

with many persons, indeed, literally the whole gospel. Why not, moreover, in the early symbols reference of some kind to sanctifying grace, or repentance, or prayer? Why not something or other to be believed about the Eucharist—especially since we are told by St. Paul that the unworthy communicant is "guilty of the body and blood of Christ?" But I need not press further enquiry on such points, it being evident enough that though the ancient creeds may, with no impropriety, be called compendiums of all Christian doctrine, this can only be truly said inasmuch as to believe in the Lord Jesus Christ, the Incarnate Word, implies belief in all that He did, or taught, or commanded to be taught; so that one very good reason for missions in the creeds is found in the fact that they were never intended to comprehend in detail all articles demanding belief, when duly proposed as part of the revealed word; the ordinary, official and every day teaching of the Church not being included or required in symbols, designed, in the main, as initiatory or preliminary to the Christian faith in general, or to protect some prominent doctrines from insurgent errors. The Nicene Creed, it may here be worth while noting, may be said to consist of some twenty six declarations, of which one expresses belief in God as the Creator, (a belief demonstrable by reason, independently of revelation). The declarations relate to the Holy Trinity. Five others are facts of history. Five refer to the remote future, i. e., the second advent, etc. Then we have the "Incarnation" of the Word "for our salvation." Next, that the Holy Ghost spoke by the "Prophets" (which seems very likely much less essential than the "for our salvation" of the writers of the New Testament). Following this, we have the "Virgin Mary," the "one Catholic Church," and "Baptism." Of all these articles two only, the Catholic Church and Baptism, seem to have any immediate practical bearing on the subjective Christian life. As to the Church, it is evident that it is not the invisible but visible Church which is meant, as expressed in the anathema following the creed of A. D. 325, quoted by Socinus (b. l. c. 8. Hist. Eccl.) as "the Holy Catholic and Apostolic Church anathematized"; the divinely established teaching office, moreover, necessarily involving the principle of organic and indivisible oneness—in other words, a persisting unity of personality, so to say, of the Church of Christ. Of previous articles, passing over those which refer to God as a Trinity in Unity, I may observe that the Incarnation of God the Son, "ex Maria Virgine," is a fact in respect to which (though the Archbishop of Canterbury would call it "definitive") it seems to me our sectarian Churches have, as yet, failed to realize the full significance. Incarnate "for our salvation," it is, in fact, though scarcely a definition of the manner in which salvation is effected, i. e., whether by atonement simply, apart from any conditions or considerations in the individual subject, or otherwise.

From all the above, then, I conclude, firstly, that there is no ground whatever for assuming agreement with the Primitive Church, simply by reason of agreement with the terms of the Nicene Creed, which creed, it is well known, did not bar the action of the Primitive Church in cutting off as heretics those who, while nominally accepting all its articles, diverged from the faith on points not explicitly contained in it. Analogous divergences, there is no disputing, do in fact obtain to day, among non-Catholic churches, as regards the Creed, the One Catholic Church, the Communion of Saints, and other articles of the Apostles and Nicene Creeds. In the second place it seems to me reasonable to conclude that although to distinguish authoritatively essential from non-essential doctrines is a plain violation of the accepted rule of faith, it is equally true to say that the principle of non-essentialism in the sectarian sense, is, in part at least, a virtual betrayal of the word and gospel of God; and, as such, is suggestive of the enquiry whether, in this connection, the text does not apply which says that to offend in one point is to be guilty of all? It would of course be too much to look for consistency in an illogical system, when it is remembered that the Christian mysteries and doctrines are in dialectic relation, I confess it is to me inexplicable to find it seriously assumed that churches or ministers can be loyal to what they believe to be the word of God in contending for a few isolated propositions and chosen phrases, divorced from the body of faith, or faith in its entirety, the remaining message of God, though nominally accepted, in a general way, being by consent abandoned to debate and denial as non-obligatory on the faith of Christians in any defined or special sense.

But, after all, considerations not exclusively addressed to the heart, but to reason also, can scarcely be expected to have much weight with theorists whose philosophy is in all probability largely self-built, who plainly manifest a tendency to lose sight of the objectivity of truth; accepting Christianity often times (if such pretention is intelligible) simply as a life, but "not as a doctrine"; or, resolving faith itself into mere shifting opinion, subjective sentiment, a "feeling" of religion, or inward emotion, of which, coupled with a sense of dependence, even the heathen may be thought capable, under Providence, when recognizing their place in nature, as creatures of an Almighty Creator.

Thousands of testimonials voluntarily given tell of the great cures effected by Nasal Balm. There is no case of catarrh that will not cure. Do not delay. Try it now.

Stanley Books  
Stanley books are now as common as eggs and omelets. To get rid of the latter use Haygard's Eucalypti Balm, the best Canadian cough cure for children or adults. It cures by the soothing, healing and expectorant properties, every form of throat and lung trouble, pulmonary complaints, etc.

**IRISH WIT OF THE FIRST WATER.**

**AN AMUSING RELIGIOUS CONVERSATION IN A STREET CAR BETWEEN AN IRISHMAN AND A MINISTER.**

A gentleman in whose word I have the greatest confidence entertained me a few evenings ago with an account of a "conversazione" that took place in his presence, lately in one of the city cars. Many of the points made are excellent, but I have many doubts as to their originality; however, if they afford the readers either amusement or instruction I shall feel sufficiently paid for noting them.

As I was running home from my office lately a gentleman whom I afterwards knew to be an Irish Catholic, came into the rather crowded car where I was and managed to secure a seat directly opposite a modest-looking man who wore a necktie. The modest-looking man, it seems, was very humorous; for no sooner had the gentleman taken his seat than he asked a very loud voice, "If he had heard the news?" "No, sir," said the gentleman. "What is it, has anything happened?" "Yes sir," said the other, and it is really frightful. The bottom has fallen out of purgatory and all the Catholics have dropped into hell." "I am very sorry, indeed," said the Catholic, "I pity the poor Protestants underneath; they must have been provided to powder."

The dispute was now fairly opened, and the passengers became interested as to what should come next. "You are a minister of the Gospel ain't you?" said the Catholic. "Yes, sir, I am at your service; what can I do to oblige you?" "I would like to know," said the Catholic, "why you have no altar in your churches?" "I presume you are an Irishman," said the minister, "so I will answer your question after your own fashion—that is, by asking another. The corruptions of Popery are, of course, known; but why do you have such costly pictures, or why do your clergy use such costly vestments of gold and silver?" "Do you forget," said the Catholic, "that the older the houses the more grand and precious are the treasures and furniture? But my dear sir, would you be good enough to tell me where your Church was before the Reformation?" "I answer you in your own style again," said the minister, "where was your face before it was washed?" "If I had made that remark," said the other, "it would have some meaning; but coming from you, it is fifteen hundred years behind the times; for when the Catholic Church, after her work of converting the nations of Europe, found that a few sores had been collecting on her face, she took a little of the medicine that Christ had left to her and purified her countenance of all disease. Your friend Dean Swift has told the truth some what plainly, by remarking that when the Pope cleaned his garden, he threw the weeds over the fence. Perhaps your reverence can understand the meaning."

The passengers by this time had become all attention. The conductor even left the platform to listen to the debate, and it was noticed that two old ladies who had come to that getting off place preferred a long ride in order to follow the drift of the controversy. So far the Catholic held the first question. The minister thought it was now his time; and he led off with what he considered a puzzler. "Why don't you eat meat on Friday," said he; "it is as good on that as on other days; you must be a fool to think it is not."

"Well," said the other, "I have no objection whatever to meat. I like it on Friday as well as on Thursday; and I tell you what it is if I had the making of my own religion, too, as you had, I would have put meat in it for every day in the week."

The audience was delighted with the quickness of the answer; but the minister put in a very nice question on the same subject which, for a second, seemed to puzzle his opponent. "Your answer," said he, "may satisfy yourself and those who think as you do; but you contradict your principles by your actions. You drink milk on Friday; the milk comes from the cow, and may you not as well eat the meat as drink the milk, as they are both of the same substance?" "Were you ever a baby?" asked the Catholic. "That needs no answer," said the other. "And you drink your mother's milk as often as you please?" "Certainly I did," said he. "Well, then," said the Catholic, with a humorous smile, "is that any reason why you'd eat her?"

The laugh that followed this remark could be heard half a square off, and though many in the car did not sympathize with the Catholic's principles, his humor and argument were so capital that he became a general favorite.

"Your superstitious Papist!" said the now pretty angry minister, "you have no mind of your own. You are led by the nose by your Church, and you believe all things which have never been." "Well," said the Catholic, "I could say a great deal of that very thing about yourself. There is this difference, however, I am led by the Church which Christ founded and I believe what she teaches; but you are led by every apostate, priest or monk, she has kicked out of her fold for their pride and disobedience. And as to believing in things I have never seen I am not quite equal to you, for you believe you have brains and common sense, though not for you nor any body else have ever seen them." "But," said the minister, "you believe in absurdities; you believe in the Sacrifice of the Mass. You believe the priest can forgive your sins. You believe that the saints can hear you. You believe the devil is a person. Why, sir, this is nonsense. All these, in the estimation of sensible men, are foolish; they are exploded; show me the devil and I'll give you fifty dollars."

"Don't get so excited, my dear friend," said the Catholic, "what you call nonsense I believe on the word of God and on the word of the Church. I believe them to be truths revealed by God. And as to your further objection about believing what I don't see, especially with reference to the devil, keep your money, wait awhile, don't change your life or your creed, and, take my word for it, you'll see him for nothing."

The minister was by this time pretty well satisfied with the argument. He had more than he wanted, but thought he would make another effort, and try by it to carry with him the sympathies of the audience.

"Your Church is opposed to natural freedom," said he, "she is un-Christian in her doctrines. She admits the truth of

**NO SECT WHATEVER, AND SENDS EVERY MAN TO HELL WHO DON'T BELONG TO HER COMMUNION.**

I want you to tell the audience plainly, do you believe there is no salvation outside of the Catholic Church?" "Yes," said the other, "I believe it. There is but one God, consequently there is but one religion. That religion was pre-figured by the Ark; and as those who were saved from the deluge had to go into the Ark, so those who want to be saved when they die, must in this life belong to the Church which Christ our Lord has founded." "All those who don't belong to it will go to hell," said the minister. "If you say so," said the other, "let it be so, especially as you can't find any other place for them." "No sir, I want to press this matter further and show the people here how uncharitable you and your Church are; I want no evasive answer to my question. Do you believe that I will go to hell when I die?" "Oh, my dear sir," said the Catholic, "no, there is nothing further from my thoughts; I never imagined such a thing." "Well," said the minister, "what peculiar thing is it, or what qualification do I possess that will exempt me from the fate of others?" "Invincible ignorance," said the Catholic, jumping from his seat, and getting off the car, his smiling countenance beaming with satisfaction.

The clapping of hands, the hearty shouts of approbation that followed were joined in by all the passengers. The minister got off by the platform. As he did so a gentleman near him remarked that invincible ignorance was a mighty mean way to be saved by and he'd venture to bet that the modest-looking man in the white necktie would have felt better if the bottom had fallen out of purgatory. —Philadelphia Herald.

**ARCHBISHOP IRELAND PROTESTS AGAINST THE COLOR LINE.**

Archbishop Ireland was a prominent figure at the observance of the twenty-seventh anniversary of the emancipation proclamation, by the Afro American League in St. Paul, Minn. There were Protestant ministers and Catholic priests in attendance; and a creditable representation of prominent Catholic laymen; among them, Hon. William Louis Kelly and Mr. F. L. McGhee.

Mr. McGhee delivered the opening address. He discussed the race problem and stated that the enlightenment of the colored people had begun in the West. He made a happy reference to the stand taken by Archbishop Ireland, the Rev. S. G. Smith, and Ignatius Donnelly, as leaders in encouraging the colored people to greater progress and privileges.

J. H. Hickman read the emancipation proclamation in a clear and distinct voice. Archbishop Ireland, who was warmly welcomed, made a short but eloquent address.

He began by alluding to the occasion as one to be proud of, as it was the twenty-seventh anniversary of the day when the chains of slavery fell from over three millions of slaves. He regretted that history had to record that slavery had never existed in this country, as he thought it was a sad commentary on the plan and principles of the government of the United States, the whole theory of which was opposed to enslaving man by his own kind. "Slavery was not introduced by the Republic," he said, "it was brought to the colony of Virginia by the English in 1630."

The trouble was in that the virus had been inoculated into the body politic by a foreign theory. The Archbishop alluded to the statement having been made that slavery, in the abstract, was but a life contract for labor, and asserted that in the concrete it was founded on the principle of ownership of the body and soul of the slave. The highest gift of man was the privilege to know and to act; but slavery took away the freedom of the will. Emancipation began with Christ, and the slavery of the blacks was against the theory of the Christian religion. The emancipation of the blacks did not stop at freeing the body, but it is being extended today in a broad way. He referred to the ostracism from hotels and cars, and entered a protest against it. He continued:

"Slavery was a wrong, and we should do all in our power to cause it to be forgotten, because it was a disgrace. Color is the merest accident. The color of the face is made up of various shades; in the face of man. Why select one color and place a bar upon it? It is baseless prejudice. Some whites were inferior in intellect to some blacks, and he advocated intelligence and social graces as the basis of equality.

"Give them their opportunity, and if they are inferior, the white people will profit by it; if they are superior, give them place. It is simply impossible to build up a wall of separation in a country between the whites and the blacks. I say admit the blacks on the same principle that you admit the white brother. Let marriage be a question of taste. The law is not right when it absolutely prohibits the intermarriage of the races. I would make them equal socially. I would say let all people in America be equal socially and politically."

Other speakers were the Revs. D. B. Brown and S. G. Smith.

"Four years ago," writes Col. David White, Brockville, Ont., May, 1888. "I had a severe attack of rheumatism, and could not stand on my feet. The pain was excruciating. I was bled and purged in true orthodox style, but all to no purpose. I was advised to try St. Jacobs Oil, which I did. I had my ankles well rubbed and then wrapped with flannel saturated with the remedy. In the morning I could walk without pain."

**THE INDIAN SCANDALS.**

It is impossible to dissociate Commissioner Morgan and his clique of narrow bigots from the present critical condition of the education of the Indian. The agents and inspectors appointed by the Government have been robbing the poor red skin of their food and clothing, Morgan and Dorchester, and their motley train of palm-singing, proselytizing scoundrels, have been engaged in the work of undermining the Catholic missionaries and teachers for purely sectarian advantage. And in this they have been aided and abetted by the Government.

A correspondent, writing from Washington, discloses some of the methods employed by Morgan and his friends to cripple the Catholic priests and lay workers in the rich and promising fields of Indian civilization and evangelization. "Of the \$1,000,000 or so," he says, "that the Indian office has had to expend annually for the education of Indian children, this Catholic mission has usually been allotted about one-third, which goes to show how large and important a part of the work of educating the Indians is performed by this particular mission. Congress has passed this mission with marked liberality, and it appears, have the predecessors of the present Indian commissioners. But with Commissioner Morgan it seems to be different. Nowithstanding that Congress made a larger appropriation for the current year than for any previous year on account of education, Commissioner Morgan, instead of increasing the annual allowance to this Catholic mission, has matterially decreased it."

As a matter of fact, if it had not been for the generosity of some private individuals the Indian schools conducted by the Catholics, and for which provision had been made by Congress, would have been starved out of existence. This is precisely what Morgan desired. The Catholic Indian bureau protest against his action, and the protest remained unacted upon for six months. Meanwhile Mr. Anthony Drexel Biddle and some other philanthropists advanced \$40,000 to provide for pressing needs, and to take over the difficulties concerning those in charge of the school and messengers.

The courageous quotes also from a letter addressed to Morgan by Rev. J. A. Stepan, director of the bureau of Catholic Indian missions at Washington, in which the charge is specifically made that not only did the commissioner withhold the money appropriated for the support of the schools and for the care of the Indian children, but displayed the most marked bigotry and religious bigotry in dealing with the different religious bodies engaged in missionary and educational work. Father Stepan's arrangement of the budget at the head of the bureau was mainly vigorous and dignified. I left the man against whom it was aimed with no respect upon the Government would be represented.

It is fortunate that a full investigation of the Indian troubles had been ordered, and it is to be hoped that the light will be let in on the dark spots of the administrative policy which are responsible for the crimes and cruelties, the loss of life and property and the national disgrace that characterizes the present shameful tangle in our relations with the poor, persecuted and desperate aborigines.

**Purify Your Blood**

The importance of keeping the blood in a pure condition is universally known, and yet there are very few people who have perfectly pure blood. The taint of scrofula, salt rheum, or other foul humor is hereditarily transmitted for generations, causing untold suffering, and we also accumulate poison and germs of disease from the air we breathe, the food we eat, or the water we drink. There is more complexly proven than the positive power of Hood's Sarsaparilla over all diseases of the blood. This medicine when fairly tried, does expel every trace of scrofula or salt rheum, removes the taint which causes catarrh, neutralizes the acidity and cures rheumatism, drives out the germs of malaria, blood poisoning, etc. It also vitalizes and enriches the blood, thus overcoming that tired feeling and building up the whole system. Thousands testify to the superiority of Hood's Sarsaparilla as a blood purifier. Full information and statements of cures sent free.

**Hood's Sarsaparilla**

Sold by all druggists, 25¢ per bottle. Prepared only by C. I. HOOD & CO., Apoc., 700, Lowell, Mass.

100 Faces One Dollar

**ONTARIO STAINED GLASS WORKS**

STAINED GLASS FOR CHURCHES, PUBLIC & PRIVATE BUILDINGS. Furnished in the best style and at prices low enough to bring it within the reach of all.

WORKS: 48 RICHMOND STREET, R. LEWIS.

**JOHNSTON'S FLUID BEEF**

A VALUABLE FOOD!

For Dyspeptics, because it can be so easily digested.

That the weakest stomach can retain and thoroughly assimilate it. It imparts stimulus to the system, strengthens and enriches the blood, invigorates and nourishes the body and builds up a strong, robust constitution.

**THE GREAT STRENGTH-GIVER,**

**THE PROVINCE OF QUEBEC LOTTERY**

AUTHORIZED BY THE LEGISLATURE

For Public Purposes, such as Educational Establishment and Large Hall for St. John Baptist Society of Montreal.

**MONTHLY DRAWINGS FOR THE YEAR 1891**

Jan. 14, Feb. 11, March 11, April 8, May 13, June 10, July 8, August 12, September 9, October 14, November 11, December 9.

**Ninth Monthly Drawing, March 11th, 1891.**

3134 PRIZES

WORTH - \$52,740.00

CAPITAL PRIZE

WORTH - \$15,000.00

TICKET, - \$1.00

11 TICKETS FOR \$10.00

ASK FOR CIRCULAR.

LIST OF PRIZES

1 Prize worth \$15,000.00	\$15,000.00
1 " " 5,000.00	5,000.00
1 " " 2,500.00	2,500.00
1 " " 1,250.00	1,250.00
2 Prizes " 500.00	1,000.00
5 " " 250.00	1,250.00
25 " " 50.00	1,250.00
100 " " 25.00	2,500.00
100 " " 15.00	1,500.00
100 " " 10.00	1,000.00
100 " " 5.00	500.00
100 " " 2.50	250.00
100 " " 1.25	125.00
100 " " .625	62.50

Approximation Prizes.

3134 Prizes worth \$52,740.00

S. E. LEFEBVRE  
MANAGER,  
18 ST. JAMES ST., MONTREAL, CANADA.

**INSURANCE.**

**PHENIX FIRE INS. COY.**  
Established 1854.  
Cash Assets \$ 5,907,042.23  
Paid in losses over \$ 1,000,000.00

**AGRICULTURAL INS. COY.**  
Established 1854.  
Cash Assets \$ 2,183,190.15  
Paid in losses on dwellings alone \$ 343,772.24

A share of your patronage respectfully solicited for these and other branches of business. Losses promptly paid. Life Insurance effected. Money loaned at a low rate of interest. J. H. FLOOD, Agent.  
Two doors north of Free Press Office.

**BENNET FURNISHING COMPANY**  
LONDON, ONTARIO.

Manufacturers of  
CHURCH,  
SCHOOL  
AND HALL  
FURNITURE.

Write for Illustrated Catalogue and prices.

**BINNET FURNISHING COY.**  
London, Ont., Can.

**BUILDERS' HARDWARE.**  
GLASS, PAINTS, OILS, ETC.  
AT WHOLESALE PRICES.  
ALSO FRENCH BAND SAWS

**JAMES REID AND COMPANY,**  
118 Dundas Street, London, Ont.

**BOOKS FRIEND**  
BUSINESS BUILDER

Should be used, it is desired to make the finest class of Goods—Rolls, Books, Paper, Envelopes, etc. Light, sweet, snow white and desirable food results from the use of Cook's Friend. Guaranteed free from dross. Ask your grocer for McLANE'S COOK'S FRIEND.

**JOHNSTON'S FLUID BEEF**

A VALUABLE FOOD!

For Dyspeptics, because it can be so easily digested.

That the weakest stomach can retain and thoroughly assimilate it. It imparts stimulus to the system, strengthens and enriches the blood, invigorates and nourishes the body and builds up a strong, robust constitution.

**THE GREAT STRENGTH-GIVER,**

**THE PROVINCE OF QUEBEC LOTTERY**

AUTHORIZED BY THE LEGISLATURE

For Public Purposes, such as Educational Establishment and Large Hall for St. John Baptist Society of Montreal.

**MONTHLY DRAWINGS FOR THE YEAR 1891**

Jan. 14, Feb. 11, March 11, April 8, May 13, June 10, July 8, August 12, September 9, October 14, November 11, December 9.

**Ninth Monthly Drawing, March 11th, 1891.**

3134 PRIZES

WORTH - \$52,740.00

CAPITAL PRIZE

WORTH - \$15,000.00

TICKET, - \$1.00

11 TICKETS FOR \$10.00

ASK FOR CIRCULAR.

LIST OF PRIZES

1 Prize worth \$15,000.00	\$15,000.00
1 " " 5,000.00	5,000.00
1 " " 2,500.00	2,500.00
1 " " 1,250.00	1,250.00
2 Prizes " 500.00	1,000.00
5 " " 250.00	1,250.00
25 " " 50.00	1,250.00
100 " " 25.00	2,500.00
100 " " 15.00	1,500.00
100 " " 10.00	1,000.00
100 " " 5.00	500.00
100 " " 2.50	250.00
100 " " 1.25	125.00
100 " " .625	62.50

Approximation Prizes.

3134 Prizes worth \$52,740.00

S. E. LEFEBVRE  
MANAGER,  
18 ST. JAMES ST., MONTREAL, CANADA.

**LADIES' INCREASE YOUR COMFORT BY WEARING FEATHERBONE**

TRY A SAMPLE PAIR. SOLD EVERYWHERE. MADE ONLY BY CANADA FEATHERBONE CO. LONDON, O.

THEY ARE MORE DURABLE  
THEY ARE MORE GRACFUL  
THEY ARE MORE STYLISH

**CORSETS.**

THAN ANY OTHER CORSET IN THE MARKET

HEALTH FOR ALL

**HOLLOWAY'S PILLS & OINTMENT**

**THE PILLS**

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

**THE OINTMENT**

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest, has no equal.

**FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all SKIN Diseases it has no rival; and for contracted and stiff joints it acts like a charm.**

Manufactured only at Professor HOLLOWAY'S Establishment,  
78 NEW OXFORD ST. (LATE 538 OXFORD ST.), LONDON.

And are sold at 1s. 1d., 2s. 6d., 4s. 6d., 11s., 22s. and 38s. each Box or Pot, and may be had of all Medicine Vendors, throughout the world.

Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

**INSURANCE.**

**PHENIX FIRE INS. COY.**  
Established 1854.  
Cash Assets \$ 5,907,042.23  
Paid in losses over \$ 1,000,000.00

**AGRICULTURAL INS. COY.**  
Established 1854.  
Cash Assets \$ 2,183,190.15  
Paid in losses on dwellings alone \$ 343,772.24

A share of your patronage respectfully solicited for these and other branches of business. Losses promptly paid. Life Insurance effected. Money loaned at a low rate of interest. J. H. FLOOD, Agent.  
Two doors north of Free Press Office.

**BENNET FURNISHING COMPANY**  
LONDON, ONTARIO.

Manufacturers of  
CHURCH,  
SCHOOL  
AND HALL  
FURNITURE.

Write for Illustrated Catalogue and prices.

**BINNET FURNISHING COY.**  
London, Ont., Can.

**BUILDERS' HARDWARE.**  
GLASS, PAINTS, OILS, ETC.  
AT WHOLESALE PRICES.  
ALSO FRENCH BAND SAWS

**JAMES REID AND COMPANY,**  
118 Dundas Street, London, Ont.

**BOOKS FRIEND**  
BUSINESS BUILDER

Should be used, it is desired to make the finest class of Goods—Rolls, Books, Paper, Envelopes, etc. Light, sweet, snow white and desirable food results from the use of Cook's Friend. Guaranteed free from dross. Ask your grocer for McLANE'S COOK'S FRIEND.

**JOHNSTON'S FLUID BEEF**

A VALUABLE FOOD!

For Dyspeptics, because it can be so easily digested.

That the weakest stomach can retain and thoroughly assimilate it. It imparts stimulus to the system, strengthens and enriches the blood, invigorates and nourishes the body and builds up a strong, robust constitution.

**THE GREAT STRENGTH-GIVER,**

**THE PROVINCE OF QUEBEC LOTTERY**

AUTHORIZED BY THE LEGISLATURE

For Public Purposes, such as Educational Establishment and Large Hall for St. John Baptist Society of Montreal.

**MONTHLY DRAWINGS FOR THE YEAR 1891**

Jan. 14, Feb. 11, March 11, April 8, May 13, June 10, July 8, August 12, September 9, October 14, November 11, December 9.

**Ninth Monthly Drawing, March 11th, 1891.**

3134 PRIZES

WORTH - \$52,740.00

CAPITAL PRIZE

WORTH - \$15,000.00

TICKET, - \$1.00

11 TICKETS FOR \$10.00

ASK FOR CIRCULAR.

LIST OF PRIZES

1 Prize worth \$15,000.00	\$15,000.00
1 " " 5,000.00	5,000.00
1 " " 2,500.00	2,500.00
1 " " 1,250.00	1,250.00
2 Prizes " 500.00	1,000.00
5 " " 250.00	1,250.00
25 " " 50.00	1,250.00
100 " " 25.00	2,500.00
100 " " 15.00	1,500.00
100 " " 10.00	1,000.00
100 " " 5.00	500.00
100 " " 2.50	250.00
100 " " 1.25	125.00
100 " " .625	62.50

Approximation Prizes.

3134 Prizes worth \$52,740.00

S. E. LEFEBVRE  
MANAGER,  
18 ST. JAMES ST., MONTREAL, CANADA.

**LADIES' INCREASE YOUR COMFORT BY WEARING FEATHERBONE**

TRY A SAMPLE PAIR. SOLD EVERYWHERE. MADE ONLY BY CANADA FEATHERBONE CO. LONDON, O.

THEY ARE MORE DURABLE  
THEY ARE MORE GRACFUL  
THEY ARE MORE STYLISH

**CORSETS.**

THAN ANY OTHER CORSET IN THE MARKET

HEALTH FOR ALL

**HOLLOWAY'S PILLS & OINTMENT**

**THE PILLS**

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

**THE OINTMENT**

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest, has no equal.

**FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all SKIN Diseases it has no rival; and for contracted and stiff joints it acts like a charm.**

Manufactured only at Professor HOLLOWAY'S Establishment,  
78 NEW OXFORD ST. (LATE 538 OXFORD ST.), LONDON.

And are sold at 1s. 1d., 2s. 6d., 4s. 6d., 11s., 22s. and 38s. each Box or Pot, and may be had of all Medicine Vendors, throughout the world.

Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.