

ill-timed violence. If M. de Marigny is elected he must be allowed to take his seat. It will never do for our enemies to say that, having failed to defeat, we proceeded to assassinate him.

"Why not? It will strike terror; and that is a very good effect," said the other obstinately. "Other royalists and clericals will hesitate to oppose the rights of the people as boldly as this man. He is one with whom there should be no quarrel."

"Bah!" said Duchesne. "If he takes his seat what harm can he do? No, Lafour, listen, and understand that I speak with the authority of the council which sent me when I say there must be no violence. It would be ill advised in the highest degree. We are struggling here in Brittany, we are in a minority, and we have neither the ear nor the heart of the great mass of the people. The priests control them yet, and the priests would say, 'See! I am not all our warnings proved well founded?' No; the thing must not be done. It is, after all, an extreme measure, only justified by the sacredness of our cause in extreme cases."

"And is not this an extreme case?" persisted the other, who plainly did not wish to yield. "We are not strong enough to defeat the man by votes, else we might afford to despise him. We must, therefore, by more direct measures put it out of his power to misrepresent us."

"It would be a blunder, which is worse than a crime," said Duchesne with incisive energy; "and I repeat once more that, with the power of the council, I positively forbid it. I have gained all that I hoped or expected in coming here. I did not either hope or expect to defeat M. de Marigny; but we have used the election as a means to stir up popular feeling and popular thought, and to introduce the leaven of revolutionary principles more fully than it has been introduced before. It will work and bear fruit, and your societies must do the rest. Every man brought into them is a man wrested from the influence of the priests."

"Says?" was the answer like a deep growl. "I should like to make an end of that influence for ever, to banish every priest from France. That is the only chance for our final success."

"They will soon be banished from the schools; and all their superintendents," said Duchesne. "That will give us the next generation; and when we have a nation of free thinkers all that we desire will come about quickly enough. Patiently, my friend; great results are not won in a day. We must work with our eyes on the future; we must not injure our cause by ill-judged haste in the present. Come, now, let us go over a few more details, and then I must bid you good-night, for I should like a little rest before my early departure to-morrow."

TO BE CONTINUED.

Advice to Those Who Attend the Dying.

As soon as the sick person enters into his agony, and if the priest, who should have been previously warned, has not yet arrived, it is necessary to recite at once the prayers of the dying and the recommendation for the departing soul.

An excellent work of charity it is to assist the dying and to help them resist at their last the assaults of the demon.

Holy water should be sprinkled from time to time in the form of a cross on the sick man's bed, to put to flight the malicious spirit who at this final moment lays all his snares to entrap the poor soul on the brink of eternity.

The priest, if he has not done so before, should now hasten to give the Plenary Indulgence for the hour of death and assist the dying man in his agonies.

When the dying person has expired, instead of giving way to useless tears, ask of God to give you grace and resignation; kneel down beside the departed and pray fervently for the soul just appearing before the tribunal of its Creator, and whose fate for eternity is being decided.

Great respect and consideration should be shown in the presence of the dead. A table covered with a white cloth, on which is placed a crucifix, two lighted candles, a vase of holy water should be placed near the bed of death.

All who enter the room should sprinkle the corpse with holy water, reciting at the same time some indulgent prayer for the soul of the deceased. One or more persons should remain in the death chamber to pray night and day till the corpse is removed for burial.

Many place on the breast of the departed a blessed crucifix, and in his hands the rosary which he has used during life.

A January thaw is always more productive of colds and coughs than a January freeze. Then is the time Ayer's Cherry Pectoral is needed and proves so extremely efficacious. Ask your druggist for it, and also for Ayer's Almanac, which is free to all.

How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner than a Man?") to LAYNE BROS., Ltd., 43 Scott Street, Toronto, and you will receive a postcard picture, free from advertising, and a well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost postage to send in the wrappers, if you leave the ends open. Write your address carefully.

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St. John's Liniment relieves Neuralgia.

DESCRIPTIONS OF OUR LORD AND HIS BLESSED MOTHER.

A Rare Copy of Archbishop Anselm's Works, Valued at \$25.000.

Central University, at Richmond, has become the possessor of probably the rarest and most valuable book in this country. It forms a part of the library left that institution by the late Dr. R. W. Landis, of Danville, and will doubtless bring to Kentucky many bibliophiles and antiquarians as soon as its existence here becomes known. The volume that is so rare is a copy of the works of Anselm, Archbishop of Canterbury, printed in 1490, and containing copious extracts from the famous letter of Paracelsus, giving the personal description of the Blessed Virgin Mary and her Son, Jesus Christ.

The book is a small folio that might easily be taken for quarto, and is of about three hundred pages. Although the vellum that encloses it is yellowed from age and stained with time, the delicate embossed Gothic diaper tracery of what is known as Norman flamboyant, is still perfectly defined.

The covers had originally borne brass clasps, but these have been lost or removed and one of the covers has been cut or torn; otherwise the binding is in a good state of preservation. Quaint and interesting as is the outside of this curious old work, still more so is it when the title page is reached. Originally this bore out a single simple inscription in combined capital block letter, medieval Latin and hand illumination.

But the title page now tells more: it records the ownership of the book, or part of it at least, from a time but little subsequent to the date of its publication. One of these inscriptions is engrossed in a bold, and evidently German hand, although the language, like the rest of the work, is Latin. So abbreviated is a portion of it that as yet the scholars to whom it has been submitted have not been able to determine the words. So far as it has been translated this indorsement reads: "A book of the — Canons of St. Gotthard, in Marsburg, John Kramer gave."

Beneath this there is another inscription in paler ink and a running, though exact, script. But one word of this has yet been deciphered. It is "Halberstadt," and shows that at one time the volume found an owner there.

Below this again there are some calligraphic marks that may be an abbreviation, or possibly only a sort of ornamentation; nothing concerning this line has yet been determined.

Following these come a number of the memoranda in the irregular clerical hand of Dr. Landis, concerning both the authority by which the date of the edition is established and something of the author of the work. Omitting the references this reads:

"Anselm was born at Aosta in the year 1033, says Tiraboschi, and studied under Lanfranc at the monastery of Bee, in Normandy, where he afterwards, in his twenty-seventh year devoted himself to a religious life. In these years he was made Prior and then Abbot of the monastery; whence he was taken in the year 1098 to succeed to the Archbishopric, made vacant by the death of Lanfranc. Here he remained until his death, in 1109; though often disturbed by dissensions with William II. and Henry I. respecting his immunities, etc.

"His theological works have much precision and depth, and it is the observation of many modern writers that the demonstration of the existence of God, taken from the idea of a Supreme Being, which Des Cartes is thought to have originated, was first suggested by Anselm."

The black letter of the volume is devoted to religious doctrine, and is supposed to be, so far as the abbreviation is concerned, an exact reproduction of the careful manuscript of the venerable Archbishop. That it is very exact, so there can be no doubt, since many of the abbreviations correspond to those used in MSS. written prior to the time of Edward I., granting both lands and privileges to monasteries. The latter monarch forbade these grants, and when they were again permitted, a different style of abbreviation had been adopted. The fact that it is nearly an exact reproduction of the ancient MSS. is also attested by hand illumination, which is very beautiful.

The entire book is red lined at the captions, whilst the paragraphs are marked in vermilion, azure, silver and gold. The sub-sections of the work are marked by flowing scroll work and illumination that is said to compare most favorably with the best examples in the British Museum, the same colors and effects being used as in other portions of the work. The silver and gold are somewhat tarnished, except in the middle of the volume, but the colors are fresh as the day they were first laid on in the quiet cells of some monastery.

So soon as the book arrived at the University, Dr. L. Barbour, Dr. Edward L. Nicholas, and Dr. Blanton at once set about the translation of the more interesting extracts of the description of Christ. It was a task of no mean order, since the text was so abbreviated that in some instances it seemed almost impossible to get at the meaning. Fortunately Dr. Barbour had had much experience in deciphering medieval Latin, and the translation given below is literal. As the *Courier-Journal's* vidette had but limited time, it was necessarily hasty, and two hours sufficed to complete it, with the exception of half a dozen words.

THE PERSONAL APPEARANCE OF CHRIST. From the Gestic of Anselm are gathered the form and manners of the Blessed Mary and of her only Son, Jesus, Mary, the Mother of God,

learned Hebrew, white, her father, Joachim was still living. She was docile, fond of learning and persevering about Holy Scripture. The work of her hands was wool, linen and silk. There was a distinct place in the house of the Lord, in His temple, next the altars. There only virgins used to stand, and when the divine offices were discharged they all would go home. Mary alone would persevere, and guard the altars and the temple, ministering to the priests.

Her manner was moderate in speech, of prompt obedience, without audacity, without laughter, without hurry, without anger. She saluted kindly. Men wondered at her eloquence. She had dark eyes, a right aspect, black eyebrows, a moderate nose. Her face, hands and fingers were long, her stature middling. She was constant in prayer. She gave herself to reading, to fastings, to manual labors, and to every good and virtuous occupation. When she was taken up into Heaven she was seventy-two years old, by the following computation: Seven years from age and stained with time, the delicate embossed Gothic diaper tracery of what is known as Norman flamboyant, is still perfectly defined.

He had hair the color of an unripe fig, and even lying almost to his ears, but from his ears waving, curly, a little darker and more glossy floating over his shoulders. His hair was parted in the middle according to the custom of the Nazarenes; his forehead smooth and most serene, with a face without a wrinkle or a sign of a moderate and beautiful ruddiness. His nose and mouth were faultless. He had a copious and youthful beard, parted in the middle. He had an aspect simple and mature. His eyes were bluish gray, lively and bright. In rebuke he was terrible; in admonition gentle and lovely; cheerful, though maintaining his gravity. He was never seen to laugh, but often to weep. He had straight hands, and his arms were delightful in appearance. In conversation he was grave, proper and dignified. He was gentle among the sons of men. *Finis.*

In this picture will be recognized many of the features to be found in all the celebrated pictures either of the Blessed Virgin or of the Saviour. It is, in fact, the only description that pretends to be authentic. The history of the book is not by any means as complete as might be. Since October, 1839, it has been in the possession of Dr. Landis; where it was prior to that time, except at Marsburg and Halberstadt, is a matter of conjecture. There are, however, a number of links in the chain of circumstance that brought it to this country well established. Its curious history, as recounted by Dr. Landis, is, that when Napoleon determined to wipe out the old monasteries, root and branch, he seized their libraries and shipped them all over the world. Four shiploads went to Philadelphia and were sold to second-hand book stores. Among the places that Dr. Landis used to haunt was a store on Seventh Street, below Market, in Philadelphia, and here it was that he found this treasure.

"One day," he said, "I noticed under a counter a pile of yellow manuscript, which seemed to have been dumped in as worthless. Looking over one of them I recognized the markings of Archbishop Anselm, and, turning to the back, there was the long lost and much reputed letter of Paracelsus. I could almost hear my heart beating, so excited was I by the discovery, and it was with difficulty that I could control myself to ask the bookseller to let me carry it home with me and bring the money back for it. I never rested until the precious volume was safely locked in my room and the small sum was paid."

After this he published his discovery to the world, and there was for some time much doubt in the minds of antiquarians as to the genuineness of the copy. Concerning this, Dr. Landis wrote in one of his memoranda books: Dr. Robinson doubts if there is such a copy as Professor Gabler mentions. But mine is not that edition which Dr. Robinson says the seminary has obtained, but out and out the very edition which Gabler has described." Dr. Landis subsequently wrote to Dr. Robinson, and seemed to satisfy him of the authenticity of his copy. There is on the book no date, save the one that has been written there by Dr. Landis himself, yet, that there remains not the slightest doubt of its genuineness is attested by an offer of \$5,000 for it which was subsequently made by the British Museum. One of the strongest proofs of its being the edition of 1490, is found in the fact that Anselm was canonized in 1494, and on the title page the book speaks of him, not as a saint, but merely applies a term which was used to denominate the fact of the author's death. This, with other abundant evidence, establishes its claim to the date given without doubt. It is said by some, who are quite familiar with the value of similar works, that this old book is worth even as much as \$25,000.

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ARRAIGNS HIS CHURCH.

A Minister Points Out Glaring Defects in the Protestant Religion.

The severity of the following arraignment is due in large part to the facts that it comes from a Protestant minister writing in an ultra-Protestant periodical. The writer of this article, Rev. W. F. Berger, believes that the Protestant Church "stands for the highest good of man," but he declares that it does not to-day come up to its "lofty mission," a failure due, as he thinks, to apathy and indifference. His article is published in the *Quarterly Review of the United Brethren in Christ*. He says:

"It is no longer a doubtful fact that the present programme of the Protestant Church is altogether too loosely acted out by the actors in the drama of Redemption. Dr. Merrill E. Gates of Iowa College, says: 'The Protestant Church is playing at Christianity; and, more than this, the Protestant Church knows it.' Cannon Farrar meant the same when he declared that we are living in the soft days of religion. In this strain writes another: 'The Protestant Church is being consumed, flesh and bones, by excessive worldliness.' Dr. J. H. W. Stuckenberg says: 'The Protestant Church is largely occupied with things which have nothing to do with the salvation of the world; about which the present age cares nothing, and which only serves to convince the age that the salt of the Church has lost its savor, that the leaven is deprived of its working power, and that its light has been put under a bushel, where it may be brought enough for the denunciation, but cannot be the light of the world.'"

Mr. Berger, in a rather impassioned manner, charges that the backbitings and disparagements of the Pharisees and Sadducees are "common occurrences among Christian professors," and that "selfishness, nigardness and neuroticisms are considered by them as so many sterling Christian graces." "Ofentimes," he says, "ignorance is the helmet, bigotry the breastplate, hypocrisy the shield and hate the sword with which they arm themselves for the conflict between right and wrong." He continues as follows:

"1. How much are Christian men doing to 'secure justice, maintain order, establish freedom for the individual, furnish scope for social ends, render possible more and more the rule of the people, which means government by mutual consent, and thus represents the nation as the realization of the moral idea in the life of self-conscious freedom which is all in all of the moral world?' We have reached to-day in our country that development of Protestant ideas where men do no longer deem it necessary or expedient, under various pretexts, to impregnate human law and citizenship with the good of gospel truth. The course of action oftentimes places in the presidential and gubernatorial chairs and in the national and state legislatures men whose sole aim is to subvert the functions and ends of party, and not the welfare of the country. From this come corrupt legislations, miscarriages of justice, bribes, political bossisms, crimes, conflicts between labor and capital, unsettled social conditions, industrial panics and revolutions. In view of these things, does it need to be said that the Protestant Church, standing as the repressor of evil, the stimulator of righteousness, the enforcer of Gospel truth, the carrier of enthusiasm into society, and the inspirer of noble purposes in the hearts of men, has not yet met a full definition of its responsibility toward the all sublime law, love to God and love to man?"

"2. Again, what has the Protestant Church accomplished in the suppression of the liquor traffic? The undeniable fact is before us that for every country of its progress to civilization, that by that iniquitous business have been commensurably greater than the good established by the Christian Church. And why this? The Protestant Church has never in its history assumed a direct opposite attitude toward the traffic. With almost insufferable reproaches and shame it has, through years of compromise and indifference, only made clutches at the throat of the fiend of intemperance. High license, low license, local option, moral suasion and dispensary law—these are the padded cushions of the Christian men, worn in the contest, and still the hydra-headed monster lives! The weapons for its utter demolition are in the hands of Christian men, if they will but use them, but they adhere to political parties whose durations of existence are dependent upon the will and power of liquordom. To assail this mighty empire of wrong means destruction to party pride, party love and party life. At the spiritual condition, where the Church does not seem to care for the love in their hearts than men under liquor's sway, the large majority of Christian professors, ministers and laymen alike, have not yet arrived. No wonder that the Protestant Church is called the 'devoted trellis of the liquor traffic,' 'the belt that runs the liquor machinery.' Be it said, however, that a Gideon band of most fearless men and women is hurling back the infamous challenge by attacking with the fierceness of insulted love this murderous parasite from the pits of hell."

"3. In addition to this, the spirit of generosity among Christian men has been smothered to an extremely large degree. The Protestant Church has gone back to the miserly plan of the one talented fool, whose incredulity and utter selfishness held him in abject fear of financial investments. The

excuses for not developing the talents God entrusts to Christian professors by giving active play in missionary work for the Church at home and abroad, are just about as superfluous as in the days of the humble Nazarene.

"There can be no doubt, however, that the morning of a brighter hope is breaking upon the horizon of the Protestant Church. Its luxurious sleep and ease are fast drawing to a close. Pulpit and pew, press and thought, service and life, all are awakening under the pulse of the coming light. Bethlehem's cradle and Olivet's cross once more appeal, and saints arise to put on their strength in the name of Jesus of Nazareth."

The Church and the Bible. The future historian of Protestantism will chronicle many important changes as occurring in the present half-century. One of these—perhaps the most important—is the change in the attitude of the Protestant mind toward the Bible. The old cry of "The Bible, and nothing but the Bible," has given place to a calm, critical consideration of the real importance of the holy Book. A capital illustration of this change is offered by the words of the Rev. Dr. Ball, rector of the Protestant cathedral of Cumbury. In a recent address at Glasgow, before a society composed of ministers of all the sects, he said: "The Bible was evolved from the Church, not the Church from the Bible; and from the Church, and not from the Bible, did Christianity take its origin. Christian principles must be sought for from the practice and tradition of the Church, and verified by the testimony of the Bible."

With admirable consistency, Dr. Ball assured his audience of divines that they were obliged to hear Mass on Sundays.

"Of the character of worship in post-apostolic times we have ample evidence; and, chiefly by the testimony of the liturgies, we know that it consisted of reading the Scriptures, the oblation of bread and wine, afterward consecrated as the Body and Blood of Christ, of intercession for all, and of sacramental reception. This worship was sacramental, in the sense of being in harmony with New Testament teaching. According to the Christian idea, sacrificial Eucharistic worship should be offered up every Lord's Day, and all Christians should assist thereat."

We are not told how the ministers received these honest words; but the unsettled condition of the "theology" of the sects may be inferred from the fact that such a statement was at all possible in a gathering of non-Catholic clergymen in Scotland, of all places—Ave Maria.

Dr. Shields, an eminent physician of Tennessee, says: "I regard Ayer's Sarsaparilla as the best blood medicine on earth, and I know of many wonderful cures effected by its use. Physicians all over the land have made similar statements. Differences of opinion regarding the popular internal and external remedy, Dr. THOMAS' ELECTRIC OIL—do not, so far as known, exist. The testimony is positive and concurrent that the article relieves physical pain, cures lameness, checks a cough, is an excellent remedy for pains and rheumatic complaints, and it has no nauseating, unpleasant effect when taken internally. They never fail.—Mr. S. M. Boughner, Lancaster, Pa.: 'For about two years I was troubled with Lumbago, but by using Paracelsus' Pills, I was completely cured, and although four years have elapsed since then they have not returned.' Paracelsus' Pills are anti-bilious and a specific for the cure of Liver and Kidney Complaints, Dyspepsia, Costiveness, Headache, Piles, etc., and will regulate the secretions all bilious matter. One trial of Mother Graves' Worm Expeller will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you."

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THE RITUAL OF THE P. P. A. We have published in pamphlet form the entire Ritual of the confraternity known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of a cents in stamps; by the dozen, 4 cents per copy, and by the hundred, 3 cents. Address, THOMAS CONROY, CATHOLIC RECORD OFFICE, LONDON, ONTARIO.

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