# TOTE LEO'S ENCYCLICAL.

# The Rosary of Mary is Its holiness, who from the one womb of like ignorance have passed amid terrors to Subject.

The Growth of the Devotion to the Most Blessed Virgin. Its Importance Both for Public and Private Interests. Among All Organizations, the Society of the Most Holy Rosary Holds First Place,

The New York Freeman's Journal, in its last issue, contains the following translation of the Encyclical of His Holiness Pope Leo regarding the devo-\*tion to the Blessed Virgin Mary :-

How important it is both for public and private interests that devotion to the most august Virgin Mary should be maintained assidu usly and spread with ever-growing zeal, will be understood by everybody who reflects on the eminent position of h nor and glory in which God has placed Mary. From all eternity He chose her to become the mother of the Word who was to clothe Himself in human flesh. He so distinguished her, too, from among all that is most beautiful in the three orders of nature of grace and of glory, that the Church justly attributes to this Virgin the following words: "I came out of the mouth of the Most High, the first born before all crea tures." (Eccl. xxiv., 5)

#### MARY THE PLEDGE OF PEACE.

Then, after the ages had begun their course, after the parents of the human race had fallen into sin and all their posterity became marked with the same stain, Mary became the pledge of the re-establishment of peace and salvation. The only son of God lavished upon His Most Holy Mother wonderful tokens of honor. During His hidden life He took the Virgin as auxiliary in the first two miracles He performed—one a miracle of grace by which Elizabeth's babe leaped in her womb when Mary saluted her; the other a miracle of nature by which Jesus changed water into wine at the marriage of Cana. And afterward, when Christ at the end of His public life established the New Testament, which must be signed vi h His Divine Blood. He confided the Blessed Virgin to the beloved apostle with these sweet words, "Behold Thy mother." (John, xix., 27)

POPF LEO'S APPEAL TO THE BISHOPS.

Wherefore, We, who, all unworthy as We are, represent here below the Son of God, will never as long as the light shines for us, cease to celebrate the praises of such a mother. Knowing well that by reason of Our advanced age this period will not be long. We cannot help repeating to Our brothers in Jesus Christ, all and singly, those last words which He Himself, nailed to the cross, left us stantly and most efficaciously, so, too, as His testament, "Behold your the prayers of the associates in reciting mother.

We shall consider all our aspirations have named it, the crowned if the result of Our exhortations · be that devotion to Mary becomes nearer and dearer than aught beside to every one of the faithful, and it it be given to all Christians to attribute to themselves the words which John wrote of himself, "The disciple took her to his own." (John xix., 27.)

THE RECENT GROWTH OF DEVOTION TO THE ROSARY.

... On the approach of the month of October, We were unwilling, Venerable Brothers, to fail to write to you again this year; with our utmost ardor we exhort each one of you anew to merit grace for yourselves and for the Church militant by the recital of the Rosary. This species of prayer seems, in the Providence of God, to have taken on a marvellous growth at the end of this century, in order that by its means the flagging piety of the faithful might be stimulated, as witness those temples, those noted and renowned shrines, consecrated to the service of the Mother of

In the month of May we offered flowers to this divine Mother, and now we would that October, the month of fruits, be employed by all to honor Her with a special devotion and affection. For it is fitting that these two seasons should be consecrated to her who has said of herself, "My flowers are the fruit of honor and riches." (Eccl. xxiv., 28.)

CATHOLIC SOCIETIES PROMOTE TRUE BROTHERHOOD.

Those conds of union, to the formation of which men are naturally inclined, have never, perhaps, been so binding as in our own days, nor sought after with such warm and universal ardor. None can complain that this natural leaning, which is in itself a most noble one, is often diverted from its true end and turned to evil. We do indeed witness different combinations of groups of impious men who join effort "against the Lord and His Christ." (Ps. ii., 2) Yet it is observable (and very agreeable is this to us) that among Catholics pious associations are better appreciated than they were that they are more numerous in the Church, that the bonds of charity unite all the faithful as in a common home, and, so to speak, establish them to such a degree that they may be truly called and that they seem in reality to be "brethren"

On the other hand, suppress the charity of Christ and none can take glory in this name or in this union. Tertullian once vigorously evoressed this truth in these terms: "We are your brothers by nature because we have but one mother, although you be hardly men, seeing that you are wicked brothers. But how much should differ, since it is the source of all more justly are they called brothers and blessings that we invoke in God, where canticle of Ozias: "Blessed art thou by recognized as such who acknowledge one as, we look upon his holy ones as interested, the Lord, the most high God, above all God who have implied one spirit of cessors." Prayer," says St. Thomas: women upon searth, because he hath so

the one light of truth."

THEY ARE OF ANCIENT ORIGIN.

Catholics are wont to establish under manifold forms these salutary societies of which we speak Such are clubs, rural banks, gatherings held on feast days for the recreation of the mind, patronages for youth, confraternities and many other unions founded for excellent ends. In truth, all these institutions. though seemingly of recent origin, owing to their names, forms and their particu lar and immediate ends, are in reality very old. It is, indeed, certain that as sociations of this kind are to be found at the very beginning of Christianity. But in the course of time they were confirmed by law, distinguished by insignia, endowed with privileges, devoted to service in the churches, consecrated to the wants of soul and body; they received different names at different epochs. To such an extent did they increase with the passing of centuries that in Italy especially there is not a district or town, and hardly a parish which does not contain several, or at least, one, society of this kind.

THE SOCIETY OF THE ROSARY HOLDS FIRST PLACE.

Amid these groupings we have no hesitation in assigning the place of honor to the confraternity known as that of the Most H ly Reserv, for, considered in its origin, it is distinguished above all similar institutions by its antiquity, since it has had for i's founder Dominick himself. Taking account of its privi eges it has, thanks to the munificence of our predecessors, obtained them in the largest possible numbers.

The form and, so to say, the soul, of this institution is the Rosary of Mary, the virtue of which we have elsewhere explained at length. But the power and efficacy of this same Rosary, regarded as an obligation imposed on the members of the contraternity to which it has given its name, are especially impor-

Nobody is unaware how necessary it is or all men to pray, not that the Divine decisions may be modified, but that, as Gregory puts it, "men by asking may merit to receive what Almighty God has resolved from all ages to give them."-(Dialog. i, S) Augustine, too, has said: He who knows how to pray well knows how to live well."-(In Pa. exviii.) But prayers are especially efficacious in ob taining heavenly aid when made public ly, with perseverance and union, by a great rumber of the faithful, in such wise that they who bray form, as it were, one choir. This is very clearly shown in those words of the Acts of the Apostles where it is said that the discipes of Christ, awaiting the promised Holy "persevered unanimously in prayer."—(Acts i., 14.) Those who em ploy this method of praying can never fail to obtain fruit.

AS PRACTICED BY ASSOCIATES OF THE ROSARY.

Now this is precisely the case of the associates of the Holy Rosary. Just as the priests, by the recitation of the Divine office, beseech God publicly, constantly and most efficaciously, so, too, the Rosary, or, as several Roman Pontiffs gin," are in a sense public, unceasing and common.

And as public prayers are, as we have said, preferable to private prayers and have a greater power of impetration, the confraternity of the Holy Rosary has been styled by ecclesiastical writers as the suppliant host, gathered by Father Dominick under the standards of the Glorious Mother"—that mother whom the Holy Scriptures and the history of the Church salute as "She who has vanquished the devil and triumphed over all errors" In truth, the Rosary of Mary does unite the faithful who prac tice this devotion by a common tie similar to that which exists between brothers or among soldiers lodged in the same tent. Thus is constituted a well disciplined army, most potent against all enemies from without or within.

The members of this pious association may then justly apply to themselves those words of St. Cyprian: "We have a public and common prayer, and when we pray it is not for one alone, but for all the people, because we are all the people united."—(De Orat. Domin)

SHOWN IN THE ANNALS OF THE CHURCH.

Moreover, the annals of the Church prove the efficacy of such prayers by re-calling the defeat of the Turkish troops near the Echinades, and the brilliant victories gained in the last century over the same people at Temesvar in Hungary, and in Corfu. Gregory XIII. per petuated the memory of the first of these triumphs and instituted a feast in honor of Mary of Victories. Subsequently, our predecessor, Clement XI., put this solemnity under the title of the Rosary and decreed that it should be celebrated every year throughout the Church.

From the very fact that this suppliant host is "recruited under the standard of the divine Mary," a new merit and a new

honor redound upon her. The frequent repetition of the "Angelical Salutation" after the "Lord's Prayer," in the recitation of the Rosary, tends mainly to this end. At first sight it might seem as though this repetition is in a sense incompatible with the honor due to the Divinity, and that it creates a danger of giving some foundation to the belief that we place greater confidence in the patronage of Mary than in the Divine power. But the real effect is so different that, on the contrary, nothing more easily touches God

and makes Him propitious to us. EXPLAINED BY ST. THOMAS.

For Catholic faith teaches us that we should address our prayers not only to God, but to the blessed and to the inhabitants of heaven (Trent Sees., xxv.,) though the manner of supplication

alone ascend prayers of the fir t category, for all our prayers should be subordin ated to the obtaining of grace and glory, which God alone gives, according to what is said in Psalm largili, twelfth verse: "The Lord will give grace and glory." But prayers of the second kind are addressed to the saints, to the angels and to men, not to make our requests known to God by them but in order that our prayers may be heard through the merits of intercession. Hence it is that we read in the Apocalypse, chapter viii., fourth verse, that 'The smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel." (St. Th., 2a, 2ae, q. lxxxiii., (St. Th., 2a, 2ae, q. lxxxiii.

THE THREE THREE TO AVAILABLE OF TAXABLE CONTINUES CHARGE THE TELESCOPE OF THE TELESCOPE OF

THE MOST POWERFUL OF INTERCESSORS.

Now who, of all the dwellers in the abode of the elec', would dare to pretend to rivalry in merit with the august Mother of God? Who sees more clearly in the Eternal Word the pains that weigh upon us, the wants which besiege us? To whom has been given greater power to touch the Divinity? Who can equal her effusions of maternal tenderness? Hence it is that although we do. not pray to the blessed inhabitants of heaven as we pray to God-" for we sek the Holy Trinity to have mercy on us and all the saints to pray for us" (ib.)yet our manner of imploring the Virgin has comething in com non with devotion to God, so that the Church supplicates the Virgin with the same words she uses to supplicate God: "Have mercy on sin-

ners. The members of the confraternities of the Holy Rosary are doing an excellent work in weaving wreaths of prayer, as it were of roses, to Mary. So high is the greatness of Mary, so powerful the favor she enjoys with God, that not to have recourse to her in need is to attempt to fly without wings.

DOING THE WORK OF ANGELS.

The association of which we speak has another quality about which we must not be silent. Whenever we meditate in the recital of the Rosary of Mary on the mysteries of our salvation, we imitate as closely as possible that most holy clice once entrusted to the heavenly host of angels. They revealed successively, and in due time, these mysteries, they played a great part in them, they added to them their pious presence, at one time afflicted, at another triumph-

Gabriel was sent to the Virgin to announce the incarnation of the Word Eternal. Angels celebrated the birth of the Savior in the cave of Bethlehem. It was an angel who warned Joseph to take flight and to withdraw into Egypt with the Child. In the garden of olives, when Jesus, overwhelmed with grief, saw the sweat of blood ooze out from all his body, it was an angel who reverently consoled him. When He came forth from the sepulchre triumphing over death it was angels who announced the fact to the holy women. Angels reveal the truth that Jes s has ascended to heaven and proclaim that He will return thence, sur ounded by the heavenly hosts with whom He will join the elect to lead them to the celestial choirs over which the holy Mother of God has been exalted.

It is, then, to those who recite in common the pious prayer of the Rosary that are best applicable the words which the Apostle Paul addressed to the new disciples of Christ: "You are come to Mount Sion, and to the city of the living God, the heaventy Jerusalem, company of many thousands of angels' (H. b. xii., 22) For what is there more glorious or sweeter to dwell upon than he thought of praying in company with the angels? What hope, what confidence, may one conceive of enjoying in heaven the blessed society of the angels when one has, as it were, helped them on earth to tulfill their office!

THE ROMAN PONTIFFS AND THE ROSARY.

For these reasons the Roman Pontiffs have always lavished the most exalted praise on an association so devoted to Mary. Innocent VIII. calls it "the most devout confraternity" (Splendor paternue gloriæ, 26th Feb., 1891); to its efficacy Pius V. attributes the following results: "The faithful of Christ are suddenly changed into other men; the darkness of heresy is dissipated, and the light of Catholic faith revealed" (Consueverunt R R.P.P., 17th Sept., 1569); Sixtus V. noting how useful this institution has been to religion, avows his own zeal for the Rosary. Many other Pontiffs, too, either enriched this devotion with the most abundant and honorable indulgences, or took it under their special protection by giving it a name or by ac cording to it divers proofs of their benevolence.

LEO XIII. FOLLOWS THEIR EXAMPLE.

Stimulated by the example of our predecessors, we, too, venerable brothers, fervently exhort and encourage you, as we have often before done, to cherish with especial solicitude this sacred host, in such wise that it may, thanks to your efforts, see a daily increase of effective membership enrolled under its standard; that, by your concurrence and that of those of the clergy under your charge to whom the care of souls is chiefly intrusted, the mass of the people may arrive at a true knowledge and appreciation of the virtues of this association and of its utility for the eternal salvation of men. We urge this the more earnestly since, within quite recent times, there has been a reblossoming of one of those forms of devotion to the Mother of God in the Rosarythe "Perpetual Rosary." We heartily bless this institution and earnestly desire you to consecrate your zeal and activity to its increase.

We entertain a most lively hope tha the praises and prayers of the Rosary will prove most powerful when, issuing from the lips and hearts of a great multi tude, they go on unceasingly, and when day and night alternately in the different regions of the globe the continuous coucert of prayerful voices rises in harmony with meditation on divine things. This continuity of prayer and praise was designated many centuries ago by those divine words addressed to Judith in a

may be two fold: We may sak a per magnified thy name this day that thy con for something which he himself can praise shall not depart out of the mouth give us, or we may beg him to obtain of men. And all the people of lerail something for as from another, To God acclaimed these words, crying out :: So be it, so be it !"

HIS BLESSING.

And now, as a pledge of heavenly favor and in testimony of our paternal love, we grant the Apostolic Benediction most affectionately in the Lord to yourselves, venerable brothers, to your clergy, and to all the people confided to your faith and vigilance.

Given at Rome at St. Peter's, on the 12th of September, 1897, in the twentieth year of our pontificate.

LEO XIII., Pope.

A SOLDIER OF THE CROSS.

Skotch of the Greatest Warrior of tn Crusades.

One of the noblest characters of mediæval times was Godfrey de Bouillon the hero of the first crusade. Born at Boulogne-sur-Mer, France, he was the son of the famous knight Eustace, Count of Boulogne. Godfrey's mother was the Blessed Ida of Bouillon, niece of Pope Stephen IX. A woman of learning, as well as piety, she used great care in the rearing of her children, and to her God rey owed much of the knowledge which, during his whole career, marked him from his associates. He spoke Latin, Romance and Teutonic finently, while his serious manner, eagerness in acquiring information, and wonderful versa-tility seemed to point to his illustrious descent from Charlemagne, as was said by his contemporaries. From his childhood he was given to prayer and the exercises of religion, and the many stories told of that period give him the appear ance more of a young monk than of the future champion of Christendom. At 13 Godfrey was adopted by his uncle, Godfrey, Duke of Lower Lorraine, and in his household passed through the degrees of knighthood. In 1073 he espoused the cause of the Emperor Henry IV., in the memorable struggle with Pope Gregory VII. At the battle of Wolksheim, in Saxony, Godfrey, then but 20 years old. carried Henry's standard, and was noted throughout the day for his coolness and bravery. But, despite dreadful carnage, the issue long remained doubtful, when the young knight, descrying Runolph of Swabia, the rival Emperor of Germany, in the distance, dashed upon him and ran bim through with his lance. A few years later he planted Henry's banner on the walls of Rome, which he was the first to scale. The idea, however, that he had committed a sacrilege by

VIOLATING THE CITY OF ST. PETER

sat heavy on his soul. A short time after he was stricken down by a fever, while in the Eternal City. Perhaps he then remembered how other nobles had done penance for their sins by a pilgrimage to Jerusalem. At all events, he be sought pardon for his sins, and bound nimself by a vow to go as a pilgrim to the Holy Sepulchre, in case he should recover. Peter the Hermit's story of the cruelties undergone by pilgrims to the Holy Lands at the hands of the Turks led Pope Urban II., following the policy of his predecessors, to attempt a union of Christian Europe against Moslem aggression. The Council of Clermont, held 1095, called Christendom to arms. As soon as the crusade was proclaimed, he mortgaged his lands, in order to procure tunds for the enterprise, and set out in the Spring of 1096, with his two brothers -Eustace and Baldwin-tor the Holy Land, at the head of 70 000 foot and 10. 000 horse. On Aug. 1, 1096, at the battle of Dorylasum, Godfrey rescued the Norman army under Bohemond, and put to flight the Turks. Towards the end of October the crussders began the siege of Antioch, the place where the name of Christian was first adopted. For fourteen years it had been held by the Turks. The siege dragged slowly through the Autumn and Winter, and famine came. At last Godfrey, who had been ill for six months from injuries he had received while saving one of his army from a savage bear, which animal Godfrey had killed after a desperate struggle, came upon the scene and everything changed. Thirty thousand Turks were advancing to the reliet of Antioch. "The Turks



True happiness does not begin for a womanly woman until she becomes a mother. The fear of death stands between thousands of women and this supreme joy. If a wo-

or women and this supreme joy. If a woman will but take the right course, she may
trample this fear out of her heart, and all
cause for it out of her body.

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"A neighbor of mine who was expecting the "A neighbor of mine who was expecting the arrival of a baby before very long, was in very poor health," writes Eliza Remnsuider, Postraistress, at Majella, Bourbon Co., Kansas." I induced her to try Dr. Pierce's Favorile Prescription. She used four bottles, and has just been delivered of as fine a daughter as I ever saw. She was only a short time in labor and is now doing well."

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men, 'but we fight in the name of the living God." He skillfully disposed his men, put the infidels to flight, and captured many horses, of which his men stood much in need. At length Gedfrey and his men effected an entrance, and the crusaders poured in and

CAPTURED ANTIOCH. At length the pilgrims resumed their march to Jerusalem, and at last began to ascend the mountains of Judea. On June 7, 1099, in front of the pilgrims lay the object of their vow, for which they had undergone three years of hardship and sorrow. They fall upon their faces, kiss the ground the Saviour may have trod, and from a hundred thousand throats goes forth a shout that is re echoed from hill to hill: "Jerusalem Jerusalem!" The Holy City was held by a strong garrison of Mohammedans. An assault was tried, but failed, and the crusaders set about a regular siege. On July 15 Godfrey was able to propel one of his moving towers to the wall. The infidels made a determined resistance, but Godfrey's tower reached the wall, its bridge was lowered, and Godfrey himself was the first to set foot on the ramparts. Now began a series of desperate street fights that ended in the annihilation of the Mussulmen. Godfrey, barefooted, clad in a coarse sack, with three of his officers, made the Stations on the Way of Sorrows. After this victory an election was held to choose the fittest as King of Jerusalem. The result was that Godfrey was the one man in whom were united the warm faith, the heroic valor, the utter denial of self, and the purity of life, which had greatly contributed to the success of the crusade, and rendered him, above all others, worthy to rule the Holy City. But Godfrey preferred to be called "Baron and Advocate of the Holy Sepulchre," not deeming it right to wear a crown of gold in the place where his Saviour had worn a crown of thorns.' On July 18, 1100, one year after taking Jerusalem, he died within its walls, and was buried in the Church of the Holy Sepulchre. Though G dfrey was not tall, his strength was prodigious. It is said that with one blow of his sword he clove asunder a horseman from head to saddle, and with one back stroke would cut off an ox's or camel's head.

### Audacious Request.

We have received the following note Editor Catholic Union and Times:

Dear Sir-Having b en asked by my me to the delegates for the city convention in your valued paper. Am a member of Branch — C. M. B. A. Council C. B. L., and Catholic Knights. Yours truly.

In reply we beg to say that the Union and Times is not "in politics" While it occasionally recommends a candidate. it does so on high moral grounds and not because he is a Democrat or a Republican, and more especially for some better reason than the mere fact that he is or is not a Catholic. We are sure the societies named would deprecate any attempt on the part of fellow-members to "use them" for political purposes. If we are not mistaken, the constitutions of all Catholic societies expressly stipulate that political discussions, or "politics" in the general acceptance of the term, must be strictly barred from meetings, and members are prohibited under penalty from attempting to make capital out of their membership to gain political

Another thing, although not of special consequence, in this connection, is the fact that the name of the gentleman who here requests the support of this paper towards securing him the nomination for a political office, is not and never has been on our subscription books. Although abundantly able to take the. paper, he has never done so, nor has it ever received his support or encouragement in any way. If audacity be the path that leads to political preferment, this candidate will surely get there."-Catholic Union and Times.

NO MORE LODGE DOCTORS.

College of Physicians and Surgeons Orders Them to Quit.

QUEBEC, October 1.—At their recent meeting the College of Physicians and Surgeons adopted a new tariff of fees and also the following highly important

resolution:--"Moved by Dr. J. B. McConnell, and seconded by Dr. Gauthier: "That, in view of the extent to which the members of the medical profession are defrauded of proper remuneration for professional services owing to the scrept ance by many of the positions of medi-cal officers to various benefit societies. lodges and other positions whose remuneration is arranged for by contract, it be considered beneath the dignity of our profession to accept and hold such positions; and in order that all professional. services shall be awarded remuneration not less than the tariff adopted by the board, it is hereby enacted that members of the College of Physicians and Surgeons of the Province of Quebec shall be prohibited from accepting and retain. Housekeeper should ask for it and ing the position of lodge doctor or medi-

are gathered in force," said he to his cal officer to any lodge or society where men, "but we fight in the name of the a stipulated amount is paid annually or otherwise professional services amounting to less than the minimum tariff adopted by this board, or from attendance upon families, groups of families, or other associations at contract prices, which name a stated amount for a certain term, usually an annual fee, and that no physician shall be permitted to retain membership in this College or practice in this Province who accepts such positions."

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G. W. Yarker, banker and financial

agent, Toronto; R. J. Fleming, ex-Mayor of Toronto City, Toronto; H.S Strathy, general manager Traders'

Bank Toronto: S. Nordheimer, German Consul, Toronto.

The following, from Ald. Spence, Secretary of the Dominion Alliance, is one of many such testimonials in his posses-

Toronto, July 12, 1897.

A. McTaggart, Esq., M. D.

Dear Sir.-In reply to your inquiry regarding my knowledge of the Dyke Cure for Intemperance, I have to say that it was brought under my notice about a year ago, and I specially interested myself in a number of cases that were treated by it. In some of them the results were remarkable, several parties who were confirmed inebriates becoming entirely changed and remaining till the present time sober and useful citizens. Several other parties treated at the same time I have lost sight of, but do not personally know of a case out of over half a dezen in which the treatment was not success'ul. With best wishes, I remain, yours sincerely,

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## NOTICE.

Achille Fortier, Emery Lavigne, and Arthur Letondal, Professors of Music; Joseph M. Fortier, Manufacturer, and Godfroy Langiois, Journalist—all of Montreal—give notice t at they will petition the Prov.ncial Legislature, at its next session, to be incorporated under the name of "La Cempagnie du Conservatoire de Montreal," with the object of establishing a Theatre and a Conservatory of Music, with ower to acquire immevables, to sell and mortpower to acquire immevables, to sell and mort-gage them, and to issue debentures for the above objects.
Montreal, 27th September, 1897. 11-5

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