

UNITY IN RELIGION.

The Distinguishing Mark of Peter's Church.

ETERNAL WISDOM GOD'S PEACE.

The Proofs of Unity Presented in Church History.

BY PHILIP O'NEIL.

Nothing seems so self-evident or clear to natural reason as that religion should be one. God, being essential truth, cannot be the founder of contradictory doctrines. The eternal Wisdom and the God of peace cannot establish a kingdom divided against itself. Hence it follows that the Church of Christ must be strictly one—one in doctrine, one in worship, and one in government. The unity must be a visible mark of the true Church. This mark, looked for by human reason, has received the stamp of revelation, as in John (x, 16) where our Saviour says: "And other sheep I have, which are not of this fold; these also I must bring; and they shall hear My voice; and there shall be one fold and one Shepherd." The other sheep referred to here are generally understood to be the Gentiles. Here we have the words of the great Christian Founder, there shall be one fold. In our Saviour's prayer to His heavenly Father, before His passion, He says: "I pray for all that shall believe in Me, that they may be one, as Thou, Father, art in Me, and I in Thee." (John, xvii, 20-21).

Christ established a Church which He called My Church, with which He promised to remain "all days to the consummation of ages." That He also promised to send a Paraclete, the "Spirit of Truth," to teach her all things, and "to abide with her forever." He also promised that the gates of hell "shall not prevail against her." The existence of a Catholic hierarchy with its primal seat still in the same place where Peter established it, and the primacy still held by Peter's successors, and the faith of Peter taught in every nation on the habitable globe, after nearly nineteen centuries have passed, would seem to offer satisfactory historical proof that Christ's words have not failed. Christ had said on another occasion, "Heaven and earth shall pass away, but My words shall not pass away," and the belief of all Catholics in Christ's words is as firm as the rock on which He founded the Church, not because the Church still exists, but because Christ has said: "The gates of hell shall not prevail against her." Thus we find unity in time. St. Paul writes (Rom., xii, 5): "We being many, are one body in Christ; and every one members one of another." Again (Ephes., i, 3, 4): "Careful to keep the unity of the spirit in the bond of peace. One body and one spirit as ye are called, in one hope of your calling. One Lord, one faith, one baptism."

THE NAME CATHOLIC AND UNITY. When heretics known as Christian, such as the Novatians, Gnostics, Montanists, Valentinians, Sabellians, Manicheans, and others, arose, it was necessary to give the Church a name to distinguish it from all others. It then began to be called Catholic by the world.

ST. IGNATIUS. St. Ignatius was made Bishop of Antioch in the year 68. He was brought to Rome in the year 107, and was martyred in the amphitheatre, where he was devoured by two lions. St. Ignatius, a disciple of the Apostles and Bishop of Antioch, who, writing to the Church of Smyrna, expressly says, "Christ is where the Catholic Church is." He had been a disciple of St. John the Evangelist.

ST. POLYCARP. When St. Polycarp was martyred, who was Bishop of Smyrna, and also a disciple of St. John, he, writing to the Church of Smyrna, when giving a public account of his martyrdom, addressed it to the "Catholic Church." (Eusebius Eccl. Hist.)

ST. CYPRIAN. The great light of the third century, St. Cyprian, has left us a whole book on the unity of the Church. He writes as follows: "There is but one God and one Christ and one faith, and a people joined in one solid body with the cement of concord. This unity cannot suffer a division, nor this one body bear to be disjoined. He cannot have God for his father who has not the Church for his mother. If any one could escape the deluge out of Noah's ark, he who is out of the Church may also escape. To abandon the Church is a crime which blood cannot wash away; such may be killed but he cannot be crowned." St. Cyprian said: "The Catholic Church stretches her branches in to the richness of exuberance over the whole earth."

ST. PASCAN. St. Pascan, in the third century, writes: "By the name Catholic our name is distinguished from all heretics." Tertullian, Augustine, Jerome, Cyprian, and others, use the name Catholic.

ST. CHRYSOSTOM. St. John Chrysostom was Bishop of Constantinople. He was born in 345, and was martyred in 405. St. John Chrysostom writes: "We know that salvation belongs to the Church alone, and that no one can partake of Christ out of the Catholic Church and faith." He wrote: "The Church is more firmly fixed than heaven itself." He who has founded her said: "Heaven and earth shall pass away, but My words shall not pass away."

ST. AUGUSTINE. St. Augustine in the synodical letter of the Council of Zerte, drawn up by him, says: "Whoever is separated from this Catholic Church, however innocently he may think he lives, for this crime alone that he is separated from the unity of Christ will not have life, but the anger of God remains upon him." St. Augustine says: "We are to hold the communion of that Church which is called Catholic, not only by her own children but also by her enemies." St. Augustine reckoned up ninety heresies which had protested against the Church up to his time during the first four centuries. Thus we find unity in the name Catholic.

OTHER FATHERS ON UNITY. St. Paul sounds the note of warning thus (Rom., 16:17): "New I beseech you, brethren, to mark them who cause divisions and offenses contrary to the doctrine which you have learned, and avoid them."

Council of Nice wrote: "We are each of us what all are, all what each."

St. Irenaeus writes: "No reformation can be so advantageous as the evil of schism in papalists."

St. Optatus, writing against the Donatists, enumerated all the Popes from Peter down to the living Pope, Sixtus, "with whom," says he, "we and all the world are united in communion."

In the sixth century St. Fulgentius writes: "Out of the Church neither the name of Christian avails nor does baptism save, nor is there forgiveness of sins, nor is the happiness of eternal life to be found." These Fathers speak in a united voice as to the unity of the Church. It was of these the protestant "Piously thought when he said: "So long as any regard was paid to the Fathers, and arguments were allowed to be fetched from them, the advantage could not be on the side of Popery." "Is it any wonder that Luther cried out: "I care not if a thousand Augustines, a thousand Cyprians, or a thousand other such were against me." Thus we see why "the Bible, and nothing but the Bible," became the rule with reformers. All Church history was against them. Nor did the reformers get clear of this difficulty and embarrassment till Chillingworth loudly declared that the Bible only contained the religion of Protestants.

The rejection by Luther of patristic evidence was a remarkable testimony to reform hardness. It was contrary to all methods of juridical investigation as well as ecclesiastical inquiry. The position of Chillingworth maintaining the Bible only, while it contained the command of our Saviour to "Hear the Church," was, to say the least, paradoxical.

DECLARATION OF ENGLISH CHURCHMEN. In the year 1534 Parliament declared, under orders from Henry the King, that the Bishop of Rome had no jurisdiction over the Church of England, and that the King was rightfully her supreme head. (26 Henry VIII, c. 1). In the year 1538 the Church of England in convocation at York declared: "We thank the King's highness for an such temporal man may not be head of the Church by the laws of God; and we thank, by the law of the Church, general councils, interpretations of approved doctors, and constant hath been taken for the Head of the Church, and Vicar of Christ, and so ought to be taken." (Strype's Memorials).

Of these Cardinal Fisher was imprisoned, and after fifteen months he was beheaded as an example, and he was the first of sixty-two thousand beheaded for denying King Henry's spiritual supremacy, as we learn from Holbein. King Henry himself had held other views, as we read in his defense of the Seven Sacraments against Luther: "Luther cannot deny but that all faithful Christian churches at this day do acknowledge and reverence the Holy See of Rome as their mother and primate. And if this acknowledgment is grounded neither on divine nor human right, how hath it taken so great and general root? How was it so universally admitted by all Christians?" (Dodd's Church History, page 239).

CONVOCATIONS UNDER ELIZABETH. In the first year of Elizabeth both houses of convocation and the two universities declared it to be the faith of the Church of England—"That the supreme power of feeding and governing the militant Church of Christ and confirming their brethren in given to Peter the Apostle and his lawful successors in the See Apostolic, as unto the vicars of Christ." (Dodd's Church Hist., page 261).

On the 15th of May, 1559, Elizabeth and her council arranged a plan to set the bishops at Greenwich Palace. She informed the prelates that it was her pleasure that they should take the new form of oath about to be tendered, or surrender their sees. Dr. Heath, Archbishop of York, being the first called to take the oath of supremacy, said: "The see of Rome was the mother of churches, and the Pope of Rome the Head of that Church." The Queen then ordered the bishops to retire from her presence, her pleasure being that they should be allowed twenty-one days to reconsider their position. When the time elapsed but one took the oath, Dr. Kitchen; the other bishops were immediately arrested and confined in dungeons and compelled, says Farlow, to pay for their own food. The Protestant historian Cobbet, in his Letter Third, proposes a question, viz: "How is the faith of all nations to continue to be one if there be in every nation a head of the Church? Who is to be appealed to in the last resort? How is there to be but one fold and one shepherd?" After the thirty years' war, which was a religious war precipitated by reform, the princes inserted this axiom into the treaty of Westphalia, "That whoever owns the religion should dictate the creed." ("Cuius est religio illius est religio,") and this brought an end to spiritual liberty, as also to that unity of shepherd, our Saviour as "one fold and one shepherd," yet here are nine different kinds of Baptists. One says: "I believe what my Bible teaches me;" but these nine kind of Baptists found their doctrines on the Bible. Is this not a powerful argument against private interpretation?

The three hundred religions that have blossomed under this rule, in as many years, do not suggest any weakness in the system—oh, no! The Methodists are the loudest in defense of private interpretation, and some of them of private inspiration. Methodism commenced seventeen hundred years after Christ established His Church. They found their several systems on the Bible. Here is the result of their private interpretation, viz: Methodist, Wesleyan Methodist, Christian Methodist, Wesleyan Methodist, Arminian Methodist, Pilgrim Methodist, Shouting Methodist, Moderate Methodist, New Connection Methodist, Episcopal Methodist, Free Methodist. These cannot see the cause of their divisions in private interpretation. These glory in private interpretation; but you must interpret as they do or you have not the right spirit. All the other sects have their endless divisions. Thus the seamless garment of Christ is divided. Thus common sense too is martyred. The logical cause of this deplorable result is the denial of authority, which is contrary to all religious principles. Private interpretation is simply a transfer of authority to the individual.

Why risk your own soul and the souls of innocent hearers in striving to support the false legio of a continually changing sect? Truth does not change, but it is a quality of error to be ever changing. Our Saviour spoke of one fold and one shepherd, and when He gave St. Peter the keys He said, "I will build My Church," but not churches. The absurd claim of various denominations to Churchmanship is shown by St. Paul, when he condemns those who say, "I am of Paul, and I am of Apello, and I am of Cephas." He puts the question, "Is Christ divided?" The same test applies to those who say I am of Calvin, and I am of Luther, and I am of Wesley. I ask with St. Paul: "Is Christ divided?" Every one knows that the three schools in the Church of England are divided, not on matters of ritual merely, but on matters of

faith, and very fundamental matters, too. The three recognized schools in the Church of England are High, Broad, and Low. There is plenty of room there, and you will not want to be wandering where so much rope is allowed you. If you want to be Low, you can be Low; if you want to be Broad, you can be Broad; if you want to be High, you can be High. Whereas, if you are in the Church of Rome, you must be a Catholic and nothing else. It is no doubt very nice for Church of England people to be able to believe just what they like, but it does not follow that it is good for them. The attempt at pan-Episcopalian, pan-Presbyterian, pan-Methodist, etc., conventions and councils lately quickly proved to be patent failures as respects even approximately promoting real union of the different sects whose delegates met together in these assemblies. Protestants are confronted with the naked logical dilemma of either denying that real unity of Christians is possible, or else confessing that the Protestant sects and schisms are plainly un-Christian and anti-Christian. They can only attain Christian unity by ceasing to be Protestant and becoming members of the One, Holy, Catholic Church.

deposits of faith in all integrity during many ages."—Cassanben, Exorc. XV, in annal.

These opinions are the result of bitter reform experience. The reformers had learned in a severe school, the necessity of unity, while feeling the fatal consequences of its absence. I might fill columns with such testimony.

The reformers of the different sects, while pointing to the Bible, simply dragged the mantle of infallibility from the Pope's shoulders and transferred it to their own. The experience of a few years proved to them the folly of replacing legitimate authority by a system of anarchy; for soon after delving the jurisdiction of the Church, they soon discovered that their own usurpation over the conscience of men was despised, and in the bitterness of disappointed ambition they acknowledged their inability to appose the spirit they had evoked. Thus Luther moans: "Verily, I must acknowledge much trouble cometh of my teaching. Yes, I cannot deny that this matter maketh me sorrowful when my conscience oblieth me, in that I have torn asunder the former state of the Church, which was tranquil and peaceful under the Pope, and excited much trouble, discord, and faction by my teaching. If the world endureth much longer we shall be forced by reason of the contrary interpretations of the Bible which now prevail, to adopt again and take refuge in the decrees of councils." Calvin writes to Melancthon: "It is of no little moment that the dissensions which have arisen among us should remain unsuspected by posterity. For it is truly ridiculous that, after opposing ourselves to the entire world, we should at the very commencement differ among ourselves." Melancthon proclaims: "The whole Bible could not supply water enough to bewail the dissensions of the Reformation."

The fact of three hundred and seven religions founded on the Bible, which insists on but "one fold," is very suggestive of the weakness of the rule of "private interpretation," if a Protestant could see it that way. The disposition of the sects to kick out of the reform traces in their progress toward nihilism, is perfectly logical if it was right for those who refused to hear the Church at the Diet of Spires. The latest sect has the inherent right to secede according to the principle laid down at Spires, and must continue to do so until the last shreds of ecclesiastical authority is annihilated. I am in daily dispute with neighbors who claim to be Christians, yet belong to no church.

AN INVISIBLE CHURCH. The denial of authority inaugurated by Luther has operated with logical effect, until some hundred sects have denuded each other in downward succession, the last having scarcely left any semblance of a sacrament or a religious code different from pure naturalism. However, there is another religious element produced to startle the pilgrim. The latest pattern in religion denies the need of a visible church. This is right, if private interpretation is right. If one can interpret what he needs of a ministry, if the Bible, as Chillingworth asserts, contains the religion of Protestants? This latest development claims that the Lord has an invisible church of His sanctified members, no matter what sect, and it is religiously voted that the people of this belief are the sanctified. They laugh at the church organizations, and church names, and revel in the notion of the spirit, and in the complacent sense of their own self-righteousness. These people never see their reason; it would be fatal to their present state of bliss.

CHRISTIAN UNITY EXPLAINED AWAY. The minister asks—"What is the nature of the unity of the spirit of Christian union?" A Sunday-School scholar will see that this is mere sophistry and tends to nihilism. In matters purely natural, opinions may be held, but in matters of revelation and doctrine, opinions must be subordinate to faith. The moment a person exercises his opinion against a matter of doctrine, that moment faith ceases. Opinion is founded on examination, but faith is the belief in evidence not seen, pertaining to the supernatural. Opinion is worth nothing except as an opinion, but faith is a theological virtue and a grace of God. Faith necessitates implicit belief and entire obedience, which produces union; but opinion produces divisions invariably. Thus we find in the Presbyterian Church the Old School Presbyterians, the New School Presbyterians, the general synod of Reformed Presbyterian Church, also the synod of Reformed Presbyterians, the Associate Reformed Presbyterian Church, the Associate Reformed Church with three independent sections; also the Free Presbyterian Synod, the Independent Presbyterians, the Christian Church, and the Presbyterians. Here are eleven forms of opinion and the minister gives us a sliding scale by which they become one.

Every sect has its subdivisions. Paul said—"One faith, one baptism," and we have Baptists, Rebabaptists, General Baptists, Particular Baptists, Anabaptists, Paedo Baptists, Artil Paedo Baptists, Henoarabaptists, Revival Baptists, and yet others. St. Paul had "one baptism," yet here are nine different kinds of Baptists. One says—"I believe what my Bible teaches me;" but these nine kind of Baptists found their doctrines on the Bible. Is this not a powerful argument against private interpretation?

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For THE TRUE WITNESS. A REVERIE. 'Tis the dark glow of night and the searing winds moon As if nature were sighing her last; Like a pilgrim I muse in my lone quiet home, And my thoughts fly away to the past; To the bright fields of Youth where they now seldom stray, For between lies a chasm of gloom in the way, But I span that sad chasm in slumber to-night; And the sunshine of youth doth appear, And the joy I receive for my dreary night, I have known not for many a year; For sadly has changed that then happy hour, Seven forms from its freckle, since, faded and down.

Now, I feel every joy of my childhood anew, Every loved one surrounds me once more, Every face beams again that I've missed in exile; O what bliss to experience o'er; And my heart feels so free from all sorrow and And my soul seems so pure never tainted with stain.

Ah! what a relief from the sad weight of care, That for long weary years I have borne, For I've rested at last on the bird of the air, For such was the youth I have known; O thrice happy dream how I welcome thy light, Must I wake, but to find, all has vanished but night.

The kind words of my father, and sisters so dear, Usher'd fondly while memory shall live; And my brother, whose carols, wait sweet to my ear, But yon more does my reverie give;— My fond mother; the one whom no friend can replace; The impetus whose love naught but death can efface.

Each loved one is near me, there is no vacant chair, Home's sweetest treasures, ties ever dear; From the morning meal till the evening prayer, I sweetly rest, untroubled by a care. O sweet scenes of my youth, I would yet ponder o'er, In dreams with the dreamers that wake never more.

O what bliss has the night, what rare mystic When in dreamland are mirrored, past happy hours; With fond friends whose existence, like spring's early flowers, Fade, ere their beauty adorn summer bowers; The dearest and rarest of heavenly dowers, Much too pure for a sphere so imperfect as ours.

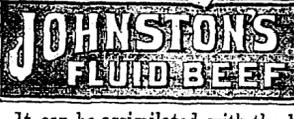
St. Anselm, 1890. JOHN F. MCGOWAN. The Modern Literary Sneak. The greatest danger in literature to-day is not from what can be truthfully called stuf books, says Edward W. Bok, in The Ladies Home Journal, so much as from what is termed the "suggestive" novel, in which is blended and hinted at, but not openly told. And this is the novel which is working infinite damage to hundreds and thousands of girls and women. Let an author write a novel in which his is openly portrayed, and the law lays his hand upon him and the publisher who issues it. Besides, such a book is rarely successful, since it cannot find an open market, and an openly told is always revealing even to the most hardened mind. But it is the "suggestive" novel, which actually tells nothing, yet suggests the most degrading vice. The author knows just how far he can go in his nefarious traffic, and keep on the safe side of the law. With a supreme effort, I can command a certain amount of respect for a really degrading novel, for, in showing his true colors, he is like a dangerous animal which I can avoid. But the "suggestive" novelist is a literary sneak and coward. Like a midnight assassin he parades his trade in the dark, afraid of the light of day. He will hint at vice, suggest it and color it; but there is where he stops. Close with him in personal conversation, and he will grin at his literary cowardice and tell you that he means nothing. These are the books which are dangerous, since they rob the vices which they portray of their hideousness and make them attractive. I have heard women call them "clever," "piquant" and "lively." You may dress them in language as you will, you may tell me that the story is "smart" and "snappy," but I tell you, my dear reader, there is only one word which truthfully denominates this kind of books, and that is—filth.

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AMERICAN CATHOLICISM. The Wonderful Growth of the Church in This Country.

From a Small Sect in a Small Section of the British Colonies It Has Grown to Be One of the Most Powerful Communities in the World.

An English magazine, commenting on the growth of the Roman Catholic Church in America, says: "We propose to describe how, from a small and quasi-aristocratic sect in a small corner of the British colonies and from a missionary propaganda among the Indian tribes in other portions of the territory now under the American flag, it has grown into one of the most powerful and democratic religious communities the world has ever seen, and which today stands as a lasting mark on the history of Christendom."

In 1820 the Roman Catholics of the United States numbered about 300,000, which is now the Catholic population of at least three cities in the Union. In ten years from 1810 they had doubled, the general peace in Europe having stimulated emigration, and they were now about one-third of the whole nation. From that time onwards the history of the Church in America is a record of swift and steady progress, and the results are of stupendous importance to the world and to Christendom. New sects were created, provinces created, councils and synods summoned, seminaries founded, and religious orders established, so that as the stream of immigration increased, and the growing population opened up the vast continent, the needs of the new comers were provided for. The record is not always one of peace; lawless demonstration is a frequent incident in the life of young communities, and half a century ago was the centre of a period during which the rising strength of Roman Catholicism provoked violent opposition in certain cities, notably Philadelphia and Boston, when converts were stoned and churches burned, not without bloodshed. Nor was the Church always free from domestic dissension; a new population in the sudden enjoyment of republican freedom would naturally chafe against all discipline, and priests as well as people sometimes for a season displayed impatience of authority, but no successful schism was ever accomplished.

The history of Catholicism in the United States during the last two generations is most effectively expressed in figures. In 1830 there were nearly half a million Catholics in a population of thirteen millions. By 1840 their numbers had doubled, while the population had increased only to seventeen millions, the proportion of the Roman Catholics to the entire population having risen from one-twenty-sixth to one-seventeenth. Before the next decade closed the Irish famine had occurred, which was the chief cause of the enormous accession of two millions of Roman Catholic inhabitants, and the three million of American adherents of the church in 1850 constituted one-eighth of the total population. During these ten years the immigration into the United States was computed annually at about 200,000 Irish and about 80,000 Germans; but in the next decade a change took place, and accordingly in 1854 we find that 220,000 Germans landed in America and only 101,000 Irish. The proportion of Catholics among the Irish immigrants is about seven-eighths; their proportion among the Germans depends on the provinces from which in a given year the immigrants come, and varies from one-fifth to one-half of the total number. The Catholic population never lost ground, and now, in 1890, the lowest estimate of its numbers is 9,000,000, the highest estimate 12,000,000, in a total population of nearly 65,000,000. The next census of the United States will determine all conjectures, but meanwhile it is safe to consider that the Roman Catholic population in America is not exclusively due to immigration. Other causes of the increase are the annexation of territories, such as Florida, Texas and California, the scattered Catholics of which were for the most part Catholics; conversion, and the multiplying of families. The last of these alone is numerically of importance. A considerable number of Protestants of influence have become Catholics, and no less than three archbishops and seven bishops of the American hierarchy in the last fifty years were born in other creeds.

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LOTTERY OF THE BENEFICENCIA PUBLICA. THE NEXT MONTHLY DRAWING will be held in the CITY OF MEXICO, JUNE 5, 1890.

Which is the Grand Semi-Annual Extraordinary Drawing, the CAPITAL PRIZE being One Hundred and Twenty Thousand Dollars. \$120,000.00. PRICE OF TICKETS—American Money: Wholes, \$8; Retail, \$4; Quarters, \$2; Club Rates: \$55 worth of tickets for \$50. LIST OF PRIZES: 1 Capital Prize of \$120,000.00 is \$120,000.00 1 Capital Prize of 40,000.00 is 40,000.00 1 Grand Prize of 20,000.00 is 20,000.00 2 Prizes of \$2,000.00 each is 4,000.00 20 Prizes of 1,000.00 each is 20,000.00 100 Prizes of 200.00 each is 20,000.00 500 Prizes of 100.00 each is 50,000.00 500 Prizes of 50.00 each is 25,000.00 APPROXIMATION PRIZES: 150 Prizes of \$120, approximating to \$120,000 prize, \$18,000 150 Prizes of \$100, approximating to \$150,000 prize, \$15,000 150 Prizes of \$80, approximating to \$20,000 prize, \$12,000 750 Prizes of \$40, approximating to \$30,000 prize, \$30,000 2,500 Prizes, approximating to \$120,000 prize, \$300,000 2,500 Prizes sold in the United States fully paid in U.S. Currency.

AGENTS WANTED. FOR CLUB RATES, or any further information desired, write to the undersigned, clearly stating the residence with state, county, street and number. More rapid return mail delivery will be assured where your enclosing an envelope bearing your full address.

IMPORTANT. Address, U. BASSETTI, City of Mexico, Mexico.

By ordinary letter, containing MONEY ORDER issued by all Express Companies, New York Exchange, Draft or Postal Note. SPECIAL FEATURES. By terms of contract the company must deposit the amount of all prizes involved in the scheme before selling any tickets, and receive the following official permit: "CERTIFICATE—I hereby certify that the bank of London and Mexico has on deposit the necessary funds to guarantee the payment of all prizes drawn by the Loteria de la Beneficencia Publica."

Further, the company is required to distribute fifty-six per cent. of the value of all the tickets in prizes, a larger portion than is given by any other lottery. To find the number of tickets in the bank of London, 20,000 less than are sold by other lotteries using the same scheme.

EVERYBODY Should keep a box of McGALE'S PILLS in the house. They are carefully prepared from the Best Natural and contain nothing injurious. As an Anti-Bilious Pill, they cannot be equal.

FOR SALE EVERYWHERE—25 cents per box. Pfiel's Antidote for Alcoholism. Ordinarily one bottle is sufficient to enact a positive cure in from three to five days, and at the comparative trifling cost of \$1 per bottle. The medicinal ingredients should hesitate to try it. We guarantee the result. For sale by all druggists. On receipt of \$5 we will forward a half dozen to any part of the United States and Canada. Charges prepaid and free of duty.

PFIEL & CO., 155 N. 2d Street, Philadelphia, Pa.

WAGES \$2.50 PER DAY. STEADY EMPLOYMENT. We want to hire an energetic person in every locality to distribute advertising matter and collect orders. Experience not necessary. Address, with your day and approximate location, to UNIVERSAL SUPPLY CO., Chicago, Ill.

TO PARENTS. Never neglect the health of your children during the Summer season. If they suffer from Colic, Diarrhoea, or Teething Pains, use Dr. CONNOR'S INFANT'S SYRUP, and you will give them immediate relief.