

lished in the Lord." (Eccles. xxxi, 10, 11.)

It is true also that the grace of God is necessary for us to salvation; but sufficient grace is always given to enable each one to avoid sin, so that if we fall into evil the fault is to be attributed to ourselves, and not to God.

THE COMING BRITISH ELECTIONS.

Many have been the conjectures thrown out from time to time regarding the dissolution at one time or other of the present British Parliament, but as it gave a compact majority to the Government of Lord Salisbury, his Lordship was in no hurry to dissolve it and to make an appeal to the people, although his majority was rapidly melting away according as the people were enabled to pronounce on his policy whenever the occurrence of a vacancy gave them that opportunity at a by-election.

Twenty-two seats have been wrested from the Government since the election of 1886, without counting those which are counterbalanced by Government gains, and thus the majority of 120 with which the administration were ushered into power has been reduced to 76, leaving it to be inferred that if a general election had been resorted to at any time during the last couple of years, Mr. Gladstone would have been returned to power with a good working majority of at least 100.

Under ordinary circumstances the Government would have looked upon their gradual but sure decline in public favor as an expression of non-confidence in their administration, and would have dissolved Parliament as soon as it became evident that such a state of affairs exists. But Lord Salisbury and his colleagues clung to office with unprecedented tenacity, in spite of all the evidences of public disgust at his policy.

There can be no doubt that the Lords, and perhaps those still higher in authority and rank, encouraged him to hold on to office in the face of the numerous adverse manifestations of the constituencies. They would hardly, otherwise, have had the temerity to put off so long an appeal to the people; and it is not difficult to divine why this appeal was delayed. The Lords are perfectly conscious that the next Parliament will reverse the traditional policy of oppression which has been exercised against Ireland. Their sympathies are with the Irish landlords, and they wish to delay as long as possible the day which will put an end to their harsh domination. The constitution enabled them to cause this delay, though they cannot put off indefinitely the day of reckoning.

But the lapse of time brings all things human to their issue, and so the day is now not far off when the present Parliament must be dissolved, and the long expected appeal to the people must be made.

Both parties are making active preparations for the great struggle which it is believed will take place this year, and probably early in the summer. The Government will bring forward its Local Government Bill for Ireland, which it proposes as a substitute for Home Rule. But this bill, the chief provisions of which have already been made known, are entirely inadequate as a remedy for Irish grievances. The government of Ireland from Westminster has been tried long enough, and has been found a failure. The prospective bill provides that this shall be the character of the future government of Ireland, as really as it has been of the past, and it cannot give satisfaction to any who have Ireland's interests at heart.

It is said confidently that the Liberal opposition which is sure to be offered to the local Government will be made the ground on which the Government will appeal to the constituencies. But unless the sympathy for Ireland which has been already expressed by the people of England and Scotland, and manifested at all the recent elections, is a mere mockery, they cannot be propitiated to the support of the Government by such a bill as is now offered for the amelioration of the condition of the Irish people.

Sir Michael Hicks-Beach, in a speech at Bristol, on the 3rd Inst., expressed confidence that in twelve months he would appear before his hearers again, still as a Minister of the Crown. But he betrayed the fact of his dubiousness on this point by admitting that the Rossendale election was a serious defeat for the Government, which it certainly was, as it showed a falling off of 2,675 in the Conservative strength. This indicates a real sympathy with Ireland among the mass of

the people, inasmuch as the main issue is still the question of Irish Home Rule. It cannot be supposed that a sentiment so deeply rooted as is this sympathy can be reversed by a hollow pretence of the Government to grant Home Rule in the shape of its illusive Local Government Bill.

It is difficult to predict the result of a general election, and predictions founded upon presumed changes in public sentiment are frequently falsified by results. Yet if any reliance whatever is to be placed upon the signs of the times, a most decisive victory awaits the Liberal party. The people are not to be deluded now by such appeals to religious prejudice as that uttered by Lord Salisbury in a speech delivered at Exeter a few days ago when he said that

"Home Rule will eventually place Protestants in impecunious Ireland in the hands of the priests who in all our quarrels with Spain, America and France invariably fought against us."

If Ireland is impecunious it is just because she has been ruled as Lord Salisbury would rule her yet. The accusation against the priests is without foundation, though it were not to be wondered at if it had been true, considering the provocation under which the priests were suffering through the penal laws which were in force at the periods referred to by His Lordship.

EDITORIAL NOTES.

FATHER CRONIN, the good and brilliant editor of the Buffalo Catholic Union and Times, has, we regret to hear, been obliged to take a vacation for the benefit of his health. We hope he will soon return to Buffalo, where he is beloved by all classes, in renewed health and strength. He has been fortunate in securing the services of that eminent Catholic writer, Father Smith, to take the editorial chair during his absence.

A MISSIONARY meeting was held in Park avenue Presbyterian church, in this city, on Thursday evening last. The object was to aid what is called the "McAll Mission," and the object of the "McAll Mission" is to effect a change in the religious condition of France, or, in other words, Frenchmen are invited by a certain Mr. McAll to leave the old Church and follow him. Mr. McAll's particular hallucination is a mixture of Congregationalism and Salvation Armyism, inclining towards the latter to such a degree as to come dangerously near infringing on the patent rights of General Booth.

As such a gathering as this we were more than astonished to find the gentle Episcopal Bishop of Huron one of the speakers, a fact which proves that he disregards the traditions of the Establishment, and is ready upon little persuasion to identify himself with the most extravagant and most ridiculous man-made sects which are born to live a short season, then to die and be forgotten. His Lordship said the history of the McAll mission was miraculous; but he did not furnish any particulars from which we might be enabled to draw the conclusion that the Protestant belief in regard to miracles was not resting on solid ground. Mr. McAll, it appears, went from England to Paris in 1871, and here is what happened him, in the words of the Secretary: "A laboring man, in returning from his day's work, said to him in English: 'Would that somebody would bring us a pure gospel, for we working people are done with the priests to a man of us.'" And Mr. McAll was inspired to fly to the aid of the perishing people with crates of tracts from the British and Foreign Bible Society's rooms. It would not be reasonable to suppose that the call was a divine one. We are told that charity should begin at home, and why a missionary should leave the territory of Jack the Ripper to bring the "glad tidings" to Frenchmen is passing strange.

MR. S. H. ANDERSON was the central figure about which hung the greatest interest. He is Mr. McAll's representative, and his business was to collect funds. The little tales he recited, even if true, are not those which should create in the minds of his auditors any great degree of enthusiasm in the work. Fancy sensible people listening to such nonsense as this: "A man had saved up seven hundred francs to pay an indebtedness and the priest got it from his wife; when the man heard of it he became furious, and going to the priest forced him to give it back at the muzzle of a pistol." And if quite true, what does Mr. Anderson's silly yarn prove? That there is at least one priest in France who has been guilty of a wrong act. That is all. Were we to retort in kind we might

mention the case of a Rev. Mr. Neill, a Congregational minister, who left this city in disgrace about a year ago in the dead of night. Does that occurrence prove that Congregationalism is all wrong? Judging from other statements made by Mr. Anderson we must be slow to believe even the seven hundred dollar item. Here is another: "A man he knew had to live separate from his wife because he would read the New Testament and the priest forbade her to live with him." In all Catholic Bibles is printed this letter from

POPE PLUS THE SIXTH.

Beloved Son, Health and Apostolic Benediction.

At a time that a vast number of bad books, which most grossly attack the Catholic Religion, are circulated among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures. For ought it be left open to every one, to draw from their part of morals and of doctrine, to create these errors which are so widely disseminated in these corrupt times. This you have seasonably effected, as you declare by publishing the Sacred Writings in the language of your country, suitable to every one's capacity; especially when you show and set forth that you have added explanatory notes, which being extracted from the Holy Fathers, preclude every possible danger of abuse. Thus the Congregation of the Index, or from the Constitution published on this subject by BENEDICT XIV., that immortal Pope, our predecessor in the Pontificate, and formerly when we held a place near his person, our excellent Venerable Eccelesiastical learning; circumstances which we mention as honorable to us. We therefore applaud your eminent learning, joined with your extraordinary piety, and we return you our due acknowledgments for the books you have transmitted to us, the Bible, and the translation we will read over. In the meantime, as a token of our Pontifical benevolence, receive our Apostolic benediction, which to you, beloved Son, we very affectionately impart.

Given at Rome, on the Calends of April, 1788, the fourth year of our Pontificate.

PHILIP BOSCHETTI, Latin Secretary.

To our beloved son, Anthony Martin, at Turin.

All of which proves that Mr. Anderson is simply a retailer of roboracks, that his object is to raise money from simple-minded Protestants, and that he cares not what means he employs. A sense of politeness alone prevents us from using a very plain Anglo-Saxon word which would exactly fit Mr. Anderson.

As a further proof that Mr. Anderson has scant regard for the truth, we reproduce the following extract from the *Arc Maria*, of Notre Dame, Indiana:

"It will be a long time, we fear, before the calamities that the Church discourages the use of the Holy Scriptures, and that Bibles were as sealed books in the ages preceding the so-called Reformation, shall cease to be repeated. However, it is gratifying to see these false statements contradicted now and then by fair-minded non-Catholics. In his 'Notes on Manuscript from Wills in the Register at York,' the Rev. Joseph Hunter cites numerous instances of the love and reverence in which the Holy Scriptures were held by our forefathers in the Faith, and observes: 'It is far from the truth that in the Middle Ages, wrongly called Dark, the great ecclesiastics uniformly discouraged the use of the Holy Scriptures.' The *Indo-European Correspondence* quotes these words of another Protestant minister, the Rev. J. H. Blunt, on the same subject: 'There has been much evil and foolish writing about the sanctity of the Bible in the ages preceding the Reformation. It has been taken for granted that the Holy Scripture was almost a sealed book to clergy and laity until it was printed in English by Tyndale & Coverdale, and that the only real source of knowledge respecting it before then was the translation made by Wickliffe. The facts are that the clergy and monks were daily reading large portions of the Bible, and they stored up in their memory by constant recitation; that they made very free use of Holy Scripture in preaching, so that even a modern Bible reader is astonished at the number of quotations and references contained in medieval sermons. . . . The monks took a vast amount of personal trouble with respect to the production of copies of the Holy Scriptures, and accomplished by hand, hands and heart that is now chiefly done by paid workmen and machinery. The clergy studied the Word of God, and made it known to the laity; and those among the laity who could read had abundant opportunity of reading the Bible, either in Latin or in English, up to the Reformation period.'

A press despatch informs us that Mgr. Moreau, Bishop of St. Hyacinthe, has issued a pastoral letter in connection with the forthcoming election, which has been read in all the churches of the diocese. His Lordship warns the faithful of the dangers attending an election, and especially regarding false oaths and corruption. He adds that they must prepare themselves by prayer for the important act which they have to perform, so that Heaven will guide them in making choice of good representatives. Rev. Mr. Castonguay, rector of St. Cune-gonde parish church, has also addressed his congregation on the subject of the approaching elections: "Vote according to the dictates of your conscience. Care not for the Rouge or the Bleu, but casting all petty party jealousies aside, support the honest man, and discountenance the dishonest man. The country demands this of you." These words of His Lordship and Father Castonguay fit the situation exactly. There is altogether too much slavery to party in this country. If a man of doubtful reputation, especially as to morals, places himself before the people for election, and his opponent be a man of irreproachable character, it is the bounden duty of all good men to vote against him, irrespective of party. Were this principle acted

upon to a greater degree we would not be forced to bow our heads in shame because of the revelations recently made of rascality in high quarters.

REV. JUSTIN D. FULTON, Baptist, has made public the announcement that he is going back to the States, for the reason that "the people of Canada had not rallied around him and the banner of anti-Romanism as they had in the States." Ladies and gentlemen of the Committee of One Hundred, Boston, we hand him back to you with tearful eyes. Take him and fondle him and keep him and pray for him and guide him and guard him. If you send him away from home again give him a neat suit of black, and a white neck tie, and label him "Escapod priest." This will have the same effect, so far as money is concerned, as the efforts of the successful rain-makers, and he will be a grand success—financially.

THE English Protestants now have Masses of Requiem. The London newspapers inform us that at the beautiful Church of St. Agnes, Kennington Park, London, on Tuesday, December 1, there was a solemn celebration of the Holy Eucharist, with special intention for the repose of the souls of deceased members and associates of the English Church Union, and more especially for those who have departed in the year past.

THE Mayor of Hamilton, Mr. Blair, speaking on the occasion of the orphans' festival, in Hamilton, a report of which we print elsewhere, said that he had visited several of the Catholic educational institutions devoted to the higher branches of education, and, so far as his judgment went, they were among the best managed and most efficient educational institutions in the country. His Worship was formerly a Professor in one of the Collegiate Institutes, and it may therefore be taken that he is a most competent judge in educational matters. Those who try to belittle the work done in Catholic schools are actuated, not by a desire for the advancement of learning, but rather by a hatred of everything carried on under the guidance of the Church.

COPYING CATHOLIC METHODS.

Boston Pilot.

Two notable religious movements are going on outside of the Catholic Church in New England: the one, impelling devout and earnest souls into her visible communion; the other, for the satisfaction of souls who lack either the light or the courage to go further, grafting Catholic practices upon Protestantism itself. People not yet old can remember when Christmas and Easter were unthought of in New England outside the Catholic fold; when a stained-glass window in a Protestant church would have been denounced as a dangerous "Popish" innovation, and the daughters of the Puritans would have looked askance at a Madonna. Now practically all the Protestant churches have splendid Christmas and Easter services; many of the seats have some sort of Lenten observances, their church architecture conforms more and more to the old Catholic model, and pictures of the Blessed Virgin adorn many Protestant homes. Among the more thoughtful there is an almost resentful reaction against "the purblind foolish policy of the Puritans" in their opposition to religious symbolism. This finds an especially candid and energetic expression in Rebecca Harding Davis' "Old Lamps for New," in last week's *Independent*. We quote some striking passages. The writer, having a reasonable mind, instinctively uses the Catholic arguments for the veneration of religious symbols and images:

"Let us talk common sense about this thing and put aside for awhile the prejudices of our grandfathers. . . . Let us say that symbols and painting or sculpture do not powerfully influence the majority of men. The very people, good, well-meaning men and women, who would shudder at the introduction of a picture or crucifix in their meeting-house, touch their betrotal rings with tenderness, and look with brimming eyes at the clothes which their dead baby wore. Does not the poor photograph on the wall soften their hearts toward the prodigal son who is sowing his wild oats they know not where? Did they not march to battle with stout hearts for the sight of the old flag going before?"

"They all know the value of symbols. They use them in their college clubs, their political organizations, their friendships, their Fenian Association, and for the dead everywhere—but in their religion, why?"

"The American, passing through Continental Europe, finds in almost every town galleries of paintings of scenes in the history of the Saviour. At the street corners there is the carved figure of the Infant Jesus, His hands outstretched to bless. The roofs of the houses, even sometimes of the barns of pious peasants, bear His Name; in the fields or in solitary mountain passes stands the rude crucifix, to remind the lonely traveller of Him. . . . 'Romish' superstition you have been taught. Clear your eyes, look for yourself, and see that it is a great object lesson, by which the facts on which the Christian faith is based reach the knowledge and hearts of the people through their eyes. . . . You fear that these people believe that the poor picture or stone figure is the real God and make an idol of it? . . . Do you believe that it is your real son who hangs on the wall in the photograph, or your country itself that flutters in the flag? . . . Do not fall into the vulgar error of supposing that the man whom you do not know is necessarily less intelligent and more of a savage than yourself."

And she goes on to plead for similar object lessons in religious truth in America for the sake of the "millions of men, women and children in the United States, both ignorant and educated, who never read the Bible, never go into a church, never hear a sermon." Further on Mrs. Davis pleads for another Catholic custom, the opening of the churches on week days. The church "should be always open," she says: "the place where they could be sure of finding that every human being should find each day, solitude and quiet for a brief space, to recollect himself, to see where he stands, to face his own soul and his God. . . . The people whom we accuse of idolatry before their pictures and crucifixes are not troubled by these qualms or fears. . . . Spend a morning in a cathedral in Rouen or Antwerp, and you will see not only young women and old crones on their way to market come in and drop on their knees in silent prayer but merchants going to change, fashionably-dressed young fellows and school-boys. They do not heed you or the crowd. They say their prayer and go out as simply and quietly as they would have bought food. One act is apparently as necessary to the day's routine as the other."

She does not realize that the Catholic is drawn to his open church, not by picture or crucifix, or the mere chance for solitude and quiet, but by the Real Presence of Christ on the altar. Catholics and Protestants, as has well been said, live in two different worlds; and the kindest Protestant eyes still see the Church as through a glass darkly.

BRITISH POLITICS.

London, Feb. 7.—Sir William Vernon Harcourt spoke on Friday at Southampton. In the course of his address he took occasion to denounce in violent terms what he styled Lord Salisbury's "unjust references to the Catholic Irish," in his speech at Exeter on Tuesday last. He pronounced the Premier's remarks under that heading as "disgraceful and worthy of a violent, drunken Orangeman," adding that "such an appeal to the wicked passion of national hatred was not only shameful, but mischievous on the part of a statesman in Lord Salisbury's position." Sir William declared that if the Premier had indulged in such remarks with regard to Canada or Australia those dependencies of the empire would not have been so loyal to the British crown. He said that the Premier had indulged in such remarks with regard to Canada or Australia those dependencies of the empire would not have been so loyal to the British crown. He said that the Premier had indulged in such remarks with regard to Canada or Australia those dependencies of the empire would not have been so loyal to the British crown.

No political section in the whole country is in a more dismal condition than are the dissidents. The prospect of their extinction in the coming elections is increasing. The local Conservatives of Worcestershire, which is now represented by dissidents, have declared for purely Conservative candidates, rejecting the claims of Mr. Austin Chamberlain, who wanted to stand for one of the constituencies. The Conservatives in other constituencies are showing fight against dissidents nominated by the party managers.

Messrs. Sexton, Dillon, O'Brien, T. M. Healy, Slouch, J. A. Hanan, Arthur, and E. P. O'Connor were elected on Friday a committee to advise Mr. McCarthy.

A report, which is accepted as probable, gives to Mr. Sexton the right of succession to the chairmanship of the Irish party. There is not yet, however, anything like unanimity as to who should follow Mr. McCarthy. The reputation of Mr. Sexton as an able administrator was immensely enhanced during his tenure of the mayoralty of Dublin, and the sagacity, tact and evenness of temper he has displayed in the recent fends mark him as the coming leader.

The *Freeman's Journal* (McCarthyite) admits that other anti-Parnellites are better qualified than Mr. Sexton for the chairmanship of the party. It is in the present organization of the party their services will be best given from the ranks. As the time approaches for the meeting of Parliament, dissidents are thickening in the path of the Government. Of these the most pressing are the restrictions to be placed upon Irish Local Government. These appear to be no doubt that Mr. Balfour gave little or no information to the Irish deputations he received yesterday. He heard their complaints and their suggestions, and that was about all. It is also rather an open secret that the restrictions asked for would render the bill unacceptable to a large section of the Ministerial supporters. A plan which finds more favor with the Government than that proposed to meet with in the House of Commons is one of drastic supervision and super-session such as would make the County Councils helpless dependents upon the Irish Local Government. . . . It might at any time render the work of that board beyond possibility, if there were any great disobedience to the official ideas of Local Government.

St. Alphonsus Club, Toronto.

"MUSICAL EVENING"—Tuesday night last was devoted by the above club to music, and the evening was quite a few followers of Orpheus in the club was evidenced by the very large attendance of members. The following was the programme: Piano solo Gerald Griffin Recitation J. J. Mackle Day Recitation J. Cashman Recitation William Barron Duet, harmonica and banjo Mackle Bros Song E. C. McCarthy Banjo J. Mackle

On the conclusion of the programme, the whole of which was rendered in a very creditable manner, President Cottam referred to the very pleasing result of the tug-of-war at the Smoking Concert of the St. Paul's Literary Association last Friday evening. St. Alphonsus' two teams having won their respective heats, it remains for them to pull off in order to decide the winner. Next Tuesday evening, the subject of debate will be "Free Trade vs. Protection."

Pembroke Separate School.

J. W. Leaver, Vice-President of Pembroke Separate School, Association, and for the last four years Principal of Pembroke Separate school, is now attending the Ottawa Normal School. During the time that Mr. Leaver was in Pembroke forty-three pupils from the Separate school succeeded in passing the entrance examination. At the examination last July thirteen out of fifteen were successful, two of whom received over six hundred marks.

The Lottery Dead.

The Louisiana Lottery Company, defeated at every turn, is going out of business. The company has issued a statement to the people of Louisiana that it intends to withdraw the proposition for the re-charter of the company and that the concern will wind up its affairs and retire from the field when its charter expires, in 1891.

Send 25 cts. and get a copy of *Benedict's Home Almanac for 1892*.—T. H. COFFEY, London, Ont. Also to be had from our travelling agents.

CATHOLIC NOTES.

The Jesuit missionaries in the Bengal mission, in India, baptized thirty-five thousand persons last year.

Bishop Chatard, of the diocese of Vincennes, has been elected the third arbitrator to settle the dispute between the Indianapolis street car company and its employees.

A bronze bust of John Boyle O'Reilly, the poet, which was executed by Mr. Kitson, of Boston, has been forwarded to the Catholic University at Washington. A committee of Boston gentlemen accompanied the bust. It will be presented to the university in February.

When Cardinal Place, Archbishop of Rennes, received the last sacraments recently, a procession was formed, not only of the clergy, but of a multitude of citizens. As was the practice once in Rome, a number of the poor followed the Vatican into the house, filled the hall, and knelt upon the staircase, and entered even the room to pray with the dying man. The streets were lined with people on their knees.

Cardinal Manning's will leaves his books and papers in charge of his executors, Dr. Butler and Rev. Father Bayley, of the Oblates of St. Charles. The total amount of his available assets, £3,250 in railway shares, goes to pay a debt contracted for a charitable purpose. Any residue is to be devoted to Catholic charities. The executors will compile a work on his life and letters. The Cardinal's letters alone fill immense files.

Rev. Father Burns, of St. Joseph's church, Toledo, O., was at one time altar boy to the late Cardinal Manning and had a twenty years acquaintance with him. Consequently he is well able to speak knowingly of the life and character of that great personage, and his address Sunday evening at St. Francis de Sales church, in which he took Cardinal Manning's life as his subject, was heard with profound interest. Father Burns related many interesting incidents in the life of the Cardinal and gave the large congregation assembled a vivid idea of his noble character and great worth.

Rheumatism,

BEING due to the presence of uric acid in the blood, is most effectually cured by the use of Ayer's Sarsaparilla. Be sure you get Ayer's and not other, and take it till the poisonous acid is thoroughly expelled from the system. We challenge attention to this testimony:— "About two years ago, after suffering for nearly two years from rheumatic pain, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am completely cured. I have since had no return of the disease."—Mrs. R. Irving Dodge, 110 West 125th st., New York.

"One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I am now completely cured, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

Ayer's Sarsaparilla,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

A GREAT OFFER

The CATHOLIC RECORD FOR ONE YEAR

Webster's Dictionary FOR \$4.00.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers. The dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no one hundred other volumes of the choicest books could supply. Young and Old, Educated and Uneducated, Rich and Poor, should have it within reach, and refer to its contents every day in the year. As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is one very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of each, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth. A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12.00. N. B.—Dictionaries will be delivered free of cost in the Express Office in London. All orders must be accompanied with the cash. If the book is not entirely satisfactory to the purchaser it may be returned at our expense, if the distance is not more than 200 miles from London. I am well pleased with Webster's Unabridged Dictionary. I find it most valuable work. JOHN A. PAYNE, Chatham, Ont.

Address, THE CATHOLIC RECORD, LONDON, ONT.