rch really felt for resolved that, if not cross his path and pure-minded the protegee of a nded admiration of n led him to commit s and the gravest

couis and James re-vishful to lay open g his views and in-nim cognizant of the ton to England and onarch the names of ed persons in Eng-ealously interesting service. But the e hopes of Louis as of the unfortunate een able to have restroke at the Boyne longer, the French ecome masters of St , and could either neelf and his army to

prevented aid from n; the unfortunate with censure, and ed James for hazard ers condemned him d too soon. By the the queen, Trycon is hasty retreat, she him at any cost to erson, that the truly s was destined a vic by Providence, his him equally with his

tisfied with the line

l pursued, and probation of his ministers I another expedition. nly felt the censures assed upon him ; but n on, and his queen neous aid save the scretion of Ashton, a l servant devoted to the Stuart race, tions from herself and op of Ely, Lord Preslarendon and others by stirring to bring as the commencement e with Louis, his sannot yield, and when and accompanied by g, he sought Mary with her attendants e in the shady groves e of discomfiture was untenance.

ouis was truly noble is kingly nature had in his dealings with arch, whom he would have placed again on usurped by the most ghters and ungrateful

were the misfortunes r second James was ht have used with truth f our great poet, and King Lear: "How serpent's tooth it is to child."

hardened cruelty of st favored daughter, quick, for she heartted to herself the prostep-mother, amongst ostly cabinet of silver enied even her father's clothes and personal uest which, with unarity, the ungrateful comply with. Evelyr entered Whitehall joy n to a wedding feast. th joy, she ran into the amined the beds, her eeling levity revolting of Bishop Bennett and , and hurrying to take rasp the goods which her possession.

eard, too, that she had e standards and other om him at the Boyne be ession and hung in St.

ay have been his faults

both his daughters the of fathers; of their unkedness and abandonduty, no doubt can re-inds of posterity. we to our story. Not ad in view had James n the occasion we have he was confident in his of a successful rising, inceasing efforts of his

land, and so well did he scomfiture at the result iew with the French Mary Beatrice vainly l in his countenance was any further aid to be he carrying out of their our more was passed in g spot which the luxuri-nad chosen for his retreat

ed for such solitude as in ion he could obtain. A but recently been given, was ever spared, trees le size had been trans from the forests of Fond Compiegne, in order to rich beauty and luxurifoliage, to the pleasant scene, and a very little away and give place to

e first time Florence had , and the kingly Louis, affectionate memory for rshal Turenne, bestowed much notice, bade her at she would ever find a m, adding, ere he bade royal exiles, with someotion, and an unusual h his eye: "The father Neill fell by the side of that if, at any future time, trouble in the affairs of men is not only pos-should fall upon you, or you should resible, but an established fact. quire some favor granted, which my brother and sister of England may not have in their power to confer, then forget not that in that hour of need or distress you have permission to seek the aid of Louis of France."

With reverent gratitude, for she thought she might in some way aid her royal mistress through the monarch, Florence raised to her lips and all religions, now in one from, the hand of le Grand Monarque, and now in another, from the time when with deep emotion, faltering out her Satan appeared to and tempted Eve thanks, fell into the little train which down through the ages. From that had accompanied the royal exiles from St. Germains, and who, having made their adieus to King Louis, prepared family to mar its destiny. That was to return thither.

TO BE CONTINUED.

SPIRITISM AND THE CHURCH.

Philadelphia Catholic Times. Rev. Dear Sir-Will you please inof spiritualism? (2) Is a belief in spiritualism, that is, inter-communication between the spirits of the de parted and those in this world, condemned by the Church?"

The proper term to designate the belief in direct intercourse with departed spirits is spiritism, not spiritual Materialism holds that all is is matter; spiritualism, in its philosophic sense, holds that all that is is spirit, and that all the phenomena known as the universe of matter are but notions impressed on the mind by its creator, or phantasms evolved from the mind itself.

In treating of spiritism we must distinguish two things. First, the second, the theories and practices that rest on those facts.

That phenomena occur now as in all times which can be accounted for on no other hypothesis than the intervention of non-corporeal intelligences is a face established by evidence so incontestable that to deny them is equivalent to denying the validity and force of all evidence. The human family, learned as well as ignorant, have ever believed in the existence of non-material beings or spirits, and that they can communicate and have intercourse, for good or ill, with men The exceptions are so few as not to be worth counting. Call these spirits ghosts, angels, saints, demons or what you will, the universal belief in their existence is a fact that cannot be ignored. Whether these beings have had intercourse with men, and produced sensible manifestations, question of fact, subject to the same tests and provable by the same kind of evidence by which all other sensible facts are tested and proved. The evidence that such spiritual manifestatations have taken place and still take place is so clear and strong that if we doubt it we must at the same time reject all external evidence as a motive

of credibility. That these manifestations are often the results of trickery and fraud there can be no doubt. But this very trickery and fraud proves that there is back of it something real. If there were no genuine bills or coin there could be no counterfeits; without a real there can be no imitation; without an original, no photograph; without fact, no fiction; without truth, no error; without light, no shadow. As the false supposes the true, imitation the real, the fraudulent the genuine, so the tricks and jugglery associated with the phenomena of spiritism suppose something real back of them. There can be no smoke without combustion.

The Scriptures are full of references to the intervention of non-corporeal intelligences in the affairs of men. The New Testament records cases where our Divine Lord expelled demons who had entered into men and controlled their faculties, and that He gave this power over demons to His disciples. In I. Kings, chapter 18, an account

is given of Saul's interview with the witch of Endor and of Samuel's appearance and speech with him. Saul said to the witch:

"Divine to me by thy divining spirit, and bring me up him whom shall tell thee. And the woman said Whom shall I bring up to thee? And he said: Bring me up Samuel. And the King said to her: What hast thou And the woman said to Saul: I saw gods ascending out of the earth. An old man cometh up and he is understood that it was Samuel and he bowed himself with his face to the ground. And Samuel said: Why And Samuel said: Why askest thou He spoke by me, and He will rend thy kingdom out of thy hand and will give it to thy neighbor David; because thou didst not obey the voice of the And forthwith Saul fell along on the ground, for he was frightened with the words of Samuel." (Chapter

18:8 to 21.) Interpreters and theologians are practically unanimous that what appeared and spoke to Saul was the dead Samuel and not a mere phantasm or hallucination conjured up by she of

Men of great ability and integrity, such as Goerres, Bizuard, Brownson,

vention of non corporeal intelligences

The spirit rappings and table turn ings that caused such excitement nearly half a century ago in connec tion with the Fox sisters, at Hydeville, N. Y., were not the origin of spiritism. Bizuard, in his des Rap-ports de L'Homme avec Le Demon, traces it back as far as the history of man goes, among people of all nations successful attempt the devil has never ceased his interference with the human evil, as Christ's nativity was the first

epiphanism of the genius of good.

As Catholics we believe that in some way unknown to us our desires and spiritual condition are made known to the angels and saints, hence our prayers to them. Our Lord said: "So I form me through your paper (1) What ers to them. Our Lord said: "So I is the Church's position on the doctrine say to you there shall be joy before the angels of God upon one sinner doing penance." This joy of the angels' comes from their knowledge of the inward and invisible act of the sinner his change of heart. We believe that good angels and the saints can help us by their intercession with God, and that the fallen angels can affect us injuriously, hence the exorcisms and prayers of the Church for safety

and protection.

Such are the facts in regard to spiritism. Now for the theories and practices that rest on those facts.

The theorists taking the knockings and table-turnings as a basis under took to build on them a new religion. They held that a new avenue of revelation had been opened; that a new dispensation had come, that as the old dispensation gave way to the Christian, so should the Christian dispensation give way to the new spiritist dispensation, and that henceforth the spirits were to be the teachers of man-

Spiritism in this sense—that is, as a religion — is, of course, condemned as a monstrous error inspired by the devil. The Church holds that, with the writings of the inspired apostles, the deposit of Divine revelation was completed; that there will be no new revelation; that the Christian dispensation is the last, and that it will con tinue until the drama of human life on this planet is played out, until the angel of eternity calls the muster roll of time. Hence, anything based on a supposed further revelation must be condemned as false,

While the facts of spiritism are admitted the practices based on them are forbidden, because they come under the head of divination, necromancy vaticination, all of which in all their forms are forbidden by the first com mandment of the Decalogue.

Among the laws which the inspired Lawgiver of the Hebrews laid down for the guidance of the people on their entrance into the Promised Land was

the following:
"When thou come into the land which the Lord thy God shall give thee beware lest thou have a mind to imitate the abominations of those nations Neither let there be found among you any one that shall explate his son o daughter, making them pass through the fire; or that consulteth soothsayers, or observeth dreams and omens neither let there be any wizard, nor charmer, nor any one that consultet? pythonic spirits, or fortune-tellers, or that seeketh the truth from the dead; for the Lord abhorreth all these things, destroy them at thy coming. Thou shalt be perfect and without spot be fore the Lord thy God. These nations whose land thou shalt possess hearken to soothsayers and diviners; but thou art otherwise instructed by the Lord The Lord thy God will raise up to thee a PROPHET of thy nation and of thy brethren like unt me. "Him thou shalt hear." (Deu

teronomy 18, 9-16.) Such is the law, and it is of the same force to day as when given to the Israelites wandering through the desert

towards the Holy Land. The mediums of to day are the re vival of the pythonesses of old so fre quently referred to in the Scriptures The prophet foretold in the above quo tation whom we are commanded hear has come. He is Christ the Lord. The Church is His institution, His mouthpiece till the end of time. This Church of His forbids all kinds of This covered with a mantle. And Saul divination, soothsaying, witchcraft, necromancy and all other superstitions. Spiritism and the practices asso ground. And Samuel said: hast thou disturbed my rest, that I should be brought up? And Saul said: which we should avoid as far as possibuld be brought up? for the Phil-sible. They are dangerous facts, sible. istines fight against me, and God is departed from me and would not hear quently to insanity. He who deals who deals thou mayst show me what I shall do. pact with them knowingly makes a compact not easily broken. Avoid spiritism in all me, seeing the Lord has departed from its phases as you would avoid the thee? For the Lord will do to thee as devil. Spiritism in his religion and its devotees are his disciples. Spiritism is to Satan what the Church is to Christ; it is his church.

The second question, namely, is a belief in spiritism forbidden by the Church, has been already answered in what we have said above. But we may add that belief in spiritism as a religion is, of course, forbidden. Belief in the facts of spiritism is not forbidden any more than belief in the fact of small-pox or leprosy is for-bidden. As sound health requires you o avoid the two latter facts, so sound faith and morals require you to avoid the former.

and others, have carefully investigated the manifestations of spiritism and have come to the conclusion that inter-

IRISH WIT.

Interesting Stories in Le Fa "Seventy Years of Irish Life." Fanu's

There are many pretty little stories in that interesting volume, "Seventy Years of Irish Life," by W. R. Le Fanu, the well-known Dublin lawyer

As no and writer. The volume is bristling

Mr. Le Fanu did a great favor to a lad by paying for his passage to the The boy sent a letter to his benefactor, the conclusion of which read as follows: "P. S. Is there any one here that ever done anything to injure and offend you, that your honor would like anything to be done to? I'd like to do something for your honor before I goes, to show you how thankful I am.

The condition of the Irish peasantry before 1847 and the famine was pitiful. Knives and forks were unknown. There might have been one plate, on which was put a herring. Meat the peasantry never tasted except on Christmas Day and Easter Sunday

The last duel in Ireland occurred in 1838. Being an Irish duel, it was not a duel at all, for one of the principals shot himself in his own leg, and was carried home. Of course, stories of Orangemen and Catholics are to be taken cum grano salis, but they have their funny side. An old Orangeman was asked whether the times were as good now as in the past.

"Faith, they are not," answered Tim : "they'll take you up now and try you for shooting a Papist."

There was an Orangeman who owned a cart, and the law read that the owner must have his name painted on the shaft in Roman letters an inch long. 'Roman letters!" said he. "Roman letter! To hell with Rome!" This is on the authority of a clergyman.

Nothing can be more entertaining than the reminiscences of Sheridan Knowles, who was the most absent-minded of men. He would accept an invitation to dinner and entirely forget the name of his Amphytrion. Once he was playing "The Hunchback" in Dublin, and Le Fanu found him in his dressing room in great agitation. One leg was clad in a red stocking and the other was bare. The other stocking was not visible. Mr. Le Fanu went on a voyage of discovery, and found that Knowles had put both stockings on the same leg.

Another absent-minded man, having one umbrella under his arm of a rainy day, took Mr. Le Fanu's umbrella ou of the rack.

"Wet as it is," said Mr. Le Fanu, "won't you find two umbrellas rather to much?" "A thousand par-dons," he said; "I'm always doing these absent sort of things." Then, having a hat on his head, he took my hat in his hand. I said: "I'm afraid you'll find two hats as inconvenient as two umbrellas.'

The author describes briefly various novements and agitations in Ireland. Looking back seventy years, he sees the progress Ireland has made, and he has no reason to despair of the future of his country. Wages have nearly doubled, the people are better housed, better clad and better fed.

"Flogged a Masonic Priest."

The above headed a European dispatch in the papers the other day. The

news was as follows: "The Bishop of Segovia, upon learning that Dean Gomez was a Freemason and Republican, compelled him to abjure his principles and swear re for the Lord abhorreth all these things, and for these abominations He will pentance on the crucifix. The Bishop flogged the Dean's bare shoulders, the priests meantime chanting the 'Mis erere Mei.' Afterward the Dean was publicly absolved."

Pieces of news of this kind are sen out now and again from different parts of the world, generally from Eath olic countries. They all have the same remarks, and they all have the same objects, namely, to vilify the Catholic religion and bring it into ridicule. Some years ago a society—composed chiefly of Jews—was formed whose object was to telegraph worked up and manufactured scandals against the Catholte faith. In their hands a mole hill would be turned into a moun-The scandals they manufac tain. tured dealt principally with priests and Sisters, because the libellers believed they could do most harm by attacking them. The dispatch would be from Canada one day, another day from Mexico, the following week from Europe, and so on as per argument We presume one of the minions of the organization just arrived in Madrid and found the mare's nest described in

Don't Wait for the Sick Room. The experience of physicians and the pub-lic proves that taking Scott's Emulsion pro-duces an immediate increase in flesh; it is therefore of the highest value in Wasting Diseases and Consumption.

Diseases and Consumption.

When you notice unpleasant sensations after eating, at once commence the use of Northrop & Lyman's Vegetable Discovery, and your Dyspepsia will disappear. Mr. James Stanley, Merchant, at Constance, writes: "My wife has taken two bottles of Northrop & Lyman's Vegetable Discovery for Dyspepsia, and it has done her more good than anything she has ever used."

Skin Diseases are more or less directly

Skin Diseases are more or less directly occasioned by bad blood. B. B. B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples and Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrofulous Sore.

mon Pimple to the worst Scrofulous Sore.

As Parmelee's Vegetable Pills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairncross, Shakespeare, writes: "I consider Parmelee's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them myself for some time."

Minard's Lighment is the Hair Re-

CANON LAW.

Philadelphia Catholic Times.

A Canadian correspondent asks what is to be thought of certain quotations asserted by the Toronto Mail t be made from the canon law of the

As no reference is made to any book of laws, no authority whatever given except a general reference to canon law, it is, of course, impossible to test the quotations by a comparison with the supposed originals. But judging by the supposed quota-

tions themselves, we conclude that they are not genuine, or that they are garbled. For instance, the first quotation given is this: 'All human power is from evil,

and must, therefore, be under the Wherever this was found it is

certain that it is not and never was Catholic doctrine.

or take away any temporal possesdoctrine.

"The Pope can annul all legal re- Lenten Missions in London, England. lations of those in ban and can release from every obligation, oath and vow, either before or after being made. This, like the former, is not Cath-

olic doctrine, and such being the case it is safe to say on general principles that none of the above quotations is found in canon law.

The Pope in his encyclical, Immortale Dei, carefully draws the distinction between the ecclesiastical and the civil power and their relation to each other in the following words:

'God has divided the government of the human race between two London seem to have been impressed civil power; the former placed over Divine things, and latter over human things. Each power is sovereign in its sphere; each is re-stricted within limits perfectly cir-cumscribed, and defined cumscribed, and defined in conformity with its proper nature and its special purpose, so that within this sphere each exercises its action jure proprio (by its own right).'

Then, speaking of the civil matters, the encyclical adds these significant words :

"As to other matters and interests pertaining to the civil order, it is just that they should be subordinated to civil authority, since Christ has com-manded to give unto Cæsar the things that are Cæsar's.

The late Archbishop Kenrick, of Baltimore, in his Primacy of the Apostolic See Vindicated says

"It is a stale calumny that Catholics are vassals or subjects of the Pope. He claims no temporal dominion over us, and we everywhere profess, with his full knowledge and entire ap probation, unqualified allegiance the respective civil governments under which we live.

There are many forgeries floating about just now in the anti-Catholic need be misled.

We recommend our correspondent Republic.

WHAT DO YOU take medicine for? Because you want to get well, or keep well, of course. Remember Hood's Sarsaparilla cures.

So rapidly does lung irritation spread and

cures.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickles anti Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several orbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

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A PRELATE'S PRESENCE OF

How the Late Archbishop Hughes Saved His Life.

At a luncheon given to Governor McKinley at the Murray Hill Hotel, New York, recently, Rev. Dr. H. A. Brann, the well-known Catholic clergy man of that city, related a good anecdote of the late Archbishop Hughes Dr. Hughes was once visited by crank in his Mulberry street residence It was at night and the crank entered the bed room, and waking Dr. Hughes from a sound sleep, drew a dagger and threatened to kill him.

With wonderful presence of mind

the prelate cried out : Are you an Irishman?"

"I am," replied the crank. "Then go out," said Dr. Hughes, and get a blackthorn stick and kill me with that. No Irishman ever yet killed a man with a dagger; only

The Church is empowered to grant Italians use that weapon. "The crank put up his knife and went out for the blackthorn," said Dr. This is not and never was Catholic Brann, "and the prelate's life was saved.

There is much enthusiasm among Catholics, and no little wonderment on the part of Protestants, over the great enten mission going on in London. Priests of all the religious orders are engaged in the work, which was planned, we hear, by Cardinal Vaughan himself. The sight of thous-ands of persons of both sexes, of every age and station, and of many nationalby Cardinal ities, eagerly following the exercises of a prolonged mission, ought to be an impressive one to the most careless observer; however, the journalists of rather by the fact of so many clergy men teaching the same doctrines.

It is not so surprising that this fea ination of non-Catholic Christians think exactly alike, and the uncontion manifested in every sect, however mall. One is often reminded of the old story of the Argyleshire elder in reading of these splits in Protestant congregations. He was asked how the kirk of which he was a member was flourishing, and this was his answer: "Aweel, we had four hundred members. Then we had a division, and there were only two hundred left; then a disruption, and only ten of us were left. Then we had heresy trial, and now there is only me and ma brither Duncan; and I ha great doots of Duncan's orthodoxy. Could anything be more characteristic of the spirit of Protestantism than this?-Ave Maria.

A Beautiful Episode.

At the Church of the Foreign Mis sions in Paris a touching ceremony takes place from time to time. This i pressas Papal documents. No one should the "Mass of Departure" of missionbe misled by them. The doctrines of the aries about to leave for foreign parts. Catholic Church on civil government Sometimes a scarred and well-worn can easily be learned from our great priest is among them, but usually it is theologians, such as St. Thomas, young men who must for the first time Bellarmine, Suarez, Liberatore. No undergo the trying ordeal of saying one really desirous of knowing them farewell to those dearest to them in this world. A most beautiful and touching feature of the ceremony is when rela to read Kenrick on the $\dot{P}rimacy$ tives and friends kneel and kiss the and Brownson on the American feet of the missionaries.

How to Get a "Sunlight" Picture.

Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to Lever Brogs., Ltd., 43 Scott street. Toronto, and you will receive by post a pretty picture, free from adversing, 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 to postage to send in the wrappers, if you leave the ends open. Write your address carefully. Parents buy Mother Graves' Worm Exterminator because they know it is a saff medicine for their children and an effectual

erminator because they know it is a sal nedicine for their children and an effectu



Mr. F. V. Warmoll

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for which I could get no relief. I thought I would try Hood's Sarsaparilla. After taking one bottle, I felt a little better, so continued using the remedy until I had consumed six bottles. I found myself gaining strength partials THES and flesh every day, and am now as healthy as I was before taking the poison." F. V. WARMOLL, representing the Seely Perfumes, to Melbourne Avenue, Toronto, Ontario.

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