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Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 96, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.
(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.
(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of the homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. DORY,

Deputy of the Minister of the Interior.
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The Question—Temperance.

Editor of the Monitor:—

The kind reception with which you welcomed my short Biography of St. Patrick, written for his feast day, prompts me to write the following few lines on Temperance.

It may be well, at the beginning for me to say that I am not at all inclined to go beyond the teaching of the church in this matter or to represent it as a precept of the Church or of the moral law, farther than she recognizes it as such. I wish, as when last year, I wrote on the "Liquor Traffic," in the columns of your valuable paper, to keep in harmony with the true teaching of my church: The Roman Catholic Church.

This Church then, in accordance with St. Paul, who enumerates drunkenness among the sins which exclude from the Kingdom of Heaven, teaches that it is a mortal sin. She teaches, moreover, that all are warned to avoid the proximate occasions of mortal sin. If then, an individual knows from experience, that whenever he drinks intoxicating liquors he is liable to get drunk, or even when not perfectly drunk to be excited to the commission of other mortal sins, he is warned, under pain of mortal sin, to refrain from the use of these liquors; he is bound to become a total abstainer. Beyond these cases there is no command, direct or indirect, prohibiting the use of intoxicating beverages.

But there is not question here of simply doing what each one is bound to do to keep himself free from grievous sin; it is a question of combatting a great evil, of doing some things for the good of our neighbors, of the human race as well as for ourselves. It is a question not of how one man may be kept from getting drunk but how the curse of drunkenness can be removed from the community, from the Dominion, from the world.

This being the case, those desiring to have part in so great a work, must not limit themselves to simply doing what they are bound to do to ward off from themselves the danger of becoming drunkards, but be willing to deny themselves even legitimate pleasure, if necessary, to attain the desired end. Other than total abstinence, the chief remedies advocated at various times, are moderate drinking, the use of beer and wine instead of beverages containing a higher percentage of alcohol, and lastly legislation directed to the regulation of liquor traffic or the punishment of those who use it to excess. As to moderate drinking, experience teaches that it cannot be practiced by those who are tempted to drink to excess and a careful inquiry will establish the fact that a very large majority of those who fill drunkards' graves, or who are fast approaching that goal, were once moderate drinkers. No man, I think, ever starts out with the determination of becoming a drunkard.

I have heard a rather amusing incident related concerning the efforts of two clergymen in dealing with victims of intemperance. Fr. S. was an advocate of total abstinence, as the sovereign remedy, while Fr. K. thought the better way was to induce men to drink moderately and pledged his clients to take only a certain number of glasses each day. One day Fr. S. being on the street, saw a parishioner cross the pavement with unsteady steps and land against a lamp post, to which he clung for support. The good priest approaching him, looked at him sternly, and was about to administer a rebuke, but before he could speak, John, between hiccoughs and with a grin, denoting that he appreciated the ludicrousness of the situation, broke out, saying: "Fr. S., you needn't look at me that way. I belong to Fr. K.—'s temperance society."

Well does the drunkard know that moderate drinking is no remedy for his disease, as the above quoted incident, amply proves. It may be true that in some countries, where beer and wine are the common beverage of all, and where the same stigma is attached to the excessive use of them, as attaches to other forms of gluttony, there is less drunkenness than where stronger drinks are used. But every candid observer of conditions in this country will admit that we do not rank among the countries where beer and wine are the common beverage.

Nevertheless, I must say that it is beer or wine that is set before young girls at dance halls and works the downfall of many each passing year. It is beer, as a general thing, which creates the craving of the physical system for stimulants, and when a moderate amount ceases to satisfy that craving, causing its victim to drink larger quantities and finally to have recourse to whiskey and brandy to quench the ever increasing thirst. These facts are indisputable and therefore the theory that the cultivation of beer and wine drinking will teach sobriety is untenable.

The futility of legislative enactments to control the manufacture and sale of intoxicants, even to the extent of collecting revenue for the government,

has been made manifest by the experience of ages. The history of the excise laws made for Ireland by England, and enforced by as large a body of alert and hostile constabulary as was ever entrusted with the execution of any measure, gives us an example of the impotency of such enactments. The Irishman had his pot in spite of England's power. The attempts to prohibit the manufacture and sale of liquors have been still more abortive.

Right in our own midst, the Canada, we all know that the most reasonable laws are set at defiance. Oftentimes the saloonkeeper openly boasts that Sunday is his best day and therefore he cannot afford to keep the law. Competition is so keen he is compelled to sell to minors and intoxicated persons in order to keep, he thinks, from bankruptcy. All these things go to prove that prohibition laws, no matter how stringent, are powerless to cope with the evil of intemperance, and this being true, we are forced back to the consideration of total abstinence.

No one will question the assertion that total abstinence, if it were universal, would make drunkenness impossible. If a man never drinks he will certainly never get drunk. . . . But does any sane person expect ever to see all men total abstainers? Certainly not. How then is total abstinence practiced only by a portion of the human race going to accomplish the redemption of the race from the shackles of intemperance? I answer that it will do its work in exactly the way it has done in the past. It will exert a direct influence upon those who practice it and an indirect one upon those who do not, yet come into contact with those who do.

Drinking we all know, is a social vice. The men who drink to excess alone are the exception, not the rule, whenever in any community there is a good number of total abstainers they will undoubtedly influence a large number, even who love their glass, to become abstemious and to avoid the company of drunkards. The prosperity and happiness of the sober portion of the community will have its influence to bring a part of those, who have gone too far, back to sobriety in order that they may have the same blessings. The influence of all these will act upon the venders of liquor, causing them to observe the laws better, thereby removing many occasions of drunkenness. This is not simply a theory, it is a statement of what total abstinence has really done where it has obtained a sufficient foothold in any community. I shall cite only one example of this.

Last year a highly respected priest of Canada visited the home of his boyhood after more than a quarter of a century's absence. He found there a notable change. Formerly the custom of attending market on certain days prevailed among the farmers. The day was a gala one. Many return from these outings at times, with broken heads, often so much the worse for the day's frolic that it took several days to put them in shape to attend to their ordinary duties frequently, often having spent the proceeds of their sales at the ale house making the day one of anxiety for wife and children and often aged parents, to be turned into the bitter disappointment by the loss of the pittance they had eagerly looked forward to obtaining from the sale of a few eggs or fowls or bit of butter, saved for the market by stinting themselves in the use of it. Worse than this sometimes the day's misdoing cost the poor slave of the whiskey bottle and his helpless family their home and turned them unsheltered into the highway.

This is all changed now, says the Reverend Gentleman. The head of the family, or some other member of it, goes as of yore to the market. But there is no anxiety about his return. He makes his sales and his purchases, puts his surplus cash in his pocket and returns to his work with a light heart and a clear head. What has wrought this change? Total abstinence. Every man, except one, says the Reverend Gentleman, is now, in my native parish, a total abstainer, and that one seldom drinks because he has no one to drink with him. Again the Reverend Gentleman adds, that this condition, though not always quite so pronounced as in his own parish exists in many parts of his native land, and he does not hesitate to attribute a large share of the increasing prosperity of his country to the spread of total abstinence.

SACERDOS.

SETTING HIM RIGHT.

Mr. Nagger— Was there any silly idiot hanging about you before I proposed to you?

Mrs. Nagger— Oh, yes, there was one.

Mr. Nagger— Well, I wish to good ness you'd married him.

Mrs. Nagger— I did marry him.

CARDINAL MORAN.

**Australian Prelate Not Only
a Leader in Religious, But
in Secular Matters.**

A member of the Australian Parliament, J. Meagher of Sydney, was recently in London on a visit, and said:

I suppose we may claim to have in Australia the most illustrious of living Irishmen, Cardinal Moran, a churchman, a historian, and a patriot. His influence in the Southern Hemisphere is immeasurable. It is felt in every walk of life. I believe the future historian will bear me out that only for the Cardinal the Australian states would not be federated today.

When federation was purely a delaying society question, a conference was held in Bathurst. The Cardinal attended and he delivered a speech which thrilled the whole continent. From that hour the federal movement began in real earnest, and the Cardinal was the centre figure. Sir Henry Pargès, an enemy of Catholics, acknowledged in the House of Parliament the greatness of his Eminence's services and the late federal Prime Minister, Sir Edmund Barton, declared that history would award the honors of the achievement to the great prelate.

The Cardinal is not only a leader in religious, but in secular matters. His people look to him for guidance on all questions. The minister of works has often acknowledged, that next to the State, the Cardinal is the greatest builder and the largest employer of labor in Australia. The commissioner of education recently said that his Eminence is one of the few men in Australia who have a correct grasp of the educational requirements of the people. He gives a lead to the State authorities, and at the last St. Patrick's day celebration he achieved a great triumph by a schools' industrial exhibition of huge dimensions and workmanship in the arts and crafts.

The Cardinal realized that the fact of the Irish people not having an opportunity to learn trades in the past was one of their great drawbacks, and that we live in the age of skilled labor. So he has brought technical education into the schools. Cultivation of Irish patriotism in the schools is another of the aims of the Cardinal's life, and in all the Irish celebrations the children are given the place of honor. At the St. Patrick's day celebration in Sydney this year he had over six thousand children formed into a living shamrock on the grounds, each waving a green flag and singing national songs.

He has organized a Home Rule tribute, proposing that by a systematic collection the Irish Party should be subsidized to the extent of \$100,000 a year, and of that he guarantees \$10,000. The Cardinal is now in his seventy-sixth year, but he is as vigorous and straight as a man of forty.

CARE OF THE TEETH.

Take a drink of cool water the first thing in the morning. Then brush your teeth with an antiseptic solution or one of the powders or pastes that come for the purpose. Cleanse your nasal passages with a similar solution used in an atomizer or taken from the palm of your hand. Brush the teeth after each meal or use dental floss to remove particles of food. Rinse your mouth with a solution of baking soda borax or listerine at night just before going to bed. Hold the solution in your mouth for three or four minutes. This will neutralize the acids which sometimes form in the mouth and cause the teeth to crumble. If, in spite of your care, your teeth show signs of decay, have them filled at once. Don't let the holes get large, and don't have a tooth pulled if you can possibly save it. All this sounds like considerable work, but it will pay you to do it.—Aunt Bride in Sacred Heart Review.

SELF-DEVELOPMENT.

Whatever you do in life, make any sacrifice necessary to keep in an ambition-arousing atmosphere, an environment that will stimulate you to self-development. Keep close to people who understand you, who believe in you, who will help you to discover yourself and encourage you to make the most of yourself. This may make all the difference to you between a grand success and a mediocre existence. Stick to those who are trying to do something and to be somebody in the world—people of high aims, lofty ambition. Keep close to those who are in earnest. Ambition is contagious. You will catch the spirit that dominates your environment. The success of those about you who are trying to climb upward will encourage and stimulate you to struggle harder, if you have not done quite so well yourself.

The only sacrifice agreeable to God is that which the fire of charity consumes on the altar of good works.