

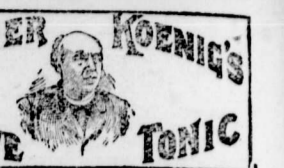
The Catholic Record.

"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.

NO. 887.

VOLUME XVII.



Must Be Honored. 10
St. Peter, Cascade Co., Mont.
Half-breed Indian suffering
sickness; it was a very bad case,
one of my acquaintances I was
very favorably served. The boy
was not but is now one of the strongest
in our school.

H. SCHILLER,
Principal of the Indian School,
Edwards College, Astoria, Ore.

April 22, 1892.
no doubts as to the value of Roenig's
Tonic, for I have recommended
persons are afflicted with diseases
of the system and in every case the
such that my own confidence in this
is confirmed and its good name
respective locality.

REV. P. J. HURLEY.

ROENIG'S TONIC
A valuable tonic for nervous
debility, indigestion, and all
diseases of the system. It is
prepared by the Rev. Father
at Wayne, Ind., since 1850, and is now
sold by all druggists.

WED. CO., Chicago, Ill.
10 S. Franklin Street.
Bottles at \$1 per Doz. 6 for \$5.
\$1.75. 6 for \$9.
Sold by W. E. Samuels & Co.

Branch No. 4, London.
The 2nd and 4th Thursday of every
week, at their hall, Aldon Street,
London, Ontario. Rev. Father
Street, John Roddy, President;
St. Vincent, Vice-President; P. F. Boyle,
Secretary.

C. H. B. A.
of Confidence, etc., suggested
attention at a very small cost. All
work executed promptly and
care. Address, C. C. COLLINS,
Elph. Ont.

1896.
CATHOLIC HOME ANNUAL.

SHOULD BE IN EVERY CATHOLIC HOME.

It will instruct and entertain Members of the Family.

THE QUESTION BOX.
Effectively Used at a Mission Given in Nelsonville.

All that its projectors hoped for it, and more, has been realized by the mission given by secular priests at Nelsonville last week. The attendance at the services was very large and the interest aroused in the beginning never flagged, the participants regretting when, on last Sunday evening, the mission came to a close. That it was a success in every respect and did great good is the universal verdict. Indeed it could not be otherwise as Fathers O'Boylan and Powers, who gave the mission, proved from start to finish that they were determined to make it a success and had the ability to do it. They neither knew nor thought of anything else but the work they came to accomplish.

An unfeeling source of interest was the question box, which was freely used by the non-Catholic attendants at the exercises. On the second evening of the mission Father O'Boylan called attention to the sound and sure footing on which as defenders of the faith they, the missionaries, held their course:

1. The doctrines of the Church are clearly stated and what we believe is made known in positive terms.
2. We define these terms and clear away all doubts, showing in bold outline what we mean by the articles proposed.
3. Besides defining we explain all that may appear obscure and show that each doctrine is in harmony with other revealed truths.
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 Fathers and Doctors of the Church; (c) the voice of antiquity; (d) the admission sometimes of even our adversaries; (e) on right reason and common sense; (f) and the consequences which would result from the denial of such doctrines.

Finally we meet the objections against these doctrines; analyze them, prove their futility and thus show by contrast the solid foundation on which the structure of our faith rests.

In dealing with objections, we are 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 defend or explain a mystery of faith or anything supernatural on mere natural reasons. (3) We insist everywhere on the principle that Christianity is not a mystery and he who admits one of its mysteries, must admit all. We believe for good reasons that Protestantism is shallow and illogical and has a strong tendency to detract from its supernatural basis and degrade Christianity to the level of mere naturalism. Hence we find it for ever asking a reason for mysteries, which faith can explain and defend only by appealing to divine Revelation and the truthfulness of God.

The same questions put to Christ are put to His Church:
How can man forgive sins? How can He give us His flesh to eat? etc.
Again, in disputing with Protestants and Infidels we should insist on two things: (1) We should ask them to give a definition of the Catholic truth they are objecting to; (2) We should demand what they profess to believe on the question.

By observing this we can proceed directly to the argument without confusion.
In our answers to the questions put 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 would not be enough we have entered

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 stand so far away;
Yet others kiss Thy garments,
Step where Thy footstep may 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 life and life and worth,
Touching Thy garments' border,
I touch the wide, wide earth.

—C. H., in Irish Monthly.

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sometimes into details so that the inquiring mind might be fully satisfied.

QUESTIONS AND OBJECTIONS.
Question. Are not Catholics obliged to believe everything the Pope and the priests tell them?
Answer. We distinguish, 1st. If the Pope proposes any doctrine contained in divine revelation to the whole Church to be believed as an article of faith and if he does this as the successor of St. Peter, then all Catholics are obliged to submit. If the priests teach the same article as it was proposed by the Pope to the people, the people are obliged to believe this doctrine. It should not be forgotten that the whole Catholic people are also infallible in their belief as well as the Pope is when 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 their belief against false teaching. (2d). In the next place we answer that the people are not now, never were and never will be, obliged to believe anything except what is contained in Divine Revelation.

Let us once understand that the object of divine faith is God and His revealed truths and that the motive of faith is the truthfulness of Christ and then those absurd objections will forever cease.

Question. "I prefer to be a Protestant because I can use my own free choice in selecting the truth I believe from the Bible. I cannot as a free man submit to a man as my guide in faith. Don't you prefer to be intellectually free?"
Answer. To the last question I answer—yes. I prefer to be intellectually free, and for that reason I must be a Catholic. To be intellectually free I must be sure I have the truth; but without an infallible guide I could not be sure. The knowledge of the truth is the freedom of the intellect. "You shall know the truth and the truth shall make you free." (John 8, 32.) The Holy Ghost is promised to be with the Church (John 16, 13), but "where the spirit of the Lord is, there is liberty." (1 Cor. 3, 17.)

And St. Peter warns us against false freedom—"As free and not making liberty a cloak for malice, but as servants of God." (1 Peter 2, 16.) And St. Paul seems to have fully anticipated this objection to the true faith when he said: "The weapons of our warfare are not carnal, but mighty to God into the pulling down every height that exalteth itself against the knowledge of God and bringing into captivity every understanding unto the obedience of Christ." (2 Cor. x, 4 and 5.)

Is it not clear from this that the knowledge of God which is the very essence of faith is the work of obedience?

"You cannot as a freeman submit to a man?" Suppose that you were living in the time of Christ and His apostles; would you have freedom of intellect even then? I think not; because you would refuse to believe in the Man God, or certainly in His apostles, because they were men.

But are you free when you believe only what you please? Suppose you believe what is not true? How do you know that all you do believe is not false? But do you really believe anything?

You certainly do not unless what you believe is divine truth. Divine faith has for its object divine truth. It is moreover supernatural. You cannot have that which is divine or supernatural from your own free will or free intellect—no, no; you must ask it from God; it must come down from the Father of light from whom every good and perfect gift descends. (James 1, 17.)

And St. Paul says: "Faith comes by hearing, etc. (Rom. x.) And what is still more to the point, "We give thanks to God that when you had received of us the word of the hearing of God, you received it not as word of men but as it is indeed the word of God, who worketh in you that have believed." (1. Thes. 2, 13.)

I think my friend who puts this question saying he prefers to be a Protestant, if he only examines the answer carefully, he will try to set his house in order and like Zachaeus come down from his perch as soon as possible if he wishes salvation to enter into his soul. (Luke 19, 5, etc.)

Question. "The doctrine of the Real Presence is so far beyond the reach of all probability and possibility that no one can believe it. It is utterly incomprehensible."
Answer. For the same reason you should not believe in the Incarnation—the central mystery of the Christian faith—not indeed in any mystery. The great difficulty with doubters is that they either reject the supernatural altogether or fail to distinguish between the natural and supernatural order. The mystery of the Real Presence of Christ in the Blessed Eucharist is no more improbable or impossible than any other revealed truth. Catholics believe this mystery on the same authority—viz., the truthfulness of God—as they believe the mystery of the Trinity.

"Why do you believe such a mystery as that? Three persons in one God? That's absurd. My dear boy, you should believe only what you understand."

The speaker was a French Infidel; the boy was a Catholic who had uncovered his head as he passed by a Catholic church.

The boy answered: "And, sir, do you believe only what you understand? If so, will you tell me why your little finger moves when you want it?" "Because I will it," replied the learned Infidel. "Well," said the boy, "will you please tell me why your ears don't move when you will?"

The fact is, my brethren, if a man believes only what he can understand, his knowledge will be very limited. But let a man, claiming to be a great scientist, come along and say, 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 down any revelation made in the name of science; forgetting that science, really deserving of the name, is but a ray of light proceeding from the same supernatural fount of truth: Faith, Truth, Intellect, Knowledge, are all gifts of the same munificent Creator.

Note.—In regard to the loyalty of Catholics and the honor and obedience they owe to civil authority it is very important to remember the following words of the first Pope: "Honor all men, and fear God; honor the King; Paul (Rom. xiii.)" "Be subject of necessity, not only for wrath but also for conscience sake. For therefore also you pay tribute. For they are the ministers of God serving unto this purpose. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom; fear to whom fear; honor to whom honor."

It is not therefore out of mere sentiment 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 bombast and vain babbling of blatant hypocrites in times of peace.

You say that the Blessed Virgin is more than God? We say ten 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 that there is, as St. Paul says, "a diversity of graces, but the same Lord, and that 'There is no other name given to men whereby we can be saved, except the name of our Lord Jesus Christ.'" (Acts 4, 12.)

We are commanded to "honor the King" (1 St. Peter, 2, 17), who may be an immoral tyrant. Where does Scripture prevent us from honoring "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 dishonor 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 Mother and thus offends her Son?

Every time we say the Hail Mary we profess our faith in the Incarnation of Jesus Christ, which is the central mystery of Christianity; we honor God the 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 reference to grace: "Without grace there is no salvation; but without prayer, in the ordinary course of God's providence, there is no grace. Therefore without prayer there is no salvation, 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 salvation.

Considering that the Immaculate Mother of God was the medium selected by the Blessed Trinity to give a human body to God the Son, we can legitimately argue that if the Blessed Virgin had not consented freely to be the mother of the Son of God we would never have a Saviour. Let Protestants only understand the mystery of the Incarnation and Redemption and they will run with joy to ask Mary to pray for them to her Son, who will refuse her nothing, because she will ask for nothing that does not give Him honor and glory. Words are human 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 say that there is no other name under

Heaven whereby we can be saved but by the name of Jesus?"
Answer. Yes. And this is just what we have been insisting on all the time. Let me quote the text correctly for you, and never forget it as long as 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 Nazareth, whom you crucified, whom God hath raised from the dead, even by Him doth this man stand before you whole. This is the stone which is rejected by you the builders which is become the head of the corner. Nor is 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 delivered 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 various parishes I had charge of, but I must say and I say it truly and sincerely, and I believe you will agree with what I say, that this was the best I ever had. When I brought these Fathers here it was done for the purpose of breaking down prejudice and opposition by removing ignorance and right nobly have they done their work."

"In the solidest and most convincing way have they presented the doctrines 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, and many have been 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 things 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 were delivered in a very touching and deliberate manner and moved those 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 century 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-respected firm of Quakers—C. and Brothers—in Birmingham, who employed a large number of workmen, among whom were more than a hundred 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 remonstrated 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.

Father H. went at once to the head of the establishment himself to request that the Catholic workmen might be permitted to attend. 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 object 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 it was the universal law of the establishment.

Father H. then went to the Bishop of the diocese and laid the case before him, but only to get the answer he expected: "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 plainly against the law of the Church. If Mr. C. would not relent they must seek employment elsewhere. The great-hearted Cardinal was moved, but said nothing.

Nothing remained to be done now but to make another attempt to move the manufacturer. Father H. felt certain that it would be a failure. Next day, however, when he paid his visit, he was received with the greatest affability, and, on repeating his

request, it was immediately granted. "To be frank with you," said Mr. C., "His Eminence Cardinal Newman was here last evening on this very business. He was so condescending, so persuasive, I couldn't resist him, and he put the argument in quite a different light. He said: 'Will you, Mr. C., force these men to do that which they think wrong, because it is against the law of their Church, or give up their employment, which is the bread of their wives and families?' And I answered: 'No, your Eminence, I will not. The Catholics shall be excused from attendance.'"

So the dear old man of ninety, without saying a word to anyone had got to 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 Protestant could possibly grasp it. It was so like Cardinal Newman!

Cardinal Newman's influence, even over those who differed from him in matters of faith, was indeed remarkable. His humility, kindness, and open and liberal spirit gained friends for him everywhere and there are many little incidents in his life which would contribute 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 interest he took in the temporal and spiritual welfare of his co-religionists.—*Catholic Fireside.*

FLOWERS AT FUNERALS.
A Pagan Custom Renewed Under Most Objectionable Auspices.

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 custom 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 wedding 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 tendering 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 the dead." The corpse of Voltaire was probably the first which had these 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 town through which 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 ferocious Jacobin, was treated after death to a similar display. His body, says Theils, lay exposed for days. The clubs, the municipal societies came processionally to cast flowers on his coffin. Women were invited to do the same, and young girls would advance, walk around the coffin and strew flowers on the body of the departed. The same profusion of flowers accompanied the translation of his remains to the Pantheon. Flowers covering blood!"

Catholics, at least, should be slow to pursue the pagan system, even under such auspices, and such a member that in the vast number of cases money vainly expended in 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 Irish Catholic.

A Guest of Honor.
An English arator was a member of a company snowbound in the Sierras while en route from California to the East. Before their train was put out of the drifts they had been reduced to eating the coarse fare of the railroad laborers, and got little enough of that, so that they all had a magnificent hunger on when the train reached a small station at which there was a restaurant, and the Englishman was the first to find a seat at a table.

"Bring me a burly Western man," a portly stout, some dried kidneys, a brace of chops, plenty of vegetables, and two bottles of Bass' bitter beer."

The landlord stuck his head out of the dining-room door and said to somebody in the rear apartment: "Say, Bill! tell the band to play 'Rule, Britannia.' The Prince of Wales has come."

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BER 19, 1895.

JIM.

Sketch.

little village in the far away from the of the busy world; were simple people, in their daily labor and and of the immedi- and. They had very with the outer world, y had not much less in oved from it.

illage there were six of worship: far, be-atholic, Protestant and churches, there were and Unitarian meet-able to satisfy him- of these creeds, had on of his own. He de- found the Lord," and

and soon had a of disciples. Yet, in s, there were two old ery Sunday of their y two long Irish miles to not being able to suit of all the religions in ge. It certainly could the desire of exercise them to go so far, for very much beyond the alks for pleasure.

ck from the village od a rose-covered cot- tle garden of its own, two sisters, named e Byrne. They were d inhabitants of the ad lived in this little great many years. ere buried in the y, and here also two s and finally their en laid to rest; and ny only representatives mily—they and their

rought up altogether He was a fine, clever e pride and joy of their e finished his schooling e for him to think e the trade, they appre- e leading village car-ome time he did very thought a great deal of s. But at the end of a e began to get restless; of the quiet, uneventful d longed to see some- rd, and at last one day, no one knew where, ay his aunts had heard

ere heartbroken at his they always believed n. At first the kindly d drop in with the old y. "Any word from e answer was always d at last they gave up

month passed by until a and still the old women home; they kept his him, just as he had left e belongings were care- every day; nothing was just as though he had e day and was return- e evening.

er came. Three years d since he left. Anne's with the tears she shed e prayed for his safe re- day Katy found the few d to walk to reach the nger and more difficult y. They were both grow- and feeble, and they be- ar that they would not r by come home.

ostie side of the street e old woman, Mary nt of the village. Most e spent in the church, ront of the Blessed Vir- her prayers were com- most efficacious. So one d Katy she was going o ask her to pray for the y return of their boy. e bonnet and long black eed over the street and e door of Mary's house. e bade her enter, and, e door, she found the old ing over the fire.

"Did he say that now, Mary?" Anne asked incredulously. "Sure, I was thinking you were looking greatly failed this last twelvemonth."

"Oh, sure, he's always making fun with me, and says he: 'Mary, what will you leave me when you die?' And the other day, as he was going out of the door, he turned round again, and says he, 'Well, Mary, when you do die, it's the fine corpse you'll make.'"

Mary announced this with a little touch of pride in her voice, and then she continued: "But with all that, he's a good man, so he is, and he gave me the wee lamp over yonder, to keep burning before the statue of St. Joseph."

Anne duly admired the lamp and the statue, and then asked Mary if she would like her to make her a cup of tea.

"Indeed, I would like a wee drop of tea, Anne. You'll find the kettle behind the wee creepsle yonder, and the tea is in that box before you."

Anne found all the necessary articles, and, having made the old woman comfortable, with her teapot in front of her, she prepared to go.

"And now, Mary," she said, slipping a few pence into her hand, "I want you to pray for Jim, that he'll come back to us soon, before we're dead and gone."

"I will, Anne, I will; and have you never heard no word of him yet?"

"Never a line since he left," said Anne, the tears standing in her eyes. "I'll pray for him, Anne, so I will, for he was a nice boy, and I'm real sorry for you."

"I doubt he'll not last long," one of the men remarked, nodding his head towards the little upstairs room where Jim lay dying. "He's greatly failed. I never saw anyone go so fast, and he a great strong young fellow when he went away."

"It would be as well he went soon," replied the other; "he'll do no good." The Northerners are not a demonstrative race; they feel sorry for their neighbors when they are in trouble, but it is not in their nature to express their sympathy.

The two men stood silently watching the little window for a few minutes, and just as the Angelus bell was beginning to peal, a withered hand went up to the window and drew down the blind.

"May God have mercy on his soul!" they exclaimed together as they stood with uncovered heads, for they knew that Jim was dead. — L. M. W. in Irish Monthly.

GRAND CHRISTIAN CHARITY. A Project That Bids Fair to Solve the Social Question.

Less than three years ago there was founded, in the back room of a small store on a side street in Toulon, a charitable project which bids fair to do more towards bringing about the solution of the social problem in France than all the congresses and conferences that have been held, and all the books and articles that have been written with that end in view.

It is rapidly assuming the proportions of an international economic movement of the first magnitude, writes Charles Robinson in the North American Review for September.

This charity, which has become an object of once of the astonishment and admiration of all Europe, is named "St. Anthony's Bread," after St. Anthony of Padua, and it is by the voluntary contributions of his clients that it is maintained.

"St. Anthony's Bread" comprises not only food, but also clothing and medical attendance—everything, in fact, necessary for the relief of the poor in general, and of the sick and afflicted poor in particular; for its directors wisely hold that with this class one should always "make the good God visible." They ascertain the names of the laborers in the various parishes who are out of work, quite irrespective of their religious belief, or want of religious belief. Orphans are sent to school, the aged, the blind, the deaf and dumb are all placed in special establishments; letters are written for those who are themselves unable to write, and advice procured from either doctor or lawyer when needed. While the deserving poor are thus sought out and all their wants supplied, professional beggars are tracked and exposed.

PROTESTANTS AND THE BLESSED VIRGIN. The fact that a Methodist minister delivers a sermon that is certainly a panegyric of the Blessed Virgin is an encouraging sign. It shows that by degrees prejudice is giving way to an appreciation of the beauties of Catholic devotion. A few weeks ago the Rev. A. I. Colton, pastor of the Sarah D. Cooper Memorial Church, Philadelphia, took for his text: "Blessed art thou among women." So remarkable was what he had to say, coming from a Protestant minister, that we shall quote liberally from the report of the sermon we find in the Philadelphia Ledger. He said:

"We call your attention to the honored Mother of Our Lord, believing this subject has not sufficiently engaged the attention of the Protestant Church. The extravagance of divines on the one hand, and their general silence on the other, leaves too little said in honor of her whom all nations should call blessed. This human instrument, by which God gave His Son to the world, should be honored. Her name should live in our memory and dwell upon our lips as do the names of the prophets and apostles. She was a distinguished favorite of Heaven, as some have rendered the angel's salutation."

"She was distinguished for her humility. In her song of praise she said: 'He hath regarded the low estate of his handmaid.' Her humility deepens while the Divine favors increase. While we should avoid an idolatrous worship of her, we ought not to pass by unnoticed a character so lovely as hers. Heaven bestowed on her more than princely honors. Hers was a superior kind, well stored with a knowledge of the Holy Scriptures. In her song of praise we see her knowledge of fall and redemption through the promised seed of the woman. She reviews the past and celebrates the praise of God for His marvelous work and as one of God's double-sighted seers looks to the future and rejoices in what He would yet do for His Church. Those who are honored of God in His work are distinguished for their knowledge of His word and faith in His power."

We are sorry to note that this clergyman is not wholly free from the ignorance of Catholic doctrine that characterizes so many of his fellows. He speaks of avoiding an "idolatrous worship" of the Mother of God, and as Protestants claim that only Catholics are guilty of this, it is evident Mr. Colton intended his remark as a rap at us. He is wholly wrong, however, for Catholics do not pay any "idolatrous worship" to the Blessed Virgin. She is never put by us on an equality with God. We venerate her and honor her as the Mother of God, but we do not regard her as greater than God. What Mr. Colton had to say on this point was, we hope, not prompted by bigotry. No doubt, when he learns he was in error he will not do us this injustice again. Other parts of his sermon were as follows:

"The Virgin Mary—I do not hesitate to call her the Blessed Virgin, for an angel gave her the title—was distinguished for her faith. Zacharias saw the apparent contradiction between science and revelation, and doubted. Not so with the Jewish maiden, when she heard the more mysterious announcement. 'Thou shalt bring forth a son, and shall call His name Jesus.' Her question, 'Whereby shall I know this?' was, doubtless, inspired, as the answer furnishes the only key to the Lord's Immaculate Conception. Among all examples of faith, none equals that of the mother of the Son of God. As she was only human, she did not always understand her Divine Son, but when she did not she had His saying in her heart."

"Her obedience to the Divine will should be imitated by all who love the Lord and would be co-laborers in saving a world of sinners. When the angel told her how the Divine purpose would be accomplished, she replied, 'Behold the handmaid of the Lord, be it done unto me according to Thy word.' Such a spirit if manifested by all who are called of God into different departments of His work, would almost convert the nations of the earth in a day. How many doubts might have prevented compliance with God's will, but she obeys without dispute. No one ever left more in God's hands to be used than she. 'Behold the handmaid of the Lord.' Our obedience may form a link in a chain of circumstances whose wide sweep will save multitudes of sinners, and our disobedience cause as many to be lost."

"The fact that Mary belonged to the humbler walks of life gives greater glory to the Son. Oh! the wondrous redeeming love! Christ assumed our nature, was born of a woman under the law to redeem them that were under the law. The Virgin is honored, and a world is redeemed. This is good news for all people. If by woman man received the fruit of which he ate and died, by woman he receives a Saviour on whom he may look and live. 'Behold the Lamb of God that taketh away the sins of the world.'"

It gives us great pleasure to be able to reproduce such a sermon by a Protestant minister. If there were many other non-Catholic clergymen who might hope that before long devotion to the Blessed Mother of God would become general among Protestants. That would be a step that would bring Catholics and Protestants closer together. — Catholic News.

POOR DIGESTION leads to nervousness, chronic dyspepsia and great misery. The best remedy is Hood's Sarsaparilla.

WHAT AN OLD WAR HORSE SAYS. The great Paulist preacher whose name and sermons are well known all over this great country writes the following letter to his nephew, Mr. H. R. Eagle, and we wish every citizen of America could read it, and then read the book, "Plain Facts, etc.," and we are sure much of ignorance and misunderstanding would be replaced by the truth:

Paulist Convent, New York City, Sept. 8, 1895. Mr. H. R. Eagle, Chicago, Ill: My Dear Mr. Eagle—Nothing could have pleased me more than your purpose to give a wide distribution to Father Searle's book, "Plain Facts for Fair Minds." I share the universal opinion that it is exceedingly well calculated to meet the actual difficulties in the minds of well-meaning non-Catholics, but what gives me a nearer interest is that Father Searle was led to write the book by the publication of the questions placed in the Question-box at my non-Catholic missions. He informed me that these so revealed the minds of our separated brethren and so reminded him of his own difficulties before his conversion that he determined to attempt to meet them. The result is the addition to our missionary literature of a most useful book.

You know that at our missions the Question box serves the Protestant audience by bringing out the lecturer and serves the lecturer by bringing out the audience; it reveals in detail what they need to know. It also evidences the honesty of our Protestant neighbors by the frankness with which they take it for granted that we are the most superstitious, most priest-ridden people imaginable. This fills Catholics with chagrin. It very naturally distresses intelligent Catholics that they are thought to be indescribably stupid, grovelling imbeciles in religion.

Father Searle therefore undertook to give a corrective to these preposterous delusions. Himself a convert of many years, of sympathetic disposition, a priest of learning and discretion, well known as a distinguished scientist, his downright denial of accusations, his lucid exposition of actual Catholic doctrine and practice, will carry conviction, and it is wonderful how, in this little volume of three hundred and sixty pages, he has condensed the entire religion of Christ in doctrine and in practice, and has done it without the excessive brevity of a mere manual of the essentials of our faith.

The merit is, to my mind, the foremost of many practices due the author for the literary success of his undertaking. There is no book in the Catholic literature just like this. It is unique, as being totally free from controversy and yet a powerful persuasive force. It proves that an honest man who tells what he knows with directness and simplicity is the ideal witness.

Father Searle gains his point by giving competent testimony to Catholicity, doing it because he loves the faith and sympathizes with those who do not possess it.

Given a man of undoubted truthfulness, a cause that is right, and it is the accent of sincere affection that wins the day. Deep love of truth, real affection for one's auditors, here are the orator's or the author's main reliance for success. Father Searle has a full share of them.

Once known to honest minds, the Church credits herself; and clearness of statement is no more necessary in making the Church known than in making the laudation of Prince Fortunatus search for a wife. Life with them is a quest. Who is to blame for their worthlessness—their parents or their teachers?—Catholic Review.

What Infidels Will do. The lengths to which the Masonic judges of Portugal go in order to injure the Church are illustrated by an incident related in a Lisbon journal. It appears that men dressed as priests were sent out from the lodges to steal, or feign to steal—small children, and a fantastic story was circulated to the effect that the Jesuits killed the children to make a sort of human oil. The populace, strange to say, at first believed the report, and there were several severe outbreaks against the Jesuits in Lisbon. Later, however, the trick was discovered, and the hatred of the mob turned against the enemies of religion. The individual criminals can not be discovered, but Masonry has received a severe set-back through the failure of the stupid trick. — Ave Maria.

DON'T CURSE. The mother of Otto Leuth, the boy who was hanged at the Ohio Penitentiary for murdering a little girl in Cleveland, has sent a letter to Governor Campbell in which she says: "I have on the grave of my child sworn to curse you as long as I live and I shall keep this oath." In the same letter she curses all the officers of justice who brought her son to the gallows, and adds: "May his shadow haunt you to the hour of your death! May all the tortures plagu you which I have suffered all this time. This is my wish."

The poor woman is not to be held to a strict account for her imprecations, because she is almost beside herself for the execution of her son.

But her condition ought to be a warning to other mothers, who let their sons grow up without restraint. They do not correct the first beginnings of evil dispositions. They do not check the observance of the golden rule. They permit their boys to give way to anger, to gluttony, to sloth; they suffer them to strike their brothers and sisters; they allow them to stay out late at night; they let them associate with bad companions; they set them the bad example of drinking intoxicating liquors; they see them neglect the sacraments and do nothing to get them back into their duty—yet, wretch, they expect that the young men will turn out well; and when they go to the bad, the mothers, and often the fathers, put the blame at any door but the right one. And if their sons commit a crime, they do as Mrs. Leuth has done—they curse the officers of justice who bring the offender to punishment.

If they must curse someone, let those derelict parents curse themselves, be they responsible for the crimes their sons commit. They are in great measure to blame for the shame and suffering they themselves endure.

But, better than cursing themselves, let them bring up their children in the fear of God; keep them innocent and pure; train their consciences; give them supernatural motives for their daily actions; make them Christians in action as well as in belief. Then they can bless themselves and their sons.

Don't curse; for it is said that curses, like chickens, come home to roost. — Catholic Columbian.

Who Does the Cap Fit? In too many comfortable homes the young ladies have nothing to do after leaving school except to kill time pleasantly and to hunt for a husband. The idea that their life should be useful, that their circumstances impose any duties upon them, that they should be in some way worth their salt, never seems to trouble them. They exist to enjoy themselves—to eat the bread of idleness, to dress their bodies in finery, to sing, to dance, to play the piano, to go to the theatre, to spend the summer out of town and to flirt. They have no useful employment, no ambition to make the best of themselves, no adequate conception of the reason for their existence, no will to cultivate their high faculties, no thought of making the world better and happier for their existence in it—no desire except to drift along in luxury until they become the laughing Prince Fortunatus of a parrot. Who is to blame for their worthlessness—their parents or their teachers?—Catholic Review.

A Graduate of Toronto University says: "My children have been treated with Scott's Emulsion from their earliest years! Our physician first recommended it and now whenever a child takes cold my wife immediately resorts to this remedy, which always effects a cure."



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London, Saturday, October 19, 1895.

THE SCHOOL QUESTION IN ENGLAND.

The question of extending systematic State aid to voluntary schools is at the present moment exciting much discussion in England, and, as in Canada, on the question of religious teaching in the schools, there are two parties with well defined and distinct views.

The voluntary schools are those which have been established under the control of religious bodies, and are mostly Catholic, Church of England, and Wesleyan; and these three bodies are almost unanimously in accord on the importance of maintaining these schools, which, they contend, should be aided by the Government, in proportion to the work done in them, equally with the Public Board schools, in which there is no religious teaching.

Many letters have appeared in the London Times on both sides of the question, among them being one from Cardinal Vaughan, proposing a basis for common action on the part of Catholics, Anglicans and Wesleyans. He maintains that all efficient schools which afford a satisfactory elementary education should be supported by the State, and suggests, as a fair basis for the State educational grant, that a fixed sum should be given for every pupil educated in the religious schools.

This mode of apportioning school monies would not differ greatly from the methods followed in Ontario and Quebec in regard to the Separate schools, Catholic and Protestant, but it is strenuously opposed by most of the non-Conformist bodies, whose representatives maintain that as the people cannot agree upon a common religion, the State should support only a purely secular school system.

The Congregational Union, which met recently at Brighton, has taken this view, and proposes the formation of a national committee to resist all future endowment of religious schools. Other non-Conformist bodies have taken a similar stand.

Statistics show that the voluntary schools have cost ten shillings per pupil less than the Public Board schools, but they are besides less efficient, being in many cases barely existent in a precarious manner; in many instances, also, they have been harassed by the local Board school authorities, but, in spite of this, many of them are highly efficient and are managed quite as ably as the Board schools. This is especially true of the Catholic schools in the important centres of population. These have stood high in the public examinations where their pupils have come into competition with those of the Board schools; and if the proposal of Cardinal Vaughan were carried out there is little room for doubt that the Catholic schools throughout the country would make a good showing.

It has been stated in a cable despatch to the New York Tribune that Lord Salisbury and Mr. Arthur Balfour, the leader of the Government party in the House of Commons, are not disposed to give further aid to the voluntary schools, many of which at the present time are receiving a miserably small amount of State assistance. Mr. Ford writes to the Tribune that the Government will probably say to those who are making the demand for an improvement in this respect, that the Government cannot do anything more than they are doing now for these schools, unless the various denominations which are demanding aid agree upon some common basis on which it may be extended to them. It is interesting to note, however, that all the public declarations and utterances which have been made by members of the Government are positive to the effect that they are in favor of religious education, and that they are willing and anxious to increase its facilities.

Several times both Lord Salisbury and Mr. Balfour have declared this, and only a few days since Mr. Balfour wrote a letter to Lord Cranbourne, the eldest son and Secretary of the Prime

Minister, wherein he indicates this in unmistakable terms.

Lord Cranbourne had called Mr. Balfour's attention to a resolution of the Anglican Church parliamentary party to introduce a motion affirming that many parents are in favor of religious education, and that it is advisable to meet their wishes. Mr. Balfour in his reply speaks of this matter, and thus refers to the voluntary or denominational schools:

"I am extremely anxious that something effectual shall be done to relieve the intolerable strain to which these schools are subjected. This is the general wish of the party and of the Government."

The voluntary schools of England represent the system of education which existed before the Board schools were established. They answered their purpose, and they were almost the only means of education for the bulk of the population until the recent date when it was found necessary to institute the Board schools to supplement their work, as there were many places where there were no voluntary schools, and, even where they existed, many parents would not use them, as they had conscientious scruples against so doing; but in instituting the Board schools the Government incorporated the voluntary schools into the public system. The latter were not able, however, to keep pace with the former, which were fostered with a larger share of Government aid, for building, repairs, maintenance, etc., and it is for this reason that all who feel an interest in the voluntary religious schools wish them to be placed on an equal footing with the Board schools, and they ask in the name of justice that this should be done. They maintain with good reason that it is the business of the Government to see that education be given to all the children, but not to manage all the details of what shall be the special character of the teaching, particularly in the matter of religion, and the system of morals founded thereon. These are matters which pertain to parents and the religious guides of the people.

The present Government appears to be in sympathy with these principles, and it is likely to introduce a measure into Parliament to put them into practical operation, if the diverse denominations conducting the religious schools can unite on a mutually satisfactory and equitable plan whereby this may be effected.

The Anglican Provincial synod, representing nearly the whole of Canada, has also by its recent resolutions put itself on record as being in favor of religious teaching in denominational schools; but beyond the Anglicans, not even the Methodists, who in England advocate religious schools, will consent to declare themselves in favor of having them in Canada, though they and others generally assert that they are in favor of religious teaching of some kind. It is not probable, however, that there will be any general system of religious teaching agreed upon by the various sects, and religion will have to be excluded from the schools entirely, as at present, unless they fall into line with the Anglican synod's resolution in favor of parochial or distinctively religious schools.

The Catholics are the only religious body who from the beginning foresaw the consequences of excluding religion from the schools, and the Separate school systems of Ontario, Quebec and Manitoba are results of this foresight. Surely if the various Protestant denominations in the Dominion are "wise in their generation," they will see the necessity of uniting in the demand that the Catholic schools of Manitoba shall be made more efficient, by having a helping hand extended to them by the State, rather than that the cause of religious education should be put back half a century by the destruction of the advance already made in a cause in which all Christians should be deeply interested. It is scarcely possible that the Catholics of Manitoba shall fail in the demand they are now making for a redress of the grievances under which they are laboring, but if they do fail Anglicans and all others who desire a system of religious education must fail also, and it is not unlikely that in the general confusion which will ensue the Protestants of Quebec may be among the first who will lose what privileges they now possess. The guarantees of Confederation cannot be violated in Manitoba without endangering the whole system of guarantees established by the fathers of Canadian Confederation.

Coming back to what is now going on in England in relation to the voluntary schools, we notice that, beside the action of the Anglican Church Parliamentary party, to which we have

already referred, the Archbishop of Canterbury has called together a general conference, which has probably already met and reached some practical conclusion on the subject, so that between the vigorous action of Cardinal Vaughan and that of the Anglican Church it may well be expected that a new impetus will be given to the movement in favor of Christian schools. So far in the United States this movement has developed but little strength. The popular sentiment has been decidedly opposed to it; but it is supposed that in Canada popular sentiment looks to England for precedents of policy rather than to the neighboring Republic. It is, at all events, desirable that this should be the case as far as reverence for religious convictions is concerned, and this is an important factor in the school question.

CHRISTIAN UNITY.

The Anglicans are greatly exercised over the pronouncement of Cardinal Vaughan on Christian Unity. The case was stated simply and distinctly, too much so for those who are indulging in dreamy and fanciful speculation in the subject. Loyal and unquestioning allegiance to the Catholic Church is the condition sine qua non of Christian Unity, and they who cherish the idea of a compromise or a minimizing of certain details, as they are pleased to term them, are hugging a delusion.

And yet all who read Cardinal Vaughan's speech must admire its manliness and straightforwardness. His priestly heart longs to see all within the fold established on earth by the Saviour, and he would be the first to regret the utterance of any word not inspired by holy charity. But truth is immutable, not to be entangled in a net of meaningless phrasing.

There are, we believe, myriads who wish but to see the truth to embrace it. This is well understood by those who read the times aright, and, fearful of losing prestige and place, they dangle before the eyes of their hearers the bubble of a unity absurd and impossible. Taking for granted that religion depends on the individual, they logically set to work to formulate a scheme that may unite Christendom. But the bond that binds man to his Creator has been forged and fashioned by divine agency and given over to a society that alone has the power and means to dominate and to help humanity.

THE CHURCH AND THE BIBLE.

Under the title "Rome's Care for the Bible," the Presbyterian Review of the 10th of October, has a short comment on a lecture delivered by Archbishop Carr in St. Patrick's Cathedral, Melbourne, Australia, proving that it is to the care of the Catholic Church for the Bible that we owe our possession of that precious volume to-day.

The Review says: "The Bible, indeed, the Archbishop would almost have us believe, is the private invention of the Romish Church, its magnificent gift to the world; and but for it, we are assured, there might be no Bible to-day. The Romish Church, in a word, has been a sort of ecclesiastical Providence which has kept the Bible from simply disappearing. This is perhaps the most amusing inversion of history on record."

It is one of the evidences of a bad cause when a polemic is compelled to misrepresent the language of his adversary in order to make a point or to build up an argument, and this is what the Review does. Certainly the Archbishop did not assert that "Rome" in the Review's sense, invented the Bible; and yet it is certain that Rome had something to do even with the compilation of the Bible. It is certain that two books of the New Testament, at all events, were written by the first Pope or Bishop of Rome, and it is almost, if not quite as certain that they were written at Rome. St. Jerome also assures us that St. Mark's Gospel was written at Rome under supervision of the same first Bishop of Rome.

But apart from this, it is no inversion of history to say that were it not for the care of the Catholic Church for the Bible we would have no Bible to-day.

Now that the art of printing has issued Bibles by millions, it is very easy to say that no power could prevent its preservation; but this was not the case during the more than fourteen centuries after Christ, when the Bible, or any other book, could not be issued, until it was written out by hand, and it needs no lengthy proof on

our part to sustain the well-known fact that it was through the manual industry of Catholic monks that Bibles were furnished to all important Churches and scholars during that period; and it is because the Catholic Church used and revered the Bible that such pains were taken to multiply copies of it, and to translate it into many tongues. In fact it was to publish the Bible, and other religious books that before Presbyterianism had a cradle, the art of printing was invented; and the first important work to which this great art was applied was to print the Bible.

The Catholic Church has always revered the Bible, but she has not approved of wilfully mistranslated versions, and this is the basis of the misrepresentations in which the Presbyterian Review, and generally, dishonest controversialists, have indulged in when pretending that the Catholic Church has been an enemy to the Bible. The Catholic Church also disapproves of the misuse and perversion of the Bible to mislead souls through every wind of doctrine.

The Review says the Catholic Church "prudently dispenses with the Bible;" thus distorting Archbishop Carr's true words that she has been "The jealous guardian, the faithful witness, the authoritative interpreter, and the prudent and reverent dispenser of the Bible."

The Review may consider it wit and logic to distort words in this way, but no reasonable reader will regard it as anything but buffoonery.

A PROPOSED CHANGE OF FRONT.

The Episcopalians, or Americanized Anglicans of the United States appear to have become pretty thoroughly impressed with the incongruity of calling themselves "Protestant" and at the same time claiming to be the one Church which Christ instituted. The Church Christ established was not based upon protestation or negation, but on the very opposite principle of His revelation, and hence Christ declared that "he that believeth and is baptized shall be saved, but he that believeth not shall be condemned." This fundamental principle was further explained by the inspired Apostle to mean that "without faith"—that is, without positive belief in dogma—"it is impossible to be saved."

The idea contained in the term "Protestant" is altogether contrary to this. It gives a sanction to negation, and implies the right and duty of rejecting what the Church teaches, or at least some portion thereof, which is quite alien to the idea of the Church of Christ conveyed by the Holy Scriptures.

Hitherto Anglicans, with the exception of the very modern section of them who are known as High Churchmen or Ritualists, have gloried in the name "Protestant;" and the Church of England is described by its creator, that is by many Acts of Parliament, as not only a Protestant Church, but as the Protestant Church of England, as if it alone were entitled to the glory of that designation.

But it is well known that the Ritualists detest the title "Protestant," as they declare that it marks that the Church is without a purpose unless there is some more ancient Christian Church in existence against which it protests. This is an acknowledgment of the absurdity of the claim set forth by modern Anglicans that Anglicanism has had a continuous existence since the days of the Apostles, and that it is one organization with the Church which was established among the ancient Britons so early as the second century of the Christian era.

It is too late to put forward such a claim, after acknowledging for three and a half centuries that it is a protesting or negative body, and nothing more; that it protests, in fact, against the entire Christianity of nineteen centuries. The change of title is, indeed, an acknowledgment that it has been essentially in the wrong in the past, but it can never restore its unity with the Church of past ages, or supply the links needed to connect it with the Church of the ages which preceded the Reformation, except by returning to the one fold which has continuously subsisted since its establishment by Christ.

The American Episcopal Church is making the first movement toward giving itself a new name. Its official title up to the present moment has been "the Protestant Episcopal Church of America," but as it has grown in importance it has become more and more dissatisfied with this title of its own choice; if with all the changes

which time has wrought in its organization and doctrinal standards it is to be regarded as the same Church which it was a hundred years ago.

There is now in the United States a very general dissatisfaction with the name by which it has hitherto denoted its mutability. Ten years ago it was mooted to change the title of the Church, and the advocates of the change who then forced the question before the general synod to be discussed, though left in a minority, succeeded in getting very nearly half the assemblage to vote with them.

There is being held now a general convention or synod of the Church at Minneapolis, and this question is to be brought forward once more, and the general impression is that it will be carried that the Church shall call itself by a new name, repudiating altogether the designation "Protestant."

The name proposed ten years ago and rejected was "the American Catholic Church." It is supposed that the title which will be proposed, and which may be adopted by the synod now in session, will be "the Holy Catholic Church."

There is something very preposterous in a local institution such as this Church certainly is, presuming to adopt the title Catholic or universal, a title which can belong only to the one Church which possesses the characteristic of threefold universality which Christ declared would belong to His Church when He commanded His apostles to teach all nations all things which He revealed, and promised to remain with them all days to the consummation of the world. Herein it is implied that the Church shall be one organization extending through and teaching all nations; that its doctrine shall be unchanging and always in accord with that which Christ delivered to the saints, and that it should exist in all ages from the time when He announced its first existence. There is one, and only one, Church which possesses, or can possess, these characteristics, and there can be therefore only one Catholic Church.

The claim that Anglicanism or American Episcopalism or both together constitute the one Church of which Christ here speaks, or a branch thereof, is an absurdity. Even taken together these two Churches are simply local institutions, and they have not, nor do they claim, any universal jurisdiction, for they are based upon the theory of independent nationalities in religion, with the denial of any right of universal jurisdiction. It is a contradiction of terms to assert that a Church or organization based on such a theory can be universal or Catholic, and the absurdity of such a claim is rendered all the more glaring by the addition of such a prefix as the American Episcopalians proposed when the title of American Catholic Church was thought of for their designation. We could readily understand the use of the local national prefix, American or Anglo, if it were employed merely to designate the part of the Universal Church existing in any particular country, as America or England; but it is not in this sense that the words are taken here. It is understood that these are independent Churches whose centre is in the nation indicated by the prefix, and the absurdity lies in adding thereto a designation which implies universality.

We are aware that those who are so fond of flaunting the name "Catholic" in union with a national prefix will say, as they do say in fact, that if there is an incongruity or contradiction of terms in the expressions Anglo-Catholic, American Catholic, etc., there must be the same incongruity in the expression "Roman Catholic." This is not the case.

The expression "Roman Catholic" is not self-contradictory, for the reason that the prefix "Roman" is not used here to signify the nationality of the Church, but for the purpose of indicating where we are to find the central authority of a Church which is truly universal, and whose jurisdiction is therefore not limited by any national boundaries. There is, therefore, no similarity between the two cases. It is not pretended by the most extreme High Churchmen that the Archbishop of Canterbury, or any of the Episcopal Bishops of New York State, has universal authority. Their churches are, therefore, purely local, as the late Lord Macaulay said in his review of Ranke's history of the Popes: "as local as the court of Common Pleas."

Language at the best is scarcely adequate to express every shade of thought, and if by any far-fetched interpretation there be found some incongruity in the expression "Roman Catholic," it arises from the

inadequacy of human speech, and not from any inconsistency in the idea intended to be conveyed. Yet we venture to assert that the designation is fairly appropriate. It must be remembered, however, that the term Roman Catholic is not the precise name of the Catholic Church, as she has never adopted it as her designation. It is the name forced on the Church by English legislation, and accepted by the local Church authorities as sufficiently descriptive, but the real title of the Church is "Catholic," or, as more fully set forth in the Nicene Creed: "One, holy, Catholic, and Apostolic."

The Church is Roman, however, inasmuch as it is subject to the See of Rome; and in the Concordat with France it was agreed between Napoleon I. and the Pope that its legal title in France should be "Roman and Catholic," which is more descriptive of its real character than the name given by British legislation, which, however, we do not by any means repudiate; but it is to be understood in its proper sense.

It is further to be remarked that as the title Catholic is entirely inappropriate to either the Anglican or the American Protestant Episcopal Church, it must be inapplicable to these churches individually, for a more cogent reason. These Churches are not in any sense branches of one Church, notwithstanding their resemblances to each other. They are distinct and independent individualities, and they even differ somewhat in doctrine, the American Church having materially changed the prayer book to adapt it to the American mind.

It must also be said that the Anglican Church in Canada is quite distinct from that of England, as it some years since declared itself an independent organization, not subject in any way to the Church in England. It has not yet departed from the common doctrinal standard, in theory at least, but there is not the least doubt that it will do so in time. This is the natural consequence of a divided authority, and it is not to be expected that unity of doctrine will last very long, where there is no central authority to preserve it.

Some other changes are to be proposed in the constitution of the American Church, but we shall not undertake to discuss them till they assume a more definite form than that in which they appear at present.

EDITORIAL NOTES.

RIGHT REV. D. O'CONNOR, D. D., administered confirmation last Sunday in the parish of La Salle, of which Rev. P. Corcoran is pastor.

The Rev. J. C. Madill, ex-President of the P. P. A. of Canada, is quite dissatisfied with the conduct of one-half of the P. P. A. party in the Ontario Legislature! Speaking a few days ago in Forest, he said: "They in West Lambton have no further use for Lister. He could be pleased if any Grit would point out any one thing that Lister has done for Lambton. He has always voted with his party, regardless of his constituency. Sarnia is the largest town in Canada without a good post office, and it is also the home of Lister." And so the P. P. A. policy, which was to have revolutionized Canada, and to have rid Ontario in particular of Jesuits and Catholics generally, has degenerated into a grab for public buildings in a town which by a singular coincidence is Mr. Madill's home, as well as Mr. Lister's. Rev. Mr. Madill is a staunch representative of the element which is very much in need of common sense, intelligence, and—soap.

The Canadian Magazine for October contains a number of very interesting articles. Ltut. Col. Denison writes of Lord Wolseley, and gives much information concerning the distinguished soldier. Madge Morton has a racy article on the womanly woman, and takes occasion to administer many a sharp knock to the hideous phantom veiled the New Woman. It is a common-sense talk that will be appreciated by all whose ideas of woman are portrayed by the virgin and purity within the hallowed precincts of the home, and not by the virago clamoring for rights on public platforms. The New Woman has become an unmitigated nuisance, and when she is buried by her sisters we shall inscribe on her tombstone: "Here Lies the Colossal Humbug of the century." It is a pity that the editor did not manifest a nicer sense of discrimination in his selection of the articles. Take, for instance, the fiction entitled, "Love Story of a Pope." The writer styles himself a lay member of

human speech, and inconsistency in the conveyed. Yet we that the designation. It must be re- over, that the term not the precise name Church, as she has as her designation. forced on the Church sation, and accepted ch authorities as suf- ive, but the real title "Catholic," or, as more the Nicene Creed: olte, and Apostolical." man, however, inas- to the See of Rome; ordat with France it reen Napoleon I. and legal title in France man and Catholic," descriptive of its real the name given by s, which, however, we ans repudiate; but it is l in its proper sense. e is remarked that as e is entirely inappro- the Anglican or the estant Episcopalian be inapplicable to individually, for a son. These Churches sense branches of one understanding their resem- other. They are dis- dent individualities, differ somewhat in doc- ican Church having ed the prayer book to ican mind. e said that the Angli- anda is quite distinct land, as it some years itself an independent ot subject in any way England. It has not the common doc- in theory at least, but least doubt that it will This is the natural con- vided authority, and it pected that unity of ast very long, where tral authority to pre- changes are to be pro- stitution of the Ameri- we shall not under- them till they assume a form than that in which present.

TRIAL NOTES.

D. O'CONNOR, D. D., confirmation last Sun- ish of La Salle, of Corcoran is pastor.

C. Madill, ex-President of Canada, is quite dis- conduct of one-half of party in the Ontario Speaking a few days he said: "They in have no further use for led not be pleased if any out out any one thing done for Lambton. He ed with his party, re- constituency. Sarnia own in Canada without e, and it is also the home so the P. P. A. policy, are revolutionized Can- rid Ontario in partic- and Catholics generally, d into a grab for public town which by a singu- r. Lister's. Rev. Mr. nuch representative of hich is very much in on sense, intelligence,

the Jesuits. What that may mean is known only to himself, and proves con- clusively the wisdom of the old adage that he should know whereof he writes. Ignorance is rather an undesir- able qualification for a writer. However, he may be young, and study will make him better acquainted with precise terms, and experience may teach him to think twice before penning such an absurd story, even if it were told in an English country house. Castell Hopkins dilates on Confucianism. It has an encyclo- pædic odour, but it is well written. The typographical appearance of the number is excellent.

At a recent convention of "Faith- Curists," held in Jersey City, one of the leading ministers of that denom- ination told the assemblage that there is really a hell, for he had been there and held a personal conversation with the "powers of darkness," or the devil. "For three days," he said, "I was out of this body and passed into the unseen world. I talked personally with the powers of darkness. I saw the devil. I know that hell is real. I know that hell fire is real. I know the personal- ity of the devil. I talked with him. The time will come when I will tell all I saw and heard; but I won't tell just now." While unhesitatingly ad- mitting our belief in the existence of the place of everlasting punishment, because it has been revealed by God, and a belief in it is inculcated by the infallible authority of the Church of God, we would hesitate in our belief if we had no stronger motive of credibil- ity than this assurance of the Rev. Faith-Curist.

THERE is an inconsistency about the A. P. A. men which we cannot under- stand, Brother Traynor of the United States working very energetically with a view to destroying "Romanism" — yet his paper is printed in Roman type. So far as Canada is concerned, we may say that the majority of those who joined the P. P. A. have left in disgust and would not now feel at all comfortable were it known that they once belonged to it. We are surprised that the sister organization in the United States appears to be still powerful for mischief. It is lament- able that in this age and in a country like America there could be found such a large body representing ignorance and degradation. Brother Traynor and his companions would make fit associates for the Chicago Anarchists, and the pictures of the whole of them should be placed in the rogues' gallery.

GENERAL CHARETTE has still the dauntless spirit that urged him to de- vote every force of his manhood to the restoration of the Papal dominions. Speaking to some hundreds of Pontifical Zouaves he said:

"My old heart grows young again in the midst of you, my friends and dear comrades of my youthful years, grouped around this banner, which expresses so well the doctrine of the Church—Love and Sacrifice. We did all that we could do, and we are ready to do it again, because we are defenders of the right, the just and the true. The Sacred Heart is our banner and also our beacon, that will always show us the right road."

Brave Catholic utterance, worthy of Charette, worthy of a man who was unselfish enough to fight for a principle and recked not the consequences!

The spectacle of M. Poincaré pro- nouncing the panegyric of Pasteur has amused the Parisian populace.

It is one of the signs of declining Apaisit that Governor Greenhalge of Massachusetts has been renominated as the Republican candidate for the governorship for the coming term. It is no matter of surprise when the Democrats nominate candidates for office who are distasteful to the A. P. A., for it is well known that nearly all the Apaisits are on the Republican side, and that the A. P. A. have thrown all their strength into the Re- publican scale with the hope of con- trolling that party both in its nomina- tions and legislation, but Governor Greenhalge is peculiarly obnoxious to the association, and he was nominated against their most strenuous opposition in a State wherein the A. P. A. are supposed to be a great power. The governor has always openly defied the A. P. A., but within the last few weeks he has done this in a most marked manner by attending the golden jubilee of Archbishop Williams, as the repre- sentative of the State, though he might have pleaded the common excuse of previous engagement. In his speech on the occasion, he greeted the Archbishop in the name of the common- wealth as "a man of God and a citizen of Massachusetts," and said: "A spirit

of liberalism has brightened every sect, every denomination, every party, every race, and the fifty years of godly, righteous and sober life which we have met to recognize is something which comes home even to the narrow- est bigotry and the narrowest mind." All this is gall and wormwood to the A. P. A.

French journals are discussing the propriety and utility of having a Parli- ament of Religions as one of the attractions of the Universal Exposition to be held in Paris in 1900. If the Parliament be decided on, it will be after the model of that which was held at the World's Fair in Chicago; but though it has been proposed to hold it, the idea is not generally favored, and it is very doubtful that it will become a reality. The *Vérité* regards it as an "Americanism" which will have no practical effect. It says the religions of Europe are well enough known to each other, and the proposed parliament will add nothing to the knowledge, nor will it reconcile the upholders of any one form of religion to what they be- lieve to be the errors of the others. The French press generally hold the same views.

DR. O'DWYER, of Limerick, has de- nounced the action of the English Em- bassy at Rome for the part it took in the Italian Jubilee festivities. It was the only Embassy that manifested ap- proval of the action of the Govern- ment.

THE Eucharistic Congress at Wash- ington has been an object lesson of faith to the whole country. When a band of brainy men, some of whom are known all over the continent, meet for the purpose of discussing the best man- ner of propagating devotion to the hidden God, these outside the fold may well wonder and assign as its cause something better than credulity or superstition. To worldly eyes it was a strange sight. Hard by the council chamber men worked and planned and schemed, thinking little of a higher life than the present, and within were men who talked of "things unseen and that appear not," as if they held them within their grasp. Who will say that such a Congress is not destined to produce good? It will be the source of a purity that will cleanse the social fabric of its stains and of an activity that will quicken and urge it to religious action.

THE reply of the Archbishop of Can- terbury to the Pope's Encyclical ap- peal to the English people to return to Catholic unity has been read in Rome, and the Catholic papers of the Eternal City have made some comments upon it. The Archbishop is very positive in the assertion that the Anglican Episcopacy and clergy will not enter- tain any proposal to return to the Catholic Church on such terms as the Pope has indicated, because they imply the absorption of the Church of England and the acceptance of the whole body of Catholic doctrine, including all those doctrines which were rejected by Pro- testants at the Reformation. The Archbishop insinuates that there must be some compromise offered before the Pope's appeal can be listened to. The *Osservatore Romano*, replying to this, observes that the Encyclical was not addressed to the Episcopacy or clergy of the Anglican Church, as these can- not be regarded otherwise than as a fictitious clergy. It was addressed to the English people, in the hope that there is among them a yearning for the unity of faith which the Holy Father so much desires; and so the Encyclical does not assume that there is hope for a corporate union with the Anglican body; but if the English people return to the faith, will not the Anglican Church disappear through the process? This is the real issue at which the Holy Father's Encyclical aims.

A PROTESTANT'S ROSARY.

Blessed by Mgr. Satolli While Visiting Chicago.

There are probably few instances on record where a rosary has been blessed by a Papal Legate for a member of the Episcopal Church. This was done during the late visit of Mgr. Satolli to Chicago.

Robert H. Van Court, a resident of the North Side and a staunch church- man, possessed a rosary upon which he was anxious to have the Papal benediction bestowed. As he was unable to speak Italian he begged a friend to intercede in his behalf with Mgr. Satolli, who readily acceded to his re- quest.

The rosary blessed by the Pope's re- presentative is of great value, each bead being different and wrought in pure silver of beautiful workmanship. Mr. Van Court, who is a great lover of art, spent years in selecting the beads,

finding one here and another there in out-of-the-way corners all over the States. Each is of ancient Italian carving, and probably originally formed part of the rosary of some wealthy citizen of the old world.

The most difficult to obtain were the four intermediates, which Mr. Van Court only recently succeeded in find- ing in a junk shop in New York. The crucifix, supposed to be a piece of the true cross, is only one-half inch in length. Although so small, the corpus is perfect in every detail. Around the cross is a silver setting of Floren- tine carving. The rosary was com- pleted and strung by Mr. Van Court only a few days before Mgr. Satolli's arrival.

CHRISTIAN UNITY.

Cardinal Vaughan Addresses English Catholics.

On Monday, September 9, Cardinal Vaughan opened the annual confer- ence of the Catholic Truth Society of England, which met this year at Bristol, and addressed an immense meeting at Colston Hall, over which he presided. The assembly was of a thoroughly re- presentative character, and the vast hall was packed.

Cardinal Vaughan, in his inaugural address, referred to the prominence which the subject of reunion had at- tained, and said there was nothing that Catholics desired so ardently as to see England once more reconciled with the Apostolic See in the unity of the faith. There was nothing—absolutely nothing—that they would not do which might bring this a step nearer realization. As to allowing self interest to find a place in the matter, the idea could only be entertained by those who did not know them. He did not understand what was meant by the notion which had been put about that if England and Rome were to draw together again the position of the Catholic clergy, and more especially that of the Bishops and Archbishop of West- minster, would become impossible. If it meant that upon England once more becoming united to the Catholic Church it might be necessary or expedient for the good of religion that the actual Archbishop and Bishops should efface themselves, he had no hesitation in saying at once gladly would they do it. To secure the object they had most at heart no sacrifice would be too great. To sacrifice life itself for such a cause would be an unspeakable privilege, so intensely did they desire the welfare of their fellow-countrymen, brethren according to the flesh, in the reunion of Christendom. (Applause.) They were absolutely one with the Holy Father in their desire to promote re- union. The air had been full lately of ideas suggestive of compromise. It might seem hard to expect those who did not realize with Catholics the funda- mental principle on which the Church was built, to regard them as unreason- able when they said that the first condition of reunion must be that all should accept—accept, mind, and not merely permit—Catholics still to hold whatsoever the Church taught and had defined on all matters of doctrine; they could, however, see that if this were the Catholic's firm and only stand- point no purpose—and certainly no honest and straightforward purpose— could be observed by allowing any doubt to exist as to the possibility of compromise on any matter of doctrine. (Applause.) Nor was it possible for the Church to admit to her communion those who desired to exercise the right of private judgment to reject any part or parts of the faith. Matters of ecclesiastical discipline were subject to revision, according to the wisdom and prudence of the Holy See. These, in- stead, were openly admitted to be mat- ters for arrangement and compromise. But the Church had not a free hand to deal with the truths of revelation and of religion.

She was constituted simply as the guardian and teacher of those truths, and had no power to surrender or to compromise with any of them. The kernel of the question of the reunion of Christendom consisted in the admis- sion of the Roman claim that the Pope had received by Divine right author- ity to teach and govern the whole Church, as defined in the Councils of Florence, Trent and Vaddan, and as set forth by Thomas Arundell, Arch- bishop of Canterbury, in the formul- ary drawn up as a test of Catholic doc- trine in 1413, and approved by the Convocation of Canterbury. The essence of the Anglican position on the other hand and the *raison d'être* of the Roman claim. It declared that the Pope had not authority by a Divine right bestowed by Christ on blessed Peter to teach and rule the whole Church of God, and that the Pope had no jurisdiction in England.

The whole question of union lay, therefore, within a nutshell. It was not a question of examining and ac- cepting a long list of Catholic doc- trines. It was simply a question of the fundamental and essential constitution of the Church. It seemed to him that the straightest and simplest way to the discharge of their ordinary duty of preaching and defending the Catholic faith in England was to say that the Church could never recede from the words of Christ constituting a visible head to His Church on earth, or from the authoritative interpretation given to those words by her constant tradi- tion and by her general councils. They confidently hoped and believed that the truth of the Church's revealed doctrine would by degrees make its way amongst the English people. It had been said that the admission by Rome that Anglican clergy- men had received power to consecrate the body and blood of Jesus

Christ, to say Mass, and to forgive sins would remove a source of "irritation"; but why should High Churchmen be irritated with Rome for not recognizing these supernatural powers in Anglican clergymen, when these powers had not been recognized, nay, had been denounced and denied, by the great mass of clergymen in the Anglican Church for three hundred years down to the present day? Were that cause for "irritation," it should be felt not against Rome, but against the formularies and traditions of the Church of England. So far from desir- ing that the question of Anglican orders should be left where it was, he had earnestly pleaded that it be thor- oughly re-examined in Rome. If Anglicans thought that new historic facts and arguments could be adduced in behalf of the validity of their or- ders, by all means let them be heard. He had reason to think that a thor- ough and exhaustive examination of the whole question would be insti- tuted, so as to lead up to a decision by the Apostolic See, whether the Catholic practice of the last three hun- dred years should be maintained, or whether the orders be treated as either valid or doubtful. But it ought to be distinctly borne in mind in order not to confuse issues, that the validity of the orders had really nothing to do with reunion. Nations had been brought in communication with the Apostolic See in one of two ways—by the con- version of individuals, of families, until practically the whole nation was won over to the faith, or by a corporate or national act of submis- sion and union. He looked forward to the eventual conversion of Eng- land to the Apostolic See, but did not expect it to come about at once, or by an act of corporate reunion. He expected it to be the result of the method which God has hitherto stead- ily followed with signal blessings to souls and to the Church, namely, that of direct action by the Holy Ghost upon individuals calling them severally and separately by an act of inscrutable predestination. Year by year thousands of the English people, drawn from all classes of society, were received into the Catho- lic Church. Adverting to the Arch- bishop of Canterbury's recent letter he invited all Anglican aspirants after reunion to say in face of this authoritative pronouncement whether they now saw any prospect of an act of corporate reunion as a way of terminating their divisions. Had not this timely and suggestive document made it absolutely clear that there could be no hope for the reunion of Christendom save by in- dividual submission to the See of Peter? While they perceived and touched with their hands the barriers set up by ignorance, worldly power, pride of wealth, and human passions against the wretched society, gradu- ally separating into two camps, that of rationalism and that of divine faith, his soul was filled with hope for the future, as the design of God continuously and slowly unfolded. They regarded the revival of relig- ious feeling as due to the power of prayer, and His Eminence urged the importance of continued and regular prayer amongst Catholics for reunion.

READ THE BIBLE.

What Popes, Bishops, Saints and Others Have Said.

One of the favorite of the many charges made by Protestants against the Catholic Church is that "she fears and hates the Bible and does all she can to keep it a closed book." It re- quires but little research to prove the falsity of such a charge, and to show that far from fearing the Bible the Catholic Church has at all times ur- gently recommended the reading and studying of the Sacred Scriptures, to her children. Pontiffs, doctors of the Church, founders of religious orders, and all who have spent their lives in the promulgation of the Word of God, have always recommended the constant use of the Bible to those who would lead the life of true followers of Christ. Pope Pius VI. (1778) wrote: "At a time when a great number of bad books are circulated among the un- learned you judge exceeding well that the faithful should be excited to the reading of the Bible, for this is the most abundant source which ought to be left open to every one to draw from it purity of morals and of doctrine."

Pope Pius VII. (1820) urged the English Bishops to encourage their people to read the Bible. Our Holy Father, Pope Leo XIII., made the study of the Sacred Scriptures the subject of a recent encyclical. This study he calls a "noble one."

The doctors and fathers of the Church are also unanimous in their recommendations to read the Bible. "To be ignorant of the Scriptures," says St. Jerome, "is to be ignorant of Christ." And, again, "Full of de- lights is the word of God, from it everyone draws what he needs."

St. Augustine tells us that "the earnest reading of the Scriptures pur- ties all things." He calls the Scrip- tures "letters sent to us from heaven."

St. John Chrysostom says: "Excuse not thyself from reading by saying I have a trade, a wife or a family. Thou hast all the greater need of the consolation and instruction of the Gos- pel."

"To neglect the reading of the Bible," says St. Olo, "is as if we were to refuse light in darkness, shade in the burning heat, medicine in sick- ness."

Says St. Gregory, "The King of heaven, the Lord of angels and of men, hath sent you letters to be your life, and do you neglect to read them fer-

vently?" "The Bible," he tells us, "changes the heart of him who reads, drawing him from worldly desires to embrace the things of God."

"To think over the accounts given in the Holy Gospel is alone sufficient to inflame a faithful soul with divine love," says St. Alphonsus Liguori.

And so through the writings of all the fathers of the Church we find the same exhortations and admonitions regarding the Sacred Scriptures. The founders of religious orders made it a portion of the daily life of the members of their societies that the Scriptures should be read, discussed and medi- tated upon. In fact the principal oc- cupation of the monks of the Middle Ages was to study the Bible and multiply copies of it. In our own country the admission of four Bishops has always been in favor of studying the Word of God.

The Third Plenary Council of Balti- more speaking on this subject says: "It can hardly be necessary to remind you that the most highly valued treas- ures of every family and the most fre- quently and lovingly made use of should be the Holy Scriptures, i. e., the Bible. We trust that no family can be found amongst us without a correct version of the Holy Scriptures."

Numberless other authorities could be cited to show the attitude of the Catholic Church towards the Bible. The above quotations and opinions will suffice, however, to show how utterly false is the charge made by Protestants that the Catholic Church discourages the use of the Bible among her children. That the contrary is the case the writings of the saints and doctors of the Church of all ages and countries clearly demonstrates. And, strange though it may seem, the Catho- lic Church surpasses all in the reverence which she pays to the sacred writ- ings and in the zeal and care with which she promotes their study.

PASTEUR.

Father Zahn's Visit to the Famous French Scientist.

In the death of Louis Pasteur, science has lost one of its noblest votar- ies and humanity one of its greatest benefactors. France has had many illustrious sons, but none who will live longer in the affections of her people than the one whom the whole world now mourns.

To recount in detail the achieve- ments of Pasteur would require a large volume. This, however, is unneces- sary for an adequate conception of the magnitude of the benefits which he conferred on his race. We tell the story of Columbus when we say that he discovered America; we epitomize the life of Washington when we speak of him as the father of his country.

Pasteur, like Columbus, discovered a new world — "the world of the in- finitely little, the world of microbial life; a world which, although un- known when he began his epoch-mak- ing investigations a few decades ago, is now, to every inhabitant of civilized lands, as much of a reality as is the hemisphere whose existence was first made known by the daring Genoese navigator four hundred years ago.

It was successful beyond his fondest hopes. Not only did he lay broad and deep the foundations of the science of bacteriology; but, for the first time in their history, he put medicine and surgery on a scientific basis. Before his time they had at best nothing more than empirical arts. He raised them—especially surgery—to the dignity of an exact science. He showed that Jenner's great discovery of vaccina- tion could be extended almost indefin- itely, and his marvellous success in inoculation against several dread forms of disease, especially hydro- phobia, won for him the plaudits and the gratitude of an admiring world. Prior to his time the death from rabies had amounted to from 50 to 80 per cent. His researches and discoveries have reduced this awful mortality to a fraction of 1 per cent, and hydropho- bia has, in consequence, lost all its terrors. A generation ago there were certain surgical operations that meant almost certain death, or, at least, long months of acute suffering. Thanks to the antiseptic and aseptic treatment suggested by the French savant's re- searches, such operations are now almost absolutely free from danger; and instead of many months being needed for the recovery of the patient allay days, or, at most, a few weeks, are all that are required.

Considering Pasteur's services to the silk and wine industries of France, as well as those rendered by him to stock- raising and agriculture, the late Pro- fessor Huxley did not hesitate to de- clare that they were equal in value to the five millions of francs which were paid to Germany as an indemnity after the Franco-Prussian war.

And yet Pasteur lived and died a poor man! The French government, it is true, allowed him a certain annu- ity, during the latter portion of his life; but it was a mere pittance in comparison with the greatness of his services to his country—and to man- kind. It is to be hoped that the nation he so singularly honored and served so well, will now that he is no more, re- deem itself by erecting a monument which will be worthy of the man, and which will, at the same time, perpetu- ate the noble work to which he devoted his life.

Pasteur's was a deeply religious nature, and he had no patience with the infidel and materialistic profes- sions of the *soi-disant* modern school of advanced thought. He had the tenderness of a woman and the sim- plicity of a child, and no one could come in contact with him without re-

calling the words of the peerless bard of Avon:

"His life was gentle; and the elements So mix'd in him that Nature might stand up And say to all the world: This was a man."

Well do I remember my last visit to him in his country home at Garches, a short distance from Paris. He was even then weak; but I thought I never saw him more hopeful or en- thusiastic. He talked especially of the continuation of his work by vari- ous investigators in Europe and America, and was particularly sanguine about the result of a number of experiments that were then being conducted under his direction. When I told him how his friends in America rejoiced in his success, he was pleased, but modestly replied, "Ah! oui, c'est quelque chose d'avoir réussi!" ("Ah! yes, it is something to have succeeded.")

I felt when I bade him good bye that I should not see him again. With a warm grasp of the hand, I shall never forget, he said repeatedly, in the most affectionate manner: "Au revoir, mon Père, au revoir!" May this meeting, this seeing again, be in a happier world, where we trust the noble soul of one of humanity's great- est benefactors is now at rest!

J. A. Zahn, C. S. C.

The Fireside.

BY DENIS F. MCCARTHY.

I have tasted all life's pleasure, I have snatched at all its joys. The dance's merry measures and the revel's festive noise. Though I've dashed bright the living night, and I've lost the rainy tide, I sigh for thee, I sigh for thee, my own fireside!

In boyhood's dreams I wandered far across the ocean's breast, I sought some bright earthly star, some happy isle of rest; I thought the bliss I sought, in roaming far and wide, Was sweetly centered all in thee, my own fireside!

How sweet to turn at evening's close from all our cares away, And end in calm, serene repose, the swifly passing day. The pleasant books, the smiling looks of sister or of bride, All fairy ground doth make around one's own fireside!

"My lord" would never condescend to honor my poor hearth; "His grace" would scorn a host or friend of mine, And yet the lords of human kind, whom man has defied, Forever meet in converse sweet around my fireside!

The post sings his deathless songs, the sage his lore repeats. The patriot bids his country's wrongs, the chief his warlike feats; Though far away may be their clay, and gone their earthly pride, Each god-like mind in books enshrined still haunts my fireside!

Oh! let me glance a moment through the coming crowd of years, Their triumph or their failures, their sunshine or their tears. How poor or great may be my fate, I care not what betide. So peace and love but hallow thee, my own fire, side!

Still let me hold the vision close, and closer to my sight; Still, still in hopes elysian, let my spirit wing its flight; Still let me dream, life's shadowy stream may yield from mine a tranquil breast, a quiet fire- side!

Balfour on the Rights of Christian Parents.

Whatever we may think of Balfour's politics it is certain he talks like a Christian on the question of education. In his late Manchester speech he said: "What ought to be done in justice to the parents of this country? The parents of this country desire, I believe, to have the option, at all events, of sending their children to schools where they will be educated according to their own religious convictions. Are they to be deprived of this privilege by the action of the Education Department or by the action of the Government? And if we find that, by the inevitable operation of causes sufficiently obvious in them- selves, the voluntary schools are being squeezed out of existence, and if we can foresee at no distant date the in- evitable result that every child in England will of necessity, or may of necessity, be educated in a school where definite religious education is not permitted by law, can you contem- plate such a result without some natural and justifiable alarm? And are we not bound in the interests of parents—not in the interests of sects, not in the interests of any particular denomination, but in the interests of parents, who, surely, commit no great error when they desire to bring up their children in the faith in which they themselves believe—are we not bound in their interests to do some- thing substantial to preserve the voluntary schools, upon which alone their hopes repose, and to do that something quickly? My belief, at all events, is that this is one of the questions which we can least afford to neglect, and which we least ought to neglect."

God's Love for Penitents.

The love and compassion of Almighty God are specially shown towards peni- tent sinners, no matter how great their sins may have been. The poor peni- tent may have wasted his substance in riotous living among the pleasure- lovers of this world, but the moment he shows signs of sorrow for his past life, and a resolution to return to his Father's house, that moment the infi- nite love and compassion of God go to meet and welcome him, and more fav- ors are seemingly lavished upon him than upon the sons who have always remained at home and never strayed from the paths of virtue and rectitude. What an encouragement to the sinner, especially to the broken hearted, doubt- ing penitent, who longs to return, but dares not on account of his sins! Take heart, timid soul. God loves you and longs for your return. He will em- brace you and lavish upon you all the wealth of His loving compassion and tender mercy. — Sacred Heart Review.

PAPAL ROME.

Mr. Onahan's Controversy With the Chicago Tribune.

MR. ONAHAN.

I am one with the Tribune on the question of Home Rule, that is to say, legitimate Home Rule; nor will I except even the City of Rome from this admission.

The sovereignty of the Pope being granted as rightful and legal, I recognize the justice of the claim that the citizens of Rome shall possess authority and exercise a voice in questions affecting municipal life and local interests. And this privilege the Roman citizens possessed under the Popes. It is a mistake to suppose that Rome was wholly by the priests or by ecclesiastics, as the official documents will demonstrate. In the time of Pius IX. the Municipal Council was composed exclusively of laymen and in nearly all the courts and departments dealing with civic affairs laymen were uniformly in the majority in each board.

The government of the Pope was benevolent, nor was the taxation heavy, as the citizens of Rome well know by painful and suggestive comparison with the present galling system.

The taxes in the Roman states were less in ratio and in fact than those prevailing in any other Italian state. It is possible the administration of affairs in the City of Rome was not "progressive." But then every city cannot be like Chicago, and, least of all, Rome. Improvements were slow of introduction under the Popes. True, but Rome is, or was, like no other city, and remember, most of the notable municipal modern necessities, as gas, street railways, electric lighting, and even improved water and sewerage systems, have come into general use only during the last fifty years—indeed, I may say, as to Europe only within the last twenty-five years. And how many visitors to Rome, are there, from the continent as well as from America, who deplore and lament the innovating spirit of modern improvements in the Eternal City, which seeks to turn the venerable ancient capital, with its temples and columns, its basilicas and galleries, its Forum and Coliseum, its Vatican and St. Peter's, into a commonplace, vulgar, modern town of flats and street cars—with greed and grab the ruling deities! But this by the way.

Do I claim the Popes could, in the exercise of their sovereignty, govern Rome and the provinces according to their own will and pleasure, without regard to the rights and interests of the people? Certainly not. The rule of the Popes, as the historians generally acknowledge, was almost uniformly paternal—too paternal, perhaps, in instances, but of this the Romans had the least right to complain. For, without the Popes what would Rome have been in the past, what would it be today? Again and again, in memorable instances, the Popes saved Rome from destruction. "But for the intervention of the Popes," says a writer in one of the leading reviews, "Rome at this moment would be numbered with Nineveh and Sidon—Foxes would be leaping upon the Aventine, as when Balaam rode through the deserted Forum, and shepherds would fold their flocks upon the hill where St. Peter's and St. John Lateran now dazzle the eye with splendor."

If the citizens of Rome under the Popes were required to make sacrifices of certain national and civic ambitions, if they could have no share in great political movements and international questions which agitated their neighbors, they, on the other hand, had certain paramount compensating advantages. The exceptional condition of Rome and the Papal States generally freed them from dangers of wars and invasions and from the deplorable consequences and inevitable devastations following in the train of wars, devastation and conquests. Rome enjoyed immunity in this regard, with such exceptions in the long centuries of Papal rule as only serve to prove the value of the exception.

Through what agencies, by whom, were gathered the treasures Rome possesses to-day? Its arts, its architecture, its libraries, its museums, its hundreds of churches, its world famous temple? Not Rome, not Italy alone. The Christian world through all the ages, under the inspiration of religious zeal, was spurred by the initiative and urged by the prompting and exhortation of successive Popes. It was because it was the seat of the Papacy, the capital and center of the Papacy, that Catholic generosity—the wealth gathered from every quarter of the globe—made possible this wonderful creation. By means of this generosity the Popes were enabled to protect and preserve the monuments and architecture of the ancient city, which otherwise would have perished or remained undiscovered; and at the same time, more notably, erected to posterity the glorious monuments of Christian architecture and gathered the treasures of Christian art, which are the delight of the scholar, the artist and philosopher.

The Tribune says: "The Papal abstract of title to political lordship over Rome and Central Italy is a long and curious one." It is. No sovereignty in Europe can safely be passed through so many vicissitudes, and which has given so many striking proofs of its indestructibility.

I do not claim the "temporal power."

may not come to an end. I do not say the Pope's sovereignty over Rome is to endure through all time. It has again and again been interrupted. Sometimes the Romans—at other times foreign invasion—forced the Popes into exile, and, frequently, captivity; but they invariably returned—generally to the delight and welcomed by the plaudits of the inconsistent Romans.

The temporal power is not essential to the existence of the Church, nor to the indispensable action of the Pope acting as its head. It is possible the Church would flourish in a greater degree without the temporal dominion than she has done with it. This I say is possible. "The end for which the temporal power is needed," as an authoritative Catholic theologian declares, "is the Pope's liberty and independence, his freedom from secular control, the opportunity likewise of possessing and working without interruption or disturbance the machinery of ecclesiastical government, and his enjoyment of competent revenues for the due maintenance of his position as well as for the expenses incidental to his office." As Pius IX. expressed it in a few words: "That it (the Holy See) may be able to exercise its sacred powers without any impediment."

THE TRIBUNE.

Mr. Onahan returns to the defense of the right of the Pope to be the political ruler or king of Rome in defiance of the wishes of the Roman and Italian people, so he may be free and independent and not subject to secular control. "An authoritative Catholic theologian," he has declared, he says, and therefore Mr. Onahan has, and therefore Mr. Onahan has, put up fervent prayers that the Roman people may be taken from under the government of their choice and handed over to the control of an ecclesiastic, against which they protest. The principles of the Declaration of Independence seem to him fitted for Americans and Irishmen, but not for Italians.

Mr. Onahan quotes from Gibbon this passage: "Their temporal dominion is now confirmed by the reverence of a thousand years; and their noblest title is the free choice of a people whom they had redeemed from slavery." There are other passages of much pertinency in Gibbon's history not quoted by Mr. Onahan, in which the origin of the political power of the Popes is set forth more in detail—viz.: Pope Stephen III. went to France in person about A. D. 750, and implored the aid of Pepin against the Lombards. He got it, but he soon needed help again to drive them back. Pope Stephen, apprehensive of fatiguing the zeal of his Transalpine French allies, enforced his complaint and request with an eloquent letter in "the name and person of St. Peter himself," says Gibbon. "The apostle assures his adopted sons—the king, the clergy, and the nobles of France—that, dead in the flesh, he is still alive in the spirit, and that they now hear and must obey the voice of the founder and guardian of the Roman Church."

Pepin listened to the appeal of the Apostle Peter, and "the names of Carolingians are consecrated as the saviors and benefactors of the Roman Church." Her ancient patrimony of farms and houses was transferred by their country into the temporal dominion of cities and provinces. . . . In this transaction the ambition and avarice of the Popes have been severely condemned. Perhaps the humility of a Christian priest should have rejected an earthly kingdom, which it was not easy for him to govern without renouncing the wishes of his profession. . . . Pepin possessed and might lawfully alienate his conquests; and to the importunities of the Greeks (to give them back their property) he piously replied that no human consideration should tempt him to renounce the gift which he had conferred on the Roman Pontiff for the remission of his sins and the salvation of his soul. The splendid donation was granted in supreme and absolute dominion, and the world beheld for the first time a Christian Bishop invested with the prerogatives of a temporal prince."

So much for Gibbon. Without questioning the uprightness of the intentions of King Pepin and conceding that his soul was saved by reason of his generous gifts of other people and their property to Pope Stephen, the Tribune calls attention again to the principle that "Governments derive their just powers from the consent of the governed." Though Pepin did say, in 754, that the Pope should rule the Romans forever that does not bind the Romans of 1895 to obey him. The theory of servile allegiance has been smashed. Sovereignty over Rome, whether conferred by Pepin, Charlemagne, or Napoleon, counts for nothing against the wishes of the Romans themselves and their countrymen of the Italian nation.

It is true the poor, ignorant Romans did acquiesce for a long time in Papal sovereignty. They did not know any better. It had been dimmed into them for centuries that they were the serfs of Peter, and they believe it, though occasionally they did rise up and drive out or kill a peculiarly obnoxious paternal ruler. But about the time of the French Revolution a light began to break on them—the light of liberty and the right of self-government. It shone more brightly as the years went by. Free institutions had growing charms for them, and a quarter of a century ago they renounced the Pope as a political ruler forever.

They do pay heavy taxes—heavier than of old—but there are two reasons for that. One is, the Italian government assumed the debts of all the states which were reunited in its con-

struction. Another is that Italy is compelled to support a great army and navy out of fear lest France should again swoop down upon her at the request of the Pope, as of old, and dismember her. That is why Italy joined the Dreibund alliance with Germany and Austria and spends so much money for self-defensive military purposes. If the Pope would "accept the situation" it would not be necessary to tax the Romans half so heavily. But they would rather pay those oppressive taxes than suffer again under a "paternal government" fastened on them by French bayonets.

THE MEDIEVAL MONK.

He is Vindicated as Against his Standers—Protestants now Admit They Were Wrong.

The passion of the present century for reversing the historical verdicts of its predecessors, while it has led to the indiscriminate whitewashing of the black sheep of history, has in one direction at least brought about the triumph of truth over secular error. The cloud of the ignorant prejudice which made the names of monk and nun synonymous, in the minds of the people of this country, with every form of mysterious iniquity has at last been cleared away, and England is beginning to realize how much she has lost in the suppression of her monasteries by the royal renegade of the sixteenth century. An article on "The Passing of a Medieval Monk" in the last number of the Quarterly Review, reflects the change wrought in public opinion by the publication of Dr. Gasquet's convincing vindication of the English monasteries at the time of their suppression. The organ of the old-fashioned orthodoxy of the Church of England writes in a very different spirit from that manifested in the utterances of the English press ten years ago, and the tardy measure of justice thus rendered to a much-reviled class may be looked upon almost as the utterance of a national re-antation. The unmerited obloquy heaped upon the monastic orders, and handed on from generation to generation as a tradition of the English race for more than three hundred years, shows the efficacy of sectarian warfare as a weapon of the secularists. The unsifted charges fabricated by the vile emissaries of Henry VIII. have passed current down to our own day as established truths, and their refutation was left to the research of the eminent Benedictine who has at last rectified the popular reading of this chapter of history. The Quarterly Review accepts and summarizes his demonstration of the fictitious character of the evidence on which the monasteries were condemned in order to satisfy the rapacity and greed of the autocratic Tudor. The larger ones, though panegyrized in the very Act of Parliament which sanctioned the spoliation of the monasteries, were not long shielded by this declaration of religion is right well kept."

The Reviewer, having given up the case of Henry VIII. against the monasteries, goes on to examine another series of works, quiet except from the suspicion of prejudice in their favor, which dispose no less satisfactorily of many of the remaining counts in the popular indictment of these institutions. The records of Winchester Cathedral and of the great Benedictine monastery of St. Swinburn's formerly attached to it, have furnished the Very Rev. Dr. Kitchin, Dean of Durham, with material for two interesting volumes on the interior life and organizations of that great community. Further information of the same detailed kind is supplied by the Rev. Mr. Hunt in his "Account of the Priory of St. Peter and St. Paul, Bath," and in a curious ancient record of about one hundred pages, entitled the Rites of Durham. From these and other sources the writer of the article has compiled an interesting and highly eloquent description of the multifarious and efficient activities of the monasteries of the Middle Ages, which figure in the popular imagination as hives of drones and sluggards. To Catholics indeed there is nothing novel in the recognition of their place in history as the great civilizers of a semi-barbarous society, the centres from which culture, art, and all the ameliorating influences radiated forth on a world which knew no law save force, and no ideal save triumphant ferocity. To find these facts admitted, however, by Protestant authorities, argues a revolution in public feeling and a readiness to abandon time-honored errors on the subject which is full of significance. The generous candor with which the article is exhibited in the following passage: "In the earlier Middle Ages it was the monks who taught Europe to practice agriculture, not to despise it; and to the end of their existence in England they were ever amongst the best farmers and the most industrious landholders. In commerce it is not too much to say that the monastic societies were the forerunners of modern trade. Dean Kitchin, in his monograph on the 'Charter of Edward III. for the St. Giles' Fair,' speaks of the many strangers from various parts of England, and even from distant foreign lands, coming to this renowned fair,

ROME'S METHODIST CHURCH.

Facts About an Edifice Whose Very Stones Must Feel Out of Place.

The handsome Methodist Episcopal Church inaugurated on Friday, Sept. 20, in Rome, at the corner of Via Venti Settembre and Via Firenze, near the War Department and in sight of the Quirinal Palace, is one of the most ambitious undertakings ever attempted in a Catholic country by American Protestantism.

An interesting account of the inception of the enterprise was given by Rev. William Burr, D. D., presiding elder of the Italian Conference, during a visit paid to this country for the purpose of raising the \$50,000 needed for the completion of the structure. "Hardly had I arrived in Rome, in the spring of 1890," said Dr. Burr, "before I was convinced of the need of a spacious central building for the accommodation of the various branches of our work. My eye soon lighted on a place where such a building could be located, a magnificent corner lot. Via Venti Settembre and Via Firenze. The lot is 95 feet front by 155 feet deep, is directly opposite the War Department and but three minutes' walk from and in plain sight of the royal palace. It is just on the line between old and new Rome, ever to be a central and commanding position. After more than a year of incessant labor the lot was purchased in the name of the Methodist Episcopal Church. Ground for the new building was broken in July, 1893. The first foundation-stone was laid in the following September, and the cornerstone was put in its place by Bishop John P. Newman on May 9, 1894."

In excavating for the foundations of the new building the workmen unearthed many interesting relics of antiquity. Ten feet below the surface they found an obstruction of Roman brick and pozzolano cement, forming the old walls of a church and monastery of the third or fourth century, whose former existence had been nearly forgotten. Still lower down the workmen found the walls of a heathen temple, over which the monastery and church had been built. The most valuable relic unearthed by the tools of the excavators among the many which were brought to light was a faun. The figure was somewhat mutilated, but it is considered of great value by archaeologists. This, with the other finds, was by the terms of the contract, turned over to the Museo Nazionale.

This new building is to be the headquarters for all of the Methodist work in Italy. Under Dr. Burr's control are twenty-nine churches and ten other places regularly visited by Methodist preachers, twenty-four ministers, who are regular members of the conference, and seventeen other preachers who do local work or volunteer their help. The members and probationers number 1,525. Dr. Burr is also at the head of a small theological institute, which numbers six young Italians among its pupils, and of a boys' and girls' school, and there is, besides, a publishing house for the issue of Methodist literature.

Up to the present the work has been carried on in various hired halls and apartments in different parts of the city. For the future these different branches are to have a common centre of activity in the new building. It is four and a half stories in height, with square open towers on either side of the front. The basement, which is high and well lighted, will be occupied by the publishing house. On the ground floor will be the church for services in the Italian language, a chapel for services in English, book-rooms, Sunday school rooms and rooms for young people. The floors above will be occupied by the theological school, the boys' college and residences for the superintendent, professors and preachers.

Throw Them Out.

The contention that the publicity given to criminal records by newspapers has a deleterious effect on public morals receives many supporters. Dr. Forbes-Winslow, in a recent address before the Medico-Legal Congress, attributed the epidemic of suicide this year chiefly to the press. He holds that if the Legislature could suppress the publication of the criminal news of the day, suicide would be far less prevalent than it is at present. The opinion of so high an authority as Dr. Winslow is well worth considering. Every parent, however, is the legitimate ruler of his home; and if he is convinced that records of crime are demoralizing reading, he can easily banish from his fireside the papers which furnish them.—Ave Maria.

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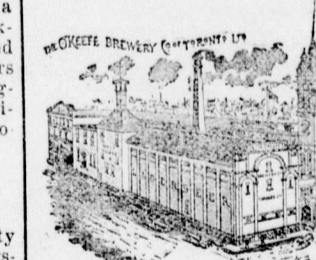
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ERNEST GIRADOT & CO.

Altar Wine a Specialty.

Our Altar Wine is extensively used and recommended by the Clergy, and our brand will compare favorably with the best imported Bordeaux.

For prices and information address, E. GIRADOT & CO., Sandwich, Ont.

AYER'S Hair Vigor

Restores natural color to the hair, and also prevents its falling out. Mrs. H. W. Fenwick, of Digby, N. S., says: "A little more than two years ago my hair began to turn gray and fall out. After the use of Ayer's Hair Vigor my hair restored to its original color and ceased falling out. An application has since kept it in good condition."—Mrs. Fenwick, Digby, N. S.

AYER'S Hair Vigor

Prepared by J.C. Ayer & Co., Lowell, Mass., U.S.A.

Pills cure Sick Headache

DR. KEE'S FRIEND

Used, if it is desired to make the hair grow—Rolls, Biscuit, Powder, Light, sweet, snow-white and dried results from the use of Dr. Kee's Friend.

Objects of the Agency

This Agency is to supply, at the lowest prices, all kinds of goods manufactured in the United States. Its objects are to give to the people of this country the benefit of the goods of their own country, and to give to the people of other countries the benefit of the goods of this country. It is to be a medium of exchange between the two countries, and to give to each the benefit of the other's goods. It is to be a medium of exchange between the two countries, and to give to each the benefit of the other's goods.

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Altar Wine a Specialty

Altar Wine is extensively used and is commended by the Clergy, and our Clergy compare favorably with the best in the world.

Are your corners harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

That Tired Feeling

Is a common complaint, and it is a dangerous symptom. It means that the system is debilitated because of impure blood, and in this condition it is especially liable to attacks of disease. Hood's Sarsaparilla is the remedy for this condition, and also for that weakness which prevails at the change of season, climate or life.

Hood's Pills act easily, yet promptly and efficiently on the bowels and liver. See Are your corners harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

A Difficult Operation

If any of you have ever had toothache you will sympathize with poor Liga. Anything pertaining to natural history is always interesting to our boys and girls. The story of the elephant's toothache tells us of the patience and intelligence of that huge animal. There are many useful lessons to be learned from the lower order of creation:

A Parisian dentist filled a cave in an

elephant's tooth some time ago. The elephant bears the name of Liga. He is a gifted animal, engaged in performing at the Nouvea Cirque. He is nine years of age. For a long time he had suffered torture of an untold extent from the toothache. He endeavored to relieve the disturbed condition of his nervous system by chewing wooden beams and iron bars and blew his trunk with painful violence. The director of the circus finally called in Professor Valodon, of the Dental College of Paris, who diagnosed Liga's case.

The elephant had scraped away the ivory and dental pulp from one of his molar teeth. Probably he had bitten a stone or a piece of iron. Caries or decay had set in over a space the size of a silver dollar.

The dentist made use of the largest of his excavating instruments. He had to cut a distance of three inches into the diseased tooth. While he drilled with all his might one of the keepers fed Parisian confectionery to the gifted performer. He was, it is said, evidently aware that the object of the operation was to relieve him from suffering, for he scarcely budged during the tedious operation. When the tooth had been prepared it was filled with a wad of cotton soaked in iodoforn. This was renewed every week for two months until the nerve was dead. Then the cavity was filled with composition covered with a tin cylinder.

The director of the circus inquired what the cost of filling the elephant's tooth with gold would be. It was estimated that at least \$300 worth of gold would be required, and the director decided that he could not afford it.

It need hardly be added that Liga is a very intelligent and docile animal to have submitted patiently to this operation.—Catholic Youth.

How a Small Boy Got His Rights

A United States exchange has a capital story, under the above title, which we reproduce for the benefit of boys, especially small boys. Big men are not always just or generous, and many times the small boy is the sufferer at their hands. Sometimes the big man is cross because he has eaten too much dinner—the small boy will understand that. Now how uncomfortable he feels—and as he is too big to cry, he vents his ill-humor, many times, on the first small boy who comes in his way. Now, you know that some people think that if you eat too much meat you will become savage, and this man who was unjust to the small boy was a butcher, perhaps he had eaten so much meat that he had become in part a savage. In one of the police courts in New York, one morning, not long since, a very small boy, in knickerbockers appeared. He had a dilapidated cap in one hand, and a green cotton bag in the other. Behind him came a big policeman, with a grin on his face. When the boy found himself in the court room he hesitated and looked as if he would like to retreat, but, as he had turned and saw the grin on his escort's face, he shut his lips tighter, and meandered up to the desk: "Please, sir, are you the judge?" he asked, in a voice that had a queer little quiver in it. "I am, my boy; what can I do for you?" asked the justice, as he looked down at the mite before him. "If you please, sir, I'm Jimmy Moore. I'm seven years old, and I live in 123rd street, near the avenue, and the only good place to play 'miggles' on is in front of a 'lot' near our house, where the ground is smooth; but a butcher on the corner, and here his voice grew steady and his cheeks flushed, "that hasn't any more right to the place than we have, keeps his wagon standing there, and this morning we were playing miggles there, and he drove us away, and took six of mine and threw them away over the fence into the lot, and I went to the police station, and they laughed at me, and told me to come here and tell you about it. The big policeman and the spectators began to laugh boisterously, and the complainant at the bar trembled so violently with mingled indignation and fright that the marbles in his little green bag rattled together. The justice, however, rapped sharply on the desk, and quickly brought everyone to dead silence. "You did perfectly right, my boy," said he gravely, "to come here and tell me about it. You have as much right to your six marbles as the richest man in the city has to his bank account. If every American citizen had as much regard for his rights as you show there would be far less crime. And you, sir," he added, "you go with this little man to that butcher and make him pay for those marbles, or else arrest him and bring him here." You see this boy knew that his rights had been interfered with, and he went to the one having authority to redress his wrongs. He did not throw stones, or say naughty words, but in a manly, dignified way demanded his rights.

Human life is held too cheaply when the individual who needs a tonic for his system, seeks to cover his wants by purchasing every new mixture that is recommended to him. Remember that Ayer's Sarsaparilla has a well-earned reputation of fifty years' standing.

A Dinner Pill.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmedee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with indigestion or Dyspepsia.

Don't be persuaded to accept a substitute Scott & Bowne, Belleville, 50c. and \$1.

OUR BOYS AND GIRLS.

Tell the Truth.

There is a hard, common business sense, as well as moral sense, in this advice of Mr. Henry Clews, the banker: "A boy, while at school, should be taught rigidly to tell the truth, as that is a live issue and will stand him in better stead than the dead languages, for a business life."

Always Welcome.

Everyone has a welcome for the person who has the good sense to take things quietly. The person who can go without her dinner and not advertise the fact; who can lose her purse and keep her temper; who makes light of a heavy weight, and can wear a shoe that pinches without anyone being the wiser; who does not magnify the splinter in her finger into a stick of timber, nor the mote in her neighbor's eye into a beam; who swallows bitter words without leaving the taste in other people's mouths; who can give up her own way without giving up a passport into the good graces of mankind.

Spiders in History.

Spiders have played a greater part in history than most people are aware of. Everybody knows how the perseverance of a spider encouraged Robert Bruce to regain his kingdom in Scotland; but not so many know that, according to Jewish tradition, a spider saved David's life. Saul was hunting for him, and his soldiers approached a cave where he was hidden. Shortly before, however, a spider had spun her web at the mouth of the cave; and the soldiers, taking it for granted that, if he had taken refuge in the cave, he must have broken the web, departed, forgetting that the web might have been spun after as well as before the entrance. A spider saved the life of the great-grandson of the German emperor. Frederick William was king of Prussia, and an attempt was made to poison him in a cup of chocolate. By chance, a spider fell into the cup, and for this reason the monarch gave the chocolate to a dog, who immediately died. Inquiry was made, with the result that the cook was hanged, and a large spider wrought in gold now decorates one of the chief rooms of the winter palace at Potsdam, in memory of the king's escape.

Give Your Sons a Trade.

Parents should give their children a good industrial education. It is painful to witness the disrespect which Canadian youth of both sexes have for manual labor. The greatest danger to our free institutions is that labor, whatever may be said to the contrary, is not held in honor; and the children look upon ordinary labor as low and degrading—something to be escaped from, not honored. In our cities there are thousands of young women who would rather pine with hunger, or do worse, than enter as servants in families who would treat them kindly and pay them liberally.

The mass of Canadian boys have an invincible objection to manual labor; they rarely feel under any obligation to assist their parents or to do anything to earn their own living and would sooner live on the crumbs that fall from the table than to do manual work. The vast bulk of the skilled work of this country is done by men who learned their trades in Europe, while Canadiana confine themselves to agriculture or to commerce. There is a dearth of skilled labor, while the vast army of clerks is constantly increased by the accession of those who fail to recognize the dignity of labor.

"Kings Must Rule Well."

Every school-boy is familiar with the story of the ancient Roman Emperor whose proud boast it was that he never allowed a day to pass in which he had done a good action to some one. In connection with this, a pretty incident is told of a youthful Titus of our own day. Alphonso, the little King of Spain, seems to be an interesting and decidedly lovable little lad. His mother, the Queen Regent, has taken great pains to have him taught German, which is her own native tongue. She herself has compiled a primer and a grammar for his use. Short poems form part of the primer, and one of these seems to have an especial interest for the tiny future king. It is entitled, "What one Should Do," and ends with the line: "Kings must rule well."

Alphonso quickly learned the poem by heart. One evening, after his mother had given him his good-night kiss he asked as usual: "Are you pleased with me to-day?" The Queen smiled on her darling, and assured him of her perfect approval.

Her little son's face brightened, and he proudly said: "Then I have, in truth, ruled well to-day."

In this fair land of ours, where every lad is an incipient sovereign in his own right, and far too often master or king of his daily actions, how many can truly say in the evening: "I have in truth, ruled well to-day?"—Miss Brunow in Aved Maria.

A Skeptic Convinced.

He had no Faith in any Advertised Medicine—Attacked With a bad Cold, His Trouble Went From Bad to Worse—Until he was Threatened With Locomotor Ataxia—Then Dr. Williams' Pink Pills Cured After Other Medicines Had Failed.

From the Yarmouth, N. S., Times.

The remarkable cures effected by Dr. Williams' Pink Pills have long been a matter of newspaper notoriety, and many of them have been in our own province, but we believe so far none have been published from Yarmouth. A Times representative enquired in a quarter where such matters would likely be known, and returned that there were several remarkable cases of restoration to health directly traceable to Dr. Williams' Pink Pills, right in our midst. Curious to ascertain the facts in relation thereto, our representative called on Mr. Charles E. Trask, who had been known to have experienced a long illness, and now was apparently in excellent health, his cure being attributed to Pink Pills. Mr. Trask, who has been an accountant in Yarmouth for many years, was in his office on John street when the reporter waited on him.

Found Mr. Trask in His Office.

"Yes," he said, "there can be no possible doubt of the efficacy of Dr. Williams' Pink Pills in my case, and I will be pleased if the publication of the facts helps some other sufferer back to health. I caught cold, was careless and caught more cold. The first thing I knew I was seriously ill. I could not walk. All strength seemed to have left my legs and the weakness increased. From being obliged to remain in the house I became obliged to remain in bed, but still supposed it was but a very bad cold. I became so helpless I could not move in bed without help. I had good attendance and the best of care and nursing, but as week succeeded week I seemed to grow worse instead of better, till I was worn to a mere shadow and began to care very little if I ever recovered. A hint that I was threatened with something called locomotor ataxia reminded a friend that my case seemed similar to some of those described in the Times, which had been cured by Dr. Williams' Pink Pills, and this first drew attention to them as a possible aid to me. I admit that I was skeptical—very skeptical—there are so many medicines being advertised just now, and I was never much of a believer in them. Well, Dr. Williams' Pink Pills were purchased and I took them, as I suppose I would have taken anything else, simply as the routine of a sick room. The first box seemed to show little effect, and by the time I had got through with the third box there could be no doubt my condition showed a marked improvement, and I was correspondingly encouraged. The pills were continued and I became rapidly better, so that I was able to sit up and go about the house, and occasionally go out if the weather was fine. Day by day I grew stronger, and to make a long story short, I feel I am to-day in as good health as ever I was in my life, and I can hardly realize I am the same man who suffered for six months, a helpless, despondent being, who never expected to be on his feet again. While I have no desire for publicity I am quite willing these facts should be made known for the benefit of others,

and am ready at any time to bear hearty testimony to the genuine worth of Dr. Williams' Pink Pills. They restored me to health when I never expected to be about again."

Mr. Trask certainly looks the picture of health, and, remembering the long period when he had been laid up, our representative left, fully convinced that Dr. Williams' Pink Pills have well deserved all that was said of them elsewhere. When such cases can be pointed to in our own midst there can no longer be any doubt of the reliability of the many statements of wonderful cures effected throughout the country.

Six Oils.—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that Dr. THOMAS' ELECTRIC OIL—an absolutely pure combination of six of the finest remedial oils in existence—remedies rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns and injuries of horses and cattle.

No person should go from home without a bottle of Dr. J. D. Kellogg's Dysentery Cordial in their possession, as a change of water, cooling, climate, etc., frequently brings on summer complaint, and there is

BEST FOR WASH DAY USE SURPRISE SOAP BEST FOR EVERY DAY

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nothing like being ready with a sure remedy at hand which sometimes saves great suffering, and frequently valuable lives. This Cordial has gained for itself a widespread reputation for affording prompt relief from all summer complaints.

Other Attractive Illustrated Stories: "GREATER LOVE THAN HIS OWN MATH," the story of a woman's sacrifice; "GRANDMOTHER'S SHINING WHEEL," a love story; "THE LEAF," a woman's resolve; "THE TWO FRIENDS"; "THE VOW," etc.

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