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1896.—"I had the ankle to ry fast to my d for months. vertised and hished taking tinued taking cured."—Mr.

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erness.

At the base of a cliff flowed a tiny vulet ; the Rock caught the raindrops in his broad hand, and poured them down in little streams to meet their brothers at his feet, while the Brook murmured a constant song of welcome. But a stone broke from the cliff, and, falling across the rivulet, threatened to cut its tender thread of life.

My little strength is useless, moaned he Streamlet. "Vainly I struggle to the Streamlet. "Vainly I struggle to move onward: and below the pebbles are waiting for their cool bath, the budding flowers are longing for my moisture, the little fish are panting for their breath. A thousand lives depend on mine. Who will aid me? Who

will pity me."
"Wait until Allegri passes; he will pity you," said the Breeze. Once the cruel malaria seized me, and bound messages of death upon me. "Pity!" I cried. 'Free me from this burden, from which I cannot flee.' 'Hear the wind moan,' said some; but no one listened to my prayer till I met a dreamy musician with God's own tenderness in his deep eyes. 'Have mercy!' I sobbed; and the gentle master plucked branches of roses, and cast them to me. I was covered with roses, pierced with roses, filled with roses; their redness entered my veins, and their fragrance filled my breath roses fell upon my forehead with the sweetness of a benediction. The death I bore fled from me; for nothing evil can exist in the presence of Heaven's fragrance. Cry to the good Allegri, little brooklet; he will pity

So the rivulet waited till the master came, then sighed for mercy. The rock was lifted, and the stream flowed forward with a cry of joy to share its happiness with pebble and flower and

A little bird become entangled in the meshes of a net. "Trust to the good Allegri," whispered the breeze;

it is he who gave me liberty."
"Trust to the good Allegri," rippled the brook; "it is he who gave me liberty." So the bird waited till the master passed, then begged a share of his universal mercy. The meshes were parted, and the bird flew to the morning sky to tell its joy to the fading stars and rising sun.

"Oh! yes, we all know Allegri," twinkled the stars. "Many a night we have seen him at the bed of sick-: " And

"Many a day I have seen him in prison," shouted the sun with the sun splendor of a Gloria. "Wherever are pel if you those that doubt, that mourn, that suffer: wherever are those that cry for help and mercy - there have I found Allegri."

and the The people of the earth wondered what made the sun so glorious, not knowing that he borrowed light from sentations chael, you

the utterance of a good man's name.

A multitude of Rome's children had gathered in St. Peter's. The Pope was kneeling in the sanctuary, princes and merchants were kneeling together under the vast cupola, the poor were kneeling at the threshold; even a leper dared to kneel on the steps with and was allowed the presence of his Lord. All souls were filled with longers," said rits before ing, all hearts were striving for ex-

> Then strains of music arose: O soul! cease your longing; O heart! cease your strife ; now utterance is found.

more about dashing of waves, came the sigh; "Vainly I struggle to move onward. Have mercy, Father!" flickered and died, a shadow passed over the worshippers, and the Tiber without stopped its course to listen. Sadder grew the tones, till the moans

were heard, "Vainly I strive to escape these meshes. Have mercy, Father!" The shadow grew deeper, and a little ve you all e. He has study, and bird without stopped in its flight to

Still was the music sadder with the weight of the sob "Vainly I flee from this loathesome burden. Have mercy, Father!" Vaster and darker grew the shadow, and the very breeze stopped in its course to listen.

And now the music mingled sigh and moan and sob in one vast despairing cry: "Vainly I struggle against this rock of doubt. Have mercy, Father! Vainly I strive to escape the meshes of sin. Have mercy, Father! Vainly I flee from this evil self. Have mercy, O Father! have mercy." Darker and deeper and vaster grew the shadow, and all sin in those human hearts stopped in its triumph to listen All light was dead, all sound was dead. Was all hope dead? "No!" wept a thousand eyes. "No!" sobbed

proposed to a thousand voices; for now high above lian ; I am venty hours the altar shone forth the promise of light in darkness, of help in tribula-tion — in sight of Pope and prince, in sight of rich and poor, and even in suggested Pendragon will help to sight of the leper kneeling without, gleaned the starry figure of the cross. How was this Mass of Allegri so comwant more pletely formed, "cry the three centuries that have passed since then, that gathered.

we have been able to add nothing to its tion would act, and to blot out the The calm voice of nature answers:

It is because his own love and mercy were universal; because he had learned that all creation needs the protecting watchfulness of the Maker; because he gave even the weakest creatures voice in his embracing cry of Mis-

"Success is the reward of merit," not of assumption. Popular appreciation is what tells in the long run. For fifty years, people have been using Ayer's Sarsaparilla, and to-day it is the bloodpurifier most in favor with the public. Ayer's Sarsaparilla cures.

MARCH 28, 1896.

monies performed in it. The Greeks and Latins anciently called it "The Great Week, "The Holy Week;" sometimes "The Painful Week;—that is, the Week of Austerities; also the Week of Sorrow, the days of the Cross or of Suffering. "We call it the Great Week," says St. Chrysostom, on Psalm 145, "not that it consists of a greater number of days, or that the days in it are longer, but on account of the great things which God has wrought in it; for on these days was death disarmed, sin and its curse taken away, heaven opened and made

accessible, and men made fellows with the angels.' The chief object of the Church in this week is to commemorate the passion and death of her Redeemer: every part of the sacred liturgy is directed to this end; the Church's offices, more solemn and more multiplied in this week than any other dur-

ing the whole year.

NEXT SUNDAY IS PALM SUNDAY. The ceremony of Palm Sunday consists of three parts. First, the cele-brant blesses and distributes palmsists of three parts. First, the cele-brant blesses and distributes palm-leaves (for which, on account of the leaves (for which, on account of the per of our dear Lord—the day on them in sufficient quantity, branches of box, willow or yew are often substituted) to all present. Then comes the procession of palms, and, thirdly, the holy Mass is offered, during which the "Passion" according to St. Matthew (being that Evangelist's

of our Saviour), is sung.
On this day, the first day of the week of the Passover, the week in which Jesus died, He entered the Holy City in triumph. We are told that His disciples were with Him, that the multitudes cut down branches of palm trees and cried aloud with one voice Hosanna to the son of David! Blessed is He that cometh in the name of the Lord." At the same time the cloud of approaching tribulation was gathering dark and thick over the Church. for in five days her Master was to be

THE BLESSED PALM. It is a rule in the Church's Liturgy to bless and sanctify everything that is used in the services of God or given to the people. The palms are blessed with great solemnity; and, indeed, we might easily suppose that the Mass had already begun and, was to be offered up in honor of our Lord's entry into Jerusalem. After the collect, the subdeacon sings the lesson relating how Moses and the children of Israel en-Moses and the children of Israel encamped in the wilderness under the seventy palm trees at Elim; the deacon chants the Gospel, giving St. Matcon chants the Go this preparation come the prayers of blessing, in which we are reminded of God's gracious mercies in the past, how the dove brought the olive branch to Noah in the ark, how God protected the Jews under the palm trees of Elim.

Then comes the distribution of the palms. Receive the palm kneeling ; kiss it, as a mark of reverence to the blessing of the Church, and also kiss the priest's hand as an act of respect to

mourning. The sanctuary looks deserted and unfurnished. The taberserted and unfurnished. The taber-nacles stand open, for the Blessed Sacrament has been removed. The veil of the tabernacle, flowers and other ornaments are gone. Nothing remains on the altar except the veiled crucifix and the six candles. In the center of psalms and lessons. THE "TENEBRE."

The office at which we are now to assist is called, "Tenebræ" (meaning darkness), because it pictures to us, by the gradual darkening of the church the more than natural darkness that Holy Saturday. overshadowed the world at the death of Jesus Church. It is the preparation which the Church gives us that we may assist in proper dispositions at the sacred function which is to take place next morning. On Wednesday even-ing we sing the "Tenebra" of Thursday in preparation for the and Office of Thursday; on Thursday evening we sing by anticipation the Office of Good Friday; on Friday evening we sing the preparation for the Office and Mass of we are allowed to have them at an earlier hour in order to enable more

of us to be present.
"MATINS" AND "LAUDS." The service consists of Matins and Lauds, and is a portion of the Divine Office which every priest of the Church is bound to say each day. The Matins consists of three parts, called nocturns (night offices). Each nocturn is made up of three psalms followed by the canticle of Zachary "Benedictus," and the whole Office is closed with the 50th Psalm "Miserere" and a Collect. The "Tenebræ" service, for Maun day Thursday in the psalms and ons brings before us the Passion of our Saviour, and in an especial way the treachery of Judas. In the third nocturn, however, the Lessons appro priately relate St. Paul's account of the

institution of the Holy Eucharist. The ceremonies of this service are rich in meaning. At the end of each gular candlestick is extinguished until, as the office proceeds, only one is

church are gradually lowered to symbolize the noonday darkness that covered the earth at the death of its

Creator. At the end of the "Benedictus," the single candle that still burns is hidden behind the Altar, while the "Miserere "is sung amid the gloom. A collect is then said in a low voice by the senior priest present, and a confused noise is made, to express the convulsions of nature when the earth quaked, the tyranny of the devil overthrown, and the rocks were split, and the graves gave up their dead. The candle is then brought from behind the altar, still alight, to represent that after his death and burial, our dear Lord came forth immortal from the tomb. The Office ended, all depart in silence.

Holy Thursday.

ONLY ONE MASS IS CELEBRATED-THE ALTARS ARE STRIPPED.

In spite of the mourning of Holy Week, the Church cannot allow this difficulty and expense of obtaining which He instituted the most holy honor of that great Mystery the Church lays aside her mourning, at least dur-ing the celebration of the holy Mass and bids us deck the altar with our richest ornaments, and wear vestments of white, the color denoting joy and narrative of the sufferings and death gladness. We would remind our of our Saviour), is sung. place on the first day of the Azymes, or the feast of the Unleavened Bread, and it is for that reason that we always use unleavened bread for consecration of Holy Mass.

THE MASS.

Amid the triumph of this great feast a web of sorrow is interwoven, to show that our joy is not lasting, for we have not forgotten the Passion of Jesus Christ. The celebrant intones the "Gloria in Excelsis," and the bells ring out joyously in answer to the organ's peals; but, after that, both pells and organ are silent until Holy Saturday, to show the sorrow of the whole world at our Saviour's death. The Collects recall to us Judas and the good thief: both are guilty, but one is pardoned. The kiss of peace is omitted to show our horror of the treacherous kiss of Judas in the

Garden on this night. The priest consecrates two Hosts on Holy Thursday during the Mass. One high altar on account of the mourn-ful ceremonies of this holy time; and consequently a chapel or altar, apart from the high altar, is prepared and adorned with rich hangings, lights and flowers: here our Blessed Lord remains until Good Friday. When the Mass on Holy Thursday is finished, the choir and clergy go in procession to this chapel of repose.
STRIPPING THE ALTARS.

of Vespers the priests enter the sanctuary to strip the altar, as Jesus was stripped of His garments before the Crucifixion. The ornaments and flowers that were there to denote our joyful commemoration of the institution of the Blessed Sacrament are taken away, the very altar cloths are the sanctuary stands the book for the stripped off, because the daily sacrifice is suspended, in token of our grief "They have parted My garments among them, and upon My vesture they have cast lots." The holy water is removed from the porch, and none is put there until after the Mass on

Good Friday.

ITS MOURNFUL CEREMONIES - KISSING THE CROSS-MASS OF THE PRE-

We have come now to the day of the Church's widowhood, and she would have it to be a day of desolation, as her true children feel it to be. The sanctuary is altogether bare and unadorned. The altar was stripped of its ornaments Holy Thursday morning Easter Eve. In early times these and nothing remains except the cruci-offices were begun at midnight, but fix, now veiled in black, and the six candlesticks. The sanctuary carpet has been taken away, and even the part of the function.

tory, containing the Prophecies and the Passion according to St. John. 2. Supplication, containing public prayer for all sorts and conditions of men. Reparation, containing the unveiling and adoration of the cross. 4. The Mass of the Presanctified.

The Week of the Church's Most Solemn and Varied Devotions.

Next week is "Holy Week." It has been called by several names, from the great mysteries and various ceremonies performed in it. The Greeks and Latins anciently called it "The church are gradually lowered to synther the gradually lowered to synthem to the church are gradually lowered to synthem to the spirit of this service, and if we would understand the many allusions we find in it to the night. Another priests, which bring before us the pied the whole night until suntils collects, which bring before us the pied the whole night until suntils collects, which bring before us the pied the whole night until suntils collects, which bring before us the pied the whole night until suntils collects, which bring before us the pied the whole night until suntils collects, which bring before us the whole night until suntils collects, which bring before us the type of the Lamb of God, Who is to-day sacrificed for our sins. These lessons prepare us for the spirit of this service, and if we wish to enter into the spirit of this service, and if we wish to enter into the spirit of this service, and if we wish to enter into the spirit of the whole night until suntils and the whole night until suntils and the whole night the whole night to the wish to enter into the spirit of this service, and if we wish to enter into the spirit of this in magnificent functions occurrence to the whole night the whole THE PRAYERS.

The second part of the service consists of supplication and petition. The idea of the Church in this action is to make intercession with God on this day for all classes and conditions of men. While the Church bids us pray at all times for the conversion of sinners and evil doers, on this day she makes public and official prayer for those who are 'enemies of the Cross of Christ." For mercy knows no bounds; and our dying Saviour has given utterance to the words, "Father, forgive them, for they know not what they do.

The celebrant sings eight prayers, each of which is prefaced by a few words to show its object. First comes the prayer for the Spouse of Jesus Christ, the Church of God : then the prayer for the Vicar of Christ; then he prayer for bishops and priests; then the prayer for catechumens then the prayer for all in tribulation ; then the prayer for heretics; then the prayer for the Jews; and, lastly, omes the prayer for Pagans.

THE UNVEILING OF THE CROSS The third action in Good Friday's services is reparation. Accordingly, the celebrant takes off his chasuble, in order to be the first to humble himself on this day of mourning. He receives the veiled cross, and uncovers a small part, raising it slightly and sings in a low voice: "Behold the wood of the low voice: "Behold the wood of the Cross, on which hung the salvation of the world." Mounting nearer the altar he goes through the same ceremony a second time; and then, coming to the center of the altar, he removes the veil entirely, and lifting the cross aloft sings on a high note the same words a third time in memory of our Saviour's words: "When I shall have been lifted up, I will draw all things to Myself." By this uncovering of the cross is represented the gradual preaching to the Jews and after to the Gentiles the great mystery of the Crucifixion.

The celebrant then places the cruci-fix on the ground, takes off his shoes, for the place whereon he stands is holy ground, and goes to kiss the feet of the figure that represents his dying Saviour. As he approaches, he kneels three times and finally kisses devoutly the symbol of our redemption. All who are present follow his example, either at this crucifix or at one of the crosses in the side chapels (according to convenience), taking care to make three genuflexions (not more), and making the third close to the Cross itself, so that as they kneel they can kiss the figure. During this touching ceremony, the choir sings in plaintive chant the reproaches, which bring be fore us in a dramatic way the rebukes, loving and gentle, addressed by our Saviour to the Jews. It will help us much to realize to day's events if we read in the Holy Week book these reproaches, which our dear Lord ad-

dresses now to us.

THE MASS OF THE PRESANCTIFIED. We need not delay long over our explanation of the fourth action in the day's service-the Mass of the Presanctified. The candles on the altar are now lighted in reverence for the comthe Church's ministers. During the procession, and while the Passion is sung, hold your palm in your hand.

As we enter the church during Holy Week we are struck by many signs of mourning. The sanctuary looks deing presence of Jesus Christ. The choir sings the "Vexilla Regis." On this day alone throughout the Christian year the Church suspends the offering of the Holy Sacrifice of the Mass, that our thoughts may be wholly taken up with the contemplation of the one sacrifice that was consummated to day on Calvary. The Blessed Sacra-ment, which the celebrant receives to-day, was consecrated (or pre-sanctified) yesterday. Consequently, since there is no actual sagrifice to day, this part of the service is called the Mass of the Presanctified. When the Blessed Sacrament is brought to the altar the priest incenses it. He then turns to the people and bids them pray (or ate fratres), and himself prays aloud, singing the Pater Noster. He holds up for their adoration the sacred Body f our Lord, and then reverently re ceives it. To mark our mourning and confusion to day, the priest does not remain at the altar to say any public prayers of thanksgiving or to give a blessing, as in other Masses; but straightway leaves the sanctuary. As soon as he departs, the Vespers are recited as yesterday, and the altars are stripped. The sanctuary is empty, its light is gone, no lamp burns in any part of the church, the pictures are veiled: the naked cross stands alone to proclaim the mourning of the spouse for the crucifixion of our Lord.

Holy Saturday.

AS IT WAS ANCIENTLY COMMEMORATED It was the practice of the Church from the earliest ages that no Mass was said on Holy Saturday. For a thousand years after the foundation of the Church it was the custom to spend this day in prayer and fasting, in watching in spirit with the holy watching in spirit with the The choir and sacred ministers approach the sanctuary in silence, morning of the Resurrection. At heither incense nor lights are carried before them, and the vestments are black, "as when one mourneth." On the service and Mass that we have the altar there is neither Missal nor now on Holy Saturday really took altar-cloth. When the sacred minis- place on Saturday night, and, extenders reach the sanctuary, instead of be- ing till dawn on the Sunday morning, ginning by public prayer, they pros- was the immediate herald of the rate themselves on the ground in Resurrection. As the sun went down silence, while a cloth and the book are on Easter Eve the Bishop and

and fitted for the baptism of those con-verts, or catechumens, who had been previously found worthy of admission into the Christian Church. This will throw light upon the meaning of many

Walter Lecky Knows this Kind of Catholic.

in my big Adirondack chair, was reading the Pilot the other evening, when he hastily exclaimed, rubbing his elbows against my fancy lamp, won at a fair not long since and a real object of beauty in my humble home: "What nonsense is this?" I looked from my book while he read me an editorial, telling of intelligent Catholics who boasted their indifference to the Catholic press, never reading any Catholic paper unless their confessor gave them that duty as a penance. "That is ex-aggerated," he said. "No intelligent Catholic could utter such foolish sentiments.

"Well, yes," I said ; "I am sorry to say they can and do. At the last session of the Eastern Summer School I heard one who poses

as a leader of his fellows, in the presence of a round dozen, one being a gifted editor, say that he took a dozen monthy magazines, not one of them being a Catholic periodical, and his reasons were "they were behind the times." They did not deal in lewd fiction, fleshly poems and art daubs, for among his dozen one-half carry only that stock. "He is," said my friend, rising in

his chair and not a bit careful of my

My friend is well-bred. He refused to finish the sentence.

years starved the Catholic papers, es-pecially where there were two or three of them in the same city, state or diocese. Several of them collapsed. Others have consolidated. Almost all of them had to cut down expenses and put everyone engaged on them on half

The majority of them get a fair cir-culation, but most of their readers beome delinquent. These lethargic subscribers put off paying them the two dollars, thinking that such a trifle is of little account, not considering that where there are 10,000 times \$2.00 due a paper, it has out \$20,000, that its expenses are heavy, that it must pay cash every week for the services of editors, reporters, solicitors, canvassers typesetters, pressmen, folders, clerks, etc., and that they are killing it by not paying for it promptly when their subscription is due.

stop publication to-morrow, Catholics would soon feel their loss by changes in public opinion against them, by an

Catholics, cleric and lay, ought to be more anxious to make the Church press strong, to give it the means to employ writers of eminent ability, to see it prosper in every way. It can never be improved by neglect, by cheap criticism from persons who never lifted pen or opened pocket book to aid it or by failure to pay subscriptions to it as soon as these are due. - Catholic Telegraph.

The history of this singular and beautiful flower is thus given in The Garden. The flower was originally named the Passiflora, or the flower of The flower was originally the passion, by the Catholic priests who followed closely in the track opened up by Columbus to the new continent of America, in order to attempt the conversion of the aborigines to the Chris tian faith. Many of these Catholic missionaries were men highly cultivated in all learning of the time, and were consequently more or less naturalists. As students of nature, we may imagine they were much struck with the beauty and singular structure of this remarkable flower, which they found growing in wild luxuriance and abundance over the rocks of Hispaniola, Cuba and Jamaica and climbing also the great trees to their tops and hanging their beautiful foliage and blo in thick festoons from the branches. The structure of the flower, upon analysis, appeared to them a miracle, which seemed to foretell that these new countries were foredestined to Christianity; for the structure which they so much admired at first glance was found to contain, they conceived, representations of the object most sely connected with the crucifixion and the events which immediately preceded it.

Out of weakness comes strength when the blood has been purified, enriched and vital ized by Hood's Sarsaparilla. Thousands like her. — Tena McLeod, Severn Bridge, writes: "I owe a debt of

Severn Bridge, writes: "I owe a debt of gratitude to Dr. Thomas' Eclectric Oil for curing me of a severe cold that troubled me nearly all last winter." In order to give a quietus to a hacking cough, take a dose of Dr. Thomas' Eclectric Oil thries a day. or oftener if the cough spells render it neces

A LESSON FROM A GOOD LIFE. That example is the best argument

has long been a tiresome truism, but there is a freshness at least in the undertone of admiration which runs through these words from a recent sketch of "Mary Anderson." They were written by a Protestant writer in

a secular magazine:
"Mary Anderson's loyalty to the Church of her faith has always been one of her most prominent and beauti ful characteristics. . . . During all of last summer she attended the little Catholic church at Malvern Wells. at early Mass, singing in the choir, while her husband supplied the accom

paniment on the organ. . . . Her talent for music, she explains, she means to use in the future in singing

in small churches wherever her travel may lead.' There is a lesson here which ough

not to be lost on our Catholic young people. Parish priests are painfull aware that it is hard to "keep up" worthy choir, and this from no lack of good voices. There are plenty of young men and women to take part in amateur theatricals held for whateve purpose; there are plenty of good voices for the solos in public concerts but for the singing of the Masswhich is, after the priest's office the most honorable privilege a Catholic can enjoy — the supply is never adequate. The angelic hosts find their whole heaven in singing Sanctus round the throne of God: but our young people find it dull and irl some to render God the service of His own gifts. Our girls will sing for their friends in the parlor or in public, but they will not sing for God in His

This lesson from Mary Anderson's life should not pass unheeded. Europe and America bend in adulation before her sovereign genius and beauty; but she turns her back upon all these, and uses her talent "in singing in small churches wherever her travels may lead." If her example were widely followed, there would be better choirs in our villages and no "hired worship" in our cities. -Ave Maria.

Prayer of the Primitive Church.

The Abbe Fouard, in his recent work, "Saint Paul and His Missions," writing of worship in the primitive churches, quotes a prayer which it was customary to recite after partaking of the Holy Communion. It was found in a Greek manuscript recently dis-covered in a library at Constantinople, and entitled "The Teaching of the Apostles." This precious MSS. is the earliest Christian work we possess out side of the inspired pages. According to the most reliable opinion it was composed toward the close of the first century. It affords us a picture o some church in Syria or in Palestine. depicting its inner life, public teaching, religious services and practices. The prayer is translated as follows:

"Holy Father, we thank Thee be

cause of Thy Holy name, which Thou hast made to dwell in our hearts; and for the knowledge, the faith, and the immortality which Thou hast revealed unto us through Thy Servant Jesus. Unto thee be glory forever and ever. Almighty Master, Thou hast given meat and drink to men, that they might enjoy themselves in thankful-ness to Thee; but unto us Thou hast given spiritual meat and drink, and with all perfectness in Thy love! From the four winds of Heaven gather to gether this Church, made holy unto the kingdom which Thou hast prepared for us : for unto Thee is the power and glory for evermore! Oh, let grace descend, and let this world pass away Hosanna to the Son of David! Who soever is holy, let him draw nigh, whosoever is not holy, let him repent. Maranatha (the Lord cometh). Amen. It gives one a fresh realization o

the perpetuity of the Church to know that a prayer recited as early as A. D so is still exactly appropriate to the most solemn act of our holy religion.

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