

THE ONE TRUE CHURCH.

A Letter to a Protestant Relative

BY PHILIP O'NEIL.

(Continued)

PETER MADE HEAD OF THE CHURCH. One says: "Man should think for himself. He cannot help doing so. This is that state of freedom about 'free thought.' Everyone knows that thought is free; it is even independent of our will. Yet thought, when coined into words, has no right to teach error or untruth. It has no right to teach that two and two are five. One may think until doomsday and no one can interfere with him; but when he teaches an untruth he commits a crime against man; against society; against God, and wrongs the freedom whose privilege he has trampled on.

I say to those who are not Catholics that they have been tossed to and fro by every wind of doctrine. Their masters tell them to judge for themselves. In this way it has resulted that non-Catholics do not know what to believe. Weared and worn out, they know not what to do; but they should be mindful of the great beacon held aloft by the Church of Christ.

There is one great cathedral. It is St. Peter's at Rome. Over its portals is inscribed—"Thou art Peter; upon this rock I will build my Church, and the gates of hell shall not prevail against it." It is the Rock of Safety for you.

One said—"I believe on the Lord Jesus Christ." Well, the devil also believes. There is more required. St. James says faith without work is dead. We must do as Christ says. We must also love him. He said—"If you love Me keep My words." He said—"Hear the Church."

DARKNESS OUTSIDE. Darkness reigns outside of the Church; not the Egyptian darkness which was one of the ten plagues, but a spiritual darkness where evil spirits are dominant and where grace may not come.

We read (Exodus x, 23) of the darkness that fell upon Egypt in the ninth plague; "but whensoever the children of Israel dwelt they had light." This was a figure of the light in the Church.

Isaiah said, quoted in St. Matthew (4:16): "The people that sat in darkness saw great light." This was said of Christ, and He said to His Church in the next chapter: "You are the light of the world." His light shines in the Church. There is no armor outside to resist temptation as there is in the Church. There is no safety for a man out of the Church, as the devil seeks by observation at possession to extend his rule over such.

When you hear a man say he belongs to no church you may weep for him; for he is in continual danger from the spiritual powers of evil that surround him. The worst feature of spiritual darkness is, it cannot see light when it appears. Where does your friend of no church stand? He stands alone among all created things offering defiance to his Creator's will. He scorns God's powers, he rejects His commands, he refuses the graces offered him in the Church, he rejects the lights being from Christ. Oh, blind and insane being, do you not know that your Creator is a jealous God. (Exodus 20:5).

My friends, there always has been a church or a chosen congregation. Aaron was made a High Priest of God's Church with the most solemn ceremonies. Before him there was a Patriarchal Priesthood, and after him according to the order of Melchisedec, it is necessary to come out of the darkness into the light. The Fathers teach that out of the Church there is no salvation. St. Cyril in the middle of the third century, wrote in his book on the unity of the Church: "He cannot have God for his Father, who has not the Church for his mother." St. Augustine, who wrote at the end of the fourth and the beginning of the fifth century, says: "Whoever is separated from this Catholic Church shall not have life, but the anger of God remains upon him." (Ad. Part. Fac., Dan., c. 141). St. Gregory the Great at the end of the sixth century, says: "The Holy Catholic Church teaches that out of her communion no one can be saved." (Lib. Mor., 14). It is of faith, however, that Protestants who are baptized, who lead a good life, love God and their neighbor, and are blessedly ignorant of the only claims of the Catholic religion to be the only true religion (which it called being in good faith) and who believed that there is one God in three divine Persons; that God will duly reward the good and punish the wicked; that Jesus Christ is the Son of God, made man, who redeemed us, and in whom we must trust for our salvation; and pray that they might be saved. These have an inheritance not through any sect, but through the one Church of Christ. The Church Catholic holds that Protestants who have these dispositions, and who have no suspicion of their religion being false, and do not mean to discover, or fall in their honest endeavors to discover the true religion, and who are so disposed in their hearts that they would at any time embrace the Roman Catholic religion if they knew it to be the true one, are Catholics in spirit, and in some sense within the Catholic Church, without themselves knowing it. The Church holds that they are united to the soul, though not in the visible body of the Church. These, however, who on learning the truth will not enter and obey the Church are classed by our Lord as heathen and publicans. The Church is the body of Christ, and we are members of member; therefore, we all must belong to the Church in order to be saved through Christ. This is a vital question. When our Saviour enjoined us to hear the Church, think you we were intended to expect to exercise our own opinions in the matter; or, in other words, to do as we please? There is nothing left but to hear the Church.

THE CURSE OF ST. PAUL. "But though we or an angel from heaven preach a Gospel to you besides that which we have preached to you, let him be anathema." (Gal. 1:8).

We read (1 Peter, 1:25): "The word of the Lord endureth forever, and this is the word which hath been preached unto you." The idea to reform the doctrine was not entertained by Peter or Paul the Apostles.

ONENESS OF THE CHURCH. St. Paul says (Ephes. 4): "One body, one spirit, one Lord, one faith, one baptism, one God and Father of all who is above all and through all, and in us all." Our Saviour said (St. John, x 16): "Other sheep I have that are not of the fold; it also I must bring; and they shall hear My voice, and there shall be made one fold and one Shepherd." Our Saviour said (St. John, 15): "I am the vine, you the branches, he that abideth in Me and I in him, the same beareth much fruit, for without Me you can do nothing." The bride is not distinct from her bride-

groom. Jesus, the Bridegroom and Eve became one flesh, as Christ and the Church are one flesh. The Church is a rare and beautiful spouse without spot or wrinkle. Between Christ and His bride, sons and heirs are generated in the order of grace. She is the mother of the elect.

The grace of the Church are of the Holy Spirit. It was this glorious spirit that generated the son of Man the second Adam, and filled him with all graces of perfect manhood. He also descended upon the bride of Christ the Church and filled her with every grace.

The Church is continually in communication with the divine essence, whence graces perpetually flow to the members thereof. There was no union between the finite and the infinite; nor any middle term between the natural and the supernatural, until Christ established His Church. All the revelations and dispensations had reference to this completion of prophecy, this fullness of grace. This last stage in the creative act was announced by our Saviour on the cross when He said: "It is finished." Then as Eve was taken from the side of sleeping Adam, so from the pierced side of our sleeping Saviour on the cross, was born the Church of the Lamb His bride. As Adam and Eve were made one flesh, so Christ and the Church are one. As the Holy Spirit overshadowed the Virgin and generated the bridegroom, so the Holy Spirit overshadowed the Church His bride at Pentecost.

Our Saviour in His prayer for His disciples said (St. John, 17): "that they may be one, as thou Father in Me, and I in Thee, that they also may be one in us." "I in them and thou in Me, that they may be one."

The most remarkable unity is in Christ being the soul and the mystical body of the Church, we being the members. One cannot be a Christian without being a member of Christ's body, the Church.

ONENESS OF THE CHURCH.

A friend during the week said: "I go direct to Christ; He is the Rock. I may not find the Church, but Christ I can always find." This article and two others before is to show that Christ is the Church. If you go to Christ you must go to the Church; if you come to the Church you come to Christ. Christ and His bride are one, and this relation must exist forever. From the Church the graces of the Holy Spirit must flow that can make us "holy as He is holy."

It is our duty to become a member of the Church and submit to its teaching because Christ has instituted it.

We are not to follow our own opinions; we must come to the Church through the Church because He is the Church. He that is at birth by the door into the sheepfold, but climbeth in another way, the same is a thief and a robber." (St. John 10:1). "As many of you as have been baptized in Christ have put on Christ." (Gal. 3:27). To be one with Christ we must enter the Church.

When Christ founded a Church it must have been in the divine mind that we should come to Him through that Church, else what use in founding it? Think you the Saviour would command us to "hear the Church" if the Spirit of Truth could not make her infallible? Think you the Saviour would say: "He that believeth not shall be condemned," if the Church could err? (St. Peter, 1, 25) says: "The word of the Lord endureth forever, and this is the word which hath been preached unto you." When our Saviour said: "He that will not hear the Church let him be to thee as the heathen and the publican," think you he meant that we were to have any opinion in the matter? He intended that we should obey.

Thus we must belong to the Church to be saved. He said (John 10:16): "There shall be one fold and one shepherd." He said (Matt. 14:35): "Heaven and earth will pass away, but my words shall not pass away." Thus the Church stands forever.

Thus the Church made perfect by divine power is deserving of all love and all obedience, because Christ is in her and she in Him. The Church is a grand reality and worthy of the highest human consideration. Like the divine Son, it is partly human and partly divine, and, like the Incarnation, it is incomprehensible to mere human reasoning. All that we know of its supernatural side has been revealed, like all the dogmas of eternal truth, by Christ and His Apostles. St. Paul called it "the pillar and the ground of truth."

My friend, religion is a matter of faith, and not of opinion. Only revelation can bind the conscience of men, because it comes with the authority of God. Opinions of men have always differed, even on the most simple practical questions. What opinion would treat his neighbor as the opinions of men? When God gives a command it is to be obeyed. When Christ said a few days before His death, in His prayer for unity (St. John 10:16), speaking of one fold and other sheep, He said: "They shall hear My voice." Did He not mean His voice speaking through the Church? Is there any room for caviling here?

UNITY A SIGN OF CHRIST'S MISSION. A Scriptural reason for unity is reason (you would say) quite enough. Well here it is. We read (John, xvii, 21-23) in Christ's prayer for unity: "That they all may be one as thou, Father in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." Repeated: "I in them, and Thou in Me; that they may be perfect in one; that the world may know that Thou hast sent Me." Unity you see is a sign of Christ's mission and a mark of His prayer for one fold. What a unity is this? Not an alliance, but a unity by interpenetration, the oneness of the Trinity. "One in us," "I in them, and Thou in Me;" "that they may be perfect in one." What more?

SACRIFICE NECESSARY. A sacrifice pre-supposes an altar, likewise a priesthood with valid orders and a lawful mission. No altar, no sacrifice. No sacrifice, no priest. God has ordained that exterior sacrifices can be offered only by ministers chosen by Himself for that purpose. In the law of Moses this duty was confined to Aaron and his descendants, and in the New Law it is restricted to lawfully ordained bishop and priest. Under the law of nature Melchisedec is called a priest of the Most High, which shows that the Lord has preserved a select body from the beginning to offer external sacrifices; and this order must continue to the end.

A CONTINUAL SACRIFICE. A religion without a sacrifice is truly an exception to all religious customs. It would have been surprising if, under the most perfect dispensation of God's benefits to man, the New Law, He had left them destitute of a sacrifice. But He has not so left them; on the contrary, that prophecy of Malachi is verified in the Catholic Church, so and as it is over the surface of the earth—"From the rising of the sun, even to the going down thereof, My name is great among the Gentiles; and in every place there is sacrifice; and there is offered to My name a clean oblation." (Malachi, 1, 2).

THE SACRIFICE OF THE MASS. The Sacrifice of the Mass is the continuation in an unbloody manner of the sacrifice on the cross. The sacrifice of the Old Law were bloody and unbloody, and the

that was a figure of the Mass. The Mass is offered to God alone, as to Him alone sacrifice is due.

When Luther and Calvin appeared the Holy Sacrifice of the mass was being offered up in every part of the world and by all Christians, even heretics and schismatics, and thus had been offered up for over fourteen hundred years. In this faith all the great teachers and doctors of the Church lived and died, such as Tertullian, a Jerome, an Augustine, the Basil, the Gregorius, a Cyril, a Chrysostom, an Ambrose, a Cyprian, and others.

The essence of divine worship is in exterior sacrifice. The essence of the priesthood is in the power to offer sacrifice. The sects in their ordination do not confer this power. They have no exterior sacrifice.

A HINT. Many remain severed from Christian unity through respect of person, fear of ridicule, a slavish timidity, and a weakly yielding to the judgments of relatives. For this reason our Saviour said: "man's enemies shall be they of his own household." "Whoever shall confess Me before men, I will also confess him before My Father." (Read St. Math., x, 32-37).

He has said: "Whoever shall deny Me before men, I will also deny him before My Father, who is in heaven." (St. Matt., x, 33).

THE CHURCH OF THE APOSTLES. There is but one Christian Church existing now that can trace her history and succession to the days of the Apostles; that can compare her liturgy with that of St. James at Jerusalem, or St. Mark at Alexandria. There is but one Church that practices the Christianity taught by the Fathers of the first centuries. This Church is her own witness and antedates all the existing forms of Christian belief by many centuries. Like the ark in the flood, she was alone in her career of hope and salvation to men. Singly she stood the successive persecutions of Nero, Domitian, Trajan, Adrian, Antoninus Pius, Marcus Aurelius, Severus, Maximus, Decius, Gallus, Valerianus, Valerian, Diocletian, and Maximian. Singly she arose after the first twelve persecutions from the catacombs under Constantine to a higher and wider mission in behalf of Christianity.

If you ask why I have written this I will answer: that the who converts to me from his errors shall cover a multitude of sins. (See St. James, v, 26).

DEATH OF A NOBLE VETERAN.

James Page, One of Nelson's Gallant Tars—The Oldest Man in the British Empire, or Probably in the World.

Died at Dunbar, in the Township of Williamsburg, County of Dundas, Province of Ontario, on the 10th day of May, 1890, James Page, aged 123, a native of Saueax, England, buried at North Williamsburg.

"Look Thou upon me and have mercy on me, for I am alone and poor."—Ps. 24.

"But I have put my trust in Thee, O Lord, I said Thou art my God."—Ps. 30.

I claim the indulgence of your readers to give a condensed biographical sketch of the deceased. During the last thirty years I have been on very intimate relations with Mr. Page. I paid him frequent visits and was about ten years a close neighbour to him. I always took great delight in listening to the heroic deeds of Nelson. About twenty-five years ago I strongly urged him to make application to the Duke of Cambridge, Commander-in-Chief for a pension. I undertook it for him with good prospects of success but they were doomed to disappointment as Mr. Page's discharge was unfortunately burned and therefore we had reluctantly to abandon the undertaking. I always considered the British Government never recognized his merit or gave him justice. He was a poor man and ignored but he was a brave and gallant soldier. There is generally a discrimination in favour of the rich in such cases while a poor man of superior merit is absolutely forgotten. He was with Nelson in all the naval engagements, in Bony's war, Copenhagen, Trafalgar, &c. I ascertained from the deceased that he was thirty-five years of age at the battle of Copenhagen, which was fought on the second day of April 1802. Consequently he would be 123 years of age last month.

He often informed me of seeing the Prince of Denmark coming on board of Nelson's flagship and the surrender of the Danish fleet which was taken captive to England. He drew enough upon me to make him a member of the militia in a colonial form and was supplied with the best of military. I always believed in poor Jimmy's veracity and took in his lucid descriptions of the cannonading in all its minute and appalling incidents. I received facts from him which were never recorded in history. He often told me that those land ladders never gave a full truthful history as they were not at the scene of battle and never fired a shot, this was certainly plausible and logical. He was present and saw Bonaparte go on board the Bellerophon amidst the joyful acclamations of the sailors who received extra rations of rum for a jubilation. He also informed me that Captain Matland was subsequently court-martialed for treason for being in the estimation of the officers too lenient and courteous to "Bony." This I never saw recorded in history and felt dubious, but some time afterwards I saw a statement of the same facts in one of the Dublin magazines which confirmed James' and I was naturally satisfied and was glad to see his defence was justified and honorably acquitted. His defence was that he was brought up by a gentleman and soldier, that he claimed he had no superior in loyalty to his king and country, and that he extended the courtesy and respect of a gentleman to brave Bony in his downfall and misfortune.

James Page was well and favorably known and highly esteemed by young and old in this country. He lived for a long time near Benck's Hill and was very comfortably situated to my knowledge. He was generous, charitable and hospitable. His house was open to the widow, orphan, wayfarer and stranger. He had large sympathies and was practically fulfilled. He was every inch a man of military ambition, and well worthy of promotion. He had no education; this was a barrier to his success, but he was possessed of a clear and brilliant understanding. In the troublesome times of 1837, when the soul of war sounded, he started, left his wife alone, and walked to Prescott, got on board of a gun boat and served his country to the cessation of hostilities.

He was married twice but never had a family. There are old men in this country who were little boys when Mr. Page was an old, old man. He was supported by the Donnell for a number of years and resided with Mr. and Mrs. Bacon, Dunbar, where he died. They were kind and generous to him in every respect. Mrs. Bacon deserves great credit for her patience and generosity to him. The good people of Dunbar, Williamsburg and Winchester, and all who knew him in Dundas always manifested the kindest respect to him for which they are to be complimented.

I claim Mr. Page has been the eldest survivor of Nelson in the British Empire, or in the world. There is another applicant for these honors.

There is a great deal in the papers to-day that Sir Prove Wallis enters the hundredth year of his life. He entered the British navy as a midshipman six years ago and had retired as a post-captain before the navy contained a single steam vessel. He has an unique distinction here as the sole survivor of the naval life of the time of Nelson. He was born in Nova Scotia, but the venerable man as a senior officer commanded the Shannon when she sailed out of Boston harbor after the fight with the Chesapeake, towing the captured vessel to Halifax. Both crews fought like lions. The Shannon was a British vessel, the Chesapeake, an American vessel. That celebrated battle was fought seventy-eight years ago. All honor to Sir Prove Wallis, a rich man. Let the good people of Dundas pay their tributes to respect to Jamie Page, their hero, a poor man without a title. The press pays its adulations to Sir Prove Wallis as the only survivor of Nelson's time, which he rightly deserves. Let the press now pay its tribute to Mr. Page who is the older survivor. But Dana can claim that one of her poor but honest citizens has been the oldest of Nelson's brave seamen in the world. Commander Wallis is one hundred, but Mr. Page died at the rate of one hundred and twenty-three. No gorgeous panoply of robes and honor enveloped the tier of poor Jamie. No martial cloak surrounds him. He lies in his silent grave as poor a stranger. The friends of his youth are far away, but his old friends and neighbors will venerate his name. His obsequies were attended by two respectable clergymen and a large concourse of sympathizing friends and neighbors. In the language of the sacred penman "he was alone and poor." But as citizens and Christians we respect his memory and appreciate his heroism. Heroes deeds are often perpetuated by gorgeous monuments over the graves of the departed. Good deeds are emblematical of good men, and are worthy of imitation to our young men. I would respectfully appeal to the public and suggest the propriety of getting a subscription to erect a suitable monument to the memory of Mr. Page. I will take it in hand, contribute my own share, and those who will co-operate with me can send their subscriptions to me, which will be duly acknowledged. Dundas and other centres will respond to the call in honoring the memory of Nelson's oldest hero. I have written thirty lines of tribute to respect to the memory of Mr. Page, and sign my name in full, not with the intention of achieving newspaper notoriety, but for the laudable purpose of giving credit to whom due, and paying a tribute of respect to a worthy and honorable poor man.

Ottario claims the oldest hero of Nelson's braves.

The deeds of our heroes and valor done are recorded in history's page; Think of Nelson's battle fought and won, And remember brave old Jamie Page.

P. JORDAN. Connanght, May 20, Winchester Co., Dundas.

LORD SALISBURY'S PLAN

For Settling the French Claims in Newfoundland.

LONDON, June 3.—A Cabinet council was held to-day, Lord Salisbury presiding. After considering the details of business during the remainder of the parliamentary session, the Prime Minister submitted a scheme for settling the French claim in Newfoundland. His proposal is to give France a share of England's new territory in Africa adjacent to the German possession, and he ignores the idea of making concessions as regards Egypt. Lord Salisbury stated that, in view of the excitement in Newfoundland, orders had been given to despatch military forces sufficient to garrison the fisheries and secure the friendly working of the French alliance.

PARIS, June 3.—M. Fabre, the Canadian agent here, declares that the Newfoundland agitation is superficial, and that it is merely a quarrel of rival fishermen. The majority of the Newfoundlanders, he says, are anxious to find a market for their fish, and desire nothing better than to sell to the French or to any others who are willing to buy.

Siberia and Ireland. Mr. Harry Quilter's oratorical invitation an expression of opinion upon the two points, whether the system of Siberia is or is not a disgrace to civilized nations, and whether it should not be taken to the attention of the British Government to these outrages.

Further, the company is required to distribute fifty-six per cent. of the value of all the tickets in prizes—a large portion and most approved system of teaching. Finally, the number of tickets is limited to 80,000, 20,000 less than are sold by other lotteries using the same scheme.

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Should keep a box of McGALE'S PILLS in the house. They are carefully prepared from the purest materials, and contain nothing injurious. An Anti-Bilious Pill, they cannot be equaled. FOR SALE EVERYWHERE—25 cents per box.

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may not be aware that intemperance in drink is just as readily cured as any other disease which medicine can reach. We say cured, and we mean that we will see and rid yourself of all desire or taste for liquor, and you can do so if you will.

Pfiel's Antidote for Alcoholism.

Ordinarily one bottle is sufficient to enact a positive cure in from three to five days, and the comparatively trifling cost of \$1 per bottle. No one thus afflicted should hesitate to try it. We guarantee the result. For sale by all druggists.

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TO PARENTS.

Never neglect the health of your Children during the Summer season. If they suffer from Colic, Diarrhoea, or Teething Pains, use Dr. Codman's INFANTS' SYRUP, and you will give them immediate relief.

JERUSALEM AND THE HOLY LAND

AT THE TIME OF THE—CRUCIFIXION.

The grandest work of Art in America, pronounced by the clergy of all creeds, and by the thousands of people who have visited it, as unequalled anywhere for magnificence of conception, beauty of color, harmony in composition, and so LIFE LIKE that one feels actually as if on the scene ground. THE CRUCIFIXION scene is a marvellous work, alone worth coming many miles to see, apart from the CITY, Mount MORIAT, MIZPAH, and ZION. This grand PANORAMA to be seen at the OYOLOBAMA, corner St. Catharines and St. Urbain streets, Montreal. Open every day from morning till 10:30 p.m., and on Sundays from 1 to 10:30 p.m. Street cars pass the door.

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LOTTERY OF THE BENEFICENCIA PUBLICA.

THE NEXT MONTHLY DRAWING will be held in the CITY OF MEXICO, THURSDAY, July 10, 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: Whole, \$5; Half, \$2.50; Quarters, \$1.25; Eighths, \$0.625. Club Rates: \$55 worth of tickets for \$50.

LIST OF PRIZES:

1 Capital Prize of \$120,000.00 \$120,000.00
1 Capital Prize of 40,000.00 40,000.00
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1 Grand Prize of 10,000.00 10,000.00
2 Prizes of 2,000.00 4,000.00
5 Prizes of 1,000.00 5,000.00
20 Prizes of 500.00 10,000.00
100 Prizes of 200.00 20,000.00
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500 Prizes of 50.00 25,000.00
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APPROXIMATION PRIZES.

150 Prizes of \$120, approximating to \$120,000 prize, \$18,000
150 Prizes of \$80, approximating to \$80,000 prize, \$12,000
150 Prizes of \$60, approximating to \$60,000 prize, \$9,000
700 Terminals of \$40, decided by \$120,000 prize, \$28,000

2,280 Prizes of 100.00 amounting to \$228,000.00
2,280 Prizes sold in the United States fully paid in U.S. Currency.

AGENTS WANTED.

For Cities, Towns, or any further information apply to the undersigned, giving the name of the city, county, street, and number. More rapid return mail will be assured if your enclosing an envelope bearing your full address.

IMPORTANT.

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By ordinary letter, containing MONEY ORDER issued by all Express Companies, New York, London, San Francisco, or by Postal Note.

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BANQUE VILLE MARIE.

NOTICE

Is hereby given that a Dividend of THREE AND ONE HALF per cent. (3 1/2) on the paid-up Capital Stock of this Institution has been declared for the current half year, and that the same will be payable at its head office, in this city on and after MONDAY, the SECOND DAY OF JUNE NEXT.

The transfer books will be closed from the 21st to 31st May, both days inclusive.

Notice is also given that the Annual General Meeting of the Shareholders will be held at the same place, on Wednesday, the 18th day of JUNE next, at twelve o'clock noon.

By order of the Board.

U. GARAND, Cashier. Montreal, April 24th, 1890.

BANK JACQUES CARTIER.

DIVIDEND 49.

NOTICE is hereby given that a dividend of three and one-half (3 1/2) per cent has been declared on the paid up capital stock of this Bank for the current half year, and the same will be payable at the head office in Montreal, on and after Monday, the second day of June next.

The transfer books will be closed from the 19th to 31st May, both days inclusive.

The annual general meeting of the shareholders will be held at the office of the Bank on Wednesday, June the 18th, at one o'clock p.m. By order of the Board.

A. DE MARTIGNY, Manager. Montreal, April 23, 1890.