

Purify Your Blood. The importance of keeping the blood in a pure condition is universally known...

Hood's Sarsaparilla. Sold by all druggists. 100 Doses One Dollar.

CAUTION. EACH PLUG OF THE MYRTLE NAVY IS MARKED T. & B. IN BRONZE LETTERS. NONE OTHER GENUINE. BARGAINS. Men's Underwear & Socks. Men's Fine Old red Clothing. PETHICK & McDONALD, 393 Richmond Street.

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It doesn't cost money. To have a good time on the earth; The best of its pleasures are free unto those Who know how to value the earth.

LILY LASS. By JUSTIN HUNTLEY MCCARTHY, M. P. CHAPTER XXXII. THE SIEGE RAISED.

Mr. Geraldine rested his hand lightly on the shoulder of Lillias, for the girl had not noticed his appearance. She did not start; she simply lifted her pale face up to him, and looked at him with something of grave reproach in her glance.

"You are not frightened?" he said softly. She shook her head. "No, I am not frightened, Edward," she answered; "but I am ashamed of myself—ashamed of you. What are we doing here? What business have we to be acting against these men?"

Mr. Geraldine smiled a little sadly. "I am afraid," he said, "we have not much to do with abstract questions of right or wrong at this moment. Our business is to defend our lives, and to help to defend the life of our host, even though our assailants happen to be patriots. If one gets one's head split by a hatchet it matters very little what impulse has prompted the hand that wielded the weapon."

The girl shook her head. "I hate it all," she said, passionately. "We have no right to act against these men. Let Lord Mountmarvel defend his house if he please; it is his right to do so, and even his duty. But we, who are of the old race, who bear the old name, what excuse is there for us? What excuse is there for you?"

great stairway that leads from the hall to the upper part of the Castle, to man that barricade with all the fighting forces under him, and to make a last stand behind it. The women were immediately sent upstairs, with Lillias among them, and a rapid rampart was temporarily raised from tables and chairs and such articles of furniture in front of the great stairway.

Behind this Mountmarvel and Mr. Geraldine, the constabulary and Mountmarvel's own armed servants, were drawn up with levelled rifles for the now inevitable struggle. The gleam of light in the great door was growing wider and wider, the points of axes made a more frequent appearance in the thinned wood, the crash of hammers and crowbars was shaking the stanchions and splitting the panels.

The conflict was fierce but unequal. The insurgents were outnumbered, and their weapons were of little avail against the superior arms of their companions. After a few moments of desperate fighting they were compelled to retreat into the woods, where they were able to baffle the hot pursuit of the cavalry.

CHAPTER XXXIII. "THE LONG DAYS WORK IS DONE." When MacMurchad recovered consciousness he found himself lying on a bed in a handsome, unfamiliar room. He was clearly aware of a sense of heavy pain and a strange weakness and numbness.

It was impossible for him to understand at first where he was or what had happened. The act of thinking was so painful to his mind as the act of motion was to his physical frame. When he tried to raise himself up a sharp, strange pain wrung him so fiercely that he could only fall back upon the couch again.

"I told you we should meet again," he said; "but I am sorry for your sake that our meeting has been what it is and where it is." MacMurchad looked at him with a vague wonder. Where was he? and how did Amber happen to be with him? Then it flashed suddenly and cruelly across his fading senses that his friends and followers must have been defeated, and that he was somehow a prisoner in the hands of the enemy.

"Where am I?" he asked, with a desperate attempt to raise himself on the bed, which proved wholly unsuccessful. "What has happened?" "You are at present," said Captain Amber, gravely, "in Mountmarvel Castle." MacMurchad groaned. "Mountmarvel Castle! No, not there! I am not there!"

CHAPTER XXXIV. "THE FELL SERGEANT, DEATH, IS STRICT IN HIS ARREST." At sight of his familiar face MacMurchad made a fresh effort to raise himself from the bed, but the effort was too great for his enfeebled frame, and for a moment he lost consciousness again.

Mr. Geraldine was by his side in a moment, busily engaged in looking after his wounds and readjusting his bandages. Among Mr. Geraldine's many accomplishments a fairly profound knowledge of the medical art was included. He had studied medicine as he had studied most things in his youth, and his knowledge had been strengthened by being put to rough practical use and proof in the course of his Eastern wanderings.

CHAPTER XXXV. A PAIR OF STAR-CROSSED LOVERS. MacMurchad fixed his eyes upon the pale face of the girl, and as he gazed the pupils grew brighter, and a faint color crept into his cheeks. She, standing by the bed, looked down on him, her lips set firmly to crush back the agony in her heart.

Then, with a sympathetic glance at the silent form upon the bed, Captain Amber nodded to Mr. Geraldine and left the room. Mr. Geraldine smiled sadly. "He was afraid that I might have some wild idea of helping the poor boy to escape," he thought to himself, "and so felt it to be his duty to warn me of the impossibility of the attempt. I fear that the sabres of his soldiers have assured an escape for him, though not of the kind his captors dream of."

Mr. Geraldine's reflections were interrupted by MacMurchad, to whom consciousness had again returned. Opening his eyes he fixed them upon the watcher by his bedside, and called him by his name in a voice weak from exhaustion and loss of blood. "MacMurchad," he said, "I am here. I am here," he said, "but I do not know whether it would be well for you to see her. It is imperative that you should keep quiet, and any agitation would be injurious just now."

CHAPTER XXXVI. A LETTER TO AMERICA. "TO GEOFFREY LONGSTAFF, ESQ., NEW YORK CITY, U. S. A." "MY DEAR SIR—It gives me great pleasure to be able to afford you much of the information you desire. In my youth, which, now, alas! lies far behind me, I knew very intimately most of the persons about whom you write."

CHAPTER XXXVII. "I have kept out of politics for over forty years, and I may, perhaps, confess to you, who are a stranger to me, and who lives so many thousands of miles away, that I feel occasionally some pang of sorrow, some twinges of remorse, for having so abstained. "But this is not the time for trouble-

allowed to live and look upon your face once more before I die. I did not dream an hour ago that you were here; I did not think that I should ever tell you what I am going to tell you now." The tears were running down the girl's cheeks, but the face was still rigid and her lips set. Her eyes, shining brighter for her tears, were fixed with painful intensity upon his face, and her hands, folded upon his hand, trembled slightly.

His voice was growing fainter; his eyes filmed a little, and he closed them for a moment, as if an irresistible strain was creeping slowly about his brain and sealing his lids in sleep. The girl bent hurriedly over him, and her lips parted as if the agony of her torn heart were about to break its silence. But MacMurchad opened his eyes again, and they were clearer than before, radiant with an unnatural lustre. His voice sounded firmer, as if all the ebbing pulses of his being had roused themselves for a last effort and filled his flagging heart with a last strength.

CHAPTER XXXVIII. "I love you, Lillias." It was the first time that he had ever called her by her name, and his lips grew pale and trembled a little as they uttered the beloved word. "I love you as I have only loved my country and my cause. I could not have told you this before, for I was poor and my life was Ireland's." His voice was growing fainter; his eyes filmed a little, and he closed them for a moment, as if an irresistible strain was creeping slowly about his brain and sealing his lids in sleep.

CHAPTER XXXIX. "I love you, Lillias." It was the first time that he had ever called her by her name, and his lips grew pale and trembled a little as they uttered the beloved word. "I love you as I have only loved my country and my cause. I could not have told you this before, for I was poor and my life was Ireland's."

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ing you with reflections either political or philosophical, or of crying yourself into your courtly attentiveness, but naturally somewhat uninterested ears. A man who is approaching within a lustre of the span of the Psalmist may very well keep any self-reproachings for the inaction of his manhood to himself. The reproaches comes too late; the inaction is irremediable.

"I am sorry with all my heart and soul that I have kept my hand from the plough; it grieves me out of the philosophical calm on which I pride myself that I have had no share in the patient, unflinching labor which seemed so long unfruitful, but which appears likely at last to yield a glorious harvest. A happy Ireland will owe me nothing, and from sorrow for that thought not even the golden counsels of Plato nor the philosophy of Seneca can charm me. Well, well, no more of that!

"After MacMurdoch's death the rising in our part of the country, and indeed everywhere else, ceased to exist. MacMurdoch's companions dispersed. MacMurdoch's foster-brother, Cormac, died partly of his wounds and partly of grief for his master's death. Fermanagh and some of his comrades hid for a long time in the mountains eagerly hunted by the police. One wild, wet evening the fugitives, despairing of escape, met a police patrol on a lonely road in the mountains. The police passed them, when the sergeant stirred by some suspicion, turned back and asked the Young Irishmen who they were. Brian immediately and composedly answered, 'I am Brian Fermanagh,' and his comrades followed his example and gravely introduced themselves to the astounded officer. They were arrested, tried, transported, and, as you no doubt know, escaped from Van Dieman's Land some years later. Fermanagh went to America, and joined the army. With his career there and the manner of his death you are better acquainted than I.

"Mary O'Rourke entered a convent. She became Mother Superioress, beloved for her charity and piety by all who ever came into contact with her, and died only a few years ago.

"Miss Geraldine is still alive, and still Miss Geraldine. She is more faithful to the memory of her lover than Sarah Curran was. I am informed that she was sought in marriage by many woosers, and, most of all, by Lord Mountarvel. But she steadfastly refused every offer. She stayed with Mr. Geraldine to the end. His great translation of Saadi, to which he devoted his life, came out some ten years after the time of his visit to Ireland, and made no impression whatever upon the reading public. Ten years later it attracted the attention of a great poet, who recognized its marvellous beauty, and now it is one of the most read and most talked of volumes of verse in the literature of the day. Mr. Geraldine lived to find himself famous, and died only a year and a half ago. His adopted daughter—Miss Geraldine was not his child, and I have heard it said that he himself was in love with her—inherited all his wealth, which was considerable, and employs it chiefly, I understand, in furthering the National cause in Ireland. She is now an elderly woman, nearly sixty years of age, but every one who knows her speaks enthusiastically of her sweet, sad, noble nature. I met her twice or three when I was last in England, and I may say, as an old man who has known a vast number of old ladies, that I never knew any woman who grew old so gracefully, or who impressed me with a greater charm.

"Lord Mountarvel married twice. His eldest son, the present Lord Mountarvel, who came into the title on his father's death, some ten years ago, inherits all the anti-Irish feeling for which his father's brilliant speeches in the House of Lords were so remarkable. His youngest son, a fine young fellow of twenty, is I hear, deeply imbued with the Nationalist principles, and is said to cherish the desire of entering Parliament as a follower of Mr. Parnell as soon as he attains his majority. Truly, the old order changeth.

"Captain Amber served with distinction in the Crimean War and the Mutiny, and was made a baronet in 1855. His eldest son has played some part in English politics; his second son is the famous Amber Pasha.

"I do not think any relations of poor MacMurdoch are now living—at least, in this part of the country. A cousin of his, a young man of rare abilities, was in Parliament for some years after the General Election of 1850, and made quite a name as a speaker; but he got killed some five years ago in a scuffle on the Greek frontier between a body of Turkish troops and a band of volunteers, headed by that adventurous Englishman, Mr. Kelvin Cleveland, of whom you may have heard.

"There, sir, is the whole of the history. There has been to me a strange and melancholy joy in sifting the dying ashes of the past and finding that the flames of affection still lingered underneath them. I am very hopeful for a country which has produced men like the friends of my youth, and can still produce their peers.

"Believe me, my dear sir, "Very sincerely yours, "BARRY LU FRELLE."

THE END.

The best medical authorities say the proper way to treat catarrh is to take a constitutional remedy, like Hood's Sarsaparilla.

PALM, WAX WINGS need a tonic, to strengthen giving, fresh building medicine like Millura's Bif, Iron and Wine.

Milura's Lintiment cures La Grippe.

TRIALS OF LIFE.

When the train moves out just as we enter the station, and we find that five minutes late has cost us a day's delay in the wrong point of the journey, we murmur at our ill-fortune, and never seem reconciled until we hear of a terrible accident to the very train we were about taking.

We have all known or heard of strange engagements broken off by parents, that, had they become marriages, would have rendered life miserable to the once deeply-disappointed maiden, who saw only roses in her romantic courtship. The end was foreseen by her parents and friends, who knew that fixed intemperance was a habit seldom abandoned and often brought ruin to its victims and companions.

In marriage, more than in business, are the trials of life seen to advantage. Here is the man who early selected a handsome classmate for the color of her eyes, her hair, or her merry laughter and avowed eternal friendship, with expected union at early manhood, when suddenly a stranger enters the school-ground, who, with more riches and more assurance, attracts the fair one's attention, raises the jealousy of her early admirer, and breaks the engagement, never to be mended by the new comer.

Bitter and sad are the crosses of boyhood, yet who can look back and say he has not grown stronger, braver, and better by these little trials of life that turn in the end to be blessings.

Married life is full of little changes, incidents, and reverses which convince us all that before maturity, love at first sight, if followed to its consummation, is an evil rather than a blessing. So little is known at first of the traits and uses of womanhood and manhood that careless guesses in match-making is the most reckless of all ventures. No wonder the far-seeing parent, the maiden sister, or the keen-sighted neighbor is alert to prevent a hasty and ill-advised union in such cases; and many a girl has looked back later and blessed her mother's reproof that once was a trial almost unendurable.

Among my nearest acquaintances was a doctor of fine practice, bewitched by a girl of poor character, who so refused the advice of neighbors that he ruined his business, left his own home by force of ill-luck, and emigrated to another State, and actually abandoned his life-work through a stubborn will that refused to be advised in season. To him the trial was more bitter in the end than it would have been at the beginning.

Far better is it when trials come to meet them promptly and early, meet them bravely and with true courage. It is never brave to be wilful. Better turn backward and find the right road, if you have started in the wrong direction. It is not good generalship to fight an unsuccessful battle from the front that could have been won by a flank movement.

In the business world both Grant and Lincoln were failures. The very reverses made them both greater and better statesmen. The tinge of sadness and breath of charity in the character of Lincoln, the love of justice in his life, and the power of his genius was the growth of many adverse trials, finally ending in triumphs.

The genius of Grant is seen as much in his patience, as his greatness was shown in his perseverance. Success in business may have made each a merchant where riches alone would have been the inheritance of their children, instead of their brilliant records in history.

If we measure our lives by results and count our reverses at their true value, we will often find that the trials of business, friendship, and in social selections, have been ordered by One who doth all things well, and can never err.

When the good friend has gone to his long sleep and narrow home, our eyes turn inward to see his virtues closer, make his name brighter, and bless his life more by the strange tragedy of his untimely taking off. Notably was this true of both Lincoln and Garfield, who never could go higher in fame, even had they lived to four-score years.

The trials and perils of life are all around us; the joys and sorrows, hopes and disappointments in every household to-day. A friend leaves us to-morrow, another returns from a long absence. Next month a new-found friend opens to our lives new treasures of beauty, and we go on in wonder at our varied experiences and marvel how we could have loved much without living much, for they who live much love much.

"A single sweet beat of the heart is something that will cheer us and follow us to paradise."

In all our changes, stings of defeat and cheers of victory we will find our hearts larger by suffering, our lives braver by contests, broader by experience, deeper by occasional crosses, and grander if we have suffered and grown strong; while a life of ease and pleasure may be beautiful in dreams, a life of effort and hardship in the forenoon may be the brighter in the evening. It is pleasant to study the law of compensation and see how the children of poverty sweetly, how the children of poverty often outgrow their condition; how great and grand are American possibilities, and how, in the end, if we measure our lives aright, the days of ease were the days of development, the crosses of love were the inspiration of nobler efforts, to be worthy of some rarer nature never known in the daily routine of undisturbed career.

The nature of man is to grow by contest; of woman, to love through adversity. Sometime, it will all be

A DETROIT SENSATION.

A GREAT TRIUMPH FOR CANADIAN MEDICAL SCIENCE—PARTICULARS OF THE MOST REMARKABLE CURES OBTAINED DESCRIBED BY THE DETROIT NEWS—A STORY WORTH A CAREFUL PERUSAL.

Detroit, Mich., Jan. 29th, 1892. A case has just come to light here, the particulars of which will be read with considerable interest by all Canadians, as it records the remarkable achievement of a Canadian medical discoverer, who has already, in his own country, won great and enduring fame. At this added triumph there is no doubt the fellow countrymen of the proprietors will rejoice as if it should have occurred here. The story is told by the News as follows:—

The following paragraph, which appeared in the News a short time ago, furnishes the basis of this interesting story, and it demands further explanation. It is of sufficient importance to the News' readers to report it to them fully. It was so important that the proprietors could not give it the attention it deserved. The following is the paragraph in question:—"C. B. Northrop, for 28 years one of the best-known merchants on Woodward Avenue, Detroit, Mich., is the subject of a peculiar and alarming disease, which has secured a new lease of life and returned to work at his store. The disease has always been supposed to be incurable, but Mr. Northrop's condition is greatly improved, and it looks now as if the grave would be cheated of its prey."

Since that time Mr. Northrop has steadily improved, not only looks, but in condition, till he has regained his old-time strength. It had been hinted to the writer of this article, who was acquainted with Mr. Northrop, that this remarkable change had been effected by a very simple remedy called Dr. Williams' Pink Pills for Pale People. When asked about it Mr. Northrop fully verified the statement, and not only so, but he has been the subject of a very simple remedy called Dr. Williams' Pink Pills for Pale People. When asked about it Mr. Northrop fully verified the statement, and not only so, but he has been the subject of a very simple remedy called Dr. Williams' Pink Pills for Pale People.

"Sir, it is my settled sentiment, and I am satisfied it is the sentiment not only of every man who now lives here, but of the Catholic people of Ireland, that if our opposition to this injurious, insulting, ruinous and hated measure were to draw upon us the revival of the whole penal code, in its most satanic form, we would boldly, cheerfully and unanimously endure it, sooner than withhold that opposition, and sooner throw ourselves once more on the kindness of our Protestant brethren, than give our assent for one moment to the political murder of our country."

"Yes, I know, although exclusive advantages may be, and are, held out to the Irish Catholic to seduce him from the duty he owes his country, that the Catholics of Ireland still that they never will accept of any advantage as a sect which would degrade them and their Protestant countrymen as a people."

This speech was followed by peals of approbation. It is replete with genuine patriotism, sound philosophy and political foresight. Whilst he was speaking Major Sirr, with a file of military, entered the meeting, ground-ed their arms with a mighty crash, but did not intimidate the speaker, who that heart which never yet knew fear. The Major demanded to see the resolutions, which, being accepted, he did not think proper to interfere. The noble stand taken by the young orator on that occasion marked him as a coming man in the destinies of Ireland, and was the beginning of his unexampled public career so familiar to students of Irish history.

Heartily, with a relish, and without distress afterward? If not, we recommend to you Hood's Sarsaparilla, which creates a good appetite and so invigorates the stomach and bowels that the food is properly digested and all its nutriment assimilated.

Hood's Pills are purely vegetable, perfectly harmless, effective, but do not cause pain or gripe. Be sure and get Hood's.

Cold, cough, consumption, to cure the first and second and prevent the third use Hagar's Pectoral Balsam, the new family medicine for all diseases of the throat, lungs and chest. A marvel of healing in pulmonary complaints.

DEAR SIR, I suffered from general weakness and debility and my system was completely run down and I found B. B. B. the best medicine I ever tried. I would not be without it for a great deal.

For the thorough and speedy cure of all Blood Diseases and Eruptions of the Skin, take Northrop & Lyman's Vegetable Discovery. Mrs. B. Forbes, Detroit, had been afflicted for a long time; commenced using Northrop & Lyman's Vegetable Discovery, and she is now completely cured. Her husband thinks there is nothing equal to it for Acute or any low Fever.

SMALL SUGAR COATED BURDOCK PILLS do not gripe or sicken. They are mild and effective. If your children are troubled with worms, give them Mother's Greatest Weak-Expeller, which is safe and effective. Try it, and mark the improvement in your child.

Pimples, blackheads, red, rough, and oily skin, red, rough hands with chapped nails and painful finger ends, dry, thin, and falling hair, and simple skin blemishes are prevented and cured by the celebrated CUTICURA SOAP.

Most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest of toilet and nursery soaps. The only medicated Toilet soap, and the only preventive and cure of facial and baby blemishes, because the only preventive of inflammation and clogging of the pores, the cause of minor affections of the skin, scalp, and hair, and greater than the combined sales of all other skin and complexion soaps. Sold throughout the world.

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D'Arcy McGee's Schoolmaster.

The schoolmaster of Thomas D'Arcy McGee, if little known outside of Wexford, is one of the most striking personages in that historic town. Michael Donnelly, who is now in his 105th year, has taught several generations of Wexford men. He loved his calling, but his greatest recompense was the satisfaction he derived from the success of his pupils in various parts of the world. When D'Arcy McGee had risen to the rank of a Minister in Canada, and when his literary attainments were the subject of general comment, a friend questioned him as to the University in which he graduated. The scholar and historian answered:—"I graduated under Michael Donnelly, of Wexford, and his was the only school I ever attended." The story was told by McGee in Wexford twenty-five years ago, when his teacher was already an old man. Mr. Donnelly had one son, who devoted his life to the service of God, and who sacrificed his life in a trying mission to the West Indies. The old man had seen blood flowing in the streets of his native town '98. A handsome thoroughbred horse, once stood, and the scholars are scattered the world over. Mr. Donnelly, enfeebled and almost blind, daily makes his way to the oldest of the Wexford churches. He has lived in the forgotten past, and his thoughts are already on another world. A testimonial is at present being raised in his behalf.

Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills. I deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these pills every night before retiring. I would not now I am in excellent health.—S. L. Loughbridge, Bryan, Texas.

"I have been taking Ayer's Pills and using them in my family since 1867, and cheerfully recommend them to all in need of a safe but effectual cathartic."—John M. Boggs, Louisville, Ky.

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London, Saturday, Feb. 13, 1892.

ENEMIES OF THE CROSS OF CHRIST.

Hatred of the Cross is one of the characteristics of those among the Protestants who delight in calling themselves Evangelicals, though nothing is more unevangelical than such a hatred. Even before the crucifixion the cross was made by our Lord the symbol of the Christian's life of penance, as when He said: "he that taketh not up his cross and followeth Me is not worthy of Me." (St. Matt. x. 38.) After the death of Christ became the special emblem of the Christian's hope, and of our Redemption, so that St. Paul declared that he preached the Gospel, "not in wisdom of speech, lest the cross of Christ should be made void, for the word of the cross to them indeed that perish is foolishness, but to them that are saved, that is to us, it is the power of God." "By the cross," the same Apostle says when writing to the Galatians, "we are reconciled to God in one body;" and he prays that he may not glory in anything "save in the cross of our Lord Jesus Christ." (1 Cor. i. 17; Gal. vi. 14, 16.) He speaks with great commiseration and regret of those who are "enemies of the cross of Christ," weeping for them. (Phil. iii, 19.)

The Church of England does not, as a Church, repudiate the cross or disrespect it. In the form of administering baptism, the use of the sign of the cross is prescribed as one of the ceremonies, and on Anglican churches the cross is regularly placed, high on the steeple, as a sign that they are Christian edifices. But we frequently find that Anglican congregations rebel against this practice, and tear down such crosses when they have been erected. They are truly "enemies of the cross of Christ," such as those whom St. Paul describes. We have even known of the case where an Anglican Bishop in Canada partook of this same hatred of the cross, and refused to administer confirmation in a parish where a cross was visible among other decorations of the church which were prepared purposely to give him a cordial welcome on the occasion of his visitation to the parish. We believe that this hatred of the cross was carried so far, that during his life no clergyman of his diocese dared to show any respect for the cross, though we know that it was frequently their wish to do so, that they might be in harmony with the spirit of Christianity of past ages ever since the days of the Apostles.

A recent manifestation of hatred of the cross occurred in Newry, Ireland, when the rector, who did not share this hatred, desired to have the cross placed in a prominent position in the church to remind his parishioners that, by the blood of Christ suffering on the cross, we are saved. What could be more appropriate for this purpose than the depicting of a cross on the communion linen? When instituting the Eucharist, and commanding the Apostles to celebrate it, Christ told them: "For as often as you shall eat this bread, and drink the chalice: you shall show the death of the Lord until he come." (1 Cor. xi., 24.) It is, therefore, desirable that a Christian should frequently recall to mind the death of Christ, and especially so in the administration of the Eucharist. It was most appropriate that there should be something recalling the death of Christ in the communion ornaments of the church, and with this object the rector had the cross made on the communion cloth, together with the letters I. H. S., meaning "Jesus the Saviour of men."

But the congregation, or rather the major part of the congregation, are cross-haters, and eleven vestrymen solemnly formed a column for attack, marched in procession from the vestibule of the church while service was going on, seized the portion of the communion cloth which had on it the cross and lettering, and tore it into shreds, in spite of the efforts of the rector to save it from their hands. When they had done this they burned

the offensive cloth within the church, and comportedly took their seats to join in the Church service as if they had just performed a most heroic and Christian act.

Newry claims to be an extremely "Evangelical" locality. The Protestants there settled have received their religious traditions from ancestors who emigrated from Scotland, and were planted there under Oliver Cromwell. Their traditions are, therefore, thoroughly Knoxonian and Calvinistic. John Knox was a thorough hater of the cross, and so was John Calvin. But the Christian Church in all ages venerated it to such a degree that Tertullian, who wrote in the second century, said:

"On all occasions, whether we enter or go forth from our houses, when we put on our clothing, or our shoes, at table, when we strike a light, or retire to bed, when we sit, indeed whatsoever we do, we mark on our foreheads the sign of the cross."

The learned Origen gives as the reason for this pious and constant usage:

"The devil's fear and tremble when they see upon you the sign of the cross faithfully fixed."

St. Cyril said: "Be not ashamed of the cross of Christ. But if any one hide it, sign yourself with the cross, openly on your forehead." In another place he adds:

"Make this sign (of the cross) when you eat or drink, sit or stand, talk or walk, and, in a word, whenever you engage in any business."

These testimonies are sufficient to show the respect which true Christians have always manifested for this sacred sign. But the Newry Protestants with their Calvinistic traditions have never been able to endure the sight of a cross. They resemble in this respect the so-called evangelicals of Canada. Some time ago another event happened in the neighborhood of Newry which further illustrated their sentiments on this subject. A cross was erected over the grave of a member of a respectable Anglican family, to indicate that the deceased had died a Christian, but the Churchwardens and other members of the congregation gathered shortly afterwards in a mob at the grave, and with every manifestation of hatred and spleen completely demolished with stones the emblem of salvation. Surely St. Paul had just these Evangelicals in view when he wept over the infatuation and blasphemies of those who were "enemies of the cross of Christ!"

It will be remembered by our readers that when the Anglican Bishop of London erected a cross recently in St. Paul's church, London, he was subjected to a prosecution by the Evangelical Alliance of the city, in the hope that the use of crosses in churches would be declared illegal. The Court, however, sustained the Bishop. It was not understood by this decision that the Bishop was to be commended for using the cross, but only that he could not be interfered with as long as he used it in churches within his own jurisdiction. The Anglican Church may, therefore, within certain limits, make use of the sign of the cross; but it is certainly responsible for the hatred of the cross which it engendered and fostered by destroying crosses on the Catholic churches when their property was confiscated to the use of the law-made Church of England. It is not surprising that those who love the cross of Christ, and glory in it, like St. Paul, should leave a church which can tolerate such hatred for the cross of Christ as is manifested by the Evangelicals of Newry and London city.

BWARE OF LOTTERY FRAUDS.

A circular sent to us by Mr. F. L. Stoffle, of 1201 Clyburn avenue, Chicago, calls our attention to a feature of the lottery craze to which public attention has not hitherto been particularly directed, but which ought to be duly weighed when we take account of the magnitude of the lottery evil.

Mr. Stoffle states that he purchased a ticket from E. Fox & Co., of Kansas City, purporting to be a genuine "Louisiana State Lottery ticket." The ticket was not signed with the usual name of Paul Conrad, which is found on the real Louisiana tickets, and of course it turned out to be a forgery.

The forgery was not detected until the purchaser found that his number had drawn the "capital prize" of \$15,000; but on his forwarding the ticket to Messrs. E. Fox & Co. to get the money, it was returned to him "unhonored and unpaid;" and the only benefit Mr. Stoffle derived from the transaction was that he paid \$30 in express charges in forwarding and receiving back his ticket. He adds: "I am well informed and verily

believe beyond a doubt that said E. Fox & Co. have no money to pay prizes and that they receive money under false pretences; and that there is no such Company in existence as E. Fox & Co. operating a lottery."

We have on several occasions placed before our readers valid reasons why they should not invest their money in the purchase of lottery tickets which hold out a prospect of great gain for the expenditure of a small sum of money and we gave our readers some insight into the operations of the "Louisiana State Lottery," which we look upon as one of the biggest frauds of the day.

This lottery is still doing a thriving business notwithstanding that its fraudulent workings have been frequently exposed, and that the whole power of the United States Government is arrayed against it. The difficulty with which the Government of the United States has to contend is that matters of this kind belong not to the Federal Government to control, but to the State Legislatures. In consequence of this, it remains with the Legislature of Louisiana to decide whether the lottery shall continue to exist after the expiration of its present charter in 1893.

The Federal Government can only control the mails, but it hampered very much this and other Lottery Companies when Congress passed a law prohibiting the use of the mails for the transmission of lottery tickets. But the Louisiana Company was not thus to be baffled, and after several unsuccessful efforts to evade the stringent laws which were directed against it, it has given up this point of using the mails and it now employs the agency of the Express Companies for carrying on its business.

This business is so extensive through the United States and Canada that the 60 per cent. which we understand the Company takes as its profits out of the ticket money attains annually the enormous sum of about \$18,500,000; and this is what the dupes or ticket buyers contribute toward the enrichment of shareholders, while their own chance of getting a prize is exceedingly small. It needs no demonstration to prove that those who invest in such a chance are extremely foolish, and if the investment be considerable they do great injury to their own prospects and to their families which have the first claim upon their earnings; and we regret to have it to say that there are many young men in Canada who regularly every month contribute in this way to the fraud.

The Louisiana Legislature is at this moment being strongly tempted to extend the charter of the Company, for the reason that while that State contributes but a small percentage of the receipts of the Lottery, the Company are willing to purchase a renewal of the charter by the payment of a very liberal bribe to the State Treasury. Having so many dupes they can easily do this.

According to the official reports, only 3 per cent. of the tickets are sold in Louisiana itself, the remaining 97 per cent. being sold throughout the United States and Canada. Hence it will be a great financial benefit to Louisiana to receive from the Company the annual sum of a million and a quarter dollars for State purposes, this being the amount offered by the Company as a bribe. It is proposed to spend this money as follows: for schools, \$350,000; for levees on the Mississippi, \$850,000; for charities, \$150,000; for pensions to Confederate veterans, \$50,000; for sewage for New Orleans, \$100,000; for the general fund of the State \$250,000.

We have nothing to say against the lawfulness of these objects in themselves, but we unhesitatingly tell our readers that they ought not to submit to be blackmailed for the benefit of the State of Louisiana, even if the whole profit on the tickets they purchase went to the State. But as a matter of fact, even this large sum represents only four or five cents on every dollar which is spent in the purchase of tickets. The chief part of the money goes towards enriching the company which manage the enterprise; and even if the whole drawing were managed with the most perfect fairness, the mathematically estimated value of the expectation of a ticket holder who spend \$10 in the purchase of tickets would be only about \$3.33, since this is asserted to be the proportion of receipts spent in prizes. A few ticket holders may be enriched by a lucky chance, but thousands must necessarily lose all they invest to bring about this result; and when the monthly sums thus foolishly spent are large, many will necessarily be ruined

by their love of gambling in this losing game.

But Mr. Stoffle's experience, of which we spoke in the beginning of this article, shows that there is an additional danger hitherto unexpected to which the lottery gamblers are exposed—the danger that, after all their expenditure, they may have wasted their money on forged tickets which cannot by any possibility win a prize, but will, on the contrary, entail on the purchasers a heavy expense, if the tickets bought should happen to be the lucky numbers. The truth seems to be that those who buy these lottery tickets will never know whether their tickets are bogus or not, until, like Mr. Stoffle, they win a prize, and then find out that there is no prize for them.

THE CHURCH IN FRANCE.

Ever since the establishment of the French Republic in 1870, it seems to have been the object of the rulers of France to hamper and annoy the Church, and, if possible, to destroy its influence with the people. There were times, however, when the rulers seemed to be conscious that they had outraged the Catholic feelings of the people beyond what their usual apathy would endure, and for certain short periods there has been a lull in the persecution of religion.

The latest cable despatches received show an almost inexplicable series of occurrences in regard to the relations of the Republic with the Pope and the Church which it is difficult to reconcile with each other. Thus it is stated that negotiations have been going on between the French Ambassador at the Vatican, the Count de Behaime, and the Holy See, by which a greater cordiality has been established than has hitherto existed between the Government and the Pope, and it is certain that the Pope has written to the Cardinal Archbishop of Paris requiring him to archbishops the clergy to acquiesce in the Republican form of Government, and to abstain from partisanship with any of the monarchical factions which are aiming at the overthrow of the Republic.

We are also informed that on New Year's day the congratulations sent by President Carnot to the Holy Father were very cordial, and that the Pope's reply was equally friendly, expressing the best wishes for the prosperity and peace of the Republic.

A few days later the news came that the Archbishop of Paris and four other Archbishops joined in issuing a protest against the anti-religious and atheistic policy of the Government; and these are the facts which it is difficult to reconcile.

The Archbishops of Toulouse, Rheims, St. Malo and Lyons are those who have brought this impeachment against the Government. They protest against the encouragement given to priests to violate their sacred vows, the cutting down of ecclesiastical subsidies, the persecution of religious orders by expropriation and taxation, the compulsory military service of seminarians, divorce, the subjection of religious worship to the control of the municipal authorities, and the banishment of religion from schools and charitable institutions. They call upon the people to respect the laws, as long as they do not violate the rights of conscience, but exhort them to resist the encroachments of the civil power on the domain of religion. They tell the people that it is by a faithful discharge of their electoral duties that they will remedy these grievances, and admonish them to apply this remedy.

The devotedness of Cardinal Richard to the Holy See is well known, and it cannot for a moment be imagined that he has inaugurated any movement contrary to the expressed wish of the Pope. We may therefore reasonably infer that the Pope's letter by no means approves of the general policy of the present Government, and that it does not ask the clergy to adhere unreservedly to that policy. It is also evident that the five Archbishops do not so interpret it. We may, therefore, safely conclude that the Holy Father believes that the French people have sufficiently manifested their will that their Government should be a Republic, and that he wishes the clergy to accept unreservedly this manifestation of the wish of the people, and to have nothing to do with the parties which are laboring for the restoration of any of the effete dynasties which have governed France in the past. This view of the case, however, does not oblige them to accept either the men who compose the present administration or the policy they think it proper to adopt. Whether it be in France or elsewhere, the clergy will not cede their right to

be a factor in shaping the policy and influencing the destinies of their country, and certainly, even while they support the Republic, their influence in France will be directed towards placing a truly Christian administration in power; and sooner or later they will succeed.

In regard to the greater excellence of a Monarchical or a Republican form of government, there is room for a difference of opinion. The Church as the depositary of divine revelation has no special preference on the subject, and it is perfectly lawful for clergy and laity alike to have their own views. But the voice of the country has been heard on the subject, and it is unmistakably in favor of a Republic. It is full time for men of prudence to accept the decision notwithstanding that their individual preferences may lie in another direction. For this reason the advice of the Pope given to Cardinal Lavigerie to use his influence in favor of the Republic is the dictate of wisdom; but this does not, nor is it intended, to bind the clergy to accept tamely the anti-Catholic legislation which has emanated from the successive administrations which have ruled since the establishment of the Republic; and we have no doubt that the protest of the five Archbishops will have due weight in influencing the course of the government of President Carnot, or at least of the next President, should it not prevail during the present regime.

That the Pope takes this view of the matter also is abundantly proved by the honors which he recently bestowed upon the Archbishop of Aix, M. Gouthe-Soulard, to console him for the persecution to which he was subjected by the Government for asserting his liberties as a French citizen, and as a Bishop of the Church, who is not to be subjected to Governmental interference in the administration of the affairs of his diocese. By sheer force the Government may for the present moment prevail, but its outrages against the Catholic conscience of the people will be remembered, and the time must soon come when popular indignation will replace the Acheists with men of Catholic instincts and antecedents.

A NEW PRESENTATION OF AN OLD DOCTRINE.

The Presbyterian agitation over the subject of revision of the Confession of Faith has reached the stage that the committee appointed to prepare a report on the changes which ought to be made have agreed upon what they will recommend to the next meeting of the General Assembly which is to take place in June, but it may safely be said that the conclusions reached will scarcely satisfy the longings of the pro-Revision party, while they will stir up the bile of the anti-Revisionists to no small degree.

In regard to the need of revision, we have never hesitated in expressing the opinion that the Westminster Confession is badly in need of it, and such is evidently the opinion of the majority of Presbyterians, otherwise the demand for it would not have been so loudly made by a decisive majority of Presbyteries throughout the continent of America.

Presbyterianism being a form of Calvinism, the doctrines of John Calvin on predestination and preterition were regarded as the distinctive doctrine of all who should claim to call themselves Presbyterians. This doctrine is declared in the Westminster Confession in the following terms:

"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death." (Chap. 3.)

Of those who are destined to perdition, the same chapter speaks as follows:

"The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice."

The manner in which this glorious justice operates is described in the same chapter, wherein it is said that "God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass."

It is here added, indeed, that "Thereby neither is God the author of sin, nor is violence offered to the will of creatures, nor is the liberty or contingency of second causes taken away, but rather established."

But since sin, equally with acts of virtue, is "freely and unchangeably ordained" by God, it is clear that according to this doctrine God is made

the efficient cause and author of sin, and human liberty is taken away, in spite of the gloss by means of which an attempt is made to modify the force of the former words.

It has been in the past the boast of Presbyterians that in this teaching they are pure Calvinists; and in the resolution which was finally passed in the American General Assembly, when it was resolved to appoint a Revision Committee, the Committee were instructed not to change the Calvinism of the Confession. From all this it is to be inferred that their intention and the intention of the framers of the Westminster Confession was to teach the doctrine of Calvin on this subject. We may therefore very properly look to the teachings of Calvin to learn what is meant by the Presbyterian doctrines of predestination and preterition.

Calvin says that the wicked or reprobate "cannot move their finger, except by His (God's) permission, nor, indeed, except by His command." (Institutions I, chap. 17.)

Elsewhere (chap. 18) he says:

"Whereas God wishes and ordains that man be blinded, and will afterwards be punished for his blindness, it appears absurd to make the subterfuge that God only permits and does not will that this be so, whereas He Himself repudiates this subterfuge, declaring plainly that He does the act. For it is proved by innumerable and clear testimonies that men do nothing, unless by the hidden will of God, and that they effect nothing deliberately except what He has decreed, and ordained by His inscrutable appointment."

In the same chapter we read: "By the just impulse of God, man does what it is unlawful for him to do."

Over and over again Calvin repeats this in his doctrinal works, and his followers say the same thing, among whom Theodore Beza is especially clear.

Notwithstanding the pretense of the Westminster Confession, that God is not the author of evil, it is therefore clear that, according to Presbyterian doctrine, He is really its author. The absurd explanation of Beza is to the effect that in God the act is good, whereas in His instrument, man, it is evil.

The revisers appointed by the General Assembly propose to substitute for the words of the Westminster Confession as above quoted, a new chapter which retains the same doctrine as before, but which adds a commentary which is intended to make it appear somewhat more reasonable. This gilding of the pill will scarcely satisfy those who have so earnestly demanded revision, as it was their wish that this doctrine above all should be modified. It is, however, worthy of remark that the revisers were more anxious to make a chapter which would be agreeable to the majority than to make one which would set forth the truth as revealed by God.

The new chapter is as follows:

"The rest of mankind, God saw fit according to the unsearchable counsel of His will, whereby He extendeth or withholdeth mercy as He pleaseth, not to elect unto eternal life, and then wrath for their sins, to the praise of His glorious justice. Yet hath He no pleasure in the death of the wicked, nor is it His decree, but the wickedness of their own hearts which restraineth and hindereth them from accepting the offer of His grace made in the Gospel."

How different from this is the Catholic doctrine, as it is set forth by Pope St. Leo, who defined:

"Not only do we not believe that any are foreordained to evil by the power of God, but we detest and anathematize all who believe this great evil."

It is this horrible doctrine which makes God the cause of evil, which has been the occasion why so many Presbyterians have become declared Infidels like Bob Ingersoll, and so many others have practically given up Christianity by becoming Universalists and Unitarians. They very justly reason that God, who is just, will not punish forever those of whose sins He has Himself been the real cause.

It is true that God knew when He created our first parents that they would fall into sin, and some imagine on this account that sin must be attributed to Him as its author; but it is quite a different thing to know of sin, and to be the cause of it. God created man free, in order that being able to choose between good and evil, he might choose the good and merit a greater reward as they do who avoid evil. Thus we read in holy Scripture that man's freedom of choice is the occasion of his merit:

"He that could have transgressed, and hath not transgressed, and could do evil things and hath not done them, therefore are his goods estab-

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 existed. 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 sect 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 PLETS 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 to be left open to every one, to draw from their part of morals and of doctrine, to create these are the most abundant sources which you have extracted from the Holy Fathers, which you have seasonally effected, as you declare by your 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 uncle, Ecclésiastical 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 one which 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 BOSCHI, 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 scarcity of the number of Bibles 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 tearless 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 Institutions, 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.

Two notable religious movements are going on outside of the Catholic Church in New England; the one, impelling devout and earnest souls into their 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. It is not the number of crucifix 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 of 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 family associations, and 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 Autwerp, 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 vehement terms what he styled as 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 head as disgraceful and worthy of violent, drunken Orangeman, adding that "such an appeal to the wicked passion of national hatred was not only shameful, but misleading 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 waited four hours in allegiance to the Queen unless British claims on their fealty were supported by cannon and bayonet.

No political section in the whole country is in a more dismal condition than are the disidents. The prospect of their extinction in the coming elections is increasing. The local Conservatives of Worcestershire, which is now represented by disidents, 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 disidents nominated by the party managers. Messrs. Sexton, Dillon, O'Brien, T. M. Healy, Slooche, J. A. Hann, 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 *Dublin Independent* (Parnellite) says as chairman of the section of the Irish Parliamentary party opposed to the policy of the Conservatives, that the restrictions asked for in order to avoid offending the numerous aspirants for the chairmanship, none of whom could command a majority, but whose defeat would split the McCarthyites into several sections.

The *Freeman's Journal* (McCarthyite) admits that other anti-Parnellites are better qualified than Mr. Sexton for the chairmanship, but 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, disidents are thickening in the path of the Government. Of these the most pressing are the restrictions to be placed upon Irish Local Government. These proposals to be met 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. These proposals are not in 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. O'Connell Day Recitation.....William Barron Duet, harmonica and banjo.....Mackie Bros Song.....E. C. McCarthy Banjo.....J. Mackie

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, 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 Deal.

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. COPLEY, 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 able to do my usual work, and am greatly indebted to 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 —AND— **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 a 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. PAXTON, Chatham, Ont.

Address, **THE CATHOLIC RECORD**, LONDON, ONT.

FEBRUARY 13, 1922.

FIVE-MINUTE SERMONS.

Sixth Sunday After Epiphany.

HOW TO MAKE CONVERTS.

The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. (Gospel of the day).

By the kingdom of heaven is meant in this Gospel, as in many other places, the kingdom of God; the spiritual kingdom of God, which is of heaven, though on earth; and heaven is another word for what we call yeast, and is used in the making of bread.

Our Divine Lord, then, tells us that His Church, to which we belong, is like yeast; and His meaning, if we consider a little, is plain enough. It is, that as a little yeast is put into a mass of flour or dough, to raise it, as we say, so He has put His Church, which, into the beginning of a very small thing, in the world, to raise the world to life and the knowledge and love of Him.

And certainly His comparison of the Church to yeast was fully justified. In the beginning the world was everywhere attracted and moved in spite of itself by the lives of the first Christians. The heathen could not help admiring their mutual charity, their patient and forgiving dispositions, their temperance and self-sacrifice; and they could not refrain from asking themselves and each other: "Who are these that they call Christians? What do they believe, and what do they teach? What is it that makes them so loving and so amiable, so calm and peaceful, so happy in all their troubles, so ready to assist and serve not only each other, but all the world beside?" But no one could answer these questions but the Christians themselves; so the heathen had to go and get instructed in this faith which had been made so charming to them. Thus they were converted, and in their turn became apostles in the same way to others.

So the leaven spread through the mass, the contagion, so to speak, of faith, piety and virtue was diffused over the world; people caught it from their neighbors. The Apostles had no need to make many converts in any one place which they visited. If they got a few, these few would take care of the rest. The little congregations, which they founded grew and multiplied wonderfully, in spite of distress and persecution, by the force of the holy lives and good example of their members.

But was this way of growing only meant for God's Church in the beginning? No, by no means. Our Lord says that the leaven of His kingdom was to go on working "till the whole was leavened." Does it, then, still move the world in this way? If so, how rapidly ought the Church now to increase, when there are a thousand faithful for one in those early days!

Yes, my brethren, it ought. For in spite of the boasts which the world is making of its reformed religion, especially just now, and of its progress and civilization, it feels at heart very uneasy. It has fallen away from God, and lost the truth, and in its inmost soul it knows this; and it is looking for some one to bring light to its darkness, and to put its confusion in order.

Why, then, does not the Church increase more rapidly? Why does not the world now come to us as it did in former days of its anxiety and doubt? Prejudices it has now against us, I know; but it had it prejudices then, too. There are many slanders believed against us, but that has been so from the very beginning; our Lord warned us of this, and it is a mark of His true Church to be thus belied. So this is not the real trouble. No! the trouble is that most Christians do not by the good odor of their lives induce the world to inquire into their faith, and thus overcome its prejudices. We may argue till we are weary and every one else is ready to drop, but we shall never be as the first disciples were—the leaven of God's kingdom—till we show by our lives that there is something more in us than the natural feelings, good or bad, which makes up the lives of others. Christians who forgive and excuse their enemies, who have charity for all, who are chaste and pure in word and deed, who are humble and self-denying, those are the ones—and, thank God, such there are—who make converts; and if we want the leaven of the kingdom to spread and raise the world to Christ we must be like them.

People who use arsenical preparations for their complexion, do so at the risk of their lives. Ayer's Sarsaparilla is guaranteed free from any injurious drug, and is, therefore, the safest as well as the most powerful blood medicine in the world. It makes the skin clear.

Attacked by an Enemy.
DEAR SIR:—About a year ago I had a very bad attack of dyspepsia. For nearly four months I never ate food without suffering pain after. I had got so weak I could scarcely walk, when one day I saw an advertisement for B. B. B. and thought I would try a bottle. Four bottles cured me completely, and I am now strong and healthy.

MISS JANET STUART,
Muskoqua Falls, Ont.
When you notice unpleasant sensations after eating, at once commence the use of Northrop & Lyman's Vegetable Discovery, and your Dyspepsia will disappear. Mr. James Stanley, Merchant at Constance, writes: "My wife has taken two bottles of Dyspepsia, and it has done her more good than anything she has ever used."

Five to One.
DEAR SIR:—Last winter I had five large boils on my neck and was advised to use B. B. B. Before I had finished the first bottle I was completely well and think B. B. B. cannot be excelled as a blood purifier.

JOHN WOOD, Round Plains, Ont.
Mrs. Barnhart, cor. Pratt and Broadway, has been a sufferer for twelve years through could hear of, but receives cured me completely, and I am now strong and healthy.

Minard's Liniment is the Hair Restorer.

OUR BOYS AND GIRLS.

Saint Blasius.

The festival of this saint is kept on February 3. He was Bishop of Sebaste, in Armenia, and suffered martyrdom for his faith in the year 316. Many wonderful cures were performed through his intercession, and on that account he is particularly honored and invoked by the sick.

Amongst the remarkable cures wrought by his prayers was that of a boy, who was nearly choked to death by a fish-bone sticking in his throat, from which the saint freed him. Hence came the practice observed in many places, and approved by the Church, of the blessing of throats on this day.

At the end of Mass the priest first blesses two candles, using a form of prayer approved for this purpose, and found in the Roman ritual. Then the people come forward and kneel at the Communion rail, and the priest holds the candles crossed on their necks, praying at the same time in Latin:

"Through the intercession of Saint Blasius, Bishop and martyr, may the Lord free thee from sore throat and from every other evil. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

I know of some parishes in this country where this devotion to Saint Blasius has become very popular amongst persons that do not belong to the Catholic Church as well as amongst Catholics. In one of these towns in particular, the priest has so many to bless that for some years past he tries on this day to get two or three priests to help him on Saint Blasius' day. Beginning immediately after Mass, he used to continue blessing throats till 12 o'clock and after; eating his dinner, he returned again, and was kept busy at blessing throats till 3 or 4 o'clock in the afternoon.

And why do even Protestants and others continue to come on that day to the Catholic church to have their throats blessed and bring their children? Because for many years it had been noticed that when diphtheria, croup, or other maladies of the throat broke out, those families escaped whose throats had been blessed on the feast of Saint Blasius; or, if any of them happened to have the disease, it was only in a light form.—*Catholic Messenger.*

A Plucky Boy.

During the troublous times immediately preceding the breaking out of the Civil War, there lived a boy named Louis W. Frost who at the time was residing with his aunt in Chelsea, Mass. He was much interested in public matters and decided to become a naval officer.

With this idea in view he set out on foot for Boston. Here he called upon Edward Everett, and after stating his object boldly asked a letter from Mr. Everett to some influential man in Washington. He received a letter to Commander Wise, a son-in-law of the orator, who was then stationed at the Capital.

From Boston Frost trudged on towards Washington. He had a little pocket money. With this he was able to buy an occasional lunch, lodging where chance overtook him, sometimes in barns, and occasionally in the house of a sympathizing stranger to whom he told his story.

The engineer of a freight train became interested in the lad and invited him to ride with him in his cab. In this way he travelled fifty miles to Philadelphia.

From there he walked to Annapolis, where he suddenly found himself halted by a sentry, who told him he could not pass on to Washington without a permit. The guard took the boy to the colonel in command of the camp. The officer hearing the boy's story gave him \$5 and forwarded him by train to a point near the Capitol.

Arrived at Washington, Frost went to the Capitol and sent a card to Senator Charles Sumner of Massachusetts, who saw the boy and arranged to receive him later at his rooms. In the interview with the Senator, Frost told him frankly:

"I have come to Washington to be appointed a midshipman."

Sumner tried to convince the boy how useless his mission was, but Frost persisted until the great man became interested and referred him to President Lincoln.

At the White House the persistent youth was prevented by a watchful door-keeper from seeing the President for a time, but seizing an opportunity, the boy ran by the guardian and was received pleasantly by the President, who had overheard something of the altercation at the door.

When Lincoln heard how Frost had walked from Boston to secure this appointment, he expressed much interest. Handing the lad a card, he directed him to see Secretary Welles. The President had written upon the card:

"This boy says he must get into the Naval Academy; and I think he must, if possible. Can Secretary of Navy do anything for him? His name is Lewis W. Frost. A. LINCOLN.

March 6, 1862. With this document, Frost visited the Secretary of the Navy, who damped the lad's hopes with the announcement that there was nearly two hundred applicants for appointment to the

A HAPPY HINT.—We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in Betton's Pile Salvo, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience. Send 50 cts to the Winkelman & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

Minard's Liniment is the Hair Restorer.

PROTESTANTS AND CATHOLIC TRUTH.

Ave Maria.

Good thoughts were expressed in a paper on "The Attitude of the Educated Protestant Mind toward Catholic Truth," read at the first session of the Convention of the Apostolate of the Press in New York, by Prof. W. C. Robinson, of Yale College. He said that since he became a Catholic, thirty years ago, he had associated with conspicuous Protestants in all walks of life, and that he found they knew comparatively nothing of the doctrines of the Church. What Protestants needed was knowledge, not argument. "Numerous instances," he said further, "lie along the path of every intelligent Catholic who comes into contact with the earnest, conscientious multitude around us, and force upon his mind the conviction that their great need is light and knowledge, and that our duty toward them in their present condition is to place before them a correct and complete statement of the Church's doctrine, in language so simple and intelligible that they cannot fail to understand. The day is past when attacks on so-called 'Protestant errors' can serve any useful purpose. Any statement of Catholic truth, to be really serviceable to the people I describe, must be not only correct, but complete."

Well said! Catholics very often forget that the most forcible refutation of religious error to a sincere, inquiring non-Catholic is a full and lucid exposition of the truth. To argue is often to irritate. Surely one who has truth on his side can afford to be temperate, and should never lose sight of the fact that those whom he seeks to convince have first to be enlightened. There can be no doubt that many Protestants would embrace Catholicity if they knew and understood what the teachings of the Church really are. The "city seated on a mountain" must be pointed out to them through the mists of ignorance in which they are enveloped. Correct and complete expositions of Catholic doctrine are the only efforts in this direction at all likely to be successful. As Prof. Robinson declared, "attacks on so-called Protestant errors can serve no useful purpose." The bones of dead sects have been rattled long enough. The need is information, not argumentation, least of all denunciation. The man who embraces the opportunities constantly offered of placing before inquiring non-Catholics clear statements of Catholic truth, and who lives up to the faith of his profession, can do more toward the conversion of the United States than he has any idea of.

The Catholic directory for Scotland for 1892, published by the authority of Archbishops and Bishops, and very carefully compiled by Rev. Donald Chisholm of the cathedral, Aberdeen, contains some very interesting statistics, showing the steady advance which the Catholic Church has made in the North, particularly since the restoration of the Scotch hierarchy. There are at present 357 priests in the six dioceses, 340 churches, chapels and stations, and 321 departments of day schools. The total Catholic population of the country is 352,749; by far the largest proportion, 230,000, being located in the Archdiocese of Glasgow, Edinburgh ranking next with 52,000, the smallest being Aberdeen with 11,749. In the year ending September 30, 1890, 163 Catholic day schools presented for examination, by the government inspectors, 43,088 scholars (the total in the school registers having been 52,883), and earned a grant of over £38,937. The income of those schools from all sources was £69,417, of which \$10,766 was paid in fees by the children.

We'll write it down till everybody sees it. Till everybody is sick of seeing it. Till everybody knows it without seeing it—that Dr. Sage's Catarrh Remedy cures the worst cases of chronic catarrh in the head, ear, nasal, and throat, and "cold in the head." In perfect faith, its makers, the World's Dispensary Medical Association of Buffalo, N. Y., offer to pay \$500 to any one suffering from chronic catarrh in the head whom they cannot cure.

Now if the conditions were reversed—if they asked you to pay \$500 for a positive cure you might hesitate. Here are reputable men, with years of honorable dealing; thousands of dollars and a great name back of them and they say—"We can cure you because we've cured thousands of others like you—if we can't we will pay you \$500 for the knowledge that there's one whom we can't cure."

They believe in themselves. Isn't it worth a trial. Isn't any trial preferable to catarrh?

Easily Caught.
Croup, colds, sore throat and many painful ailments are easily caught in this changeable climate. The never failing remedy is just as easily obtained in Ayer's Yellow Oil, which is undoubtedly the best of all the many remedies offered for the cure of colds or pains.

Knights of Labor.
The Knights of Labor aim to protect their members against financial difficulties, etc., Hagyard's Yellow Oil protects all who use it from the effects of cold and exposure, such as rheumatism, neuralgia, lumbago, sore throat and all inflammatory pain. Nothing compares with it as a handy pain cure for man and beast.

Without an Equal.
TRADE MARK
THE GREAT
REMEDY FOR PAIN
Sprains, Bruises, Burns, Swollings.
THE CHARLES A. VOGELER COMPANY, Baltimore, Md.
Canadian Depot: TORONTO, ONT.

THE PROVINCE OF QUEBEC LOTTERY

AUTHORISED BY THE LEGISLATURE

Next Bi-Monthly Drawings in 1892—Jan. 7th and 20th and Feb. 3rd and 17th.

3134 PRIZES
WORTH - \$52,740.00

CAPITAL PRIZE
WORTH - \$15,000.00

TICKET, - \$1.00
11 TICKETS FOR \$10.00

ASK FOR CIRCULARS.

3134 Prize worth \$52,740.00

1 Prize worth \$15,000.00

2 Prizes worth \$5,000.00

3 Prizes worth \$2,500.00

4 Prizes worth \$1,250.00

5 Prizes worth \$625.00

6 Prizes worth \$312.50

7 Prizes worth \$156.25

8 Prizes worth \$78.12

9 Prizes worth \$39.06

10 Prizes worth \$19.53

11 Prizes worth \$9.76

12 Prizes worth \$4.88

13 Prizes worth \$2.44

14 Prizes worth \$1.22

15 Prizes worth \$0.61

16 Prizes worth \$0.30

17 Prizes worth \$0.15

18 Prizes worth \$0.07

19 Prizes worth \$0.04

20 Prizes worth \$0.02

21 Prizes worth \$0.01

22 Prizes worth \$0.005

23 Prizes worth \$0.002

24 Prizes worth \$0.001

25 Prizes worth \$0.0005

26 Prizes worth \$0.0002

27 Prizes worth \$0.0001

28 Prizes worth \$0.00005

29 Prizes worth \$0.00002

30 Prizes worth \$0.00001

SURPRISE SOAP.

READ the directions on the wrapper.

Surprise Soap can be used on anything; everywhere; in any way; at any and every time.

Takes out the dirt; makes the wash sweet, clean, white; leaves the hands soft and smooth; without boiling or scalding.

Best on Earth.

ON WASH DAY.

Surprise Soap can be used on anything; everywhere; in any way; at any and every time.

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EPPS'S COCOA.

GRATEFUL—COMFORTING.

BREAKFAST.

By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has prepared our breakfast food, which is a delicate and nourishing beverage which may save to many heavy doctors' bills. It is for the judicious use of such a article of diet that a condition may be created by built up strength enough to resist all attacks of disease. Epps' Cocoa is a health-giving food, and is sold in many a form wherever there is a weak point. It may be used in many a form, as in keeping our stoves well fortified with pure Cocoa and a proper amount of cream. Civil Service Director, Made simply with boiling water or milk. Sold only in packets by Messrs. Epps & Co., Homoeopathic Chemists, London, England.

ONTARIO STAINED GLASS WORKS

STAINED GLASS FOR CHURCHES.

PUBLIC AND PRIVATE BUILDINGS.

Furnished in the best style and at prices low enough to bring it within the reach of all.

WORKS: 451 RICHMOND STREET.

R. LEWIS.

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