Lenten Thoughts.

Lenten days are days that bring us Thoughts of Jesus Christ our Lord, Of His agony, His scourging, Of His blood for us outpoured.

Lenten days are days that bring us Thoughts of Jesus Christ our King— Jesus, crowned with thoras, derided, To our aching hearts they bring.

Thoughts of Jesus, our Redeemer, Treated as the last of men, As the outcast of the people, Struck and breised again, again!

Lenten days bring thoughts of Jesus, As a fool, all robed in white, While the mob of maddened people Torture Him in wild delight.

Annas, Caiphas, Pila'e, Hered, Wretche- judging Christ the Lord! Jesus silent, meek, and suffering, Jesus by beaven's hosts accord!

SUPERSTITION.

SOME PIOUS PEOPLE DO SOME QUEER THINGS IN THE NAME OF RELIGION.

It is an old saying that where God has a Church the devil builds a chapel.

This proud spirit of lies, who is still envious of the honor shown to God, and tries to lesson it in every possible way, caused himself to be adored as the true

God by the blind heathen; but his at-tempts in that way have been greatly frustrated by our Lord and His Apostles

And what does the wicked spirit try to do now? He leaves no stone unturned do now! He leaves no stone unturned in his efforts to preserve among Christians, and to spread throughout the world, some relics of ancient idoltary. When the head of a family dies, his portrait is carefully preserved as a memento of him. In the same way, the devil, after idolatry was nearly extinct throughout the world, and reasoning beings had ceased to adore the sun and the stars, and stocks, and stones, and dumb animals as their gods, tries to preserve at least the memory of that horrible vice in its portrait, that is in that horrible vice in its portrait, that is in all kinds of foolish and superstitious prac-tices. But even in this he is not always successful with plous and fairly instructed Christians, who put no faith in vain ob-servations and superstitious practices He, therefore, hides his wickedness under a cloak that one would be least likely to suspect of concealing it; that is to say, he tries to deceive the plous by an appear. he tries to deceive the pious by an appearance of holiness, and to lead them on to the vice of superstition by devotion and holy things, nay, even by the sign of the cross, which is so often used to put him to flight. Thus, since he cannot prevent the true God from being adored, he en

nonoring and adoring Him as He wishes. This he effects by what theologians call a superfluous worship, and a false devo-tion, that is, one that is not ordated by God, nor approved of by the Church, nor in accordance with the general custom of the Church; or else it consists in attribut ing to certain prayers and works of piety, a power and efficacy which they have not of themselves, and have not received from God, or from the Caurch.

deavors at least to prevent men from

It is generally women who allow them selves to be deceived in this way. A certain noble lady, as Father Casa Cataneus relates, whose only and dearly loved little son was sick, came to a priest of the Society of Jesus for consolation and advice in her iffliction. "Father,"

said she, "a certain pious person, who has received special lights from God, has told me of a very efficacious form of devotion, by which I shall certainly be able to secure the recovery of my child; but, influenced probably by humility, and the desire of concealing the divine favors, the person

Blessed Trinity we edore one true God in three distinct Persons; but three and one written in succession make thirty one; therefore the priest who says the Mass must be exactly thirty-one years old. in, one and three written in succession make thirteen ; therefore the Mass-server must be exactly thirteen years old.

Very good ; and is that a'l?" "No, there must be three candles on the altar, and the Mass must begin exactly at nine o'clock; because three times three are nine; thus the hour, the priest, the Mass-server, and the candles on the altar all clearly signify the mystery of the Blessed Trinity."

Blessed Trinty."
"Oh," said the father laughing, " if
thatis the idea, I could suggest some
thing much better. Have a High
Mass sung with a deacon and subdeacon, and let them all be thirtyone years old; then there will be three
father on the size heldes that you might m on the altar; besides that you might have nine choristers, who, like the Mass server, are also thirteen years old ; and in addition you can have the bell rung three time for Mass, in that way the Blessed Trinity will be far more honored, and will Trinity will be far more noncestore your doubtless be compelled to restore your son's health. It is all nonsense, my good son's health. It is all nonsense, my good. lady, and nothing but superstition. special lights that your plous accquaint ance has received are not from God, but ance has received are not from God, but from the spirit of lies. What, in the name of goodness, have the number, and name of goodness, have the number, and justiy use the words in which God comthose other circumstances to do with the Holy Mass? The H ly Sacrifice has the plained to the Prophet Jeremias of similar eame value and efficacy, whether it is said at 7, or at 9 o'clock; whether the same value and efficacy, whether it is said at 7, or at 9 o'clock; whether the priest is forty-one or thirty-one years old; and whether there are three, four or two candles on the altar. Go away with your devotion; if you want to offend God by a grievous mortal sin, and to hurt your child by the help of the devit, then you can do by the help of the devit, then you can do by you say."

superstitious people, and warned his own people against them:

"Therefore hearken not to your prophesayers, and sorcerers.

For they prophecy lies to you: to remove you far from your country, and cest you out, and to make you perish. For I have not sent them, saith the Lord: and they prophesy in which warned his own people against them:

"Therefore hearken not to your prophesayers, and sorcerers.

For they priest is forty-one or thirty-one years old; s..d whether there are three, four or two candles on the altar. Go away with your devotion; if you want to offend God by a grievous mortal sin, and to hurt your child.

as you say."

Thus he dismissed the simple-minded in my name falsely; to drive you out, and that you may perish."

The General Council of Trent con demned a custom of that kind, which was then in vogue amongst the people. It was a current belief that the souls in then in vogue amongst the people. It was a current belief that the souls in Pargatory could best be helped by seven Masses at which seven candles were to be lighted, and, moreover, alms were to be given to the poor seven times.

To such advisors, nor believe in term; for they tell you nothing but lies, to keep you out of your heavenly country, and bring to eternal ruin by means of the superstitions hope to which you intrust your salvation.

But the ignorant will say, there is no given to the poor seven times.

No Uniholic doubts that the Mass is the real and holy Sacrifice of our religion, in

thich Jesus Christ, as the Eternal Priest,

holiest practices of devotion:

Whenever there is an obligation to observe a certain time, and hour, a certain number, a certain posture in standing or sitting; for in stance, a certain prayer or devotion, no matter how holy it is, must be said, or performed on a certain day at sunrise, at TREATED BY H performed on a certain day a statutes, a certain altar, in a certain church, kneeling on a stone; the eign of the cross has to be made so many times, and so many Our Fathers have to be said; so that if the time, place, number and manner be not strictly observed, the prayer, or devotion, will lose its efficacy; that is a manifest proof of a shameful superstition.

It is far different with the public de-votions approved of by the Church; for instance the devotion of the nine Tues-days in honor of St. Anthony of Padus, and that of the ten Fridays in honor of St. Francis Xavier, the Apostle of the Indies; on which days it is the custom to confess and communicate, in order to receive the grace of God through the intercession and merits of those great eaints. Still, if even in this case one were so to put his faith in a certain number or a certain day, that if he missed confession, or Communion on one of the nine or ten days, or if he did not confess on the Tuesday or Friday, he would think that his devotions were of no good; then he would be guilty of a superstitious error. They are most praiseworthy devo-tions, and are sppointed for the good of the soul : but it would be superstitious to attach their merit and efficacy to certain days or a certain number of days.

days or a certain number of days.

It is always a good and holy work to confess and communicate in honor of a saint, provided it is done with proper preparation and devotion; and the oftener it is done the more pleasing it is to the saint; but a fixed number of Tuesdays or Fridays has nothing to do with it. The devotion to St. Francis Xavier is fixed to the Fridays for those who have the to ten Fridays, for those who have the opportunity of practicising it, in memory of the ten years he labored for the conversion of the heathens in India. The Friday is chosen in preference to another day, on account of the tender love that St. Francis had for Jeeus Crucified. Other wise confession and Communion on

Sunday, in honor of this saint, is just as meritorious as on a Friday.

Another general rule for detecting superstition in prayers and holy things, is, when an infallible power and efficacy is attributed to them. Thus, many carry dout with them, and repeat daily the Gospel of St. John, with other holy words and many signs of the cross, in order to

make themselves bullet proof. make themselves bullet proof.

This is one of the most impious supersitions, and can well be looked on as a compact with the devil. Again, certain written and printed papers are frequently to be seen, which are called "Domestic Blessings and Prayer Books;" they are even hung up openly in houses, and bound with real prayer books; and they contain certain strange characters, consess. contain certain strange characters, crosses, outlandish names of God and the angels, sacred words taken from the Scriptures and even terrible exorcisms to be used against the devil.

concealing the divine favors, the person charged me strictly not to say a word of this to any one."

"What is the devotion?" asked the priest.

"I must have a Mass said," answered the lady, "in honor of the Blessed Trinity."

"Very good, irdeed," rejoined the priest, "the Boly Sacrifice is of inficite value; the most Blessed Trinity is infinitely good and powerful: it would be a very good thing to have the Mass said. But why make such a secret of it?"

"Oh, because the Mass has to be said under certain circumstances. In the Blessed Trinity we glore one true God in fire, and from sorcerers, witches, thiever and robbers; he shall not die by violence nor shall he die an unhappy death; women who carry it about with them, shall be saved from the perils of child bed, etc The Pope's name is too often priuted in those books, and he is said to have ap-proved of those prayers and blessings, and proved of those prayers and blessings, and to have sent them to others; sometimes they bear the Bishop's name as a sign of approval, as well as the name of the town in which they were printed, the publisher who issued them, etc. Thus ignorant people are convinced that those prayers are holy and of infallible efficacy. In those books is also to be found a super stitions promise, to the effect that he who says Our Father and Hail Mary daily seven times, and continues to say them until they have reached the number of drops of blood that our Lord shed during His scourging will certainly go to heaven. All this is a barefaced lie and a deceit of the devil, and such books and prayers deserve nothing better than to be burned as a mark of the contempt in which they

Of those who give such books and bless ings to others, or advise them to get them, or who sell them, or, what is still worse, publish them to the eternal ruin of thousands of souls, who in their simplicity believe in them, and trust their salvation superstitious people, and warned his own

that you may perish."
The same I say in the name of the Lord to Christians. You must not listen to such advisers, nor believe in them; for

contain boly works to bless one's self with; which Jesus Christ, as the Eternal Priest, offirs to His Heavenly Father His own Flesh and Blood, and thereby shows Him infinite bound; therefore nothing is more powerful in satisfying for the sins of the tiving and he dead, and blotting out the punishment due to them, than the boly Mase; but that power does not come from a certain number of Masses, but from the infinite value of the Sacrifice that is offered.

The following is a general rule by which you can see whether there is anything that savors of superstition in even the holiest practices of devotion:

Whenever there is an obligation to contain holy works to bless one's self with; they are good against witechoraft, and sorcery, nay, even against the devil almost the devil away by the devil's own art. The holier the words, the devil away by the devil's own art. The holier the words, the sin of superstition; for holy works, that should be used to honor God alone, are degraded and dishonored by Eing used in the service of the devil That is what the proud enemy of God wishes; that is the way in which he conceals his wiles; he mingles holy things with his juggleries, in order the better to decive and lead astray the ignorant and credulous,—Father Hunolt.

FATHER KNEIPP'S CURES.

SOME REMARKABLE CASES WHICH HAVE BEEN SUCCESSFULLY TREATED BY HIM.

A few months ago the Catholic News told of the wonderful cures performed by Father Knelpp, priest of Worlshofen, Bavaria. Persons whom eminent physicians have declared to be in the last stages of disease
were brought to him, and by a simple
method their health was restored. A
writer in Blackwood's Magazine has just

cited some remarkable cases. "Daring the nine weeks, which at two different intervals I spent there last sum-mer," he writes, "I took care to question many of the other patients about the cures meny of the other patients about the came diceted, and certainly some which came under my notice were most striking. It the patients who had assembled there had sought in vain for help from doctors, and many, as I know, came, having had their

Instead of followin his advice the Superior sent him to Worishofen, and he was entirely restored to health. On the same day on which I reached the village a lad of ten or twelve years was brought there suffering from some complaint of the knee, which, as the doctor declared, rendered amputation necessary. Before I left, at the end of a month, I saw the same boy able to play about left, at the end of a month, I saw
the same boy able to play about
with the village urchins, the healthy
color in his cheeks contrasting vividly
with the striking pallor they had borne
on his arrival. One patient, a Baron
S—, suffering from disease of the
spinal marrow, and pronounced incurable,
had to be wheeled in a bath chair when had to be wheeled in a bath chair when he arrived at Worishofen. The Pfarrer at once told him that at the end of a fortnight he would be on his feet again,

and this actually came true. " Naturally, however, as charity begins at home, I was most drawn to the Whole thing by the marvelous effect it had upon myself. Not only was the root of the evil discovered, but the most distressing symp toms were removed; and I have every prospect of being entirely restored to health in the course of a few months—in fact, regenerated, as the Pfarrer calls it. To return to other cases, I will only name a few to show how very varied they are. Just before I came, a child of eleven had been brought there, all ceased in an iron frame, with a distorted hip, and utterly unable to walk. This child has been under the treatment of one of the most celebrated treatment of one of the most celebrated sergeons in Germany, who had failed to cure it. From the first moment, the Pfarrer was certain of his success in the case He is one of the most genial of men and thoroughly enjoys a little joke, so he laid a wager with a gentleman who was present when the child was brought, that in three washed, then it would cove on foot through weeks' time it would come on foot through the village to his house. Just as he had said, three weeks later the child actually walked through the village, accompanied by a crowd of people. I repeatedly visited it myself and learned the full details of this case. Another cure which took place whilst I was there, was one of a man who had completely lost his voice, and who could only speak in a coarse whisper. He quite recovered it before I left."

GET TOGETHER.

From the positive statements of both factions of the Irish party, it is very evident that neither intends to yield in the slightest degree or make any concession whatsoever in the direction of harmony. All the prospects are that both will fight the battle to the death, and rain upon each other the blows that should be aimed at the common foe who is now rejoicing that Irish discord who is now rejoicing that Irish discord is once more the strong support of English oppression. The strife now going on in Ireland is far more significant than on the surface it appears. It means civil war. The hate will be carried into every county, every town, every village, every parish and almost every family. The anger and estrangement thus engendered, it will take years and years to efface. Shall this be the end of the heroic struggle for whose the end of the heroic struggle for whose triumphant conclusion so many year of labor, such generous ourpouring o money, enthusiasm and love have been poured out? O God forbid! Get to gether, then, ye men of Ireland; close up your ranks and in the name of God and motherland end this scandalous and disastrous quarrel.—Buffalo Union

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THE KNOW NOTHINGS OF 1854

Catholic Review. The writer of the following sketch says, in a letter, that, having recently had occasion to pass torough Ellsworth. Maine, he learned many particulars of the unfortunate affair which took place there in "Kuow Nothing" times; and that although it may constitute an objection that those things are rather to be passed over than recalled, yet they have now become historical. Many other subjects, local and historical, abound in that State, most of them intimately connected with the progress

of Catholicity.
Elisworth, Me, January 15th - No one who walks along the quiet streets of this placed little Maine city would ever dream that they once re echoed to the tread of a savage mob, whose footsteps were heard even across the Atlantic, and which found its prototype only in the days of the French Revolution. No one viewing these grand old elms swaying in the autumn twilight, would believe the horrible tale they could tell, that they were witnesses of a deed, fiendish in act and awful in its conse quences, which has not yet been paralleled in American history. And yet, it was along this same Main street, and was under these same cathedral branches, that the heroic Father Bapst was burried, riding in ignominy on a rail, that memorable and tempestuous night in 1854. The rotting ship yard down by the Union river, where the hideous coat of tar was applied, still remains, a silen and protesting monument of the out rage. The memory of these scenes are passing away from the minds of men; the veil of prejudice has been lifted, for many, as I know, came, having had their death warrant, so to say, signed. Far from being intimidated by such cases, the Pfarrer openly said he undertook those in preference to others; and if I were to describe all which came directly under my notice I could write pages. Here, in the town from which I write, a monk was dying in one of the convents, and the doctor, declaring his case hopeless, advised the Superior to send him home so that he might end his days among his own people. Instead of followin his advice the Superior sent him to Wortshofen, and he was an itself and the provided by the provided Bapst, passed away in New York City scorce fire years ago, and his departure was hardly chronicled in the course of events, for the public likes not to hear its errors of the past brought sgain to notice; it shrinks from avowing the opinions to which it once freely gave credence. Only those who loved him and suffered with him, and whom old age will soon bear away, hold his memory still undimmed. When we think of the life of that noble Jesuit, how he

the life of that noble Jasuit, now ne celebrated the Holy Sacrifice while yet has body shook with the terrible agony of the preceding night; with wust patience he bore his sufferings for thirty long years, till reason faded and the mind weakened; here here here with him the memory. how he ever bore with him the memory of that awful night, which even on his death bed forced from him in torment and agony these pitiful words, "On how they hurt me," when we have considered all this, we may well believe that the hero has not yet become an anomoly in these prosaic times. The years roll out, but here, on the scene of his work and martyrdom, memories comfort us on every side. There ou Mt. Desert street

"Under the humble walls of the little Cath olic obuccystd
In the heart of the city they lie, unknown
and unnotised,
Daily the tides of life go ebbing and flowing
beside them.
Thousands of throbbing hearts, where their's
are & rest forever."

every side. There ou all Desert street is still the old cometery, where rest in their quiet graves the bones of the sturdy patrisrchs of early Catholic New Eng-

stands the dark hued and antique dwell ing where this pioneer priest offered Mass in those dark days, and whence he was dragged by the masked "Know Nothings" Scarce a stone's throw away are the tracks of the Score Line R R Probably not one in a thousand, of the countless pleasure-seekers who glided by to the whirl of fashion at Bar Harbor last spot so fraught with historical interest, with so much of never failing reproach to the American name, for this shamefu will never be forgotten while the oil of Edsworth blossoms to the spring, or blanches to the chill November

His Eminence Cardinal Gibbons passed through this city on his journey rom Bar Harbor last July, and the press teemed with accounts of his movements; everything he said half a million read. And it is but meet that this place, which was the witness to so nuch sorrow and degradation to the Catholic priesthood, should be the line of triumphal march to its happier suc cessors. Nothing can more conclusively slow the tremendous change which public opinion has undergone during the last thirty years than the comparison of these two events, which look so near, in the light of history. The Catholic priest of 1854 was treated as a male The Catholic actor and subject to nameless indignities. The Catholic priest of 1890 nities. passed through as a prince, and the enchained lightning flashed his presence through the length and breadth of the

It it due to the levers of poetic justice to remark that many of the participators in the outrage on Father Bapst have richly paid the penalty of their misdeeds. Many were known by name, but, on account of unfair discrimination on the part of the local authorities, were not brought to justice, for some were men of high stand ing in society. One who was the leader in the escapade, shortly after fell from the mast of a vessel and was dashed to pieces on the deck; another drowned imself some years ago, and a third was found hanging in his own stable.

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