

THE CATHOLIC TRUTH SOCIETY.

(From the London Tablet, May 4th, 1895.)

The annual meeting of the Catholic Truth Society was held at Archbishop's House, Westminster, on Friday afternoon of last week. A very representative gathering attended. His Eminence the Cardinal Archbishop presided. Three reports were presented. The first—the Annual Report—proved to be very satisfactory. It gave some interesting statistics concerning the Society's publications from 1887 to the present time, and urged that if the Catholic Truth Society had done nothing beyond the propagation of cheap literature it would have fully justified its existence as a public body, and have given its subscribers ample evidence that the small sum which they subscribed annually had been invested in a most profitable manner—that in fact they had had full value for their money. With regard to the magic lantern work, the Society had many sets of slides with accompanying lectures. It hoped to extend this branch of its enterprise. As to the Society's immediate future, two undertakings were named. The first was the long talked of Church History, which was now almost through the press—a work which had been carefully revised by competent authorities, and for which the Bishop of Clifton had kindly written a preface. It would appear in three shilling parts, for the convenience of schools and others who might wish to obtain it in that form, and in a three and sixpenny bound volume of some 500 pages. The cost of the undertaking would be defrayed from the special friends of the Society. The volume would be sold as cheaply as possible in order that the cost might be no obstacle to its general adoption. The second undertaking by the Society was the production of a magazine which was introduced by reason of the discontinuance of the *Marygold*. With regard to the conduct of the magazine, the Committee had been fortunate enough to secure the services of Lady Amabel Kerr as Editor, and had obtained the co-operation of leading Catholic writers as contributors. The Society hoped that the convents of the English-speaking world would find the new magazine worthy of support, and that it would be recognized by the Catholic laity as entirely suitable for family reading. The second report, presented by Mrs. Fraser, dealt with the Society's aims on behalf of Catholic seamen. It testified that the Apostleship of Prayer continued to supply monthly packets of Catholic periodicals and papers to Catholic seamen of the Royal Navy and to the Royal Navy hospitals. During the year the number of ships supplied was 148 as contrasted with 130 in March 1894. The long talked of Confraternity of Seamen was about to become a reality, under the title of the Apostleship of the Sea—a branch of the Apostleship of Prayer, with simple rules suitable to the needs of seamen, thus combining the advantage of a special confraternity with those attached to the world-wide association whose members were now numbered by millions. At Grimsby, the Fisher Lads' Committee continued to care for the Catholic apprentices, who in some cases seemed not only to have grateful feelings towards those who befriended them, but to be really influenced for good and to become more attentive to their religious duties. At Fraserburgh, a church was soon to be opened in order to meet the wants of a large number of Catholic fishermen who come there for the herring fishery during the summer months from the west coast. The Society of St. Vincent de Paul had taken up the work for seamen in several places, especially at Sunderland, where it had a special committee for literature for sailors. At Liverpool, besides supplying books to the Allan and other lines of steamers, the Committee had opened a Seamen's Club at Bootle, under the management of Father Brophy. So far this important move had been very successful. At Cardiff the Fathers of Charity looked after the Seamen's Club. At Devonport, a committee had been formed of men of the Royal Navy of different grades, including the Catholic Naval Chaplain, Father Kent. At Sydney, the Superior of the Marists had offered a room (rent free) as a club room, and the use of a large hall for concerts and meetings. On the other side of the Atlantic, besides the club at Montreal, a seamen's club had been opened at New York. Applications had also come from Port Said and Genoa for help to establish these much needed rests, or clubs for seamen. With regard to the club at Well-come square, the good work might be on a much larger scale than at present and more thorough and satisfactory if the present tumble-down premises could be changed for a house capable of lodging and boarding, at least, 30 men. From a financial point of view, this would be better as a lodging house, and if properly managed would be, to a great extent, self-supporting. At Southampton, Canon Scammell continued his missionary care of the seamen on the American line of steamers. At Bristol the work for seamen had been begun.

The third report was the Treasurer's (Mr. Hawkesford).

The Bishop of Clifton proposed the acceptance of the Reports. In doing so he referred to the extremely satisfactory state in which they showed the Society to be. Each detail as it came out was interesting and instructive—so much so that one was apt to obliterate the other. One detail which struck him as the Treasurer's report was read, was the comparatively small amount paid to the Society in the way of annual subscriptions, £480 only representing 1000 members; considering the number of Catholics to be found throughout Great Britain and Ireland that was a small proportion to subscribe to such a society. As to the work for seamen, it was very interesting to know that the publications of the Society had been carried all over the world—into every corner of the British Empire, and beyond that—by bags and boxes of books distributed to Catholic seamen. As to the number of publications (6,000,000) issued by the Society since its commencement, these, he thought it might fairly be assumed, had done a vast amount of good. With regard to the penny tracts placed at the church doors this was a practice which

was spreading very much throughout the country. At Clifton the publications were to be had at the Pro-Cathedral. The workmen there were making good use of them by lending or giving them to their Protestant fellow-workmen who made objections against the Catholic religion. With respect to magic lantern lectures he himself made use of the Church history series at Clifton last autumn, when he had a very good audience. Perhaps the most important subject would be called to that more attention would be called to that very important subject. Owing to the ignorance which exists amongst many intelligent Catholics to be found in different parts of the country concerning the Society, his Lordship suggested that if a little tract or paper were written about the Society's conferences, explaining what they intended to do, &c., it would help considerably in localities to which the conference was likely to come. With regard to the Society's forthcoming Church History, the Bishop was afraid that it would create a certain amount of panic in the minds of some authors and publishers who might think that the sale of their own histories would be damaged by that of the Society. He was inclined, however, to think that this would not be so. He thought it possible that the History would be taken up as a school text-book. If this were to be so it would have to be illustrated with maps and also with very full chronological tables. There was no possibility of teaching young people history except in that way. It was a very good and important work and one which would need to be continually supplemented as time went on.

Mr. Kegan Paul seconded the adoption of the report. He referred to the new departure by the Society of publishing the Catholic Magazine, which he thought augured very happy results for the Society, and would serve to increase its funds. As to the work in behalf of the seamen, he thought it would be a good thing if those who subscribed to the Society put their hands in their pockets a second time for the purpose of contributing towards a special fund to aid the work.

The election of officers for the coming year was then proceeded with. The Bishop of Portsmouth proposed the adoption of the list. He congratulated the Society upon the increased interest which was being taken in its work. He was of opinion that the Society was not only doing a great deal of good, but much more. It was a very necessary society. As an instance in point he cited an incident which occurred at Portsmouth recently of a servant girl who had asked her mistress if it were true that the Roman Catholics and the Bishops were going to put Protestants to the torture if they did not join the Catholic Church. No doubt the girl had heard that such was the case from the minister under whom she had been sitting. He (his Lordship) was going to take the trouble to find that minister out, and possibly place somebody at the doors of his church to distribute Catholic Truth publications. At the door of his own cathedral the publications of the Society were sold. The sale was presided over by a convert lady, who took great interest in the work. He hoped that the members of the committee would not lose heart in this direction, but would try to increase the sale at the church doors.

Father Sydney Smith seconded the motion. He referred to the sale of the Society's publications at church doors. In some towns he had found a great many were sold, while in others there was very little done in that way. When one asked the reason of this it was often answered that people paid no attention to the publications placed at church doors. Others objected to the church door mode of selling because they regarded it as introducing merchandise into the house of God and interfering with the repository of the church. While others objected on the ground that the Society did not provide publications of any use to the people. As to the objection that it was introducing merchandise into the house of God surely it was introducing no more merchandise than the sale of candles at the church doors for religious purposes; and if it were a pious and right thing to light a candle bought at a church door, signifying devotion to our Lord or our Blessed Lady, surely it was equally pious and right to try and light the people's hearts by purchasing for distribution the Catholic Truth Society's publications. The next thing was to find an active lady who would take charge of the boxes at the doors containing the publications, and find out the particular class of literature the people liked, and jog the priest's memory occasionally with regard to it.

His Eminence the Cardinal Archbishop addressed the meeting. He did not think there was one in the room who did not feel a sense of gratification at the reports which had been read. They showed signs of a very distinct and onward progress on the part of the Society, and gave all to understand that the Catholic Truth Society, so far from languishing in the minds of its supporters, was becoming year by year more firmly established and more expansive in its efforts. Therefore, he felt sure all would go away with thoughts of thanks to God, who had blessed the work, and with thoughts of thanks to the indefatigable officers—the Hon. Secretary and the Council in particular—who had carried on the work of the Society with such determination. Seven or eight years ago application was made to the Holy See to grant to the members of the Society a number of indulgences, general and partial. With the prudence of the Holy See the grant was made for a period of seven years only. It was thought, he supposed, that seven years would test the life of the Society; and that, perhaps, by the end of that time it might become extinct, and therefore it was not altogether prudent to grant those treasures of the Church to an assembly which had no guarantee of permanency. He was happy to say, however, that now the Holy See had thought otherwise, and had renewed the indulgences granted for a time in perpetuity—and that he brought from the Holy Father a most special blessing upon the whole work of the Catholic Truth Society—upon its officers, its members, and all who took part in it. The Society was one of the things in which His Holiness had always been in-

terested, and he had assured his Eminence that he was very much gratified when he heard of the great progress it had made. He (the Cardinal) would make two suggestions that afternoon with regard to the Society, and the first would be accompanied with an expression of a sense of wonder. He knew the indefatigable zeal of the Hon. Secretary and how he pushed the wares of the Society in every country wherein he could obtain a foothold. In fact, such was his success and zeal in this direction that he (His Eminence) was fairly surprised that Mr. Britten had not provided a literature for Uganda. They had amongst them that afternoon the Vicar Apostolic of the Upper Nile, Bishop Hanlow, who had himself, while in Cashmere, been actively employed in forming a grammar and drawing up a dictionary of the language of that country. He had had considerable experience in that work, and was now going to Central Africa, together with a number of priests, and he would have when out there a very large number of negroes to look after. Some of these were Catholics; some had yet to be converted. He had not the slightest doubt that in the missionaries' work there the magic lantern, if brought before the hundreds and thousands of the negro population, would be one of the greatest helps towards propagating Catholic belief. If the Society would think well to either pack up a large case of slides for the magic lantern, or provide slides in the future for such a purpose, the Society would have the deep gratitude of the Vicar Apostolic, his priests, as well as the negroes of Central Africa. To come to home interests. All knew perfectly well the efforts that were being made outside the Church to prove to our fellow-countrymen that the Protestant religion was the religion of St. Augustine and our forefathers down to the "Reformation"—to prove to them that the Protestants of this country were in direct continuity with the Apostle sent by St. Gregory to this land. All were perfectly aware how the people were being taught to believe in this fable by inscriptions written in some of the Protestant churches—in inscriptions beginning with St. Augustine and coming to the present Archbishop of Canterbury, as in direct line with the pastors of the people who worshipped in those churches at the present day. This, of course, was, comparatively speaking, an unconvincing method, and probably would not do very much towards increasing the number of the population that would go to these churches and break their necks by reading Gothic names to be found high upon the walls. But there was another effort whereby the whole simple-minded people were becoming very much influenced in a similar direction. There were lecturers employed by some of the non-Catholic societies—one lecturer, he believed, was employed at £1000 per year—to travel through the country with a magic lantern and lecture upon Church history in England. These lectures were very largely attended, and he supposed were still being largely attended. One little episode occurred which brought one unfortunate lecturer to grief. Inasmuch as one of the learned prelates of the Church of England was unable or unwilling to stand god-father to some of the most astounding statements he had made. In this connection his Eminence wished to suggest whether it would not be possible for the Society to make use of similar lectures upon the history of England, and take them through the different parishes in the dioceses of England, setting for one or two winters in London, Liverpool, or smaller centres; and to give, on the very cheapest possible terms, lectures on Continuity and the Church of England, illustrated by the magic lantern, while tracts might, at the same time, be distributed amongst the audience. This would be meeting one of the wants of the present day, because although he had no doubt in his mind that the mass of the English people might just now be persuaded that the Church of England at the present day was the same as that of St. Anselm and St. Thomas à Becket—although they might credit such statements at this moment as made by persons whom they respected—still the perfect conviction of such falsehoods would necessarily be exploded during the course of a few years, as history was carefully studied. The people (concluded his Eminence) had to unlearn that which was erroneous, and while unlearning there would be a certain reaction in their minds which would send them forward to the Church. But this was no reason why at the present day Catholics should not, as far as they could, counteract the efforts made by their Protestant brethren and carry on the work of Propaganda amongst their fellow-countrymen by means of popular lectures.

Mr. Charles Raikes having supplemented Mr. Fraser's remarks as to the work for seamen, Bishop Hanlow expressed his pleasure in being present at so representative a gathering of Catholics of the Metropolis, and thanked all for the way in which his name had been received. He testified to the usefulness of the Society's publications, of which a great many had been used by him in foreign missions. With regard to his Eminence's suggestion concerning the magic lantern, he confessed that it would not be very useful in foreign missions. If, however, the Society have a number of pictures with which to supply the ships, the missionaries would be very thankful to receive them.

Mr. Britten proposed a vote of thanks to his Eminence for presiding. His Eminence having replied, the proceedings concluded with the Benediction.

THE VATICAN AND WOMAN.

MRS. POTTER PALMER TELLS OF HER INTERVIEW WITH LEO XIII.

Mrs. Potter Palmer of Chicago, who is now in Europe and who a short time ago had an audience with Leo XIII., is out in an interview in the Paris Figaro giving her impression of women in general, in which she incidentally refers to the position of the church regarding woman as follows:

"It has been believed for a long time that Roman Catholicism would prove an irreconcilable enemy to this broader education of women and to the free development of her personality. I was agreeably surprised during the audience granted me in the Vatican to find both His Holiness the Pope and Cardinal Rampolla deeply interested, and assur-

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ing me of their sympathy especially with our efforts in behalf of their down-trodden of our race.

"The Church, as well as Leo XIII., favors the admission of women to the higher branches of education. During the conversation his Holiness expressed himself positively against divorce, and insisted that woman's first duty is to her children and to her household, but he assured me that he did not limit our mission to these duties. 'The Church,' I said to the Holy Father, 'which first practised organized charity in the convents, cannot but second our efforts in compliance of the scriptural command.' The Pope, in response, greatly encouraged me, and I believe that the convents of the church will yet become our strongest allies.

"In England already Cardinal Vaughan sends the nuns who are to instruct the younger sisters to normal schools in order to imbuine them with modern methods and ideas."

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From the Ottawa Journal.

Mr. George Argue is one of the best known farmers in the vicinity of North Gower. He has passed through an experience as painful as it is remarkable, and his story as told a reporter will perhaps be of value to others. "I was born in the county of Carleton," said Mr. Argue, and have lived all my life within twenty miles of the city of Ottawa. Ten years of that time have been years of pain and misery almost beyond endurance. Eleven years ago I contracted a cold which resulted in pleurisy and inflammation of the lungs. Other complications then followed and I was confined to my room for "years. The doctor who attended me, though that long illness said that the reason I was unable to move about was due to the contracting



I could hobble around on crutches, of the muscles and nerves of my hands and feet through long confinement to bed. I could hobble around a little on crutches, but was well nigh helpless. At this stage a second doctor was called in who declared my trouble was spinal complaint. Notwithstanding medical advice and treatment I was sinking lower and lower, and was regarded as incurable. I was now in such a state that I was unable to leave my bed, but determined to find a cure if possible, and sent for one of the most able physicians in Ottawa. I was under his care and treatment for three years. He blistered my back every three or four weeks and exerted all his skill, but in vain. I was growing weaker and weaker and began to think the end could not be far off. At this juncture a friend strongly urged me to try Dr. Williams' Pink Pills. I yielded to his solicitation, and by the time six boxes of pills were used I found myself getting better. I used in all thirty boxes, and they have accomplished what ten years of treatment under physicians failed to do. Thanks to this wonderful medicine, I am able to attend to my duties and am as free from disease as any man in ordinary health is expected to be. I still use Dr. Williams' Pink Pills, and they are the medicine for me, and so long as I live I shall use no other. If I had got these pills ten years ago I am satisfied I would not have suffered as I did, and would have saved some hundreds of dollars doctor bills. It is only those who have passed through such a terrible siege as I have done who can fully realize the wonderful merit of Dr. Williams' Pink Pills."

Mr. Argue's experience should convince even the most skeptical that Dr. Williams' Pink Pills stand far in advance of other medicines and are one of the greatest discoveries of the age. There is no disease due to poor or watery blood or shattered nerves which will not speedily yield to this treatment and in innumerable cases patients have been restored to health and strength after physicians had pronounced the dreaded word "incurable." Sold by all dealers in medicine or sent by mail post paid, at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y. Refuse imitations and do not be persuaded to try something else.

Montreal, 23rd April, 1895.

W. WEIR, President.
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NOTICE is hereby given that a dividend of three per cent for the current half year, on the paid-up capital stock of this institution, has been declared, and that the same will be payable at its banking house in this city, on and after Saturday, the first day of June next.

The transfer books will be closed from the 17th to the 31st May next, both days inclusive. The annual meeting of the shareholders will be held at the banking house of the institution, in Montreal, on Wednesday, the 13th day of June next. The chair to be taken at one o'clock p.m. By order of the Board.

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The transfer books will be closed from the 17th to the 31st day of May next, both days inclusive. The annual general meeting of shareholders will take place at the head office of the institution, Bank, on Tuesday, the 13th June next, at noon.

By order of the Board of Directors.

Montreal, 23rd April, 1895.

W. WEIR, President.
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