on God alone: to the penitent, because

in need of, and this is an important

consideration. Our Protestant friends place a great value on fine sermons,

but after all, how many of these ser-

mons strike the root of evil in the in-

dividual? In the confessional the

before the confessor, and he can there-

fore, act definitely and effectively.

As Cardinal Gibbons has well said,

From the pulpit, shots are fired at

random; but from the confessional,

sure and definite aim is taken." And

this is the secret of the confessor's great

power for good. He is the physician

of the soul, and as the good physician

treatise on disease in general, but

gives him instructions and medicine to

confessional addresses himself to the individual sorrows and longings of the

soul. For surely, the human soul has

sorrows, surely it has longings, and

aspirations. And if it has, it requires

sympathy. In fact this world would

be a dreary world without sympathy.

The strongest of us require it at times

The weak especially must lean upor

and receive sympathy from the strong

their weakness to the treachery of the

world. Thus nature is blocked in her

noblest impulses by man's treachery to

was established not to root out nature.

but to enuoble it, to perfect it, to give

free scope to its highest emotions. And nowhere is its work in this re-

spect exhibited to better advantage than in the confessional. For there we

may, as nature dictates unburden al

our sorrows and all our trials without

fear of public scorn; there we may

whisper the most secret sins of our heart into the ears of one whose lips

though they open in sympathy to us, are sealed to all the world besides.

And now we have done. This is a Catholic exposition of the Confessional given in all sincerity and truth with

the hope that if it do not lead others to

see as we see, it will, at least, set then

seriously thinking and honestly

all accomplished.

searching, and this much accomplished,

FLOWERS AT FUNERALS.

For some time past there have been

ment of opinion and feeling against

the use of flowers at funerals. At the bottom of letters of invitation to

friends and acquaintances to be pres-

ent at funeral services one frequently

reads, "On est prie de ne pas apporter de fleurs." It seems strange to be

we now observe is the reaction that so

commonly follows an abuse. There

has been too much heaping up of

The effort to disguise the reality of

death and to practice a flattering de-

in regard to it, has been too manifestly

flowers denoting a Christian spirit the

tendency now is to carry it to its farth

est possible expression at "civil"

lastings that accompanied the funeral

cars of Gambetta and Victor Hugo

would have filled many wagons. The

Church in France, observing the signs

of the times, now discourages the

abuse of floral emblems in connection

with death. A Canon of Notre Dame

was recently moved to speak as follows on this subject: "The use of flowers

at funeral ceremonies has at length

become an entirely conventional

demonstration. It is not because the

deceased had a strong liking for roses

that these are placed upon his coffin,

but because it is the custom and espec

ially because, in spite of the giving

way of all faith, people feel that they

owe something to the dead, and im

agine that they can pay off the debt with a wreath. Thus flowers take the

place of deeper and more lasting feel-

ings. Formerly one lived with the

dead in spirit, sought for something

that would keep their memory fresh,

such as the foundation of a charitable

institution or hospital bed; above all,

one endeavored to help their souls. Now a 'beautiful wreath' is laid upon

their tomb, and this is thought

enough. But a veritable reaction,

encouraged by our Bishops, is taking

place. What is the use of casting

upon a grave a profusion of flowers

that will be quickly carried away -

flowers that express nothing but van-

ity and the ephemeral character of our

feelings in regard to the dead whom we affect to honor by the use of them?" -Liverpool Catholic Times.

The violets, roses and ever-

there is an explanation of it.

to prevent it,

funerals.

but because they dare not expose

But the Christian religion

does not pass to his patient a medical

individual case and its needs are

nfess their sins in of God. But, it sorrow so perfect ention has been e, this sacrament ry for most people, bsolution has any perfect contrition n accompanied by it. In all cases nd a firm purpose d so important is sor, who should a penitent not so itent, who should hout having this firm purpose of be guilty of sacri-

Y 20. 1897

nation in mind t friends will see of buying forgive-est falls to the that other charge made, viz., that ession only to wash as so as to have a to re commence a harges are so ab that we have not e them more than

, pass to another ails in some quarsts, themselves, do on. This is pure ter of fact, priests the Pope himself ch more frequently and, by the way tors of the confes ey would most probimiliation in com

nother subject, and It is one of which peak. But charges se top must be reuse top. It is that a means of corrupt er sex. In answer do better than to e. He says, "This a rule, by certain no profess to speak Others make it on But if such is them personally corruption in the experience, who

n have been the is that, as all kinds nfessed, those relat annot be excepted, what are called 'ob nust be asked. But must be and are in t a physician must ene in his treatment at physicians, as a e physician has to both, to do any good, at is the matter; the rely or obscenely in then, but a malig e Church can make

But neither need respectable physic l. but that a priest physician who often to be specially convoid sin, while nduct is otherwise commit it? be done with the e and delicacy, as doctor, do it in this ply monstrous to say ays anything in this ld be wrong. of Father Searle's re-reasonable and satis-

ins another objection rruption. This time mself who is the obcitude. Some years leman of this city, the Catholic Church ne confession in par-s his opinion that the t must necessarily in rupted by the steady veek after week and nth, poured into his we have frequently ving the same conclu on among Protestants, could answer, that the rms this special work a special grace of from this, a little I show that the danger as heard in the cons seen on the stage or odern novel. On the ed in a beautiful and while in the novel it etween the polished is dangerous, because se its real nature it looks and is said able. But in the appears just as it is, lisguise and standing rror and nakedness. ited is rarely danger on. And even if this se, the sight of a poor

nerefore, is a source of contrary, since it is a tuted by Christ, we beumerable graces flow besides this, even from lpoint, it is beneficial to and penitent: To the use, seeing the weak-

in its dreadful slavery

ent to make the con

of all except the liber-

ness of human nature, and the depths in the Promised Land.

to which it can descend, he can but exclaim, "There I go, but for the So we sailed and sailed over stormy seas, till we came to a pleasant land. Where forever were peace and happiness, and plenty was on each hand; And no mas wronged his brother there, for no grace of God!" and thus learning to be distrustful of his own strength he learns in humility that he must repose on God alone: to the penitent, because he receives here just the lesson he is

And the strong man there was a kindly man, and aided the one who was weak.

And for those who were simple and trusting men, their wiser brothers would speak;

And creed, or color, or land, or birth, caused no man to hate another.

For the same red blood filled each man's veins, and every man was a brother.

And toil in that land was a pleasant thing, fo no man's toil was sreat,
Sinceaa sh one shared in the burden, and lightened the burden's weight;
And the fruits of their toil were plentiful, and
no man lacked a share.
For the spoiler reaped not where the toiler had
sowed, and the land was as free as air.

And the old man there was a blessed man, for toilless he wanted nought, tolliess he wanted nought.
And vice and toil on the little ones, no longer
their ruin wrought;
And the feeble in body and mind had there no
longer a care for bread;
For out of the plenty that was for all, 'twas
theirs the first to be fed.

And oh! but that land was a happy land for gives him instructions and medicine to suit his particular aliment, so the priest not only teaches morality in general from the pulpit, but from the confessional addresses himself to the

And the field's were yellow with harvesting where every man might reap.

And the fishful rivers went singing down through that land to the mighty deep.

And the mountains were clothed with forests, and the orchards were ripe with fruit,

And the breath of the kine like incense arose, in the meadows still green afoot.

And winter, that tyrant of other lands, had here no terrors at all.

For lacking nothing of food or fire, they langhed and they let him braw!:

And summer nor parched nor favored them since little they tolled in the sun.

For the soulless engine was now man's slave, and worked while he rested on. But often they do not seek this sym pathy; not because they do not need

And peace was forever in that fair land, for no man ever envice his mate.

And no man's treasures, where all were rich, woke his bro her's steeping bate.

And the kingdom that Christ not promised, was now for all men to see.

And the name of that happy kingdom was, "The land of the soon to be."

From "In the Promised Land and Other Poems," by Michael Lynch.

A CHRISTIAN'S WEAPON.

We learn from the Gospel that we are not to expect to go on smoothly in this life without ever meeting any-thing that will disturb us. On the contrary, our Lord would have us clearly understand that we are to be tried on every side, for His words are : "And the enemies shall cast a trench about thee, and compass thee round,

and straighten thee on every side."

The axiom has it, "Forewarned is

forearmed:" so then we have great eason to be grateful to our Lord for His pointing out what we are to look for during our stay on this earth. The evident reason of this prediction is that we should be prepared to meet whatever befalls us. The question arises, then, have we the means on distinct signs in France of a moveenemies? Yes, in abundance. have so many helps, all of us, that they are too numerous to mention. Why, to name some of them, we have prayer, the Sacraments, our Lord Himself in the Sacrament of the Altar-what more can we ask for? If we are overcome asked not to bring flowers on such an occasion, especially in France — a country where Puritanical ideas have by our enemies we have but ourselves to blame, for our Lord has said, "Come o Me all you that labor and are heavy never met with much success — but there is an explanation of it. What laden, and I will refresh you." Do we do this? Don't we rather turn to the things of earth and try to drown our sorrows by means of them? I am afraid the latter is what many of us flowers here upon ceffins and tembs. have recourse to, and hence we are vanquished by our ad ersaries. How many of us, when it | leases the Lord to take from us one whom we loved ception upon the eye, and the reason dearly, turn to Him in prayer and pagan. When an eminent man dies seek assistance in that hour of trial? in France—unless he shows his wisdom as Jules Simon did by begging for Is it not often the case when, for inas Jules Simon did, by begging for stance a father or a mother is taken as Jules simplicity and no flowers at his funeral away, that the son, terrified at the two or three cars are sometimes affliction, endeavors to get rid of it by needed to carry to the grave all the wreaths and other floral devices that drinking and carrying on in a dis graceful manner-and to what good? have been presented by his admirers. True, drink may make one oblivious Moreover, a person who is quite unof his surroundings for the time being, known to the world, but who occupies but when its influence has passed a social position that secures a multiaway the trouble returns with retude of nominal if not sincere friends doubled vigor; whereas, if at the out may, unless special measures be taken set he would turn his thoughts to God be accompanied to the and beg of Him the grace to bear his trials manfully, it would be a stay for him to sustain his troubles and a source cemetery with more flowers than would be needed to stock the Madeleine markets. So far from this use of

of merit hereafter.

There is not one of us that is not ready to oppose and conquer the enemy when he threatens the life of our body, and if we are so solicitous about that which, after all, is but to last for a few years, what shall we say when he attempts to deprive us of what is to con tinue forever-the soul? Now, then, an enemy, common, I was going to say, to us all, is detraction; that is to say telling the faults of our neighbors to their detriment to every one that will listen. Knowing, then, the adversary, what steps are we to take to put him

down? The first thing such a person does is to institute a daily examination of con-At the expiration of each science. day it is carefully noted down how many times this fault has been committed; one day, one month, is compared with another, so that within a very short time the state of the concience is pretty exactly known; and the number in this particular sin comparaively few, supposing, as we said be fore, the person is in earnest. This help, together with a weekly or monthly confession, will produce in six months' time a gratifying result to God and the soul who has had so much suc-

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SACRAMENT vs. CAMPAIGN

The Two Confessionals.

Rev. L. J. Nugent, of Des Moines, lectured at St. Brendan's church, San Francisco, a few evenings ago upon The List Confessional." Nugent is an accomplished speaker, and throughout the course of a two hours' address the interest of his auditors never faltered.

"It is perhaps not known to the people of this congregation," he said, that there are two kinds of confessions. One of these was instituted by Christ and is in the nature of a sacrament. The other was instituted about three hundred years ago, and is in the nature of a campaign document.

'The institution of confession is one of the most remarkable in the world. I know of nothing which has been humbly struck his breast, and con-written about so much by people who sumed the consecrated Elements. written about so much by people who know absolutely nothing about it. The confession in the nature of a sacrament is known to the Catholic Church. That in the nature of a campaign document is known to the outside world.

"Among those who have succeeded moderately well in following the law of God many will tell you that they owe their salvation largely to the in-stitution of the tribunal of penance. The confession in the nature of a campaign document has also done some good. It has kept many an apostate priest and escaped nun from starving

"The tribunal of penance is a wonderful institution. It is the last fortification of the new convert, and it is the first one yielded up by the back slider. Priests know well when a man is beginning to get morally rot ten within by the distance he puis beween himself and the confessional. It is a pity, a great pity, that an insti tution so essentially connected with the vitality of the Church is so little known

by those outside of it.

The campaign tribunal of penance was intended to show the direct opposite of what the Church teaches The outside world sees nothing but the negative. You and I in our early childhood have been jeered at on acount of the confessional. People say cience to the Pops of Rome, and he has it on record. They have taken

ever taught a child that his sins were forgiven by confession or through con-fession. We do teach them that their sins are remitted by the sacrament of seize the drowning man. penance. Confession is only one of At length he reappeared above the tree six requirements necessary to the water, bringing back to land the sense

are on the pait of the penitent. "On the part of the penitent, he must have truly confessed his sins as near as he can remember them, he must be sincerely sorry and resolved to amend his ways, and he must make restitution. On the part of the Church there must be ordination, jurisdiction and absolution. Though the priest may be ordained, may have jurisdiction from the Bishop and may hold up his hand and give absolution, there can certainly be no forgiveness unless there is sorrow. The average non-Catholic doesn't believe a Catholic is ever sorry for his sins. He just has his sins forgiven as he pay his taxes, and takes his receipt and waits until

they accumulate again.
"If I were to make that explanation to a non-Catholic he would say: 'That's plausible enough, but I don't see what right one man has to receive confessions from another man.' I am going to give the best authority in the world 'Whose sins you shall forgive they are forgiven; whose sins you have retained they have retained The same words occur in St. The Church retains those texts John.

as a charter for this institution. "There is something peculiar about these texts. After the world had been reading these texts for over fifteen centuries, about three or four hundred years ago a lot of people woke up and declared that we had been reading them wrongly. If those words don't mean that, in the name of the English anguage what do they mean? There s not a word that a child need ask the meaning of. It has been before the people for nineteen centuries, but peo ple who say the words of St. Mark mean just what they say are called Romanists, and are laughed at."

The speaker drew upon the history of the Church to refute the statemen that the confessional was not known prior to the twelfth century. He uoted extracts from eminent doctors of the Church in regard to this institution as early as the first century. In conclusion he depicted the practical benefits of the confessional, and showed how sin-burdened souls were relieved at the tribunal of penance.

"Bacteria do not occur in the blood or in the tissues of a healthy living body, either of man or the lower ani-So says the celebrated Dr. mals. Other doctors say that the best Koch. medicine to render the blood perfectly pure and healthy it Ayer's Sarsapar-

cess in the warfare against the adversary.—Catholic Review.

Not Crude Material.

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THE PRIEST'S REVENGE.

One day, in the year 1793, the inhabitants of Fegreac, France, and the surrounding hamlets were assembled together to celebrate one of the solemn feasts of the Church. The Abbe Aurain was at the altar; the holy words of consecration had been pro-nounced; the God of heaven was now present in that rustic temple. The pious crowd was engaged in silent adoration when suddenly the dreaded sound of the alarm bell resounded through the building. Instantly all the men in the church sprang to their feet; the women huddled; the priest alone showed no emotion.

"My friends," he said, "the Sacrifice is begun, and must be finished. God is with us; let us pray. Pray, my brethren!"
Then bending over the altar, he

Meanwhile, the tumult outside increased.

Two dragoons of the Republican Army came to the door of the church; the priest, seeing them, descended the altar steps, and passed through the sacristy.

In the churchyard he met two other soldiers, who attempted to seize him but he dexterously eluded their grasp and, scaling the low walls of the cem etery, reached the open country.

The Republicans followed. As he

The Republicans followed. was strong and active he leapt over the fences and enclosures of the fields His pursuers followed and were rapidly gaining upon him, when he found himself on the precipitious bank of a he plunged into the water and swam

When he reached the opposite bank, he looked behind him, and saw one o the soldiers rushing into the water after him. Continuing his flight, the abbe

ascended the hill that rose before him he increased his speed, and neve paused until he reached the summit And now he is out of sight and reach o hose who sought his life-he is saved

But scarcely had he reflected with deep thankfulness on his escape from his pursuers when a cry of tis wrong for any Catholic to hold struck his ear. He paused and list ffice because he has given his con- ened, and again he heard the same piercing cry. Hastily retracing his steps to the brow of the hill, he saw that idea solely from the negative, one of the soldiers struggling in the from the campaign document.

"No priest in the State of California rise no more. On reaching the bank water, and on the point of sinking to of the river the soldier had disappeared; but he plunged into the stream and dived again and again to

sacrament of penance. Three of these less body of the dragoon, which he continued to chafe with his hands until an imation was restored.

In a few moments the soldier opened

his eyes, and recognizing the priest of Fergreac, gasped, "What, is it you who have saved me

ou whom I was pursuing, and whose life I had sworn to take?" "It is so," said the priest calmly; and now I am your prisoner; I have

"I would rather die first," replied the soldier. "I will not touch a hair of your head. But how we have been deceived! We have always been told hat the priests were our most deternined enemies; that they thirsted for

lood, and breathed nothing but re-"My good man," said the abbe, 'you now see whether we thirst only for revenge. Every priest, nay, every Christian, is bound to forgive his enemies, and to requite evil with good. -the authority of Jesus Christ. We In being able to save your life, I have take up St. Mark, xviii., 18., and we been more than usually fortunate, that is all; and I thank God for it. Do you thank Him also; and cease to perse

cute those who believe in God, and "Go, go quick !" said the soldier here come my companions; we sold ers can only obey. Fly while you can. will go and meet them, and tell them
ou have escaped. They may not share my feeling. Farewell! I shall never forget you. Here they come;

ave vourself They separated never to meet again.

THE MOTHER CHURCH.

Methodist Minister's Views Regarding Her.

Rev. Silliman Blagden, a Methodist minister of Boston, Mass., has written a pamphlet, entitled "A Few More etters Aimed to Break Down the Barriers of Ignorance Prejudice and Bigotry, Calculated to Let in God's light and Truth and to Prepare the Way for and to Expedite Christian Unity." Among other things he

"The Catholic Church is the ancient mother of us all; and when Christian men and editors don't know, nor understand, nor like the ways of Catholicism, then it is their province and duty to be 'still' until they are providentially enlightened; and they should never try to gain mercenary advantage for their own individual sect and paper by unfavorable criticism and disparagement of our old Mother Church, but, on the other hand, show them such downright love in Jesus, in all senses of these precious and blessed words, as will win them from their errors, if they be indeed errors, and as will further the ends of brotherly love, and hasten on the day for the fulfilment of organic Christian unity."

Experience proves the merit of Hood's Sarsaparilla. It cures all forms of blood diseases, tones the stomach, builds up the nerves.

HEARING MASS.

Theology teaches that divine wor ship is three-fold, says a writer in The Monitor: 1st, Latria or the worship given directly to God, by adoration and sacrifice. direct honor given God through the devotion we render to the saints. Hyperdulia or the highest indirect honor to God, through the devotion we give to Mary the Mother of God.

The supreme or absolute worship of Latria given in the sacrifice of the Mass to God may and does admit in it the indirect worship of the Almighty through the worship we give therein to Mary and the saints. That worship of the saints tends to and goes on to God and cannot be called by any enightened or pious Catholic a ervice" even when given during the Mass.

As regards our attention during Mass the following is the common teaching of the Church taken verba tim from her commonest manual instruction. The attention at Mass is two fold: 1st. Internal, by which we actually advert and apply our mind to what the priest is doing External, which consists in avoiding every external action which would impede the said application of our mind, such as conversations, sketching, etc.

Now internal attention is three fold 1st, To the words and actions of the 2nd. To the sense of the words and the sacred mysteries. To God Himself by praying and medi-

The three following principles are maintained by the Church as a guide to the manner of hearing Mass:

To hear Mass validly external attention is absolutely required; be cause no one can truly be said to be present at the Holy Sacrifice who per orms actions incompatible with internal attention.

Some internal attention is also required and at least the wish to hear Mass; because the presence at Mass to be a human, a moral and, from its ob ject, a religious presence, requires that much internal attention, at least.

The internal attention in any o the above three ways suffices; that is whether to the words of the priest, the sense of the sacred mysteries, or in any way to God.
The reason is that by any of these

ways the mind is sufficiently applied to the worship intended by the Mass. t is true no vocal prayer is absolutely equired because a religious and pious presence honors God and nothing nore has been prescribed by the Church.

In practice, however, according to t. Ligouri and the common opinion of theologians, the faithful, and espec ally the unlearned, are to be exhorted to recite in the first place the custom ary prayers at mass or the rosary of the Blessed Virgin lest they be to much exposed to distractions. Finally no one should be anxious from the scruple of not having had the atten ion required, since it suffices to have had the general intention of worship and now I am your prisoner; I have o power to escape. Do you still w sh | ping God. (Vide St. Ligeuri, "De | Auditione Missae," N. 313)

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> About Hood's Sarsaparilla and advertising which
> gives Hood's Sarsaparilla the largest sales in
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complaint. - Mr. Victor Auger, Ottawa The Medicine for Liver and Kidney Complaint. — Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled.

Cannot be Beat.—Mr. Steinbach, Zurich,

before I was troubled.

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