

Table with 3 columns: Day of Month, Day of Week, and Color of Vestments. Includes the month of May 1903 and the Blessed Virgin. Lists feast days such as Pentecost, Ascension, and various saints.

Dunlop Tires on Your Feet Dunlop Rubber Heels. When You Have

PASTORAL LETTER ON LABOR QUESTION

From His Grace Archbishop Bruchési of Montreal, Read on Sunday, April 25.

TEXT OF THE LETTER.

"The many strikes which have occurred of late compel us to give the labor question and its alarming problems our most earnest consideration. Our own city seems to be on the verge of fresh labor conflicts. Employers and their men defiantly mistrust each other, and at any moment the most serious incidents may take place, the most deplorable deeds of violence may be perpetuated. We should indeed be open to reproach did we not give to the faithful confided to our pastoral solicitude the advice which present circumstances necessitate.

CHURCH FOUNDS UNIONS.

"The Catholic Church abolished slavery, uplifted and defended the serf. She founded those admirable labor organizations which secure for their members the respect due to their rights as well as due competency and comfort. By thus taking the poorest among her children under the mantle of her protection she followed the example set by her divine Master, the son of a carpenter, an artisan Himself during the greatest portion of His mortal career. At times, Our Lord treated the mighty and the rich with great severity. Towards the lowly and the little ones of this earth He was all kindness. He suffered like them and labored with them to sanctify their toils and privations. He taught them patience and resignation, promising them in return the joys and rewards of eternity.

bers of a same family. If not there will be no peace for society, no prosperity for nations.

AGITATORS DANGEROUS.

"Consequently, dearly beloved brethren, what responsibility is not incurred by those leaders and writers who profit by the slightest conflict between capital and labor to foment discord and rebellion and to inspire workingmen with hatred towards their employers. They are the most dangerous foes of the people, whose interests they pretend to serve. Let not our laboring classes heed their suggestions. They have absolutely nothing to gain. Deceived by those false friends and urged on by them to commit the most lamentable acts will, on the contrary, forfeit public sympathy with which they cannot dispense and which this country of ours has never refused them. Rather listen, dearly beloved brethren, to the counsels of your Church, follow the advice of the Sovereign Pontiff and of your pastors.

QUOTES HIS HOLINESS.

"In the first place the Sovereign Pontiff recommends the rich to refrain from all acts of provocation. Consequently they should shun all intrigues and other dishonest means, which might be detrimental to the best interests of the poor. True Catholics, he writes, should endeavor to give satisfaction to the just demands of their subordinates. It would be unreasonable on the part of capitalists and manufacturers to raise unduly the prices of articles which may be absolutely necessary or simply useful to life, and that for the sole purpose of increasing their fortune, without taking into consideration the undeserved privations which such an abusive exercise of power would impose on the working classes. We do not hesitate to declare that such proceedings would be an intolerable provocation and in fact a negation of justice itself. What convincing arguments would justify the Church under such circumstances, in asking the people to submit and suffer in patience?

PRIESTS WILL INTERCEDE.

"You priests, your Archbishop, dearly beloved brethren, will be always disposed to bear your grievances and use their influence in your behalf. Resort at once to measures of conciliation. Submit your claims to arbitration. Much useless annoyance and trouble will thus be avoided. Demand only what is just and reasonable. Beware of fomenters of discord. Do not become the prey of demagogues. Scrupulously respect all acquired rights. Capital not less than labor contributes to the happiness of individuals and nations. Do not be their enemies. Calmness and reflection will make you realize that there are just limits to your demands. You cannot reasonably expect that the workingman's wages will be ever on the increase, and that

urers should not deny them any of their rights.

"The first of all is to give them a reasonable salary. What can be expected of a workman who is most devoted to his task, but who does not receive a just remuneration for his services, that is to say, a salary equivalent to the real value of his work and to the current prices for the necessities of life?

HOURS OF DAILY TOIL.

"Likewise it would be wrong to prolong the hours of daily labor beyond the limits fixed by nature, the law of God and the exigencies of their health. It would be equally unjust to deprive the employes of the natural right which they enjoy like all other citizens, to band themselves into separate organizations, provided that the rules and bylaws of such associations give their members a just measure of mutual assistance and protection and do not degenerate into violence or socialist tendencies. It would be somewhat cruel to lower men's wages too much on account of the disastrous, immoral at times, and ill-regulated labor in which children, married and unmarried females are engaged. In recapitulation, no happy final solution of the labor question can be hoped for until all unjust provocation shall have disappeared and until the workingman shall have been restored to the enjoyment of the plenitude of the essential rights enumerated in the encyclical of Leo XIII.

CONDEMNNS ALL VIOLENCE.

"Our pastoral solicitude, dearly beloved brethren, obliges us to condemn most energetically the tumult and violence that usually follow in the wake of strikes. They violate the first law of justice, private property, individual and social liberty. Nothing can render them lawful or palliate their disorders and excesses. Organizers and strikers yield to an unwholesome impulse and openly declare themselves hostile to society. We beseech employes to react against the use of means which tend only to foment, and that without the slightest honest compensation, anger and hatred between two classes whose union would secure the moral and material prosperity of the community at large. They are bound in conscience to sever all connection with leaders or unions which would urge them to adopt that plan.

MUST NOT ABUSE LIBERTY.

"No human power on earth can lawfully prevent you from organizing separate unions. Still this liberty does not give you the right to contend for ends which are in flagrant opposition with public weal, justice and charity. This freedom of association does not invest you, for instance, with any right to use violent measures and embarrass capitalists and manufacturers in their natural rights, to molest employes who refuse to join your leagues or who have freely pledged themselves by contract to work for those employers.

OUR LORD BEFORE THE PEOPLE

One of the most remarkable of recent sermons that have come under our notice was delivered under the above title by Rev. Bernard Vaughan, S. J. Father Vaughan, in the opening part of his discourse, contrasted the scene of Our Lord's triumphant entry into Jerusalem with the indignities and tortures to which He was subjected before being led away to die upon the Cross. What a world of strange contrasts this was! Joy and sorrow, success and failure, triumph and defeat, life and death chasing one another across the face of the earth almost as rapidly as the light and shade across the green hills of their own lovely country. That morning they saw in spirit the great procession going towards Jerusalem, and the people rushing down from the hillsides to greet the great Prophet, the Holy One, and crying out, 'Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord! Hosanna in the highest.' And the branches are cut down from the trees and the garments are flung aside; and Jesus—meek, gentle, sweet Jesus riding upon an ass—comes into the midst of His people with tears upon His cheeks. That afternoon they saw in spirit another procession which comes on like a great tidal wave swaying and clamoring towards Pilate's house. Pilate was contemplating what his next step would be if Herod did not take the Prisoner off his hands when a messenger came and presented him with a letter. The letter told him that Herod sent back the Prisoner, that he found nothing to judge in Him. Pilate reads the

at the same time the hours of labor will decrease proportionately.

"Submissive sons of Holy Mother Church! be generous and accept the lot assigned you by divine Providence. Think of heaven; the day of eternal retribution. Lead a better life, be more temperate in your habits and more economical in your domestic affairs. Never have recourse to strikes unless rigorously compelled and unless all other means have failed. The most peaceable strikes are a source of general annoyance and of painful privations for the poorer classes.

"The almost inevitable result of a general or partial strike is to fill cities with a host of emigrants who come to swell the ranks of workingmen and thereby cause a reduction in the scale of wages. Another disastrous consequence of a strike is depression of commerce and industry, emigration to other countries or sinking in banks of capitals and savings which, otherwise, might be in circulation and benefit all concerned.

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letter, clutches it in his hand, orders the messenger away; and then, before he has time to think more, the rabble are at his palace gates. He steps upon the balcony to see the great procession with the arms extended, screaming and yelling in full cry. The procurator speaks and says, 'I have sent the Prisoner to Herod, and finds no fault in Him.' He has scarce uttered the words when the people shout and yell for His blood. 'Crucify Him, crucify Him.' Pilate now brings on his great diplomatic stroke. 'I have below Barabbas, the murderer. On the day of the Pasch, I must release a prisoner to you. Which will you that I should release to you? Shall it be Barabbas, who has been taken up for a murderer, or Jesus, in whom I find no fault?' And the people do not hesitate. They shout, 'Release unto us Barabbas; and crucify Jesus.' Father Vaughan proceeded to refer to the faltering efforts made by Pilate to save Our Lord from death. He had been reminded by his wife to have nothing to do with that just Man; he himself has had a restless night; the vision of the Man is before him. Those pleading eyes. That infinitely human face, and yet so divine. The look of tenderness, and pleading, and mercy! The wonderful play about His mouth and lips! Oh! the beauty of Him as He stood before Pilate and revealed almost the Beatific Vision to him! How can he leave Him to be crucified? So Pilate says to the people, 'I will chastise Him and let Him go. I find no fault in Him; therefore I will chastise Him and then let Him go. He is innocent, and therefore I will treat Him as guilty. He is a just Man, and therefore I will treat Him as a criminal. He is the highest, and therefore I will treat Him as the lowest. I will strip Him to the skin, and I will lash Him until His bones are numbered.' The logic of compromise! Once they began to play fast and loose with principle then the conduct of Pilate followed. Let them be strong as far as principle was concerned. Let them yield to no man; let them be torn limb from limb rather than compromise where principle was concerned. Pilate was an example of what came from compromising with principle. Jesus is to be scourged. The order is no sooner given than the Roman soldiers bring Him out to the Court. There is a pillar there. To the top of that pillar they tie His hands, and His feet barely touch the ground, so high is it. In this position they tear off His garments; they strip Him naked. And then the soldiers strip themselves to the waist, turn up their sleeves, and a scene which he dared not describe begins. Suffice it only to say, the flesh becomes purple, the blood spurts out and trickles down His sacred limbs, until at last He is standing in a pool of His own warm blood. The soldiers curse and swear, and go on with the lash. The flesh is torn off in flakes; His bones are seen; and lest He die on the spot they cut the ropes, and He slips into a pool of His own blood! Who has reduced Him to this state? Is it the scourge of the whip? Is it the lash of their sins? Father Vaughan went on to describe the other indignities heaped upon Our Lord. Under it all Jesus keeps silent. He is atoning for the sins of the world—the world seated in darkness, the world steeped and wallowing in sin. How can Jesus speak in the midst of such unutterable things? All He can do is to do what they did before they laid down at night to rest—offer atonement in prayer for the sins that might be committed during the night that was passing into darkness. The learned preacher went on to describe the scene when Pilate brought Our Lord, wounded and bleeding and crowned with thorns, before the people with a view to moving them to pity. Pilate calls Our Lord aside and says to Him, 'When art Thou?' and Our Lord is silent. Our Lord has spoken, and the man of lost opportunities cannot demand any more. Father Vaughan proceeds to describe how Pilate's efforts to save Our Lord from death are overborne by his fears when the people accuse him of disloyalty to Caesar. Pilate is afraid of Caesar; he is afraid of the people; he is afraid of everybody because he is not afraid of God. Let them be afraid of God and fear no man. Pilate hands Our Lord over to the executioners. Jesus underwent all His sufferings in order to purchase human souls. They were all bought at a great price. They were not their own. They should do what was right. To do what was right they should love what was right; to love what was right they should know what was right; and the lesson was learned at the foot of the Cross. In conclusion, Father Vaughan thanked the congregation very humbly and very sincerely for the extraordinary patience with him during that Lent. They were drawn there because he had taken for his text, 'Christ and Him Crucified.' If he knew anything of the Irish he knew that they loved Christ and Him Crucified. He knew that they were the children of the Cross, and they should be the children of the Crown.

THEY CLEANSE THE SYSTEM THOROUGHLY.

Parmelee's Vegetable Pills clear the stomach and bowels of bilious matter, cause the excretory vessels to throw off impurities from the blood into the bowels and expel the deleterious mass from the body. They do this without pain or inconvenience to the patient, who needly realize their good offices as soon as they begin to take effect. They have strong recommendations from all kinds of people.

The Rheumatic Wonder of the Age BENEDICTINE SALVE

This Salve Cures Rheumatism, Felons or Blood Poisoning. It is a Sure Remedy for Any of These Diseases. A FEW TESTIMONIALS

188 King Street East, Toronto, Nov. 21, 1902. John O'Connor, Esq., Toronto: DEAR SIR—I am deeply grateful to the friend that suggested to me, when I was a cripple from Rheumatism, Benedictine Salve. I have at intervals during the last ten years been afflicted with muscular rheumatism. I have experimented with every available remedy and have consulted I might say, every physician of repute, without perceivable benefit. When I was advised to use your Benedictine Salve, I was a helpless cripple. In less than 48 hours I was in a position to resume my work, that of a tinmith. A work that requires a certain amount of bodily activity. I am thankful to my friend who advised me and I am more than gratified to be able to furnish you with this testimonial as to the efficacy of Benedictine Salve. Yours truly, GEO. FOGG.

288 Victoria Street, Toronto, Oct. 31, 1901. John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure that I write this unsolicited testimonial, and in doing so I can say that your Benedictine Salve has done more for me in one week than anything I have done for the last five years. My ailment was muscular rheumatism. I applied the salve as directed, and I got speedy relief. I can assure you that at the present time I am free of pain. I can recommend any person afflicted with Rheumatism to give it a trial. I am, Yours truly, (Signed) S. JOHNSON.

288 Victoria Street, Toronto, Oct. 31, 1901. John O'Connor, Esq., Nealon House, City: DEAR SIR—I cannot speak too highly of your Benedictine Salve. It has done for me in three days what doctors and medicines have been trying to do for years. When I first used it I had been confined to my bed with a spell of rheumatism and sciatica for nine weeks; a friend recommended your salve. I tried it and it completely knocked rheumatism right out of my system. I can cheerfully recommend it as the best medicine on the market for rheumatism. I believe it has no equal. Yours sincerely, JOHN MCGROGGAN.

475 Gerrard Street East Toronto, Ont., Sept. 18, 1901. John O'Connor, Esq., Nealon House, Toronto, Ont.: DEAR SIR—I have great pleasure in recommending the Benedictine Salve as a sure cure for lumbago. When I was taken down with it I called in my doctor, and he told me it would be a long time before I would be around again. My husband bought a box of the Benedictine Salve and applied it according to directions. In three hours I got relief, and in four days was able to do my work. I would be pleased to recommend it to any one suffering from lumbago. I am, your truly, (MRS.) JAS. COSGROVE.

7 Laurier Avenue, Toronto, December 13, 1901. John O'Connor, Esq., Toronto, Ont.: DEAR SIR—After suffering for over ten years with both forms of Piles, I was asked to try Benedictine Salve. From the first application I got instant relief, and before using one box was thoroughly cured. I can strongly recommend Benedictine Salve to any one suffering with piles. Yours sincerely, JOS. WESTMAN.

12 Bright Street, Toronto, Jan. 15, 1902. John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure I write this word of testimony to the marvelous merits of Benedictine Salve as a certain cure for Rheumatism. There is such a multitude of alleged Rheumatic cures advertised that one is inclined to be skeptical of the merits of any new preparation. I was induced to give Benedictine Salve a trial and must say that after suffering for eight years from Rheumatism it has, I believe, effected an absolute and permanent cure. It is perhaps needless to say that in the last eight years I have consulted a number of doctors and have tried a large number of other medicines advertised, without receiving any benefit. Yours respectfully, MRS. SIMPSON.

65 Carlton Street, Toronto, Feb. 1, 1901. John O'Connor, Esq., 193 King Street East: I was a sufferer for four months from acute rheumatism in my arm; my physician called regularly and prescribed for it, but gave me no relief. My brother, who appeared to have faith in your Benedictine Salve, gave enough of it to apply twice to my arm. I used it first on a Thursday night, and applied it again on Friday night. This was in the latter part of November. Since then (over two months) I have not had a trace of rheumatism. I feel that (as to the efficacy of Benedictine Salve) you are entitled to this testimonial in removing rheumatic pains. Yours sincerely, M. A. COWAN.

Toronto, Dec. 30th, 1901. John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure I write this unsolicited testimonial, and in doing so I can say to the world that your Benedictine Salve thoroughly cured me of Bleeding Piles. I suffered for nine months. I consulted a physician, one of the best, and he gave me a box of salve and said that if that did not cure me I would have to go under an operation. It failed, but a friend of mine learned by chance that I was suffering from Bleeding Piles. He told me he could get me a cure and he was true to his word. He got me a box of Benedictine Salve and it gave me relief at once and cured me in a few days. I am now completely cured. It is worth its weight in gold. I cannot but feel proud after suffering so long. It has given me thorough cure and I am sure it will never return. I can strongly recommend it to anyone afflicted as I was, it will cure without fail. I can be called on for living proof. I am, Yours, etc., ALLAN J. ARTINGDALE, with the Boston Laundry.

256 1/2 King Street East, Toronto, December 16, 1901. John O'Connor, Esq., Toronto: DEAR SIR—After trying several doctors and spending forty-five days in the General Hospital, without any benefit, I was induced to try your Benedictine Salve, and sincerely believe that this is the greatest remedy in the world for rheumatism. When I left the hospital I was just able to stand for a few seconds, but after using your Benedictine Salve for three days, I went out on the street again and now, after using it just over a week, I am able to go to work again. If anyone should doubt these facts, send him to me and I will prove it to him. Yours forever thankful, PETER AUSTIN, Toronto, April 10, 1902.

Mr. John O'Connor: DEAR SIR—I do heartily recommend your Benedictine Salve as a sure cure for rheumatism, as I was sorely afflicted with that sad disease in my arm, and it was so bad that I could not dress myself. When I heard about your salve, I got a box of it, and to my surprise I found great relief, and I used what I got and now can attend to my daily household duties, and I heartily recommend it to anyone that is troubled with the same disease. You have this from me with hearty thanks and do with it as you please for the benefit of the afflicted. Yours truly, MRS. JAMES FLEMING. 13 Spruce street, Toronto. Toronto, April 16th, 1902.

J. O'Connor, Esq., City: DEAR SIR—It gives me the greatest pleasure to be able to testify to the curative powers of your Benedictine Salve. For a month back my hand was so badly swollen that I was unable to work, and the pain was so intense as to be almost unbearable. Three days after using your Salve as directed, I am able to go to work, and I cannot thank you enough. Respectfully yours, J. J. CLARKE. 72 Wolseley street, City. 114 George street, Toronto, June 17th, 1902.

John O'Connor, Esq.: DEAR SIR—Your Benedictine Salve cured me of rheumatism in my arm, which entirely disabled me from work, in three days, and I am now completely cured. I suffered greatly from piles for many months and was completely cured by one box of Benedictine Salve. Yours sincerely, T. WALKER, Blacksmith.

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