christians; 7 Brothers of the contract and the sacrament are inseparable from each other, the contract being itself the sacrament, and Mary : 13 nuns of the Child Jesus, and

tract.

OCTOBER 80, 1897.

6 native nuns, with 4 novices. There

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."

THE French Government has shown

tion of the thirteenth centenary of St.

the Government. These Organ-

ic 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 "keep-

ing the clergy in order," as he ex-

pressed 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 ob-

servance, though there is certainly no sound reason for its existence or that it

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.

the conscience of our Catholic people has been shocked, by a gross

which took place in this, Our Metropol

indeed, was the occasion of Our addressing you this Pastoral Letter of

instruction on the sacredness of matrimony as a sacrament of grace insti-

tuted by Our Divine Lord for the sanc-

tification of the family and the regen-

ation of society. A marriage was to

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 sacra-

ment 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 cere-

mony, that the marriage of two Chris-

tians is not a sacrament; that Our Lord Jesus Christ did not attach to it

a mere secular contract, not a whit

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 re-

scindible 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, whenso-

ever the gentlemen representing the

found, sufficient cause for its dissolu-

tion. It is the Blood of Jesus Christ,

the Son of God, sealing the matrimon-

ial 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 charac-

ter of matrimony is ignored or denied,

the politicians of latter times take the

ments 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

matter into their own hands, make laws regulating the require-

State have found, or fancy they have

performed here according to announcement on a certain day. The contracting parties are non-Catholics,

itan city, quite recently, and which

We have been much grieved, and

should be revived.

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 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 celebra-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 sacrament being itself the con

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 any sacramental grace; that it is Christianity, so salutary to our deceased friends, and so sweet and solacmore sacred than the marriage of any two heathens. If it be only a ing 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."

And the state of t

(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

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' Name," 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 singlet be better employed than in criticizing Catholic devotions, and he was no doubt dispanyanted 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

The Christian home demands family religion, which alone makes it a "household of God." This family religion cannot be separated from the family, no more than we can cut off a limb from the human body with-out destroying the whole beauty of the body. Where this family religion is wanting, there is no true order. Each one does as he pleases, and that ex-plains why so many fail away from the Church and are lost to God and heaven. We need more moisture-that is the grace of God-and that grace is given us in prayer. "Pray, and you shall receive" are words that ought to ring in our ears constantly, and remind us how little we can really accomplish

To insure peace and happiness we ought to return to the practice of our forefathers and say our prayers to gether in the circle of the family. And what prayer could be better adapted for this purpose than the Holy Rosary? It is a truly Catholic prayer. Whereever you go throughout the whole Catholic world you will find the Rosary.
Go where you please and you will find the Rosary in Catholic homes : and whenever you find anybody telling his beads devoutly you may rest assured he is a pretty good Catholic. Bad Catholics, as a rule, care little for prayer, and bother themselves very little about the mysteries of the Holy Rosary. So we can say pretty safely that the Rosary is a characteristic sign of a true Christian, since bad Catholics neglect the Rosary and infidels detest Now if the Holy Rosary is such a good, solid Catholic prayer, we may say without fear of opposition that it is the very prayer we should practice in our family religion, as a means of bring-ing back to our homes faith, hope and

charity-the requisites of true religion.

There can be no doubt that the

Rosary is a holy prayer. The Blessed Virgin Mary herself taught it to St. Dominic and instructed him to spread it as a mighty means of restor. ing peace to the world. Made up of the best forms of prayer we know of— the Our Father, the Hail Mary, the Apostles' Creed-interwoven with the mysteries of our holy religion, it brings to our mind in a vivid manner goodness of God towards sinning mankind, pictures to us the glories of the Blessed Virgin, and fills our soul with the sweet hope of once sharing heaven with her after passing through this valley of misery and death. Rosary is a holy prayer, and will never fail to restore true piety and virtue in the hearts of Christians who say it with devotion and attention. And this spirit of prayer and piety is what is needed so badly in our families. Prayer must put back the family upon the good, solid foundation of faith, against which all enemies have directed their attacks, and, succeeding, have managed to undermine the Christian family. We are positive that people were much hap pier in olden times than they are now notwithstanding the fact that they had but few of the advantages of the present age. It will profit us little or nothing for heaven if we can say that we lived in the enlightened nineteenth century, but we will one day be judged by our good works: our prayers, our devotion and piety will then count more than all the grand accomplishments and talents of which we now feel so proud.

A practical family prayer must be agree with us that it is just as easy for a good old woman to say the beads as it is for the most learned professor The prayers are easily remembered, the mysteries once learned will not so easily fade from memory. The Rosary may be said anywhere, without attract The Rosary ing the attention of the outer world, and we knew of many who say their beads on the way home from work, and say them well. All that is needed is to shut out the light of the world, its dis tractions, and turn the mind to the holy mysteries pictured to us in the Holy Rosary. Is this so hard that you think you could not accomplish it?

The Holy Rosary is the best family prayer, because it is so very short Few people like long prayers. Rosary is so arranged that we can say one decade at a time : with each decade there is connected a different mystery of our holy religion, thereby giving variety to our devotion and avoiding the monotony that would otherwise easily creep in. Some good mothers never succeed in introducing this family devotion, for the simple reason that they expect too much. people come home tired from work they are not well prepared for long But we are sure that if parents will set a good example to their children and participate in this little and short devotion of the Rosary there will be a change for the better in religious family Do not exact too much from your children. Tell them, in kindness, never to forget the Rosary, this little tribute of love to the Blessed Virgin Mary ; ask them to join in and say the Rosary together, whenever practicable, and seldom will your children refuse you this favor. Such family religion will make our homes a sanctuary of the Almighty, will draw down upon us the blessings of heaven and the protection of our dear Mother in heaven, sweet, pious and clement Virgin Mary. -St. Anthony's Messenger.

The Baby Boy Covered with Eczema and Cured by Dr. Chase.

Mrs. Jas. Brown of Molesworth, Oat., tells how her boy eight months old was cured of torturing Eczema. Mothers whose children are afflicted can write her legarding the great cure, Dr. Chase's Ontment. Her child was afflicted from birth at d three boxes of Dr. Chase's Ointment cured him.

### WHY WE SHOULD LOVE GOD.

Sacred Heart Review.

What do people of the world appear to love the most? It is money. And why money more than anything else? Because with money they can procure what they desire,—houses, lands, clothing, good fare, to journey around where they will, to amuse themselves, etc. Money represents to them all sorts of temporal goods and advantages.

But money can not buy happiness that is, true, real happiness. It can not buy health it can not buy long life, it can not buy peace and contentment of mind. The rich man must part with all temporal goods in a short time as the apostle says, "We brought nothing into this world and certainly

we can carry nothing out."

To love riches with his whole heart is a foolish thing. "Blessed is the man who has not gone after gold, nor set his heart on money and treasures.'
No; God is the only treasure. He

is the infinite, boundless good. All that is good or beautiful or desirable flows from Him as from its source, and apart from Him there is nothing good, beautiful, or desirable. And He is the eternal good. This happiness which He offers us is not a puff of wind which passes away, but will last for ever. death finds us in a state of grace and friendship with God, we will possess, without fear of loss, superabundant riches, joy and happiness for the count-

less ages of eternity.

This is what we are created for. God had intended us for this world He would not have had an adequate motive for creating us at all.

From all this it follows that we must obey the commandment, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind." God is entitled to our Love, for He is our Creator, whom we live and move and have our being, without whom and His upholding hand we should vanish away into nothingness." He is entitled to our love because He is our last end and supreme good. God is the only worthy object of the love of a reasonable and immortal soul made to His Own image and likeness This is the dictate of our own good sense. If every one stops to question his own right reason

How shall we fulfil this great commandment? This is the question of questions, which should be now before

us demanding an answer. The love of God is not precisely the sensible affection such as we feel to our relations and friends here on the earth. Our affections are not always under our control. We have never seen God and only know what He is by what He has revealed. This affectionate love we can only have as far as He imparts It is not what He demands of us. What is this love? St. John answers this question. "This is the love of God, that we keep His command The love of God consists in ments. true, heartfelt obedience. We must be disposed to keep His commandments and all of them. If we are fully, earnestly disposed to do this, then we fulfil the great commandment to love God. No matter how great may be our temptations or how great a sacrifice it may involve, we must be disposed to obey the commandments. Let us not rest satisfied a moment until we find ourselves solidly grounded in these dispositions; and if we find ourselves weak or wavering, let us pray, A practical family prayer must be easy. Man naturally shrinks from difficult matters. Now, in regard to the Rosary, we think all our readers will chief the control of the St. Anthony who, sorely afflicted, ex claimed, "Let God arise, and all His enemies shall be scattered, and they

### Anglican Orders.

that hate Him shall flee before Him.

A story told by a good natured Anglican parson has the merit of injecting little humor into the dreary dispute about Orders. He was riding one day in a jaunting car near the Lakes of Killarney, whose famous echoes some times repeat a sound as many as eight times. Wishing to "take a rise out of the driver," the clergyman said: "Do you know, Pat, that there are none but Protestant echoes here?"-" No sir, I niver h'ard it; and I don't be lieve it aither," was the reply. "Well you shall hear it very soon," said the Anglican. Arriving at a favorable spot, he called out softly, raising his voice to a loud pitch on the last word: 'Do you believe in Pio Nono?" and the echo replied: "No, no! No, no! No, no!" Pat was delighted at the Pat was delighted at the joke; and, rubbing his hands gleefully, "Bedad, whin I drive one of said: the raal clargy here, won't I have the sport out of him!" And the parson began to reflect on the validity of his Orders. - Ave Maria.

Editor J. L. Montgomery, Marshall (III.), Democrat, states that for many years he suffered untold agony from Dyspepsia. At last he began to take Ayer's Sarsaparilla, and by the time he used six bottles, he was as well as ever. Cures others, will cure you.

you.

A Life Saved. — Mr. James Bryson, Cameron, states: "I was confined to my bed with Inflammation of the lungs, and was given up by the physicians. A neighbor advised me to try Dr. THOMAS' ECLECTRIC OIL, stating that his wife had used it for a throat treuble with the best results. Acting on his advice, I procured the medicine, and less than a half bottle cured me; I certainly believe it saved my life. It was with reluctance that I consented to a trial, as I was reduced to such a state that I doubted the power of any remedy to do me any good."

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### A PLAYFUL SKIT.

Our Episcopalian brethren, both here and in their "mother country across the water, admit with more o less cheerfulness that religious differences, many and deep, exist among them. Broadly speaking, however, there are three distinct lines of demarcation in their body.

The root of the Episcopalian tree is the Low Church party-distinctly Protestant in principle, profession and habit of mind. This party has extended in one direction to the mere ranter who hates Rome with all the fury of the early Reformers, and in another to the broad churchman, who is so distinctly modern that he is distinctively skeptical and finds his chief intellectual nourishment in the de-structive schools of German criti

The trunk consists of the Episcopate and the Episcopately minded. They are the party of compromise, religious opportunists, etc., who will believe one thing to day and another thing to mor-row, in the effort to balance themselves between extremes. They expressed their mental condition in that sentence of the recent Lambeth "encyclical" dealing with the interpretation of the Book of Common Prayer, which they "hold that it would most dangerous to tamper with its teaching by narrowing the breadth of its comprehension, or by disturbing the balance of its doctrine." These men can meet in solemn conclave for several protracted sessions, deliver lengthy addresses, issue a document touching religious matters filling three closely printed columns of the London Times, and with perfectly marvelous dexterity, manage to say nothing at

The third division we all know. In New York, and in most other large cities, there is at least one High Church, with holy water font, confessionals, high altar and tabernacle; the "priests" there say "Mass" (even Masses for the dead, which the Book of Common Prayer, their guide, philosopher and friend, describes as a blas phemous fable); they wear vestments (including the distinctly Roman biretta); they have processions of the Blessed Sacrament" and would like to have Benediction and reserve the Host if their Bishops would permit them; they are great sticklers being called Catholic and openly be moan the unfortunate fact that their

church is called Protestant Episcopal and, finally, they prove everything, not directly from the Bible, but from the early fathers of the Church. These are simple facts known to ail educated Episcopalians, and, therefore, to Bishop Potter of New York. But is it very wise on his part to point them out so amusingly as he has done in his recent letter to the Churchman, eulogistic of the late Bishop How of Wake field, England? "The Three Pun dits," which was written by Dr. How and aimed at Bishop Ellicott, Dean Alford and Canon Wordsworth, is quoted as naively by Bishop Potter as if it were not one of the most biting satires ever penned against Anglicans. It is described as a playful skit by the Right Reverend Bishop and runs thus

"A Bishop, a dean and a canon, they say Were discussing a difficult passage one day Were discussing a difficult passage one day.

Said the canon, 'I'd rather
Agree with a father,
And fancy I see
A profound mystery,
Which confutes, when unraveled, with
stringent austerity,
Modern impugners of Catholic verity.'

'Said the dean, 'I tis clear
There's a knotty point here;
And I really can't say
That I quite see my way.
The Germans, no doubt,
Have found it all out,
Ah, no! But the canon is wrong, I am sure;
So it's best, as we find it, to leave it—obscire.'

Said the Bishop, 'To me The solutions seem three, Which I'll call a, b, c. In favor of a There is much to say; Something for b, And a little for c. Against a I find asons strong to my mind ; But by stronger ones yet
B and c are both met.
when the three I impartially weigh, I'm disposed to give in my adhesion to a.
"It was thus that the canon Patristical ran on ; It was thus that the dean Halted doubting between; t was thus that the Bishop The meaning did fish up; It was thus that dean, canon and Bishop,

they say, Discussed that most difficult passage one Truly, this is delightfully playful from one point of view, but it is also, from another, painfully apposite as a description of Protestant Episcopalian Christianity .- N. Y. Freeman's Jour-

### An Interview With Pusey.

She went to see Pusey with the fol-lowing deplorable result. "There are few pages in contemporaneous nals," says the writer of a sketch of her, 'more simple, more touching, more dramatic, than those in which Mrs. Besant tells of her pilgrimage to Oxford to Doctor Pusey, to see whether, as a last forlorn hope, the eminent leader of the High Church party might be able to save her from the abyss. She recounts the comfortless interview, and adds, 'Slowly and sadly I took my way back to the railway station, knowing that my last chance of escape had failed No wonder that the writer of the me. article in the Catholic World says in a footnote, "Would that her visit had been to Newman instead of Pusey. This might have saved her from being an unbeliever and an atheist.

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### THE ANGELIC WORLD.

A Glimpse of the Highest Kingdom of Nature.

On the 2nd of October the Church cele-brated the feast of the Holy Angels. This festival recalls to our minds that whole world of glorious creatures, superior by nature to man and endowed with all the supernatural gifts of grace and glory with which, through Jesus Christ, Almighty God has crowned the work of His creation. We think of the angels most frequently as "ministerangels most frequently as "minister-ing spirits, sent out to minister to them who shall receive the inheritance of salvation" (Hebrews i, 14). But apart from the functions of our guardian angels, most of us give little thought to that wonderful invisible realm of

nature to which they belong. It is a law of nature that the higher creatures illuminate and govern the lower: and the order of the universe does not stop where it ceases to be visible to our bodily eye, but ascends through whole hierachies of pure intelligences, so that the whole creation, from the exaited spirit before the throne of God worlds and forces.

activity of creatures increases in de gree and kind-in intensity and interiority—as we ascend the scale of being. So the highest of creatures, the angels, are pure spirits: their thought and will are entirely untrammeled by matter; they are devoid of extension, have no shape and oc-

cupy no space.
It is another law that the individual ity of creatures become more and more pronounced as we ascend the scale of being. So while the whole human race constitutes but one single species.

ove angels or Thrones; the wisdom wisdom-angels or Dominations, the di-Archangels, and the active power

angels or Angels proper.

These three characteristics — love, wisdom and power-particularly re Trinity: the Holy Spirit, the Eternal Word, and the Father, respectively.

It is to be noted that similar divisions

extend throughout the whole created universe. Corporeal things consist of matter and form and affinity (or attrac tion and repulsion): matter is poten tiality and is the lowest stage of power: form is the reflection of the Divine thought; and affinity is the reflection of the Divine Will. In man matter te comes power, form becomes a rational soul and affinity rises into volition. Corporeal things particularly reflect the Divine power; living creatures particularly reflect the Divine wisdom : man particularly reflects the Divine love.

The human race itself may be divided into three classes-men of affection, men of thought, and men of action When perfected by Divine grace these become the contemplative saints, the masters of sacred learning, and the

Now because of our special relations to the God-Incarnate, as His brethren in the flesh, there is reserved for us the high honor of filling the gap in the angelic hierarchies caused the fall of a portion the angels (about two-thin the angels (about two-thirds, it is commonly believed) at their pro-So the contemplative saints take their places in the love hierarchy; the holy doctors in the wisdom hierarchy; and the active saints in the power hierarchy. Each of the Blessed takes that place in the celestial hierarchy for which he is fitted by his type of character and his degree of holiness in this life. St. Francis, for example, is called the Seraph of Assissi, because he is believed to rank among the Seraphim, on account of his supereminent participation in the supernatural virtue of charity. It is because the saints become as the angels that they participate in the angelic functions by becoming the patrons or spiritual guides rulers and protectors of individuals and churches and nations. Scripture repeatedly tells us, it is our destiny to reign with Christ (Rom. v. 17; II. Thm. ii, 12; Apoc. v., 10; xx 3; xii, 5); we are to be kings and

tion to the holy angels needed to be

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simplest material elements to the most form one closely knit and integral cosmos. The angels preside, not only over the destinies of individual men, but over families, nations, churches, It is also a law of nature that the

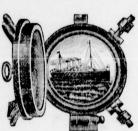
each angel is of a different species. With all their diversity, they are grouped, like other beings, into classes grouped, like other beings, into cases, which display in varying degrees different aspects of the Divine perfections, of which all created things are the manifestations and symbols. The whole countless multitude is divided into nine hierarchies, which fall into three great groups; in other words, to use the traditional phraeseology, there are three hierarchies of three choirs each. The upper hierarchy are the Love angels, the second hierarchy are the Wisdom angels, and the third hierarchy are the Power-angels. The first are particularly absorbed in the Divine contemplation, the second are es pecially engaged in the guidance of the worlds and other functions requir-ing special intellectual activities, and the third are employed in executive functions. The "choirs" into which each hierarchy is divided are distinguished in a lesser degree by the same characteristics: the love-hierarchy contains what may be called the con templative love angels, or Seraphim, the directive and illuminative love-angels or Cherubim, and the active hierarchy is made up of contemplative rective wisdom-angels or Principali-ties, and the active wisdom angels or Powers; while in the power hierarchy fall the contemplative power-angels or Virtues, the directive power angels or

priests to God (Apoc. v. 10) There never was an age when devo-

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more cultivated than in our time, when the world is so absorbed in material things, and yet struggling so hard to throw off the incubus of materialism which has so hampered its ber and appreciate St. Paul's signifi cant words, addressed to that portion of the Jewish people which remained faithful to the true religion, and, by accepting as their Saviour and Lord Him whom their fellows had crucified as a malefactor, entered upon the glorious privileges of the New Convenant - penetrating into the Holy of Holies through the veil, which is His Flesh: "You are come to Mount Sion, and to the City of the Living God, the Heavenly Jerusalem, and to the com pany of many thousands of angels (Hebrews xii., 22)

Michael of the Mount.

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Heretical Teachers and Preachers.

With the exception of the Catholic clergy, whom I have invariably found to be sound and faithful in their belief progress for the past two hundred in and adherence to the Word of God, years or so. How many of us remem and a few of our Protestant clergy, the and a few of our Protestant clergy, the world is being overrun with unbelieving, spiritually ignorant and heretical teachers and preachers of all kinds of creeds and denominations, who are sowing the devil's tares broadcast, so that in the time of harvest we shall see an answer to Christ's own question, namely, "When the Son of Man cometh, shall He find faith on the earth?" (Luke xviii., 8).-By Rev. Silliman Blagden.

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Brethren : ing home to His love and and especial power, by I Everything happens to tended as so fication. None of u statement of

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HOW TO BECOME A SAINT.

"And take unto you the helmet of salvation. (Eph. vi., 17.)

Brethren : God is continually bring ing home to our minds by visible signs His love and care for all His creatures, and especially for man. God is everywhere and in everything, by His power, by His essence, by His love. Everything about us, everything that

OUR BOYS AND GIRLS. MARGUERITE'S SACRIFICE.

Laura L. Atkins, of Clarksville, Tenn , contributes the following pretty story to the

contributes the following pretty story to the Youth's Advocate:
All the spring the breycle fever had raged in the town, and boys and girls of all ages could be seen spinning along at all times of day. A Bicycle Club had been organized, which met once a week, and the members would take long rides, frequently carrying lunch and spending the day in some lovely woodland, returning at sunset. They had gay times, and nearly every girl in town who was not already the proud owner of a wheel was saving all her spare money to purchase one.

cheery smile, and never complained over the tasks assigned her. Her readiness to help others, and her fondness for the song, "Scatter Sunshine," made him call her his "Sunshine." He had heard the story of her bicycle money from her mother, but said nothing to any one.

One morning, Marguerite was busy about the house sweeping and dusting, while the sweet tones of her favorite song rang through the house.

Uncle Louis called out from the front step: "Sunshine, come here. Won't you let me scatter a little bit this morning? I don't want you to have all that pleasure alone."

"Why, certainly, you may, Uncle Louis."

"Well, I have something-out here I want to give to a girl I know and love. It is something I heard she was very anxious for, and I want to try your plan of scatte.ing sunshine. Come, see if you think she will be pleased with my selection."

Marguerite stepped out on the porch, and there at the foot of the steps was a beautiful, shining bicycle.

"What a beauty! Of course she will like it. Come closer and examine it thoroughly."

She took hold of the handle bar, and on a little silver plate were engraved the letters, "M. F.," and on a card tied to it were the words: "From Uncle Louis to the girl who is always trying to scatter sunshine."

Marguerite locked up with a blushing face, and exclaimed, "O, Uncle Louis; is it mine?" and ran and threw her arms around his neck, and gave him a big,hug.

"Now, get your hat and let me see you ride it. If you know how to do that as well as you can make sunshine, then it is yours."

that prevents rust and decay. Ah! if we could only teach ourselves to accept the dispensations of Providence, with a spirit of love and gratitude, sin and sorrow would find no lodgment in the humblest creature's heart. Obviously, then, the young man who allows himself to be divested of the attributes that lead to Heaven in the vain pursuit of the hollow vanities of the world, commits a tolly that he will perhaps live to lament with the tearless arguish of blighted and sterile old age. The neglect of real opportunities, for the rash and hopeless allurements of transitory human triumph, will redound to the discomiture of the misgaided soul, when it is too late to avert the grievous consequences of its folly. Ambition is well, the desire and determination to get on in the world and to achieve prosperity by dint of overcoming obstacles, is most commendable, but only when the materialization of our aspirations is consummated without sacrifice of conscience and character. To yield the essential good for the acquisition of temporal advantage is a fatal mistake that cannot be rectified in time or eternity. How many young men voluntarily dispose of their birthright for a mess of pottage—and such pottage! The external and meretricious attributes of the man about town have seduced many and many a worthy but week youth from the steep and narrow,

### THE POWER OF GRACE.

We are all conscious of two tendencies within us-one which tries to drag us down to what is material, sensual and evil, and another which seeks to raise us to what is noble, elevating and spir itual. The former comes from our physical being, from that nature which we have in common with the brute

creation : the other is our moral sense, our reason, our conscience. It is the power of distinguishing be-tween right and wrong which makes

### A SCIENTIST SAVED,

An Interview With a College President—His Many Duties Caused His Health to Break Down—Dr. Wiiliams' Pink Pills Restore Him to

From the Republican Columbus, Ind. The Hartsville College, situated at Hartsville, Indiana, was founded years ago in the interest of the United Brethren Church, when the state was mostly a wilderness, and colleges were carce. The College is well known



The control of the co

(FOR THE CATHOLIC RECORD). My Angel Guardian." Brother Remigius, C. S. C. Brother Remiglus, C. S. C.

A faithful friend, unsten yet everfnear.

My Guardian, potent, kind and true. When Pride

Rebelled, thou ranged wert by Michael's side. His battle cry was thine. "Who is Thy peer, O God of hosts?" Thy loyalty sincers Received reward-for ever sanctified Thy life-to hymn hossnas, while the tide Of music rippling breaks upon the ear. Oh Angel dear, whate'er the future hold Of joy or pain, may I resigned be. At hour of death thy shining winss unfold, To-hield me from my life-time enemy. Pray Jesus, help me that I find no loss For years He sheltered 'neath His holy cross. St. Joseph's College, Cin., Ohlo.

St. Joseph's College, Cin., Ohio. Oct. 20, 1897.

### C. M. B. A.

C. M. B. A.

Resolutions of Condolence.

Biddulph, Oct. 15, 1897.

At a regular meeting of Branch 124, held in their hall on Oct. 8, the following resolution was moved by Brother John Whalen, and Resolved that whereas it has pleased Almighty God to call to her eternal reward Miss Nellie Quigley, daughter of our worthy and respected brother, John Quigley, and niece to the late Rev. Thomas Quigley.

Resolved that we, the members of Branch 124, hereby express our heartielt sorrow for the loss sustained by Brother Quigley, his wife and family, and extend to them our most sircere sympathy and condolence in this sad affliction. Also

Resolved that a copy of this resolution be forwarded to Brother Quigley, and one sent to the Canadian and the UATHOLIC RECORD for P. J. Quigley, Pres. P. J. Quigley, Pres. P. O'Shea, Sec.

The selvent of cold weather has caused the members of Old St. Paul's Commandry, No. 122, Toronto, to be astir. Their last meeting resembled one of their old time ones: there were four new members initiated, four proposed, with a promise of some more at the next meeting, ore joined the uniformed division and three the widow and orphan lund, after an able discussion on the benefits of life insurance. Then who had degree meeting in which all members who were entitled were promoted to the rank of Brother Hospitaler of Jerusalem. The degree meeting was a success, although it was suly the second time of working the new segree. The Commandery is having agreat run of luck this year. We have not lost agreat run of luck this year. We have not lost agreat run of luck this year. We have not lost a great run of luck this year. We have not lost a great run of luck this year. We have not lost a great run of luck this year. We have not lost a great run of luck this year. We have not lost in the second of the first and the second only one Brother sick for ten days. For the information of our old time friends we meet in room 6, Richmond Hall, Richmond street west, on the first and third Sundays of each month, at 8p. m. Hoping they will give us a call and we will give them a hearty welcome.

### C. Y. L. L. A.

October 19., at the home of the Vice Freeder.

Miss M. Soucie.

The study of the first canto of Dante's "Inferno" was begun, under the leadership of Miss M. O Rourke. A criticism of the recently-nublished Memoirs of Tennyson, was read by Miss Soucie, and the introduction to the study of Irish authors by Mrs. Kaysnagh, President of the association. Vocal and instrumental numbers were contributed by Miss Allie Waish aumbers were contributed by Miss Allie Waish and Miss Kelly.

The reat meeting will be held at, the home of Miss O'Rourke, Denison avenue.

Molite O'Donoghue, Cor. Sec.,

95 D'Arcy street.

### ORANGEISM AND PROTESTANT-ISM.

Editor Moncton, N. B., Times: I notice in a recent issue a somewhat extended report of the "Orange celebration" which took place

at Amherst, N. S.

It is perfectly right and proper for Orangeism or any other society to meet to gether and publicly review the land-marks of their history, and repeat the traditions they hold dear, but in so doing they should never deviate from the straight and narrow path of trutb.

bold dear, but in so doing they should never deviate from the straight and narrow path of truth.

In the report, as published, I notice that there seems to be but one claim made by the orators on that anspicious occasion which is of sufficient importance to demand attention here, and that is that the Orange association is the great and powerful protector of Protestantism and the guardian of the liberties of the Anglo Sexon race. It is sometimes well to question the truth of statements recklessly made, and before I for one can accept such a statement I would like, through the medium of your journal, to ask some of the Orangemen—any one who can speak with authority—what is the evidence, and where is it found, upon which this claim rests?

It will hardly be denied by intelligent and well read people that the constitution and laws of a country are the guarantees of its government to secure to its inhabitants whatever measure of freedom may be deemed right or expedient. If we apply this to the government of Great Britain, or to Canada, or to the United States, or any orther country whose people are of Anglo-Saxon stock, we shall find that the Orange organization, has had nothing whatever to do with the making of the laws in any one of there; consequently modern civilization is in nowise its debtor.

its debtor.

There is not to day and never was a legislative body in any country in Christendom which had the power of making laws—the guarantees of liberty—which was composed of or even had a majority of Orangemen in it, and the cause is found in the lact that Orangeism has never influenced public opinien to any great extent, except in some isolated places, such as the province of Ulster in Ireland, Moncton in the Province of New Brunswick and Volk in Ontario.

The prevailing opinion amongst Orange.

Brunswick and York in Ontario.

The prevailing opinion amongst Orangemen is that William III. Prince of Orange, made the British Constitution substantially as it exists to-day, which, in itself, proves at once that the average Orangeman is as ignorant in matters of fact as he would like to make everybedy thick Roman Catholics are in matters of fath.

England was a limited monarchy for ages before the Prince of Orange was borr, and the history of the House of Stuart is almost wholly the record of the struggle for supremary between the kings and the parliament, but the parliament won the fight and Charles I. Isstais head.

So the pc w r of William III., like that of all

I. lost his head.
So the pew rof William III., like that of all his successors and almost all his predicessors, was limited by the parliament, and be could not have erected a constitution if he would. not have erected a constitution if he would.

Another erroreous opinion common amongst orangemen is that the Prince of Orange was the founder of their their that he acver heard of the Order The truth is that he acver heard of the William III. died in 1705 Orangemen or a great many of them. delicht to twom Roman (atholics shout their ramane, but it is an absolute truth that the ramane, but it is an absolute truth that the ramane, but it is an absolute truth that the ramane and file Orangemen is as far behind the average Catholic in matters of general instruction as the average. Catholic is absolute high-sounding authorities against the Oatholic Oburch. The following is from one of the east of the catholic oburch. The following is from one of the east of the catholic oburch. The following is from one of the east of the catholic oburch.

Catholic Church. The following is from one of """ see seame authorities and cannot be gain.

Inco Orangemen are an association of Irish Protestants, originating and chiefly flourishing in Uister, but with remiffication in other parts of the United Kingdom and the British colonies. They derive their name from William III, but neglect the example of that talented Prince, e. By repeating irritiating watchwords and rubilely keeping anniversaries paniful to their reighbors. Orangemen have done much to inflame sectarian animosities. If their celebrations were private little could be said against them. (Encyclopenia, Brit. Vol. xvii — p. 813.)

Although as I said at the beginning I believ that it is right and proper for the Orangemen to celebrate their day; still I think that those who sprak publicly on such occasions should "reif the truth and shame the devi!"

But a still buter way would be for them all to stay at home at d those of them wio can read, drove the day to the study of the history of travel on this fronte could egreatly expedited, by a little work on the shorter portages and tramways on those at the Grand Rapids of the large of the story of the Aray on the study of the history of

their order and the religion they profess to defend. Such a course would certainly do as much good with less physical exertion as all the noise and yellow ribbon inflicted on the sight and hearing of peacable citizens. In other words if they will cultivate their brains, Patriotism will take care of itself
Yours truly,
Cleophas.

### NEW BOOKS.

"LIFE OF BROTHER AZARIAS."

A book that will be read with much interest is the "Life of Brother Azarias," by Rev. John Talbot Smith, LL. D. It is a volume of three hundred pages, elegantly printed, with eight half tone illustrations. Bound in extra fine cloth, \$1.50; in half calf, marbled sides, gilt top, price \$2.00. Published by Wm. H. Young & Co., 31 Barclay street, New York city. Price, \$1.50.

THE MISSION BOOK OF THE REDEMPTORIST

THE MISSION BOOK OF THE REDEMPTORIST FATHERS.

The chief end of this book is to keep alive in individuals and families the remembrances and fruits of the mission. It condenses all that has been preached during the mission, and at the same time contains the prayers useful for the reception of the sacraments and for the daily Christian life. It also contains many devotions recommended by St. Alphoneus, and many prayers and devout exercises to which the Church has attached Partial and Plenary Indulgences. The price is from 50, cents to \$2.50, according to binding. Benziger Bros., publishers.

COBBETT'S "HISTORY OF THE PROTESTANT REFORMATION."

Cobbett's "History of the Protestant Reformation." In England and Ireland—that reformation as he says, "was engendered in just, brought forth in hypocrisy and perify, and cherished and field by plunder, devastation, and by rivers of innocent English and Irish blood "—is so well known as scarcely to need an introduction. The chief value of the book would seem to lie not in the actual accuracy of this or that fact, but in the general impression made upon the mind of the reader. The auth or's vicrous and graphic style presents a real picture of the results, so far as the people of England as a whole are concerned, of the revolution, social as well as religious, which is known as the Protestant Reformation. The genius of Cobbett instinctively realized that the religious changes in England in the six teenth century, it not actually promoted by those in power for their own purposes, had certainly resulted in benefitting the rich to the detriment of their poorer brethren. His pages help us to realize the fact that the Reformation in the great body politic. The supposed purification of doctrine and practice was brought about only at the cost of, as it were driving a wedge well into the heart of the nation, which at once and for all divided the rich from the poor, and established the distinction which at once and for all divided the rich from the poor, and established the distinction which still exist between the classes and the masses. The present popular edition of this valuable book has been revised, enriched with notes, and has a preface by the distinguished Bene dictine ascholar, Very Rev. Francis A. Gasquet, it is printed from entirely new plates. Is in large, clear type, and is published at the remains about only a content and practice was brought at once and for sell divided the rich from the poor, and established the distinction which still exist between the classes and the masses.

The present popular edition of this valuable book has pear revised, enriched with notes, and has a preface by the distinction whic

MORAL PRINCIPLES AND MEDICAL PRAC

THE."

This is an important work, solid, and original, and will be read with intense interest by thoughtful minds.

It deals with unusually delicate matters; but they are traced with a chaste pen, in the whith light of the science, which purifies whatever

they are traced with a chaste pen, in the white light of true science, which purifies whatever it illuminates.

That the work is remarkably original is spparent from the fact that no book in the English language covers to any great extert the same field of study. This book will mark at epoch in the history of medical science, which for the first time, in English speaking countries at least, they exhibit as reconciled with the science of ethics, for amounting the science of th

w-mer. The author himself needs not our commenda tion, being generally and favorably known to the public by his other works. The present book, considering the importance of its surject and the ability of its discussions, bids fair to be the most valuable contribution that its author has made to literature.

The price is \$1.50 net. Publishers, Messrs. Benziger Bros

### THE YUKON GOLD FIELDS.

Edmonton, Alta., Oct. 11, 1897.

Sir — An all-Canadian route to the Yukon gold fields is at present being advocated by the Sir—An all-Canadian route to the Yukon gold fields is at present being advocated by the press of the Dominion, but in no eastern newspapers that has come under our notice, has the claim of the Edmonton, the only real all-Canadian route, been advocated, or received more than a passing notice — the fact that the only route from which the Eastern wholesale merchants and manufacturers of the Dominion can reap the full benefit of the Yukon trade, must be an all-Canadian route. East of the Rocky Mountains, does not seem as yet to have been grasped by the merchants of the eastern Provinces.

The coast routes which the Government are

can reap the full benefit of the Nukon trade, must be an all-Canadian route. East of the Rocky Mountains, does not seem as yet to have been grasped by the merchants of the eastern Provinces.

The coast routes which the Government are so evidently inclined to bonus and favor, will no doubt benefit largely some of the coast cities of British Columbia, but as was the case the roats a saon the American cities of the Pacific states will reap the bulk of the harvest.

The Victoria Board of Trade, in a circular letter to all not the western Boards of Trade, calls attention to the fact that over \$\$3 (00,000 of trade was done by the American Pacific coast cities in cutifiting Yukon miners this past season. How much benefit did our Eastern merchants receive from that ? It will be the same should any or all of the projected routes in British Columbia be opened up. Most of the miners will be drawn from the United States and a large portion of them will outfit in the American coast cities, and for such share of the trade as British Columbia merchants may secure the wholesale merchants of San Francisco will be greatly benefited thereby.

The merchants of Edmonton and the people of the North-West are quite convinced of the practicability of a route overland from Edmonton via the Peace river to the Pelly river, but they cannot alone bring much influence to bear on the Government, in order to have the road surveyed and opened up, but they feel that if the merchants and manufactures to the East were fally awake to their own interests, and the importance to them of an all-Canadidan route east of the Rocky Mountains, they would bring their influence to bear on the Government and make every effort to induce them to have an early and thorough examination of the Edmonton route made.

Even it only a pak and cattle trail were well opened up, laige numbers of prospectors would take advantage of it for the mining possibilities of the Peace river, and its tributaries undoubt edge great. An overland route from Edmonton to the Pelly river m

Athabasca and between Smith's Landing and Athabasca and between Smith's Landing and Fort Smith.

Our object in writing this letter will have been gained, if we succeed in enlisting the in fluence of Eastern merchants on our side, and getting the Government to have an early and thorough examination of the manual that the state of the content of th

### CATHOLICITY IN ICELAND.

CATHOLICITY IN ICELAND.

The nineteenth century has ushered in for the Catholic Church in Europe the era of the re-conquest of the lands lost to her in the sixteenth. In England, she began marvellously to regain ground more than fitty years ago. Then came Scotland, slow to yield; then more slowly still, a little at a time, but surely, Holland, Denmark, Sweden, Norway; last of all, Iceland, where religious freedom was granted less than twenty five years ago.

The Catholic missions in Iceland form the subject of an exceedingly interesting sketch in the Irish Ecclesiastical Record for October, contributed by the Danish priest, the Rev. Jon L. Frederiksen, whose headquarters are in Rey kjavik, the capital of Iceland, whither he was missioned only two years ago.

About thirty years ago, however, a French priest, the first Catholic missionary in Icelands enter so called Reformation, settled in the same place. Freedom of worship did not then exist though, and the Abbe Bardoin could neither preach nor hold public services, but had to confine his ministrations to the French fishermen who go to Iceland in great numbers every summer. For eighteen years—for even after the granting of religious freedom it was not possible to start an Icelandic mission—the Abbe lived the life of a hermit, studying the language and history of the people whose conversion he so ardently desired, but might not attempt.

He left a poor little chapel, in which Father Fredericksen and his companion priest began the long delayed work, with a congregation of one Catholic family. They soon, however, had a steady congregation of Protest ants—such as would delight the heart of a Paulist—and like the attendants at our American missions to non Catholics, these simple and long deludad Icelanders marvelled "to find Catholicity such plain Christianity instead of all the superstition they had been told it was." The missionaries were not in over zealous baste for conversions, however, and like their Freuet foreumer, gave much time to the French fishermen. In t

sion!
Father Fredericksen is anxious to extend Cathelic care to the lepers, of whom there are at least two hundred—out of a population of seventy-live thousand—scattered over the island. The projected government hospital for these unfortunates will provide for only sixty.

### WEDDING BELLS.

### MCNALLY-CASEY.

dolences to the grief-stricken husband as well as the two sons of the deceased, Revs. F. L. and Isaiah French, and the other members of the strict most popular and accomplished young ladies, while Norwich gained a resident who will no doubt soon enshrine herself in the hearts of many people there. At 7:30 a. m. a large number gathered at La Salette church to within a difference of the strict of the strict

numerous friends.

REGAN-DOYLE.

On Wednesday morning, Oct. 6, the Church of Our.Lady of Mount Carmel was the scene of a very pretry wedding, when Miss Fairs Regan, daughter of the late Cornelius Regan, was united in matrimony to Mr. Jas. Doyle, son of the late Michael Doyle, by Rev. H. G. Traher. The bridal party entered the church to the sweet strains of the Wedding March, the bride being accompanied by her eldest brother, Mr. Mathew Regan. She was uniquely attired in a charming gown of white organdle, over white silk, garnitured with lace and ribbon. The customary veli of Brussel's net and a shower bouquet of white bridal roses and maiden hair fern completed a most recherche costume. She was attended by her sister. Miss Joan Recan, as maid of honor, in white swiss muslin over pink taffata, with large black velvet hat and a bouquet of pink flowers. The groom was supported by his brother Mr. Michael Doyle. After the marriage ceremony the wedding party drove to the residence of the bride's mother, where breakfast was seved land where the happy couple received the warm congratulations of their friends. Mr. and Mrs. Doyle left on the afternoon train for an eastern trip and on their return will take up their residence in Parkhill.

### A Special Lecturer.

Dr. J. C. McCabe, Gore street, Hamilton, has, we learn from the Times of that city, been appointed lecturer, in sanitary stience and hygiene in the Ontario Normal College. The doctor is well qualified for the position. He was an honor graduate from Trinity College and a graduate from Trinity College and a graduate from Trinity School of Medicine of the College of Physicians and Surgeons. He has practised in Hamilton for over nine years, and is locked upon as an up-to-day reader in his profession.

The lectures will be given at hours that

MR. T. L. KELLY, TORONTO.

It is with sincere sorrow we chronicle the death of Mr. T. L. Kelly, which occurred at his late residence. Tecumesth street, on Saturday, Oct. 9. Mr. Kelly was born in West Gwillimbury, county of Simcoe, in 1846, and was the son of the late John Kelly, J. P., of Elora, where he was well and favorably known. In 1869 he married Miss Margaret, sister of M. J. Doran of Guelph who, with their children, survive him. He also leaves three sisters, Mrs. J. McDonald, Mrs. J. Wright of Toronto, and Mrs. Poyser of Bradford.

His funeral took place Monday, at 9 o'clock, from St. Mary's church to St. Michael's cemetry. The pall bearers were Messrs. Morris, Hailey, Drohap, Whalen, Marchman, McGarry and Kelly. May perpetual light shine upon his soul!

MRS. CATHARINE EGAN, TORONTO.

We regret exceedingly to announce the death of Mrs. Catharine Egan, of 185 Jarvis street, Toronto, wife of John Egan, Eq., of the Post Office Department. The sad event took place on Saturday, the 23rd inst. Mrs. Egan had been ill fer some time, and her death was not unexpected. She was a native of the county Limerick, Ireland. Her death will cause much grief, not alone to the members of her own family but to a large circle of friends. During her long residence in Toronto she was most highly respected by all who knew her; nor could it be otherwise, for she was a good mother, a foud and faithful wife, and a most kindly and charitable neigh bor. She died, as she had lived, in the bosom of the holy Catholic Church. May her soul rest in peace!

The funeral took place on Tuesday last, from her late residence, to St. Michael's cathedral, where Requiem High Mass was offered up for the repose of her soul; thence to the cemetery. The funeral cortege was a very large one, showing the esteem in which the deceased and her family are held by the community.

To Mr. John Egan and his family we offer MRS. CATHARINE EGAN, TORONTO.

community.
To Mr. John Egan and his family we offer

our heartfelt sympathy in the great loss they have sustained.

MRS. FRANCIS FRENCH, RENFREW.

To Mr. John Egan and his family we offer our heartfelt sympathy in the great loss they have sustained.

Mrs. Francis French, Renfrew.

From the Journal we learn that on Sunday morning the citizens of Renfrew were shocked to learn that Mrs. Francis French had dropped dead at her home about 9.30 as she was preparing to go to Mass. None were in the house at the time but Mrs. French and her youngest daughter Anna and her youngest son Felix, both of whem had just returned from early Mass in the church. When the two children came in from church Mrs. French went upstairs to do some work and soon Miss Anna and Master Felix neard a noise and going up-stairs they found their mother lying on the floor a corpse, as it was afterwards proved. Some of the neighbors were notified, who came sud placed the womanhan bed, and Dr. Connolly was summoned. It was thought that Mrs. French had only been in a swoon, but after the doctor had been with her for half an hour or so he pronounced het dead. It seems that death was instantaneous. Her two sons—Rev. F. L. French, P. P. of Brudenell, and Rev. Isalah French of the Bishop's palace, Pembroke—were communicated with and were in due time upon the scene.

The funeral took place on Tuesday. At 9:30 in the morning the remains were conveyed to the parish church, where a solemn Mass of Requiem was offered up by Rev. F. L. French, son of the deceased, with Rev. Isalah French as deacon at d Rev. Fatter McLierney, curaie of Brudenell, as sub deacon. The remains were then conveyed to the family plot in the cemetery in the Hincks section, for interment, followed by a large and imposing cortege. The pall-bearers were Messrs. Jas. O'Connor, James Murphy, Joseph Gravelle, Francis Costello, Alfred Piaunt and John Levine.

Mrs. French was a dauchter of the latisaiah McKean and Mary McCor, of Ramsay, She was born in March, 1811, and, married Mr. Francis French in June. 1896, and came to live in Renfrey in the discharge of what she deemed a luty she seems to have overtaxed her hybical strength and thus b

ceous a bag. Apples, 22.50 per barrel. Hay, 86 to 57 per ton.

Montreal, Oct. 28.—An active demand for Manitoba and Ontario wheat was the feature, sales of 50.00 5 bushels transpiring at an advance of 50.00 per section of 52 per section TORONTO.

TORONTO.

Toronto, Ont., Oct. 28.—The demand for flour is fair, with sales of straight roller at \$1, toll die freights. Bran, \$7.50 west. Wheat active and nigher, with sales of red winter and white at \$1\$ to \$2c, high freights; No. 1 Manicha hard is quoied at 90c Fort William, and at \$8 to 50c., Goderich and Middand. Peas sold at \$2 to 42c north and west. Oars, 21 for white, west, and 20c for mixed west. Corn sold at \$2 to \$2c, west. Buckwheat, 30c west. Barley to \$7c, west. Buckwheat, 30c west.

will not conflict with his office hours or interfere with his practice.

OBITUARY.

MR. T. L. KELLY, TORONTO.

It is with singers sorrow we chronicle the

honey, 7 to 9c per pound; cheese, 1i to 15c per pound.

Hay and Straw—Hay, \$5 00 to \$6,00 per ton, on the city market; baled hay, 85 to \$7 50 per ton; or the city market; baled hay, 85 to \$7 50 per ton.

Dressed Meats. — Heef, Michigan, \$5.00 to \$6,50 per cwt. Live weight, \$3.00 to \$5.75 per cwt. (Chicago, \$6,50 to \$8.52; per cwt. Pork—Light, \$5.00 to \$5.55; choice, \$5.50 to \$6.00; heavy, \$5.00 to \$5.50, no sale; live weight, \$3.50 to \$4.00 per cwt.

Mutton—\$6.00 to \$6,50 per cwt.

Spring lamb—\$2.50 to \$3.75 each, alive.

Veal—\$6 to \$8,00 per cwt.

Poultry — Chickens, \$ to 9 cents per lb; fowls, 7 to 8c per lb; alive, 5 to 7c per pound; ducks, 10 cents per pound; turkeys, 9 to 10c per pound.

DETROIT.

ducks, 10 cents per pound; turkeys, 9 to 100 per pound.

DETROIT.

Detroit, Mich., Oct. 28. — Wheat, No. 2, red 92c; No. 1, white, 905c; corn, No. 2, 25c; No. 3 yellow, 25c; cats, No. 2 white, 25c; rye, 47c; nay, No. 1, timothy, 85 oct. 50 oct. 10 per ton in car lots; house, best white none, 9 to 10c per ton in trees corn 30 to 10c per 15c; first class darry, 15 to 15c; per dozan; reen corn 30 to 10c per 15c; first class darry, 15 to 10c; recember, 21 to 25c per lb.; beans, city ham picked, suc to 25 per bush; potatoes—in store lots—the per bush; apples, 82 50 per bbl; ducks, 7c per lb.; Latest Live Stock Markets.

### Latest Live Stock Markets.

Latest Live Stock Markets.
TORONTO
TOR

to 850 each for extra choice, and from \$25 to \$35 for medium to good cows. Lambs were a shade firmer, at from \$3.80 to \$4

Lambs were a shade firmer, at from \$3.80, t2.84 per 100 pounds. Export sheep sell at from \$3 to \$3.20 per, 100 pounds. Bucks are worth 2½c per pound. Calves were scarce and steady to day at from \$2 to \$4 for medium, and from \$4 to \$8 even for choice specimens.

Hogs. 4]c was paid; thick fat and light hogs brought 4]c.

EAST BUFFALO.

EAST BUFFALO.

EAST BUFFALO.

East Buffalo, N. Y., Oct 28.—Cattle—Nothing doing; choice veals soid at \$5.50 to \$6.75. Hogs—Good to choice Yorkers, \$4.05 to \$6.75. Hogs—Good to choice Yorkers, \$4.05 to \$8.67. mixed packers and medium weights, \$4.15; mixed packers and middlim weights, \$4.15; mixed packers and middlim weights, \$4.15; mixed packers and middlim weights, \$6.50 to \$8.75; mixed packers and packers and property of the common 10 fair of \$5.50 to \$6.50; middling to \$6.50 to \$6.50; middling to \$6.50; middl

### TEACHERS WANTED.

ADY ASSISTANT FOR THE R. C. Separate school, Chepstow, Ont. Statesdary, qualification and experience. Duties to commence Jan. 3rd, 1897. Applications will be received up to Nov. 20th, 1897. Address M. Schurter, Sec. Treas. R. C. Separateschool Board, Chepstow, Ont.

school Board, Chepstow, Ont. 992-3

CATHOLIC TEACHER, HOLDING A second or third class certificate, for Public school at village La Passe, Ont., and able to teach French. State salary required. Apply ORev. T. Nap. Le Moyne, P. P., Gower Point, county Renfrew, On'. 992 3

MALE OR FEMALE, HOLDING SECOND OR THIRD CONTROL OF THIRD CONTROL OF THIRD CONTROL OF THE CONTRO

ton P.O., Ont. 982 2

FOR R. C. SEPARATE SCHOOL, NO. 3,

Holland, teacher, male or female, holding a
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