

must take for his sake. Remember, you want all your strength for him. If you are to be of any use to him, you must take care of yourself in the meanwhile. I will go now and drink a cup of tea, and then I will be off at once to find all out for you. You can tell Mary about it while you are taking your breakfast.

Before Mabel had time to make any reply, the doctor is gone, and almost immediately Mary comes in with a tray, containing Mabel's breakfast, which breakfast, remembering Doctor Graeme's advice, she eats bravely. Mary no sooner becomes acquainted with Mabel's decision, and the circumstances which led to it, than she lends the full weight of her encouragement to Mabel.

Doctor Graeme returns very shortly. "Mabel," he asks, "could you be ready for to-night?" "This morning, if necessary," she answers decidedly.

"To-night will do. There is a steamer from Plymouth the day after to-morrow, but you would have to be on board to-morrow night."

"I will be ready, Geordie—no fear." "Well, in that case, we can start by the mail this evening—can't we, Mary?"

"Why? Oh! are you coming, Geordie?" begins Mabel; but he interrupts, with decision, "Mary and I will go you or board."

"Yes, of course, dear," echoes Mary. "But, Mabel, surely you are not going alone?" "No, I shall take Katie," answers Mabel.

"She won't be much use, dear. Besides, do you think she will go?" "Katie will go anywhere with me, Mary, and I would rather take her than anyone else."

"If ever there was a perfect woman on the face of God's earth, it is Mabel Forrester!"

So says the Doctor, sitting in his study, some hours later, and concluding along the long train of reflections in which he has been indulging. He thinks that he is alone, but Mary entering at the moment, has overheard him.

Her brother sees, by the expression of her face, that she has read his secret—a secret Geordie Graeme has always intended to carry with him to his grave; but he is not ashamed of it, and when Mary, raising herself on tip-toe, places her two hands on her brother's shoulder, and says, very sadly, "Oh! Geordie, it is so, then, with you? Brother, do you love her?"

"I answer, honestly, 'Letter than my own life! I have loved her for nearly seventeen years, Mary—but I never knew it till lately; but there, never mind me! Have you done all you can for her?'"

"Everything is ready, Geordie. We shall have to start immediately. Come and have some dinner." Then, as they were leaving the room, Mary adds, hesitatingly, with mistaken kindness (ah! she would never say it did she but know her brother better), "Don't fret, Geordie. Who knows what may come yet? I am sure Mabel loves you dearly. If anything were to happen to Mr. Forrester—"

"Hush, Mary!—not a word more of this, if you please. I am not able to bear it."

And yet Mary had spoken the truth. If there was one man on earth whom, after Hugh, Mabel could have loved, that man was her first love, Geordie Graeme.

TO BE CONTINUED.

SAMPLE A. P. A.

"Skulking, Lying, Sneaking Hypocrites."

(From the Chicago Sunday Democrat.)

The A. P. A. delegates to the recent state convention at Bloomington are fair samples of the manner of men comprising that notorious organization.

These worthies have been trying to conceal the true purpose of the meeting by giving out a long rignarole of "principles" to the public press. This flimsy attempt to hoodwink the American people will not succeed. The A. P. A. can conceal its wolf's shape in sheep's clothing. By their acts you shall know them.

Among the delegates from Chicago was Gen. A. C. Hawley, who claims to be a dear friend of Archbishop Ireland. The cheek of this man is amazing. He is a personified column of corinthian brass, so to speak. While conspiring to deny to a large body of American citizens the right to worship God according to the faith of their fathers, he comes out in an interview claiming to be friendly to a distinguished teacher of these citizens. This is reprehensible conduct, but it is only an index to the character of the average A. P. A.

IRELAND UNDER QUEEN BESS.

A Defoliate Letter From an Elizabethan Bishop of Cork Uncarried.

The latest volume of the "Calendars of State Papers Relating to Ireland," which has been issued by the Rolls Commission, under the capable editorship of Mr. Ernest G. Atkinson, contains much matter of no ordinary interest to the student of the history of this country. The documents quoted or catalogued in the volume in question cover the period between July, 1596, and December, 1597, and therefore, that immediately previous to the open avowal of rejection of Elizabeth's authority by Hugh, Earl of Tyrone, and the commencement of the protracted contest which followed.

Amongst the papers to which we refer none is more interesting than the letter in which William Lyon, Protestant Bishop of Cork and Ross, deprecates what seemed to him the "miserable state of God's Church, and of the commonwealth." The Queen's Bishop commenced by pointing out that "where there is no knowledge of God and His truth, there can be no obedience to magistrates, no submission to laws, no true hearts to the Prince."

According to Dr. Lyon "law and order" were in serious jeopardy. Those citizens of Cork who brought their children to his church to be baptised were deserted by their kindred and neighbors and none would stand sponsor, or "gossip" as the phrase went, by the font for the young addition to the ranks of the Queen's religion. Things had come to a pretty pass; and so, according to Dr. Lyon, "one poor man, that is the clerk, with his wife and a poor minister," were "made the common gossip in the city of Cork," while the bulk of the young Corkonians were made Christians in "private houses by Massing priests." The city was clearly in a dangerous state and needed to learn its duty to its sovereign lady.

Dr. Lyon, however, had even worse things to relate of Munster's capital and its citizens, for he went on to lament how the latter "show themselves very perverse and obstinate, the young merchants among them going to their Masses with their daggers and pistols ready prepared."

The Queen's Bishop thought it right to point out that these same "young merchants" showed no such readiness to handle deadly weapons when hidden a few months earlier to muster in her Majesty's service against "the Ulster traitors," but, on the contrary, "made forth the simplest of the people."

The "young merchants" no doubt thought that if perforce they should march against their Northern countrymen they might at least leave to the Queen the supplying of their weapons. Indeed the bewildered prelate confessed his belief that, if the truth were told, "they of these parts were very unwilling to go northward," because Tyrone is on their faction, and hath the Pope's Legate with him, one Galloghore, an Irishman, a Bishop appointed by the Pope, and called the Bishop of the Dirrye."

THE HEART OF THE QUEEN'S BISHOP WAS SAD within him at the news which daily came from Ulster, for "many priests are gone out of this country to Tyrone," which was scarce wonderful, seeing that if Lyon could have laid his consecrated hands on them they would have been thrown into the deepest dungeon within the walls of Cork, while, worst of all, "the traitor had with him no less than 'three English Jesuits.' Here was a tale of woe indeed, and scarce needing the Bishop's piteous plaint that "our state here is very dangerous," or his prayer that "the Lord of Mercy will put it into her Majesty's heart to see to the reformation of it," to give it emphasis. The Bishop, however, had much more to tell, and he frankly admitted that Cork was beyond his control. "The Pope's legates, friars, priests, and seminaries, of whom this country is full, as also the city of Cork, whereas, there is ten seminaries and seducing priests resident within the city, maintained and kept daily by the aldermen and merchants of the city, to say Mass, baptize, minister the Sacraments and other of their Popish and heretical ceremonies, in their private houses; and when I am out of the town, they walk openly and commonly in the streets, accompanied with the aldermen and officers of the city, and conveyed forth of the town, when they go to say their Masses in the country abroad; neither want they anything."

In other words, the stout burghers of the city by the Lee escorted their priests to and fro in their efforts to minister to the spiritual needs of the people of the rural districts. Indeed, Dr. Lyon declared that he had "been acquainted with their manners and life these twenty-five years, and have been Bishop these fifteen years, and I have observed their doings, but I never saw them so badly-minded as they be now in general."

THERE WAS GOOD REASON FOR THE BISHOP'S ALARM. The signs which he saw must have appeared truly alarming, and were certainly far beyond the comprehension of such a sordid, worthless being

as he was. A native of England, who had taken up the new religion for sake of its worldly advantages and profits, a full share of both of which he managed to secure, he found it impossible to understand the evidences which he daily witnessed of silent but heroic sacrifice for conscience sake on the part of the Irish clergy. That he should, in his own coarse Saxon way, ascribe what he saw to base motives was not unnatural; but his words give us an insight into the stolid brutal nature of the man and his lack of recognition of higher aims. He complains how "also the priests of the country forsake their benefices to become Massing priests because they are so well entreated, and so much made of among the people," while "many have forsaken their benefices by the persuasion of those seminaries that come from beyond the seas," and generally the Bishop felt that "they have a new mischief in hand, if it be not prevented."

The fact was, of course, that the priests referred to could only have kept their benefices by preaching the Queen's religion and deserting the Sacrifice of the Altar, proclaiming the sanctity of the royal but infamous woman who occupied the throne of England, and forswearing their allegiance to the Vicar of Christ. But one answer could come from Irish priests tried by such a test; the Queen's Bishop, however, could not be expected to enter fully into their motives.

THE POOR MAN WENT OVER THE THINGS HE WITNESSED. He wailed how "the best name that they gave unto the Divine service appointed by her Majesty in the Church of England and Ireland is the devil's service, and the professors thereof, devils; and when they meet of the profession, they cross themselves after the Popish manner, and any that company with us, or receive any living of me, or the like being appointed by her Majesty, they excommunicate him or them, and will not suffer them to come in their company."

People who could behave in such a manner must naturally, and of course, in the estimation of a being like Lyon, be "no better than mere infidels, having but a bare name of Christians, without any knowledge of Christ or light of His truth," and concerning whom it was clear that "neither truth nor credit could be reposed in their oaths, the more especially as it was 'an usual thing amongst them here in Munster, after meal and some sort of thanksgiving made—with out the once naming her Majesty—to pray for the good estate with the speedily and safe return of their good Lord James, meaning the Earl of Desmond's son, who is now in England in the Tower.' No wonder that Lyon 'heartily wished' that 'the good Lord James' might long remain in the cell where he was eating out his heart for a sight of the green plains and rolling hills he loved so well, and 'that a great many of his countrymen of that mind were there with him!'"

Irish Catholic.

One Thing Worth Seeking.

Dr. Lyman Abbott gives this advice to men of the world: "If you are going to die next week, and your body is going back to the ashes, and there is no spirit to return to God that gives it—if that is to be the end of you, if you are to be snuffed out like a candle when the time has come, still the one thing worth while is to live a pure, good, true man. And if your life is an enigma, and all dark before and all dark behind, and all dark above, still, if you seek for character, you will find it. And perhaps there are some of you in the wilderness; some sin has shut up all the treasures of life against you; or some great grief has come upon you, and all life is barren and bare before you; and the sky is burning above, and the sun is burning beneath, and the rocks are arid all about—you can at least do your duty day by day. It is one thing worth doing, whether you are in the land of promise or in the desert wilderness. And to the man that does his duty the promise comes also; he does not ask, for he does not know, the Father; he cannot seek, for life is not even an enigma to him; but he can knock at the very door of hope by practical service."

"Who shall ascend unto the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." You can do your duty with the simple recognition that doing things is not enough, though it is the path to character and to life.

Mrs. H. Hall, Navarino, N. Y., writes: "For years I have been troubled with Liver Complaint. The doctors said my liver was hardened and enlarged. I was troubled with dizziness, pain in my shoulder, constipation, and gradually losing flesh all the time. I was under the care of three physicians, but did not get any relief. A friend sent me a bottle of Northrop & Lyman's Vegetable Discovery, and the benefit I have received from it is far beyond my expectation. I feel better now than I have done for years."

A Serious Complaint. People make light of coughs, colds and gripes, and often neglect them. This should not be done. Dr. Wood's Norway Pine Syrup is a sure cure for all these diseases. It soothes and loosens the throat and lungs.

Totally Deaf.—Mr. S. E. Crandell, Port Perry, writes: "I contracted a severe cold last winter, which resulted in my becoming totally deaf in one ear and partially so in the other. After trying various remedies, and consulting several doctors, without obtaining any relief, I was advised to try Dr. THOMPSON'S ELECTRIC OIL. I warmed the Oil and poured a little of it into my ear, and before one-half the bottle was used my hearing was completely restored. I have heard of other cases of deafness being cured by the use of this medicine."

Minard's Liniment is the Best Remedy.

WHAT MAKES A CATHOLIC.

Rev. John A. Conway on the Three Essentials.

The Chautauquan is running an interesting series of papers on the various religious denominations. The Catholic idea is supplied by Rev. John Conway, A. M., in the February number. Father Conway's subject is "What Makes a Catholic," and he writes as follows:

For the sake of clearness, I beg to say that in the mouths of those who are in communion with the See of Rome the word Catholic and the phrase Roman Catholic are synonymous. The word was used by the early Fathers to designate the Christian Church as distinguished from heretical sects. For instance, Ignatius of Antioch writes: "Where Christ is, there is the Catholic Church; where the Bishop is, there must the people be also." Catholic is the distinctive name of the Church in communion with Rome. I take the question proposed to me by the editor of the Chautauquan to mean, "What makes a member of the Catholic or Roman Catholic Church?"

Were I to give an off hand answer to the question, "What makes a Catholic?" I should say at once it is the Christianity of Christ. By this I do not mean that other Christian denominations have not the Christianity of Christ, but the Catholic Church claims that theirs is only a fragmentary Christianity, that they have not Christ's Christianity in all its completeness.

A more scientific answer to the question is that a Church whose members are bound together by the threefold and characteristic bond of faith, of worship and of spiritual life. Were I to leave these phrases unexplained they would convey but little meaning to the average non-Catholic mind.

THE BOND OF FAITH by which all Catholics are bound together consists in this, that the same confession of Catholic faith is received everywhere throughout the Church. Formally or officially the Church proposes to her members doctrines as divinely revealed. Should the faithful obstinately reject one or more of these doctrines thus formally proposed, they cease to be members of the Church. Every Catholic may not know, and doubtless many do not know, all these doctrines in detail, but every Catholic is prepared to accept the official teaching of his Church. So that practically the covering Catholic from the banks of the Niger holds the same faith as the sun-crowned Catholic gained to the Church by the tractarian movement of Oxford. And when the Church proposes a doctrine to be received by her children, she does not, and she cannot, add one jot or tittle to the original deposit of faith.

The Protestant mind is not repelled so much by the defined doctrines of the Catholic Church as by the teachings of which she is falsely accused. Catholic theology does not teach that all who are outside the visible body of the Catholic Church will be damned to hell in the next life. Some are Catholics in spirit; they belong to the soul of the Church. They follow the voice of conscience, and that is each one's ultimate rule of morality, for conscience is the aboriginal vicar of Christ.

Catholic theology does not teach the awful doctrine that unbaptized infants will be condemned to eternal torments, nor does it say that exclusion from the visible body implies any suffering whatever for them.

Catholic theology does not teach that there is a mediator of redemption other than Jesus Christ. Nor is it in any way true to say that Catholicism put Mary the Virgin on an equal footing with Jesus of Nazareth. If at times we find the LANGUAGE OF DEEP DEVOTION highly colored some allowance must be made for the warm glow of religious poetry and for the ardent outpourings of fervid souls.

Catholic theology does not teach that any one priest or Pope, can give permission to forgive sin, nor that such permission can be bought under any circumstances whatever. Catholic theology teaches that Indulgences are incentives to virtue and not licenses to commit sin. And if in days gone by abuses found their way into the sanctuary in connection with Indulgences, it is those which should be attacked and not the principles themselves.

Catholic theology does not teach that it is lawful to tell a lie even for the good of the Church herself. It is a stale slander to accuse the Church of holding that the end justifies the means.

Catholic theology does not teach that the Church can add in any way to the "faith once delivered to the saints."

In fact, an official definition of doctrine is but an authoritative declaration of what the faith is on the point in question. Catholic theology does not deny the Bible, but it states a historical fact when it says that the Church was organized before a line of the New Testament was written.

The Catholic Church holds that Christ is the centre of Christianity. If Catholics pay a tribute of respect to the saints, every well instructed Catholic knows that such reverence grows out of the human principle of acknowledging excellence, whether spiritual or temporal, and all Catholics know that this tribute is of a nature different from and inferior to that which they give to God. Medals, beads, scapulars, pilgrimages, shrines, blessed candles and such like

FORM NO ESSENTIAL PART of Catholic teaching. As a Catholic I not bound to believe in the wonders of Lourdes nor in the liquefaction of the blood of St. Januarius.

If any Church has the old historic

faith in all its completeness it is the Catholic Church. What other Church can lay full claim to the formula expressed in the words of the Council of Nice: "I believe in one, holy, Catholic and Apostolic Church?" History shows its descent from the Church of the Apostles to be undeniable and uninterrupted. Christ called together a little band of missionaries and formed a Christian corporation. Now one member died, now another. But others took their places, and the corporation, retaining its original charter, has lived on through all the ages. The Catholic Church reaches back by undoubted succession to the days of Christ and His Apostles. It has lost its faith, or if that faith has become substantially corrupt, then there is no Christian Church on earth. And how can we suppose either one or the other? Christ promised His protecting power for all time, even to the end of the world. He founded His Church not for some generations, but for all ages. He made it the ordinary implement by which man's salvation is worked out. If that Church be not inflexible then Christ did His work badly.

Of course there have been grave scandals and shocking cruelties and disgraceful quarrels and ambitious heartburnings, but what of them? They are to be deplored rather than defended. Yet we must remember that Paul found it necessary to reprimand Peter, that Basil the Great refused to be on visiting terms with St. Gregory, and that the divinity of Christianity does not crush out man's humanity.

If I were asked for a reason for our sacramental doctrine other than those congruous ones of Thomas Aquinas or the Scriptural and the historical arguments of all our theologians, I should answer by accommodating to the question in hand the following words of a learned American prelate when asked to justify his position regarding Papal infallibility: "I have always," said he, "believed in the infallibility of a general council. A general council has solemnly defined the doctrine of the Pope's infallibility. Therefore, my principles, even when in opposition, oblige me to accept and assent to the definition; that is all."

The Catholic Church offers the same sacrifice all the world over, "from the rising of the sun to the going down thereof." It is the sacrifice of the Mass. It is thus called from the Latin word *mittere*, to send, the idea being that in the Mass a sacrifice is sent or offered to God. There are different rites in different parts of the Church, but the Mass is substantially the same in Egypt and in Rome, in Kamchatka and in Milan.

Perfect sacrifice or the highest form of sacrificial worship implies the existence of a priesthood. The priest-hood means that there must be an episcopate, and the episcopate that there must be

A SUPREME SPIRITUAL HEAD or Pope. Of the limited space put at my disposal I have no wish to take up any part with the consideration of Cardinals, Archbishops, patriarchs, primates, archbishops and such like. They are merely of ecclesiastical or human growth, and I need not stop to discuss them. But the hierarchal idea, with Christ the Invisible Head in heaven and the Supreme Pontiff the visible head on earth, and the Bishops ruling all the world over and the priests ministering to millions of souls is far too beautiful a conception for the unaided human mind to conjure up.

The third and last essential of a Catholic is to be found in the bond of spiritual life. Every Catholic owes fealty in spiritual matters to the head of his Church, the Bishop of Rome, the successor of St. Peter. Let me say in passing that the question, "Was St. Peter ever in Rome?" sometimes so furiously discussed by Protestants and Catholics, is hardly worthy of a junior debating society. Stratford-on-Avon is not more redolent of the memories of Shakespeare than Rome is of the chief of the apostles. The obedience in affairs spiritual which Catholics owe to the Head of their Church has nothing whatever to do with their duty toward the civil powers. The former looks entirely to spiritual good; the latter to temporal advancement.

The characteristic intelligence and prudence of the people of the United States has clearly drawn the line of demarcation between the spiritual and the temporal—the Church and the State. Who says that spiritual obedience to the Roman Pontiff implies

A LACK OF LOYALTY to one's country knows not the teaching of Catholic theology. Our theologians teach that we owe a filial obligation to our country—an obligation arising from the virtue of piety and of the same nature as that which binds us in certain duties toward our parents. And as the most worthy parents are the best entitled to the highest form of filial affection, so the noblest country deserves the most heroic civic virtues in her citizens. Hence it is that fidelity to the United States becomes a work of love to all her citizens, regardless of the altar at which they worship.

In full view of all this well defined spiritual supremacy let it be clearly known that Catholics owe no allegiance to Pope or prelate which can in any way interfere with their duties as citizens. The Roman unity is very strong, but it is a unity in spirituals, and it is in spiritual matters its strength rests. It was this unity which moved the late Cardinal Manning to get back to the Church of Augustine and of Anselm rather than to stay in the Church of Cranmer and of Burney.

The logical outcome of the spiritual supremacy of the reigning Pontiff, of

the acceptance of a supernatural revelation and of the continued emphasis laid upon Catholic unity is the much maligned doctrine of Papal infallibility. When I think of the bright intellects who did not take time to understand this harmless doctrine I have no harsh words for the multitudes who missed its meaning. The Vatican council tells us when the Pope is infallible. It says: "When in the discharge of the office of pastor and doctor of all Christians, by virtue of the supreme apostolic authority, he defines a doctrine concerning faith and morals to be held by the universal Church."

Here, then, are my limitations. In one capacity, and only in one, is the Head of the Church saved from error. This is in the capacity of teacher of the whole Church. He is not inspired; he is merely assisted. He receives such heavenly assistance as saves him from FALSIFYING THE DOCTRINES of the Church in matters of faith and morals. Infallibility is still further restricted to the comparatively narrow sphere of faith and morals. It does not imply freedom from error in politics, or in economics, or in philosophy, or in science, or in history. Except faith and morals it excludes every thing. Infallibility does not extend even to moral actions.

What I mean is this: The Sovereign Pontiff is infallible in his judgment about moral principles, but not in his judgment as to the application of these principles. The Pope may issue all the briefs and bulls and encyclicals he pleases in his unofficial capacity, or regarding matters outside the domain of faith and morals, or as not teaching the whole Church, and such documents would not carry with them the authority of infallibility. No till after the most searching examination, when many learned judges are heard and all official witnesses are listened to, does the Catholic Church make a truth the formal object of faith binding upon her children. So limited is the scope of infallibility, and so safeguarded is it with precautions, that it is not easy to see how the Head of the Church could make a mistake, even apart altogether from divine protection.

Church Progress.

The following statistics compiled from advance sheets of Hoffmann's Catholic Directory, show the flourishing condition of the Church in the United States at the present time: The hierarchy embraces 88 Archbishops and Bishops. There are 9,717 priests, who attend 14,733 churches and chapels; 3,533 seminarians; 8 universities; 779 high schools; 3,732 parochial schools; 238 orphan asylums, which shelter 29,526 orphans; and 753 other charitable institutions. The number of children attending Catholic institutions is 860,356, and the total Catholic population is modestly set at 8,902,033.

Many of the returns are incomplete; and when it is remembered that the Right Rev. Bishop of Cleveland in his latest diocesan tour confirmed nearly nine hundred converts, and that from many places in the United States similar reports are made, it will readily be seen that the number of Catholics in this country is probably much greater than is supposed.—Ave Maria.

There are so many good medicines in the market, that it is sometimes difficult to tell which to buy; but if you had a cough, a cold or any affliction of the throat or lungs, we would try Bickel's Anti-Congestive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup.

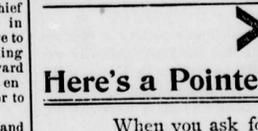
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afflictions caused by poison and poor blood. I always keep Hood's Sarsaparilla in my house and use it when I need a tonic. We also keep Hood's Pills on hand and think highly of them. J. W. DYKEMAN, St. George, New Brunswick.

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