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MONTHLY DRAWINGS FOR THE YEAR 1890

(FROM THE MONTH OF JULY)

Second Monthly Drawing, August 13th, 1890.

2 Prizes "

LIST OF PRIZES

Approximation Prices.

S. E. LEFEBVRE

MANAGER.

18 ST. JAMES ST., MONTREAL, CANADA.

Prize worth \$15,000.....\$15,000 00

25.....

15..... 4,500.00

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Happiness.

BY ALEXANDER POPE. Know, all the good that individuals find. Or God or Nature meant to mere mankind, Reason's whole pleasure, all the joys of Reason's whole pleasure, all the joys of sense, Lie in three words—Health, Peace, and Com-

petence.
But Health coesists with temperance alone;
And Peace, O Virtue! Peace is all thine The good or bad the gifts of fortune gain; But these less taste them as they worse obtain.

THE PILGRIMAGE TO CAN. TERBURY.

THE BATTLE OF THE FUTURE -SER-MON BY FATHER MORRIS, S. J.

London Universe, July 12. London Universe, July 12.

The love of Catholics for the sacred shrines at which their forefathers worshipped was fully shown by the number of those who journeyed from parts of the country, far and near, to take part in the pilgrimage to Canterbury on Monday. The quiet old city presented a scene of unusual activity from shortly before noon, for the pilgrims from London were landed at Canterbury just a little past half past eleven, and were soon joined by others at Canterbury just a little past half past eleven, and were soon joined by others from Tunbridge Wells and many adjacent towns, while not a few came from places as distant af Cornwall. The pilgrimage began with the celebration of Mass in the Church of St. Etheldreda, Ely Place, at which the majority of those who started from Holborn Viaduct attended. Arrived at Canterbury the London pilgrims at Canterbury the London pilgrims at the felt annoyed occasionally when he saw men putting forward as the august Sacrifice of the Mass that which was but a mockery of the ceremony. Nor could he help feeling angry at hearing men calling themselves priests who work the condon the priest of the felt annoyed occasionally when he saw men putting forward as the august Sacrifice of the Mass that which was but a mockery of the ceremony. Nor could he help feeling angry at hearing men calling themselves priests who

Thomas, has become one of the famous spots of Christendom, were thoroughly explained by Father Morris. The Nor. man Crypt, which contained the tomb of the saint, the beautiful chair built by William of Sens to replace Laufranc's, which was destroyed by the fire which reduced a large portion of the cathedral to ashes shortly after the martyrdom, the naves and towers the morestery of St. August 12 and the control of the cathedral to ashes and towers the morestery of St. August 12 and the control of the cathedral to ashes and towers the more than the cathedral to a control of the cathedral to ashes the cathedral to a and towers, the monastery of St. Augus tine, the Church of St. Martin, wherein was celebrated the first Mass in England in the Saxon period, and the chapel of St. Anselm, with its beautiful free; inside; the stairways, which still bear the marks of the pilgrims of ancient days—upon all these Father Morris dilated. The inspection of the exthedral was followed by another extraction of the Chunk of St. Th. other service at the Church of St. Thomas when Father Morris delivered a few words to the pilgrims on the future battle in which the Catholics of England would have to take part. What, he asked, were their feelings on such a day? He knew what his feelings were. He felt inclined to say.

DEAR OLD ENGLAND, GOD BLESS HER. He felt inclined more then he felt inclined before to pray for the conversion of Eng-land. Yet it would never do for them to make a mistake about it. It would never do for them to imagine that because they could come to Canterbury as they did, and be received with extreme kindness, and have their own way about that dear old church, it would never do, he said, to think that they were approaching the day when they would see the conversion of England. The conversion of England was not easy. So far from that being the case it was exceedingly difficult, and that seemed to him to be the distinctest and strongest of all reasons why they should pray for the conversion of England. They were as helpless as babies to convert England; it was entirely beyond their reach. But God could do it, and they could ask Him to do it. They had that day banded themselves together to pray. If Eugland were to be redeemed, it would be by the force of prayer. They had begun at the right end. There was much more hope for the conversion of England from the fact that a certain number of them had united themselves together and resolved united themselves together and resolved to approach the throne of God. There was far more hope from that than there was from all the kindness they had been shown that day. The kindness was a per-sonal thing, and they returned their heartiest thanks to those who had shown it to them. He wished to say a few words on the conversion of England—as to what might be reasonably hoped for. The dif-ficulties were enormous, and he did not think the religious movement amongst Church was as favorable to the conversion of England now as it was a while ago.
THERE WAS SOMETHING IN THE TRACTARIAN

MOVEMENT that brought men to the Church, and taught them the spirit of obedience. Now that spirit of obedience did not exist. Men were throwing aside the idea of obedience and the idea of authority. People could look like Catholics and have their Protestent agents. their Protestant priests, as the phrase went, for that was what really existed in the Established Church of our time. went, for that was wate reasy existed in the Established Church of our time. That was not a hopeful sign. Taken as it stood, it was anything but a hopeful sign. Yet on account of that, he thought, there were elements of hope. Let them think of the effect which was produced on the people by that which they saw and that which they heard. St. Paul had said that even if it were in a spirit of contradiction he hoped the spirit of the Gospel would be taught. His (the preacher's) feeling was that though it was in a spirit of contradiction in which the Gospel was being preached by those to whom he was referring, yet the Catholic religion was being brought forward. Consequently people were being familiarized with the teaching of the Catholic Church. This was imcorroborative evidence were wanting as to the progress of the Church amount of misrepresentation still. But the British lales it is here supplied. This organ of the Protestant body, accounts for the rapid increase in the sumber and power of the Church by the gradual disappearance of prejudice amount of that nonsense, it was making people accustomed to the look of Catholic things and to the hearing of Cath.

In the sum of the protestant laity to a great revival lest in the sum of the protestant laity to a great revival lest in the sum of the protestant laity to a great revival lest in the sum of the protestant laity to a great revival lest in the sum of the protestant laity to a great revival lest in the sum of the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity of a great revival lest in the protestant laity of a great revival lest in the protestant laity separate and constitutions and constitutions

ample. M st certainty if there were one thing of which the Eaglish people at one time had a horror it was a religious life—the sight of a monk or nun. A certain religious party in the Church of Eagland England cannot fall to note the unexistrence. was producing as initiation of Catholic religious institutions, and therefore people were familiarizing themselves and were growing accustomed to the sight of a religious gown in the street. In various other ways it could not be denied that

THE MOVEMENT WAS DOING GOOD WORK AMONG THE PROPLE OF THE COUNTRY. Those who took the lead in the move ment were acting in quite a different spirit from that of their predecessors in the Tractarian Movement. Nevertheless, they were doing an immense amount of good, so much so that perse-cution such as that which existed in the days of their forefathers could never re turn. He did not think that the leaders of the movement intended anything like that which would be the practical effect of it. This imitation of Catholics was more universal than it was ever before. He could not help con-fessing that he felt annoyed occasionally when he saw men putting forward as the august Sacrifice of the Mass that which comfort in the reflection that good was being done. Looking to the future, the time would come when England would the fellow pilgrims, the crowd of faithful worshippers swelling to an extent which made it difficult to find accommodation for all in the sacred edifice. time would come when England would be divided religiously into two parties only—where, on the one side, there would be those who refused to believe in the revelation and where, on the other, there would be Catholics and Catholics only, where there would be no intermediate religions as there were now. These religions were breaking made it difficult to find accommodation for all in the sacred edifice.

FROM THE CHURCH OF ST. THOMAS THE PIGRIMS MARCHED to the cathedral, accompanied by Father Morris, S. J. Entering by the picturesque if dilapidated old gateway—the most recent piece of Gothic architecture about the cathedral, by the way—all soon found themselves in the Caapter House, where the many Catholic associations of the city, which, since the martyrdom of St. Thomas, has become one of the famous spots of Christendom, were thoroughly explained by Father Morris. The Norman Crypt, which contained the tomb of the saint, the beautiful chair built by William of Sens to replace Laufrance, which they had to look forward to day when the saint, the beautiful chair built by William of Sens to replace Laufrance, which they had to look forward to day when the enemies of the revelation of God would be not intermediate religions as there were bounded to more there would be no intermediate religions as there were bounded to more religions. These mould be no intermediate religions as there were bounded to more religions as there were breaking them of sensons were religions as there were breaking them of sensons were religions as there were bounded to more religions as there were breaking them had disappeared, but in the minds of a considerable number of persons were breaking the people had done in still retained. Yet, in spite of these disficulties, almost insuperable, the Church is hourly making progress, which, if sault, is saure.

It is asserted that Englishmen, from the protion of revealed truth which they had believed all through long generations. They were losing their had the catholic called it, in which they had believed all thro

Let them look to Belgium. There they saw it. They saw Catholics on the one side and the Liberals, united in one thing side and the Liberals, united in one thing only—their hostility to the Church—on the other. That was what they had to look forward to. At the present moment the English people could afford to be kind to them. They could afford to say all sorts of civil things of Catholics. But when they multiplied, when they were able to make a difference in the vote on one single-cilitary domestic question, when one single solitary domestic question, when they could make themselves a formidable body, then people would not be so kind to them. Therefore there was a sort of persecution to which they must look forward. There was a sort of contempt mixed up with the kindness of people now. "Very good people; can't do anybody any harm"—that was their feeling. Therefore let them prepare for the future. They knew not when the time would come when immense pressure would be brought to bear upon them. Let them not compromise things with the world. Let them not make their standard the standard of the world.

THEY HAD GOT THEIR PART TO PLAY in the conversion of England; they had in the conversion of Eagland; they had got to go out among their countrymen and show what the Catholic religion could produce. He thanked God that they had united themselves together for the sake of ransoming England by prayer. He did not expect the day would arrive when every man within that island would join the Catholic Church, but the day might arrive when the number of Catholics would be greater than those arrayed against them. Let them pray that it against them. Let them pray that it might be so; might all Catholic hearts be united in one hearty desire for the conversion of England; might God send down His mercy upon England, so that the English people might once more receive the grace of the Catholic faith. Benediction followed the sermon.

CHURCH IN GREAT BRITAIN.

THE GROWING POWER OF THE

The conversion of England goes on apace. The Protestant press and people are slow to acknowledge it, but gainsay it they cannot. Year by year accessions to the fold are chronicled in large numbers. the fold are chronicled in large numbers.
And how many of the poor are received into the Church of whom the world at large knows nothing! Prayer is doing good work. Only the other day, at a public ceremonial the Very Rev. Monsignor Gilbert, Vicar General of the Archdicese of Westminster, over which Cardinal Manning reigns, aunounced that in his diocese alone the conversions amounted to navard of 1.300 annually. The true his diocese alone the conversions amounted to upwards of 1,300 annually. The true significance of this increase of the members of the faith cannot be appreciated unless we turn and hear what the leaders of Protestant thought have to say on the secession from their ranks. In one word, they fear the growing power of the Catholic Church in great Britain.

"Have we in England anything to fear from Roman Catholic aggression?" A

from Roman Catholic aggression?" A week or two ago one of the organs of the Protestant press in London asked this question in its leading article, and it set itself also the task of answering it. It confessed that the question was a serious one, and should not be answered before the whole subject had been thoroughly considered. And what is the answer? "We are inclined to

olic doctrines. Let them take an ex- Catholic influence becomes predominent

England cannot fall to note the uneadness that is manifesting itself amongst the
vounger clergemen of the Church of
England. Only the other day the rival
sections of the Scottish Caurch were
seriously debating whether or not to expel
a clerical member. Nearly three hundred reverend persons voted for the expulsion, whilst about seventy more voted
against it. In the eyes of these three
hundred clergymen of the Free Church of
Scotland one of their professors had been
guilty of heresy, but in the eyes of a few
more such could not be proved against
him. Here, then, is chaos and disorder.
Again, the Auglican Bishop of Lincoln
has been put on trial for indulging in
"Romish practices." Friends of the English Church are complaining that if the
Bishop be found guilty a large number

lish Church are complaining that if the Bishop be found guilty a large number will be certain to leave the Church and seek shelter in that of the Pope of Rome. No matter where the eye is turned discontent and insecurity meet it, save in the Church of the Pope of Rome. Can it be wondered, then, that in the midst of this unessiness and indecision men should turn to the Church where no conflicting theories. to the Church where no conflicting theories and ideas on Christian religion are ever

heard of? Is the conversion of England within measurable distance? The answer to this can hardly be in the affirmative, at least not yet a while. Outside of the Church

reason from its foundation. Therefore they had to look forward to day when the enemies of the revetation of God would be ranked on the one side and Catholics would stand face to face with them. That meant

THAT THERE WOULD BE A BATTLE BOYAL AT LAST.

Let them look to Belgium. There they saw it. They saw Catholics on the one side and the Liberals, united in one thing in the catholic Church repellent to him? He delights in informing you that he loves freedom, and he possesses a mind of his own, which is not to be a mere instrument at the bidding of another. In this respect the ding of another. In this respect the Catholic Church and he are one. Where, then, are their points of divergence? In so far as the temperament is concerned, none can be discovered. Accepting the none can be discovered. Accepting the assertion as true, however, the possible point upon which the typical Englishman could part from the Church is that of authority, which he has been taught to believe she wields in a wholly unjust and tyrannous monner. But, as these cob webs are cleared away before the march of truth, a truer appreciation of the position and dignity of the Catholic Church is speedily apparent. So far, then, from the Church and Englishmen being irreconcilable, they are the very opposite, and the

Church and Euglishmen being freeconcilable, they are the very opposite, and the numerous accessions to our ranks among the younger branch of the Protestant clergy prove this emphatically.

Another point that may here be noted is the tendency of the "High" Church movement in the Church of Eugland. These "High" Church people are not Catholics in name, but they are nearly so in practice; and, as one Protestant organ confesses, "the line drawn between the "High" Church party in the English Church and Roman Catholicism is so thin as to be simost invisible."

and difference that exist in all other bodies cannot but turn men's minds to the one Church of the one Shepherd. The gradual disappearance of the mists of hatred and bigotry from before the eyes of mer, and the realization of the Church in her true aspect, cannot fail to awaken in the hearts of Englishmen a longing to be once more in her fold. As the venerable Cardinal Archbishop has often said, "let us pray that the hour is fast approaching when this dear land of ours may have restored to it the faith of which it was so ruthlessly robbed." For England is Catholic in spirit, if she would only be so in practice. -Ava Maria.

Much injury is done by the use of irritating, griping compounds taken as purgatives. In Ayer's Pills, the patient has a mild but effective cathartic, that can be confidently recommended alike for the most delicate patients as well as the most

robust. H. Gladden, West Shefford, P. Q. writes H. Gladden, West Shefford, P. Q. writes: For a number of years I have been afflicted with rheumatism. Two years ago I was attacked very severely. Is uffered a great deal of pain from which I was not free for a day, until last spring, when I began to use Dr. Thomas' Eclectric Oil, and I rejoice to say it has cured me, for which I am thankful.

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"I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral cured me."—A. J. Eidson, M. D., Middleton, Tennessee.

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The doctors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."—James Birchard, Darien, Conn.

Darien, Conn.

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Yours, &c., Celia Johnson.

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Fills have effected a most remarkable cure. My
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ont walk a step. I bought a box of your pills and
commenced giving her two pills every night; before
she had taken all of one box she could walk about the
house, To-day she is perfectly well and says that
Morse's Fills saved her life.
Yours, &c., L. W. Feedusox.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.