in this country, but also of the venera-

tion in which the Jesuit Fathers all over the country are held, and the

desire of the people to hear the great order vindicated and defended from

the calumnies which the enemies of the

auspices of the Young Men's Sodality of Holy Family (the Jesuit) parish,

Father Sherman was introduced by Father Corbley, the Director of that

Sodality. The lecturer's appearance was the signal for one of the most

enthusiastic bursts of applause ever heard in Chicago. It would be im-

possible, without a complete report of

the lecture, to give a true idea of the character of the discourse, and even a

full and verbatim report in print

reader a true conception of the char-

acter of the discourse. That pleasure was confined to those who were so

fortunate as to be present in the hall.

Father Sherman is of medium height-

effort on his part, every part of the hall. Not a word, not a syllable was

lost, not merely because the audience

was intensely attentive, but also be-

cause Father Sherman is master of the

art of careful enunciation. The fol-

lowing few passages, selected almost at haphazard, may help to give a faint idea of the character of the lec

ture:
The lecturer began by alluding to

the success of the World's Fair and the

beauty and harmony of its buildings.

and he revived the scene of the Court

of Honor, picturing it as he saw it in July, as he stood with his back to the

great peristyle, the great Statue of Liberty in the foreground and the

Liberty is the divine prerogative,

colossal in proportion, springing straight from the broad basin of the

soul's essence, overawing the petty

myths that adorn frieze and gallery

and minaret and coming close down

to the level of nature. Take her away, your court of honor is meaning-

less; diminish her, your court of honor is not human: cloud her with

secresy, or slander, or unmanly plott-

ing, and she is the opposite of divine;

touch her little finger, you are guilty

of outrage; cut off her right hand, you

are a villain; stab at her, you are a

America is built on liberty; and

when I say liberty I mean, first of all, liberty to worship God according to

the dictates of my conscience. There

is no other liberty worthy the name.

If my rights are in the least dimin-

ished; nay, if they are questioned because I worship God under one form

then America is a dream, to vanish

like the White City, and all men will point the finger of scorn at it. But

no, America is true to herself and to

her traditions. She says: My ægis

is over you, your rights are sacred;

in my court of honor no word is heard

against you. La Rabida is too near;

so is the Santa Maria. I cannot forget my cradle. Yonder tiny vessel is

And yet as recently as Jan. 20, 1894, threats of banishment have been

uttered against our order by a noted

periodical. The issue contains a cut

Hall. It is a happy coincidence. Burn the Peristyle, banish the Jesuits.

The two propositions stand closer than

founder of the Jesuits, the lecturer

Speaking of St. Ignatius Loyola, the

Twas he that conceived the daring

plan of forging the weapon to bear

back the reformation, to rekindle fervor in tepid souls, to reform congre-

gations decayed and establish new

ones fitted to do the giant work of

Christian charity throughout the world.

Twas he that formed and inspired a

Xavier, lit the lamp of learning for a

Suarez, scattered colleges over Europe

as our army scatters its fortresse

across the prairie, gave ten thousand

writers to the cause of science, letters

and the arts, revived Catholic learn-

his little company a code of laws so

wisdom to the learned and a scarecrow

I say a scarecrow, for as such we

to the enemies of the faith.

the writer imagined.

the burning Peristyle and Music

ther than another.

great basin and court before him.

Church have heaped upon them.

ye hadna sae muckle eel then, lassie, it's to hairm me noo e magistrate to hang s owre late for that, est. Sae there's the as me that kilt the smell o' chloroform eepin'! Div ye hear

Maggie! Whisht, The puir bairn's in gie ye. Gin it's the kin', ye war awfu' heed it noo. Mind hink on yer ain puir

mned! Och! I's no Katie, I's gotten my Gin ye hadna wakent aybe the wee bair e ye droont it. Ah, ken, and ye thoucht ye! Ha, ha! I telt revenge ane o' they did they no hang ye, hat mad they didna curse ye a'! It's to

flaring in its socket ires, Maggie, while last terrible speech, reclining posture.
ts she tries to strike
but in the act of so k with a frightful follows a gurgling at, and with an oath on her lips, Maggie ife into the presence s defied—goes forth to which there is no

CONTINUED

urn.

and the Bible. Protestant neighbors ause the Pope, in his he Bible, appeared to to make a clerical d Scriptures, and they he did not encourage search Holy Writ. ne. It is the business now the Word of God, ty to defend it from retic or infidel — how nese functions unless whole field of text ges, interpretation, entaries, and modern les, they can make no the proof in print, to the laity. Pope has already reithful to read the tw l our own Bishops, at can hardly be neces remind you, beloved e most highly valued y family library, and tly and lovingly made the Holy Scriptures. aint the lily or refine ly pure? The people taught by the Church Bible, and at every leard extracts from it them know its most s by heart, and all of

ted" Priests.

t least it is the effort at they should know,

Cessary for salvation.

There was no call, e Holy Father to per-

ad it. - N. Y. Catholic

"converted "priests, riously termed, are favor with our separ questions are asked : their own valuation, dinary tales that they ided with are swaly men who are too to be imposed upon in Last week a clever this such an inviting rupulous actor, cut a New York, taking in, r. Parkhurst. Could lled his thievish inbe still luxuriating in afforded for such mple but bitterly pre ts. But it was soon But it was soon addition to the usual upon them, unproumbrellas, and such ppeared with the re f his evangelical ad ling regularity. His y followed, and he between two suns.

this true incident. ted on our friends the next slick swindler g armed with the h open arms even by een sufferers from his

de Material. is Cod Liver Oil perfected pon the principle of its illation in the human sys-ven without disturbing the

know what a depressed, is. All strength is gone, has taken hold of the feel as though there is armelee's Vegetable Pills in restoring health and the and Dandelion are two ing into the composition

ine Forests
yield up their healing virf coughs, colds, asthma,
b throat in the pleasant
as Dr. Wood's Norway
d 50 c, at druggists.

IVING and healing power r Oil Emulsion excels all ent for sale every

FATHER SHERMAN'S LECTURE. Sherman dealt with but briefly, but so ing let him notify our Superior and he Their chief Theophilus, of Casarea, of the Theban Legion that was mass Magnificent Defence of the Jesuits by the Jesuit Son of an American Boldier.

The audience that assembled in Central Music Hall last Monday night in tral Music Hall last Monday night in response to the announcement that Rev. Thomas Sherman, S. J., the son of "Old Tecum," was to lecture on the subject "The Jesuit of Fiction and the Jesuit of Fact," was one of the largest ever seen within a public hall in Chicago. Every seat in every part of the immense hall wis occupied, and many hundreds of people, ladies as well as gentlemen, were glad to obtain standing room. And it was a typical Now, what is the truth of the matter? We neither teach nor practice the doc-trine—our foes do both. First, they teach that the aim alone makes the ac good or bad, which is the same as the end justifies the means. Again, they practice it, for they use all manner of lies, slanders and libels against us without the slightest scruple. Why? Because we must be defeated by some means. Fair means never hurt us. standing-room. And it was a typical Chicago audience, well dressed, atten-They have recourse to foul, and then tive, appreciative and enthusiastic. It was a splendid testimony, not only of the respect in which the son of the great old General is universally held accuse us of doing sometimes what they do without scruple all the time.

Bulwer says we are innocent and proceeds to treat us as if we were guilty. Macauley falls into the same inconsistency. It might be well for literary aspirants to reflect that when they make such a charge they are guilty of criminal libel, and that only new calumnies will avail to give them reputation. Dr. Littledale is a good example of what I have been sayinga heap of vilest slanders against men like Newman, Manning and the whole Catholic body. Again the end justifies the means according to men like Littledale. All Roman Catholics are liars all the time. Newman and Man-ning are Roman Catholics, therefore they are liars. The argument is forcible, clear and quite convincing to those for whose benefit it is intended.

Again, they are delicate matters that cannot even be mentioned in public, yet they must be familiarly known to would fail to carry to the mind of the priests and physicians, who would guide consciences or cure mind and body. The policy here is to translate body. The policy here is to translate inte blunt English the most offensive portions and put them forward as specimens of Catholic and Jesuit teachabout similar in stature to his soldier father,—slender, and wears glasses; but he has a voice which, though far from stentorian, reaches, without

ing. The end justifies the means.

Again, the Constitution guarantees the equal right of all in politics. Therefore they form leagues to violate the Constitution and pull down the grand old flag. What justifies this defiance of all law? this forfeiture of first American principles? Why, don't you know the end justifies the means? The end is to destroy all Catholics. First, take away their political rights, then you can take away all their rights. The supreme law says there shall be no religious test for office. These men say there shall be a religious test. Which is to stand? Which is to fall-the Constitution or this pirate crew? They say America shall step out of the ranks of civilization, which is now synonymous with toleration, and take a stand lower than Turkey. for even Turkey gives Catholics their civil rights. Why this return to barbarism? Why, the end justifies the means, of course. Barbarism is better than Catholisism, therefore crucify the

Catholics if you have to pull down the old flag to do so. Leaving the Jesuit of fiction and coming to the Jesuit of fact the lecturer said: "The Order of Jesus is to be said: measured first of all by its name. It to be such by the Asiatics; and they, believes that all good things should be at first, resisted. After much discusused for God's honor, and, as the best of good things is a good name, we re-joice most exceedingly in the permission to link the name of our white company to the most august and adorable name of the Son of the Most High. To bear the name of Jesus is honor enough for time and for eternity, and therefore is it our first and last glory. If all the universe despised us we would still be full of irrepressible enthusiasm, because the Church of the living God grants us the ever memorable privilege of calling ourselves by this title. True, it is only an extension of the condescension that lets every Christian call himself Christian, but it is a condescension that carries with it the comrade spirit, and the comrade feeling and a sweet familiarity with Jesus Christ that makes earth a very heaven. To bear the saving name means to be entitled to special graces and favors; also it is a ready your best emblem and pledge of security, fellow Catholics and com-rades in Loyola's band. and constant source of spiritual bless ings, and gives that unbounded con-

fidence which the Apostle needs. We are not, as some seem to think, a semi-military band of men, like the templars of the Middle Ages.

We are not a monastic order, seeking happiness in lonely withdrawal from our fellows. Our enemies within and without the Church would like to make us monks, for then we would b comparatively useless, since that is not our end or aim.

We are not parish priests, nor direct guardians of the faithful, and not aspirants for any honors of the Church. We are regulars in the army of Christ; that is, men vowed to poverty chastity and obedience; we are a col-legiate body with the right to teach granted by the Catholic Church, our aim being — first, to teach theology; second, higher philosophy; then the classics and mathematics and natural sciences, if we do not find the Catholic

body prepared otherwise for the higher courses of thought. We aim, then, first of all, to render perfect our own body, even if it requires half a lifetime. A formed Jesuit should be a tower of strength in ing, reformed real abuses, and gave to wise that they still remain a marvel of knowledge of Catholic doctrine and in ability to impart that knowledge; a tower of strength, too, in perfect de He tachment from all things of earth. does not sleep in his own coffin, like the must regard those silly travesties of the Jesuit painted even by such noted writers as Bulwer Lytton, William Makepeace Thackeray and Macaulay.

He then referred to the characters He sees all things in the light of good given to the world as "ideal" Jesuits by Bulwer, Thackeray and Macauley, rise to understand such detachment, therefore it dreams that we are schemall living and acting out the calumny ing ambitiously when we watch like a doctrinal view of the question, and attributed to the Order by anti-Catho-

the greater good they can do. We desire, first, to be true servants of the Bishops, the successors of the apostles; then brothers and comrades of the secular clergy; spurs to the zeal of the

faithful at large, and a guide to those seeking the true faith.

You see, then, that it is a most difficult and sublime life. Inner union with God, close and perpetual; outer condescension to all manner of demands, the spirit of prayer and of labor; in the world and not of it: so that a man always sees the heights stretching above him and never dares say that he has arrived at the point of

being a representative Jesuit.

Alluding to the Jesuit vow of obedience, he said that obedience was essential to good order and effectiveness in all departments of life—in the family, in the school, in the navy, in the army; and then he asked, "and shall I, a soldier's son, apologize for my obedience as a Jesuit?" The burst of applause that followed this was the grandest of the evening. The audience seemed to realize in their hearts that the slender priest before them was indeed the son of a soldier, and of that soldier whose name will live with Washington's in the hearts of America's people and in the pages of our country's history.

THE POPE IN THE SECOND CEN-TURY.

Very Rev. Æ McD. Dawson in The January

Although constantly opposed and cruelly persecuted the Church was in its perfectly organized condition in the earliest ages of its existence. It has been asserted that the authority of the Pope was not everywhere accepted. n the Church of Asia, for instance, Bishops ruled, it was said, without reference to Papal authority. An important case which arose and was much discussed, by its final settlement put an end to this fallacy. The Asiatics kept Easter according to the time of the Jewish Passover—a practice which they derived from their predecessors, the Jewish converts who chiefly con stituted in their time, the Asiatic Church. This might have been toler ated as long as it was only a matter of discipline. But when its supporters discipline. dragged it into the sphere of doctrine by maintaining that they held the practice by a postolic institution, it could no longer have the sanction or even the silent approval of the Pope. The Asiatics were obstinate, and Pope Saint Victor found it necessary to act with the greatest vigor, in other words, to apply the highest exercise of Papal authority. He cut them off from the communion of the faithful. Even in that early age excommunication was recognized as a powerful as well as severe punishment. to be such by the Asiatics; and they, sion and the powerful mediation of the celebrated Irenæus, Bishop of Lyons, they abandoned their heretical opinion and were reconciled to the Pope. This being done, it was not thought necessary that they should change their time of keeping Easter for that posuit Episcopos regere Ecclesiam Dei,") while on occasions of great difficulty and high importance, such as that which occurred in the Church

Fratres tuos.") In Asia Minor it had been the custom in honor of St. John, who founded the churches of that country, to celebrate Easter according to the time of the Jewish Passover, that is, on the fourteenth day of the moon of the Jewish month of Nisan, on whatever day of the week it should ocour. in the second century Pope Anicetus endeavored to persuade Polycarp to annals of the past. hold the feast on the following Sunday, as was the practice at Rome and all the other Churches of the world. Polycarp, however, from respect to Saint n, whose disciple he was, did not reinquish the established custom, but persevered in observing it without any breach of friendly relations with the chief pastor. The successors of Anic-etus, Soter and Eleutherius labored still more in order to obtain uniformity in the matter. In doing so they were not wanting in veneration to Saint John and the other apostles, who, in the beginnings of the Church of Asia Minor had to deal with many Jewish converts, and hence were obliged to admit several Jewish observances. But now that all other Churches had abandoned such observances, there existed no longer any cause for continu-ing them. Jerusalem itself, its people having become chiefly Gentile Christians, had ceased to celebrate Easter according to the time of the Passover. There remained no reason, therefore, the Christians of Asia Miner should persist in retaining a Jewish custom. At the beginning, indeed, the Jewish converts were the most numerous. But, in the time of Pope Saint Victor, the Christians of Gentile origin were more prevalent, both as

regarded numbers and importance.
The Bishops of Palestine understood that their brethren of Asia had adopted attributed to the Order by anti-Catholic fictionists—that "the end justifies hawks to prevent all scheming. If so expressed themselves in a synodal of their divine religion. So spoke the means." This calumny Father anyone knows that a Jesuit is schem-letter which they sent to Pope Victor. Saint Maurice, the renowned Captain

effectively and eloquently as to draw will see how soon a reprimand falls on the great audience a splendid the offender's head.

called them together in council, and when he had shown them his commis"we are not driven into rebellion, Though poor ourselves, we do exerise charity greatly toward the rich

when he had shown then his continue to save our lives, for here
pressed their concurrence with the we have arms in our hands, and we Often as the charge has been repeated and refuted, we still find it thrust forward from time to time.

Though poor ourselves, we do exerplication from the Holy Father, they expressed their concurrence with the universal Church as to the time of the totall men, and the higher they are celebrating Easter, saying that the practice was derived from the tradition of the apostles. They declared, more-over, that their Brethren of Asia had strayed from the true belief, and that their conduct could not meet with the approval of the Church, especially as they held that their view was of Apostolic institution. It was this erroneous doctrinal belief, therefore, which Pope Victor hoped to correct by means of excommunication which, as Chief excommunication which, as Chief Pastor, as was universally recognized, it was in his power to apply. That there was an error of doctrine is still more clearly shown by the reconciliation which, through the mediation of Saint Irangus Bishon of I yous control of the state of the Saint Irenœus, Bishop of Lyons, soon after was brought about. This eminent prelate prevailed with the Asiatics and induced them to abandon the doctrinal error which they contempt them, it will be because of the defecthe doctrinal error which they con-nected with their practice. Upon this the Pope did not hinder them from adhering to the custom of their country, merely as a disciplinary regula-

tion. The word of a Pope, however, is of great weight even when it does not concern doctrine; and that of the venerable Saint Victor was not without effect, and the faithful Christians of the Asiatic churches, guided by its light, conformed, as the historians Eusebius relates, to the universal custom of the Catholic Church. This happy conclusion must have been reached soon after, in the time of Pope Anatolus, who ascribes the reconcilia tion of the Asiatics with his predecessor, Saint Victor, to the good services of the renowned Saint Irenæus of

Lyons. Thus was the authority of the Pope, as successor of Saint Peter, universally recognized, one Church only dissenting for a time and finally aban-doming its dissent. Notwithstanding the violence of the heathen persecu tion and about a hundred years before they ceased, this supreme authority was everywhere firmly established

The Bishop of Rome ordered councils to be held in the most remote nations of the Roman empire and beyond the bounds of that empire, and in obedi-ence to his orders councils were held. In those councils doctrine and discipline were discussed; and the result of their deliberations was imparted by synodal letters to the chief pastor. It was made manifest to all, and handed down to future ages by the most glorious testimony, — the testimony of all tribes and tongues and peoples of the known world—that throughout the vast extent of the Church, East and West, in lands of great renown, the very centres of the earth, where Niniveh and Baby-lon fleurished of old, as well as in Italy and Gaul, there existed unanimity of belief and practice. The Church, therefore, was ONE, -ONE in doctrine and her important discipline. From the action of Pope Saint Victor and other chief pastors of the early time it is clear that the Popes did not wait till the Middle Age, nor till any future age, for an explaining, unfolding and developing of their high commission. They understood it and acted upon it even as they professed it, from the first. "Confirm thy Brethren" (confirma Fratres tuos.) Such was the charge delivered to each one of them in the person of Peter. The duties of the universal Church. They were allowed to hold it as coming from the Jewish converts, their predecessors. The Pope's authority, as sanctioning and if the fulfilling of them in the time or forbidding, could not be more and by the ministry of Saint Victor, clearly illustrated. In ordinary matters the Bishops rule; ("In quo ves degree of notoriety, celebrity, glory posuit Episcopos regere Ecclesiam even, it was not without a purpose in the Providential guidance of the Church. That purpose was, need it be said, that the whole body of the people of Asia, the supreme power confided to of Christ should be closely united by the ties of their common faith and dis Peter must intervene, ("Confirma cipline, - that they should be one, as their Divine Master prayed that they should be. (John 17, 20, 21, etc.) must be admitted, considering the distinct record that has come down to our time, that in order to learn what was taught and believed in the beginning and the ages which immediately succeeded, discussion is not so necessary and will not be so profitable, as a fair and unprejudiced examination of the

> We cannot think of the time of Pope Saint Victor in the second century without calling to mind the wonderful growth, numbers and power of that society which was destined so soon to eclipse the empire of Rome, and to give new moral and political life to the nations when that empire was finally laid in the dust. The Church at this early period existed in full vigor, not only at the great heart of the State, and in the more important cities, but also in the most distant provinces and even in lands the most remote, beyond the charmed circle of imperial sway In every region of its domain, already wider than the vast Roman world, this society exercised its high functions, assembled its Senates under the eyes of its one Chief, deliberated, debated, enacted laws, pronounced on vital doc trine: and, what would appear incred ible, if not given to us on the authority of undoubted history, its laws were obeyed and its teachings accepted by its immense following in every clime. Judge what this following must have been everywhere, when within the limits of the empire it was more num-erous than the worshippers of the gods and the adherents of Imperial Cæsar. Those hosts of Christians could have rebelled, and not without every prospects of success, against the tyrant emperors who persecuted them. But, they were restrained by the principles

do not fight because we have the will to die rather than to slay." Neither strength nor numbers were wanting if the Christians had been inclined to make war on their oppressors "For what warfare," says Tertullian, 'should we not have been able and

It would be well if the statesmen of the present age considered these words. If ever the Christian people tive education that is forced upon them; it will be because, having been pounded in the mortar of modern "civilization," they will have become incapable of appreciating the high principles of religion which were so gloriously illustrated throughout the three hundred years of heathen persecution. Let the states of to day be politic if they cannot find it in their souls to be rational and humane. Let them cause, or at least allow, that the children of the Church be educated, as their fathers in the faith were educated, and, the governments the least deserving, may rely on having fewer enemies as the number of their Catholic subjects shall be greater. They may even count on citizens as loval and de voted as the contemporaries of Maurice, Tertullian and Pope St. Victor.

"BAGGED ' SIMS.

Mayor Reuter, of Kaukauna, has Him Arrested and Spoils the Fun of the Oshkosh A. P. A. Freaks.

Sims, the A. P. A. lecturer, was arrested at Appleton, Tuesday night on a charge of libel preferred by Peter Reuter, mayor of Kaukauna. Sims, accompanied by about two hundred and fifty members of the Oshkosb A. P. A., was on his way to Kaukauna where he had been billed to speak Tuesday night. Appleton is the county seat of Outagamie county, which probably explains Sims' arrest there instead of at Kaukauna.

On his arrest Sims'was taken before Court Commissioner Boyd. Bail was fixed at \$2,500, which was furnished by Seymour Hollister and H. M. Bell, of Oshkosh. A lengthy delay in procur ing a blank form of bail bond made Sims' visit to Kaukauna in time to speak, an impossibility. Accompanied by his two hundred and fifty "protectors" he returned to Oshkosh early Wednesday morning.

Wednesday morning.

Sims was greatly angered on account of the "indignity" he was made to suffer and declared that it was time "Americans were arming themselves with muskets to resist oppression and protect themselves." He says he will go to Kaukauna at any risk.

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Hood's Sarsaparila there were large bunches on my neek so sore that I could be bunches on the slightest touch. When I had taken one bottle of this medicine, the soreness had gone, and before I had finished the second the bunches had entirely disappeared." BLANCHE ATMOD, Sangerville, Maine. ATWOOD, Sangerville, Maine N. B. If you decide to take Hood's Sarsapa-rilla do not be induced to buy any other.

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