REW MOTHER BRUYERE

FROM THE CANADIAN MESSENGER.

When Reverend Mother Bruyere, | for the glory of God, the nuns First Superior of the Grey Nuns in cepted this invitation and on Feb-the Diocese of Ottawa, left this ruary 20th, 1845, Sisters Thibauworld nearly twenty-four years ago, she carried with her to the grave the regrets of the whole population of central Canada. Few Canadian women in this century have played a nobler part, or left a deeper mark on their age than Mother Bruyere ; the institutions of education and charity that she founded are monuments to her fame. And so many were her personal gifts, such the magnetism of her virtue, that her memory is held in veneration by those still living who know her. It is to briefly recall to a new generation the life and labors of this venerable religious, so well known in

Elizabeth Bruyere was born in the parish of Assumption, P. Q., on March 19th, 1818. Her father was the youngest son of Capt, Charles Bruyere, who belonged to one of the families of Southern France whom the rigors of the Revolution obliged to leave their native country at the close of the last century. Her mothor was Sophia Mercier, a native of the Province of Quebec.

Ottawa valley a quarter of a cen-

is inserted in the pages of the "Mes-

The little child was baptized the day of her birth by the Abbe Caron, parish priest of St. Esprit. a relative and devoted friend of the family. She grew to be a precocious child though obedient and full of candor, and under the watchful guidance of her parents, her years were full of joy and contentment.

It was only in her tenth year that a cloud of sorrow over-shadowed her for the first time, when her father died after a short illness. This sad event was the death-blow to the home of the Bruyeres, and the widowed mother went with her three little children to live with a brother in Montreal, where she remained two years. During this period of residence in Montreal, Elizabeth had the happiness of receiving First Communion and Confirmation, two events that left such an indelible impression on her mind that, even at an advanced age, she took pleasure in recalling them both,

The future of her little daughter had long been a source of anxiety to the widowed mother, and she more than once opened her heart to her cousin and counsellor, the Abbe Caron. This worthy pastor of souls was moved to compassion, and confided the girl to his nieces, Angele and Emilie, who in turn showed the liveliest interest in ber. To such an extent was this interest manifested that the little Elizabeth was within a short time safely lodged in the presbytery of St. Esprit.

Emike and Angele Caron undertook the development of the young girl's hoart and mind. She was now 12 years old; and had begun to make some progress in her studies, profiting alike by the instructions of her venerated pastor and by the example of his nieces. Her life had been one of extraordinary innocence, and the atmosphere she was now placed in only helped to add further lustre to her maidenly virtues. Elizabeth possessed a judgment far beyond her years. It is recorded that the royal gift of gratitude was strongly developed in her, and on more than one occasion, she tried to show how much she appreciated the favors of her generous benefactors.

When old enough to teach, Elizaboth took charge of the parish school of St. Esprit, and there in the little world of the schoolroom. surrounded by budding minds, she laid the foundation of that training | which prepared her for the life-work that Providence had in store for her. Though her future career was school, which re nest was immediatestill among God's secrets, it turned out that this first effort at St. Esprit was but a step to higher things.

During the hours of her musings and her moments before the Tabernacle, there were bright visions haunting the mind of the young teacher, visions of the vanity of human wishes, of sacrifices undergone for Christ's sake, of the reward that would be hers when life's race was run. For many weeks she had heard the voice of God, in its softest whispers, speaking to her heart and bidding her embrace a more perfect life, the life of the cross. The heavenly vocation was dawning. Without trying to analyse her feelings, yet fearful lest she should disobey God's wishes, the girl yielded to the special attraction she felt for the Institute of the Grey Nuns in Montreal, and on June 4th, 1839, she knocked at the convent door in that city and asked to become a daughter of Madaine Youville. This favor was granted and her religious

career began. Even from her novitiate, the young nun gave proofs of the sound judgment, generous sympathics and extraordinary discretion which characterized her in after life. Her progress in virtue was not less romarkable, and the annals of her years of probation speak only of her love of poverty, mortification, obedience, and her favorite virtue, char-

On May 18th, 1840, she received the holy habit, and on May 31st, of the following year, she pronounced her final vows. The regular routine of roligious observance did not prevent superiors from remarking the abilities of the young religious. 11. was plain that her well developed judgment could be used to advantage in government, and the lime soon came to test it.

In the autumn of 1844, that is, three years after Mother Bruyere had made her profession. His Lordship Bishop Phelan, coadjutor to the Bishop of Kingston, invited the Grey Nuns of Montreal to extend their work to the Ottawa Valley, and start a convent in Bytown, as Ottawa was then called, Ever ard-

ent in their zeal and self-sacrifice 1869.

deau, Charlebois and Howard, with Mother Bruyere as their Superior, left the mother-house in Montreal to establish a foundation on the banks of the Ottawa.

The little band of pioneers met with a warm welcome from the people of Ottawa, and as soon as they could, they set about maturing plans for the building of their convent and hospital. This enterprise was a difficult one. Notwithstanding the good will of the citizens, the foundation-stones of the new mission were laid amid poverty, hardships, and contradictions. The work, however, had God's seal upon it from the first, and no one could have carried tury ago, that the following sketch out God's designs more zealcusty and with greater prudence than Mother Bruyere. In those days Bytown was a hum-

ble place indeed. The Rideau Canai, with its locks, and the old Sappers' Bridge, relics of Colonel By's days, formed the line of demarcation between what was then the upper, and lower portions of the town. Though still restricted to five or six thousand inhabitants, the place was full of more than ordinary promise. With immerse forests standing on every side of it, with here and there a clearing on both sides of the Ottown River, the little town was, even then, the centre of great commercial interests. Mills had already need er-ected on the ledges of the cliffs overhanging the Chaudiere Fails, where the timber floating down from the North was sawn for exportation. Everywhere the town was giving out signs of activity. This activity coupled with the unusual beauty of the site, and its unique position on the boundary line of the two chief Provinces of Quebec and Untario, were an earnest of future greatness And when, in 1858, the Queen of England put her finger on the map of Canada, and designated the cliff towering over the seething Falls as the seat of the Government of Canada, everyone felt that an act of justice had been done.

Mother Bruyere and her companions were passive witnesses of these Successive transformations, and though not indifferent to the material prosperity of the town, they had other interests to engage their time and strength. Long before the convent and hospital were completed the four religious had begun their works of zeal with extraordinary fervor, and so successful were they that they gained in a short time the esteem and confidence of all classes.

It was this very sucess that justified the Coadjutor Bishop of Kington i withe efforts he had made to add new obligations to those already undertaken by the Grey Nuns of Montreal. The Institute of Madame Youville was originally established exclusively for the care of the sick and abandoned. Instruction of youth had not entered into the programme of the foundress, owing undoubtedly to the presence in Montreal of teaching bodies fully equipped for this peculiar work. But Mother Bruyere and her companions were alone in the growing town of Ottawa, and Bishop Phalen stipulated that education of young girlshould also form part of their duties. This plan was heartily carried out by the young Superior. She had been in Ottawa but a few days when she entered on a new sphere of usefulnes. by opening up the parish school, taking the French class herself, and giving the English one to Sister Howard. Up to 1819, the Grey Nuns taught this school only, but saintly Bishop Guignes, first occuant of the See of Ottawa, asked for the establishment of a boarding

ly complied with, In this way new conditions were successfully met. It was not, however, till eleven years after her arrival in Ottawa, when she bad a full knowledge of the wants of the people she had to deal with, that Mother Bruyere sketched the first draft of a new constitution permitting her community to undertake the direction of convents and schools as well as hospitals and asylums. All her works were marked with the seal of prudence, and further experience suggested fresh changes in even this constitution before it was sent to Rome for final approval.

The founding of the boarding school (*) may be considered the starting point of the influence of the Grey Nune of the Cross in the Ottawa Valley. This school, which flourished from the outset, and which became in after years the fostoring mother of hundreds of pupils hailing from all parts of the continwas the first-born Of other institutions. similar Applications for houses ยมป teachers came almost too rapidly, and might have sapped the vigor of the community had Mother Bruvere tried to satisfy every demand. However, she opened convents in Temiscamingue in 1866, in Aylmer in 1867, in Pembroke and Montebello in 1868, in Buckingham in 1869, in Maniwaki in 1870, in Gatheau Point in 1872, in Eganville in 1873, in St. Franics du Lac in 1875. The influence of the community had spread beyond the limits of Canada, for we find a boarding-school established by Mother Bruyere in Buffalo, N. Y., in 1857, a convent in Plattsburg in 1860, an academy in Ogdens burg in 1863.

The care of the rick and ahandoned also engaged the sympathies of the charitable superior. She had a heart sensitive to excess and she was moved with the livekest compassion when face to face with sorrow or misfortune. Remamber, my dear daughters," she said once at the end of a retreat, "the moment we lose our love for the poor we lose the real spirit of our communi-

(*) Transferred t oWater Street in 1850, transferred to Rideau Street in

besides the General Hospitals on-Water Street, which dates from her arrival in the city, St. Joseph's Or-phan Home in 1865, St. Patrick's Orphanage in 1866, and in 1871, St. Charles Home for the Agel, and St. Ann's Hospital for Contagious Diseases, are all creations of this indefatigable nun.

Mother Bruyere had now been thirty years leading a life of extraordinary activity. All these cares of establishment, joined to the responsibility of government, taxed her physical strength. Towards the year 1875 her health began to be visibly affected, and her physicians obliged her to put aside her official work and seek rest. To one who had led a long and laborious life it would seem that the order to remain confined in a room would naturally be unwelcome; but she who had so long known how to command had not forgotten how to obey, and she cheerfully submitted to any order however repugnant. Notwithstanding this enforced repose, the saintly nun did not for a moment relax herinterest in her community or its works. She had her daughters daily at her bedside either to give the mecossury orders for the management of the various employments or to whisper into willing cars words of consolation and encouragement.

A remarkable trait in her character was her anxiety for the sanctification of the members of her Sisterhood, and this always without narrowness or undue haste, or exaggerated zeal. At times, she seemed severe in the means she took to carry out her plans of perfection, but when chiselling had to be done, the tools she used were ever wielded with a loving hand. This true affection for her own was one of her prominent traits. She had at heart the spiritual perfections of her daughters even more than the prosperity of her houses, and it is not exaggeration to say that the noble example of her own life, her integrity, simplicity, charity, her unfailing, wisely indulgent, motherly love were the inspiration and strength of those who lived under her.

Mother Bruyere was a woman of intense spirituality. She sought all things the blessing and approval of God; her confidence in His unerring providence was very great. The Grey Nuns have always had a special devotion to Divine Providence and to the Eternal Father. These devotions, now venerable in the community from a use of a century and a half -for they developed in the much-tried heart of the first foundress, Mother Youville, during the storm and stress period of her life,were also particularly dear to the foundress of the Ottawa community. The older members still recall the inspiring accents of confidence and hope and love which fell from her lips when she invoked Divine Providence or the Eternal Father. In keeping with this spirit was her extreme purity of intention. Provided she had the approval of God, she cared little how she was judged by men. In one of the troublous seasons, even so late as twenty-fours years ago, when small-pox was epidemic in Ottawa, and

ther Bruyere promptly offered a building on the convent grounds for the purpose and nurses for the patients, but owing to the proximity of the building to neighboring dwellings, the arrangement was kept secret. A newspaper culled the attention of the public to the lack of devotion to duty of the Grey Nuns. When the affair was brought to the knowledge of Mother Bruyore, and her advise asked upon the action to be taken in the matter, sho simply said : "Do not vindicate us; it is sufficient that God knows all.

During the first months of 1876. Mother Bruyere was seen to decline rapidly. Though everything that human skill could do was done to prolong her precious life, it was evident that death would soon deprive the community of its cherished head. At the end of March, she received the last rites of the Church with sentiments of great piety amd resignation, and on the morning of April 5th, she peacefully remitted her soul into the and of her Maker.

The funeral obsequies, presided over by His Grace Archbishop Duhamel, had the character of a triumph. The Basilica of Notro Dume was crowded to overflowing with the clergy and the Catholic population of the city, who had come to show their esteem for the deceased nun, and their appreciation of her work in their midst.

Mother Bruyere had held the superiorship of her community during her whole career in Ottawa, After her firtt term had expired, in 1848, she was selected for a further term of five years, and subsequently had to bear the burden of the office till her death. Her remarkable gifts easily singled her out for this responsible position. She had at all times during her admirable career given proofs of a solid judgment and discernment, not merely in the choice of her subjects, but chiefly during her negotiations for now establishments. After her death, others formed by her carried out her plans and the success which attended all her own efforts during her life is still shown in the works which have been undertaken since.

Besides the foundations mentioned the Grey Nuns have the present time, hospitals in Ogdensburg, Sault St. Mattawa, Marie, Pembroke and Sudbury; convents and schools in Embrun, Pointe du Lac, Hawkesbury, Muttawa, Sudbury, Rockland, St. Joseph d'Orleans Ont., and Lowell and Haverhill, Mass. They added to their Ottawa establishments, in 1879, Bethlehem, a foundling asylum, and, In 1890, the convent of Our Lady of the Rosary; bosides teaching with the greatest success in seventeen parochial schools in Ottawa. In a word, the present condition of this community is one of unparalleled prosperity, and its influence for good is growing yearly. Four hundred and fifty religious direct thirty-four houses, of which number twenty-six are in Canada, and eight in the United States. May we not see the hand of Reverend Mother Bruyere still guiding her daughters from her throne in heaven?

SR. LOYOLA DEVINE.

MATERIALISM OF THE AGE.

>+++++++++++++++

for Catholic study, at this period in , it does not shock any sense of prothe world's history, than that of priety, and it is so entirely in accord modern materialism, with all its with the inclinations of the catural ravages and minfortunes. The Advent | man, But it is the pagan view of pastoral letter of the Right Rev. Dr. Lacy, Bishop of Middlebrough, Egg., is a remarkable treatise on this very subject. Without attempting any comment we give our readers these

few highly instructive extracts from

that letter. Bishop Lacy says: century of revolution and unrest. As object lesson, the monster known as the atheistic state. It has given us education without religion, and without God, and, as a natural consequence, anti-Christian socialism and anarchy, the scourge of the human

race.' "In France it has deprived the poor in the hospitals of the tender care of the Sister of Charity, and seeks to deprive the dying sinner of the consolations of religion. At home it persists in denying to Catholics what it cheerfully grants to the followers of the Prophet in the Soudan, unless, indeed, they show themselves sufficiently craven to barter their religious convictions for a mess of pottage. Its greatest achievement has been accomplished in the city of the Pope, where it has succeeded for a season in upsetting the temporal rule of the Pontiff, and in setting up a rival throne, the embodiment of all that is hostile alike to religion and to human freedom. Its philosophy, too, like its politics and othics is nothing, if not godless. The Creator is ignored and scouted in His own creation, and a gross matorialism, as absurd as it is gross, finds favor with the majority of scientists. They have turned from the light of life, and what wonder if they are found hopelessly groping their way amidst the bye-paths of darkness and error. Unfortunately, this degrading materialism is not confined to the leisured scientist. It has filtered down to the teeming masses, corrupting and poisoning their conception of life, its duties and responsibilities, its aspirations and its hores, and extinguishing in thom the light of God's countenance which herotofore had cheered them through the rugged ways. No longer is duty to God and the hope of reward when this mortal course is run the guiding motive of life. The one ambition is how to succeed in fortune and to better one's worldly er class to find the pastoral office position and prospects, and then to

No subject can be more suitable. It fulls the conscience to sleep, for life all the same, whose condemnation has been already proporticed by the Great Judge of mankind.

"The greatest ally of the demon of

materialism, and the greatest toe of religion and morality, is the vice of "The expiring century has labored | intemperance. As a time of jubilee is hard to dethrone God. It has been a la time of penance, a time of fasting, abstinence, and prayer, a time above far as within it lay it has banished all when God mercifully calls sug-God from the government of life ners to repentance, we earnestly exown world, and has set up, as an hort the pastors of souls to use every effort to combat this great enemy of the souls committed to their charge. The evil of materialism as we have said, is not confined to one class. It has infected every class of society, as may be seen from the sort of literature that pours out daily from the press, and is manifestly in great demand. The daily and weekly journals, the magazines and periodicals, are for the most part steeped in materialism, and without let or hindrance spread their poison broadcast. The public imbibe the noxious drug, and only too often assimilate it to their own great hurt. For Catholics we see a great danger in this indiscriminate reading-a danger impossible to exaggerate. They unsuspectingly become familiar with, and adopt views of a thousand different points which are not unfrequently at variance with the fulness of the Catholic faith. One obvious antidote to this evil will be found in the diffusion of Catholic literature among Catholics of every class of society; but it must be really sound Catholic literature, and above all suspicion. It is not onough that it should keep within the lines of faith and morals, but it should breathe a Catholic spirit. The example of non-Catholic writers, who place truth and error on the same level, and invest the latter with rights and privileges belonging, jure divino, to the former, is not one which can ever be telerated within the Catholic Church. It is not edifying for a Catholic people to find in their Catholic journal communications sowing discord and dissension. and breathing discontent and dissatisfaction with arrangements which have approved ecclesiastical sauction and can only be reformed, if reformation be needed, by authority. The Catholic Church is, by divine appointment, governed from above, not from below, and does not easily yield to the clamor of faction; nor ,s it editylife, and to succeed means to make a ling reading for Catholics of whatevtroated with a want of reverence in seek the comforts and enjoyments the columns of a professionly catholic which easy circumstances procure, paper. The Catholic press has a

great mission before it and wo have every confidence it will nighty fulfil its task. Under the guid inco of the Church it will do much, both Yto strengthen the faith of the reople. and to counteract the evil of the ma-terialist press. Let its Catholicy manifest itself not only in the letter but in the spirit, for it is the spirit that quickenoth. Thus, and thus only will all cause for anxiety on the part of the pastors of the flock Tre allayed. If the expiring century has signalized itself by inapiously striving to dothrone God, and to assail the royalty of the God-Man, maniferted through His Church, let it be ours to restore to God the things that are God's and to the utmost of our power to manifest and extend the kingdom of His Son."

REV. PATRICK WHELAN,

Drowned in Conception Bay, Newfoundland, in 1799.

Whenever His Lordship Bishop Bishop Howley, of St. John's, Newfoundland, gives expression to his views upon any subject- no matter how important or how trivial-there is always something to be learned, something edifying, instructive, useful to be drawn from his words. Some time ago we published a lengthy poem, in which the life, works and fate, of that celebrated Franciscan missionary-Rev. Patrick Wholan- were commemorated. Our correspondent stated that the eventful career of this pioneer priest has never been embodied in history. We loarn from a letter just received from Bishop Howley, that he has already published a volume in which all the

details of this noble missionary's sad death are given. We could not better convey to our readers the information thus imparted to us than by reproducing His Lordship's communication in full. It is thus Bishop Howley writes . "I have read with much interest

the beautiful poem, on the death of Father Whelan, which appeared the "True Witness" of December 9. In commenting upon this tragic inxident you correspondent remarks as follows: 'The poem is historically true, the printed page records the facts. Unfortunately the historian of the Church of Newfoundland is yet to come.' The matter is one of a personal nature to me. I may be permitted to say your correspondent is in error in saying that the sad facts of the venerable Father Whelan's death have not yet been recorded in the pages of printed history. In the year 1888, I published an occlesiastical History of Newfoundland, And the many interesting episodes 1cmain yet unrecorded, yet this one of the drowning of Father Whelan is fully set forth on page 183. As this book of mine is evidently not very well known to your correspondent (and perhaps also to many of your readers). I may be excused for here reproducing the prose account of this sad historic event :

"The exact year of Rev. Patrick Whelan's arrival in the Country is

not known; but he was here in 1794.

as he signed the petition (to have Rev. James O'Done!, O.S.F., apponted Bishop of Newfoundland.) He was a Franciscan or Friar Minor, and was stationed in the mission of Harbor Grace. He was drowned in 1799. I am indebted to the Ilon. J. L. Predergast, of Harbor Grace, for the following graphic and interesting account of this melacucholy event. Father Whelan was a most exemplary and vealous priest, whose name is embalmed on the memory of the people. Twice every year, spring and fall, he made a visitation of his parish. It was when returning in September 1799, that he lost his life in a storm. His boat reached Grates Cove, and in attempting to land the boat was swamped and all on board perished. The body of Father Whelan was the only one recovered from the waves. He was found erect in the water, his breviary under his arm, a cane in one hand and a small bag containing his vestments (probably the pyx), in the other. The body was taken to Harbor Grace. and his sorrowing people laid him to rest in the old Catholic grave-yard. A monument is erected over his remains on which is engraved a long and panegyrical eritaph of some twenty-five lines, extelling his many virtuesand noble deeds and testifying the affection and esteem of the flock for the memory of their faithful pastor. As this opitaph besides being of historical value is also a good specimen of this quaint and

I give a copy of it here, which you may possibly think worth publishing: M. F. HOLEY, Bishop of St. John's.

23-4

Here lieth the body of REVEREND PATRICK WHELAN. of the Order of St. Francis Missionary of Harbor Grace, who Departed this life the 5th day

verbose style of lapidary inscription.

of . September, 1799. His Pastoral zeal in perpetuating Truth, His generous effusions of Liberality towards the distressed

His vehement thirst after peace and good order

and

Register his friendship with God, And mark his memory dear to man, His panegyric borrows no heauty from the daubing of words. But from the impression of past

merit, Now terminating his Apostolic career,

He craves the prayers of his once faithful flock, In order to arise into life by resting in peace.

This his grateful people devote to his memory repeating a Requescat in Pace.

The Washington correspondent of the Catholic Columbian writes "In Atlanta, a spasm of virtue less

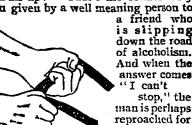
come over the local Bar Association,

and a commission is investigating

BUSINESS METHODS OF LAWYERS

barratry. One young lawyer says he was educated to observe the lefty ethics of the profession and, in the attempt, became penniless and bedridden. Hustlers got all the business and, in desperation, he abandoned ethics, much against his will at the promptings of his stomach, and hunted the business that he hoped would come to him in the old fashion. He has made a living since, but feels as if fallen from a high ideal. He trusts that the Bar Association inquisition will not fish for minnows but for whales. He says that hooking and landing some of the big fish will do more good, as an example, than seining the small fry. I showed his letter to an eminent lawyer of Baltimore and he said: "The young fellow has hit the bull's eye. He tells the truth: But I suppose the investigation will be a fizzle. I do not belong to the Bar Association of this city, and no inquiry on the line of reform will be be imagurated here. Nearly all of the lawyers, great and small, are in it for business. They hustle, and reform is out of the question." It seems, as another in wyer told me, that young attorneys must hustle for business or remain paupers. Of course they are lawyers, because of conspicuous ability, social standing, commercial connection, and corporate attachment, who magnetize business. Five-eighths of the attorneys, however, find it a case of "root hog or die." I understand that, in Baltimore the young Jews, as a class, capture the prizes at the law schools and are better educated than their Christian competitors. As Baltimore is rapidly becoming a Hewbrew metropolis this means that bright young Jowish attorneys will get the fattest pickings of the bone more and more, and that the Christian lawyer who has to make his way will need uncommon hustling as time progresses. At present, perhaps, the most progressive and profitable law firm of middle-aged men is headed by a Catholic, who was converted some twenty year ago. Now and then, oven in Baltimore, the Catholic does not fear Hebrew competition. Right at the head of the street, where Jewish tradesmen practically dominate affairs, is an Irish-American merchant, who not only holds his own against this tremendous competition but grows richer and richer. Moneymaking appears to be a special gift with some people, and if all the seekers after wealth were as spiritually good and practical as this Irish-American merchant, opulence would not be a menace and anarchy might as Mr. Stephens used to say "die abornin."

"Pull up!" That's the counsel very often given by a well meaning person to is slipping



of that phrase, " I can't." But intemperance is only a form of disease, and there may come a time in the progress of any disease when it can't be stopped. That's what we mean when we talk of 'galloping consumption," It's like a

the cowardice

horse running away with us. We can't Strength will stop the wildest horse. Strength is the great necessity in the stopping of disease. Dr. Pierce's Golden Medical Discovery has cured thousands who had obstinate cough, bronchitis, weak lungs, spitting of blood, emaciation, and similar ailments which if neglected or unskilfully treated lead to consumption. It cures by strengthening the lungs and giving them power to threw

lungs and giving them power to threw off disease.

"I had been troubled with bronchitis and cutarrh of the head for eight years; had severe cough and at times great difficulty in breathing," writes J. W. Howerton, Esq., of Rigfall, Hancock Co., Tenn. "A portion of the time Invasuable to do anything. I had been treated by our best country physicians for several years but with little benefit. I had been reading about your medicine for several years but hadn't much faith in it. Last spring I concluded that I would try it and before I had taken one-third of a bottle of Dr. Pierce's Golden Medical Discovery and 'Pleasant Pellets' I began to mend. I continued taking it until I had taken seven bottles. Now I feel like a new man and can do as hard a day's work as any man. I advise all of my friends who are diseased to take Doctor Pierce's Golden Medical Discovery."

Free. The People's Common Sense

The People's Common Sense Medical Adviser free. Send stamps to pay expense of customs and mailing only. Send 31 one-cent stamps for paper covers, or 50 stamps for cloth binding.

NOTICE

Address Dr. R. V. Pierce, Buffalo, N. Y.

Is hereby given that application will be made to the Legislature of the Province of Quebec, at its next session, by the Trustees of the Parish of the Sacred Heart of Jesus, of Montreal, for a continuati n of the powers to them conferred by Chap. 45-49-50 Victoria. Montreal, Dec. 2 th, 1899.

N. FAVREAU,

Secretary.

PUBLIC NOTICE.

Notice is hereby given that a demand will be made to the Legislature of Quebec, at its next session, for the passing of a Private Bill to authorize the "Board of Commissioners of Roman Catholic Schools of the City of Montreal," among other things-

1 -To issue obligations or debentures for a sum additional of one hundred thousand dollars, of which tw nty-five thousand dollars are to consolidate the floating dobt and seventy-five thousand dollars to construct now school houses

2-To fix the rate of the monthly fee in the schools under the control of the Board-

> U. ARCHAMBAULT: Secretary Treasurer