



NARKA, THE NIHILIST.

By KATHLEEN O'MEARA.

CHAPTER XXXIX.

It was not often that so great a treat as this trial of Narka's was provided for the sensation-loving Parisian public.

The court was densely filled long before 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 impossible she could go through the ordeal of this trial.

The first witness called up was Olga Borzidoff. She swore that the prisoner had been to her knowledge habitually frequenting revolutionary meetings, and that on the 10th instant she had been present at one where a scheme for the assassination of the Emperor of the French had been arranged.

Madame Blaquette was next called up, and came on whining and whimpering, and conveying her distress to Narka by glances and gesticulations.

The first called was the Comtesse de Beaurillon. Sibyl was one of those persons whose charm never deserts them under any circumstances.

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 under the roof of Princess Zerodoff."

"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, "the court cannot accept sentimental evidence, however convincing it may be. Can you assert 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 disaffected to the Emperor's government?" Nothing could have been more perfect than the little bit of comedy her face assumed.

"You, madame, are absolutely above suspicion," protested the judge, feeling that he had made a mistake in raising the sympathies of the public on the side of this sensitive, high-bred lady by inferentially 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."

"Ma sœur," 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."

"Marguerite's face lighted up with a triumphant expression. 'On the 10th?' she said. 'At what hour was the meeting, M. le President?'"

"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 court at this. 'You are sure of that, ma sœur?' 'I am perfectly sure of it.'"

"And you say there were others present?" Marguerite hesitated a moment: Antoine Drex and his old mother were not imposing witnesses to bring forward.

"There was a crowd outside who saw us both come out of the house where Mademoiselle Larik had been singing to the child. I can easily find out some of the people who were there."

"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 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."

"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."

"The Palpit of the Cross has a story 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 complaints."

that you had lost your voice before that day?" "Yes, M. le Docteur X— 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."

"You may sit down," the judge said to Narka. Then he added, "Let Jean Godart 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 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: '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 wanted 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."

"Was the prisoner alone?" "No; she was with Sœur Marguerite. It was Sœur Marguerite who told us she had been singing to the sick child."

"Why did you want so badly to see the prisoner?" "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 sang that day in the Cour des Chats."

"What was it like? Describe it to the court." The witness shook his head. "It would be a difficult thing to describe," he said, with a humorous smile; "but if 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 laughed. 'You would know the voice if you heard it again?' 'Parbleu! If I would know it! It made the blood run warm in my veins. I would know it amongst a thousand.'"

"The first was— 'Stop!' interrupted the judge, quickly. 'Write down the name and send it up to me.'"

"While the witness proceeded to do as he was desired, a movement rose and spread in the court. It was arrested immediately when the judge, after reading the paper handed up from the witness, said to the prisoner, '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 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."

"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."

"The Palpit of the Cross has a story 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 complaints."

LAMENT OF THE IRISH EMIGRANT.

The Authoress of this Famous Song.

Helen Selina Sheridan was the eldest daughter of Thomas Sheridan and the grand-daughter of Richard Brinsley Sheridan. Her younger sister, Caroline Elizabeth, afterwards became famous as the Hon. Mrs. Norton, and a third sister, Jane Georgiana, as 'The 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 grand-parents, 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 in the that charmed circle in countless hearts and homes. Her amiability of temperament, 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: 'I'm sitting on the stairs, Mary, Where you sit side by side. On a bright May mornin' long ago, When first you were my bride; The corn was springin' fresh and green, And the graveyard lies between, Mary, And the red was on your lip, Mary, And the love light in your eye.

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 blessing 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 gone, There was comfort ever on your lip, For I've laid you, darling! down to sleep, With your baby on your breast.

I'm biddin' you a long farewell, My Mary—kind and true! But I'll not forget you, darling! In the land I'm far from, They say there's bread and work for all, And the sun shines always there— But I'll not forget old Ireland, Where 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 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. Garwood, Garwood, P. O., Ont., writes: "I have tried Parmelee's Pills and find them an excellent medicine, and one that will sell well."

Quackery is always discovering 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.

SCHOOLS

During the coming School Term of 1907-8 we respectfully solicit the favor of our readers for the supplying of Catholic Educational and other Text Books, both in English and French; also, school stationary and school requisites.

SADLER'S DOMINION SERIES. Sadler's Domes Day Reading Charts, 26 Reading Charts and one Chart of colors, mounted on 14 boards, size 23 to 32 inches. Sadler's Dominion Speller, complete. Sadler's Dominion First Reader, Part I. Sadler's Dominion First Reader, Part II. Sadler's Dominion Second Reader. Sadler's Dominion Third Reader. Sadler's Dominion Fourth Reader. Sadler's Outline of Canadian History. Sadler's Grandes Lignes de l'Histoire du Canada. Sadler's Outlines of English History. Sadler's School History of England, with 5 colored maps. Sadler's Ancient and Modern History, with 14 colored maps. Sadler's Edition of Butler's Ascension. Sadler's Child's Catechism of Sacred History, Old Testament, Part I. Sadler's Child's Catechism of Sacred History, New Testament, Part I. Sadler's Catechism of Sacred History, large edition. Sadler's Bible History (Schuster) Illustrated. Sadler's Elementary Grammar, Blackboard Exercises. Sadler's Edition of Grammaire Elémentaire Par E. Robert. Sadler's Edition of Nugent's French and English, English and French Dictionary with Pronunciation. Sadler's (T. D. & S.) Copy Books, A. and B. with tracing.

D. & J. SADLER & CO. CATHOLIC PUBLISHERS. 123 Church St., 1669 Notre Dame St., Toronto, Ont., Montreal, Que.

O. LABELLE, MERCHANT TAILOR. 372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

Concordia Vineyards SANDWICH, ONT. ALTAR WINE A SPECIALTY. Our Altar Wine is extensively used and recommended by the Clergy and the laity will compare favorably with the best imported Bordeaux. For prices and information address—

ERNEST GIRARDOT & CO SANDWICH, ONT. THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES BELLS. PUREST BELL METAL (COPPER AND TIN). Send for Price List and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

PLUMBING WORK. In Operation, can be seen at our warehouses Dundas Street.

SMITH BROS. Sanitary Plumbers and Heating Engineers, LONDON, ONT. Sole Agents for Peerless Water Heaters. Telephone 538.

898 Richmond Street. Telephone 650. We have on hand a large quantity of the finest FRENCH BORDEAUX CLARETS. Which will be sold at the lowest price.

JAMES WILSON, London, Ont. FOR TWENTY-SEVEN YEARS DUNN'S BAKING POWDER THE COOK'S BEST FRIEND. LARGEST SALE IN CANADA.

UNDERTAKING. JOHN FERGUSON & SONS. 180 KING STREET. The Leading Undertakers and Embalmers. Open Telephone—Home 372; Factory 543.

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.

60 Cents a Box. By all dealers, or Edman, Bates & Co., Toronto, Ont.

DR. CHASE'S OINTMENT

"What! a wicked revolutionist who incited the people to bloodshed?" "M. le President, he was not so bad as that; c'était un désespéré, mais pas un révolte. That is the difference. When he was out of work and had no food, the hunger drove him to it. 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."

CURES PILES.

60 Cents a Box. By all dealers, or Edman, Bates & Co., Toronto, Ont.

OCTOBER 30

(Written for the THE PIONEER EVENTS OF SEVENTEEN

The important part which women bear in the affairs of the Church and a fair share of the sacred ministrations of the scheme of redemption. The profound of the Incarnation of manhood into God—into one Christ—into the Divine Fount of life, having been subject to the period, to the immaculate human nature, his faithful companions, our infirmities, and was wounded, serious was one of the which ennobled a hood, in her world and the kind. The honors Blessed Virgin Mary, and entry into the mission assigned on earth and by she fulfilled it, by the holy Mother of God, the Queen of Apostles, the Our Advocate before the Divine Son. The Incarnation elevated the mission, world, enlarged great mystery a the objects which ion has in view between God thren, with the of faith, with the kind from the devil, with the promotion of pi the sanctification cultivation of sp But the Catholic and Ap woman from e office of the p enter upon the ing teaching ing penance a cannot administ nor celebrate the Mass; cannot absolving sinn driving away doctrines. There are, ho and ministrati mission of the O are admitted a dant scope for and zeal in Christ. The conversi organization of the labors of th the ground for co operation, by the mission der plants in woman's vocac affairs is assoc of the young, education of orphans, the n infirm, the re and outcast, th morality. T essential to the ment of Chr organization susterhoods. Our Divine dressed woman He said to th that hath fat ters or father dren or land shall receive shall possess lo fore, as the Church, rem bound these celebacy, that ively do the v pious virgins consecrated t holy vocation in order that v vote their liv ity which t them. There have eclesiastical pious men, v Ghost, pres arduous dut there have al matrons who secreted the institutions a sion or dioc dom. When Our in His missio superhuman most attentiv lowers were Mother and cross, on wh was suspend and lamenta contrast to rable who l On the m the first disc chre were t victory over So soon a had gone fo heathen lan pious maid fested the d cess of the version of s readiness to and wherev

THE PIONEERS OF THE CONVENTS OF CANADA IN THE SEVENTEENTH CENTURY.

The important and supernatural part which woman was ordained to bear in the affairs pertaining to the introduction of the Christian 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 us to 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 immaculate 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 womanhood, in her relation both to this world and the kingdom of God.

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 authority, actively teaching all nations and preaching 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 labors of the priesthood, prepared the ground for woman's mission and co-operation. She cultivates the seed of the gospel after it has been sown by the missionary; she waters the tender plants in the vineyard. Thus woman's vocation in ecclesiastical affairs is associated with the training of the young, the religious and secular education of girls, the care of the orphans, the nursing of the sick and infirm, the reclaiming of the fallen and outcast, the promotion of piety and morality. These various duties, essential to the growth and development of Christian life, led to the organization of religious orders or sisterhoods.

Our Divine Lord and Redeemer addressed woman as well as man, when He said to the disciples, "Everyone that hath left house or brethren or sisters or father or mother or wife or children 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 celibacy, 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 devote their lives to those works of charity which the Church assigned to them.

There have been, in every period of ecclesiastical history, faithful and pious men, who, moved by the Holy Ghost, presented themselves for the arduous duties of the priesthood, and there have also been holy virgins and matrons who have, in every age, consecrated themselves to those benevolent institutions associated with every mission or diocese throughout Christendom.

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 words which had cried "Crucify 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 heathen lands or distant continents pious maidens and holy matrons manifested the deepest interest in the success of the apostolic labors for the conversion of souls, and held themselves in readiness to go also into the wilderness and wherever their duties required

them. Some were divinely called to their missions by visions or dreams, others by extraordinary graces and special abilities qualifying them for certain or particular duties in the missionary 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 matrons and nuns and influential personages, for the purpose of propagating the faith throughout the world.

The history of the first convents and benevolent institutions founded in Canada and New France gives us most edifying and interesting 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 convent in Canada for the training and education 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. At 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 influence of the Catholic missionaries than upon the physical force of the colonists; therefore the European settlers in Canada were exposed to great dangers as well as privations and hardships.

A name prominent in the history of convents in Canada, during the 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 Alençon, Normandy. This lady devoted the wealth possessed by her to the founding and endowment of a convent in Canada, for the protection and training of the daughters of the aborigines who had been converted, and of the French families who had emigrated to Canada. This substantial expression of earnest zeal in the missionary work, and in 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 religious sister distinguished in the history of Quebec, had become deeply absorbed in the missionary work in Canada; her devotion to this object, she ascribed not merely to the natural interest in missions as an earnest Christian, but to certain dreams and visions which she had experienced, bearing vividly upon that particular subject. Having convinced the ecclesiastical authorities of her divine call, and her special qualifications, this earnest religious and Madame de La Peltrie were providentially associated in a mission to Canada.

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 practice 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 benevolent 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 Ursulines having undertaken to provide the educational requirements in the Quebec mission, another religious order—the Hospitalières of Dieppe in France—offered their services for the nursing of the sick of that mission.

That there was a special Providence directing these charitable projects, is apparent from the various circumstances 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 high social position but for her Christian life and works of charity. Though unable to accompany the religious sisters on their distant mission, yet their noble Patroness proved her sympathy with them by contributing towards the support of the Hotel Dieu at Quebec, of

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

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

The pious nuns, on their arrival at Quebec, faithfully devoted themselves to their respective duties and bravely accommodated themselves to their strange home, but those of the order of the Hospitalières especially attracted the natives of the mission, for their duties were to nurse the sick and 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 duties of her position, and proved herself to be not unworthy of the heavenly communications which had directed her to the mission in Canada. She succeeded, with the generous aid of Madame de La Peltrie, in founding an institution adapted both to the needs of the Indian children and the educational requirements of the daughters of the colonists. 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 city. There are several other convents 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 Hospitalières, 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 spacious 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 hungry and consolation to the aged 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 a howling wilderness; its locality was known to the savage tribes as Hochelaga. 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 attention of explorers and missionaries, who had often suggested to the Company to whom it had been granted by the crown, the importance of occupying it. Having passed out of the control of the Trading Company it was finally ceded to the Society of Notre Dame de Montreal. This society was especially organized for the 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; also, 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 imbued with a fervent missionary spirit. The President of the Society was Paul de Chameley, Sieur de Maisonneuve, who was also appointed by the Crown the Governor of the Island of Montreal.

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

of that mission. Although they began to realize the dangers of going further into the interior of the country, yet no impending trials or obstacles deterred them from proceeding up the river till they reached the Island of Montreal. Here they landed, and laid the foundation of a town which they named 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 heroic event, about two hundred and fifty five years ago, the destiny of Montreal was foreshadowed and the nucleus of a city was planted which has developed into the commercial metropolis of Canada.

To the religious order of the 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 graduates of the seminary have attained since its foundation in 1647.

The first benevolent institution of Ville Marie, or Montreal, which holds an important position in the city, at the present time, owes its origin to the faith, piety, activity and generosity of a few Christian women from France, of whom Madlle. Manse and Madame de Bouillon were especially conspicuous. The former, a pious and devoted Catholic lady, became a member of the Society of Notre Dame de Montreal and was one of that select party of immigrants who first settled at Montreal. She believed that she was supernaturally called to assist in the benevolent work of the Church in Canada, and on her arrival devoted herself to preparing the way for an Hotel Dieu, or hospital for the care of the sick. Her project was encouraged by a munificent donation from Madame de Bouillon, a lady of distinction in France, so that the Hotel Dieu was quickly founded in 1644 and prepared for sixteen patients. The first building erected had to be surrounded by palisades and garrisoned against the incessant attacks of the Iroquois. Here Madame Manse and three Sisters of St. Joseph 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 hospitals were oftentimes besieged by the relentless foe. This was the beginning of the Hotel Dieu, the oldest benevolent institution in Montreal, and of that extensive 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 means and instruments required to provide for them; that our vocations, especially those which are sacred in their character, excite in us powers which had lain dormant and useless; that in difficulties and struggles endangering truth and principle, defenders are raised up especially fitted to contend with them. These concurrent events are not only observed in matters which are physical and pertaining to this world, but are especially noticeable in those which are spiritual and pertaining to the kingdom of Jesus Christ.

Referring to the progress of civilization, and of the Catholic Church in Canada, the student is struck with the coincidences which introduced men and women adapted to certain projects and fitted to carry them into execution. Thus, some men introduced themselves to the world who possessed the bravery, science and endurance to be explorers; others came forward at the opportune time peculiarly qualified for the arduous work of carrying the gospel of truth into the inhospitable country of savages; noble women also appeared on the scene who possessed those rare virtues and graces which adapted them as pioneers and founders of benevolent and educational institutions. Thus Christopher Columbus, Cabot, Cartier, Champlain, the zealous Recollet and Jesuit missionaries, the venerable Marie Guyart, Madame de La Peltrie, Sieur de Maisonneuve, Madlle. 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 servants of God, especially chosen and called to fulfill a particular mission in the civilization of this country: it is that of Madlle. 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, Madlle. Bourgeois was gifted with attainments which enabled her to become a patroness of piety, purity, and a guardian of the youth in an uncivilized

country. She was a native of Troyes in France, peacefully pursuing her humble vocations and devoting her spare time as a member of the "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 the missionary work of the Society of Notre Dame de Montreal. It had been the innate wish of this pious maiden, then about thirty years of age, to be the founder of a new institution for the training and education of poor children, 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, Madlle. Bourgeois prepared to travel to the distant and isolated mission in New France. On her arrival at Montreal in 1653, whilst preparing the organization of her school, she interested herself in the general work of the Church, and displayed the charity of an apostle and the virtues of a heroine. In the year 1657 the school for the training and education of the poor children of the natives and the daughters of the colonists was already benefiting 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, Madlle. Bourgeois 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 become 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 fulfill the noble object of its foundress, which was to provide a Christian education for Canadian girls, an education purifying their souls, enlightening their understanding and inculcating those qualities which ennoble and dignify womanhood.

Those benevolent and educational institutions founded during the seventeenth century especially attract our admiration, not only from their having been the pioneers of the numerous and excellent convents which are now established 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 convents now enjoy. They were severely tried by fire of what sort they were—whether they were "built upon the foundation of gold, silver and precious stones or upon wood, hay and stubble." It was their true foundation which alone enabled them to survive the 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 between the armies of France and Great Britain, and by the confusion and demoralization which reigned for a time on this continent after the cession of Canada to the British Empire. They not only survived all those scenes of bloodshed and desolation, but their prosperity was not afterwards retarded by the political changes which affected the regime of the country.

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

C. F. STREET, M. A.

Humility is not necessarily the companion of ignorance; for ignorance is often arrogant, while ripe learning is quite as often, patient and gentle towards the unlettered and dull of understanding.—Eliza Allen Starr.

Merit Made Hood's Sarsaparilla

Hood's Sarsaparilla

Ayer's Cherry Pectoral

CANCER!

THE WILL & BAUMER CO. CHURCH CANDLES.

High-Class Church Windows Hobbs Mfg. Co.

THE O'KEEFE BREWERY CO. OF TORONTO

FASTEST TYPEWRITER IN THE WORLD.

Greelman Bros. Typewriter Co.

The Catholic Record.

Published Weekly at 49 and 186 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nich, P. J. Neven and Joseph W. King are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface. The Bishops of Hamilton and Peterborough, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements—Ten cents per line each insertion, advance payment.

Arrangements must be paid in full before the paper can be stopped.

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 past.

We see with regret that our contemporary's tactics are undergoing 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 diocese. The letter is not addressed to Protestants, but to Catholics 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 Kingston 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 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 Catholic faith and degrades what they believe 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 matter.

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 diocesan 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 upon 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 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 rescindable 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 whenever the gentlemen representing the State have found, or fancy they have found, sufficient cause for the dissolution."

The Catholic conception of marriage is altogether different from this, and there are many Protestants, too, who are loath to say that marriage is merely a

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 Confession of Faith, which is still 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 their 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 sacrament, that is a rite which confers on those who are married the grace of God which is necessary to enable them to fulfill 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 Catholic 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 fellow-citizens 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 he treats all as one, and is on the most 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 City.

We may say, in conclusion, that Catholics will, in the future, as in the past, obey the mandates of the hierarchy of their Church, and will pay no heed 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 escape, which brought disgrace 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.

We cannot approve of the course which Mr. Parnell thought fit to pursue 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 cannot but admire the pertinacity with which, in spite of his faults, the people gratefully cherish his memory. They feel that he rendered great service to Ireland, and they cannot forget his services, which have brought Home Rule within the possibility of attainment in the near future

—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. 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 celebration 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 QUESTION.

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 require 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 alternatives 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 entrenched upon. It is a settled principle of religion should accompany secular instruction. Any system of education which excludes religious teaching corrupts 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 schools have been and are still in existence there. Under the legislation of 1870, which may be taken to be the guarantee that Catholic rights would not be interfered with, Catholic and Protestant schools were alike guaranteed permanently that they would be aided equally in the Government appropriations for school purposes. This guarantee has not been carried out, as by the school laws of 1891 the Catholic schools have been deprived of all Government aid. We cannot for a mo-

ment suppose that the Holy Father has forbidden Catholics to insist upon, or to agitate for a restoration of their rights as they existed from 1870 to 1891. We cannot suppose that he has 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 Manitoba 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 a certain standard as regards secular 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 ASSOCIATION.

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 themselves, the sect numbers among its adherents 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 consists 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 votaries, however, and hence the anti-Spiritualist movement has originated there, where it is regarded as most mischievous. It is not so much because spiritualism 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; and it is for this reason that the anti-Spiritualists have banded together to put down the delusion. This they propose to do by the circulation of anti-Spiritualist literature, wherein the devices used in producing the spiritualistic manifestations will be exposed,

and details given of all the fraudulent seances the particulars of which can be ascertained. The object is a good one, and we wish the association success, though we do not see that the evil is of such magnitude in Canada as to require that branches of anti-Spiritualist crusaders need to be established here.

A NEW ATTACK ON THE MARRIAGE 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 endure 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 fit.

Coming so soon after the anti-marriage views of Col. Ingersoll have been announced, 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 Christian conception of marriage, and to substitute for it a resuscitated Paganism. But what will be the result if they succeed in disseminating 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 tells us that something more than this is necessary for the fulfillment 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 immorality 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 that the new theory will increase the evil of disorganized families indefinitely, if it take root among the people.

The only satisfactory remedy for the 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 infidelity or irreligion is so widely spread, but the nearer it will come to the Catholic 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 England, 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 Canadian, 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 there, and the reason is because they 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. Selvery moved, and Dr. Hopkins seconded a vote of thanks, which was carried unanimously. The lecturer and the lecturer 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 soon led 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. Our ship ran aground in Behring Sea, broke her propeller, and we have been seven days 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. It is from the Illustrated Catholic Missions, and has reference to the Nagasaki mission.

The French that it still Bishops in duties, and visit of Card. Autun, to E. present the H. of the the Augustine's l. issued by the Bishops remit 20th Organic Bishops are dioceses with the Govern. the Articles the Concor. of the Chu. were decreed authority, fo. ing the clerg. pressed it, b. and the Pope against them had become the Articles appear that Government sound reason should be re.

ARCHDIO. The follo. chapter of t. Archbishop sacrament not reach u. issue: A MAN We have the conscient which has been which took itan city, c. indeed, was dressing up instruction money as a tuted by O. tification of ation of soc. be perform. non-union. contracting members of where the c. is known a. The preac. form of con. c' that sect. spectators money, from no referenc. ment of n. natural gr. the Redeem. entering i. every act. in accord. of those v. money, the tians is r. Lord Jesu. any sac. more sac. of any tw. secular or seems to should be celebratio. or the opp. marriage scindible in like m. contract i. for the r. validity, dissolved ever the State has found, st. the Sou. ial contr. and per. and the lay unch. hath pu. asunder. country ter of m. the polit. whole m. make l. ments f. issue bit. of the c. may see if the m. tract, it. every o. if the bap. tize sacra. ments th. Church,

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. Selvery moved, and Dr. Hopkins seconded a vote of thanks, which was carried unanimously. The lecturer and the lecturer 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 soon led 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. Our ship ran aground in Behring Sea, broke her propeller, and we have been seven days 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. It is from the Illustrated Catholic Missions, and has reference to the Nagasaki mission.

THE ROSARY IN THE HOME.

The Christian home demands a family religion, which alone makes it a "household of God."

To insure peace and happiness we ought to return to the practice of our forefathers and say our prayers together in the circle of the family.

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 restoring peace to the world.

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 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 attracting the attention of the outer world.

The Rosary is the best family prayer, because it is so very short. Few people like long prayers. The 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.

Mrs. Jas. Brown of Molesworth, Ont., tells how her by eight months' old was cured of torturing Eczema. Mothers whose children are afflicted can write her regarding the great cure, Dr. Chase's Ointment. Her child was afflicted from birth and three boxes of Dr. Chase's Ointment cured him.

Editor J. L. Montgomery, of Marshall (Ill.), 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.

WONDERFUL are the cures by Hood's Sarsaparilla, and yet they are simple and natural. Hood's Sarsaparilla makes PURE BLOOD.

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.

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 His is the eternal good.

He offers us as not a puff of wind which passes away, but will last for ever. If 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 countless ages of eternity.

This is what we are created for. If 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, "in whom we live and move and have our being, without whom and His upholding hand we should vanish away into nothingness."

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 to us. 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 commandments."

Anglican Orders.

A story told by a good natured Anglican parson has the merit of injecting a 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 sometimes 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, no, sir, I never heard it; and I don't believe it either," 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 Plo Nono?" and the echo replied: "No, no! No, no! No, no!" Pat was delighted at the joke; and, rubbing his hands gleefully, said: "Badad, when I drive one of the road clary 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, of Marshall (Ill.), 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.

WONDERFUL are the cures by Hood's Sarsaparilla, and yet they are simple and natural. Hood's Sarsaparilla makes PURE BLOOD.

A PLAYFUL SKIT.

Our Episcopalian brethren, both here and in their "mother country" across the water, admit with more or less cheerfulness that religious differences, many and deep, exist among them.

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 rantor 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 distinctly skeptical and finds his chief intellectual nourishment in the destructive schools of German criticism.

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-morrow, 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, in which they "hold that it would be most dangerous to tamper with its teaching by narrowing the breadth of its comprehension, or by disturbing the balance of its doctrine."

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 blasphemous and abominable rite).

These are simple facts known to all educated Episcopals, and, therefore, to Bishop Potter of New York. But it is very wisely as he has done in his recent letter to the Churchman, eulogistic of the late Bishop Good of Wakefield, England? "The Three Pundits" which was written by Dr. How and aimed at Bishop Eliott, Dean Alford and Canon Wordsworth, is quoted as naively by Bishop Potter as follows: "It was not one of the most biting satires ever penned against Anglicanism."

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. Said the canon, 'I'd rather agree with a father, and hance I see a profound mystery. But by stronger ones yet confutes when unraveled, with stringest austerity. Modern impugners of Catholic verity.' Said the dean, 'It is 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, so."

"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 Reasons strong to my mind; But by stronger ones yet B and c are both met. And so, when the three I impartially weigh, I'm disposed to give in my adhesion to a.' Said the canon, 'Patience! I ran on. It was thus that the dean Halted doubting between; It was thus that the Bishop Halted doubting between; It was thus that the dean, canon and Bishop, Discussed that most difficult passage one day.' Truly, this is delightfully playful from one point of view, but it is also, from another, patently apposite as a description of Protestant Episcopalian Christianity.—N. Y. Freeman's Journal.

An Interview With Pusey.

She went to see Pusey with the following deplorable result. "There are few pages in contemporaneous annuals," says the writer of a sketch of her, "more simple, more touching, more dramatic, than those in which Mrs. Bessant 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 comfortable interview, and adds, 'Slowly and sadly I took my way back to the railway station, knowing that my last chance of escape had failed me.' "No wonder that the writer of the 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.

THE ONLY True Blood Purifier prominently in the public eye to day is Hood's Sarsaparilla. Therefore get Hood's and ONLY HOOD'S.

THE ANGELIC WORLD.

A Glimpse of the Highest Kingdom of Nature.

Church Progress.

On the 2nd of October the Church celebrated 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 "ministering 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 hierarchies of pure intelligences, so that the whole creation, from the simplest material elements to the most exalted spirit before the throne of God, form one closely knit and integral cosmos. The angels preside, not only over the destinies of individual men, but over families, nations, churches, worlds and forces.

It is also a law of nature that the activity of creatures increases in degree 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 untrammelled by matter; they are devoid of extension, have no shape and occupy no space.

It is another law that the individuality 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, each angel is of a different species. With all their diversity, they are grouped, like other beings, into classes 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 phraseology, 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 especially engaged in the guidance of the worlds and other functions requiring 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 contemplative love angels, or Seraphim, the directive and illuminative love angels or Cherubim, and the active love angels or Thrones; the wisdom hierarchy is made up of contemplative wisdom-angels or Dominations, the directive wisdom-angels or Principalities, and the active wisdom angels or Powers; while in the power hierarchy fall the contemplative power angels or Virtues, the directive power angels or Archangels, and the active power angels or Angels proper.

These three characteristics—love, wisdom and power—particularly reflect the three Persons of the Blessed 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 attraction and repulsion); matter is potentially 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 becomes 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 active saints.

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 by the fall of a portion of the angels (about two-thirds, it is commonly believed) at their probation. 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 Assisi, 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. As the Scripture repeatedly tells us, it is our destiny to reign with Christ (Rom. v, 17; II. Tim. ii, 12; Apoc. v, 10; xx, 6; xii, 5); we are to be kings and priests to God (Apoc. v, 10).

There never was an age when devotion to the holy angels needed to be



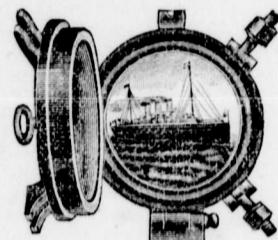
NO ONE KNOWS

how easy it is to wash clothes—all kinds of things on wash day with SURPRISE SOAP, until they try. It's the easiest quick-est best Soap to use. See for yourself!

DIRECT LINES!

Ticket

Freight



Tourist

Forwarding

GENERAL FOREIGN AGENCY

11 MULLINS ST., Montreal.

PASSENGER AGENCY FOR LINES

Direct to Naples and Genoa for Rome.

Direct to Gibraltar (Spain), Algiers (Africa).

Direct to Plymouth for London.

Direct to Cherbourg for Paris.

Direct to Boulogne Sur Mer for Paris.

Direct to Rotterdam, Amsterdam, for all points in Holland and Belgium and the Continent.

Direct to Hamburg for all points in Germany, Austria, Russia.

Direct to Stettin for Germany, Austria, Russia.

Direct to Londonderry, and rail to any part of Ireland.

Direct to Glasgow for all parts of Scotland and England.

Direct to Liverpool for all parts of England and Scotland.

TOURS from any port and on all European Railways. RATES for any special trip cheerfully furnished.

TOUR IN MARCH, 1898, TO ROME (For Holy Week)

Through Italy and France to Lourdes, Paris, London, Liverpool, Queenstown, Cork, Dublin, Belfast, Londonderry. ALL EXPENSES \$45. Return Tickets good for one year from Liverpool, Glasgow, Londonderry or Havre.

For particulars apply to

F. PENFOLD,

P. O. Box 247, MONTREAL.

Or, Catholic Record Office, London, Ont.

NEW PUBLICATIONS

POPULAR TEXT BEAUTIFUL ILLUSTRATIONS LOW PRICE

ILLUSTRATED EXPLANATION OF THE COMMANDMENTS . . .

A Thorough Exposition of the Commandments of God and of the Church. Adapted from the original of Rev. H. Rolufs, D.D. With numerous Examples from Scripture, the Holy Fathers, etc., and with a Practice and a Reflection on each Commandment by Very Rev. F. Girardey, C.S.S.R.

12mo, cloth, 336 pages. Beautifully illustrated. Price, only 75 Cents.

THE MOST POPULAR EXPOSITION OF THE COMMANDMENTS. The style interests as well as instructs.

A MOST THOROUGH EXPLANATION, treating the subjects from all sides and in all its bearings.

NUMEROUS STORIES, ANECDOTES, AND EXAMPLES are introduced, enlivening the narrative, and helping the explanations.

A PRACTICAL REFLECTION AND PRAYER is given for each Commandment by the popular devotional writer, Father Girardey.

BEAUTIFUL FULL-PAGE ILLUSTRATIONS accompany the text.

THE LOW PRICE of 75 CENTS RETAIL is possible only in the anticipation of large sales, which the publishers confidently expect for this excellent book.

OTHER NEW BOOKS:

- Catholic Home Annual for 1898. 4to. \$0.25
Our Boys' and Girls' Annual for 1898. 12mo. 0.15
Round Table of the Representative Irish and English Catholic Novelists. III. 1.50
Our Favorite Novels. All Novels in one volume. Oblong 2mo. 0.60
Mission Book for the Married. 32mo. 0.50
Mission Book for the Single. 32mo. 0.50
Mission Book of the Redemptorist Fathers. 32mo. 0.50
Illustrated Explanation of the Prayers and Ceremonies of the Mass. With twenty-two full page illustrations. 12mo. 1.25
Illustrated Life of the Blessed Virgin. With fine half-tone illustrations. 12mo 1.25
History of the Protestant Reformation in England and Ireland. Popular edition. 12mo, cloth, net 50 cents; paper, net, 0.25

Sold by all Catholic Booksellers and Agents, or sent post-paid on receipt of price, by the Publishers.

BENZIGER BROTHERS,

NEW YORK: 36-38 Barclay Street. CINCINNATI: 343 Main Street. CHICAGO: 178 Monroe Street.

Heretical Teachers and Preachers.

With the exception of the Catholic clergy, whom I have invariably found to be sound and faithful in their belief in and adherence to the Word of God, 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.

Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.



