CHURCH SOCIETIES. at the How They May Assist the Spouse of

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Father Fulton, the well known Paulist, on the occasion of a foundation of a men's sodality in the Church of Our Lady of Mercy, gave utterance to some remarkable thoughts. Some twenty-five years ago, said Father Fulton, a cry went up that spread throughout the whole world, and was calculated to cause more or less alarm among our people. The cry that was heard was simply this, that the Catholic Church was a thing of the past, that her power was completely destroyed, that she did n the not meet the requirements of the pres was ent age, and that these had entirely baffled her efforts for existence. This cry was the effect of a well.

concerted plan on the part of the enemies of the Catholic Church to could destroy her, under the impression that she was nothing more than a mere , for human institution. The scientists said that she had long pandered to the ignorance of the masses. While her clergy were educated men, they were shrewd enough to keep the knowledge of science far from the minds of the people lest it should prove fatal to their existence. The astronomer, whose knowledge penetrated the skies pretended that he had discovered truths that were contradictory to those taught by the Catholic Church; the geologist, who went down into the bowels of the earth, said he had unearthed facts positively contrary to her dogmas; the politician, or rather the man versed in political affairs, spoke loudly of her as opposed to all kinds of free government-that she was the enemy of the republic; the literary writer sharpened his pen, and, dipping it in gall, issued diatribes that were well calculated to poison the minds of readers against the Catholic Church. Add to these the ex cathedra pronoun-ciamento by which the dogma of Papal infallibility was proclaimed to the world and the Syllabus condemning the poisonous and heretical literature All these things excited the adversaries of the Church so far that they predicted the downfall of that institution. They said never more would she govern the intelligence of the civilized world. Again things were brought to a climax at this very time, when Germany,

flushed with recent victory, persecuted her Catholic subjects at home and abroad. France, the eldest daughter of the Church, embittered by recent defeats, went back upon her mother; and her once faithful children, the very children of the Papacy, crowned the efforts of her enemies, and, entering the Papal city, the capital of Christendom, took from the Pope the patrimony of Peter, made him a prisoner in his own palace, and then cried, "Down with the Church." Her enemies asserted that she would never more arise to trouble the world. But, my dear friends, has the Church ceased to exist? Has that mighty institution lessened her power over the minds and hearts of men

Has she ceased in her coward march, keeping pace with and aiding the progress of our day? We know that every effort of her enemies proved futile in other days. In ages gone by she witnessed the downfall of paganism, and on its crumbling ruins raised up her imperishable structure, which withstood the mighty hordes of Genseric and Alaricand and the onslaughts of Mahometanism. Three centuries ago she withstood the combined powers of Europe. Was it possible that in this nineteenth century she should bow lown, crushed by the enemies of Chris tianity?

The children of the Church understand well that, while she uses human power, she is strengthened by power from on high. They well understand that the powers of hell cannot prevail against her, and that, while, like her Divine Founder, she may have her period of agony; she may, as it were, sweat blood; she may be scourged and crowned with thorns; she may appear dead and buried, but when the world least of all expects it she arises trium phant over all; she claims victory over She reigns to-day as she has death. reigned in every age in which it was predicted that her power was brought to nought.

Yet, my dear friends, while we recognize that our Holy Catholic Church is a divine institution, never without God's special help guarding her, history tells us (and it is well that we should remember the lesson history teaches) that in every exigency she has met her enemies on their own ground, and she has always defended herself according to the exigencies of the time. In her earliest days, when her members were remarkably small in number -when her power, looked at from a merely human standpoint, seemed ex ceedingly weak-God in a most marvelous manner helped and sustained her. Then with the termination of her persecutions and the dawn of a brighter era, in the days of Constantine, the Church adapted herself to her surrounding circumstances. She waxed strong. She became a most formidable power even from a human point of view. She then could meet her enemies by human means. She opposed her own mighty strength to their brute forces, and she conquered and triumphed over them.

Again, when the power of intellect was brought to bear upon the Church and an attempt wat made to crush her out of existence by the pen of the philosopher, she opposed intellectual powers to her intellectual enemies. When the Moslem sought to overrun Christianized Europe, to place the cresent where the cross had been, she called upon her children to stand up as one man, and under the guidance of and led on by a Bernard and otners

with zeal like him, they conquered the vast infidel powers. Down to the days of the Reformation, the days that witpessed the most cruel persecution of the Church, when nation after nation went out from her, stood, as it were, in battle array against her, she combined her splendid strength of intellect, she concentrated her power. The faithful children of the Church became as one, and all the powers of earth and hell could not overthrow her. In our own day, when it was asserted that the government of the Church had become effete, that her teachings were not up to the standard of this age of progress, that she was bitterly opposed to free government and free institutions, that her intellectual teachings were inconsistent with the development of scientific research-

was a thing of the past. But the enemies of the Church are so long will there be anti-Christ. And ers in some thoroughly religious his minions. At this present day a new mode of warfare has been insti- had no idea of what I should speak their wondrous power and try to crush her. They know it is useless. Rulers persecutions because they are living in an age of intellectual progress. The philosopher of two centuries ago knew well that his lies and calumnies had a new method of warfare, and perhaps yet seen the full extent of it. been refuted. Yet I say that there is never before in the history of Chris insidious and determined onslaught on the Catholic Church than we witness

in the past. As I remarked, a few the first epistle of St. Peter, 3rd chapments ago, it is well that we learn the lessons history teaches us. the lessons history teaches us. The Lord are upon the just, and His ears Church has always met her enemies on unto their prayers, but the countentheir own field. Never aggressive, ever on the defensive, but when brute do evil things," Father Kirwan said: force attacked her, God or her own children stood in her defense. When truth that St. Peter places before intellectual forces were brought to the words of the Psalmist that I bear upon her the intelligence of the quoted, and he reminds us of this great Church refuted these enemies and in truth, in order to induce us to practice our own day it behooves us to know virtue and avoid evil! "Decline from our own day it behooves us to know what the tactics of our enemies are, what means of warefare they employ and what their ultimate objects are. On these points I am not going to

give you any startling news to night.

The principal thing is that they are carried on in a most quiet and orderly manuer. My dear friends, outside the Catholic Church to day the enemies of Christianity understand that she is not only a mighty institution helped by God, but that regarded from a merely human point of view she is physically and intellectually strong. They well understand also that in order to cope with her it is necessary above all things that concentrated power be used. There are secret societies that, while under the appearance of benevolent objects, have essentially as their chief motive the destruction of Christianity. There are again formidable bodies of men rising up about us, even at our very doors, who tell us that their object-and they don't tell us in whisper - that their main object is to crush out to day the Catholic Church. They have used their most concentrated means to bring about their object, and have succeeded to some extent in bringing their efforts to bear upon straining us from evil, and we shall selves felt. We see it in the ballot box, in the appointments of State, city and county officials; we see it in the very halls of representation in our We talk of the Amergreat republic. ican flag and we scream as loud as the eagle herself about freedom of speech and of the press, and yet only a few days ago in our balls of legislation in an appropriation that was made to charitable institutions in the very disbrought up, the appropriation was refused because this money goes to Cath. olic purposes. This is the mode of not see this, and so oftentimes the just It touches our people in a very declicate spot. It is, perhaps, the most scientific mode of warrare since the very birth of Christianity.

Now, my object to night is not to deliver a political tirade, but the Lord knows that I would be willing to speak till I could not utter another word. I say I would give my voice as a sacrifice in denouncing from every pulpit them. stand up and in merely political affairs able to deceive men and to be regarded try to crush the Catholic Church, to stab her in a vitai part. They are enem were not so before God; while, on the ies of the republic that we as Catholics discovered the land, we civilized it, them much harm, as long as they are we colonized it, we Christianized it; just before God. This thought, then, and yet to-day to our faces we are told support and console the good under all that we are here on tolerance—told to trials and accusations — the thought get out, that we have no business that God sees and knows all—, and it en here, and we fold our hands and we courages them to work harder in pleas-lister to all this, and we feel as if there ing and serving their Master, whose were no means of redress. Let me eyes are upon them, just as soldiers are tell you, my dear men, right here is encouraged to acts of bravery in the thoughts to understand what our position is in the world to day, to know that times the eyes of God are upon us. destroyed by any means of which man of all that we do. is capable, as individuals we can be thoughts, words and actions, our harmed, and even Catholic nations trials and sufferings, and all that we might be wiped out of existence, for might be wiped out of existence, for endure for His sake. God never promised that He would pre-

ser e the whole Catholic Church.

Oh, should not this encoura labor and to suffer for Him? greatest of the Pontiffs that have occupied the seat of Peter, every bishop in the land and every priest in the land and every pries Father Pope Leo XIII., one of the

ties, in confraternities moment's notice to have their Catho

talking to night to an intelligent body of men and women thoroughly conversso long as the true Christ has His fol. organization is it that we are to find lowers, so long shall anti Christ have our strength. I have come a long way tuted. The nations do not rise up in about nor had you the slighest conception that I should mention these facts, but I consider it high time for the do not institute their series of awful priest of God to lift his voice to warn are before them. There is no danger to the Catholic Church itself as a body. but to Catholics as individuals and as a society. We see it, but have not

GOOD AND AVOIDING EVIL.

Knowing what the history of the Catholic Church has been in days gone by, we rely almost too much on the remembrance of the great truth of ance of the Lord is against them that

The presence of God is the great the words of the Psalmist that I have evil," he says, "and do good, seek after peace and pursue it, because the eyes of the Lord are upon the just, and His ears unto their prayers, but the countenance of the Lord is against them that do evil things." The remembrance of God's presence, that "His eyes are upon us when we do good," and that "His countenance is against us when we do evil things," i the strongest motive that can be pro-posed to us for doing good and avoid ng evil. This was the motive that God Himself proposed to Abraham to enable him to reach perfection—"Walk before Me," He said, "and be perfect."

We should all become perfect, if we were only to walk before God remembering that His eyes are always upon us, and by remembering what the Wise man says, "that the eyes of the from eternity to eternity; there is nothing hidden from His eyes." We shall consider what effect this great ways induced to do the good and to avoid the evil. "The eyes of the Lord are upon the just." What a consolation this must be to the good and virtuous, and how it must encourage them to know that the eyes of their Judge and their Rewarder are ever upon them, that He is witnessing all their actions, and is recording all their virtues, and that He sees what trict of Columbia, when the matter was men cannot see—their good intentions; that He knows their motives and see the purity of their hearts. Men can and the good are falsely accused, and their most virtuous acts are attributed to bad or selfish motives. Often, inagainst the Church ever witnessed stead of being rewarded or praised by men, they are blamed, they are wronged, they are ridiculed, they are scorned and insulted-though all this does them little harm, for, as long as they are pure and just before Go

matters little what men may think of It would not prefit them much to be by men as just and virtuous, if they other hand, if men think badly and We judge rashly of them it does not do we are to concentrate our presence and in the sight of their com tion is in the world to day, to know that the state eyes a strict account while the Catholic Church cannot be of all that we do. He records our count of all, so that He may reward us. Oh, should not this encourage us to

land filled with zeal for the house of God are seeking to draw together the men of the Catholic Church. Let or spring for water, and as the well us when we do right, and the was when you last saw him, and I saw him only through your mind; in them be united in societies, in societies, in societies, in societies, in conference that are he was now thinking of looking for a your children and do not force it. Let no clearworms I do not now the cave, will reward us! ties, in confraternities that are thoroughly Catholic. We have any number of societies that have the that he need not have to walk so far the eyes of the Lord in every place bename of being Catholic, but that are so only in name, for there is a differbegan to count 1, 2, 3, 4; the old man member that the eyes of the Lord in every place because only in name, for there is a differbegan to count 1, 2, 3, 4; the old man name of being Catholic, but that are so only in name, for there is a differ-began to count 1, 2, 3, 4; the old man stopped and looked around him in surprise, but he could see nobody. Then the began to walk again, when lo! the began to walk again. day. We need men whose faith is shown by their practical piety, Catho-shown by their practical piety, Catho-lie men who can be called up at a when he was answered, and told that the number of steps that he took every licity put to the severest test. This day were being counted and entered is the kind of men we need to day.

It is time to recognize this. I am that if he removed, as he was thinking of doing, his dwelling nearer to the water, he should have fewer steps to take, and consequently fewer good marks would be put down for him. This when these things were asserted she came forth to prove their falsity and the falsity of the cry that her existence think it is about time that we Catholies the falsity of the cry that her existence think it is about time that we Catholies the falsity of the cry that her existence think it is about time that we Catholies the falsity of the cry that her existence think it is about time that we Catholies the falsity of the cry that her existence the cry that h should understand the necessity for and induced him not to shorten the distance, and it should encourage us, concentrating our forces? Politically? distance, and it should encourage us, No! Morally? Yes! by all means. And too, to persevere when the devil, or our and Christ is adored upon this earth, right here by concentrating these powus to omit our devotions or to break any of our good resolutions. How it should encourage us all to do

good-to think that God is keeping an

account of all that we do! But it is

not only the good that we do that God

sees and keeps account of. He sees the evil, too, and He keeps account of that also. "He beholdeth the good and the evil," and "His countenance is against them that do evil things. What terror should not this cause to the evil and the wicked-to reflect that the eyes of their offended Judge are ever upon them, and that nothing that they do escapes Him! They may contianity has the world witnessed a more A STRONG MOTIVE FOR DOING ceal their dark deed from the eyes of men; they may sin in the lonely place, or in the dead of niget, but they can sin unknown to God and unseen by Him. In every place His eyes are upon them, let them go where they will. Their conscience tells them this No matter where they are when they do wrong, the moment they do it - fear seizes them, and their consciences tell hem that an eye has seen them, and that they will be brought to an account for what they have done. Oh, if they would but remember that beforehand if they would remember Who it is that sees them — if they would remem-ber that the eyes of Our Lord are upon them, and that "His countenance is against them that do evil things,"-if they only remembered this, they would never do evil, they would never com mit sin ; they would not dare to do it, for if they would feel ashamed to com mit sin in the presence of those whom they fear and respect, how much more ashamed and afraid ought they not to be to commit sin in the presence and in the sight of God!

itted in the presence of the Judge. If the sinner only reflected before con mitting sin, on the nature of the offence that he was about to commiif he reflected against Whom he was about to commit that offence, and how he was about to commit it, in God's holy presence, he would never dare to do it. It is because he forgets this—it is because he closes his eyes against i and allows his passions to blind him Lord in every place beholdeth the good and allows his passions to blind him that he goes and commission, for, as Standard that he goes and commission, for a standard that he goes and commission, for a standard that he goes and commission, for a standard that he goes and commission to blind him that he goes and the goes Jerome tells us, when we find our selves tempted to commit sin, if we would only remember that God beholds presence — should have upon us in inducing us to do good—and what effect it should have upon us in restraining us from evil, and we shall demand that the is ever present with us, we would never consent to any thing that would be displeasing to Him. One of the saints, who are whole States. We shall very soon find out that our enemies are making them solves fall. We see it in the heller God's presence so that we would be stated as from evil, and we shall tempted to do something wrong, replied, "Yes, but first find me a place where God cannot see me." The presence, so that we may be all thought of God's presence has concover and tell him the how of it, for it

And this is what adds so much to the

The erted the greatest sinners, and in duced them to abandon their evi "When I attentively consider, O Lord," says St Augustine, "that you have Your eyes continually fixed upon me, and that night and day You keep a constant watch over me, with so great care, as if neither in heaven nor on earth you had any other creature to govern but myself-when consider you behold my actions, that you penetrate my most hidden and secret thoughts, and that all my de sires are exposed to your view, I feel myself filled with confusion.

But alas! we feel no confusion, for we

allow ourselves to forget this great thought, and seldom reflect upon the presence of God; and this is why we hink so little of committing sin, for as S. Jerome tells us, if we only remem pered that God beholds us, and that He is ever present with us, we would never consent to anything that would be dis cleasing to Him. Let us try, then, to keep ourselves constantly reminded of this great truth, that God sees us. Let us remind ourselves of it by often mak ng acts of faith in the Divine Presence saying: "My God, I believe Thou ar here present, and that Thou seest and knowest all things; how unworthy am I to appear before Thee. I have dared to commit sin in Thy Holy Presence; forgive me for what I have done. will never be guilty of such an offence der us worthy to appear before Thee.

again. Forgive us, O Lord, and ren-It is related that Pagan Egyptians used to paint the picture of an eye on the walls of their temples to remind them that the all-seeing eye of God was ever upon them. We should try to folow their example in this respect, and have in our rooms and on our walls a Oh, should not this encourage us to labor and to suffer for Him?

We have an example recorded of how it encouraged a poor old hermit in the desert when he was on the point of

MIND READING.

Rev. L. A. Lambert in The Freeman's Journal. What man knows about the laws of physical nature compared to what he does not know is a drop of water to the ocean. There can be but little doubt that there are persons who can, to a certain extent, discover some of the thoughts of others by touch. Careful tests have been made that lead to this conclusion. A test was made some time ago in Chicago, where a man was enabled to open a safe by holding the hand of the only person who knew the combination of the lock. The nerv ous tension of the operation so exhausted the mind reader that he had to have medical aid. A man by the name of Bishop, who was much talked of a few years ago, did some surprising things in the way of mind reading A committee in New York undertool to test his powers. One of the members some time prior to the test hid a trinket in a house in the city. The committee met at the hotel where Bishop was lodging, and asked him if he could find the trinket.

The conditions were that he was to be blind-folded, that he was to ente a carriage, take the reins and drive to the house, which was in anothe part of the city, enter and find the hidden article. To all these conditions he consented, stipulating that he was to hold one end of a piece of wire while he who hid the article was to hold the other, and that those who were to accompany him should see that he did not come into collision with other vehicles. When all was ready he tool his end of the wire, rushed quickly and nervously to the carriage, entered and drove with dangerous haste through the streets, turning many corners, till he came to a certain house where he alighted and rushed to the door, almost dragging the other man after him, rang the bell, entered and went on a run to the third story, entered a room, removed the covering from a fire place, and sought for th hidden trinket among the kindling wood and paper in the grate. He found it and handed it to one of the committee, after which he was so ex hausted that he had to be cared for. After another experiment, which he accomplished successfully, this exhausenormity of sin, and makes its guilt so tion, which always followed his experi-great—that the crime should be com-ments, was so great that he died from

We have been told by a physician of another case that occurred in New Orleans some years ago. The physiians were holding a convention there, and one evening they attended a mind reading exhibition, and saw hings done that interested them reatly, from a medical point of view After the performance a number of them visited the mind reader in his rooms at the hotel. They told him they had been much interested in his performance, and if he had no object tion they would like to make some tests to see if they could discover the neans by which he acquired his knowl edge of other men's minds. He said he had no objection to submit to any reasonable tests that they might wish to make, and that he would be under obligation to them if they would dishad always been a mystery to himself He further said that he had always possessed the power, and that for ong time in his youth he had thought hat every one had it; and that he was fifteen or sixteen years old before h discovered it was peculiar to himself. One of the physicians then said: will will you to do certain things, and you do them, I will be convinced hat there is no trick in the matter.

'Very well," said the mind reader, give me your hand." He held the nand for perhaps half a minute. Then relinquishing it, he went to the door, opened it, went out and closed it pened it again and came in and losed it. This he did three times He then went to the mantlepiece and took a glass that stood inverted thereon, brought it to the centre table, where there was a pitcher of ice water, and from the pitcher he filled the glass half full, as nearly as he could judge, and placed it on the other end of the mantlepiece. "Is that right?" said he. Yes, it was precisely what the

physician had willed him to do. Another would make a test. "I want you," said he, "to tell me where I live." "Very well," said the mind I live." reader, "give me your hand and think of where you live." He did so, and in a moment the mind reader said: "You live in Charleston, South Carolina. Here we are on - street. We pass now into — street. Here we are at your house; it is a two-story brick, pailings in front, and three stone steps lead to the door. Let us enter; parlor to the right, stairs to Let us go up ; there is a door the left. to the right; let us enter. Ah, there

is a sick man there.' Here the physician interrupted him picture of the all-seeing eye of God. Some of you may have seen such a picture, and we intend to order a number reader. "Is that man living or dead?" "Living," said the mind reader. "We will test it," said the of them Parents would do well to physician; "I will telegraph." He make use of these pictures in teaching did so, and in due time received an

ing mountebank, the peripatetic philosopher, and the physician versed in I am no clairvoyant. I do not pre-tend to know absent or future events. I simply described your present state of mind. When you thought 'Charles-

mind. ton,' I said Charleston! Thinking of your home, you thought of the streets leading to it—otherwise I could not have named them, for I was never in Charleston; you thought of the pail ings, the steps, the hall, the stairs, and the sick man, and I described all as you saw them. I went too far when I said the man was living. I should have said, 'You think the man is living.'"

In concluding these examples w will give another going to show that one may not only know the thought o another by some unexplained means but that one may at a distance excit or produce thoughts in the mind of an other. A B and C were acquaint-ances. One evening A and B were talking of mental influences of one kind and another, and A proposed a test of which C was to be the subject. A said : "Let us now set our watches together. To-morrow you, B, will go into C's store at precisely 9 o'clock; at that time I will think of C with all the concentration of mind that I am cap able of. I will mentally call him and make every effort to attract his atten-tion, and you will note the result, if there will be any." The next morning B, in compliance with the arrange men', entered C's store, saw him at his desk busy looking over his account books. "Good morning," said B; "fine morning." "Yes," said C "By the way, did you see anything of A lately?" "No," said B, "I have not seen him this morning; but why do you ask, are you looking up his account? "No," said C, "I just happen to think of him." B made his report to

A accordingly. It will occur to the reader how often he finds himself thinking of an absent friend or acquaintance without being able to associate any present event of thought with that friend that could have led up to the sudden remembrance of him. Had that friend any thing to do with it at the other end o the mental telegraph? Generally memories of the past are led up to by events present to us and of which we are conscious, but there are rem iniscences that come to us, the path of which to our minds cannot be found in present happenings about us. What then, causes them? May not the cause be found in the mental action of the absent friend? May not his think ing of us make us think of him? Wh Our correspondent asks our opinion

of mind reading. It is this: First, that it is a fact, and, second, that it is the result of a diseased organism, a neurosis ; an evidence of physical de generacy. Diseases, particularly nervous, have a tendency to develop an abnormal keenness in one or more of the organs of sense. In the mind reader it is the sense of touch that is rendered abnormally receptive. It will be remembered that in the first two cases given above the performances of the mind readers were followed by nervous exhaustion; in the case of Bishop death followed. The end of of the mind reader is death, physical wreck or the madhouse.

"If mind reading be a fact," our correspondent asks, "how can so strange a thing be explained?"

It is strange only because we are unaccustomed to it. If all were mind readers the faculty would become as common place as that of hearing or seeing. We can no more tell how any one receives the ideas of another by hearing; in fact, hearing is but another form of touch of feeling-so is sight. How is it that by moving your tongue and lips, producing a series of noises, you cause a thought that is in your mind to pass into the mind of another, or into the minds of hundreds or thou sands at the same time? To receive a thought from the mind of another at a distance by means of air vibrations is more strange and mysterious than to receive the same thought by means of immediate touch. The faculty of hearing is not strange, simply because we have from childhood grown accustomed to it; yet it is more difficult to account for than for the mind reader's abnormal faculty. Our advice to you is,

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and other laundry soaps, but you'll know the difference when you use it because it cleanses with

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Soap

At a

Glance

nervous diseases. It is too shallow or too deep for the average man. He is the happiest in this world, with nine chances out of ten of being the happi-Gifts to the Catholics.

leave mind reading to the perambulat

It has been favorably remarked in Catholic circles in Germany recently that the emperor has lately made a number of large gifts for the building or restoration of Catholic churches in Germany. He gave 20,000 marks to two impoverished Catholic parishes of Posen, this week.



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