SONNET TO THE MAPLE LEAF.

o fair is our flag! The green maple leaf!
O wave it on high, in the midday sin!
O wave it on high, in the midday sin!
It tells of empires by peaceful arts won.
And from its rich folds looks our dead chief!
Owave it on high! Its bright folds unfur!
O wave it on high! Its bright folds unfur!
To its native breeze! Let it futter and curl
for ramparls and towers, from sea to sea,
O'er ramparls and towers, from sea to sea,
O'er ramparls and towers, and o'ershadow us with its majesty,
And o'ershadow us with its majesty,
When the heavens and earth shall pass away!

When the neavens and earth shall pass away

All praise to the flag that for centuries

Brave men and true trumplantly bore

By land and wave to carth's furthermost
shore.

And made mestices of the boundless seas;

And made mestices of the boundless seas;
Yea, praise to that flag; but I sing of another—
Yorthy offsering of its gallant old mother—
Ayoung flag, origin flag—an emblen divine,
A young flag of the boundless seas;
The Maple Leaf, our Dominion's ensign.

The Maple Leaf, our bound over most and o'er tower,
And I'd raise it aloft o'er mast and o'er tower,
A symbol alike of peace and of power.

II. G. McPhillips H. G. McPhilaires.

PEXAL LAWS.

CENTENARY OF THEIR RELAXATION.

Past and Present Position of Catholics in Ireland and England.

The Rev. R. N. Billington, of 88, Thomas and Elizabeth's, Thurnham, Lancaster, preaching on Sunday in the Church of the English Martyrs, Preston, on the occasion of the bessing of a new plar erected in honour of our Lady Queen of Martyrs, discoursed on the gradual relaxation of the Penal Laws in England and the consequent revival of Catholicism in this country, taking as his text the words of St. John: "Your serow shall be turned into joy." Stuart sorrow was changed into joy for the Catholics of this country. It was by sorour Catholic forefathers; secondly, to the conversions which have taken place during the last tifty years; and thirdly, to the great influx of Irish immigrato the grant tion which began roughly speaking, in the ferties; and these three things are rooted in sorrow. Through sorrow our fathers kept the faith and handed it down to us. Through suffer ing and less and sacrifice we were recuited. It was suffering and sorrow that drove the tens of thousands of faithful frish into this country, and they have repeopled the land with faithful wherens to the old faith, and their sor-row has cancel into joy. This is an age of centenaries. The daybreak of our present liberties rose upon this country just one handred years ago, in 1791, and this year should not pass without some recognition of the providence of God

OTHER PROPERTY. histric that we were relieved to some extent from the pressure of the Penal Laws in 1778, but it was only a gloomy and solitary ray -the creeping dawn. Not till 1791 was the first great act of justice done to our forefathers, when the public wership of the Catholic Church was legally recognised, when a priest could legally say Mass and the faithful assist at it under the protection of the law, when it was allowable to open Catholic schools in this land; and so great was fals boon considered by English states near that Mr. Pitt called the Relief Act of 1701 the emancipation of Catholies. The dawn was in 1778, and the daylor ag in 1791 was seen by the grandfathers of many present. A hundred years ago, there were about 60,000 bly send were Irish. The Catholics of those days were to be found for the most part in Ladion, Lancashire and North Staffordshipe. Up and down the country were scattered the old Catholic families leading quiet retired lives. The Catholic families of those days were staunch, well object of Catholics, whose great idea was to be breed horses and live at Newman . Ascot, but to live among their people and propagate the faith After retaining to some of the well known disactivies imposed on Catholics the preach a continuing said, if by some mistake or some great, and unwarranted act of co. descension a Catholic was admitted to polity society his presence was applied soil for cotherwise he was treated by his fellow countrymen with contempt. To lot of priests was worse: they were prosecuted, tried and condefined; a exercising their priesty func-tions. The act of 4773, as the preamble stated, was a for relieving his Majesty's subjects professing the Pohish religion from certain penalties incurred under the act of William III."-him of Orange.

 $^{90}\,\mathrm{Vs}\,\,\mathrm{NOT}\,\,\mathrm{REPEALED}_{0}$ but its ferocity was somewhat mitigated, abrogating, for instance, the clause which rendered a priest liable to perpetual imprisonmer for saying Mass or performing any priestly function, but still leaving him habbe to one year's imprisonment and a very heavy fine under the sanction of a previous law. The chause inflicting imprisonment for life on any one keeping Catholic school, was also abrogated but other unrepealed laws still made it unlawful to keep a Catholic school, and a Catholic was still liable, after the passing of the Act, to the payment of a fine of £100 to any one who informed against him for sending his children to a Catholic school abroad. Yet the Catholics were thankful for this small merey, prejudice was a little shaken by it, an opening was made for more substantial benefits in the future and social intercourse was at least possible. Pastorals were issued by the Vicars Apostolic calling upon the faithful" to be taunkful for the great humanity of the Government towards us.' After alluding to further disabilities, he said we were worse off now in one respect than before the Emancipation Act of 1820, which had actually robbed us of liberties we previously possessed, acknowledged by the Act of 1791, which left anyone free to enter a religious Order or to take vows. By the Act of 1829 it was illegal to do so. To this day

ment the Minister replied that though efforts of the King to promote Christilaw should be held over them in terrorem.

PIECE-MEAL JUSTICE.

to us Catholics from the rigour of the penal laws were made not because the law was unjust, but because the concesthe Irish; and so some little relief was given from the ferocity of William III.

subjected to the penalties intended FOR CATHOLICS ALONE.

after the disestablishment, would be

The other day, when the question of Catholies and the Lord Chancellorship was raised, did not a prominent statesman get up in his place and say there had been noontery, no demand for the concession? What did that mean? That we there is little gratitude in politics, there ing the expediency of united and loval action on Catholic principles and for Catholic rights, for justice and full and complete freedom and equality! What we have to fear in these days is lest we should merely lapse into the general society of the country. The history of the Catholies of this country since the days of the Stuarts shows that there has over been a Catholic body. We are and ought always be a body. We had withstood one kind of persecution; there is some fear that we should not with-stand another. We are being absorbed by our enemies, who have always withstood us as long as they could, and never stretched out a hand to us unless they could not heipit. Samson, who carried the One is a dose. Try them. Catholics in England, and of those probaof Dalilah; and we Catholics in this country, who have been persecuted so savagely, and under persecution have been so brave and faithful now, alas! have been destined and fated during the past lew decades of years to see old Catholic families, Catholics who have borne names to see the religions are local and national in character. Like the air of heaven that reaches from the mountain tops to the depth of the valleys and purities so the religion of Christ ourities and familiar to us for many generations, dwindling away and becoming weak because they have thrown their faith away and become adherents of the newest

onsceration of General de Charette's Chapel.

Many of General de Charette's old companions-m-arms gathered around him a few days ago at Basse-Motte to be present at the consecration of the beautiful chapel, raised by the General on his estate, in memory of the deceased Poutifical Zouaves. The hero of Patay could not be actually present at the ceremony, being confined by an attack of the gout to an arm-chair outside, nor could be take part in the lunch that followed, which was presided over by his wife, the Baronne de Charette. But he was able to shake most of his old friends by the hand and to receive their congratulations. These friends included the ex-King of Naples, the Due d'Alengon, and Cardinal Place, Archbishop of Rennes, who officiated in the chapel. The building is in pure Gothic style, and is dedicated to the Sacred Heart. Inscrip tions on the walls tell the names of the Pontifical Zouaves who fell either in the cause of the Pope or of their country, while, near the high altar, there is a place especially reserved for the banner of the Sacred Heart—for that standard which waved above the heroes of Patay Loigny, as well as on other battle-fields and which, now bloodstained and torn, is probably destined to descend to future ages as an historic and a sacred thing. It shows, upon a ground once white and gold, the figure of the Sacred Heart in erimson, with the invocation beneath, "Heart of Jesus, save France." When first embroidered by the Visitation Nuns of Paray-le-Monial, it was with the intention that it might wave from the ramparts of Paris. The siege of Paris following, it passed into the hands of General de Charette, and subsequently became recognised as the flag of the Pontifical Zouaves.

The Congo State.

A special despatch from Rome states that by a decree of the Sacred Congrega-tion of Rites, promulgated in the form of a Pontifical Brief, the Pope has consea Pontifical Brief, the Tope has consecuted it is unlawful, according to the laws of England, to become a Benedictine, a Franciscan, or a Jesuit. That was not a dead letter. Only a few years ago when the suzerainty of the Belgians. The document renders high testimony to the the subject was brought before Parlia- ment renders high testimony to the

Catholics were not now dangerous they might become so, and that therefore that more than forty milions are Pagans. The step has been taken in response to Again referring to the Act of 1791, the preacher observed the relief then given was inadequate, to King Leopold from his Holiness, but was it an act of justice on the part of those who flung the dole to us? He was bound to say, no. The concessions made

The Bible as a Rule of Faith. If a Bible is necessary to salvation, sion was exhedient. They helped us a literal Bible is necessary, then it cannot be the that we might help them more. They done without. But if religion flourished SEND FOR CIRCULARS. Address: befriend us out of the great love they had for themselves. They hated Rome in many places during centuries, especially the ten Roman persecutions, then it follows that a Bible is not absolutely the ten Roman persecutions. took us by the left hand because they needed us. The morality of the good deed was vitiated because its motive was mean and utterly selfish. We had been one cannot read, then here is a dilemma. persecuted out of malice, but had we Reform has many such difficulties. If a ever been relieved from persecution for spile is necessary and you don't under justice sake? We have been persecuted stand what you read, like the officer of out of mere wantonness and expediency. Queen Candace, who was baptized by the and for political purposes made a football to be kicked and thrown between political adversaries, but we have never been relieved from a motive which was pure, and for love of our religion. We have heavy been relieved in the second purposes of the purpose of th have been relieved just as we were per-secuted, "to make a Roman holiday," Gosnel, which the reformers may not secuted. "to make a Roman holiday." Gospel, which the reformers may not why was the act of 1778 passed? Because America and France were banded fortable rule, especially when nine-tenths together against this country. It was seen by the statesmen of the time to be expedient to unite the people of this expedient to unite the people of this expedient to conciliate to conciliate. Even the Jewish people who have a sacred book are not recognized as secure, although their Talmud contains The act of 1791 was likewise passed, as all the writings that our Saviour referred periody had succeeded Tudor cruelty, and periody had succeeded Tudor cruelty, and periody had succeeded Tudor cruelty, and darkness, insting nearly a century. But darkness, insting nearly a century. But is the House of Commons that the above in the action of right was ever understanding, may mistake the mean-darkness, insting nearly a century. to. Even those who can read and have Fine speciments of which can be seen in the in the House of Commons that the above the desired the book is dumb and cannot protest because any claim of right on the against the desceration. It has been and against the desceration. It has been and because the devil and the book is dumb and cannot protest because any claim of right on the against the desceration. It has been and because the devil and the book is dumb and cannot protest because any claim of right on the book is dumb and cannot protest because any claim of right on the book is dumb and cannot protest the desceration. catholics of this country. It was by sorting a remaint of our countrymen had claim of right on the part of Catholics was admitted, but we rejoice in now had its root in sorrow. To three things we owe our present liberies: first, to the steadfastness of our Catholic was expedient. It is a fact not generally known to our readers that this Company sells beautiful new Upright Planos at \$225. They have also a large "expedient again in 1829 to pass the Emancipation Act to prevent civil war. Again, later on, the Ecclesiastical Titles' Act was repealed simply because the control of faith, interpreted according to the part of Catholics was admitted, but against the desceration. It has been and can be perverted to serve the devil and it will not cry out. The minister who hands a testament to a poor man seeking the truth, and tells him, "Let this be perverted to serve the devil and it will not cry out. The minister who hands a testament to a poor man seeking the truth, and tells him, "Let this be perverted to serve the devil and it will not cry out. The minister who hands a testament to a poor man seeking the truth, and tells him, "Let this be over our readers that this Company sells beautiful new Upright Planos at \$225. They have also a large of the truth, and tells him, "Let this be vour sole rule of faith, interpreted according to the part of Catholics was admitted, but the desceration. It has been and can be perverted to serve the devil and it will not cry out. The minister who hands a testament to a poor man seeking the part of Catholics was admitted, but the desceration. It has been and can be perverted to serve the devil and it will not cry out. The minister who hands a testament to a poor man seeking the part of Catholics was admitted, but the desceration. It has been and can be perverted to serve the devil and it will not cry out. The minister who hands a testament to a poor man seeking the part of Catholics was admitted, but the desceration are the part of Catholics was admitted. The part of Catholics was admitt your sole rule of faith, interpreted ac-cording to your own notion," sins against and prices at N. Y. PIANO CO'S stores. Titles' Act was repealed simply because cording to your own notion," sins against the otherwise the Irish Protestant Bishops. Christ, against his neighbor, against the truth, and against common sense. It the Bible is necessary for salvation—the Bible only-why did not the Saviour, who loved us so, say a word about it? He did not write a Gospel, although He could write most successfully. He wrote but once, with His finger on the sand, and every one could see his own sins been no outery, no demand for the concession? What did that mean? That we were to accept what we got, and got it if it was expedient for other people to give it. We must be thankful, it is true, but we need not be blind. We must understand clearly that it is not for the love of our religion we are unmanacled. If there is little gratitude in politics, there to thee as the heathen and publican." has been less justice in the treatment Thus faith and doctrine must come meted out to Catholies in this country, through hearing. If the Saviour intrough hearing. If the Saviour intended that the Bible should be the rale tended that the Bible should be the rale of faith He would not have deferred its introduction until fifteen centuries after His ascension. It is estimated that twenty-three millions of Christians died martyrs to the faith of Christ during the Roman and Persian persecutions. How hard to think that these died without the sole rule of faith. The Bible societies did not appear till fourteen centuries after. The martyrs had only the Church to comfort them in their trials. That 1605 NOTRE DAME STREET, Church is named the harlot, the weman of sin, by the Bible societies.

Ministers, Lawyers, Teachers, and others whose occupation gives but little exercise, should use Carter's Little Liver Pills for torpid liver and biliousness.

Christianity.

Christianity is broad and comprehensive, all other religions are local and national in character. Like the air of heaven that reaches from the mountain fies, so the religion of Christ purifies and perfects the hearts of all classes; of the rich and the poor alike. It teaches the employer to be just to his employes and i the employed to give honest return to his employer. Christ gave dignity to honest toil, for He Himself wielded carpenter's toels, and the honest toiler, whether with hand or with brain, has become the most potent factor in civilization.—Cardinal Gibbons.

The Church in Japan. Catholicity is evidently making good headway in Japan when the Holy See finds it necessary to erect another episcopal district in that country. It is twenty-five years ago now since the first vicariate-apostolic was created in Japan, Monsignor Pettijean being then charged with the episcopal supervision of the entire country. In 1877 the southern district was aloof from the north, and a new vicariate made in the latter, with Bishop Osouf, who has visited this country in behalf of the Japanese Catholic, in charge. Later still, Monsignor Midon was made vicar-apostolic of Central Japan, and now Monsignor Ecrlics gets a slice of Bishop Osouf's district, and is named vicar-apostolic of Northeast

Cheaper Than War.

It is reported that England is negotiating with Portugal for the purchase of the Mozambique country, Lord Salisbury having offered £8,000,000 for the whole of the Portuguese possessions in South

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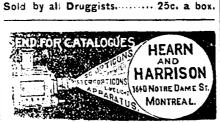


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THE BLESSING OF DUBLIN.

FROM THE IRISH OF ST. BENDAN.

Chill and dead Lies the King of Dublin's son,

At his head Sits grey Alpin, stern and still; Neither eat nor drink he will, Till the earth have had her fill, And Valhal he won.

Patrick came,
Lauding loud of holier things,—
Flushed the flame

From the Viking-eye :: "Can He, Maker of all things, make be That which is no more for me?-The King of Kings:

Speak the word, Let the sovereign deed be done, Then thy Lord

Lord of mine is-Lord of all. Each a liegeman at his call, Bows in battle, gold in hall, For him-my son."

Patrick prayed. Moving as the sun moves round,
Naught dismayed.
King and jarls thrice followed him,

Heard, with understanding dim, Of the mystic murmured hymn The strange weird sound.

Then great dread Came upon them, and behold ! Stood the Dead

In their midst, erect, with gaze Fixed on them in mute amaze; Lit with red returning rays The visage cold.

Said the King, Standing with his warmen nigh,

'For this thing
We are vassals to thy Lord,
Followers fast by field and fiord. True at trysting, staunch at sword— Sea, shore, or sky!

I pronounce Tribute to this King of thine,

Each an ounce Weighted right of ruddy gold Every year shall be thrice told From the Northman's Dublin hold At Macha's shrine."

Patrick raised His right hand in benediction,-God be praised!

If the tole be paid each year,

Not the world need Dublin fear. Else, three times the Gaelic spear Shall bring affliction. Gifts eleven.

Guerdons, in return, shall fall rom high heaven :-Goodly wives the wives shall be, The men live manful and die free, Beauty still the maiden's free Of the pure proud Gall.

Fer's of swimming Mark the youth, sea-loved, sea-strong, Bright horns brimming. Welcome all to bounteous board;— Gift of war-triumphant sword. Gift of trophies, many a hoard, Make its glory long.

Champions brave, Gallant Kings to bear the crown,-On land or wave, Gift of commerce from all parts,

Gift of ever-widening marts, Gift in Church of revereut hearts Bless stout Dublin town,

Through the haze Whence, in long succeeding lines, ome our days-I behold ascending spires: When, 'neath darkness, all retires— One of Erin's last Three Fires.

The Fire of Dublin shines. "Tara proud woods upstanding airy,

Not thus crowd Gracious gifts around thy name, From Tara here this day I came, Great its mighty monarch's fame-My curse on Laeghaire.'

Patrick spoke: Benean, I have shaped the lay With measured stroke In the right resounding rhyme. That his words, in every clime,

Should re-echo through all time Till the Judgment Day. Should re-echo through all time

Till the Judgment Day.

When, after the Paschaleoutroversy at Tara, the Celtic monarch Laeghaire (pronounced Laery) refused Christianity, though he permitted its propagation, St. Patrick went to Dubita. Its ruler was named Alpin. in Irish, which was very probably a Gaelic form of Hairdan. Through the conversion of the Norseman (Gall) came the Blessing of Dublin, as related by St. Benean. The poem is found in the "Book of Rights," the authorship of which is ascribed to this saint, though they are some interpolations of later date. This poem is distinctly declared to be his composition, and he, the chosen disciple and successor of St. Patrick, was a competent witness. It is true, as objected, that the great Norse Kingdom of Dublin was sounded later in the end of the eight century, but that it is also true that in the year 730 Dicull conversed with monks who had risided in Ireland, so that there must have been Christian Norsemen at an earlier date than is generally supposed. It is now held, as as stated by Dr. Soderberg, that the legend of "Balter the Heautiful" is really a stray story of the life of Christ. That intimate relatious between the Scandinavians and Irish existed long before the eight century is evident from the fact that, in the second century, Bania, wife of the monarch Tuathail, was the daughter of the King of Finland, and Una. mother of Conn of the Hundred Hattles, was a Danish princess. Under the names of "Fmorians" and "Tuatha de Dananns," the Scandinavians made settlements in Ireland before even the Milesians, and probably regarded those as piratical invaders. Possibly the Norse invasions of later times arose from a desire to recover their lost torritory. There is no historical reason for contexting the existence of a Scandinavian settlement in St. Patrick's time; but, whatever be the date assigned to the poem, it is manifest that it is a testimony and tribute, borne by Irish Churchmen, to the ealy Christianity and high qualities of the great there in the Norse K

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