

not reckon upon some little faction to defend him in the forum of high patriotism, as well as in landlord conventions and over the battle of the cup. It is a deep disgrace to us all, but if the country is not to fall to deeper depths the fact and its results have got to be set forth in their deformity. The hopes of the landless villagers, the intentions of the congested district board, are foiled. The Houston ranch is once more torn from the people. It has been swallowed up by big graziers who are neither genuine farmers nor lacklands—not only by big graziers whose acres are already counted by the hundred, if not by the thousand—but by successful gomben men, who, having amassed wealth by the custom of the poorest class of farmers, turn their wealth against their customers, and bid up to famine prices every scrap of land that falls into the market. The reaction against the big grazing system is thus being steadily counteracted by the uprise of gomben men as landed men. And there is no longer any force of local public opinion to restrain them, for their customers are almost always deeply in their debt, and must either go on adding to the wealth which is invested in land-grabbing or be overwhelmed with a demand for the immediate discharge of their indebtedness. But the penalties of dissension go deeper and wider still. Popular opinion in the mass is still sound by the core. At any great national signal it would declare itself in tones of thunder that would promptly bring the grabber and the gomben men cowering back to the popular platform instead of to the landlord's backstairs.

THE ROOT OF THE TROUBLE is that local opinion is puzzled and struck dumb by newspaper and parliamentary conflicts far away in the high places of the nation, which sickens and enrages the rank and file, and which give the cue for every selfish cynicism throughout the country who desire to push their own organization and to leave the people's representatives without backing and without funds in their desperate task of endeavoring to defend a square broken on two different sides, and from within. If such a state of things does not set every man who loves our Irish cause searching his conscience it is hard to imagine what pitch of national disaster will arouse us to the dangers into which we are drifting. I preach at no person and no section in particular. The disgrace is common to us all. So will have to be the remedy, if the national convention is to redeem the once irresistible engine of the people's power from being the jest of the despotic landlord's pleasure hours and the butt even of his ballad's ridicule.

Devotion to the Sacred Heart.

The devotion to the Sacred Heart of our Lord Jesus Christ is of far greater antiquity among the faithful than the solemn feast instituted in its honor. Although we had no particular canon, nor rule formally prescribing this holy and pious practice, it is not the less certain that from the very birth of Christianity, this devotion was, as it were, engraven on the hearts of many holy men and women, who, in consequence of the faithfulness and zeal which they manifested in the service of their Redeemer, were in return enlightened by Him with some of the effulgent beams of His divine light. And so the dogma of the Immaculate Conception was firmly believed by every pious Christian long before it was proposed by the Church as a matter of faith. So was the devotion to the Sacred Heart approved of and recommended by the most skillful masters of a spiritual life long anterior to its being made the object of a special feast. We need not consult the annals of the Church in order to be convinced that in every age there were persons remarkable both for sanctity and erudition, who, identifying themselves with the cross of Jesus Christ, that mystery of divine love, opened their own hearts to those celestial impulses of divine grace, a faithful correspondence with which is deemed the surest and most distinctive mark of a devotion to the Heart of Jesus. In the thirteenth century, we behold St. Margaret of Cortona, who, converted from the ways of sin to a life of grace, became a model to all penitents, and delivered herself over so much to the contemplation of the wounds of Our Saviour, that sacred asylum of all culpable and repentant souls, that lost in thought, she one day advanced to the sublime contemplation of the sorrowing Heart of Her Jesus: it was enough, such love called for a high reward, and O, depth of the mercy and condescension of God!—her Divine Master opens to His servant the wound in His side; and therefrom, as her historian relates, intoxicated with divine love, she lived but for her God, she reposed but in the Heart of her amiable Saviour. In subsequent ages this devotion revealed itself in a manner more determined still, particularly among persons specially consecrated to a contemplative life, and dwelling far away from the busy tumult of the world, in works of penance and compunction of spirit.

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OUR ATTITUDE TOWARDS PROTESTANTS.

Before the Liverpool Diocesan Catholic Truth Society Conference recently held at Blackpool, the Rev. Charles Coupe, S. J., professor of philosophy at Stonyhurst College, read a paper on "The Attitude of Catholics Towards Church People." Father Coupe in this paper considered what may be the best attitude for Catholics to adopt in their private capacity, as individuals, or even, perhaps, as local units toward the Church of England and her members. So well may what the learned priest had to say apply to the relations between Catholics and Protestants in other lands than England, and particularly in our own country, that it is proper here to give some attention to his valuable advice. Father Coupe had in mind the members of the Anglican Church, but his rules are for this reason none the less applicable to the conduct of Catholics towards all classes of Protestants.

To attain the rapprochement of Anglicans and Catholics Father Coupe recommends, first of all, true courtesy of manner and real sympathy with those churchmen Catholics have to deal with. "This we shall do the more readily," he says, "if we convince ourselves of their real sincerity. Some of the estrangement in past years has been caused by a disposition on the part of some Catholics to regard, and even to denounce, Anglicans—at any rate, the more advanced Anglicans—as in bad faith. It is no doubt hard for us who have been born and bred in the faith to realize the state of mind of thoughtful and good men who for long years can tolerate and accept the inconsistencies and contradictions of Anglicanism. But the very obvious fact that so many at such sacrifice of earthly interests and of worldly ties have renounced Protestantism for the Catholic Church should suffice to prove that a truly earnest and sincere Anglican animates the Anglican body as a whole.

"Again," he continues, "another thing to remember is that though the Apostle bids us be 'instant in season and out of season,' yet even he would agree with that behest of our Lord, 'Be ye prudent as serpents.' Avoid the attitude of the controversial porcupine, whose quills at the slightest provocation are ever ready to stiffen for battle. Opportunities will come in abundance if we bide our time. And when an opening is given by those we want to persuade the help offered will be all the more effectual as meeting a felt need without obstruction. Moreover, in helping others we shall be perfecting ourselves. For to be ready with telling answers to difficulties proposed, we must needs have a sound and clear understanding of the Faith. To do well the work proposed we must have some grasp of the principles of our religion as will enable us to give prompt and clear solutions of objections raised, not only against the distinctive articles of the Catholic faith, but also against those which Anglicans hold in common with ourselves. The defence of our common Christianity will often win us gratitude from those less trained in dialectics than ourselves, and often will make an opening for friendly discussion, first of points of difference. To display a familiarity with hostile arguments, and with solutions of difficulties urged by the unbelievers against doctrines on which Catholics and Anglicans agree, will predispose them to believe that we deserve a hearing also on points on which Catholics and Anglicans differ. It will perhaps be objected that the self-education here proposed is no easy work. I do not, however, think that the task set is too hard. The difficulties urged against the Church are as ancient as the hills. They are but old enemies clad in new disguise. Of the attacks of infidels on Christianity and of outsiders on Catholicity the proverb is conspicuously true that 'nothing is new under the sun.'

One of the simplest and most effective means at the disposal of Catholics to attain the end aimed at, is in Father Coupe's opinion, the lending of books to Anglican friends. It is a very good point he makes when he says a book speaks without passion. Unlike the living voice, it does not stir up controversy. A man as a reader will often weigh, with calmness, an argument which as a speaker he would have listened to only to refute. "Earnestly, then," goes on Father Coupe, "would I recommend to those who are zealous for the conversion of England the formation of private little lending libraries of their own. It would not require a great expenditure either of time or of money. I need hardly say that the owner of the library would have to exercise considerable discretion in the loaning out of books. What good for one is not necessarily good for all, but if we bear in mind the widely different grades of opinion in the Anglican community we shall not make the mistake of offering to the Ritualist books suited only for the Low Churchmen, or of lending to the Broad Churchmen works based on principles which only Catholics and High Churchmen admit. This much, however in general, it seems safe to say, that good biographers of Catholic saints and holy men are suitable for all shades of opinion, and such lives, often do more good than controversial writings, because they set before the mind a high and noble ideal of Christian life not to be realized without the help of graces to be found nowhere but in the Catholic Church; and thus elevating the mind, saints' lives create a desire which nothing less than conversion to Catholicity can satisfy."

In dealing with the more advanced Anglicans Father Coupe holds that a common ground of discussion is to be found in the Church and her authority. Many of that school of thought are even ready to admit that though the Pope is fallible, the Church as a whole is infallible. "With this section," a good line to adopt is to show the ambiguity of the Anglican conception of Church authority, as well as to indicate its failure in practice; and to demonstrate, as can so easily be done, that an infallible Church without an infallible mouthpiece is a mere figment of the mind without objective existence, either in the heavens above or in the earth beneath. The subject of Papal infallibility is, I believe, the hinge of the whole controversy with High Anglicans, for if we demonstrate that root doctrine, everything else follows as a matter of course. Hence I should warmly advocate frequent sermons and lectures on Papal infallibility; and I am persuaded that careful proofs of this dogma from holy scripture, careful expositions of the five great texts, would be both interesting to Catholics and convincing to Anglicans. By this means not only can the Catholic proselyter or lecturer prove the much misunderstood dogma of the Pope's Infallibility to be the plain declaration of the inspired writings, but Protestants, to their credit, so much value, but he can also clearly demonstrate that without Papal infallibility the very inspiration of holy scripture is incapable of proof."

With the Evangelical section of Anglicanism, Father Coupe admits, it is harder to find a common ground of agreement. "Press them," he says, "even on the divinity of Christ—on the two-fold nature under one divine Personality—I am afraid they would be proved unorthodox. Nevertheless, however incoherent their theology on this head may be, they are undoubtedly—all honor to them for it!—animated by a real personal devotion to our Blessed Lord. Here, then, we are in touch with them. Here we can fight under the same banner, shoulder to shoulder to repel the hideous blasphemies against Christ, uttered by Renan and his school, and popularized in England by such writers as George Barlow, whose lately published tragedy, 'Jesus of Nazareth,' is a disgrace to the man who wrote, and to the Edinburgh Press, that published it. When nearly all held on to dogmatic faith has been let go, Protestantism has clung to its earnest love of Jesus Christ, and this it is which has saved the Christian people of England from that fearful lapse into such infidelity and wickedness as stamps continental Protestantism. The love of the Lord Jesus is, then, a theme which finds a ready echo in the hearts of Evangelicals, and thus it rests with us to lead them on with sympathy and tact to see that devotion to Christ is the very heart of the Catholic religion, a devotion that finds its noblest expression in that memorial of love, the Blessed Sacrament which they so completely misunderstand."

The effect of such a line of action as Father Coupe prescribes would be, if not to make conversions, at least to remove a great deal of the prejudice against Catholics that exists among Protestants. The ignorance of Catholic teaching is what is responsible for the most of this prejudice. If Catholics follow Father Coupe's excellent suggestions their Protestant friends will in time learn of the beauties of the Catholic religion. Then they will realize how unjust to Catholics they have been. If they do not decide to become Catholics themselves, they will surely regard us differently after learning the truth about us.—Catholic News.

Cardinal Satolli's Successor.

Mgr. Diomedeo Falconio, who is spoken of as likely to succeed Mgr. Satolli as Papal Delegate to the United States, is an Italian by birth. He is an American citizen by virtue of naturalization. He is a fluent master of the English language, and, as Father Anacleto of the Franciscan Monastery in Thompson street, New York, proudly avers, "an American to the backbone."

But Mgr. Falconio's record has not been confined to New York city. He came to America in 1865 to enter the College of Bonaventura, at Allegheny, Cattaraugus County, N. Y. He was then a youth of twenty-four, and had already attended a seminary in his native province in Italy. Upon the completion of his studies at Allegheny he was ordained as a priest by the then Bishop Timon of Buffalo. He then became a teacher in his alma mater.

After a few months the young priest was sent to the diocese of Havre de Grace in Newfoundland, where he was speedily elevated to the rank of Vicar-General of the diocese. Such advancement to a rank surpassed only by that of Bishop called speedy attention to the executive abilities of the young man. It occasioned little surprise when he was drafted by his order to Italy and by the Pope created Bishop of Accenza and Matera.

This is no merely titular See, such as was held by Archbishop Satolli and many other prelates attached to the Papal See. It was an actual bishopric, vested with all the rights of the purple. Early in 1885 Archbishop Falconio came to New York and undertook the humble and laborious work of his order among the Italians of the west side, New York.

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MIVART ON MANNING.

The Convert-Scientist on the Convert-Churchman.

The noted Catholic scientist, Professor St. George Mivart, who is himself a convert, writes interestingly in a recent article of the religious evolution of a fellow-convert, Cardinal Manning. Professor Mivart in opening gives a graphic picture of the state of Catholicity in England before 1851. He writes:

When the Oxford Tractarian movement was approaching its climax, when we ourselves fell under its influence in 1841, the religious and political condition of England may be described as follows: The Established Anglican Church, in spite of having suffered to a certain extent in property and influence since the Reform Bill of 1832, maintained its social predominance, although its spiritual activity was small indeed compared with that which it now makes manifest. Its essentially Protestant character was glorified in by the overwhelming majority of its ministers, and ritualistic imitations of Roman Catholic worship were almost unknown. There was no giving of "retorts," and Anglican converts, brotherhoods and confraternities were as yet non-existent. The contrast in those days between Catholic and Protestant worship was very marked, not only as regards ritual, but also with respect to the devout demeanor of Catholic congregations compared with those of the Establishment. Anglican worship was orderly and decorous, but a stranger who wandered into a Catholic chapel during Mass was sure to be struck by the far more evident sense of the Divine presence shown by the Catholic laity.

English Catholics then consisted of a certain number of distinguished families, a scanty sprinkling of professional men and tradesmen and a number of farmers and laborers, certain small districts in the north of England having remained uninterruptedly Catholic. There was no great mass of poor, being yet incipient. Although emancipated since 1829, the members of the Catholic aristocracy mostly led retired lives and had little social and hardly any political influence. Anti-Catholic prejudice was still rampant throughout the land, and "Papists" were excluded by tests from the degrees of both the universities. But though "Popery" was detested, individual Catholics were highly respected as not only very devout, but also as scrupulously exemplary in all their relations of life. This feeling had for a long time been more or less common. The clergy were not numerous—only six hundred and eighty in all England and Wales—but not a few of them were highly distinguished for learning; such, e. g., were Dr. Lingard, the historian; Dr. G. Oliver, of Exeter; Dr. Rock, the author of "Hierurgia," and Dr. Tierney, who wrote "The History of Anglicanism."

Catholicity in England has been greatly aided and advanced by means of the numerous priests and prelates who there met with most cordial hospitality when exiled by the French revolution. Their spirit was, of course, more or less Gallican, and what was afterwards known as "Ultramontanism" was almost non-existent among them. A strong disposition also prevailed among English Catholics to conciliate opponents by not obtruding sentiments or practices which might give offence. This same trace of the influence of the former penal laws still remained. In those earlier days of persecution a Catholic place of worship could have no existence in London, save as the chapel of some foreign ambassador, and at the time we speak of (1841) the best known chapels were still connected with foreign embassies. The very first statue of the Blessed Virgin in any London chapel had been set up only a few years before, and many objections were urged against its erection, which caused not a little trepidation to some Catholics. Whereas now Anglican ministers delight in calling their communion service "Mass," so odious that term then been for centuries in England that Catholics, especially in Lancashire, often spoke of the real Mass as "morning prayers," and "Vespers" as "afternoon prayers." England possessed no Catholic hierarchy, was divided into eight vicariates apostolic. The vicar apostolic of the London vicariate was Dr. Griffiths, while the central vicariate was presided over by Dr. Walsh, to whom had recently been assigned (as coadjutor bishop) Dr. Nicholas Wiseman, afterwards the celebrated Cardinal of that name. The Catholic world in England was then a world apart. Conversions were extremely rare, and to most persons the idea of becoming a Catholic would have appeared as absurd and impossible as suddenly to enter into the middle of next week without passing through the interval.

At the period we have made our starting point Henry Edward Manning was living, happily married, as rector of Lavington and thirty-six years old, having been born in 1807. Professor Mivart then traces Manning's steps towards conversion. He then continues as follows: One of the works which appears to have done most in

clearing away Manning's difficulties as to the claims of the Catholic Church was that wonderful and masterly book of Newman, "The Development of Christian Doctrine." In our opinion it far outshines and exceeds in solid merit all his other works. It is interesting to note that it was an ecclesiastic—and such an ecclesiastic—who first propounded a theory of evolution

which has since attained such world-wide results.

But the end was not, for to abandon dearly loved friends and relatives and cause them bitter pain, to cut himself off from all the cherished memories of his seventeen years at Lavington, was a step not to be taken without extreme circumspection. Moreover, Manning was tormented, as already said, by the fear that he might be under the sway of a powerful delusion; and, with his beloved friend, Mr. Hope, he went over and over again the arguments which seemed so strongly to direct him to Rome. His health suffered from the strain, and we are told by one who knew him with extreme intimacy, Dr. Gasquet, that it was at this time "he acquired the nervous twitching of the face which he never afterwards lost."

Manning tells us in an autobiographical note about his last act of worship in the Church of England: "It was in that little chapel off the Buckingham Palace road. I was kneeling by the side of Mr. Gladstone. Just before the communion service commenced I said to him, 'I can no longer take the communion in the Church of England.' I rose up and laying my hand on Mr. Gladstone's shoulder said, 'Come.' It was the parting of the way. Mr. Gladstone remained and I went my way."

At last his conscience was convinced that submission was an imperative duty. On April 6, 1851, he went with his friend Hope

TO THE JESUITS' HOUSE in Hill street and both were received by Father Brownhill, with whose admirable qualities as a director we had ourselves been acquainted for eight years. From that moment the doubts which had assailed the late Archdeacon Manning, and which lasted "till the opening of Father Brownhill's door, ceased forever and no shadow remained—a change so wonderful that all he could say of it in after years was: 'One thing I know—that whereas I was blind, now I see.'"

The excitement created by his conversion was profound and widespread, and there was, of course, much wonder as well as indignation. Mr. Gladstone protested to a friend with his wonted energy. "On hearing of Manning's secession from the English Church," he said, "I felt as if he had murdered my mother by mistake."

In a week after his reception Cardinal Wiseman gave Manning the tonsure, and on June 14 ordained him priest. Two days later he said his first Mass at the Jesuits' church in Farm street, when the Fathers assigned him the use of a confessional, and a stream of conversions forthwith began, which continued almost to his last day. By the Pope's advice he went to Rome to study at the Academia dei Nobili Ecclesiastici, and he carefully attended amidst those much his juniors the lectures of the Roman College.

In treating of Cardinal Manning's movement previous to his conversion Professor Mivart gives a striking picture of the great churchman. He writes: Manning was not, like Newman, a recluse and a deep student, with eyes wide open to the intellectual difficulties which were leading many to

unbelief. He was essentially a politician, in the best sense of the word, dogmatic in assertion, but extremely active amongst men of all parties, endeavoring to organize a movement which should gradually dominate the whole Anglican Church. It was natural, therefore, that he should desire to show the world that it need not fear from him any treachery to a Church which he loved and in which he still sincerely believed. Thus, although up to 1843 his relations with Newman became more intimate, he felt bound to do his best to prevent the great movement he was organizing from being ruined through the rapidly increasing censure to which "Tract 90" had given rise, and to make some striking manifestations of his divergence from Rome. Then it was that on Nov. 5 he preached in St. Mary's, Oxford, his celebrated sermon on the Gunpowder Plot, after which Newman refused to see him when he called at Littlemore. He then continued to devote himself to endeavoring to procure autonomy and independence of state control for the Anglican Church. As Mr. Percell says: "The archdeacon of Chichester, in constant communication or contact with leading men in Church and State and letters, made, wherever he went, his influence felt." It could not be otherwise. A man of such wonderful gifts and exceptional powers as the late Cardinal Manning could not fail to dominate and rise, even in spite of himself, in whatever Church he was a member, and had he not become a Roman Cardinal he would have been Prime of all England before many years had passed after Newman's admission to the Catholic Church.

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