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CHILDHOOD
W TO CURE THEM
f mothers all over
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s Own Tablets for
ills as indigestion,
constipation, sim-
and teething trou-
ne is good for the
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safe—you have the
government analyst
Mrs. G. S. Ward,
says: "I cannot
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w about to give up in despair when
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Kidney Pills, and after using two boxes
I am now well and able to do my work.
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SOCIETY DIRECTORY.

News From Catholic England.

Twenty-fifth Anniversary of Catholic Truth Society--Archbishop Bourne Delivers Masterly Oration--Euthusiastic Reception to Irish Delegates.

London, 23rd, Sept. 1909.—Any one who doubted that there is a severe struggle before the Church in this land of ours, must have had all doubts removed after listening to the splendid and spirited utterances, with which, in pulpit and on platform, the Archbishop of Westminster opened the twenty-fifth annual Conference of the Catholic Truth Society at Manchester on Sunday last. The Conference may be said to have properly opened at the solemn High Masses which were celebrated by Bishops from all parts of Great Britain at the many and beautiful churches of the city. In addition to an immense gathering of Catholics from far and wide the Liverpool branch of the St. Vincent de Paul Society held its conference on the same day, and over seven hundred brethren marched in procession to St. John's Cathedral, Salford where Bishop Vaughan was the celebrant and Archbishop Bourne the preacher. His Grace dwelt on the dangers of present day England, the indifference of the masses to all religion, the bigotry of a section, whose mentality was a mystery to us for they appeared to consider themselves justified in using any means, however foul against the Church of God,—the invincible ignorance of the High Church Party, who believed that Blessed Thomas More and Blessed John Fisher sacrificed their lives for points of immaterial difference; the rationalism of attractive writers, derided all faith, and above all that Socialism, which was a living danger to the community, and which had its origin in the fact that nowhere in the world were there such extremes of wealth and poverty as were to be met with in England. It was this un-Catholic Social system which caused some men to put before their fellows an exaggerated idea of a modern Utopia where every man was equal. But these were guided by no spirit of religion and therefore they forgot the laws of human nature through which runs a profound inequality, just as they forgot the commandments of God. All these enemies the Church had to face, and in doing so she had a powerful cohort in the Catholic Truth Society.

CHILD TRAINING NECESSARY.

Many other interesting discourses were given, notably that of Bishop Casartelli, who dwelt upon the advances the faith has made during recent years; pointed out that this country stands alone amongst the civilized countries of Europe in not possessing a religious census of her population, and went on to speak of the dangers which still threatened Catholic education. The scholarly Benedictine, Bishop Hedley, preaching at the famous Jesuit Church of the City, also spoke of the necessity for the tender care of the Church, with all the beauties of her teaching, in the early years of childhood, if the child was to grow up with a firm and certain grasp upon the truths of Christianity, and not to drift into that kind of decept paganism which prevailed so largely to-day in the world about us, where men felt some respect for the Creator and went in on "a sentimental imitation of goodness" with no aim or object.

Over five thousand persons gathered in the Free Trade Hall on Monday to listen to the Archbishop's speech, which is to Catholics on such occasions what the Premier's speech at the Lord Mayor's banquet is to the country in general. After the reverend cleric Secretary of the C.T.S., Monsignor Colgan had been presented with the brief creating him a Domestic prelate of His Holiness, amidst prolonged demonstrations of appreciation and affection, the Bishop of the Diocese, Dr. Casartelli, read messages from Cardinal Mercier, Cardinal Logue, the Archbishop of Aquila and the Bishop of Galway all of whom offered their felicitations on the jubilee of this well known and hard working Society and wished the Conference every success.

HISTORY OF THE C.T.S.

Archbishop Bourne gave a masterly review not only of the history and difficulties overcome during the past quarter of a century by the C.T.S. but also of the needs, changed conditions, and fresh enemies with which the Church has to deal to-day. Incidentally he dwelt on the need for co-operation, the inspiration furnished by the Eucharistic Congress for a yearly gathering on organized lines for the Archdiocese of Westminster, which should bring Catholics of all ranks of life more closely in touch with each other. He cited the Catholic Union of Great Britain, which had not up to now fulfilled its object of formation but was gaining considerably in strength, and he trusted would render great assistance to the Eucharistic Congress to be held next year in Montreal. Next His Grace touched lightly but firmly on a topic which has recently become somewhat controversial amongst a section of our people. In the guidance of the Catholic Federation—local bodies which had now become essential to the Catholic interest—it was impossible to trust Party politicians with the sacred interests which were the Church's special care. Therefore such guidance on questions affecting religious matters and these were the primary

object of such associations, lay with the Bishops, and with them alone. While they were ready always to listen to the advice and opinions of Catholic political men of either, or any Party, they could not allow any political party, or organization to arrogate to itself the right to dictate to them the manner in which they are to discharge the sacred duty committed to their charge.

The Catholic Women's League, also received a warm word of commendation from His Grace. Since its foundation it had been represented at every Conference, and had now its recognized place in any future Congresses. Other Catholic bodies who could support a yearly gathering of Catholic strength, were the St. Vincent de Paul Society, the Catholic Guardians Association, the Young Men's Society, the League of the Cross and the Catholic Record Society.

EDUCATION POLICY SCORED.

His Grace went on to refer to the storm of opposition and the rival of ancient bigotry which had followed the Eucharistic Congress and had given birth to such demands as the inspection of convents,—the arguments for which might equally be applied to the average British home, proverbially known as "the Englishman's castle"—and to such outrages as those recently witnessed in Liverpool. A strong pronouncement followed on the Education policy of the present Government, which was amplified and emphasized at another big meeting the same evening. "We have grave reason to mistrust the present Government," he said, "they have told us that we must suffer at the bidding of those who put them in power. Catholics must remember all this when the time comes for a General Election. At present the minister of Education, by offering a premium (His Grace did not like to call it a bribe) to those who were willing to forego definite religious teaching, and by other harassing regulations, was making a most insidious attack on our Secondary schools; an attack which was all the more to be feared because, while the majority of our people were not directly interested in such schools, it was upon them we depended for our supply of Catholic teachers, and thus by this spirit of unjust differentiation the very foundations of Catholic education in the land were being sapped. Speaking of the Educational measures of the present Government which had all come to untimely ends, the Archbishop pointed out what a blow each or any of them would have been to our Catholic Schools for which we have sacrificed so much in the past. One of these sought to impose a fine of sixpence per child per week on those who desired to send their children to Catholic schools. His Grace gave instances of the families whose children attend our schools,—for to the glory of the Church, her ranks are mainly composed of the poor—and asked how a £1 a week, was to meet such a demand, while his neighbor with fewer children, and a larger income, could send free to the Board School. The social circumstances and conditions of our people have been entirely overlooked by the Bills placed before the nation "Our maximum is our minimum" said His Grace, "our demand was for equality, equality in provision of means, and equality of opportunity."

The speech has received many comments from the secular press, some expressing surprised indignation that Catholics should "come out of their hutch" in this manner and demand "rights"; others prophesying these utterances have hammered another nail in the Government's coffin, while yet others appear to be waking up to the fact of our existence, and weighing our arguments in some spirit of tardy justice. This is an age of publicity, and our cause is materially strengthened by such public demonstrations as that which has crowded the busy metropolis of the north with Catholic priests and Catholic laity, and has shown by the discussions that have taken place on vital questions of the day, that the Church of medieval institutions is not an affete and materialized outlook of the modern world, but is in very truth one who claims with some authority to be the Healer of Nations, sick unto death.

Particular interest centered around the paper of Mr. Hillaire Belloc, the distinguished Catholic litterateur and M.P., who dealt ably with the problems of Socialism, showing that it can never be aught but the sworn enemy of Christianity. The Rev. C. C. Martindale gave an exhaustive paper, considering the time limit imposed, on the "History of Religion" and in the discussion which followed Bishop Vaughan pointed out forcibly how, while other religions had one by one succumbed to time and change, the Catholic Church continued unchanged, succeeding in every department of life, the home of the poorest as well as of the rich and mighty. The Rev. C. Plater, whose thoughtful papers on the Catholic press have aroused such widespread interest beyond this land

treated in a most interesting manner the subject of Catholics and social study. But perhaps, in the light of recent events, one of the most important papers of the three days was that contributed by Mr. Leslie Toke on "Rationalistic Propaganda."

CHRISTIANITY IGNORED.

In the course of his remarks he said that legislation, literature, commerce and statecraft all more and more ignored the principles of Christianity; all expressed more and more a non-Christian view of life. The country was rapidly relaxing into that heathendom from which it was first drawn over nineteen centuries ago. The far-reaching, subtle effects of nearly four centuries of the great Protestant tradition created an almost insuperable obstacle to an unbiased examination of Catholicism as a possible alternative. A great and ever-growing part of the nation had been deliberately taught, by daily suppression, by daily avoidance, and by daily habit that religion was a matter of private whim and that it might quite properly be left entirely aside by the individual and must be ignored by the State. In conclusion he begged the Church to make use of the enthusiasm and fresh vigor of young men and women to propagate the doctrines of Christianity. So impressed were the auditors by this very true picture of our England of to-day, that Bishop Amigo of Southwark immediately suggested the financing of an anti-Rationalistic propaganda, and, passing round the audience with his hat in his hand, gathered in a few minutes the sum of £34 to form the nucleus of such a fund.

Yesterday closed with mass meetings of the various sections, male and female, as the evening before had seen a crowded reception by the Bishop of Salford. To-day has been devoted to some relaxation, before the final departure of the various contingents, and the arrangements included a visit to the famous College of Stonyhurst and luncheon at the invitation of the Rector, also drives to Whalley Abbey, and other places of Catholic historic interest. To-night is to see the ambitious efforts of the Catholic Choral Society crowned with realization, for the first time a Catholic body of singers will give a purely Catholic work of great beauty—"The Dream of Gerontius," the work of Cardinal Newman, set to music by our leading composer, Sir Edward Elgar. With this all too inadequate sketch of the proceedings of the Congress I must leave it for the present, hoping at some future time, to report its effects amongst ourselves, and upon the outside world, and maybe, to return to some point of peculiar interest amongst its discussions.

DELEGATES RECEIVE OVATION.

Space presses, but a word must be found for the magnificent reception accorded Captain O'Meara Condon by the London Irish at the Holborn Restaurant last night. In the absence of Mr. T. P. O'Connor, and a great gathering looked, with mixture of awe and admiration, on the man who was the first to cry "God save Ireland," and who, in the words of Mr. Redmond, "though living is already of the immortals." Captain Condon's speech was quiet and struck the right note. They had not come over to issue orders as regards Irish organization, he said; nor to tell the people that they ought to come into harmony with the ancient Church, because the ancient Church had done more for bringing people into harmony than any other Church. They had come to see for themselves the great work accomplished by the Irish delegation, and they had seen it. Great things had been done with comparative slight means by united action. He had never expected to see evicted tenants who had been expelled from their little homesteads, hopeless and desolate, restored to their homes once again. It would be well worth coming from America or the Colonies to see even one of these people put back in his home. They had only one thing to do and that was to act according to the will of the Irish People and to leave those in Ireland to decide what course they should adopt. At the close of his speech Captain Condon received an ovation.

PILGRIM.

Twitching of the Nerves

Became almost unbearable until Dr. A. W. Chase's Nerve Food brought about a cure.

Tapping of the fingers, restlessness, sleeplessness, inability to control the nerves.

What a story of exhausted nerves is told by these symptoms. Nervous prostration and paralysis are not far away unless restorative treatment is used.

The writer of this letter was fortunate enough to learn about Dr. A. W. Chase's Nerve Food and tells his experience for the benefit of other sufferers from disease of the nerves.

Mr. Wm. Branton, Stratford, Ont., writes: "My nervous system was all unstrung. I could not sleep, had no appetite, my digestion was poor and my nerves twitched. Twenty-four boxes of Dr. Chase's Nerve Food completely restored my health."

Portrait and signature of A. W. Chase, M.D., the famous Receipt Book author, on every box, 50 cents at all dealers, or Edmondson, Bates & Co., Toronto.

Dr. A. W. Chase's Nerve Food.

Father Morrissey's "No. 10" (Lung Tonic) Saved His Life

Mr. Jno. Aylward, of Campbellton, N.B., writes on Feb. 5th, 1907, telling of his narrow escape from death:

"During the winter of 1907, while travelling on the Gaspé Coast, I contracted a severe cold which settled upon my lungs. After I returned home I wrote to Father Morrissey explaining my case. I received a letter from him with a prescription for his medicine, which could not be filled at the time here. After one week's delay I received it just in the nick of time to save my life. After one month's use I felt like a new man."

Father Morrissey's remedies are now on sale throughout Eastern Canada so that you can get "No. 10" when you need it. But it is even better to keep a bottle in the house, ready for instant use the minute you or your children show signs of a cold of any kind.

Taken at once, "No. 10" breaks up the cold quickly, and saves many a severe illness.

Trial size 25c. per bottle. Regular size 50c.

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Rev. Father Morrissey

Carlyle's House in London.

One of the most interesting sights in London, a spot visited each year by many hundreds of American and English citizens, is the little, unpretentious house in which for so many years Carlyle and his wife lived. The tranquility of the Chelsea street in which it stands seems to suggest the seclusion in which the sage spent his life, and from which at intervals he sent out those works which in the rugged language of a Scotch peasant and a Teutonic philosopher, alternately lashed and scorned the everyday world of men. The house remains, down to the smallest details, as Carlyle himself left it on that chill February day—when he closed his eyes upon a world which had never but half understood him. There is his writing table, his ink-stained pens, his plain chair, his clay pipes. There too is the room where for two hours he and Tennyson sat together without either of them uttering a word, at the end of which time Carlyle declared that he had had a delightful talk with "Alfred." There also are the dining-room, and the table whence a frightened domestic was one day ordered to "remove these Stygian viands."—The very bareness of the rooms seems appropriate to what we know of the grim austerity of the "dour" Scotchman, who craved as his one comfort an undisturbed tranquillity which in London he could never attain. The "sound-proof room," designed by Carlyle himself, is also shown; a windowless apartment into which it is to be feared the crowing of the much-hated cocks still penetrated to disturb his meditations. For his sake and that of his harassed wife, we may be thankful that he did not live to see the advent of the motor car—Wilfrid Wilberforce, in the Catholic World for October.

It is in Demand.—So great is the demand for Dr. Thomas' Electric Oil that a large factory is kept continually busy making and bottling it. To be in demand shows popularity and appreciation of the head of the product stands at the head of the leading oil in the market, and it is generally admitted that it is deserving of the lead.

St. Francis as a Social Reformer.

It is important, in considering St. Francis as a social reformer, to remember that he embraced poverty, not as a measure of social reform, but as a means of personal sanctification. He became poor because in poverty he himself found liberty of soul. In the first instance he was a thinker of himself not of his neighbor; afterwards, when others joined him, he was glad because he would share with others that measure of spiritual liberty which he himself had found in poverty. When again he feels in himself the call to go forth and preach, he does not preach poverty to the people, but the love of God and peace amongst men. Only to the very few does he give the invitation to renounce all worldly goods and share with him the delightful treasure of his own life of poverty.

Nor does he ever denounce the possessors of property; indeed, he reckons them amongst his friends, equally with the poor and the lepers. What St. Francis does denounce in his sermons are the feuds which set the people against one another and the avarice and envy and lust of domination which were the source of these feuds.—Father Cuthbert, O.S.F.C., in the October Catholic World.

A Fine Old French-Canadian.

Charles Beaulieu now in his 98th year, hale and hearty, is one of the most remarkable men of his years, for vigor of mind and body, to be found in Connecticut. He is still found on the streets of Stafford seen daily and recently could have been found at work sewing bags in the Smith and Cooley mill. On account of his long and faithful service in the mill he is allowed to go to

work whenever the spirit moves him. His folks prefer to have him stay at home, but the old gentleman says he feels much better at work. There were no immense steamships, railway-trains, trolley cars, of electric lights in his boyhood days. The telegraph, telephone, and hundreds of other inventions brought to light by modern science, and without which life would now seem hardly worth the living were unknown. Yet he says that the people were just as happy and lived just as long as those of the 20th century will. Mr. Beaulieu is a regular attendant at St. Edward's Church. He reads fine print without the aid of glasses, and although he carries a cane he can get along well without it. A little over a year ago he met with an accident while leading a cow and had one of his legs broken, and since that time walks with a slight limp. His mind is clear and his wit sharp, and barring accidents the old man will probably continue to be a familiar figure in the borough for several years. He was born in La Pointe, County of Rouville, on June 18, 1810.

Highlands of Ontario.

Many people have chosen resorts by the sea for their vacation this summer, others the mountains, and many the inland waters of the "Highlands of Ontario," for that much needed rest that one should take at least every twelve months. In many cases the desired haven was found, but in others, the more fashionable resorts did not give the restful quiet which in most cases is needed and return to the office with only half the good accomplished. There is one place, however, which offers unlimited inducements to those whose health is run down, or those who are in need of relaxation from worry and work. This place is known as the Algonquin National Park of Ontario, situated 205 miles north of the city of Toronto, and 108 miles west of Ottawa. Here the conditions are ideal. The altitude at the Park station, your objective point, is 1700 feet above the sea level. The "Highland Inn" built for the accommodation of 100 people on a bluff overlooking Cache Lake, is a comfortable hotel set on one of the beautiful spots of this charming reserve.

Modern plumbing with bathrooms with hot and cold water, large bright sleeping rooms, cosy lounging rooms with large bright open fire places, are a few of the special features. The "Inn" is also heated by furnace.

The months of October and November are ideal in this locality and a sojourn there is recommended.

For further particulars, descriptive literature, maps, etc., apply to J. Quinlan, Bonaventure Station, Montreal.

Can Do Her Own Work Now.

Doctor Said She Had Heart Trouble.

Weighted 125 Pounds. Now Weighs 185.

Mrs. M. McGann, Dobee Junction, N.B., writes: "I wish to tell you what Milburn's Heart and Nerve Pills have done for me. Three years ago I was so run down I could not do my own work. I went to a doctor, and he told me I had heart trouble and that my nerves were all unstrung. I took his medicine, as he ordered me to do, but it did me no good. I then started to take Milburn's Heart and Nerve Pills, and had only taken one box before I started to feel better so I continued their use until I had taken several boxes, and I am now strong and well, and able to do my own work. When I commenced taking your pills I weighed 125 pounds, and now weigh 185 and have given birth to a lovely daughter, which was a happy thing in the family. When I commenced taking Milburn's Heart and Nerve Pills, I could not go upstairs without resting before I got to the top. I can now go up without any trouble."

Milburn's Heart and Nerve Pills are 50 cents per box, or 3 boxes for \$1.25, at all dealers, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.