OCTOBER 12, 1895.



Must Be Honored. 10 St. Peter, Cascade Co., Mont. half-breed Indian was suffering sickness; it was a very bad case suchness; it was a very bad case me of my acquaintances I wa ry Pastor Koenig's Nerve Tonie ery good results. The boy wa med and is now one of the strong lithiest in our schood. H. SCHULER. Principal of the Indian School, NDS ITS GOOD NAME.

Abs its GOOD WANNE, April 22, is no doubts as to the virtue of p. ver Tonic, for I have recomme persons are afflicted with dis-us system and in every case the that my own conditionee in s confirmed and its good i respective locality. respective locality. REV. P. J. HURTH.

A Valuable Hook on Nervous Dis-axes and a sample bottle to any ad-ress. Poor patients alloged the inect-cine free. has been prepared by the Rev. Father H Wayne, Ind., since 1850, and is now ston by the

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1896. THOLIC IOME ANNUAL.

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olic Home Annual for 1896 is ed. This year's issue is gotten up ely new form, with new cover, pages and more pictures. It confull page insert illustrations and y-five other illustrations in the contributions are from the best there, and the contents are ally original.

NG LIST OF ITS TTRACTIONS.

ry F. Fairbanks. Jerusaiem. d Scenes hal owed by the presence essed Lady. 7. Egan. The Toys. One of Dr. a withous in which is por-ba withous and the statement of the statement st short stories in which is por-be wilfutness of a headstrong with the consequent sufferings and child, and the enduring love

abon. A Legend of the Three

son. Cur Lady of Pompeli. Sadlier. Mammy's Gift. A story of love and duty. avis. A Visit to the Vatican. mes Taggart. Her Thirds. A le by a cover writer. A story of aderest affection, strong in pa-

rowley. Ann's Pension Claim, other interesting II-

trated Stories we ther's Spinning Wheel," "Greater an this no Man Hath," "The The Vow," "Agnes and Eleanor,"

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

LONDON, ONTARIO, SATURDAY, OCTOBER 19, 1895.

Catholic Record.

ulties without number.

VOLUME XVII.

Domini Est Terra.

My Lord, I cannot see Thee, — My eyes are strangely dim. For others see Thee plainly : Above earth's golden rim, The sun is rising daily : My eyes are strangely dim.

My Lord, I cannot hear Thee,— My ears so dull have grown ; But others hear Thee speaking, In love's sweet, awful tone: The wakened birds are singing— My ears so dull have grown.

My Lord, I cannot touch Thee— I stard so far away : Yet others kiss Thy garments, Step where Thy footprints stay The flowers are fair this morning, But I stand far away.

O sight, and touch and hearing !-The world belongs to God ; The coldest, hardest spirit Shall bloom like Aaron's rod; New life he gives his children— The world belongs to God!

Now through the deep, deep darkness, I see the rising sun : My eyes Thou hast enlightened, A new day has begun : Thou art my Light forever,— I see the rising sun !

My ears, too, Thou hast opened, I hear the singing birds,— They sing, O Lord, Thy message In songs that have no words. God's voice is clearly speaking : I hear the singing birds !

Thy radiant garment touching, I touch the wide, wide earth ; Thou art its strength and beauty, Its only life and worth. Touching Thy garments border, I touch the wide, wide earth.

-C. H., in Irish Monthly. THE QUESTION BOX.

Effectively Used at a Mission Given in Nelsonville.

answer-yes. I prefer to be intellect-ually free, and for that reason I must be All that its projectors hoped from it, and more, has been realized by the must be sure I have the truth ; but mission given by secular priests at without an infallible guide I could not Nelsonville last week. The attend. be sure. The knowledge of the truth Nelsonville last week. The attend. be stree. The knowledge of the truth ance at the services was very large is the freedom of the intellect. "You and the interest aroused in the begin ning never flagged, the participants regretting when, on last Sunday even-ing, the mission came to a close. That regretting when, on last Sunday even-ing, the mission came to a close. That it was a success in every respect and did great good is the universal ver. the spirit of the Lord is, there is lib-erty." (11 Cor. 3, 17.) did great good is the universal ver-dict. Indeed it could not be otherwise as Fathers O'Boylan and Powers, who gave the mission, proved from start to ing liberty a cloak for malice, but as finish that they were determined to servants of Gcd." (1 Peter 2, 16) And make it a success and had the ability St. Paul seems to have fully anticipat-

to do it. They neither knew nor thought of anything else but the work An unfailing source of interest was the question box, which was freely used by the non-Catholic attendants at the example.

captivity every understanding unto the obedience of Christ." (2 Cor. x. the exercises. On the second evening of the mission Father O'Boylan called 4 and 5) attention to the sound and sure footing on which as defenders of the faith they, knowledge of God which is the very the missioners, held their course :

essence of faith is the work of obedi-1. The doctrines of the Church are ence? clearly stated and what we believe is

clearly stated and what we believe is made known in positive terms.
2. We define these terms and clear were any all doubts, showing in bold out.
We define these terms and clear were living in the time of Christ and His apostles ; would you have freedom

posed.
Besides defining we explain all that may appear obscure and show that each doctrine is in harmony with other revealed truths.
We then proceed to convince and only what you please? Suppose you the same of our Lord 4. We then proceed to convince and persuade the mind by sound proofs that such doctrines are founded on (a) Scripture, (b) on the testimony of the Tathers and Doctors of the Church : (c) Fathers and Doctors of the Church : (c) You certainly do not unless what the voice of antiquity ; (d) the admis you believe is divine truth. Divine sion sometimes of even our adversarfaith has for its object divine truth. It ies ; (e) on right reason and common is moreover supernatural. You can-not have that which is divine or supernatural from your own free will or free intellect – sense ; (t) and the consequences which would result from the denial of such doctrines. Finally we meet the objections no, no ; you must ask it from God ; it against those doctrines ; analyze them, must come down from the Father of prove their futility and thus show by light from whom every good and per-fect gift descends. (James 1, 17.) And St. Paul says: "Faith comes by contrast the solid foundation on which the structure of our faith rests. careful to make distinctions in order to avoid confusion. Hence we (1) insist on separating the natural from the supernatural. (2) We never attempt to deford or avoid in a supernatural from the supernatural from the supernatural for the supernatural from the supernatural for the supernatural from the supernatural In dealing with objections, we are to defend or explain a mystery of faith God, you received it not as word to defend or explain a mystery of faith or anything supernatural on mere natural reasons. (8) We insist every. God, who worketh in you that have believed." (1. Thes. 2, 13.) where on the principle that Christian-I think my friend who puts this ity implies the supernatural and he who admits one of its mysteries, must question saying he prefers to be a Protestant, if he only examine the admit all. We believe for good reasons that Protestantism is shallow and answer carefully, he will try to set his illogical and has a strong tendency to house in order and like Zacheus come dethrone religion from its supernatural down from his perch as soon as possible basis and degrade Christianity to the if he wishes salvation to enter into

sometimes into details so that the in the boy was a Catholic who had uncovquiring mind might be fully satisfied. QUESTIONS AND OBJECTIONS. red his head as he passed by a Catho-Question. Are not Catholics obliged lie church.

the same article as it was proposed by

fare are not carnal, but mighty to

Is it not clear from this that the

Divine Revelation.

faith.

The boy answered : "And, sir, do to believe everything the Pope and the you believe only what you understand? priests tell them ? Answer. We distinguish, 1st. If f so, will you tell me why your little finger moves when you want it?' the Pope proposes any doctrine con-tained in divine revelation to the whole "Because I will it," replied the learned Infidel. "Well," said the boy, "will Church to be believed as an article of you please tell me why your ears don't faith and if he does this as the successor of St. Peter, then all Catholics are obliged to submit. If the priests teach nove when you will?

The fact is, my brethren, if a man believes only what he can understand, his knowledge will be very limited.

the Pope to the people, the people are obliged to believe this doctrine. It But let a man, claiming to be a great scientist, come along and say, should not be forgotten that the whole Catholic people are also infallible in their belief as well as the Pope is when Mars has railroads and electric lights and the polar star weighs just exactly ten billion tons, you will find that people who will not believe in the mysteries of faith will readily gulp he teaches from the chair of St. Peter ; because our Lord would not have commanded the people to hear the Church if He did not secure them in down any revelation made in the their belief against false teaching. (2nd). In the next place we answer name of science; forgetting that science, really deserving of the rame, is but a ray of light proceeding from that the people are not now, never were and never will be, obliged to believe the same supernal fount of truth. Faith, Truth, Intellect, Knowledge, anything except what is contained in are all gifts of the same munificent Creator.

Let us once understand that the Note .- In regard to the loyalty of object of divine faith is God and His revealed truths and that the motive of Catholics and the honor and obedience they owe to civil authority it is very faith is the truthfulness of Christ and important to remember the following words of the first Pope: "Honor all then those absurd objections will for ever cease. Question. "I prefer to be a Promen, and fear God : honor the King" (1 Peter 2, 17) Also the words of St. testant because I can use my own free choice in selecting the truth I believe from the Bible. I cannot as a free from the Bible. I cannot as a free for conscience sake. For therefore also you pay tribute. For they are man submits to a man as my guide in Don't you prefer to be intellectthe ministers of God serving unto this ually free ?" Answer. To the last question I

purpose. Render therefore to all their dues ; tribute to whom tribute is due, custom to whom custom ; fear to whom

a Catholic. To be intellectually free I must be sure I have the truth; but without an infallible guide I could not ment that Catholics are loyal to their civil rulers; but for the high moral motive of conscience sake. In times when there is no danger to our country from foreign foes, or rebels at home, it is safe to be a patriot. It is also cheap and costs nothing ; but the true patriot grows sick of the empty combast and vain babbling of blatant

hypocrites in times of peace. Question. You say at the Rosary five Hail Marys to one Our Father. Doesn't that show you honor the Virgin more than God?

Answer. 1. You are mistaken. We say ten Hail Marys to the one Our Father, and yet we don't do any such thing as you suppose. We say the Rosary to honor God and that the Hail Mary occurs oftener in its recital has no more significance in the mind of a Catholic, as to the respective merits of those prayers, than does the fact that we have more hairs on our head than

eyes in our face. 2. Will it be forever necessary to tell people that we worship God alone, and whatever worship or honor we give to the Blessed Virgin or the other saints is given to them on account of God? Can those objectors never see

necessity of prudent direction in the reading of the Scripture. It will not to take a single passage of the ripture and interpret it literally s process of Scripture study would ad us into contradictions and diffi-

Scripture must be interpreted on Him doth this man stand before you whole. This is the stone which was rejected by you the builders which is become the head of the corner. Nor is not. The Catholics shall be excused e same principles which govern the nterpretation of any legal work : a bassage must be referred to the contex ad the subject matter must be care there salvation in any other. For there is no other name under Heaven given to men whereby we must be saved " (Acts iv, 10-12) When the last sermons had been de-

livered and all the people had renewed their baptismal vows, the pastor of St. Andrew's ascended the platform and said

"My Brethren : Both you and I have reason to thank God and the good Fathers who, under God's eye, have conducted this mission. During the twenty seven years of my ministry I had many missions given in the var-ious parishes I had charge of, but I must say and I say it truly and sincere ly, and I believe you will agree with what I say, that this was the best I ever had. When I brought those Fathers here it was done for the pur pose of breaking down prejudice opposition by removing ignorance and right nobly have they done their work.

"In the solidest and most convinc ing way have they presented the doc trines of our holy faith, so that our own people as well as all who attended the

mission have been instructed, edified and delighted. The faith of Catholics has been made practical all over the

parish, the sacraments received, en mities set aside and all united in holy charity. Therefore I do thank, for myself and you, these zealous and able apostles of the truth and I have now only to put their work in the hands of Him who alone can make it fruitful and permanent.

"Let all of us cast aside, therefore in the words of St. Paul, the thing that are past and stretch forward for that which is to come. Let all of you forgive and help one another so that our little flock may become strong and prosperous.

The words of Father Boden wer delivered in a very touching and de liberate manner aud moved those to tears who understood their full significance The mission was a success.

CARDINAL NEWMAN.

His Influence over Non-Catholics. The many touching anecdotes told about the late venerated Cardinal Newman illustrate his greatness of soul, and prove how deeply rooted was the veneration in which he was held by the people of all classes. No man of our entury has been more highly honored, and to few has honor been more justly due. The following incident, which occurred during the last months of his life will, no doubt, be interesting to readers of the Catholic Fireside :

There was a large and highly-re-spected firm of Quakers — C. and Brothers — in Birmingham, who em ployed a large number of workmen, among whom were more than a hun-dred Catholics. The priest in charge of the parish to which these men belonged discovered that they were accustomed to attend prayers at the establishment every morning before business began. He thereupon re-monstrated with his people, assuring them that such a proceeding was against the law of the Church; and they, in turn, assured him that they must either attend the prayers or lose their employment. This was a sine gua non with all the employees. Father H. went at once to the head of the establishment himself to request that the Catholic workmen might be excused from attendance. He was politely but firmly refused. Mr. C. said that he could not conceive that any large-minded ecclesiastic, such as Cardinal Newman, for instance, would bject to a workman saying a prayer to God before he began his day's work. He was sure Father H. took an exaggerated view of the matter-anyhow was the universal law of the establish-

The speaker was a French Infidel ; say that we are all Kings and Priests be by was a Catholic who had uncov-to God ? Answer. This question shows the Answer: Yes. And this is just C. "His Eminence Cardinal Newman

what we have been insisting on all the was here last evening on this very buswas here last evening on this very bus-time. Let me quote the text correctly for you, and never forget it as long as. He was so condescending, so you live : "Be it known to you all and to all the people of Israel that in the name of our Lord'Jesus Christ of Naza-ent light. He said : 'Will you, Mr. C., force these men to do that which reth, whom you crucified, whom God they think wrong, because it is against hath raised from the dead, even by the law of their Church, or give up from attendance.

So the dear old man of ninety, with out saying a word to anyone had got o into his carriage and driven straight Mr. C's, where his kindness, gentleness and tact won the employer's heart, and by his skill put the question in the only light in which a conscientious Protest-ant could possibly grasp it. It was so like Cardinal Newman's influence, even

over those who differed from him in maters of faith, was indeed remarkable His bumility, kindness, and open and liberal spirit gained friends for him everywhere and there are many little neidents in his life which would con tribute in a large measure to "point a moral or adorn a tale." The little story which we relate is one of them, and shows the warm and practical in-terest he took in the temporal and spiritual welfare of his co-religionists -Catholic Fireside.

FLOWERS AT FUNERALS.

A Pagan Custom Renewed Under Most

Objectionable Auspiecs. The use and abuse of flowers at funerals is the subject of an interesting and opportune article by the Very Rev. Canon Moser, of Peterborough, in the current issue of the Irish Ecclesiastical Review. Canon Moser points out at the commencement of his paper that "The dead now go out of this world bearing upon them the honors of a triumph and laden with flowers and crowns. As they quit the stage of life they receive the homage which a theatrical public bestows on actors who have well performed their part. Wherever vanity and ostentation come in, moderation vanishes, and so the ustom of placing a flower on the coffin has degenerated into an abuse of such proportions that it will soon be difficult to tell a funeral procession from a wed ding party. Thoughtful Catholics are endeavoring in several places to counteract a custom which bears many signs about it of a return to Paganism and of Freemason influence.

The learned and very reverend writer gives many reasons for holding that the present system of tender ing floral homage to the departed is one gravely inconsistent with the ancient practice of the Church, and he points out that it was " Only in the evil days of the French revolution did the custom revive in a Christian land of lavishing flowers on the coffin of one who was not a saint. The corpse of Voltaire was probably the first which had those floral honors accorded to it. In 1791 the remains of the enemy of

the Church were brought from Champagne to Paris and the municipal authorities of the towns through which

illy referred to in order to get at the his principle to the outbor. Applying his principle to the passage referred o in this question "Are we not all kings and Priests unto God," we

iswer that we are not all Kings and riests in the ordinary meaning of hese terms. We are all Kings in hese terms. We are all Kings in he sense that we are heirs to a heavenly kingdom, and we are all riests in the sense that we sacrifice urselves to God, but we are not all riests in the sense that we are all rdained ministers. For if we are ny then did God ordain Timothy (2 mothy i, 6-7) "I admonish thee that ou stir up the grace of God which is thee by the imposition of my nds." (Titus i, 5) "For this cause eft thee in Crete that thou shouldst

dain priests in every city (i Cor. 8 "We are God's coadjutors : You " God's husbandry ; you are God's uilding." Again, "Let a man so ecount of us as of the ministers of

rist and the stewards of the myseries of God.' Question. What scripture authority have you for Sisters?

Answer. We take this question to efer to nuns. Our answer will meet all objections not only against nuns but also celibates and religious in gen-

ral. The essence of a religious order consists in the vows of poverty, chastity and obedience. But these three are praised and commended by scripture : herefore they are authorized by divine

uthority. Proof-1. Poverty, "If thou wilt be perfect sell what thou hast and give to

he poor and thou shalt have treasure n heaven ; and come follow Me. Beold we have left all things and have collowed Thee." (Matt. xix., 21 27.) Here we find a counsel given, and Christ's true disciples comply with it. 2. Chastity. "Now concerning vir-gins, I have one commandment but I give counsel, as having obtained mercy of the Lord to be faithful. I would that every one were even as Myself but every one hath his proper gift from But I say to the unmarried and God. to the widows it is good for them if they continue so even as I." (I Cor. 7 chap.) Again, "He that is without a wife is solicitous for the things that be long to the Lord, how he may please

God ; but he that is with a wife is solicitous for the things of the world how he may please his wife, and he is divided. And the unmarried woman divided. and the virgin thinketh on the things of the Lord that she may be holy both

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level of mere naturalism. Hence we his soul. (Luke 19, 5, etc.) find it for ever asking a reason for Question. "The doctrine of the mysteries, which faith can explain Real Presence is so far beyond the and defend only by appealing to divine reach of all probability and possibility Revelation and the truthfulness of that no one can believe it. It is utterly incomprehensible."

Answer. For the same reason you should not believe in the Incarnation God. The same questions put to Christ are put to His Church :

-the central mystery of the Christian faith - nor indeed in any mystery. How can man forgive sins? How Again. In disputing with Protest-ants and Infidels we should insist on two things: (1) We should ask them can He give us His flesh to eat? etc. to give a definition of the Catholic tween the natural and supernatural truth they are objecting to ; (2) We order. The mystery of the Real Presshould demand what they profess to be-lieve on the question. By observing this we can proceed directly to the argument without conmystery on the same authority-viz.,

fusion In our answers to the questions put the truthfulness of Gcd-as they be In our answers to the questions put the truintimess of Ged—as they be to us during this mission we have met not only what appears on the surface of each question but also what seemed to underlie or linger back of it; and judging that the kernel of the answer should believe only what you underwould not be enough we have entered stand."

"the chosen generation, the royal priesthood, the holy nation " of God (1 Peter, 2, 9) on earth, much less those who reign with Him in the Kingdom of Heaven? Heretics, as a rule, are opposed to honoring the Mother of God, a sure sign that they are not of the family of her Son. Those who dis honor the Mother must necessarily offend the Son-but "he that loveth not our Lord Jesus, let him be anathema" (1 Cor. 16). Can Jesus be loved by any one who dishonors the the Mother and thus offends her Son? Every time we say the Hail Mary we rams." (I Kings 13 22.) "Much better profess our faith in the Incarnation of Jesus Christ, which is the central mystery of Christianity ; we honor God the Ecl. iv. 17). Father, God the Son and God the Holy Ghost, and we need have no fear in uttering the words dictated by God to

His Angel and St. Elizabeth and which brought such joy and gladness to mankind. As we say of prayer in refer-ence to grace: Without grace there is no salvation; but without prayer, obedience of the Apostles: in the ordinary course of God's providence, there is no grace. Therefore without prayer there is no salvation, And James and John "immediately so we can reason of Mary :

Without Christ there is no salvation ; But without Mary there is no Christ; Therefore without Mary there is no who simply said, "Come after me. salvation.

Mother of God was the medium selected by the Blessed Trinity to give a His apostles. Further examples and human body to God the Son, we can texts are unnecessary. Let those then legitimately argue that if the Blessed who would save their souls in a Virgin had not consented freely to be ' the mother of the Son of God we would never have a Saviour. Let Protestthey will run with joy to ask Mary to pray for them to her Son, who will re fuse her nothing, because she will ask for nothing that does not give lim the state of virginity or cellbacy, and and so is Mary human, but through words we obtain divine Grace and to remain in the state of virginity or cellbacy, and words we obtain divine Grace and to remain in the state of virginity or cellbacy, and words we obtain divine Grace and to remain in the state of virginity of the state is to be the state of virginity of the virginity of virginity of the virginity of the virginity of virginit and so is Mary human, but through words we obtain divine Grace and through Mary the world has obtained "the Author of all grace and the Source of all good." Question 1. Does not the Scripture Under the Scripture Say that there is no other name under Nothing remained to be done now but to make another attempt to move the manufacturer. Father H. felt Next day, however, when he paid his visit, he was received with the greatest affability, and, on repeating his Wales has come."

in body and in spirit ; but she that is married thinketh on the things of th world how she may please her hus band.' (Cor. 7, 32-34.) Finally read Apoc., 14th chapter, where you find that the new canticle sung before the throne of God, "no man could say but the hundred and forty - four thousand who were purchased from the earth. These are they who were not defiled, for they are virgins. They were purchased from among men the first fruits to God and to the Lamb." (Ap. 14-105.) 3. Obedi-ence. "Doth the Lord desire holo causts and victims and not rather that the voice of the Lord be obeyed? For obedience is better than sacrifice and to harken rather than to offer the fat of is obedience than the victims of fools who know not what evil they do Ecl. iv. 17). Example of Our Lord. "He went down into Nazareth and was subject to them." (Luke ii, 31) 'I seek not my own will but the wil of Him who sent me" (John iv, 34. "He humbled himself, becoming obedient unto death, even to the death of the cross" (Phil 2, 8, 11). Prompt

" And they (Simon and Andrew) immediately

leaving their nets and their father fol lowed him" (Matt. iv, 20, etc) This they did at the invitation of Christ,

alvation. Considering that the Immaculate lother of God was the medium select-by the Blossed Triniu to size and the re-sanction in the obedience of Christ and more perfect state hearken to the voice of the Holy Ghost and remember that this perfect state is found in the strict

Father H. then went to the Bishop of the diocese and laid the case before him, but only to get the answer he ex-This pected : "This must not be done. See Mr. C. again.

With a heavy heart the good priest determined to go to Cardinal Newman and tell him he had been referred to him by Mr. C. : and that it was a serious matter to get a hundred men thrown out of employment when work was scarce. Perhaps his Eminence might

suggest something. The Cardinal had no suggestion to make-the case was clear. The men could not continue doing what was

it passed covered the hearse with wreaths of flowers. The spot where the coffin rested the first night in Paris was carpeted with flowers, which were to be seen everywhere during the ceremonies of his interment in the Pantheon. Marat, the Jacobin, was treated ferocious after death to a similar display. His body, says Theirs, lay ex-posed for days. The clubs, the municipal societies came processionally to cast flowers on his coffin. Women cast flowers on his coffin. were invited to do the same, and young girls would advance, walk around the coffin and throw flowers on the body of Marat. The same profusion of flowers accompanied the translation of his remains to the Pantheon. Flowers covering blood !" Catholics, at least, should be she

pursue the pagan system under such auspices, and si member that in the vast man cases money vainly expended of the purchase of flowers would be far more wisely applied in securing for the poor soul the greatest help which the living can obtain for the departed lish Catholic.

A Guest of Honor.

An English actor was a member of a company snowbound in the S while en route from California

East. Before their train was put of the drifts they had been reduced to eating the coarse fare of the railroad laborers, and got little enough even of that, so that they all had a magnificent hunger on when the train reached a small station at which there was a res

taurant, and the Englishman was the first to find a scat at a tabl