discover it from the There is Samuel otestant, yearning for ch, and bursting out s of portions of her line, yet professing to Protestantism which and his affections, nor s. And, in our own ter Scott, ashamed of

ndencies, and cowering frown of the tyrant was Wordsworth, ob-e for Catholic sonnets compliments to them. est plead antiquarianism of his prevarication. plead Pantheism; and t plead political neces-, scepticism, infidelity al errors, under plea of apes reprobation for the thers, and of his near That Religion labors tenderly towards the

tion of three centuries by memorial custom. that Protestantism n of our literature, has ion of civil intercourse no wonder that its as-mong the elements of ingeable as the moods of od taste, or the propriet-manners. Elizabeth's "Mary is "bloody," England is pure and e Reformers are

Book is "incomparable, the Thirty-nine Arti-derate." "Pope" and gether, and the Pope, Pretender." The anti-ris carried into your erre. London is burned erce, London is burned with your greatest archito set up a tall pillar to ie, that the Papists were ake your controversy myou sit down to the taunting name Pope e of your game. Run a g year, and among your blighters, Milibrans, and I find Crucifix a striking,

name for your beast: it is of an extinct superstition. ncy ball, or morris-dance, and Turk jump about on , and the Pope with cross, triple crown, upon the the stage of Mountebank, when he displays his sleight e effect to his tricks by the abulary let Protestantism , and mass, and mass priest, have an offensive savor monk be a word of re-suitism and Jesuitical, in ntion, stand for what is dis-vile. What chance has a

st so multitudinous, so Tradition? Here is the e Court, and of the Law, willing and acting on a e willing people acting on ole edifice stands self-supling one of some vast arch ay be seen,) from which the crumbled away by age, but still and supports a huge work which lies above it, by esion of parts which that ou see what I meant when e tradition of the Pharisees, t it might be powerful in

igh it was argumentatively ee why it is that the fair olicism, as it exists, in the ed south, never crosses the rotestant's imagination:—It is of this Tradition which land, and opposes an im-rrier between us and each in-testant whom we happen to loever he is, he thinks he ay, perhaps much better than urselves.

he Holy Rosary.

ost powerful form of prayer, its origin, easy in its use, its results. Jesus will be in that home in which all the once each day to recite the ey will be blessed who never recite the Rosary. We beg n—each and everyone—to actice to say the Rosary with d devotion each day without be your consolation during be an earnest of a happy when you stand before the at of God, you will then peneficial, how salutary it was cated so often, "Holy Mary, od, pray for us sinners now

ander Robinson, of Exeter, ut one of the most popular one that has done more good ted than any other medicine ted than any other medicarthe short time it has been in
tys: "I have used four bottle
p & Lyman's Vegetable DisDyspeptic Cure, and have been
tyspepsia that troubled me for
tars. Part of that time I had and I was at considerable ex g to get relief; but this excel-ne was the first and only relief.
"Sold by Harkness & Co. Dundas St.

on, Frankville, Ont., says: He of chronic bronchitis that troubseveneen years, by the use see Eclectric Oil'.

Poet and Priest.

BY REV. ABRAM J. RYAN, The songs of the Poet pass,
Chaunted in many keys,
They may or may not please;
But when the Priest says Mass,
("Tis the poem of Christ's love)
The very Heavens above
Bend listening to each tone;
E'en angels from their throne
Look down and listen
To the Sacramental word,
While tear drops often glisten.
That music is unheard!

The words of the priest and the tears of the These are the Poems of the Altar's feast,

These are the Poems of the These remain When e'en the Poet's grandest strain Passes from hearts away;
These remain, not an echo vain That is born and dies in a day;
The Poet's songs pass, but the Priest's poems of the Poet's songs pass, but the Priest's poems of the Priest's pass of the Priest's priest pass of the Priest's priest pr

## A PHILOSOPHER GIVES OUR READ. ERS THE BENEFIT OF HIS MUSINGS.

Only in the Church—God's own King-dom on earth—can we find the true stand-point whence to measure the nearness or the farness of the kingdoms of men to us from the Kingdom of God on high. Every Catholic temple, be it grand cathedral or chapel lowliest, is a lofty Observatory of Faith—and each of the same altitude.

The spiritual dimensions of the log chapel, far in the wilderness where the Indian worships, are the same as glorify the vast temple of St. Peter's in Rome.

Within the rough logs of the Indian chapel, as within the marble walls of columned temple, the same Faith rises to the same height, sees as far and as clearly up through all the heavens, and murmurs the same Credo. So, anywhere in Christ's Kingdom on earth, where the altar stands and the Chasubled priest, there is the standpoint, materially touching the earth, mystically touching the highest spheres of mysticany touching the matter property agrace, whence to measure the spiritual ascensions and declinations of the ages and their peoples towards or from God. How now stand the Kingdoms of this age to-wards the Church, and therefore towards

Are they in alliance with God's Kingdom here below?

No; not a single one of them. Have they risen (or rather fallen) in

Yes, every one of them. Then between the Church and them there is hostility.

Yes; each of them is at war with the

Yes; each of them is at war with the Kingdom of Christ.

Then they are anti-Christian. There is no doubt of it.

Then theirs is the spirit of anti-Christ.

As plain as it is certain. And ruled by that spirit they call themselves Christians! Yes, the angel of darkness sometimes puts

on a garment of light.

In revolt against Christ they carry his colors and still call their camps His. It is a Lie.

Then they have committed that crime

of crimes, apostacy. Yes, and they have done so consciously, deliberately and de-fiantly. Then ours is the age of National Apostacies. It is evident. And the apostacies of governments? Yes; and every-

where.
Races and nations are punished for racecrimes and national prevarications in this

world? Always.

Then the malediction that follows, slow doubt of it! 'Tis a law without an excep-tion unless the revolted repent and return doubt of it! 'Tis a law without an exception unless the revolted repent and return to the allegiance of God. Or unless God answers the prayers of the persecuted Bride.

Will they repent? Hardly. Then the Gity of God.

And are not all these strange happen-

answers the prayers of the persecuted Bride.

Will they repent? Hardly. Then the curse will crush them? Sure? When, and how? We are not a prophet.

But this is exaggeration. Is it? Yes; why look out of your solitude, abroad over all the world. We do look. What wonderfoll we say: Yes, we see it everwhere. records of some of this century's years, and its journals with the thinkings and the

ediction of spirit? Do you not see the growing light of

human reason? But does not too much light blind just as darkness does? And mark

you not the advance of the human mind?
We mark it very closely.
Is the advance upwards or downwards? forwards or backwards? Daywards or darkwards? Godwards or Satanwards? Is not the advantage of all advance to be is not the advantage of all advance to be judged by the term towards which it is tending and the end which it will reach? Undoubtedly; simplest common sense proclaims that. But this generation, with all its families of nations, is advancing; is

it not? But listen! Whitherward? Tell me that. What the term? When the end? That will settle the question. All that outward, material, magnificent prosperity has no spiritual significance. Grand dwellings do not make the city and give it character. The dwellers in it

Men can build monuments to glorify lies ; and rich mausoleums shrine dust and

This age hath robed many a hideous ignoming with glory's garments.

Call the roll of all the governments of the world to-day—the weak and the strong, the rich as well as the poor ones, those with Pagan subjects and those with Christian citizens. Do they fear God? They laugh at the question? Do they fear one another? More or less; thereby ren-dering to one another the homage which they refuse to God. Why fear they more or less each other? Because they have no faith in one another. Why? Easy to answer: Loss of faith in God logically

leads to loss of faith in man.

What then is the element of existence on which they rest? Force. What is force? It is a brutal, barbarous substitute for principle. It is the tiger lurking in wait for his prey and ready to make his spring. What is the spirit of force? Self-interest. What is self-interest? Self-adoration. What a terrible descent, and how degrading from faith and worship of God down to faith and worship of self.

Only one fell farther and sunk lower. You know his name-Satan. Say we then that the governments of the world to-day are Godless—or nearly

We certainly do say it. In the first place we deny that a really Christian gov-ernment blesses the face of the earth to-day. We make a broad dissinction be-tween the Government and the people In the first under its jurisdiction. For instance, let us take France, the very richest vineyard of missionaries-men and women. Nearly, if not forty millions of souls inhabit it. All of these, less five or six millions who are infidels and non-Catholics, believe in the Catholic Church. Of these Catholics,

the Catholic Church. Of these Catholics, there are perhaps some millions who are only nominally so, who believe all and practice little or nothing.

Yet the government is anti-Catholic. In such a condition of things there is no doubt but thousands, who else would not, do fall away from the Faith.

Compare the days of the history of France when St. Louis led the crusaders conturies ago, to these days when Gam-

centuries ago, to these days when Gambetta addresses the assembly; what!
There was more of God then; and hence, less of God and more of Satan now in the

French government.

Italy is worse, and the advance party in Spain not much better. Austria, contaminated since the days of Joseph the Second, is in a state of political decadence

Second, is in a state of pointed decadence and religious lethargy.

When a Catholic nation ever falls, it generally falls lowest. The greater the graces abused, the deeper the downfall.

All the governments are either un-Christian or anti-Christian; un-Christian when they have the political charity to tolerate the Church; anti-Christian when, by law

or force, they oppose her.

But do these governments represent the hearts and minds of the people who owe them political allegiance? No—absolutely No. Else the world were lost. Governments—and all of them—are FORCE. Kingdoms and republics are the same. In them, nowadays, be they what they may, all is force, whether it be the majority of the wills of the thoughtless,

and sometimes the conscienceless, or the powder and the power of the mitraill-euses. The savage sleeps in every man, till exorcised by grace. Brute Barbarism till exorcised by grace. Brute Barbarism lurks in every government out of which God has gone. And when a government loses reverence for God it must lose respect for the rights of man.

By government we mean, of course, those who govern. And reversely, whatsoever a government robs from God, and graceially a Republican government it.

especially a Republican government, it will transfer to man. But ill-gotten goods carry a curse with them; and the receiver is just as criminal as the robber.

The first rights in this world are the

The first rights in this world are the rights of God, then of Christ, then of the Church. All these rights are essentially the same, because they are divine. They are in different forms God's own rights.

The despotism of Russia has more than five hundred priests and some Bishops of the Church of Christ exiled in Siberia. The Imperialism of Prussia has prisoned. The Imperialism of Prussia has prisoned, persecuted and banished thousands of priests and some Bishops. The Constitu-tionalism of Italy refuses to indorse the desires of the Sovereign Pontiff in episco-pal appointments; and yet monumentalizes

pal appointments; and yet monumentailes the memory of the infidel Garibaldi.

The republicanism of France wages war against peaceful religious communities, and spits on the crucifix. Meanwhile the Church of Christ is protected by the Sultan of Turkey! And priests and sisters who would be insulted in France and littly weet with reverence among the Then the malediction that follows, slow or sudden, but always sure, after such crimes, will fall on the trangressors? No doubt of it! 'Tis a law without an exception of the cross, with its sunshine. "The children of the kingdom"

Germany lost it long ago. So did Sweden. So did Switzerland. So did England. records of some of this century's years, and its journals with the thinkings and the doings of its every day.

Yes, in sooth it is prospering. But is not the benediction of matter ofttimes the malediction of spirit?

Germany lost it long ago. So did Sweten So did Sweten So did Sweten So did Scotland. So did Scotland, And this was three centuries ago. And now Austria, France, Spain, Italy—Catholic nations have lost or are fast losing their high and holy vocations. It is their own fault.

Meantime, a people, robbed of nationality by an Apostate Catholic nation, persecuted, reviled, trodden in the dust, made odious everywhere, and sometimes even misunderstood by their spiritual rulersa people Apostle-like—martyr, confessor, and in stainlessness of faith a virgin—clung closest to God, clings to him still; and lifting up the cross, like a priest on Good Friday, confronts the Apostate nations of our age, and cries aloud in hear-ing of all the world: "I believe in Christ ing of all the world: "I believe in Christ the most and love Him the best, because for His sake I have suffered the sacrifices of centuries

That people is not a nation. It is a victim. You know the name-Ireland .- [Baltimore Mirror.

It has Entered the Capitol Buildings.

It has finally gained its point and no ess a personage than the Sergeant-atless a personage than the Sergeant-at-Arms of the House of Commons, Mr. D. W. McDonnell, Ottawa, thus indorses the Great German Remedy: "St. Jacobs Oil is a splendid remedy. I used it on my left hand and wrist for rheumatism, and found it all that it is claimed to be. Mrs. McDonnell used it for a most severely sprained ankle; by steady use of the article for a few days a complete cure was effected. St. Jacobs Oil does its work very satisfactorily and also rapidly; such

at least is my opinion. PEOPLE WHO READ AND REFLECT, after reading, upon the many published testi-monials regarding Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, can scarcely fail to perceive that evidence so positive and concurrent could not be adduced in behalf of a remedy of doubtful The facts proven by such eviefficacy.

DEATH OF THE VERY REV. DEAN when on the demise of Father Mackin,

From the St. John's NF. Mercury. From the St. John's NF. Mercury.

The announcement of the death of the venerable patriarch of the Catholic church in Newfoundland, will be read with regret throughout the country. The venerable Dean breathed his last at his residence in Witless Bay, on 21st Oct. He had been in failing health for the past four years, but until then was strong, active and most laborious. He was in the 86th year of his age, and 54th of his sacred ministry. He received his first appointment from Dr. Scallon; was the first in the priesthood of the colony to celebrate a Golden Jubilee: and is almost the last of that grand old school of Irish missionaries, who have been the pioneers of religion and civilization

amongst us.
'Dean Cleary'—for by this title he is hest known-was born in the parish of Bannow, County Wexford, in the year

He made his preparatory studies for the riesthood at a seminary in his native county, and completed his course at the college of Birchfield, Co., Kilkenny, an institution which, in its day, gave to Ireland many gifted clerics; amongst others, Archdeacon O'Shea and Canon O'Keefe of Ossory, still living—both class-fellows of the Dean. He was ordained priest in the Cathedral of Enniscorthy, by Dr. Keating, Bishop of Ferns, on Easter Sunday, 1829

—just six days before the gaining of
Emancipation. He came to this country the summer following, together with Fathers Ahearne and Morrison. Priests were scarce here in those days, and so it happened on the very morning Dean Cleary landed, he had to attend a sick-call at Petty Harbor—thus early commencing that course of hard missionary labor, which, through a long life, seemed to have known

no fatigue. His first mission was with Father Sinnot, at Tilton Harbor, a parish embrac-ing at that time the Bays of Trinity, Bona-vista and Notre Dame. Here he spent two years; living as much on sea as on land; without any fixed abode, making his home for the time of whatever harbon duty called him to; his round of visita-tion only ending when the time had come to set out again. A walk of ten miles or a sail of thirty, was with him a usual Sun-day duty, to give his people an oppor-tunity of hearing Mass, while his labors in attending calls would seem incredible to those unacquainted with his robust consti-tution and untiring energy.

Such zeal could not fail to recommend

him to the notice of his superiors. The district of Bay Bulls had been up to that time without a resident priest, its wants being period cally attended to from St. John's; and this mission Dr. Flemming now erected into a parish, appointing Dean Cleary its first pastor. On the 31st Oct., 1831, Dean Cleary entered on this new field of labor. His jurisdiction ex-tended from Big Pond to La Manche, a tract over twenty miles in length, and containing a scattered population of fifteen hundred Catholics. It required but a short time to show that the building but a short time to show that the building up of this important parish had been entrusted to one well fitted for the undertaking. Devoting all his time and energies to the work, he had the happiness of seeing the greatest success attend his efforts. In a few years, a splendid church was erected at Bay Bull; soon followed at Willer Bay by a prephytery and another Witless Bay by a presbytery, and another church—the finest wooden ecclesiastical structure in the island, even at the present day. A church at Tor's Cove, and a church and presbytery at Mobile are further monuments of his zeal. Besides having school-houses erected in the various harbors of his parish, he also built,

1860 that the mission could spare him a tition. Do you say repetition tends to curate. And in order to understand all formality? No, unfortunately, formality curate. And in order to understand all the hardship he had to undergo, working alone, we must bear in mind that for many years after he had come to Bay Bulls, there was no roads in the district. Yet no Sunday or holyday passed without his officiating in two chapels, from six to ripe miles agart. Thus no one had more earnest the prayer the more will it be included in the man who recommended to recreation and the man who renine miles apart. Thus no one had more reason to feel the want of roads; and to have that want supplied he used all his influence and gave much of his time. Late and early, in heat and cold, he might be met with superintending in person the road building of his parish; and where he found only footpaths following the coast-line or winter tracks through the forest, he has left, mainly through his own exer-

tions, the best roads in the country.

His labors for the good of his people were untiring. In every sense he was the good and holy pastor, preaching the Eternal Word "in season and out of season," hearing confessions, attending to the sick and afflicted, comforting the dying, reforming the victous, and edifying all.
Nor did his interest in his flock end where
priestly functions cease. He entered
heart and soul into all their concerns. His advice was sought in their differences and difficulties; and seldom was appeal made from his decision. Hence arose that complete control he enjoyed over his community; and he used his power at all times for the welfare of his people, and the best interest of his adopted country. And this land of his adoption he loved with a surpassing love—equalled only by his devotion to the dear Island beyond

the sea.

A nature more genial, more cheerful and kind is seldom met with. not hurt a human being. And the recording angel alone can tell the extent of his far-reaching charity. The many failures of the fishery during the past fifty years, afforded him ample opportunities for the relieving distress in all its forms. With his own purse ever ready to assist the poor, he was their untiring advocate with the Government in the hard times consedence are that it roots out impurities of the blood, restores digestion, enriches the circulation, and regulates the bowels and liver. Sold by Harkness & Co., Druggists, produce St. quent on bad voyages. In 1854 when the cholera caused such have in St. admirers.

them to the grave!

If he needed any testimony of his peo-ple's regard, that satisfaction was afforded him on three principal occasions:—First,

when on the demise of Father Mackin, the dignity of Dean was conferred upon him by the Holy See in 1855; again on his recovery from a severe illness, in 1857; and lastly during the celebration of his Golden Jubilee. These three events recall rejoicings as generous as they were general, the heart-offerings of a people who felt that they were honoring their best and truest friend. And as was their joy in the past so is their grief now, heart-felt and intense, as they gaze for the last time, in this world, on that familiar face with which are associated all the tenderest and most sacred recollections of their lives.

one who bere more than an ordinary share of the heat and burdens of the day— gone to receive from his Divine Master

prayer. In fact, most of it is taken from the Scriptures, and is what St. Elizabeth prayer. In fact, most of it is taken from the Scriptures, and is what St. Elizabeth said to the Blessed Virgin on the occasion of the Visitation: "Hail Mary! full of grace, the Lord is with thee," etc. But in saying the Rosary we not merely

say the prayers with the beads, but we meditate during each decade on some of the great mysteries of redemption—the grand facts in the life, sufferings and death of the Son of God for the salvation of man. Surely this, also, is very far from man. Surely this, also, is very far from being a pagan practice. Neither is the frequent repetition of certain prayers ex-clusively pagan. On the contrary, the Bible furnishes numerous and striking inbiole furnises intuicious and statement stances of repetition. And if the prayer be a good one and offered with the right dispositions, repetition would rather seem to be a virtue than a fault.

Indeed, repetition is the natural impulse the standard of the repetition is the natural impulse.

Indeed, repetition is the natural impulse of an earnest soul; as was strikingly illustrated in the case of those who came to Christ to be healed. "Oh, Lord thou Son of David" cried they, "have merey on us!" So persistent were they in their repetition that the disciples wanted to send them away; but our compassionate Lord, recognizing their incerity and commending their earnestness, had pity on them, and granted their petition. And what but repetition is the "importunity" which our Lord Himself inculcates in that Will they repent? Hardly. Then the curse will crush them? Sure? When, and how? We are not a prophet.

But this is exaggeration. Is it? Yes; why look out of your solitude, abroad over all the world. We do look. What wonderful prosperity? Yes, we see it everwhere. If we do not go out into that world it comes right here to us. Its books with the regions right here to us. Its books with the regions of the gentury's years.

And are not all these strange happen-various harbors of his parish, he also built, at his own expense, a magnificent Convent at Witless Bay, where a large number of females receive that education and best of texts: "From whom much has alone can afford.

All the duties of his extensive parish were attended by hum without any assisting which such institutions alone can afford.

All the duties of his extensive parish were attended by hum without any assisting many as he needeth." Importunity; he will rise and give him best of texts: "From whom has a vocation in the order of grace. God help the nations which lose their vocations! loss the inspiration of the Bible, but there is a keeper and interpreter of the Sacred Scriptures. The Universal Church referred to in the speech of on the speech of on the speech of on the speech of on the speech of the man borrowing bread of a friend. "I say unto you, though we will not rise and give him best of united not only inspiration of the Bible, but there is a keeper and interpreter of the Sacred Scriptures. The Universal Church referred to in the speech of on the speech of the man borrowing bread of a friend. "I say unto you, though which such institutions alone can afford.

All the duties of his extensive parish were attended by hum without any assistment of the Bible, but there is a keeper and interpreter of the Sacred of a friend. "I say unto you, though which such institutions alone can afford.

All the duties of his extensive parish were attended by hum without any assistment of the Bible, bu clined to repetition, and the man who re-peats his prayers will be more likely to be-

come earnest than he who waits for an offlatus of earnestness before he begins to But perhaps, after all, it is numbering prayers with beads that is pagan. Well, it must be acknowledged that some pagans do use beads in their devotions. But, for the life of us, we cannot see that is ally good reason for our not using them unless there is something positively immoral or unreasonable in the thing itself. pagans have their sacred books; but that is no reason why we should discard our Bible; although, we are sorry to say, there seems to be a disposition among our "liberal" brethren to class the Bible with "Niberal" brethren to class the bole with the sacred books of the pagans, and to judge of it in the same manner that they judge of them. In fact the strongest thing of all, in this connection, is that our esteemed Unitarian cotemporary should

object to a practice at all, simply on the ground that it is pagan.

Why, we thought that our modern advocates of free thought and liberal Christian that the same of the same of the pagain was tianity had discovered that paganism was, after all, not so bad a system as it has b represented to be; that, in fact, it is, at least in many respects, preferable to Christianity; and we are quite sure that we have more than once discovered in the columns of our respected contemporary a strong disposition to sympathize with paganism at the expense of Christianity. But on the subject of the Rosary, if we had never had any personal experience of its beauty and excellence (which, through With st the guarantee to us that it is sanctioned by universal use in the Catholic Church, and that the greatest saints and doctors of the

Taken out of Bed.

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir-I have to thank you for the great Daughters, Wives, Mothers, look to your health! The many painful and weakening diseases from which you suffer, dispairing of a cure, can be remedied by that unfailing regulator and purifying tonic, Burdock Blood Bitters. Ask your

Daughters, Wives, Mothers, look to you walfer, the last Sacraments to the dying, but, in many instances assisting in placing the dead in their coffins and helping to draw them to the grave!

If he needed any testimony of his people's regard, that satisfaction was afforded by the house. Respectfully, and the same and the look of the grave is the look of the grave is the look of the grave is the last Sacraments to the dying, but, in many instances assisting in placing the dead in their coffins and helping to draw them to the grave!

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—I have to thank you for the great relief received from your "Favorite Prescription." My sickness had lasted seven years, one of which I was in bed. After taking one bottle I was able to be about the house. Respectfully,

CIVIC HARMONY.

Kingston News, Nov. 6 We agree with every word that fell from the lips of Bishop Cleary last night concerning the virtue of brethren dwelling together in unity,—of citizens living in agreement one with the other, notwith-standing differences in their religious convictions. A slight and desultory reading of history is sufficient to furnish abundant proof of the dreadful effects of mutual distance accorded upon highery, franticdistrust grounded upon bigotry, fanatic-ism, and intolerance. The friend in whom trust has been reposed is locked upon with the eye of suspicion; the neighbour, ac-customed to give and receive good offices, becomes the object of hatred; strife sup-plants harmony, all the worst passions of human nature are aroused, and the works of the heat and burdens of the day—gone to receive from his Divine Master the reward promised to the "good and faithful servant."—Com.

A UNITARIAN ON A CATHOLIC SU-PLESTITION.

Catholic Review.

The Christian Register, our very respectable Unitarian contemporary of Boston, with a modest assurance which is quite refreshing, in its issue of 12th October, says: "How far Christianity was permeated by the superstitions and forms of paganism may be seen by comparing the teachings of Jesus in regard to prayer with the teachings of the Paulist Fathers on the same subject in The Catholic Review." And then the editor goes on to quote from one of the "Five Minute Semons" an eainest exhortation to the people to practice the devotion of the R sarv or the beads, telling them that the devotion is an admirable one, and that it is practiced by our Holy Father the Pope and by the Bishops and priests of the Church, etc., but he fails to point out how this admirable devotion in an admirable devotion in the very form which He gave us. In saying the Rosary is to lead men to do exactly what Jesus taught us to do: that is, to pray in the Rosary is to lead men to do exactly what Jesus taught us to do: that is, to pray in the Rosary is to lead men to do exactly what Jesus taught us to do: that is, to pray in the very form which He gave us. In saying the Rosary once, we repeat the Lord's Prayer seven times: surely there is no paganism in that. True, we add to the Lord's Prayer a number of Hail Marys. But neither is there paganism in that the Seriptures, and is what St. Eirabeth said to the Blessed Virgin on the occasion to the cocasion for the bishops of that that Marmion would have proved distasteful to the church of which we are speaking; nevertheless, the concurrence of three prelates in denouncing that book as improper for use among Catholic children shows that our judgment is incorrect, for it is the prerogative of the bishops to decide all points of religion. which we are speaking; nevertheless, the concurrence of three prelates in denounc-ing that book as improper for use among Catholic children shows that our judgment is incorrect, for it is the prerogative of the bishops to decide all points of religion for bishops to decide an points of religion for their people. Under these circumstances we would prefer to see such books as Marmion never put on the programme of the schools. It is not essential that the Protestant youth should study Marmion, or any other poem offensive to those be-longing to a different communion. There are hundreds of works of the most exalted are hundreds of works of the most exalted genius in which no objection could be taken on any ground. Then why should not the text books be chosen from these? There is no reason that we know of, and we believe that as long as Roman Catholics have such a stake in the High Schools as they now possess it would be wise in the Minister of Education to submit to their Bishops the course of reading prescribed from time to time in order that there should be no cause for withdrawing a book from the list after thousands of dollars back how the list after thousands. dollars had been spent in purchasing it by parents throughout the province.

## THE BIBLE INTERPRETED-A PRO-TESTANT VIEW.

It would appear that in England the Anglican Church not only believes in the inspiration of the Bible, but that there is

with Rome" he delivered himself as follows: "That fifty years ago he was much impressed, and for a time disquieted, by the perusal of Dr. Milner's "End of Controversy." He had since felt thankful to Dr. Milner for being an instrument in strengthening his attachment to the Church of England and in the discovery of the principles on which alone the Church could be successfully defended. Milner's first objection was that Protestants could have no certainty that the Bible was the Word of God. No book could be allowed to bear witness to its own inspiration, else the inspiration of the Koran must be admitted. Martin Luther had spoken of the Epistle of St. James as an epistle of straw, and his fellow-country-men had successively rejected almost every book of the Bible. He found the argument irresistible as against such Protestant communions of the sixteenth century as the Helvetic, Gallican, and Belgic tury as the Helvetic, Gallican, and Beigic communities, who grounded their belief in the inspiration of Scripture, not on anything external to Scripture, but either on the testimony of Scripture to itself or on the witness of the Spirit in their own on the witness of the spirit in the Church hearts to that inspiration. The Church of England, however, unlike those communities, grounded her faith on an external authority. That she had done clearly in her 6th Article, in which she referred to the Catholic Universal as the divinely appointed witness to the inspiration of the Bible, and in appealing to that Church she was appealing to Christ, the Divine Head of the Church, who had promised to be always with His Church. But he did not even then escape Dr. Milner, who pointed out that, though he might thus have the Bible, he had not the true sense of the Bible, out of which different bodies had extracted innumerable and self-contradictory doctrines. But then again the Church of England came to the rescue, as it not only appealed to the Church Universal as witness of the Holy Scrip-tures, but also as the keeper and interpre-\*\* \* "Men are but sorry witnes

their own cause." The praise of Kidney-Wort comes from the mouths of those who have been made strong and healthy by it. Listen: "It is curing everybody," writes a druggist," "Kidney-Wort is the years, one of which I was in bed. After taking one bottle I was able to be about the house. Respectfully,

AMANDA K. ENNIS, Fulton, Mich.

Writes a druggist, "Kidney-wort is the most popular medicine we sell." It should be by right, for no other medicine has such specific action on the liver, bowels and kidneys.

Mandra K. Ennis, Fulton, Mich.

acramento (Cal.) Record Union. J TIRED OF SUFFERING.

An Ex-Police Officer's Story-The Agony is Over.

3

"IT DID NOT FAIL HIM."

Mr. M. Hymen, proprietor of the Pion-eer Store, No. 102 J street, is now one of the happiest men in Sacramento, whereas a short time since the fields for him strove in vain to look gay in their garb of winter-green, and the sunshine of California was a glimpse of the midnight sun at Spitz-ergen. He had the rheumatism. What man tortured with rheumatism can de ight in the beauties of nature or care a gray whether the sun shines or not? Mr. Hymen did not know what to do about it. He had taken the prescriptions of physicians, but the dull, dead ache and the horror and dread agony were still there. The heavens to him were as though covered with the pall of unending night. Others might smile, but Mr. Hymen found no cause to allow a ray of mirth to creep into his face. This sort of thing had gone on with him at intervals for years, and there seemed no help for him. But the poet tells us that the darkest cloud has a Ivmen did not know what to do about it. there seemed no help for him. But the poet tells us that the darkest cloud has a silver lining. The darkest hour is always just before the dawn. There was help for him—relief present and permanent for his racked body. At last some one told him of the Great German Remedy, St. Jacobs Oil. "What! use a mere liniment after exhausting the skill of doctors? Why it is medness to talk of it?" "Wall. ment after exhausting the skill of doctors? Why it is madness to talk of it!" "Well, just try the Great Remedy," said the voize of his friend. He tried it. "What is this?" Relief! He tried it again. More relief! "Is this the wand of the magician? Yes, it is relief—sweet relief, after wakeful nights of agony and days long drawn out with suffering?" At last he had discovered the solution of his trouble. He was cured. Since this happy discovery the gentleman Since this happy discovery the gentleman cannot say enough in praise of the Great German Remedy. He advises all to use St. Jacobs Oil for rheumatism. He says there is nothing under the dome of the universe comparable to it as a pain annihilator. His recommendations in the hilator. His recommendations in the past few weeks have been the means of selling hundreds of bottles of the wonderful specific, and many are glad of the time when he urged them to use it. His

was a wonderful cure.

Mr. W. B. Ferrall, the well-known policeman of this city, has also felt the powerful friendship which the St. Jacobs Oil extends in the hour of physical suffering. Mr. Ferrall was severely afflicted with rheumatism. He got tired of suffering, and determined to call in the aid of the grand old specific. It did not fail him. The disease was deep seated and declined to yield without a struggle; but the application of two bottles of the Oil made it fly away and cease from troubling. He is now well and hearty. He re-commends the afflicted to rely on St. Jacobs Oil as the most ready and efficient Jacobs Oil as the most ready and emeteric cure for pain in the world. Captain O. O. Laraway, who runs that most thriving and well stocked grocery, corner of Sixth and N streets, is a great sufferer from neuralgia. While the reporter was in there the other day, waiting his return for supplies, the Captain told him that the Great German Remedy was a powerful liniment. It had relieved him of neuralgia, and given him many hours of ease. His clerk also owned to having had the backbone taken out of some ugly rheu-matic pains which had possessed his legs,

much to his annoyance, for some time.

The foregoing should convince even the most skeptical that the article in question is indeed a great remedy and conqueror of pain. "We indorse it," is heard on all

fragable argument of Christians as a body was, as Tertullian states it, "Nos soli innond for a time disquieted, by centes sumus." All the world could see of Dr. Milner's "End of Con-He had since felt thankful pure and heavenly than that of the pagans around them. The brightness of their example struck into their enemies a deeper panic than the splendor of the Labarum. This it was which added to them a

Invincible. Abashed the devil stood And felt how awful goodness is, and saw Virtue in her shape how lovely.

To a certain extent this was also true amid the confusions and corruptions of the middle ages. They still produced multitudes of men who were true saints, men who, not in empty conventional metaphor, but in most literal fact, gave up for Christ's sake father, mother, lands, home, and all things. Such the sacrifices which give to weakness that irresistible might which shook the world. This it was—the proved reality and intensity of faith, as an absorbing motive, as a determining power in the life of man—which gave to the Church that strength which humbled Henry IV. of Germany, before the feet of the aged Pope at Canossa, and which forced Barbarossa to

take his mantle off
And, kneeling, on his neck receive the foot
of the proud Pontiff.

Snakes as Life Destroyers.

The loss of life in India due to the ravages of venomous snakes is almost incredible. Yet Consumption, which is as wily and fatal as the deadliest Indian reptile, is winding its coils around thousands of people while the victims are unconscious people while the victims are unconscious of its presence. Dr. R. V. Pierce's "Golden Medical Discovery" must be used to cleanse the blood of the scrofulous impurities, for tubercular consumption is only a form of scrofulous disease. "Golden Medical Discovery" is a soveras it not only appealed to the Church Universal as witness of the Holy Seriptures, but also as the keeper and interpreter of the Bible in all matters of doctrine and discipline.

"Golden Medical Discovery" is a sover-giorned from sof scrofulous disease, or king's-evil, such as tumors, white swellings, fever sores, scrofulous sore-eyes, as well as for other blood and skin diseases. By druggists.

Keep it in your family. The best remedy for accidents and emergencies, for Burns, Scalds, Bruises, Soreness, Sore Throat, Croup, Rheumatism, Chilblains, and Pain or Soreness of all kinds, is that marvellous healing remedy, Hagyard's Yellow Oil.