

The Catholic Record.

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

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PLEA FOR CHRISTIAN UNITY.

POPE LEO'S MOST IMPORTANT ENCYCLICAL.

Eloquent Appeal From the Father of Christendom, Which will be Read With Intense Interest by People of All Creeds.

The following is a brief summary of the Encyclical letter upon the Unity of the Christian Church, addressed by His Holiness, Pope Leo XIII. to all Bishops in communion with the Holy See. The Holy Father, intent upon the work of bringing all to the one fold of Christ, considers that it would conduce to that end were he to set before the peoples of the Christian world the ideal and exemplar of the Church as divinely constituted, to which Church all are bound by God's command to belong.

In accordance with His usual providence, God makes use of human instruments to effect the sanctification and salvation of men. To this end not only did He take upon Himself human nature, but in order to perpetuate His mission, the Son of God chose apostles and disciples whom He had trained that they might faithfully hand down His teachings and commands to those who desired the blessings He had bought for mankind by His death.

In commanding the apostles and their successors to the end of time to teach and rule the nations, He ordered the nations to accept and obey their authority.

UNITY AND PERMANENCE. In scripture, the Church is called a body and the body of Christ. It is visible as being a living and organized society, and is animated by the invisible vital principles of supernatural life. Those, therefore, who either deny that Christ's Church is a visible body, or refuse to allow that it has the preternatural communication of the gifts of divine grace are equally in a grievous and pernicious error. The connection and union of both elements is as absolutely necessary to the true Church as the intimate union of the soul and body is to human nature, and as this is the essential constitution of the Church, according to God's will, who also determined that it was to last to the end of time, this it must possess at the present day.

It is obviously of the first importance to determine what Christ wished His Church to be and what in fact He made it. According to this criterion, it is the unity of the Christian Church, which must, necessarily, be considered, which is certain to be one. The mission of Christ was to save not some nations or peoples only, but the whole human race, without distinction of time or place. Hence as the mission of His Church was to hand down through every age the blessing of this salvation by the will of its Founder it is necessary that this Church should be one in all lands and at all times.

FOR ALL CHRISTIANS. A Church which should embrace all men everywhere and at all times, was clearly foretold by the Prophet Isaiah, and was typified as our Lord's mystical body—a body united to Himself as head and members, the members of which, if separated one from the other, cannot be united with one and the same head. And so another head like to Christ—that is, another Christ—must be invented if, besides the one Church, which is His body, men wish to set up another.

Furthermore, He who made this one Church also gave it unity. That is, He made it such that all who belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body. And He willed that this unity amongst His followers should be so perfect that it might in some measure shadow forth the union between Himself and His Father.

ONE IN HOPE AND DOCTRINE. As a necessary consequence in His divine wisdom He ordained in His Church unity of faith—a virtue which is the first of those bonds which unite man to God, and whence we receive the name of "The Faithful." The nature of this unity of faith must and can be ascertained from the commands and teachings of Christ Himself. The mere possession of the scriptures is not sufficient to insure unity of belief, not merely because of the nature of the doctrine itself and the mysteries it involves, but also because of the divergent tendencies of the human mind and the disturbing element of conflicting passion.

It was necessary that there should be another principle to insure union of minds in the Christian Church, and it is consequently proper to inquire which of the many means by which Christ, our Lord, could have secured this unity—He, in fact, adopted. It is the duty of all followers of Christ not merely to accept His doctrine generally, but to assent with their entire mind to all and every point of it, since it is unlawful to withhold faith from God even in regard to one single point.

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AUTHORITY OF THE CHURCH. Christ endowed His apostles with authority like to His own, and promised that the spirit of truth should direct them and remain with them forever, and because of this commission it is no more allowable to repudiate one iota of the apostles' teaching than to reject any point of the doctrine of Christ Himself. This apostolic mission was intended for the salvation of the whole human race, and must last to the end of time.

The magistristerium instituted by Christ in His Church was by God's will perpetuated in the successors appointed by the apostles and in like manner the duty of accepting and professing all that is thus taught is also perpetual and immutable. There is nothing which the Church, founded on these principles, has been more careful to guard than the integrity of the faith. The Fathers of the Church are unanimous in considering as outside the Catholic communion anyone who in the least degree deviates from even one point of the doctrine proposed by the authoritative magistristerium of the Church.

Wherefore Christ instituted in the Church a living, authoritative and lasting magistristerium. He willed and commanded, under the gravest penalties, that its teachings should be received as if they were His own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by every one as true. The very nature of divine faith makes it impossible that we can reject even one point of direct teaching, as this is practically rejecting the authority of God Himself.

Christ commanded all men present and future to follow Him as their leader and Saviour, and thus, not merely as individuals, but as forming a society, organized and united in mind. He established in the Church all those principles which necessarily tend to make organized human societies and through which they attain the perfection proper to each.

NO INTERFERENCE IN CIVIL AFFAIRS. That is, in the Church founded by Christ, all who wish to be the sons of God by adoption might attain to their perfection and might obtain salvation. The Church is man's guide to what ever pertains to heaven. This is the office appointed to it by God, that it may watch over and may order all that concerns religion, and, may, without let or hindrance, exercise, according to its judgment, its charge over Christianity, wherefore they who pretend that the Church has any wish to interfere in civil matters or to infringe upon the rights of the State, either know it not or wickedly calumniate it.

Besides being the guardian of the faith, the Church must afford the means of obtaining the salvation purchased by Christ. The dispensation of the divine mysteries was not granted by God indiscriminately to all Christians, but to the apostles and their successors, and in this way, according to God's providence, a duly-constituted society was formed out of the divided multitude of people, one in faith, one in end, one in the participation of the means adapted to the attainment of the end and one as subject to one and the same authority.

As no true and perfect human society can be conceived which is not devised by some supreme authority, so Christ of necessity gave to His Church a supreme authority, to which all Christians must be obedient. For the preservation of unity there must be unity of government, *jure divino*, and men may be placed outside the one fold by schism as well as by heresy.

THE COMMAND LAID ON PETER. The nature of this supreme authority can be ascertained from the positive and evident will of Christ on the matter. As He willed that His kingdom should be visible, Christ was obliged to designate a vice-regent on earth in the person of St. Peter. He also determined that the authority given Him for the salvation of mankind in perpetuity should be inherited by St. Peter's successors. It cannot be doubted from the words of Holy Writ that the Church, by the will of God, rests on St. Peter as a building on its foundation. St. Peter could not fulfill this duty without the power of commanding, forbidding, judging, which is properly called jurisdiction. It is by the power of jurisdiction that nations, and commonwealths are held together—a primacy of honor and the shadowy right of giving advice and admonition, which is called direction, could never give unity, strength to any society of men.

The metaphorical expressions of "keys" and of "binding and loosing" indicate the power of making laws, of judging and of punishing—a power which our Lord declares to be of such amplitude and force that God would ratify whatever is decreed by it. Thus the power of St. Peter is supreme and absolutely independent, so that, having no other power upon earth as his superior, it embraces the whole Church and all things committed to the Church.

PERPETUAL SUPREMACY. As this governing authority belongs

to the constitution and formation of the Church as the very principle of unity and stability, it was clearly intended to pass to St. Peter's successor from one to another. Consequently, the pontiffs who succeed him in the Roman episcopate receive the supreme power in the Church, *jure divino*, and this is declared fully by general councils and acknowledged by the consent of the antiquity.

THE BISHOPS HAVE AUTHORITY OF THEIR OWN.

But though the authority of St. Peter and his successors is plenary and supreme, it is not to be regarded as the authority of the bishops, who are the successors of the apostles, inherit their power, and the episcopal order necessarily belongs to the essential constitution of the Church. They are consequently not to be regarded as mere vicars of the Roman pontiff, since they exercise a power which is really their own and are most truly called the ordinary pastors of the people over whom they rule.

For the preservation of unity in the Christian Church it is above all things necessary that there should be union between the Roman Pontiff, the one successor of St. Peter, and the Bishops, the many successors of the apostolic college. It is necessary to bear in mind that no prerogative was conferred on the apostles in which St. Peter did not participate, but that many were bestowed upon St. Peter apart from the apostles. He alone was designated by Christ as the foundation of His Church. To him He gave the power of forgiving and retaining, and to him alone was given the authority to feed. From this it follows that Bishops are deprived of the right and power of ruling if they deliberately secede from Peter and his successors, because by this secession they are separated from the foundation upon which the whole edifice rests.

As the divine Founder of the Church decreed that His Church should be one in faith, in government and communion so He chose Peter and his successors as the principle, and, as it were, the center of this unity.

NOT A MOB, BUT AN ARMY. The episcopal order is rightly judged to be in communion with Peter, as Christ commanded, if it is subject to and obeys Peter; otherwise it necessarily becomes a lawless and disorderly crowd. For the due preservation of unity of the faith it is not sufficient that the head should have been charged merely with the office of superintending or should have been invested solely with the power of direction, but it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey.

It is opposed to the truth and is in evident contradiction with the divine constitution of the Church to hold that while each Bishop is individually bound to obey the authority of the Roman Pontiff, the Bishops, taken collectively, are not so bound. It was through the strength and solidity of the foundation that Christ promised that the gates of hell should not prevail against His Church—a promise to be understood of the Church as a whole and not of any certain portions of it. Moreover, the whole Church must have authority not only over the sheep dispersed throughout the Church, but also when they are assembled together.

The Popes have ever unquestionably exercised the office of ratifying or rejecting the decrees of councils.

THE DEGREE OF INFALLIBILITY DEPENDS.

Holy Writ attests that the keys of the kingdom of heaven were given to Peter alone and that the promise of binding and loosing was granted to the apostles and to Peter, but there is nothing to show that the apostles received supreme power without Peter or against Peter. Such power they certainly did not receive from Jesus Christ. Wherefore, in the decree of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff, no newly-conceived opinion is set forth, but the venerable and constant belief of all ages.

SOME THOUGHTS ON THE SEPARATE SCHOOL QUESTION.

To the Editor of the Free Press:

In my first paper upon this subject, the connection between the secularization of the State system of primary education, and of crime in Australia was produced. Lord Halifax at a public meeting in London also pointed to the failure of secular education in France and its abandonment in Prussia, Belgium and Holland, and said:—"In America, Massachusetts and the five other New England States, with secular education, had four times as many criminals, four times as many suicides, and twice as many lunatics as were found in proportion to population in Virginia and five other States with a denominational system." Now, what does this abnormal multiple of insanity and suicides prove? That the mind had broken down, was wrecked, just as the strength of the athlete is wrecked by overtraining; so showing how human nature, how the mind of man needs support other than mere rationalism, for in that there is no power to rest the weary and heavy laden; none for support under failure of cherished

plans, and, therefore, the mind sinks into insanity and suicide. It is the tendency of all specialists to become one-sided in their views, to magnify their particular function, and to lose sight of all other objects. Now, this is strikingly the case with teachers of the secular school system. They make of their pupils mere logical machines, who are taught that knowledge is power, and power means to the mind of the pupil acquisition of wealth, to be used for personal distinction, and too often to be used for sensual gratification for, in the judgment of Mr. Justice Street, they are not taught to know right from wrong. Well, then, if we try this system of secular schools teaching by results—and by results all things must be tried—we find it producing a generation shrewd in ideas, highly excitable, but weak in morals, and grievously incapable in the duties and privileges of free citizens. Our best, our most thoughtful men are now seriously alarmed by this condition of our young people. The Bishop of Huron, in his recent charge to the Church Synod, demands a statutory right to have a time and place for religious instruction in schools, which is precisely the thing the Roman Catholic Church has secured by means of their separate schools; and I assume it is also the Canada must desire to have. Well, then, if this self-evident position is admitted, it is surely an act of injustice and oppression to withdraw from Roman Catholics the right which they possess—the right to give religious instruction to their children, and which right all other Christian bodies are beginning to recognize and desire, as absolutely necessary for the preservation of honesty, sobriety and Christian morals. If the whole question is viewed in this light, then the action of Mr. Greenway upon the Separate Schools of Manitoba stands out apparent as wrong in principle as it is mischievous and tyrannous in policy.

In my next I propose to consider the very alarming and dangerous consequences that may result from Mr. Greenway's doings.

Thos. Churcher.

THE JESUITS AT OXFORD.

The New Catholic Hall at the Great University.

That a late Fellow and tutor of St. John's College, Oxford, should now be the head of a Catholic hall in the University is a novelty which is only paralleled by the fact that the new head is a priest of the Society of Jesus. It would have seemed to myself in my Undergraduate days—a little after the middle of the present century—that the "idea" of a Jesuit hall in the University would be the dream of an insane visionary. Father Clark, S. J., the new head, with whom I have the happiness of being acquainted, did not anticipate such a gratifying ending to the long controversy about "Catholics going to Oxford." Cardinal Manning was always a good deal afraid of it; but the same Pope who made Dr. Newman a Cardinal has approved Dr. Newman's earnest wish that "Catholics might make a time to bones to live." The fact is, the time has changed. There are already about sixty Catholics in a university which has for a long time opened its portals to free-thinkers. Almost every shade of opinion is represented at Oxford; and what is more to the point—there is now very little prejudice against the Catholic religion, through there is still a cramped notion of its philosophy.

The question which comes to the front at the present moment is, "Will the resident Catholics help to interpret the monuments with which the once Catholic University is still filled? Will they make the dry bones to live in the sense of leading back Protestants to the faith, which alone reared the University?" Every Oxford man knows that the great majority of Oxford colleges—we may instantly recall All Souls, Balliol, New, Magdalen, Merton, Corpus Christi—have the stamp of their origin upon them; while as to the Halls, St. Mary's, St. Albans', St. Edmund's, were products of the faith of the middle ages, and were reared centuries before the Reformation was thought of. More than this, every Oxford man knows that the charter of the old college all breathe the Catholic spirit; "indulgences" being promised in many charters for those who pray for certain pious intentions; and masses being ordered to be said in perpetuity for the benefactors of the ancient University. In addition to such testimony as to the past, there are numerous visible signs of the faith. The Benedictines have still the heraldic arms of their Order carved at the foot of the staircase of Worcester College; the gate-way of St. John's College; the Augustinians have still their painting and memorial: "Collegium omnium animarum fidelium defunctorum de Oxon" is still the traditional title of St. Louis College; while of Corpus Christi College all the world knows that its founders selected its title "to the praise of the most holy Body of Christ, and the Blessed Virgin Mary." So that there ought to be no great difficulty for the resident Catholics at Oxford in the helping to interpret

Catholic evidence; in the pointing of the past as witnessing for the Church, and to the present as witnessing against heresy.

But a strong point in favor is the great gain of the new Catholic Hall to the University: it is the fact that Oxford has now lost all the religious influence which at one time it exercised over the country. Even as to quite modern times—the last forty years—we may say that, whereas the Oxford of forty years ago helped to form religious ideas throughout the country, the Oxford of today only represents such ideas as are presumably religious or irreligious. This is partly due to the fact that mere laymen, and in two cases, reputed agnostics, are now the governing tutors and teachers, whereas formerly no man who was not a clergyman could hold the position of a teaching Fellow. And, mark the consequences of this great change: there are now no "schools" of religious thought, because there are no "leaders" who are clergymen. Fifty years ago the names of Newman or Wilberforce, of Keble—as, a little earlier, that of Whately, or Froude, or Thomas Arnold—meant a "school" of Anglican thought, which, if not strictly defined was understood to applaud some kind of creed. But now the University is Germanised. It is far more speculative than it is Anglican. So that the Jesuit house at Oxford will mean the restoration of religious teaching, in opposition to the new German speculation. This is surely a great gain. The mere existence of a Jesuit house in Oxford apart from its power to spread Catholic orthodoxy will be the reassertion of Oxford's right to "lead" the country, in the sense of disciplined principles of religious thought. At the present time it is true to-day that no one throughout all England cares a pin for the religious teaching of the University, as to high churchism or low church, or broad churchism, because, the constitution of the University being no longer Anglican, its "teaching" is of no interest—even at Oxford. It is for this reason that the arrival of the Jesuits at Oxford is singularly opportune and full of promise. Say that about one-half of the Oxford Undergraduates propose to "take Holy Orders." It is natural that they should wish to know something of theology. More than this, they must consider that the "science" of theology being by far the most important of the sciences, its chair ought to take precedence of all other chairs. They would not, indeed, consider that the study of theology ought to interfere with the pursuit of other studies; but they would contend that, without the knowledge of the highest truth, the knowledge of the lesser truths would be imperfect; not in regard to the particular compass of a particular truth, but in regard to its relation place among all truths.

But now to speak particularly of the Ritualist "school" of clergy—and it is certain that whatever is left of dogmatic teaching is now championed chiefly by the Ritualists—what, we may ask, will be their relation, academically, to the young aspirants to the Anglican Holy Orders? The Ritualists, academically, are in two difficulties: (1) they cannot teach Undergraduates the science of theology and therefore, (2) they cannot teach Undergraduates its doctrines. Every Catholic knows that Christian doctrines must depend for their orthodoxy upon Authority; and that the true nature of Authority must be accurately defined by the teachers, the masters, of theology. Here it is that the Ritualists are hopelessly at sea: they cannot teach because they do not know. In my days as an Undergraduate the question, "Where is authority?" was only answered by "In the teaching of the primitive Church. But this question which now baffles the Ritualists is. Who is to interpret primitive teaching?" It is because there is no answer to this last question that Oxford has fallen back on free-thinking; which is indeed the only logical attitude towards "Authority individually interpreted." The Jesuits come to the rescue at this crisis. Every Undergraduate knows that the Jesuits are profoundly "educated" in every sense of the word. They are not only good scholars and well read, but they have been trained through long years of mental discipline, so that their judicial and moral faculties are keen. It would be insidious to speak of their spiritual superiority; yet the whole world knows that their religious aspirations are wholly detached from worldly interests. Now this is a "type" which the younger students must look up to. Nor can it be doubted that the mere presence in the University of such a body of detached and learned religious must quicken all the best yearnings of Undergraduates.

Historically, theologically and disciplinarily the new Oxford house must take the lead. Historically, the religious orders are known by all Oxford men to have been the progenitors of St. Louis University. Theologically, they were for centuries its teachers. And disciplinarily, their perfected system of training, tamed the moral and mental characters of the middle ages. Protestantism, on the contrary, has been "nowhere," theologically, morally, aesthetically, any more than in its claim to historic heirship. May

we not hope, then, with Cardinal Newman, that the "dry bones" will be vivified by the return of the religious to their early home?—B. A. Oxon, Chicago New World.

CATHOLIC PRESS.

If the members of God's holy Church would only look around them and arouse themselves to a realizing sense of the dense religious and historical ignorance which still prevails among non-Catholics, even those who pass as well-informed persons, they would be more assiduous in their efforts to enlighten them. Every intelligent Catholic should own as many books on different aspects of Christian doctrine as he can afford to purchase, and keep them circulating among his Protestant friends.—Church Progress.

The New York Sun has some good things in its answer to questions column, and it has some others that are otherwise. Here is an illustration of the latter kind. "The fact is, that Adam and Eve were no two persons in particular. 'Adam' means simply 'the ground,' and 'Eve' means 'and their story is simply an allegory, not history.' Where did this dogmatic editor get his information that he is so quite certain about it? He should have qualified his statement by saying 'I think that,' etc. That certainly is as far as he can go. And the reader is that mankind has thought and still thinks differently. But mark his implied reasoning: Adam means the ground, therefore, there was no person in particular of that name. Eve means life, therefore, there was no woman of that name. The whole thing is an allegory. The sun means the star about which the earth revolves, therefore there is no newspaper in particular of that name. It is simply an allegory.—N. Y. Freeman's Journal.

There is no question that the blind, unreasoning hatred to Catholicity that formerly flourished among our separated brethren, and, to a great extent, dominated their "religious" views, is gradually dissolving under the wholesome influence of improved knowledge of the spirit and teachings of the faith. It could scarcely be otherwise. Closer acquaintance with the history and daily life of the Church must, of necessity, dispel the absurd illusions and fantasies so long and tenderly cherished, replacing them with rational conceptions and ideas of the institution. As Archbishop Ryan has so well said, we could not respect the honest judgment of Protestants if they failed to abominate the monster they have erroneously regarded as the Church. Nor would they be worthy of our respect if they did not change their attitude with enlightenment. To know the Catholic religion thoroughly and intimately, leaves the intelligent man no alternative but to embrace it and love it, as the exclusive means of salvation established by Christ.—Catholic Universe.

A discussion upon Freemasonry gave rise to a lively scene in the Italian Chamber, in the sitting of June 3. Signor Cerutti advocated the passing of a law requiring all associations to register their status and the names of their members, reading, in support of his proposal, extracts from the Marquis di Rudini's letter to his constituents in 1855. He pointed out how General Arimondi, in one of his last letters, had referred to the organization on the eve of Amba Alagi, as the influence which maintained General Baratterti in command, thus rendering it answerable for the subsequent disasters. Here the president of the chamber, a noted Mason with the grade of Thirty-three who had been showing signs of impatience during the speech, sought to intervene, but was resisted by the orator, who shouted to him to cease trying to stop him by gestures with his hands, and desired him "to leave him in peace with his bell." The president replied that he was doing his duty, and was interrupted by a voice, with the addition, "as a Thirty-three!" An unseemly brawl ensued, many deputies protesting against the attempt to close the discussion as "a Masonic violence," and congratulating Signor Cerutti on his motion. The latter extorted from the president of the council, on the following day, a promise that he would consider the question of the secret societies, as soon as the state of public business would permit.—London Tablet.

NEW BOOKS.

The first edition of that charming Catholic novel "The Circus Rider's Daughter" (by F. V. Brackley), is now entirely exhausted, and the publishers (Benziger Bros., New York City), have announced a second edition. That the Catholic public has heartily welcomed this book is clearly shown by this early appearance of a second edition. Very few Catholic novels published in this country have gone into a second edition in the short space of three months.

The third and last volume of "Outlines of Dogmatic Theology,"—by S. J. Hunter, S. J.—can now be had from the publishers, Benziger Bros., New York. Price \$1.25.

Rev. Patrick Cronin, the talented editor of "The Catholic Union and Times," has written a sketch of the life and labors of the much-lamented Right Rev. S. V. Ryan, D. D., C. M. It is printed and put in book form by The Catholic Publication Co., Buffalo, N. Y., and is beautifully illustrated throughout. Price, cloth, \$1.00; paper, 50 cents.

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