ely linked with hers, the of her beloved Hugh. quem velatum nunc aspicio, illud quod tam sitio— evelata cernens facie m beatus tuæ Gloriæ."

MARCH 24, 1894.

NT PREACHERS.

THE END.

ving anecdote from the pen sh journalist is worth

rs ago I had to spend some don. I happened to fall in engineer, a young man of who had been employed Canal. As I was a matheoon became quite intimate One Sunday he expressed ccompany me to High Mass boring church. I thought h, as a Protestant, he could ize with our devotions, he eless gentleman enough to bectfully. We were not church, however, before I my friend was inspecting ation rather curiously and nd in his place in order to iew of their faces. I said at it after Mass. The fol-

we had the following con said I, "it strikes me that Catholic church much in mind in which you would re.

ay he came again and be

e same manner. On the

much mistaken," he an hing; "for a long time I ur church in the greates

to judge by the way you the place has no sacredeyes. It were better, I for a Protestant to pray hurch than to go to the "said he, "that I showed ng curiosity, I forgot my-

sure if you will listen to an of my behaviour you will irreverence.' me hear your explana

I am not disposed to rshly."
serving the expression on

those present, in order to y really believed in what lace at the altar."
t particular interest had

e poor people?"
his," he replied, with true
: "I should like as much : "I should like as much study your religion by ation before studying it in

thinking of becoming a asked with astonishmen n I have got over certain feel in accepting your

sk you, Wilson, what first ur interest in the Catholic

modesty of Irish servant spent some time in Ire-l occasion when there to anner of public-houses. vants were all poor-some not a pair of shoes to their vere the most submissive obliging creatures I ever They jested and listened as soon as any of my men were some pretty rough them — dropped a re-med in the least to be an virtue, they immediately ves up with the dignity and repelled the insult ion. I said to myself a es over that a religion tes such an esteem for ch poor and unlettered ave something in it that

ove superstition. I have eal of the world, but I have o compare in this respect Irish Catholics. tual result," I remarked, otion to the Blessed Virnabit they have had from onfessing their sins. We atter of course what you sm in these poor girls." er Mr. Wilson (this, by fictitious name, his real t publish) went to Father mself a distinguised contook place afterwards I as I had to leave London week. Few persons, on s man's conversion, could are of the part which the girls had in it. The ver without her silent the Word, and the comnd teach all nations, has ation than we are apt to

of Catholic churches in is now 1735, of which n erected during the last nd yet there are persons asserting that Catholic no progress in the counhat period. It is not e churches would have f there were not congrethem.

is no one who is not an

od or for evil. -From the

Lady of Martyrs, Nov.,

ssary to read the testimon-need that Holloway's Corn-ed for the removal of corns, is a complete extinguisher. y of Mother Graves' Worm shown by its good effects on urchase a bottle and give it

uses blotches, boils, pimples, rs, scrofula, etc. Bur-ters cure bad blood in any mmon pimple to the worst

Syrup is the safest and best colds, asthma, bronchitis, all throat and lung troubles.

Written for the CATHOLIC RECORD.

Where Iona's front arises from old ocean, lone and stern,
The hallowed "Knockin-fraoich;" known as
Carn-cul-ri-Erinn.

On its summit in the sunshine stood Columba, bow'd and broken; He has looked his last on Erinn, and his last farewell is spoken.

Ne'er again shall see the lightning round its cloudy mountain quiver. Hear its glens reverberating in the rushing of each river.

Listen to the bells of Vesper over lake and woodland pealing. On the dewy steps of darkness see the mellow moon stealing. Song of clerk or voice of bird shall thrill his glowing bosom never.

And Carneal re Erinn, his sole heritage for

Iona, not to thee alone, this solemn sentineling, O'er Irish dust in other lands the kindly sward is swelling.

And hearts as tender as the "Dove's" as loving in each fibre.

Mark many a Cul-vi-Erinn from Missouri to the Tiber.

Ah! surely He chastiseth but to chasten our The sorrows of our pilgrimage the seal of His

Then, be the ride short or long for heaven, we'll always yearn,
Our steady gaze direct to God, from "Carn-culri Erinn. —WILLIAM DOLLARD.

+Literally: The back turned to Ireland-the Little heathy hill.

SOUPERS.

Many years ago we heard a priest relate the following story in a St. Patrick's day lecture. He had been speaking of the efforts of English proselytizing societies to prevent the faith of the poor Irish people whilst suffering from the visitation of famine.

Well, as the story goes, during one of those periodical visitations in Ireland of which I have been speaking, there came over from England and Ireland quite a little band of missioners to convert the people from Popery to Protes tantism. Unlike the apostles of old, those devoted gentlemen did not look those devoted gentlemen and not look to argument or eloquence, or piety, or miracles for the success of the mission. No, they had come plentifully supplied with money, and to it they looked for an abundant outpouring and diffusing

of what they called the true spirit of the Gospel of Christ. Unfortunately for the success of their mission they chose as the field of their operations the parish of a certain Father Murphy. His name, however, was not Father Murphy, but delicacy prevented the speaker from giving his

In this parish of Father Murphy's there were, as there are in all large parishes, certain worthless Cathelic people who never went to church nor practiced any of the duties of religion. And these, or rather only some of these, the English missioners succeeded in buying over to their religion.

Now this Father Murphy was a man who would stand no nonsense, least of all rascally nonsense like this, and therefore it wasn't long until he had fixed upon his plans to head off and to put a stop to this work of perverting

the faith of his poor people.

One morning as he was riding along highway, he overtook a certain well known Protestant and Orange man, of the neighborhood, one Jemmie Verner, as we shall call him.
"Good morning Jemmie," said the

priest.
"Good morning, sir," said Jemmie, exceedingly astonished that the priest

would notice him at all. "Fine morning," said Father Mur-

phy. "Yes," answered Jemmie "It is a fine morning. It reminds me of the light of the Gospel that is beginning to appear in this benighted country. I am thinking, Mr. Murphy, if things old Church will have to break up."

"Jemmie," said the priest, not at all disconcerted nor offended at the impudence of the man, "I know what you are taking about. You are talking of the conversion, as you call it, answered Jemmie,

of some of my people to your church."
"Yes," str." answered Jemmie,
"that's what I am talking of sure."
"Now, Jemmie," said the priest, "you are a man of sense, so don't be a fool. You know just as well as I do what these people are and what they were and what made them turn. But that's not what I want to talk to you about nor to ask you. What I want to ask you is—don't you think the money of your reverend English friends is going in the wrong direction? Don't you think the poor Protestants of this neighborhood have a better right to that ney than the poor Catholics, as it is Protestant money? And don't you think that if you and I were to put our heads together we could get up a per feetly fair little game by which that money would be made to go where it belongs, that is, to the poor Protestants of this neighborhood, yourself among them, as you are a poor man, Jem-

Jemmie made no answer to this but it was clear that his mind had got for, being unable to pay the money he tremendously to work.

priest, at last.

Protestant or turning Catholic is too serious a business to be trifled with. All I ask is call up and see me in the morning and take care that plenty of people see you coming and then we can talk this matter over leisurely and comfortably by ourselves."

A FAIR TRIAL of Hood's Sarsaparilla guarantees a complete cure. It is an honest guarantees a complete cure. It is an ho

over, I see there is a power of sense and fairness in what you are saying."

Next morning Jemmie was as good as his word. Bright and early was he on his way to see Father Murphy. When he had got up to the priest's

when he had got up to the priest's house he met a poor woman coming out at the gate. "Is Father Murphy in ma'am?" asked Jemmie.
"Yes, he is in," said the woman very short and very sharp. "And what does the likes of you want with Father Murphy?"

"Oh, ma'am," replied Jemmie with a deep sigh, "the times are sudden, a man must be looking out for his soul." "Well, then, glory be to God," ex-claimed the good weman clapping her hands, "will wonders never cease! Jemmie Verner going to turn Catho-lic!" Just then Father Murphy made his appearance, beaming all over with benevolence, and welcomed his visitor

in the most cordial manner.

Exactly as the priest had wanted and intended, it wasn't long until the woman had run through all the village announcing everywhere the glad tid-ings that Jemmie Verner, the blackest of all the black Protestants, was in turning Catholic with the priest. Nor was it long either until a crowd of idlers had gathered to stare at the FATHER MURPHY AND THE house in which the wonderful conversion was supposed to be going on. When the crowd was large enough for the priest's purpose, out he came with his hopeful convert and amid a variety of half-suppressed speculations and ejaculations from the crowd they entered the church arm in arm.

When they had got into the church: "Now," said Father Murphy, "they'll think you're at confession. "I understand, sir" said Jemmie,

"I understand." And then after some more talk, and when Jemmile was on the point of going away: "Now," said Father Murphy, once more, "all I have to say in parting is, don't go back cheap, don't go

Jemmie, "I'll go back as dear as I can." And so they parted. Of course the news of Jemmie Veruer's conversion, so reputed, to the Catholic Church, spread like lightning until it reached the ears of the head man among the missionaries. That good man was shocked and scandalized exceedingly on hearing it. Here was a bad business, indeed, he had come all the way from England to convert the Irish papists and lo and behold his own people were beginning to go over to Popery! A bad business indeed! Brother Verner, one of the lambs of the flock, straying away into the crooked paths of perdition! One of the brightest lights of the Gospel settling down into the blackest darkness of Popery. He would go to that erring brother and admonish him in the Lord. And go he did and began his admonition in the blandest man-

ner. "How is this, Brother Verner?" exclaimed the devoted man with tears in his eyes. "This is strange news I am hearing of you. I am told you are not so strong in faith as you used to be."

"Well, sir," ans wered Jemmie, very coolly, "upon my word and honor, sir, it's very hard for a man to be strong in anything if he's weak in the

stomach."
"Oh, well," said the missioner, "we'll have to see to your wants. We'll have to supply your wife and children with good warm clothing for the winter. We'll have to send your daughter to the academy up in Dublin and we'll have to set yourself up in some decent

business. ampear in this benighted country, and a pretty round and a pretty round amount of the strength of Jemmie Verner's by that journal in the following terms:

"Here is a man who certainly knows to break up."

But this was not all nor near all. All the poor Protestants for miles around, hearing of the good fortune of Jemmie Verner and the means he had come by it, came flocking in dozens to Father Murphy under pretence of being received into the Catholic Church, so that the worthy gentleman had as much as he could do for weeks talking to them all and putting them off in as civil way as he could until the missioner came to his relief and by plentiful supplies of provisions, money and clothing took them all off his hands and made good sound Protestants

of them again. The worst however, was still to come. This was, of course, very expensive business, so expensive in fact that in a very short time it left the missioner without a rap in his company, without as much as a ha'-penny with which to bless himself. With his pockets now empty he could, to borrow the idea of the old Latin maxim, have whistled at the thief-it is sing in the Latin. But at his credi-tors could neither have whistled nor sung save and except to the most melancholy kind of music, emendously to work.
"You understand me," said the riest, at last.
"I think I do, sir," answered Jemie, "I think I do."

A in the did, but when he did get free again. The story does not say that he did, but when he did get free again. mie, "I think I do."

"Oh, you think you do. Ain't you and whenever the spirit moved him to sure you do?"
"Yes, I am."
"Very well then," said Father
Murphy, "but mind, Jemmie, I don't
ask you to turn Cathelia. Turning

"I'll do that, sir," says Jemmie.
"I'll be with you bright and early," Wood's Norway Pine Syrup.

"Do not neglect coughs, colds, asthma and bronchitis, but cure them by using Dr. Wood's Norway Pine Syrup.

A recent paper on "Modern Jesuit ism," published by Graf Paul Von Hoensbroech, of Berlin, sheds a curious light upon the difference between ex monks in this country and in Europe Herr Hoensbroech was formerly member of the Jesuit Order, but a weak one who could not endure persecution for justice' sake, so he aban-doned it while it was under the ban of German laws, and gave forth to the world a paper under the title "My Defection from the Order of the Jesuits," wherein he attempted to justify his

conduct. His paper on "Modern Jesuitism is a later production, which, though it does not bring forward such tales of horror as are usually narrated by English and American ex-monks, ex nuns and ex-priests, nevertheles makes an attack of another kind upon the order of which he had been a member. The difference in his ground of attack is of itself sufficient proof that the tales with which persons of his class are wont to regale English-speaking audiences are wicked and false accusations. There are several reasons why such

tales as are told on platforms in America about the experiences of ex-monks and ex nuns would not suit Germany Religious orders are better known there than in this country, because they are more numerous where Catholies constitute a very large per cent age of a homogeneous population, and it would therefore be an absurdity to attempt to palm off upon the Protes tants of Germany such stories as are swallowed with avidity by those of America. Even in Canada, or at least that the Pope is sacrificing the interest in Ontario, these stories are readily listened to, for though the Catholic percentage of the population in the whole Dominion is larger than that in Germany, this is owing to the Province of Quebec, wherein religious orders are numerous, but on account back cheap." of the difference of language, and of the fact that Ontario and Quebec are so distinct from each other, the people of Ontario know very little of the internal affairs of the sister Province.
Hence the religious orders of Quebec are known to the bulk of the Prote tants here only through the distorted accounts given of them by such jour-nals as the *Mail*, or by preachers whose interest it is to misrepresent them as dens where iniquity of all kinds is rampant.

Herr Hoensbroech has no stories to tell of licentiousness such as Mrs. Shepherd and the pseudo-monk Widdows related to their delighted audiences, nor of the wholesale poisonings which are being dilated on by Miss Goulding, the ex-nun who is now relating her pretended exper ences in England.

With this light thrown upon the matter it is somewhat amusing to find the Kirklicher Correspondent, a Protestant Evangelical paper of Berlin, speak of Herr Hoensbroech's article in such terms as the following:

"When the Protestants or Old Catholics make public the misdeeds of the Jesuits, the defenders of Jesuitism answer: 'You talk of things that happened long ago, and of things you do not understand."

The Protestants and "Old Catholics," or rather, "New Heretics," do indeed talk of Jesuit misdeeds, but they have not been answered in any such fashion, as if the misdeeds had happened "long ago," for they did not happen at all; and the Kirklicher Correspondent does not presume to give a single instance when such an answer was given, nor does Herr Hoensbroech even pretend that such misdeeds have occurred. From this statement of the occurred. From this statement of the case it will be seen how empty of mean courteous treatment of members of the

what he is writing about. He speaks of the things he has experienced, and answers fully the arguments of the most distinguished Jesuit writers, such as Von Hammerstein, Cathrein,

and Gury." To what, then, does Herr Hoensbroech's terrible indictment amount? To this, and nothing more. First: that the order stands on the principle of the absolute rule of the Church over the State; and, secondly, that "Jesuit-ism educates men to adopt such excuses for all transactions during life that it teaches untruth systematically.

It is true he attempts some proof of these two charges, but they are as feeble as the charges are false. The absolute rule of the Church here stated to be a Jesuit doctrine amounts merely to this, that not only Jesuits, but all theologians, maintain that the State must be ruled by the laws of God, of which the Church is the divinely ap-pointed interpreter, and it must also leave the Church free to carry out her divine mission. Beyond this the State is as free in its sphere as the Church

is in the spiritual order. Herr Hoensbroech's second charge is merely a repetition of the false statements of Fra Paolo, who was animated by the diabolical spirit of this.

Paolo an unworthy Bishop. could order Governments, the heretic who refused to do as the Church commands would be put to doubt to do as the Church commands would be put to doubt to doubt to an extent of which few outside of Russia are conscious; but the writer adds: "If the Emperor were made acquainted with the feat mands would be put to death at the stake, as the Church would become a potent factor in politics;" and that the lying answers in Gury's Moral tion are cognizant of these facts, and

These statements are so absurd that they do not need refutation, especially details are kept concealed from him. We Minard's Liniment for Rheumatism.

for, when I come to think the matter AN EX-JESUIT'S REVELATIONS. as no specific instances are given by

the writer to prove his point.

The noble work which the Jesuits have done both in the missionary field, in carrying the Gospel to the heathen, and in raising the standard of education in Germany as well as every other country in the world where they have established themselves, will suffic-iently refute Herr Hoensbroech and other calumniators

THE POPE AND RUSSIA.

Recent interchanges of expressions of good will between the Holy Fathe and the Czar have given an opportunity to the Liberal or anti-clerical press of the Continent to circulate reports to the effect that the Holy Father has been traitorously sacrificing the interests of the Catholics of Poland to the caprices of the Czar in order to secure the aid of the latter for the restoration of the temporal power. The cordial reception given to the Princess Catharine by the Pope on the occasion of her late visit to the Eternal City increased the virulence of these journals which would desire to see the Pope constantly embroiled with any and every Govern-ment, so that they might have a plea to abuse him for being at variance

with the State in all circumstances.

All is grist which comes to the mill of these journals. When the Holy See finds it necessary to rebuke wrongdoing on the part of a Government, they raise the cry that the State must rale, and that the Church must yield to its authority in all things, even in those which do not fall within its sphere; but when there is a sign of cordiality between the two, the cry is

of the people.

The true Catholic understands the motives of these misinterpreters of facts. They desire to undermine re-ligion, and they imagine and know that the best means to do this is to de-stroy respect for the divinely appointed guide of mankind in matters of religious dogma and practice.

During the whole of this century the condition of the Poles within Russian territory has been most deplorable. They have been subjected to most bitter persecution, and successive Popes have endeavored to ameliorate their state. Pope Pius IX. did not hesitate to rebuke the Czar Nicholas to his face, and Pope Leo XIII. has many times written to the Czar himself, to the Russian ministers, and to the Polish Bishops with the object of protecting the interests of Catholics in Russia, and especially of the Poles.

These letters are found in a work recently issued in Rome in five volumes, containing the Acts of Pope Leo in favor of the Czar's Catholic subjects. extracts from which have been repro duced by the Vaterland of Vienns One of these Acts was an agreemen between the Nuncio at Vienna, Mgr Jacobini, and the Russian Ambassador, by which the vacant Episcopal Sees o Russia were to be supplied with Bishops; and by the same agreement the Catholics of the Caucasus were relieved by the liberties given them to exercise their religion. Seminaries and academies, including a Catholic college at St. Petersburg, were estab lished under this agreement, and other

benefits secured. It is difficult to retain cordial relations with a despotic Government which breaks out into such acts of barbarity as those which are reported from Russia from time to time; and the Pope has experienced this diffi-culty. Under the circumstances he has succeeded as well as could be expected. But it was not by refusing all inter-course with Mr. Islowski, the Russian Russian royal family visiting the Vati can, that this was to be effected.

By the prudent action of Pope Leo there is a fairly cordial understanding now between the Pope and the Czar The Episcopal Sees of Russia are mostly filled by devoted Bishops, and in the letter which the Holy Father addressed to the Bishops on the 6th January 1890, they were exhorted to defend the rights of the Church, to regard the in-terests of the souls under their charge, and inculcate observance of the civi laws while the latter did not conflic

with the rights of the Church. The Czar himself was favorably im pressed with the course followed by the Holy Father, though with all his efforts he could not succeed in inducing the latter to substitute a Russian liturgy for the ancient liturgies used in the Catholic Churches of the East.

It is hard to say of the acts of any one man that they are the most prudent possible under all circumstances; yet those of Pope Leo have resulted so well that we cannot but admire his pru-dence throughout his negotiations. Nevertheless little reliance is placed upon any promises which the autocrat may make. The recent massacre of Catholics in Krosche by Cossacks, when men, women and children were cruelly speared and thrown into a lime-kiln, is evidence enough o

In a late number of the New York the noble religious order which had Observer the observations of a travelle saved the Church from having in who has recently returned from Russia are published, among which it is stated As a consequence of these two false charges against the Jesuits Herr Hoensbroech says that "if the Jesuits few outside of Russia are conscious; were made acquainted with the facts, he would stop the wrong which is being done in his name

Theology are perfectly natural to and consistent with Jesuitism." entirely ignorant of them, though we are the more inclined to believe this

as he has recently shown some dis position towards greater leniency than has been for a long time experienced from him, thus when the Governo of Samogizia was lately on the point of banishing arbitrarily the Bishop of the diocese, the Government restrained him and decided in favor of

Bishop.

This and other evidences of an improved disposition towards the Catholics of the Empire are due undoubtedly to the wisdom of the Pope's policy, a continuation of which will have the best possible effect.

Don't Touch Liquor.

If you are the father of a family, do not touch intoxicating drinks. Why Because your example may be the means of causing misery here and hereafter to those who look up to you as their guide and example. are a mother, do not use it yourself nor allow its use in your home if you value the manhood of your sons or th womanhood of your daughters. If you are a young woman, do not offer it to your gentleman friends, and if tempted to do so just think for a moment of the terrible responsibility you assume. The glass you offer may be the means of starting the young man on the down-ward road to ruin and death. He may know his weakness, but from anxiety to appear well in your eyes, or from lack of moral courage to refuse any-thing proffered by the hand of youth auty, takes that which, under other circumstances he would shun.

Many a young man dates his down fall from the social glass taken under the parental roof or in the house of some friend of the family. Do not try to induce the man who, from sad ex perience knows his weakness, to break his pledge or resolution to abstain. This is often done thoughtlessly, from a mistaken idea of friendship or socia bility, and without a thought of the possible consequences that may follow. Do not, however, fall into the error of assuming that every man who take a pledge is necessarily a reformed drunkard or one who needs any special

restraint on his appetite for liquor. On the contrary, many restrain themselves in that way simply as example for others to follow, hoping thereby to save some weaker brother. Do you keep liquor in your house on the specious plea of necessity for use in case of sickness; that necessity is rarely experienced, and but too ofter is merely an excuse for over - indul-

Do not imagine you will be unable to sleep without a "night-cap" or awake without an "eye opener."— Sacred Heart Review.

His Jesuit Benefactors.

Here is a curious coincidence :- "It will be remembered," writes a corres pondent, "that not long ago the Bishop of St. Asaph's sons met with an acci-dent when out driving, but it was not mentioned that two Jesuit priests happened to be on the spot at the time. One was a qualified medical man, and at once rendered assistance. On calling at the palace to make inquiry for the sufferers it turned out tha same Jesuit had attended the Bishop when a young clergyman, on board ship, in a somewhat serious illness and that though they had become fast friends at the time they had never met till again the Jesuit medico had a second time done a kindness to the prelate he had nursed back to health in by-gone days." - Westminister

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Said She Was Past All Help and wanted me to send her to the 'Heme for Incurables.' But I said as long as I could hold my hand up she should not go. We then began

Hood's still Cures

to give her Hood's Sarsaparilla. She is getting strong, walks around, is out doors every day; has no trouble with her threat and no cough; and her heart seems to be all right again. She has a first class appeale. We regard her care as nothing short of a miracle." W. Wyart, 89 Marion Street, Parkdale, Toronto, Ontario.

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As some have asked the description of the choicest the control of the choicest within reach, and the choicest every day in the year.

As some have asked the description of the choicest the control of the choicest was a control of the control of the choicest the control of the cont