

THE "ITALIAN MISSION."

The present Archbishop of Canterbury has done the Church a great service by using the phrase at the head of this article. The Archbishop knows well how men's minds are governed by apt and descriptive phrases, and by this particular phrase he has hit off with a brilliant aptitude especially his own the exact position of Roman Catholics in England. The Roman Catholic communion in England is a plant of foreign growth. It is essentially an exotic, and it has no historical connection with the Church of England at any period of its existence. It is really and actually what the Archbishop calls it. It is 'The Italian Mission,' and can never be the National Church of the Anglo-Saxon race. Archdeacon Grant has adduced in this present issue some valuable historical testimony to prove that the English Church was national and independent for centuries before the Reformation.

The south of England owes much to the "Italian Mission" of St. Augustine and his followers in A. D. 597. The heathen Saxons of the South, who had driven the British Church into Wales and Cornwall, were converted by his efforts. But the first Archbishop of Canterbury was consecrated in France, and the "Italian Mission" became merged into the National Church of England. St. Augustine did not attempt to introduce Roman ritual and usages, and he never attempted to introduce the idea of a Papal Supremacy. After all, his work was very limited in its area. St. Aidan, as the representative of British and Celtic Christianity, was the real Apostle of England, as the late Bishop Lightfoot acutely observed. Paulinus, as an emissary of St. Augustine's Mission, tried to convert the North of England, but failed, and then Celtic Christianity stepped in and won the North of England for Christ. The French Roman Catholic, Montalembert, frankly makes this admission.

Archbishop Theodore, of Tarsus, subsequently united the remnant of St. Augustine's mission with the Celtic Christians, and undid the mischief wrought at St. Augustine's oak. After his day the English Church has remained national and independent until the present time. The Roman Catholic Church had no existence in England before the reign of Queen Elizabeth. When the Pope excommunicated her, a handful of English people left the National Church and became Roman Catholic dissenters. An "Italian Mission" of Jesuits was sent from Rome to look after this tiny flock.

This is the historical beginning of the modern anti-Roman Catholic schism in England, which is presided over by Cardinal Vaughan, and which the Archbishop of Canterbury has rightly termed the "Italian Mission."

The Roman Catholic Church in England is an alien exotic, and is utterly removed by its associations and sympathies from the broad stream of the national religious life. Pope Leo XIII. recently expressed the pious aspiration that England might speedily become Roman Catholic. The Pope shows derotri not to realize facts, and he knows well enough that England is no more likely to become Roman Catholic than it is to become converted to the tenets of the Plymouth Brethren, or the peculiar religious beliefs of the persons whom their founder aptly terms the "Grubb Lunatics."

England is becoming more Catholic every day in the true sense of the term. The English Church is the purest representative of the Catholicity of the Primitive Church.—'Family Churchman.'

THE BARBER'S STORY.

LONG HOURS AND CONSTANT STANDING BROUGHT ON KIDNEY TROUBLE.

Forced to Quit Work and Feared That He Would Have to Drop His Trade—How He at Last Found a Cure.

From the Stratford Beacon.

Among the residents of Stratford there is probably none better known or more highly respected than Mr. James E. Smith, the Ontario street consorial artist. Mr. Smith is also well known in Toronto, in which city he worked for several years in a Yonge street barber shop. To a reporter of the Beacon who is a customer of his, the affable barber recently told of his recovery from a late very severe illness. He had, he said, for some years been afflicted with a weak back, so much so that at times if he stooped he could not regain an upright position unassisted, and as for lifting anything, that was out of the question. "For years," he said, "I could not carry a scuttle full of coal." He had, so the physicians whom he consulted told him, disease of the kidneys, but they failed to cure him. He grew weak at length and rapidly lost flesh. Quite frequently he would be obliged to give up work for a week and take to his bed. He lost his appetite, was pale and so unnerved that he could not possibly hope to continue longer at his trade. "Customers of the barber shop," he remarked, "do not care to be shaved by a man whose hand trembles." He had been in bed for some time undergoing treatment when one morning his wife said to him, "Jim, I've got a new medicine I want you to try." It was Dr. Williams' Pink Pills she had. He objected to more medicine, as invalids will do, but at length as sensible men generally are, he was guided by his wife. "But mind you," he said, "I had no faith in the pills; I only took them to please my wife." It was fortunate he did so, for he was soon back at work and after taking several boxes of the medicine was stronger than he had been for several years. Within two months after beginning to take Pink Pills he felt like a new man and had gained over twenty pounds in weight. There is certainly no healthier looking man in the city to-day than Mr. Smith. Since his restoration to health by Dr. Williams' Pink Pills he has recommended the remedy to many of his friends and has yet to hear of a case where the remedy faithfully tried was found wanting. In cases like that of Mr. Smith, Pink Pills furnish a speedy and effective cure, as indeed they do in all cases dependent upon a poor or watery condition of the blood or impaired nervous forces. Dr. Williams' Pink Pills cure when other medicines fail. Sold by all dealers or sent by mail post-paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Under no circumstances are the genuine Pink Pills sold in bulk, but only in boxes, the wrapper around which is printed in red ink and bears

the full trade mark, "Dr. Williams' Pink Pills for Pale People." Pills offered in any other form, no matter what color, are worthless imitations.

A Monthly Magazine for Sunday School Teachers and Church Workers.

The New Volume of the
THE CHURCH WORKER

COMMENCING WITH November NUMBER will contain several NEW FEATURES, including a new Frontispiece. The Volume will contain the following:

1. NOTES OF LESSONS. A Course of 52 OUTLINE LESSONS ON THE ACTS OF THE APOSTLES. By John Palmer, author of "Bethlehem to Olivet."
2. NOTES AND COMMENTS ON CURRENT EVENTS. By the Editor.
3. SHORT STORIES AND SKETCHES. By various Writers, including the Rev. E. N. Hoare, Emily Dibdin, Allen Midwinter, Crona Temple, and Mrs. Charles Malden.
4. NOTES OF PREPARATION ON CONFIRMATION. By the Rev. H. S. GEDGE, Rector of Ayleston, Leicester.
5. BRIEF NOTES ON CHURCH HISTORY. By Miss Trotter.
6. THE OUTLOOK. Under this heading will be furnished a Monthly Record of Progress in Church Work.
7. SHORT PRACTICAL PAPERS on the following Subjects will appear.

HINTS ON CHURCH WORK.
HOW TO EXTEND AND IMPROVE LAY-WORK in the Church of England.
METHODS OF WORK. Under this heading will be described the various branches of Church-Work, and the Methods employed.

HALF HOURS WITH THE CHILDREN.
THE "CHURCH-WORKER" PREPARATION CLASS For the assistance of candidates who are preparing for the Institute's Teachers' Examination in April, 1895.

CHURCH-WORKERS IN COUNCIL. Published Monthly, Id. Yearly Subscription, post free, 1s 6d.

Church of England Sunday School Institute,
13 Sergeants' Inn, Fleet Street, London

What and Where is the True Church?

A PLAIN, FORCIBLE AND CONVINCING statement of the characteristics of the True Church and of the position of the sects.
Excellent for General distribution. S.P.C.K. No. 2895.

DEPOSITORY SYNOD OFFICE
TORONTO.
Or BOOK & TRACT COMMITTEE,
Care DE. DAVIDSON, Montreal.

LIFE IN ALGOMA,
BY H. N. B.

The story of three years of a Clergyman's Life and Work in the Diocese of Algoma, being very entertaining and instructive. Cloth pp. 168.

S. P. C. K.

The Woman Suffrage Question
BY
REV. J. H. RYLAND, D.D.,
St. Mark's Church, New York.

A forcible argument against extending the right of Suffrage to all women. Paper pp. 40.
2-2 T. WHITTAKER, New York.

THE

Church Guardian

A Weekly Newspaper,

NON-PARTISAN AND INDEPENDENT

Is published every Wednesday in the interests of The Church of England in Canada, and in Rupert's Land and the Northwest.

OFFICE:

190 St. James St., Montreal.

SUBSCRIPTION:

(Postage in Canada and U. S. free.)
If paid (strictly in advance)..... \$1.50 per an.
ONE YEAR TO CLERGY..... 1.00 per an.

ALL SUBSCRIPTIONS continued, unless ORDERED OTHERWISE before date of expiration of Subscription, and arrears, if any, paid.

REMITTANCES requested by Post-Office ORDER, payable to L. H. DAVIDSON, be sent to P.O. Box 504, Montreal, otherwise at Subscriber's risk.

Receipt acknowledged by change of Label if special receipt required, stamped envelope or post card necessary.

In Changing an Address, send the OLD as well as the NEW Address.

ADVERTISING.

THE GUARDIAN having a LARGE CIRCULATION throughout the DOMINION, will be found one of the best mediums for advertising.

RATES.

1st insertion.....	Nonpareil,	10c. per line
Each subsequent insertion....	5c. "	
Three months.....	75c. "	
Six months.....	\$1.25 "	
Twelve months.....	2.00 "	

MARRIAGE and BIRTH NOTICES, 25c. each insertion. DEATH NOTICES Free.

OBITUARIES, COMPLIMENTARY RESOLUTIONS, ADDRESSES, APPEALS, ACKNOWLEDGMENTS, and other similar matter, 10c. per line.

All Notices must be prepaid.

Address Correspondence, Subscriptions and Communications to the Editor

P. O. Box 504,

Exchanges to P.O. Box 2186 Montreal.