

Talks to Catholics On Association Work.

Some time ago, we pointed out that one of the most serious considerations which the Irish Catholic of Montreal should lay to heart, when looking forward to the future, should be the question of the concentration of influence and energy, as regards association work.

Right Rev. Bishop Watterson, in the course of a recent interview with a representative of a newspaper referred to this subject among other questions which are of particular interest to Catholics speaking the English language, especially during these days, when the general tendency seems to be in favor of multiplying the number of Catholic organizations.

His Lordship said:—
"There is a great difference between a Catholic Society and a society of Catholics," he said. "A number of Catholics may band together for some lawful temporal purpose, without having any distinctive Catholic feature in their organization. There are other societies which in their purposes and rules combine the two ends of religious profit and material advantages. As long as they are faithful to their first and more important object and upright in the prosecution of their second, they deserve the name of Catholic, and as such they can receive the approbation of the Church."

"To be Catholic societies and merit encouragement as such, they should never hide their Catholic character or try to keep it in the background. I do not mean to say that the Church never gives her blessing to things which in themselves are even primarily and principally intended for our temporal benefit. On the contrary, she often does, provided that the temporal ends be made conducive to the eternal, and in order that greater freedom from anxiety about our worldly interests or the welfare of those who are dependent on us may give us more time and opportunity to attend to the one thing necessary."

"But such societies of Catholics are not always Catholic societies. The Catholic associations which have the benevolent or insurance feature attached to them are good and praiseworthy in themselves, but, in my opinion, there are too many of them. If these we have could only be welded together in such a way as to make two or three good, strong societies with a healthy rivalry between them it would be much better for them as an insurance investment and in every other way. A great deal of energy, it seems to me, is frittered away in the multiplication of societies, and in giving approbation to some promising new one that has now and then sought recognition, I have always hoped that it might perhaps be the one that would little by little, absorb a number of the others and leave us at last 'the survival of the fittest.'"

"There is also in practice the danger of turning the principal thing in a Catholic society into the mere accessory and the accessory into the principal. As they are sometimes conducted the temporal is liable to absorb the spiritual, or the religious element becomes a mere invisible gas, for the inflation of the material balloon. The higher ends are in danger of being sacrificed to mere worldly interests. The closer their relations with the Church and their pastors the less the danger is, and the more good of every kind our Catholic societies can do, and, happily, many of them do much good, both to their own members and others also. I like to see them carry a stiff Catholic sail, but at the same time for their security they must have plenty of good, solid Catholic ballast. I am proud of being a Catholic myself, and as their leader I like to see them also proud of their religion and faithful in the practice of it and courageous in the upholding of its principles, and I rejoice to say that many of them are very edifying in these respects."

"In this connection let me say that there are some non-Catholic societies which, because they are not nominally condemned by the Church, like to parade themselves as quasi approved by her in order to attract Catholics to them. Sometimes they are quite indignant because the Church will not give them recognition or conform herself to their regulations on certain occasions. The Catholic Church is older than all other societies, and she will bide when they pass away. She will not change or modify her discipline to suit the ideas of every ephemeral society that springs around her. It would not be convenient, nor could she do it in the most of cases without the sacrifice of principle. A safe rule for Catholics is not only not to belong to any society that is condemned by the Church, but not to join any that is not positively approved by her. Many of them have

rituals and religious services which no Catholic can take part in without an abandonment of religious principles.

"Some time ago it was telegraphed over the country that Rome had changed her attitude towards the Masonic societies in so far as to concede Catholic burial to the bodies of Catholics who died as members of these societies. No bishop has heard of any decision from Rome to that effect. The Apostolic Delegate, Monsignor Martinelli, has publicly denied the existence of such a decree. There was no change of attitude. The statement was false in every respect."

Rev. Father O'Boylan, of Newark, touched upon the same question recently, at the obsequies of one of his parishioners. Father O'Boylan is reported to have said:—

"Seeing that I have permitted the German Benevolent Society to come to this funeral with their badges on," said Father O'Boylan, "there will be certain members of the congregation who are members of other non-Catholic societies, who may ask why I make an exception in this case. To such I answer: Because it has been represented that this society is neither secret nor sectarian. As long as there is no religious ceremony or test as long as there is no ritual which opens and ends with prayer; as long as there is nothing in a benevolent or insurance society that will make it different from a purely secular or business society, then it is not sectarian, and I or any member of my congregation can belong to it."

But whenever an oath binding to secrecy and blind obedience, together with a ritual of any religious rite, are essential parts of a society, it becomes both unlawful and contrary to the conscience of a Catholic to belong to it. It is a sect. When a man says he believes all religions are good he either means what he says or he does not mean what his words imply. If the former, then in his eyes the religion of the Mohammedan, the Jew, the infidel, the spiritualist, the Christian scientist, the Mormon and all others are as good as that religion founded by Christ. If the latter, what does he mean? Believe me, my friends, the Catholic who pretends to be an honest member of his Church and is ready to take part in any other religious ceremony is not to be trusted. No, the true Catholic, even to save his life, much less to gain the esteem of some men, will not compromise one jot or tittle of his holy faith under any plea in the name of benevolence or otherwise. Trust that man who is candid and firm in his religious convictions. He will not be the less charitable and benevolent because he fears God and obeys his conscience, but on the contrary, he will be all the more faithful and trustful to every principle that goes to make the family happy and the State prosperous.

"And while I am speaking on the subject of societies, let me briefly state what the Catholic Church objects to in benevolent societies.

"First. She forbids any of her members to take an oath unless there is a sufficient cause for taking it, and that it be ordered by lawful authority, or required for God's honor, or for our own or our neighbor's good. The chief requisites in these conditions are (a) the sufficient cause; (b) ordered by lawful authority.

"Second. She forbids any of her members to participate in any form or practice of worship unless such as she approves of by the Pope, by legitimate councils or bishops in union with the Apostolic See.

"Benevolent societies of whatever name, no matter what they pretend

FRIENDS PREVAILED

A Nervous Toronto Woman Walked the Floor During the Night for Hours at a Time—She Makes a Statement.

TORONTO, ONT.—"I was troubled with nervousness. It was impossible for me to keep still and if the spells came over me during the night I had to get up and walk the floor for hours at a time. My blood was very poor and I was subject to bloody attacks. My feet would swell and I was not able to do my own housework. I treated with two of the best physicians here but only received relief for a time. I became discouraged. One day a friend called and advised me to try Hood's Sarsaparilla. I laughed at the advice but I was prevailed upon and procured one bottle. Before I used it all I began to feel better. I took several bottles and also several boxes of Hood's Pills. Now I can eat and drink heartily and sleep soundly. Hood's Sarsaparilla has entirely cured me and also strengthened me so that I now do all my own work. I cheerfully recommend Hood's Sarsaparilla to all sufferers from nervousness, weakness or general debility." Mrs. E. F. PAINE, Degrazi Street.

Hood's Pills cure Liver Pills; easy to take, easy to operate. 25 cents.

MRS. L. EMOND.

Sick Fourteen Years—More Than Half the Time in Bed— Now She is Well Again, and Tells How Other Women May Regain Their Health.

The following story is truly pathetic. Fourteen years ago (in 1884) a woman was sick with womb trouble. The trouble went on from bad to worse. Such diseases never did and never will cure themselves. As the days pass the pains and weakness increase. Finally comes the collapse. The patient goes to bed. Here she still grows worse. Finally she drags herself from bed and totters around on her feet in an effort to forget her agonies. She reads in a newspaper about a marvelous medicine. She writes for advice to famous specialists. Then she recovers her health completely. Just think of those needless years of torture! She could have been cured in 1884 just as well as in 1898. But read her own words.

Mrs. L. Emond, 2106 Joseph street, Brighton Park, Chicago, Ill., writes as follows: "I had womb trouble for fourteen years. My left side ached terribly, and so did my heart. More than half of the time I had to stay in bed, but especially for the last two years. My sickness was much worse toward the end, and I could not sleep and could not rest in bed. I spent my nights in walking the floor, trying to forget that I was suffering so much. I wrote your specialist, received a long letter in reply, followed his advice, and today I sincerely thank him. To him I owe my cure, for his good advice and special treatment he sent me, together with Dr. Coderre's Red Pills, completely cured me. I am also glad to give my testimony, in order to help other sick women." (Signed) Mrs. L. Emond.

2106 Joseph street, Brighton Park, Chicago, Illinois.



This is not a single instance where Dr. Coderre's Red Pills for Pale and Weak Women have brought about a cure for womb trouble. It is only one of thousands. Don't you see in the papers, day after day, the pictures of different women, together with their own stories of recovery? Dr. Coderre's Red Pills cure every kind of female trouble. They are unequalled for the girl as she goes through the period called puberty. They are a positive regulator of the menses. They are an absolute cure for leucorrhoea, or whites. They strengthen the delicate supports of the womb and overcome prolapsus and bearing-down pains. They banish

headache, nervousness, sleeplessness by giving vigor and tone to the feminine organs. They regulate the digestion and enrich the blood, thus curing pimples, blotches and ugly complexion. The pills are much easier to take than liquid medicines, and they cost only half as much. They can be carried about, and swallowed without attracting attention.

The best way for sick women and girls to do is to write to our famous specialists for advice. This is given absolutely free. No local physician has had so much experience as our specialists. Personal consultation and treatment can be had at our Dispensary, 274 St. Denis street, Montreal.

Dr. Coderre's Red Pills are widely imitated. Beware of all red pills sold by the dozen, the hundred, or at 25 cents a box. They are worthless imitations. Get the genuine at all honest druggists. They have them—always fifty Red Pills in a box for 50 cents, or six boxes for \$2.50. Or you can send the price in stamps, or by registered letter, money order or express order to us. We mail them all over the world. No duty to pay.

Dr. Coderre's Red Pills, at 50 cents a box, last longer than liquid medicines costing \$1. They are easier to take, more convenient to carry, and they cure. Under no circumstances take anything which is said to be "just the same" or "just as good" as Dr. Coderre's Red Pills. It is not so. It is false. There is nothing like them made. No one else knows the formula. Address all letters to The Franco-American Chemical Co., Medical Department, Montreal, Canada.

to be, cannot expect Catholics to belong to their membership as long as they are either outbonded, as the Church understands this term, or as long as they have a religious ritual without the legitimate approval of the Church. Let those who want to be non-sectarian, instead of having a set form of prayer if they wish to open and close their proceedings with religious exercises, give a few minutes for prayer in silence, and let each one use his own prayer book, or say his prayers from memory and let all this be done in silence. Then let there be no oaths administered, but let their business be done with the same secrecy that all financial or business-like transactions demand. Then we can all be members. Then we will have truly a non-sectarian society in reality as well as in name.

I distrust that man who is ready to change his religious colors without serious and conscientious reasons. I do not believe the man who says that all religions are good. I would rather believe him if he said that none were good, because in the latter case he might mean that he had found none so far to suit him; but to say that all are good is to say that truth and error, light and darkness, Christ and Belial, God and the devil, were one and the same. No. We shall be truthful and charitable, but we cannot be truthful if we deceive our neighbor, nor can we be charitable if we lead him into error by a false show of friendship. Truth is eternal and cannot be changed; charity is divine as well as human and too great to be grasped by benevolence. The Church of Christ stands upon a rock that is as immovable as God's own word, and if men think they can adjust to their ephemeral tastes or caprices either truth or charity of the Church, it is simply because they have allowed themselves to become foolish by their own conceits.

"There's naught on earth to rest on,
All things are changing here;
The smiles of joy we gaze on,
The friends we count most dear.
One friend alone is changeless,
The One too oft forgot,
Whose love hath stood for ages—
Our Jesus changeth not
E'en friendship's smiles await not
To cheer us here below,
For smiles are too deceitful,
They quickly ebb and flow.
One smile alone can gladden,
Whate'er the pilgrim's lot;
It is the smile of Jesus,
For Jesus changeth not."

Father O'Boylan says further: "The instructions of the Propaganda of July 17, 1876, leave no doubt as to the duty of Catholics in regard to taking part in secret assemblies, and the bishop of Cork, in a special instruction to his clergy recently forbade the people, on the strength of said instructions, to attend any festivals or dances for the benefit of secret societies. 'All who take part in such,' he says 'are guilty of a grave offense, and the sentence of excommunication specially reserved to the Holy See affects not only those who become members of (condemned) societies, such as the Freemasons, but also those who in any way favor them.' Societies not yet condemned, but which have a religious ritual, of course are tolerated, but no Catholic can without sin join in sectarian prayers. Yet some have done so of late both here and in other cities to the scandal of the faithful."

CUSTOMS REGULATIONS AT NEW YORK.

What are our customs officials trying to do, anyway?

The American returning from Europe now shudders as he approaches his native land, in dread of the ordeal he must undergo at the hands of the dignitaries who first compel him to make a sworn statement as to what he has got and then formally proclaim their belief that he is a liar by ransacking his trunks.

This is a vexation of old standing, and it has been intensified by the Dingley provision that no one may bring home more than one hundred dollars' worth of foreign goods, even personal wearing apparel without paying duty on it. Every one who pays a dressmaker's or tailor's bill knows that it is impossible for the business man, student or tourist who has been abroad any length of time to keep within such a limit even if he entered the port with no clothing except that upon his back.

It seemed as if nothing more annoying and mortifying than this rule could be invented; but it is a mere trifle in comparison with the new regulations which will go into force beginning next Wednesday, February 1. At present the incoming passenger makes a general declaration as to whether he brings with him anything that is dutiable and whether he has wearing apparel bought in excess of one hundred dollars in value. Under the new orders the passenger is expected to state in detail every article of foreign origin, from a matchbox to a fur lined coat and when his statement of the cost does not tally with the inspector's estimate the article will be turned over to another official for appraisement.

This impossible task is being undertaken by Collector Bidwell under an order of Assistant Secretary of the Treasury W. B. Lowell, which directs that when baggage "is found to contain articles purchased abroad which have not been declared by the passengers they shall be described on the back of the baggage declaration by the inspector and submitted to the appraising officer, and the inspector will be held responsible for failure to find and report such articles regardless of their value." On their very face such instructions are absurd and absolutely impracticable. When a big liner comes in with hundreds of two-to-do cabin passengers, each one provided with a number of trunks, fancy the inspectors writing out in the rush of arrival a description of every trivial article—"regardless of their value"—they may find in even a single trunk of the thousands to be examined!

The mere promulgation of such a rule renders it necessary to engage a new corps of inspectors and appraisers, giving more "patronage" to the bosses and entailing additional expense upon the people; but it is impossible to believe that any serious attempt will be made to put the regulations into effect. It would be necessary to have hundreds of inspectors and appraisers for every big steamship that arrived, and to detain the passengers indefinitely while lists of matchboxes, button hooks, and the thousand and one trifling objects accumulated by every traveller or resident abroad were being writ-

ten out and the articles appraised. The whole scheme is nonsensical and should be abandoned. At the time when the Dingley law has proved a pitiful failure and when our own manufactured goods are being exported in unprecedented volume to every corner of the world the formulation of such instructions, the only effect of which is to inflict annoyance upon American men and women, is peculiarly well, to say the least, peculiarly out of date.—New York Herald.

ANOTHER KIND OF EXPANSION.

Under the caption, "Trusts," the Providence Visitor makes the following observations:—

Of the making of trusts there is no end. Last week it was announced that certain Boston financiers are making arrangements which will enable them to control the forty concerns throughout the country devoted to the manufacture of writing paper. Forty-two millions worth of securities will be issued. The manufacturers of enamel coated ware have also organized themselves into a trust with a capital stock of fifty millions. They assure the public that the step is taken in the interests of economy and that no increase in the price of goods is contemplated. A gigantic gas combine to control natural gas, illuminating gas, and electric light properties and franchises in Ohio and Indiana, has also been organized with a capital of sixty millions. The interests involved are stupendous. These things are an unpleasant feature in our industrial development, and ought in the interests of public good to be stopped. It is quite true that the moment a monopoly raises the cost of its product above a reasonable margin of profit, rival concerns with less available cash, by selling their products at a figure below cost as long as may be necessary. No wonder the Socialists are active. The economic sovereignty of trusts bids fair to impose greater burdens upon the people of this country than is imposed by militarism on the nations in Europe.

Paralyzed by Cigarettes.

Springfield, Mass., Jan. 27.—John O'Brien, of No. 165 Water Street, is suffering from a form of paralysis of the Springfield Hospital, caused by an over indulgence in cigarettes. His muscles are rigid and he can hardly move. He smoked sixty boxes of cigarettes while on a visit to New York, and during the time partook of no food.

When he told the house physician that he had no feeling in his lower limbs, tests were made by thrusting needles into them. He told the truth.—New York World.

You wonder at the folly of that rude and naked savage, who would barter a coronet of gold for small, worthless trinkets, and buy the wonders of a mirror, the tinkling of a bell, or the string of colored beads, with a handful of pearls, fit ornaments for a crown. Yet what is that compared with the folly of him who in exchange for the toys of the earth gives his soul?

Success comes to those who persevere. If you take Hood's Sarsaparilla faithfully and persistently, you will be surely benefitted.

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LEGAL NOTICES.

NOTICE

Is hereby given that application will be made to the Parliament of Canada, at the next session thereof, for an Act to incorporate "THE LAURENTIAN ASSURANCE COMPANY," for the purpose of carrying on the business of Fire and Marine Insurance, and having its chief office in the City of Montreal, in the Province of Quebec.

Montreal, December 20th, 1898.
WHITE, O'HALLORAN & BUCHANAN,
25-9
Solicitors for Applicants.

DISTRICT OF MONTREAL,
No. 2984.

SUPERIOR COURT.

Dame Annie Rebecca Barker, of Chambly Canton, in the District of Montreal, has this day instituted an action as to separation of property against her husband, James Gibson, Book-keeper, of the same place, and his Curator ad hoc William J. Pearson, of the City and District of Montreal, Merchant.

Montreal, 30th December, 1898.
SICOTTE & BARNARD,
25-5
Attorneys for Plaintiff.

PROVINCE OF QUEBEC,
DISTRICT OF MONTREAL,
No. 1816.

SUPERIOR COURT.

Dame Ellen O'Brien, of the City and District of Montreal, wife, complainant as to property, of William Albert Arnold, commission merchant, of the same place, duly authorized to enter on justice, Plaintiff, vs. the said William Albert Arnold, Defendant.

An action for separation as to property has been instituted, this day, against the said defendant.

HONAN & PAINESEULT,
12 Place d'Armes,
Attorneys for Plaintiff.
Montreal, 5th January, 1899. 27-5

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