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Letter to a Protestant Relative.

BY PHILIP O'NEILL.

A TEST APPLIED.

God instituted religion as a means to an and to teach man to serve his Oreator in this life, and to secure his happiness in eternity. It seems reasonable to suppose that, as there is but one G.d, so there can be but one true religion. Aithough there are at present three hundred and Seven Christian sects, yet there is but oue true religion. Two hundred and thirty millions of Catholics all over the world claim that this true religion is taught enly in the Catholic Church. At the Church reaches farther back, extends over wider spaces, has produced all the martyrs, all the saints, and at present outnumbers all the sects, her claims are entitled to respect.

A person of the Trinity founded the Uhurch of the Old Law, and a person of the Trinity founded the Caurch of the New Law. The law of promise, and the law of fulfillment were established by persons of the Bless d Trinity. Ged alone can bind the consciousness of men, and religion must proceed from Him. Any church that cannot stand this test is not true, but false. The true Church must be founded by God. It must have an alter and a sacrifice. It must be founded on Revelation. It must be supported by mira-cles. It must have a divine commissien to teach. It must be perpetual. It must be unchangeable. It must be one. It must be hely. It must be infallible. It must be Catholic or universal, and it must be apostelio.

Thus there have been two churches tounded by God-the Church of the Old Law, which was a church of premise, and the Church of fulfillment, or the new dispensa-tion. The one was founded by God the Father, by His servant Moses, and the other through the Messiah, His Divine

MIRAGLES NECESSABY.

Human faith requires the assistance of miracles. God alone can bind the human conscience, and miracles testify to His God-Moses answered and said : They will not believe me ner hear my voice, but they will say: The Lord bath net appeared to thee." The Lard then taught him to work miracles, viz. To change a rod into a serpent and the serpent into a rod; also to produce leprosy of the hand and after to heal t; also to change the river water into blood. He taught him to work these miracles as He said (verse 5), "that they may believe that the Lord God of their fathers, the Ged of Abraham, the God of Isaac and the God of Jacob hath appeared to thee." Thus God admitted the necessity of miracles in founding His Church of the Old Law.

We find also that Christ recognized the mecessity of miracles in founding His Courch. It is impossible to change the whole order of human belief and expect faith in the evidence of things unseen without miracies. Before one can accept a doctrine pertaining to the hereafter in which eternal happiness or misery is involved, the founder should demonstrate, first, that he is of God. This can only be done by miracles.

Our Saviour said (St. John, v. 36): "The works themselves which I do give testimeny of Me, that the Father hath sent Me." It is admitted the tonot a single miracle was per-fermed by the founders of any of the sects. Indeed Erasmus, one of themselves, admitted that there was not one of the reference could so much as heal a lame horse

A VOICE FROM HEAVEN NECESSARY.

The Lord saw and recognized the necessity a voice from heaven, as we read (Exedus, xix. 9) : "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever." It was thus the Lord introduced His servant, the lawgiver Moses, te His people.

In Exidus xix, verse 16, we read : "And it care to pass on the third day, in the morning, that there were thunders and lightnings, sad a thick cloud upon the Mount, and the veloe of the trumpet exceeding lend; so that all the people that were in the camp trembled." Verse 18 reads: "And Mount Sinal was altegether on a smoke, because the Lord decended upon it in a fire; and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly ;" "the voice of the trumpet sounded long and waxed leader and leader." This is the same trumpet that will sound at the last day calling to the law. St. Paul cails it "the trumpet of law known as the decalogue. In verse 18 we And all the people saw the thunderings and the lightnings and the neise of the trumpet, and the mountain smoking; and Speak thou with us, and we will hear ; but world. people, ' Fear not ; fer God is come to prove | world." yen, and that his fear may be before yeur faces that ye sin not." In verse 22 we read - " And the Lord said unto Moses, Thou shalt say unto the children of Israel. Ye have seen that I have talked with you from heaven.' Ged saw that the Israelites, The the people of medern times, were loath to believe in the infinite or the supernatural, and for this resson He performed deeds that demenstrated infinite power, and He came in a manner and majesty unquestionably supernatural. As fear has a powerful influence in regulating human life, our God appeared in awful majesty that, as Moses said—" His fear may be before your faces that ye sinnet." sent Me, I also send you." And when He He reminded them what they could had said this He breathed on them, and He fear may be before your faces that ye sin not." may to their children from generation said to them, " Receive ye the Holy Ghost; so generation down even to this day (Ex. whose sine you shall forgive, they are fergiven

GOD SPEAKS FROM THE CLOUDS.

The Eternal Father Introduces His Son. who founds the Church of the new dispensa-

You, and teaches the Obristian religion. We are told in the Gospel of St. Mark that ear Saviour is baptized by John in the Jordan, and (i, 1012): "Straightway coming up out of the water He saw the heaven, open and the Spirit like a deve descending upon Him, and there came a voice from heaven saying: Thou art My brived Son in whom I am well pleased." Here en this grand epening some we have a manifestation of the Trinity, the Father, the Son and the Holy Spirit. My God! What an extraordinary thing is this, my friends! How weak are words in presence of this mighty fact !

THE TRANSFIGURATION.

Peter. James, and John up into a mount— given if not confessed?

Mount Thabor: "And was transfigured One said to me: "I want no go between

before them; and His face did shins as the sun, and His rainest was white as the light," (This is the apprintalized form light," (This is the resurrection) when the hodies at the resurrection) and beheld there appeared unto them Moses and Elias talking with Him." These were present as the representatives of the Old Law and the prephets to the Ohrist in presence of three Apostles of the New Law. What a miraculous and magnificent chain of testimeny! Again—

St. Opprian in his "De Lapsia" and St. magnificent chain of testimeny! Again—
"Behald a bright cloud overshadewed them; and behald a veice out of the cloud which said—"This is My beloved Son in whom I am well pleased; hear ye Him.' And when the disciples heard it they fell on their knees and were sore afraid." What an extraordi-nary tableau was this, my friends ! Here en Mount Thaber, in the year 33, Christ in the midet, shining in aflender, Moses, who recoived the law and who was buried by an angel in the Valley of Meab in the year 2553, and Elijah, who was translated in a fiery charict to heaven. chief of the prophets, in the year \$115, to confess in this world, that we may not be and Peter and John and James, cheesen confounded in the other," and in Homily 49 Apostles of the new law; and ever all, the he says: "Let ne one say to himselt, I de volce of the Eternal speaking from the penance to God in private." Is it, then, in voice of the Eternal speaking from the clouds, saying: "This is My beloved Son, in whom I am well pleased; hear ye Him." This is the second introduction of the divine Son to man by His aderat le Father, and dens | Church? in the most remarkable manner in presence of witnesses and teachers of the Old and tre Naw Law, some being of heaven and some of the earth. You may all imagine the trans-figured splander of Christ on that secasion and the grand historical associations centered around Him is that some; and you can this Church—"He that hears you hears me, imagine a great veloe like the seund of mighty waters from the Eternal Father and Oreator saying to you: "Hear ye Him!" Here Onrist is introduced by God from the opening heavens, who uses the language af a Father in this marvelous presentation of His divine

Son. Was the one single apestle or founder of any sect recommended by the voice of God from heaven? Not one! Did they hear Him! No. Our Savious said in His prayer for unity: "They shall hear My voice and there shall be one fold;" yet there are three hundred and seven sects. Nevertheless, there is but one true fold. How strange that three hundred and seven sects, found without warrant of God's velce, without miracle, sixteen conturies after Christ sent the Apostles, should continually abuse the Cathelic Church head. He recognized the necessity of a being a false enc. They have unanimously miracles, as we read (Exedus, iv., 1.9):— veted this Church anti-Curist. One thousand volumes of Protestant history are filled with abuse of this Church.

WHAT CHRIST SAID OF THIS.

There is unity in suffering. Our Lord said: "If the world hate you know ye that it hated Me before you. I have chesen you out of the world, therefore the world hateth you." "If they have personted Me they will also persecute you." "He that hat the Me hateth My Father also." (St. John 15.) He said : "He that despises you despises Me," and, what is more, "Despises Him that sent Me." He said: "And you shall be hated by all men for My name-sake." "If they have called the master of the house Beezlebub, how much more those of the household? (St. M.tt. 10). Thus Christ and the Church are identical. "If you had been of the world the world would love its own, but because you are not of the world, but I have chosen you out of the world therefore the world hateth you." (St. John 15-18-19).

INSTITUTION OF CHRIST CHURCH. The Aimighty Father speke from the cleuds to His divine Son in presence of the people. There is nething in reason or revela-tion to intimate that God intended any man to come after His Sen to institute religion without miracles or the testimeny of God's living voice. The idea itself is ridioulous. When God the Father sent Meses to lead His people He said: "I will be with thee." (Exodus, ili. 12). Our Saviour said : "I am wish you all days." (St Matt., xxviii, 20). wish you all days." (St Matt., xxviii, 20). God the Father said to Moses: "I will be in thy mouth and teach the speak." (Exedus, iv. 12). Jesus said to His Ohurah : "He (the Holy Ghost) will teach you sli things and bring all things to your mind, whategever I shall have said to you. (St. John, xlv. 26). When our Creater testified twice that Christ is His Son and said "Hear ye Rim," faith becomes satisfied. When Christ says "Hear the Church" we must obey, as we knew from the highest source that He is Christ the Sen of God.

CHRIST'S COMMISSION. Christ's intestion was to go to His Father to sit by his side and rule His Church from the highest heaven. His Church, which is His kingdom, was to be a witness to His divinity, and a teacher of His doctrines, duly commissioned, He said (Matt. zvviii, 18 20) : "All power is given unto Me in heaven and on earth, Go ye, therefore, and teach all najudgment as it called the people to receive tions—baptizing them in the name of the the law. St. Paul calls it "the trumpet of Father, and of the Son, and of the Hely (1 These, iv. 15). On this awful oo Gho:t; teaching them to observe all things easien (Exodus.xx) God speak the words of the | whatseever I have commanded yet; and le, I am with you always, even unto the end of the world." He tells them that all power is He tells them that all power is given Him whether in heaven or upon earth : this is his chain of the title and He save : "Go when the people saw it they removed and ye therefore," teaching all nations to all steed afar off. And they said unto Moses— time, He being present to the end of the This was the commission to teach. let not God speak with us lost we die." Now this commission reaches to "all nations" In verse 20 we read-" Moses said unto the and extends " to the consummation of the

CHRIST'S PROMISE.

Our Saviour premises infallibility and says to them (St. Jehn xiv. 16 17.); "I shall ask the Father and He shall give you another paraclete, that He may abide with you fer-The spirit of truth, whom the world cannot receive," to. The spirit of truth forever? This is a cheering assurance that the Church cannot teach error at any time.

POWER OVER SIN. Our Saviour transferred to the Church His power over sin. We read in the Gospel of St. John (xx, 21-23)-" As the Father hath edus, xx. 22): "Ye have seen that I have them, and whose sins you shall retain they talked with you from Heaven." Thanks be are retained." This authority is repeated in the God.

several places in the New Testament. The How remarkable that God saw and ac-words, "where sine you shall retain, they are knowledged the necessity of a voice from retained," is proof of confession; for a sine oould not be retained unless first revealed by the penitent. Did this power ever sin end with the lives of the Apostles? It was not so understeed. The Novatian in the third century began a schism and then a heresy by maintuining that the Church had no power to forgive sins committed after haptism. On this occasion Ss. Cyprian distinguished himself by the defence of the true doorine in his letters on the unity of the Church. St. Pacian, St. Ambrose and St. Bazil wrote whose sine you shall retain they are re-

tained." What a comfertable assurance to the sinner borne dewn with a multitude of

sins ? Whence the need of this power if not am-We read (Matt. zvil, 18) that Jesus took ployed for sinful souls? How can sin be for-

St. Opprian in his "De Lapsia" and St. Ambrese in "De Pesnitentio" defends the doctrine of the Church.

St. Chrysostom says: "God has not given to angels the power which He has given to priests, who not only regenerate, but afterward receive the power of fergiving sins," (De sacerdes).

The Nestorians and Eutychians spread over Asia and Africa show the faith of the Church in the fifth century, whon they were out off, as they hold confession an absolution to this day. The great St. Augustine says in Homily 20: "Our merciful God wills us vain that Christ has said, Whatseever you loose on earth shalt be loosed in heaven? Is it in vain that the keys were given to the

MUST HEAR.

Our Savfeur said in His prayers to His Heavenly Father asking for unity (St. John, r, 16]—"They shall hear My voice." Think you shis prayer was unanswered? His prayer was followed by a threat. Christ said to again, "He that will not hear the Church let him be to thee as the heathen and publican.' Thus-"He that hears you (the Church), hears my voice."

VAITH NECESSARY.

St Paul says (Heb. xl., 6)-" But without faith it is impossible to please God." Note the word impossible. Again the Apestle says (Romans, 1.17)—" The just man liveth

POWER TO INTERPRET SCHIPTURE.

Our Saviour as He was about leaving His Apostlos gave them power to interpret S:ripture, as we read (Duke, xxiv, 45): "Then He opened their understanding that they might understand the Scriptures. This power was conferred upen the Church built upon Peter, to the ministry and to none other, none else being present. The Church has interpreted the Scripture to this day as intended by her founder, and consistently rejects the false principle of private interpretation, which has produced three hundred and seven Christian sects. A Sabbath school child will tell you that private interpretation destroys unity of belief, then obedience ceases and authority is rejected, then every person is his own religious tribunal. Think you that Christ remained thirty-three years on earth to found a separate belief for each individual; to found a religious aparchy? Is the plan worthy of divine wisdom? Mea in all ages were accustomed to err in science, palitios and philesophy, and sometimes in aritometic, but the principle of private interpretation grants that all without distinction are adepte in Scripture.

The Apoetle Peter tells us (2 Peter, i, 20) "Understanding this first that no prepassy of Scripture is made by private interpretatien,'

PETER MADE HEAD OF THE CHURCH Our Saviour said: "Then art Peter, and upon this rock I will build My Church, and the gates of heil shall not prevail against

There are three Gospel accounts or enumerations of the Apostics. All differ except in | fluenze, as it is termed, is in reality an epidemone thing. They all agree upon naming ic catarrh, and is called by some physicians Peter first. Not only do they naming Peter "lightning catarrh," from the rapidity with first, but they call him "Peter the first." Yet he was not the cldest, nor yet was he the first whom Christ had called to follow Him. The meaning, then, of ealling Pater the first must be that he was at the head, in command of the Apostles.

How came he so? His name had been

Simon. Ohrist named him Peter. The Saviour spoke in the Syrr-Chaldate language. A liberal and perfectly faithful translation of the re-naming would be: "Thou art Peter and upon this Peter I build My Charab."

Fellowing thie, Christ bestows another gift upon him: "To thee will I give the keys of the kingdom of Heaven? What did he The only thing He could have meant was the kingdom of His Church P. ter was the Peter upon which he founded that kingdom, "To thee I will give the keys of the kingdom of Reaven."

But these were not sufficent distinctions. At the Last Supper, when the Christ Saviour was about to take leave of His Apostics. He says that the evil spirit "desires you." Turning to Peter He says : "But I have prayed for thee. And then He tells him it is that he may confirm his brother Apostles,

Peter is the foundation stone. He is the keeper of the keys of the Church. And now he is the confirmer of the other Aposiles, After death Christ rose. Before going to heaven He would give a final testament to His Vicer on earth, Asking twice if Peter leves Him He adds: "Feed My lambs." At the third asking he says : "Feed My sheep." Lambs and sheep make the whole flock. Peter then is appointed paster. It is Christ's

last will and testament. The authority of the Pope comes from him to whem the keys of the kingdom of Heaven had been presented. As the Head of the Church he pessesses the whole power invest-

ed in St. Peter. There is no single absolution that we receive that does not come to us from Christ's representative on earth. The Bishops obtain their authority from the Pope and priests receive theirs from the Bishops. We talk of Him who rules over all the Church not as father but as the Holy Father. We are the children of S. Peter, sutject to him and his successors. No greater glory should be ours when we are told that we are subject to the Pope.

(To be continued.)

ST. Louis, Mo., April 23, 1889.

BAILEY REFLECTOR COMPANY. Gentlemen :- We have now used your Reflector about three months. It is very satisfactory, Our audience room is 50x60 ft., and the ceiling about 32 feet at the highest point, is lighted

admirably by your 60 inch Reflector.

Very respectfully,

J. H. Holmes, Chairman Building Committee Third Congregational Church.

Dear Sirs:-The Bailey Reflector which you placed in our church gives entire satisfaction.
It is ornamental and gives a brilliant light It is really a marvel or cheapness, neatness and

Very sincerely yours,
G. H. GRANNIS,
Pastor Third Congregational Church.

NINETY ONE MISSING.

The Secretary of the Lengue Pointe Asylum Gives Mer Evidence-A List of the Un-

The inquest of the Lorgue Points fire was re-The inquest of the Lorgue Points are was re-sumed last Wednesday afternoon in the grand jury room at the Court House. The first wit-ness examined was Sister St. Charles, the secretary of the ill-fated a-ylum. She said that there were ninety-one patients missing accord-ing to the registrar of the asylum, six of whom were men. These, however, were not counted amorges those who had perished in the flames. She had written to the families of the six male patients and no answer had been received. It was impossible to state how many would return out of that number. According to the desire of the jurors, the following list containing the official number of the missing was produced by the wirness:
Marie Archambault, Wife of Jos. Lamarche

Marie Anneste Phaneut, Wife of A Phaneut; Catherine Azeline Benard, E. za Berard, Mrs. Catherine Azeline Benard, E.:za Berard, Mrs.
Bourque, Therese Bonin, Alphonsine Brisson,
Mathide Brunette, Mrs. Binet, Mrs. Blais,
Z-lie Brouillet, Alphonsine Orarbonneso,
Elide Cartier, Geogiana C.:llyer, Mrs. Courcemarche, Mrs. Cloutier, Mrs. A. Lafortune,
Mrs. Chartrand, Mrs. Coleman, Mrs. Cardinal,
Oharlotte Carliele, Anna Donahue, Bridget
Doley, Angelique, Declarriers, Zoe Dangblin,
Julia Doyle, Constance Doncet, Eliza Davidson, Catherine Felliard, Delima Galarnesu. Julia Dayle, Constance Douces, Shin Daylor, son, Catherine Felliard, Delima Galarneau, Margaret Glesson, Clara Gibson, Ruse Generean, Jane Huot, Mrs. Henry Elza Fraser Mrs. Mary Shahau, Lucie Thibodeau, Clausie Thivirge, Herseuse Therrault, Dame Annie Williams. Dylte Porrier, Victoria Phelau, Mrs. Marcel Porrier, Dounshilda Richer, Ellzen Bished Flank Research Phelau, Mrs. Richard, Flavie Raymond, Ellen Sullivan, Mrs. Widow Scanlan, Ellen Maloney, D. ra Mc-Shelly, Margaret McAlpine, Mrs. McEvoy, Hastic McGibbon, Eather Oliver, Albertine Oullette, Albertine, Provost, Victoire Pagé, Cabarina Investigation Catherine Leonard, Euphronisine Lalumierre Emelie Leveille, Sophie Lamorre, Elizabeth VAITH NECESSARY.

Our Saviour made belief in the teachings of the Church obligatory.

In Mark (xvi, 15-16) he says—"Go ye unto all the world and preach the Gespel to every oreature, and he that believeth and is baptized shall be saved, but he that be lieveth net shall be condemned." Were if just to condemn if the Church is not infallible?

Emelie Levelle, Sophie Lamorre, Elizabeth Lowy, Marie L. za, Azilda Lapierre, Mrs. Aurolt, Mrs. Leda Micraud, Mrs. Alice Murphy, Huenot Albina, Ellen Hackhurst, Mrs. Hensult, widow of J. Hensult; Mrs. Kelly, Euphenie Lemay, Marie Legault, Marie Levelle, Sophie Lamorre, Elizabeth Lowy, Marie L. za, Azilda Lapierre, Mrs. Murphy, Huenot Albina, Ellen Hackhurst, Mrs. Hensult, widow of J. Hensult; Mrs. Kelly, Euphenie Lemay, Marie Lega Micraud, Mrs. Alice Murphy, Huenot Albina, Ellen Hackhurst, Mrs. Hensult, widow of J. Hensult; Mrs. Einelis Levelle, Sophie Lamorre, Elizabeth Lowy, Marie L. za, Azilda Lapierre, Mrs. Murphy, Huenot Albina, Ellen Hackhurst, Mrs. Hensult, widow of J. Hensult; Mrs. Einelis Levelle, Sophie Lamorre, Elizabeth Lowy, Marie Lega Micraud, Mrs. Alice Murphy, Huenot Albina, Ellen Hackhurst, Mrs. Hensult, widow of J. Hensult; Mrs. Einelis Levelle, Sophie Lamorre, Elizabeth Lowy, Marie Lega Micraud, Mrs. Alice Murphy, Huenot Albina, Ellen Hackhurst, Mrs. Hensult, widow of J. Hensult; Mrs. Einelis Levelle, Sophie Lamorre, Elizabeth Lowy, Marie Lega Micraud, Mrs. Alice Murphy, Huenot Albina, Ellen Hackhurst, Mrs. Hensult, widow of J. Hensult; Mrs. Einelis Levelle, Sophie Lamorre, Elizabeth Lowy, Marie Lega Murphy, Huenot Albina, Ellen Hackhurst, Mrs. Lega Murphy, Huenot John Sullivan and W. Trepenier.

As taked by the witness the present list did not include the names of the lay si ters who have perished, as stated in the TRUE WITHERS previously

A couple of other witnesses were examined on

the origin of the fire, but their evidence revealed no new facts of impor ance.

The jury then sat with closed doors to con-

sider the verdict, and, after about an hour's secret session, made the following present

The jurors are unanimously of epinion that the persons whose remains were found in the ruins of the St. Jean de Dien asylum, at Lengue Pointe, perished in the conflagration there on the 6.h May instant; but it is in possible for them to say how or in what part of the place the fire originated, though it is probable that an inmate confined in the ste. Cecile ward, on the the third storey, set fice to the building, or spontaceous combustion, caused by the sawdust

between the flooring, took place.

The jury would recommend: 1. That in the future the ventilators in institutions of such a nature should be constructed of brick or fire proof material: 2. That such establishments should have

fewer storeys and should as much as possible be in separate isolated buildings: 3. That the violent and inflem inmates should

be placed in the lower storeys;
4. That no closets or cupbuards containing in-flammable material should be permitted in the various wards;
5. That galleries should be placed on each

storey with staircases communicating with each The jurors believe that these are necessary measures in order to prevent loss of life in case of fire or other similar accident at such an institution in the future.

"La Grippe" or Lightning

Catarrh. MR. EDITOR -"La grippe," or Russian in "lightning catarrb," from the rapidity with which it sweeps over the country. Allow us to draw the attention of your readers to the fact that Natal Balm, so well as being a thorough core for all cases of the ordinary old in head and catarrh, will give prompt relief in even the most severe cases of "la grippe" or Russian in-fluenza," as it will effectually clear the usual passages, allay irritation and relieve the dull, oppressive headache accompanying the disease. No family should be without a bottle of Nasal Balm in the house, as cold in the head and Catarrh are peculiarly liable to attack people at this season of the year, and Nasal Balm is the only prompt and speedy ours for these troubles ever offered the public. Easy to use and sgreeable If you cannot get is as your dealers is will be sent post free on receipt of price (50 cents and \$1 per bostle) by addressing. FULFORD & Co. Brockville, Ont

Child Murder in England.

Is it really impossible to put a stop to infanticide in Protestant England? Certainly at present there is hardly any check upon that crime, and it seems to have reached enormous dimensions. In an article appearing in this month's Contemporary, Mr. Waugh states that 54,000 illegisimase children are born every year and that the death water among them is month. and that the death rate among them is more than double what it is among children born in lawful wedlock. There cannot be a doubt that hundreds of bables are murdered in England sasry year, with more or less deliberation, and more or less cruelty. The Baby-Farming Act seems too weak for the purpose of repressing this horrible crime; and a new Bill which has been introduced is open to objection as likely to cause great inconvenience to respectable mothers of the poorer classes. We think that the police might do something to stop the evil if they made it their business to enquire into the characters of those women who habitually advertise for "children to be adopted." of bons-fide adoption are extremely rare in this country; most of them are mere bargains, in which the adopter takes a child and a sum in cash, on the understanding that the parent is not to be troubled with his or her offspring any mere. Why should not all cases of adoption be under police supervision? Honess people would, no doubt, be subject to disagreeable visits and enquiries; but it is impossible to prevent crime without some annoyance to repectable people.

Cardinal Lavigerie and Carthage. The ancient see of Carthage is bursting into which the eyes of ambitious European states. men are now so constantly fixed. Carthage is promising because it is under the jurisdiction of a prelate who for activity may, without irreverence, be compared to the great saint—Augustine of Hippo. Six years ago, when Leo XIII, restored to Carthage the dignity of an archiepiscopal See, he advised the ercotion of a cathedral church in connection with which a canonical Chapter could be held, and he also urged that a seminary should be provided for the education of the clergy. Since that time Cardinal Lavigerie has done the work of a score of men in promoting the anti slave crusade throughout Europe, but despite all this, there has been no inaction in his diocese. The Chapter of Canons has been appointed, the seminary opened, and the cathedral built on the bill of Byrss, from which Carabage first received its name. The consecration of the cathedral will take place on Thursday next, the 15th inst., and on the same day Cardinal Lavigerie. will preside at the first Council of Cartnage. It will be a great day for the Catholic Church

JERUSALEM AND THE HOLY LAND CRUCIFIXION.

the grandest work of Are in America, producted by the diegy of an ereeds, and by the object of the production of the pro streets, Montreal. Open every day from morning till 10:30 p.m., and en Sundays from 1 to 10:30 p.m. Street cars pass the door.



A REBREW BIBLE. The Most Valuable Book in the World.

Rome, May 14.-A syndicate has been formed of wealthy French Jews for the pur-pose of purchasing for the Jews the copy of the Hebrew Bible which is in the Vatican. The offer which has been made for it is \$200,000, but it is stated that the Pope cannot legally at litt. This is the most valual le book in the world. It is the most famous Biole there is in existence, and this is by no means the first time that Hebrews have tried to purchase it. Something like a contury or more ago the Hebrews of Spain, France and Italy offered for the book its weight in geld and more, the affering being equal in magni-tude to the present one. The affer was refused, just as the present offer in all probability will be. The book is the preperty of the congrega-

tion of the propagands, and is probably the most volumble is attract of the polygiat library and printing office of the congregation, which have no equals, the collections in the Vatican library being considered more valuable than even those in the Br. tish Museum, although less numerous. The Bible is in the original Hebrew manuscript. The exact time when t was written has never been astisfactorily determined any more than it came into possersion of the congregation, founded by Pope

Gregory XV., some 300 years ago.
The persons who have seen the valuable manuscript are very few. That the chief treasure of the propaganda will be sold is altogether improbable. The Roman authorities have t adfa tly refused to recognize any amount of money as being an equivalent for this book, and the present composition of the congregation of the propaganda is such as to preclude the idea of any change new.

God Bless the Irish Mother 1

In the Catholic World for the current month we find a short Irish story entilled "A Passant Home," contributed by Rev. R. OK, which concludes with the fellowing beautiful but well-deserved tribute to that most admirable of all God's oreatures-an Irish mother :

"Gh ! but they had the good mother. They will til point out to you the spot in the little flawer garden where she would bide nerself and pray. Two reseries daily, and one of them off-red (like Job of old) for her article. Housekeepers should ask for it, and obliders. Every week of her life she was at see that they get it, as all others are inthe alter rails generally at 12 o'clock Mass, and there she'd stay praying in the chapel when all the rat were gone. It would be two o'clock of a Sanday before she would get DRUNKARDS home to her breakfast. And when they derived the strength of t home to her breakfast. And when they'd day going about gotting St. Patrick's orosses made ; and she was as busy as any of them, and as happy, making them. And mind you. there was a man living near that the neighbors did not like, and they used not to make free with him. He had his I tile nice living with him. There will be no one to make a cross for poor listle Joanna !" she said. And didn't he make it herself, and steal up through the orchard, and call it the Joanna over the wall and give it to her : and when she came back she said : "I am glad now ; Joanna won's be without a Patrick's cress. The peor child won's be crying." She was for the rails next morning, and she wouldn't take anything, only a cup of tea. The clock struck six, and she said: "Let us kneel down and say the Augelus." About an hour afterwards she complained of an inward pain. She asked for some Lourdes water that was there, but it gave her no relief. She asked for it a second time, andthey thought to get her to take burnt whiskey; they pretended it was the Lourdes we ter, but the moment she tasted it she refused it. She suddenly grew very bad, and called for the pricet. A messanger was burried to put the saddle on the horse and go fer the priest and dector but it was too is to ! She raised herself on the bed by an effect.

and tried to put up her hand to make the Sign of the Cross, but was unable. They litted her band, and she llessed herself. She motioned to be laid back ; her head rested on the pillow, her lips marmared the names of Jesus and Mary, and all was over ! God bless our Irish mothers! We have

thank God ! thousands and thousands of such angelic women beautifying and blessing the Peasant Homes of our Land.

POPULAR PEOPLE

are invariably pleasant people. Popular remedies are also as invariably pleasant to use and certain in their results, Mr. John McConnell, of Chesley, Ont, says:—Nasal Balm is a good medicine for cold in the head. It is a popular remedy.

Great Britain in a Funk.

London, May 28 - Upon the arrival of the eteamship City of New York, May 21st, st Queenstown to-day, a female passenger who gave her names as Mrs. Nugent was discovered when passing the Customs to have a loaded revolver concealed in a secret pocket in one of her skirts. She disclaimed ownership of the weapon and declared that a fellowpassenger, named Davine, had requested her to carry it ashore for him. Davine could not be found, and Mrs. Nugent was arrested and arrainged before a magistrate, who remanded her for violation of the law prehibiting the bringing of firearms into Esgland.

The honesty and integrity of the Louisians State Lottery Company are now fully estab-lished all over the country. All who knew anything about it know that the drawings of the Company zre held with the utmost fairness and all prizes paid fully and promptly. Thousands are ready of their own knowledge to testify to thir. The company's present charter has about five years to run,

Leo XIII. and Germany.

The epponents of the German Centre party have more than once taunted them with acting contrary to the wishes of the Roly Father in opposing the Bill relative to the ecclesiastical funds which accumulated during the Kulturkampf. The fact, however, is that his Heliness entirely approves of the conduct of the Centre and has not in any way questioned the exercise of their disoretion. His address to the German pilgrims testifies to his lively admiration of the constancy with which the members of the Centro have persevered in the struggle for the rights of the Church. Their firmness and skill as p: liticians give bis Roliness solid ground for belief that in course of time they will sucosed in removing every obstacle to the progress and free development of the Caurch in Germany.

TO THE DEAF.

A person cured of Dealness and noises in the head of 23 years' standing by a simple remedy. Will send a description of it FREE to any person who applies to Produced, 30 St. John street, Montreal.

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Should keep a hox of McGate's Pitts in the house. They are carefully prepared from the Butternut, and contain nothing injurious. As an Anti-Bilious Pill, they cannot be equaled. FOR SALE EVERYWHERE-25 cente Des box.

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Richelieu & Untario Navigat on Co'y 1890-SEASON-1890.

The following steamers will run as under and call at the usual intermediate ports: When chauns, is clear of ice Steamers QUEBEC and MONTREAL will leave Montreal daily (Sundays

excepted) at 7 p.m.

TO TOROXTO-Commencing Monday, 2nd June, leave daily (Sundays exercised) at 10 a.m., from Lachine 12.30 p.m., rom Cotean Landing at 6.30 TO THE SAGUENAY Commencing about ler

May, leave Quebec every Tuesday and Friday at: 7.30 a.m., and from 20 h June to 15th September four times a weak Tuesdays, Wednesdays, Fridays and Saturdays.
TO CORNWALL—Steamer BOHRMIAN every

Tursday and Friday at noon. TO IHRHE BIVERS—Every Tuesday and Friday at 1 p.m. TO CHAMBLY-Every Tuesday and Friday at 1

TO BOUCHEBVILLE, VARENNER, VERHUERES and B UT DE L'14 E-Daily ('undaya excepted) per "teamer TERREBONNE at 3.30 p.m. Baturdays at 2 p.m.

LONGUEUIL FERRY—From Longueut, 5 a m. and very subsequent hour. From Montreal, commencing at 6.60 a.m.; last trip, 8.30 p.m. See limitable.

table.

TO LAPBAIRIE—From now until 5th May, 8 a.m. and 4 p.m. from Montreal. From 5th May to 26th May, 7 a.u. n on and 5 p.m. undays at 2 and 6 p.m. From 26th May to 1st "sprember, from Mortreal, 6.30 a.m. noon, 4 and 6.15 p.m., 4 times a week and on fussdays and Fridays 6 a.m. and 9 a.m., roon and 4 and 6.15 p.m.

EXCURSIONS—Commencing Saturday. May 3rd, by teamer Tebries, and sundays at 7 a.m. for Contractour, returning the same evening at about 8 p.m.

For all information apply at Company's Ticket Offices, 1201, St. James atreet, Winds r Hotel, Belmoral Hotel, Canal Basin and Richelleu Pier. JULIEN CHABOT. Gen'i. Man.



TO PARENTS.

Mever neglect the health of your Children during the Summer season. If they suffer from Colic, Diarrhosa, or Teething Pains, use DE. Coneser's Infants' Syrur, and you will give them immediate relief.