ARCH 17, 1894.

nt out, closing the door leaving him alone with note, written to him from of eternity.

my own Hugh," - it ow sadly trembling with ave been the poor little aced those shaky lines! for a little while ; don't e, think what it would me to come just in time you die. It is all much Now I am going before, here to meet you, and we to say good-bye again.

errible just now-the fire ithout kissing your dear e. But never mind, Good Don't you remember tell But never mind, God putting down the boats nk I can struggle with We can't all be saved. away she will bring you ugh, my darling, how I ow glad I am we can now redo' together. Don't redo' together. Don't don't, darling, we shall

did you not, darling? but we will make it up And—oh, Hugh, isn't it n to know what faith is? ll, ever your own Mabel." Mabel," he repeated slow-unto death." Then he , and lay motionless for

emained in Hugh's chalgs during that long, long however, as the agony een, it was indeed to be asked no more questions. no further reference to h. He was silent, bearch had come upon him ad borne so many other e in his heart with Gcd. nie brought his master's h did not, as Steenie

ald, send it away without He allowed Steenie to rise, and tried to take before him; but at the swallow he dropped his k helplessly on the plate, h a melancholy smile, and Logie," he said, quietly,

end is coming. he relapsed into silence

doctor came in the after id Hugh was evidently Hugh took no notice, he was sleeping. Father me backwards and forl times, but Hugh never or to anyone until quite e night. Then he turned d seeing Father Vaughan s bed-side, he put out his

me is it?" he inquired k," said Father Vaughan.

outstretched hand en!" murmured Hugh, How slow it goes!" worse to night, Hughyou not?" nearer her, I hope," said

a glad smile. ny poor fellow, can you inquired Father Vaughan voice.

you, Father? What for?" wonderingly. thought all day that you

it was my fault, and that en for my letter she would fe now in Scotland." tead of waiting to welcome

"answered Hugh, slowly. her, even if it were your uld have to thank, not for-

hild, poor child! God bitter day to me. I loved vn daughter, Hugh ; there rence between them in my
's will be done!" aughan's voice gave way.

oing. ed cruel to me this morn first heard it," returned it now I see it is the crownof my life. Can you im-grief had she come this

y to see me die to-night?" gh, you would not have has killed you." ' assured Hugh, positively for the last few days that as coming. I could not n; this has made no differyou see this" pointing to or, which peeped out of the had hung round his neck, he held closely pressed to "When I am gone you -but bury it with me. It

t you to see how she felt now. All is mercy-inexnercy. Ah, Father, she come, whether you had not. Nothing would have

g, long silence, broken at h, in a weaker tone, as he ed Father Vaughan's hand. you. You — gave — my e opportunity of proving ful unto death. This it is s me, more than all. ll over-for-both of-us to go. Give me that now nelp me-to go-forth-out ,—to meet—her with her ne."

se words Hugh spoke but Father Vaughan, fearing uld not outlive the night, olemnly, at a quarter before Holy Viaticum, followed sing "in Articulo Mortis." l-trusting, loving Mabel. has been indeed accepted! past for ever, those long atient sorrow; over now, nost terrible of all life's

martyrdoms-the necessity of wounding the heart of the beloved, that God's will may not be left undone; over, too, the sharp anguish which closed thy life on earth; all over for ever, and behold the end accomplished! Life and life's joys are fleeting, but eternity, already begun for thee, shall give thee back a hundredfold all that thou hast

Surely, to have seen the light of intense peace shining upon Hugh's face, the soundless silence of that midnight hour, he received, for the last time on earth, his God, ere he went to enjoy Him for eternity, would have more than repaid thee, Mabel, for all sorrow in the past. And yet this was only the beginning. Human eyes cannot pierce the veil beyond.

After receiving the Holy Viaticum

Hugh fell into a tranquil slumber. Father Vaughan lay down on the sofa, and Steenie sat by his master's side, ready to give warning of any sudden change. Between three and four change. Between three and four Father Vaughan, who had fallen into a light doze, was awakened by the sound of a sharp, short cough, followed by a slight gurgling noise, which made him spring up immediately and hasten to the bedside.

"He is going," muttered Steenie, who had raised Hugh's head from the pillow, pointing to a dark red stream from between his lips. "He has broken another blood vessel." "Hugh," said Father Vaughan, bending over him — "Hugh, I am

Hugh opened hiseyes, smiled faintly, but said nothing. Then Father Vaughan knelt down, and holding Hugh's hand clasped in his, spoke, in a clear, low voice, the Church's beauti

ful farewell to her departing children "Go forth, O Christian soul, from Speak - very - slow," gasped Hugh, and all through the prayers he was evidently trying to repeat the words after Father Vaughan, who felt Hugh's grasp tighten as he reached the sentence, "May Christ, who

the sentence, "May Christ, who vouchsafed to die for thee, deliver thee from everlasting death. 'Amen," whispered Hugh, almost

' May Christ the Son of the living God, place thee within the ever ver-dant gardens of His Paradise — may He, the Good Shepherd, acknowledge thee among His sheep! — may He absolve thee from all thy sins, and place thee at His right hand, in the lot of His elect. Mayst thou behold thy Redeemer face to face, and standng always in His presence, gaze with blessed eyes on the open vision of truth; and set thus amongst the blessed, mayst thou enjoy the sweetness of Divine contemplation for ever

and ever. Amen."
"Amen," re echoed Hugh, once more, for the last time, opening his eyes; his lips were moving, and Father Vaughan bent close down to catch what he was saying. "Mabel, Mabel right you were—Credo in Unam Sanctam Catholicam et Apostolicam Ecclesiam," said Hugh; after which he smiled once at Father Vaughan, once upon the faithful Steenie, and all

So closed that noble, self-sacrificing, patient life. Upon him had fallen by far the heaviest share of the cross laid. through God's mercy, on the Linked Lives of himself and Mabel. He had suffered so long, without the consola-tions she enjoyed; his faith had been the blindest, perhaps the purest, of the two. Otherwise than conscientious he had never been - so honest, so single-hearted, so truly Catholic even in his Protestantism. To the spirit of the Church who can deny that he be longed, years before light came to draw him also into its body? Keen, indeed, had been his sufferings. Mabel's, ison with his.

But oh, surely in his death there was blessedness which more than re-paid for all. Only those who have paid for all. Only those who have lived as Hugh lived, suffered as Hugh suffered, submitted as Hugh submitted patiently, in the dark, to God's holy will, trusting with quiet confidence where he could not understand, loval before all to his God and his conscience, can hope some day in their turn to die Hugh's blessed death.

The comprehension of such a death is God's secret, unrevealed except to those who taste it. Unrevealed, too, is the glory of that eternal heri tage, the portion of those to whom the Holy Jesus once said, "Blessed are they that mourn, for they shall be

CONCLUSION NEXT WEEK.

How the Pope was Converted.

We are told how Archbishop Crol converted Pope Leo. XIII. to condolation of the "plan of campaign." "What would your Holiness say, asked Dr. Croke, "if a poor peasant of the Romagna were to hire for a few scudi a barren rack in the Apennine and were to enclose it with a wall and plant it with a vineyard and build on it a house, and if when the vines began to bear, the lord of the soil were at once to raise the rent to the full value of the improvements made, and if, on failure to pay, the poor tenants were to be turned out and his labor confiscated?" "I should call it," said the Pope, "a robbery." To which the Archbishop replied, "That, Holy Father, has been the whole history of the land quarrel for generations in

The marvellous success of Hood's Sarsa-parilla is based upon the corner stone of absolute merit. Take Hood's throughout the spring months.

Bad Blood causes blotches, boils, pimples, abcesses, ulcers, scrofula, etc. Burdock Blood Bitters cure bad blood in any form from a common pimple to the worst scrofulous sore.

WORK OF NOBLE WOMEN.

Aims and Objects of Ladles of the

Written by Rev. J. McGrath. The Society of Daughters of the Immaculate Heart of Mary (generally called Ladies of the Sacred Heart of Mary) had its heroic beginning in Paris during the stormy days of the French Revolution. The founders were humble Fathers of the Company of Jesus, aided by their Father General. The members live by the rule of St. Ignatius Loyola. The society has been formally approved by the Vicar of Christ.

A brief summary of the history,

organization, objects and work of the Ladies of the Sacred Heart of Mary will be interesting at this time. In the chaos of the revolution all orders of women for the various charitable and parochial works of religion well nigh disappeared from France. social order began to reassert its neces sity on society religion was found to be the only lever by which the masses could be moved to order and obedience to law. The rabble had not yet become accustomed to the new conditions and the old religious orders of women were unavailable in the changed require ments. In this unprecedented condition of things a new religious order came into existence, that of the hero ines of this brief history—the Ladies of the Sacred Heart of Mary. The founders of the new order were Rev. Fathers Barrier and De Clorievierre, of the Society of Jesus. The first Mother Superior was a lady of noble rank. who before the revolution had been a member of the Sisters of the Visitation The ranks of the community were immediately filled by many ladies, who had been driven from their convents by the Revolutionists. They included hundreds of Sisters of Charity, of the Good Shepherd, of the Visitation, of Mount Carmel, of St. Ursula, St. Benedict, St. Francis, St. Dominic, St. Augustin and many others. It is re lated that after peace was again re-stored and the Religious were notified by the General of the Society of Jesus that they were at liberty to remain and take the vows of the Ladies of the Sacred Heart of Mary or return to their former convents, not one Religious out

of several thousand left the community Considering the prejudices of the rabble, the religious of the new association continued to wear the secular dress (a garb similar to that worn by the Sisters of Charity at Mount St Vincent's, on the Hudson, near New York) and were for protection's sake respectively called madame and made-moiselle. This dress and this title are familiar features to the present day.

ITS IMMEDIATE SUCCESS. The members of the new order were to take the places of the religious orders that had been driven from France, and in an indefinitely short space of time we find them in the schools, orphan asylums, hospitals, in a word, they were directing nearly all the charitable institutions previously directed by the banished religious

Many of the new members were drawn mainly from the old nobility, hence it was most natural that the order should open academies for the education of ladies of their own rank; they immediately opened boarding schools for young ladies, and received not only the patronage, but also constant encouragement from those families from which their ranks were reinforced. Their success as educators of young ladies was extraordinary. Academies directed by religious of the order were established in all the principal cities of Europe, and the influence these humble ladies exercised in the reformation of all classes of ociety attracted attention to them God, is generally recognized: from all parts of the world

The world never before had seen such an order, never dreamed of such a mission as theirs until it sprang into sudden existence from the divine in-spiration of a few humble Jesuit Fathers at the very moment when Christen dom most needed such a powerful aux-

So admirably fitted for the task before them, so well versed in all human science, yet so simple and so humble in their religious character, so full of the loftiest and most chivalrous devotion and so utterly detatched from earthly things do these nuns appear before the world, that its dazzled vision can scarce comprehend what manner of women they are. It was to fight for the glory of God and of His Church and to instruct and attend to the divers wants of the poor and afflicted as vell as to educate the wealthy that the Ladies of the Sacred Heart of Mary were called into existence, and as in struments of that chosen work they were from the first endowed with every quality that might insure success. They conquered the foe with his own arms, and the world saw that those humble nuns were the true enlighteners and reformers of their sex; for the light which their angelic genius threw on human learning and moral reform among the women of France came direct from the great source of truth.

MUST BE ABREAST OF THE AGE.

The rules and constitution of the Ladies of the Sacred Heart of Mary, being adopted from those of the Society of Jesus, bear the stamp of the saint, the scholar and the soldier. Their object is to train each religious to the highest possible degree of virtue and learning. The system of discipline is thorough. It is a military maxim that "obedience is the first duty of the soldier." The religious of the Sacred Heart of Mary acknowledges it; besides, her every action is to be performed "for the greater glory of God."

Nor is this all; the members of the order are to be those who in every-

do not remain behind their age, but vances; they are alive to everytchange in the popular phase of education; they hold to nothing simply because it

has the sanction of antiquity, but are ready to adopt what stands the test of they are religious, vowed to the defense of religion and the salvation of precious souls.

The success of the Ladies of the Sacred Heart of Mary in the training of young women is not much published, but the number of their successful schools and their pupils is astonishing.
The principle of their teaching method is a consistent effort to develop and train the heart as well as the mind, and to send into the world a woman who. if necessary, is mentally, physically and industrially capable of earning her own living, one whose modesty and dignity will be a true index to a cultured mind and a warm, sympathetic heart. Their success has been im-measured; they live in the world, but

they are not of it; they neither covet praises nor seek notoriety.

There was no one better able to judge of the merits of this order than the Right Rev. Dr. Kappe, first ordin-ary of Cleveland, Ohio. At his re-quest a colony of nuns under the direction of the saintly Madame Victorine Boucher, herself a Belgian gentlewoman, came to the United States in 1853 and opened the two Cleveland orphan asylums—St. Joseph's and St. Mary's. It was not long before the first company were re-enforced by other members of their order from Ireland, Germany and England, all volunteers for the American mission. In a short time they opened parish schools and academies in Cleveland and many other places throughout the country. As in Europe, their success in this country has been marvellous, and their schools have been crowded with the children of the wealthy and the cultured, the poor and the lowly.

MORE "SOLDIERS" ARE NEEDED.

In order to carry on the good work of the community in different places, more faithful laborers are needed in the vineyard, more soldiers are invited to enlist in the army of the Lord. The harvest is ripe and abundant, but the laborers are few. We beseech the parochial clergy of the United States, in the names of Jesus, Mary and Joseph, to recommend this noble community to such of their penitents who sho signs of a religious vocation. It mat-ters not whether aspirants be American, German, Irish, French, English Italian; neither does it matter whether they be rich or poor. If they be rich, well and good; if they be poor, they are equally welcome.

The community being a strictly edu cational and industrial organization, only such subjects as show mental or industrial talent will be received as choir nuns. Good pious souls who show signs of a vocation, but who are not capable of fulfilling the duties of the choir nun, will be cheerfully re-ceived as domestic Religious. Three novitiates of the order are located in the United States, as follows: Academy One Hundred and Eighty-eighth street, Fordham, New York city; St. Mary's Academy (called M'lle Nardin's), No. 74 Franklin street, Buffalo, N. Y.; St.

Joseph's Home, No. 409 South May street, Chicago, Ill. Before closing this paper let us say a few words regarding religious voca-tion: let the following be pondered over carefully by aspirants to the relig-

Two conditions are required to enter religion, viz., vocation, fidelity to that vocation.
Vocation, which means a call from

First, by a firmness; that is, a disposition of mind and body to compre hend the obligations of the state and to

endure its labors and fatigues. Second, by an attraction; that is, a feeling, be it instinctive or be it the result of reason, which leads the will to choose the religious rather than the

This sentiment may arise from a supernatural motive or from a purely natural motive.

SUPERNATURAL AND NATURAL MOTIVES. disgust with the world, though we have met with no disappointments, the desire of doing penance and expiating past faults; the desire of gaining whether it be to help those poor, homeless heaven more surely, the happiness of living in a community, sheltered from the dangers of the world and the occasion of sin, the certainty ef doing the will of God in all things by obedience, the desire of being more pleas-ing to God, to give ourselves to Him in gratitude for the benefits He has be stowed upon us and the love He bears us, zeal for the salvation of souls.

The natural motives may be a great humiliation from which one desires to escape, vexation in not having suc ceeded in an institution or an enter prise. God frequently makes use o such causes to lead souls to Himself. This last motive, if it be confided to a prudent director, if it lead the soul to become more pious, more retired from the world, more devoted to its duty, and if it persevere may be a direct call

from God. Other motives, such as the ambition to be more respected in a religious habit, the hope of holding an honorable office in the community and of enjoying more ease, etc., being bad in themselves, can never become good, and if one embraces the religious state with such motives, they may expect remorse and tortures of conscience. The marks that an attraction for the

thing pertaining to human knowledge stancy in spite of obstacles, peace of soul in spite of exterior opposition are able to follow or even to aid its ad- and the repugnance of nature, a life more pure, more submissive, more

faithful to every duty.

Whatever be the motives which impel one to the religious life, it is necesready to adopt what stands the test of sary to expose them simply to an en-experience, yet without everforgetting lightened confessor, who is unprejudiced, free from every human con sideration in his judgment, full of esteem for the religious life, and, if possible, having some experience of it himself; and, if the director have these qualities, the grace of his state particularly fits him for discerning a voca-

The Ladies of the Sacred Heart of Mary are rapidly establishing schools for the improved instruction of deaf mutes (they instruct by the pure oral method) and homes for working girls in every part of the United States and Canada. As statistics will prove, deaf mutes are, as a rule, the offspring of very poor people. Few children are born deaf and dumb—they become so from improper and unskilful treatment during serious cases of illness. Therefore, on account of poverty, their parents are unable to pay any-thing towards their education and support while at school. The religious take both boys and girls into their institutes for deaf mutes at the age of four years and keep them until they reach their sixteenth or seventeenth year, giving them in the mean time a good practical common school education and teaching each child some useful trade. The girls generally learn dressmaking, tailoring or millinery; the boys are taught practi-cally and thoroughly various useful cally and thoroughly various useful trades by competent masters. The female inmates of the homes for working girls directed by the order are, as a rule, poor creatures, who are home less, friendless and moneyless. It will readily be seen that they are in no position to pay for their board and domestic training while remaining in the homes awaiting employment. If it were not for the wide open doors and the invitation to enter offered by our Catholic homes many poor girls would morally perish in the streets — they

would be lost for time and for eternity. It will readily be seen that these courageous nuns are undertaking no light burden; but is it right that they should bear it alone? We most earnestly entreat the charitably disposed to assist them financially by donating either money or property to the order for the above-named extensive char ities. Donations may be made through the right reverend Bishops or paro chial clergy wherever existing, or to Miss Ernestine Nardin, provincial general of the Ladies of the Sacred Heart of Mary in the United States, who resides at the Provincial House of of the Sacred Heart of Jesus, 68 Frank

lin street, Buffalo, New York. In order that each deaf and dumb school and home for working girls be insured some income toward the support of their inmates the Reverend Mother General of the Ladies in Paris, France, has decreed that the income derived from the academies for young ladies and seminaries for little boys, named below and directed by religious of the order, be expended in supporting the poor unfortunates referred to above. We sincerely trust that these devoted religious will be encouraged in this noble and self sacrificing work by the Catholics of the United States and that their boarding schools will be liberally patronized by the children of the faithful. The co-operation of the right reverend and reverend parochial clergy in securing pupils for these schools is earnestly solicited. The terms for board and tuition are very reasonable and will be made known on application by letter or in person a any house of the order.

Which of the many kindly duties that God sends them to do are dearest to the Ladies of the Sacred Heart of Mary it would be hard to divine. They place their hands to each holy work, they recognize how much more distress re mains unalleviated for want of though than for want of heart and they offer themselves and their lives as the medium through which the charity of the wealthy may be utilized. Their dutiful sacrifice should be accepted The supernatural motives may be a and made fruitful by those to whom God has awarded riches : through thes devoted nuns they can bestow of their girls in a strangecity, far from friends, those training for useful household employments, or, perhaps, beyond all, to teach those poor deaf mutes whose minds were closed till this help came closed to religious influence as well as human love-to whom they have said, as our Saviour said. Ephpheta-"be thou open "— whose intellects have been expanded by their instruction "as the fresh winds of the West blow the misty valleys clear."

LIST OF ACADEMIES Below is given the names and addresses of the academies referred to above :

the academies referred to above:

ACADEMIES FOR YOUNG LADIES.

Mount St. Mary's Academy, boarding school, Cleveland avenue, between Deleware and Elmwood avenues, Buffalo, New York.

Miss Nardin's Academy, day school, corner Franklin and Church streets, Buffalo, N. Y. Academy of the Sacred Heart of Jesus, boarding school, 772 East One Hundred and Eighty-eighth street, Fordham, New York eity.

city.
St. Elizabeth's Academy, day school, 235
East Fourteenth street, New York city.
Mount St. Joseph's Academy, boarding
and day school, Buffalo avenue, Brooklyn,
N. Y.

and day school, Buffalo avenue, Brooklyn, N. Y.
Nazareth Academy, boarding and day school, 243 North Prospect street, Burlington, Vermont.

St. Mary's Academy, day school, 103 Harmon street, Cleveland, Ohio.
St. Joseph's Academy, boarding school, 1167 Woodlaud avenue, Cleveland, Ohio.
St. Ignatius Loyola's Academy, boarding and day school, 415 May street, Chicago, Illinois.

St. Mary's Academy, boarding school, Sault de Sainte Marie, Michigan. Academy of Our Lady and St. Paul, board-ing and day school, 318 Somerset street, St. Paul, Minnesota.

Paul, Minnesota.
BOARDING AND SELECT DAY SCHOCLS
FOR LITTLE BOYS.
St. Joseph's School, 66 Franklin street,
Buffalo, New York.
Sacred Heart School, Cleveland avenue,
Buffalo, New York.
St. Joseph's Schools, Throggs Neck-onthe-Sound, Westchester Post Office, New
York.
Sacred Heart School, 405 May street.

Sacred Heart School, 405 May street, Chicago, Illinois.

BERANGER'S CONVERSION.

The Singer of Napoleonic Ballads Who Had a Courageous Sister in the Con-

Father Jean, historiographer of the Society of Jesus, supplies an account of the conversion of the French poet Beranger, which will be read with an engrossing interest by his many admirers. The singer of Napoleonic mirers. The singer of Napoleonic ballads had a sister in the convent of les Oiseaux, Marie des Anges. She knew of the multitudinous acts of charity he had manifested, therefore never doubted that he would finally come to the better way. On the 16th of July Beranger died. On the 10th Mother Sophie and Sister Marie des Anges received a letter ordering them to go to the couch of the poet. They went, but a whistle was heard as they entered the house as if by accident, and immediately they saw three men pass successively into the saloon. They were pretended "friends and brothers "who were anxious that the patient should not have a visit from any people connected with religion, and they had been out at dinner at the moment the nuns had come in.

Mother Sophie boldly walked into the room where the sick genius lay, although two of the strange persons endeavored to stop her, and uttered some offensive words. "Messieurs," she said, "I am ignorant of what right you have here, but I doubt if any exists. You cannot hinder a sister from consoling her dying brother."
They answered that the invalid, being feeble, he must be spared every emotion. "The emotions we shall create," she continued, "can injure him neither in soul nor in body." They did not dare to offer further objections. A few days afterwards the nuns had the satisfaction to learn that the penitent poet had been fortified with the cheer ing confidence in the faith, and had been admitted to the sacraments by

New England Becoming Catholic.

the Abbe Jousselin, pastor of the

It has been admitted before this, and by non-Catholics, too, that New Eng land, once the stronghold of Puritan ism, is now practically Catholic, and another declaration of similar import was made last week by Rev. Cutter, a Protestant preacher of New-port, R. I., who told his audience that the Roman Catholics already control Rhode Island and Massachusetts, and promise to have the country." eclaration was not made in any A. P. A. spirit; but simply as its author's be-lief that the Catholic Church counted more adherents in the two States mentioned than any of the sects. Dr. Cuttersaid, furthermore, that there was too much strife of jealousy and rivalry between the various Protestant sects, and he spoke disparagingly of the methods employed by certain sectarian evangelists who recently preached a revival down in the American Bright-

HOOD'S AND ONLY Hood's Sarsaparilla is the medicine for you. Because it is the best blood purifier. HOOD'S CURES.

How to Get a "Sunlight" Picture. Lat., 43 Scott street, loronto, and you will re-ceive by post a pretty picture, free from adver-tising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost it postage to send in the wrappers, if you leav the ends open. Write your address carefully.

Here's a Pointer

When you ask for a 5 cent plug 10 cent plug 20cent plug



Smoking Tobacco

be sure that the retailer does not induce you to buy any other in order that he may make a larger profit.





As Well as Ever

After Taking Hood's Sarsaparilla

Cured of a Serious Disease. up. I was in bed for three weeks; during that

HOOD'S Sarsaparılla CURES

tle. I got so much help from taking the first bottle that I decided to try another, and since taking the second bottle I feel as well as ever I did in my life." GEO. MERRETT, Toronto, Ont.

Hood's Pills are prompt and efficient, yet easy of action. Sold by all druggists. 25c. We manufacture the

THOROLD CEMENT.

Since first manufactured, in 1841, over ONE MILLION BARRELS of the Thorold Cement have been used in the impor-tant public works constructed by the Canadian Government. In 1891, 1892 and 1893, among other sales, were the follow-

St. Clair Tunnel Co......10,000 Bbls. Kingston Graving Dock ... 2,000 " Edison Gen. Electric Co... 2,000 " Town of Petrolea..... 2,000 " Sault Ste. Marie Canal... 13,540 "

ESTATE OF JOHN BATTLE,

Thorold, Ont.

BOOKS For the Season of Lent and Holy Week.

 Week.

 Lenten Conferences
 2 vols
 2 60

 Love of Our Lord
 35

 The Dolorous Passion
 1 00

 The Sufferings of Our Lord
 1 00

 The Soul on Calvary
 35

 The Way of Salvation
 35

 The Clock of the Passion
 25

 Considerations on the Passion
 20

 How to Live Piously
 35

 Preparation for Death
 75
 Holy Week Books.

French Morocco, black edges..... 1 00 full gilt, gilt edges 1 00 Month of March Books. The Month of St. Josep t. Joseph's Help Novena to St. Patrick

Real Palms for Palm Sunday.

Paschal Candles In the following sizes: 2, 3, 4, 5, 6, 8, 10, 12 and 15 lbs. Either plain or decorated.

Just Issued. D. & J. SADLIER & CO.

Catholic Publishers, Church Ornaments and Religious Articles. 1669 Notre Danie St. | 123 Church St. MONTREAL. | TORONTO. 180 KING STREET.

JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day. Telephone—House, 373; Factory, 543.

WEBSTER'S DICTIONARY The Catholic Record for One Year FOR \$4.00.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The dictionary is a necessity in every some, school and business house. It fills a vacancy, and furnishes knowledge which no one hundred other volumes of the cholcest books could supply. Young and Old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year.

As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were swell employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in coth.

A whole library in itself. The regular selfing price of Webster's Dictionary has here-tofore been \$12.00.

N. B.—Dictionaries will be delivered freat of all charge for carriage. All orders must be accompanied with the cash

If the book is not entirely satisfactory to the purchaser it may be returned at our expense.

"I am well pleased with Webster's Dre-

penne.
"I am well pleased with Webster's Unabridged Dictionary. I find it a most valuable work.

JOHN A. PAYNE,
"I am highly pleased with the Dictionary," writes Mr. W. Scott, of Lancaster, Ons.

Address, THE CATHOLIC RECORD.