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The Question Box.

Made Use of by Christian Scientists at Mission.

What gave a little zest to the mission for non-Catholics in the Paulist church in San Francisco recently, conducted by a band from the Apostolic Mission House, was the presence of a large number of Christian Scientists. These bright-eyed, intelligent folk came every night and everyone was loaded with questions for the missionaries, Fathers Doyle, Walsh and Towey.

One of the questions read: "I listened with interest to your proofs that the power of forgiving sins exists in the Catholic Church today, and I am about convinced that it is so. But what about the power of healing that was given at the same time? Has it vanished?"

Father Doyle was answering the questions that evening. "Not so," he replied. "The power of healing has always remained with the Church. It was exercised in Apostolic times in a more striking way because there was need of abundant proof to convince the pagan world of the truth of Christianity. But the same power of healing has been exercised ever since. The lives of the saints bear evidence that the gift of miracles has been present in the Church in all ages. Read the story of Lourdes if you want proof of this in modern times."

He then related a miracle that came under his own observation at Lourdes, where a man born blind received his sight. Then to prove still further his statement, Father Doyle proceeded to read an affidavit that Father Wyman had given him as he ascended the pulpit, in which a well known mining man of Nevada County, California, declares under oath that he had been suffering from a stroke of paralysis for nine years. His left side was withered and the doctors pronounced his case incurable. Last May he began with some Catholic friends a novena. He himself was a non-Catholic at the time. At the termination of the novena he found, and the doctors certified, that he was completely cured. When he began he could not walk alone. At the close of the novena his limbs had assumed their normal size and strength. Since then he has been received into the Church. All this was recited in detail in the affidavit and sworn to before a notary public.

Father Doyle was quite unprepared for the climax which followed. No sooner had he finished reading the affidavit and turned to the next question when a strong, healthy-looking man stood up in the middle of the church and said in a loud, clear voice: "I am the man."

This produced a profound sensation. Everyone present, particularly the coterie of Christian Scientists, showed signs of being affected by the instance, and after the service made the gentleman who had borne witness the center of an interested and sympathetic crowd. It seemed a providential answer to the question of the Christian Scientists and several of them applied later for instruction, in preparation for entering the Church.

Shocking Outrage.

Franciscans Brutally Attacked by Robbers.

The London Daily Chronicle of the 15th says: An encounter took place on Saturday night at the Franciscan Friary, Forest Gate, London, between two of the Friars and two would-be robbers. Very Rev. Andrew Ryan, Father Guardian of the Friary, and Brother Aloysius returned to the Friary late on Saturday night from a bazaar held in aid of their church, carrying with them a bag containing about £100, the proceeds of the evening's sales. Immediately they entered the hall, which was in darkness, they were set upon by two powerful men, who had been hiding in a swartag-room. Father Andrew, is a tall heavy man but in his declining years. Father Aloysius, much younger and slighter, is more physically active and alert. A fierce struggle ensued in the dark, but the bags were never relinquished. Father Andrew was pinned down by one of the would-be robbers, who with his knee on the priest's chest held a pistol to his head and threatened to shoot. Brother Aloysius, though savagely beaten about the head with a heavy instrument, kept up the struggle with his assailant, and was also able to give some help to his Rev. Superior. At length help arrived, and the ruffians attempted to escape. One of them was captured, however, after an exciting chase. The outrage was mentioned at the mid-day Mass at St. Francis's Church yesterday, when it was stated that Father Andrew is suffering severely from shock, while the injuries to Brother Aloysius, though bad, are not serious. He is badly bruised and cut on the head and face.

Bad Cough
BER OF YEARS.
MAID IT WOULD
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mption.

cannot be laid on the person catches cold it ad to immediately or ay follow.
e filled a consumptive glect.
Cough or Cold, it can result. It leaves the both, affected.
Mrs. A. E. Brown, Ottawa, Ont., writes: "I have had a very bad cough every winter for a number of years which I was afraid would turn I tried a great many received temporary relief bottle of Dr. Wood's up and after taking two was cured. I am never Norway Pine Syrup."
It strikes at the throat and lung com- or curing all Coughs, Asthma, Croup, Sore preventing Pneumonia

Great interest is being evinced in the sale by public auction of what is practically the whole town of Dunganmon, the property of the Earl of Ranfry and historic as the birthplace of the Irish Volunteer movement of more than a century ago. The sale will include not only Dunganmon, with its population of 3700, but several villages and townlands in the vicinity.

POET'S CORNER

BEAUTIFUL CHILD EYES.

Beautiful child eyes, sweet, underlined eyes,
Eyes that are April, with sun and rain;
Beautiful child eyes, laughter-lit, wild eyes,
Turning from tears back to sunshine again;
Eyes of the glorious, Musical, storyful Child of the dévny beginning of things—
Buttercups, soap bubbles, gossamer wings,
Mornings all tender and holy for thee,
Eyes of the little child laughing at me!

Beautiful dream eyes, laughter-a-gleam eyes,
Eyes that are sweet with the glitter of fun;
Bubbles-a-bean eyes, out of which stream eyes
Rays of the violet, cool zones of the sun;
Eyes of the fanciful, Tripping and dancelike Child of the airy and fairyland crew
Kingcups and daisies and cobwebs and dew;
Valleys all mystic and marvelous dear,
Out of the infinite sweet of your cheer!

Beautiful soft eyes, dear look-aloft eyes,
Eyes that are leading us round in their maze;
Bloom of the croft eyes, early and oft eyes,
Rimming with roses the rune of the days;
Eyes of the cunningest, Cutest and flunniest Child of the delicate, daintiest love,
Starry as stars in God's skies up above;
Day after day for us, on thy light wing,
Laughing us, leading us back to loved spring!

Beautiful child eyes, soon reconciled eyes,
Eyes in whose deeps little mysteries fold;
Love-lighted wild eyes, joy-smitten wild eyes,
Brimmed with more love than the spirit can hold;
Eyes of the fattest, fittest, airiest Child of the morning with morn and its grace
Tingling her little feet, lifting her face

Holy and hallowed, supreme, underlined,
Beautiful Child eyes, beautiful Child!—
The Bentzon Bard, in the Baltimore Sun.

IN LATE NOVEMBER.

Wildly the wind-torn mists at dawn
Break from the barren hill;
And the wind blows bleak and chill,
And scatters the leaves on the lawn.

Deep from the Deep the summons came;
And the white flower by the shore
Tremblingly bends before
The wind's relentless claim.

And "Death!" and the year is dead!
"Death and our hearts are dead!"
"Nothing is left to be said."
"There is no light in the sky."

"O look, who in sorrow forget the sea!
For the stream can never end
Till its waters meet and blend
With the Deep that hath called for me."

"O hear, for far on the tide along
Sings the efulgent surge;
And the moan and disconsolate dirge
Of Night is changed to a song."

And over the wind and the waters, clear,
Living voice—"The grave
Is only a darkling wave
Of the Deep that swept me here."

"The grave is only the lilted gate
That opens to a garden fair;
And you on the roadway there
Must still yet a little wait."

Wildly the wind-blown mists uplift,
Wild breaks the barren day;
But over the hills,—away
Toward the sea—there is light in the rift.
—Charles Phillips, in Overland Monthly.

A VISION.

(The 300th Entry in a Diary of Marian Verse 1909).
Came a vision to me in a dreamland setting,
All so vividly clear there is no forgetting—
For its memory throbs through the long day's work
And it comes to me still by night—
Our Lady stood by a couch defying
Fierce demons swarmed round my form there lying,
Swift drove them off, and then gave me dying
A love-glance ineffably bright.

O my Mother and Queen, all my life's ideal,
Let some oncoming day prove the vision real—
Ah! its memory throbs through the long day's work

And it comes to me still by night—
Be near, indeed, when life's sun is sinking,
Calm, thou, my soul, from God's judgments shrinking,
And let me pass from this world while drinking
Thy smile of ineffable light.
—Arthur Barry O'Neill, C.S.C.

An Interview With a King.

How King Alfonso Impressed a French Journalist.

The Paris Journal publishes a long account of a conversation which its special correspondent at Madrid had with King Alfonso. At the outset the correspondent remarks that when he was conducted into the King's presence he scarcely recognized his majesty.

"I certainly found," he says, "the features and physiognomy with that stamp of absolute frankness which pleased us Frenchmen so much when we saw Alfonso XIII. by the side of a chief of state, who had remained young in spite of his age, and was equally brave in the face of a common danger. But it appeared so me that the King was, perhaps, not sadder, nor will I say more serious. I think graver is the precise expression.

"After exchanging some remarks regarding the attempt made on his life on his wedding day, the King said:

"I cannot tell you how pained, how grieved, I am to find that, so false an interpretation was placed in France on the events following the troubles at Barcelona. I am not speaking of the crowd whom a few newspaper articles are sufficient to lead astray. The crowd is ever generous—ready to hasten to the help of what it believes to be justice, to take sides for right and for truth, which is often only the semblance of the truth, and strives and demonstrates for an idea which seems to it just, and which is sometimes mistaken. No, with it I have no quarrel. It is the Latin blood boiling. But what I cannot conceive is that Protestants should be supported by so-called 'Intellectuals.' What I cannot conceive is how a savant, who would not dare to proclaim a discovery before having verified his experiments a hundred times, who has such respect for his science that he would rightly hesitate to enunciate a truth until he has convinced himself that it has been checked and verified beyond refutation—how this same savant, this same 'Intellectual' will protest against a judgment given in conformity with laws with which he is unacquainted, and under a guarantee which certainly has some value—the honor of Spanish officers. To hear certain Frenchmen one would think we were a country of savages. Where are you drawing the line in viewing our history? At the Inquisition—about which your papers talk so glibly. Well, and what about your own wars of religion? Kill, kill, God will know his own. Who said that? Was it a Spanish soldier?"

"But there, let us come to our own time, and put the years in their order and things in their place. I am a constitutional monarch, so constitutional that I do not even possess the initiative in the right of pardons. Do not take that as an expression of regret, but as a statement of fact. We have military courts whose honor cannot be brought into question, a procedure good or bad, a press serviceable or ill-omened. Those are the facts. Let us live with the facts, and let the foreigner spare his indignation, his criticism, and his advice. Have you not had an affair of your own?"

The correspondent:—"Dreyfus, perhaps?"

"Just so. Did we interfere? Those French criticisms have grieved more than irritated me, for I love your country."

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Budget Causes Crisis in France.

France, like England and Germany is having her budget crisis. More than \$40,000,000 additional taxation is carried in the pending budget, the new taxes being principally levied upon automobiles, tobacco, wines and inheritances. In the last mentioned there is an increase of \$10,000,000 over last year.

Much opposition to the budget has developed, and the liquor interests have already taken part in a big public demonstration. Many deputies shrink from meeting their constituents in the coming elections, after having voted for the big increase in taxation. Nevertheless the Cabinet remains firm, contending that the pending schemes for workers' pensions and other popular measures involve a new expenditure which should be met by taxation and not by loans, and has decided to stake its existence and demand a vote of confidence next week.

M. Jaures, leader of the Socialists

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Irony of Protestantism.

It is the grim irony of Protestantism that in development it should have so reversed the principle of its origin that it is now altogether a system of works without faith. What is left of it is a religion of service, a kind of decadent and wholly materialistic philanthropy. Its most definite and modern Protestantism is the religion of Appearances. As positively as it can believe anything, it believes that the province of religion is to "tidy up" the world to keep people clean and neat, properly fed and housed and clothed, occasionally amused. The service of General Housekeeper for the world is an excellent and desirable service, and would be more useful if man weren't the very complicated creature that he is, if the biggest part of him didn't happen to be out of reach of soap and water, food and clothes, if the world and life weren't so very largely compounded of the invisible and the intangible—the inviolable.

Since humanitarianism is "the religion of the present" outside the Catholic Church, since the language of social service is the only language it understands, it follows that the new apostolate may best reach the truceholder of this mind by a method which considers its bias and its limitations. It is the invincible strength of the Catholic Church that in the rich abundance of her vitality she is able to give all things to all men. In the matter of "social service," almost incidental yet always complementary to her spiritual ministry, she does not fear comparison with systems that offer nothing else. Measured by the philanthropy of Protestantism, the vast and quiet charity of Catholicism is like an illimitable ocean gathering up the flotsam and jetsam of all the shores of the earth. Compared to the social workers, who give to the poor professional service at professional hours and for professional prices, the life-long day-and-night, unpaid devotion of the Catholic sisterhood to the orphan, the sick and the aged assumes the proportions of a stupendous and incredible self-immolation. Education, philanthropy, self-sacrifice, democracy—these are the by-products of the mission of the Catholic Church as the teacher and sanctifier of the world. If it is in these aspects of her work that the world will come with least resistance to study her mind and spirit, let us by all means emphasize them in the row apostolate of the laity.

—Catholic Universe.

Mrs. Roosevelt Visits Irish Dominicans.

Mrs. Theodore Roosevelt and her daughter, accompanied by Sir H. Rannell Rodd, the English Ambassador, recently paid a visit to the ancient Basilica of San Clemente, tended by the Irish Dominicans. After seeing the upper church and having admired the ancient mosaics and frescoes, the ladies were conducted to the lower church (directly beneath the one now used for worship) by Very Rev. J. T. Crotty, O.P., prior, who had the edifice illuminated by electricity for the occasion. Here the Americans viewed the church which was discovered in 1857 by Father Mullooly, after Paschal II. had built the upper one over it in 1108.

Even under this again lie the house of Pope St. Clement and the Temple of Mithras, where the cruel rites of that god were conducted before Christianity was spread by St. Peter in Rome. Mrs. and Miss Roosevelt expressed regret at not being able to see the house of St. Clement. It has for long been flooded with water, and all attempts so far have failed to keep it

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empty, though large sums of money have been spent by a committee of American, Irish and English persons who are anxious to assist the Dominican Fathers in saving the rich historical treasures.

This at San Clemente built over the martyred Pope, belonging to the first century, the second a church of the fourth century, and the third dating from the twelfth century. On leaving Mrs. and Miss Roosevelt warmly thanked Prior Crotty for his kindness in conducting them through such interesting and historical remains.

Monsignor Shahan.

The Rev. Thomas J. Shahan, rector of the Catholic University of America, has just received from Rome the Papal brief creating him domestic prelate of the pontifical court. This new honor is regarded as a recognition of Dr. Shahan's intellectual attainments, of his services in behalf of the Catholic University and of education in general.

An Irish Fund For Spanish Widows and Children.

Under the chairmanship of Bishop O'Donnell, of Raphoe, a committee has been formed for the purpose of raising an Irish fund for the relief of the widows and orphans of the Spanish soldiers killed in Morocco. The movement has the hearty approval of Cardinal Logue, who in a recent letter wrote: "I think it would be a most deserving charity to raise a fund on behalf of the widows and orphans of the Spanish soldiers killed in Morocco. This fund would come appropriately from Irishmen, seeing that Ireland received in the past such generous aid from Spain and genuine sympathy in her suffering. Another consideration is that Spain is now engaged in the old conflict which for centuries has raged between the infidel and the Christian—a struggle in which Spain has always led the van as the champions of Christendom."

Signal Honor.

Rev. A. Curotte, D.D., former secretary of Laval University, has been appointed to the Chair of Dogmatic Theology in the Apollinarist University, Rome.

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The French Royalists last Saturday issued a manifesto announcing their intention to unite with the Catholics at the coming general election in opposition to those candidates who are not in sympathy with the Church's attitude regarding the public school.

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