

## Calendar for May, 1910.

MOON'S PHASES.  
Last Quarter 2d. 9h. 17m. a. m.  
New Moon 9d. 1h. 21m. a. m.  
First Quarter 15d. 10h. 1m. a. m.  
Full Moon 24d. 1h. 27m. a. m.  
Last Quarter 31d. 6h. 12m. a. m.

D. of Week	Sun	Sun	Moon	High	High
of	Rises	Sets	Rises	Wat'r	Wat'r
M	a. m.	p. m.	a. m.	a. m.	p. m.
1 Sun	4:57	3:16	3:38	2:08	
2 Mon	4:50	3:14	4:47	3:12	
3 Tue	4:47	3:12	5:41	4:14	
4 Wed	4:47	3:12	6:29	5:17	
5 Thu	4:47	3:12	7:14	6:24	
6 Fri	4:47	3:12	8:00	7:33	
7 Sat	4:47	3:12	8:47	8:43	
8 Sun	4:47	3:12	9:35	9:53	
9 Mon	4:47	3:12	10:23	11:02	
10 Tue	4:47	3:12	11:11	12:11	
11 Wed	4:47	3:12	12:00	1:20	
12 Thu	4:47	3:12	12:48	2:29	
13 Fri	4:47	3:12	1:37	3:38	
14 Sat	4:47	3:12	2:26	4:47	
15 Sun	4:47	3:12	3:15	5:56	
16 Mon	4:47	3:12	4:04	7:05	
17 Tue	4:47	3:12	4:53	8:14	
18 Wed	4:47	3:12	5:42	9:23	
19 Thu	4:47	3:12	6:31	10:32	
20 Fri	4:47	3:12	7:20	11:41	
21 Sat	4:47	3:12	8:09	12:50	
22 Sun	4:47	3:12	8:58	1:59	
23 Mon	4:47	3:12	9:47	3:08	
24 Tue	4:47	3:12	10:36	4:17	
25 Wed	4:47	3:12	11:25	5:26	
26 Thu	4:47	3:12	12:14	6:35	
27 Fri	4:47	3:12	1:03	7:44	
28 Sat	4:47	3:12	1:52	8:53	
29 Sun	4:47	3:12	2:41	10:02	
30 Mon	4:47	3:12	3:30	11:11	
31 Tue	4:47	3:12	4:19	12:20	

## Mid-Day Missions in Paris.

(Anglo-French Catholic in America.)

PARIS, April 1, 1910.

A hackneyed reproach addressed to the French priests by over-zealous Catholics is that they have, in certain cases, omitted to adapt their methods to new manners and customs, that they are behind the times, out of touch with modern development. If, as is possible, there is a grain of truth in this, it would be unfair and unjust to overlook the efforts that are now being made, in Paris especially, to meet every kind of spiritual need; to create new institutions when the old ones no longer suffice or to modify existing habits whenever the spiritual welfare of the Catholics is at stake.

The Paris "midnettes," as the young work-woman is popularly called, is a well-known type. Refined, pretty and elegant as she often is, the moral dangers that surround her are manifold and need not be dwelt on. They exist in all large towns, but in Paris more than elsewhere on account of the persecution that is slowly and surely destroying religious landmarks throughout the country.

These young girls, who, when mere children, are exposed to the evil influence of the Paris workshops, were able in former days to take advantage, if they wished to do so, of the spiritual resources of their parish churches; this has now become impossible. Within the last few years, certain quarters of Paris, those especially that were inhabited by the working classes, have been almost rebuilt and thousands of families who could not afford to pay higher rents, were obliged in consequence to remove to the suburbs, that now form almost a new city. The big shops that represent the commercial activity of the capital, the dressmakers, the milliners, etc., where French and foreign millionaires spend the money, have not moved. They are situated in the wealthy part of Paris that extends round the boulevards, and many a "midnette" has daily to make a long journey in going to work and returning to her poor home in a distant suburb. The churches are then closed, and even were the tired girl so inclined, it would be impossible for her to kneel for five minutes before the tabernacle, much less to join in any religious service.

Two years ago this state of things attracted the attention of a few young work-women belonging to the parish of the Madeleine. They knew by experience how difficult it is for girls who, like themselves, worked for their living far from their homes, to enjoy any of the privileges that to the rich and leisured come so easily; they knew too that a word in season, a wholesome reminder of things eternal and unseen, works wonders in souls that the necessities of life expose to daily, almost hourly peril. They decided, therefore, in order to give their wishes a practical form, that special missions must be preached for the "midnettes," at half past twelve, during the time that is allowed to them for their mid-day meal and recreation, which instructions must, of course, take place successively in the different churches that are nearest the big shops and fashionable dressmakers and milliners; the Madeleine, St. Louis d'Antin, St. Roch, etc.

"It was an idea de génie," said a Paris priest, "but not devoid of boldness, for it seemed, at first sight, somewhat rash to expect the light-hearted, merry, pleasure-loving 'midnette' to shorten her stroll along the sunny boulevards, to listen to a sermon."

However, the promoters of the good work began bravely. They combed papers to be printed where the hour of the mission was announced; they gave away broadsides in the workshops, at restaurants and

## Get the Most Out of Your Food

You don't eat it if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have been troubled with dyspepsia for years, and tried every remedy I heard of, but never got anything that gave me relief until I took Hood's Sarsaparilla. I cannot praise this medicine too highly for the good it has done me. I always take it in the spring and fall and would not be without it." W. A. NUNN, Belleville, Ont.

## Hood's Sarsaparilla

Strengthens and tones the stomach and the whole digestive system.

in the streets, and then, in some fear, waited for the result. At first the attendance was small, then by degrees the congregation grew larger; from one hundred, it increased steadily until, at a recent mission twelve hundred "midnettes" were gathered round the pulpit.

The proceedings are necessarily rapid, for the girls' time is limited; at 12.30 a hymn is sung; at 12.35 the preacher begins his discourse, which is familiar, clear, attractive and easy to grasp; at 12.50 he ends his sermon. The whole thing lasts exactly twenty minutes. These missions generally go on for a fortnight and are always ended by a Mass at seven and by a general Communion.

The audience naturally varies according to the parish in which the service takes place; here dressmakers are more numerous, elsewhere milliners or shop girls form the greater part of the congregation; some are saints and heroines, others have an appearance more worldly than angelic, a few, a curious fact in a Catholic country, have never heard a sermon or been inside a church, nevertheless they listen attentively and ask to be allowed to carry away "the songs" that are given them, meaning the hymns.

After every mission, results are obtained, though it is difficult, when estimating spiritual victories to make use of statistics. It is a certain fact that within the last three years, from seven to eight thousand young girls have at one time or another, been brought into touch with the Church, owing to these missions, also that the question of religion is no longer kept out of sight, but openly discussed in many fashionable workshops. Those who profess to be practical Catholics may be laughed at or blamed, as the case may be, but they can no longer be ignored. Some of the "midnettes" have an heroic spirit—one hung up a crucifix in her atelier. "Who has done that?" said the astonished and not over-pleased directress. "It is I," replied a blushing girl. "Well, as it is there, it may stay," was the reply. In another large workshop, a group of girls formed a syndicate with the object of suppressing immoral conversations, a new and unexpected form of the power of association that is now so much to the fore in all social questions.

As may be supposed, the attendance of the "midnettes" at the mid-day sermons means much self denial. They have to hurry over their meal and sacrifice their stroll in the fresh air. Some are called upon to endure persecution. One girl was turned out of doors by her father because she owned that she followed a retreat. Sometimes, early Communion is a difficulty. Twelve young girls who had not been able to receive Holy Communion in the morning, waited till the mid-day sermon, rather than give up their purpose. That, in spite of so many difficulties, the missions do much live, prosper, and extend their sphere of influence, is due, after God, to the founders and promoters of the work.

These young girls, who are themselves workwomen, are known as "les sœurs," they are, in fact, the good angels of their companions. It is they who remind the latter of the missions take place, and they display much tact and resourcefulness as well as the courage that braves reproach and derision. It is they who introduce the new comers to the different institutions that have gradually been founded for their benefit; to the catechisms, where social instructions are given to those who have not made their first Communion, to the lending libraries established on purpose for them and opened at the hours that suit them best. A superior course of religious instruction has lately been founded for those who wish to complete their religious training. It is also the zealous ladies who introduce their companions to the restaurants founded for their benefit, where they find wholesome food, at a moderate price, and also a wholesome moral atmosphere. In one of these restaurants that adjoins a chapel, a sermon is

occasionally preached during these meals, in order to save time. The work thus described has existed for only three years and is flourishing in many parishes. On February 27th thirty-six young zealotesses, the founders and chief supporters, were received by the Archbishop, who warmly approves of their work. It was a novel sight to see these smart, bright young girls at the archbishop's house, and those who knew at the cost of what brave efforts they fulfil their self-imposed mission looked at them with respect. Under many a pretty blouse beats the heart of an apostle.

The chaplain of the Montmartre group of "midnettes" has established Homes of Rest, where, during their brief holidays the tired girls may enjoy the pleasures of the country together with the refreshment of a kindly, moral atmosphere. Some of their letters, written from these homes are truly wonderful, not merely from their keen appreciation of the welcome rest, but from their depth of feeling, delicate and grateful thoughts, their high-minded tone and innate refinement of soul. In some of the country villages, where these "midnettes" come to rest, they are bound to no religious practice, and are left in this respect, perfectly free, but many of them attend daily Mass, others in a village of the Department de l'Oise undertook to adorn the chapel, and their deft fingers, that all the year round trim hats or dresses for the leaders of fashion, lined the Tabernacle and embroidered cloths for the altar.

The attendants of the missions de midi are only a handful compared to the thousands of girls who fill the Paris shops and backing houses, but since a handful of fishermen saved the world, the Church, unlike the world, believes more in the grace of God, than in mere numbers.

## The Workingman for the Workingman.

(F. C. Wheeler, S. J., in America.)

In the obscure and dusty cellar of a house situated in the rue de Six-Juets at Brussels, was founded 1854 a society that to-day is spread all over Belgium. It was the mustard seed that in a short time became a great tree. To-day the Association de St. Francois Xavier numbers 366 societies with more than 83,000 members, all workmen. It is an association for the Apostolate among the workmen by the workmen.

The association owes its origin to Louis van Caloen, S. J. He had been disappointed by the religious indifference among the working class and the difficulty felt by the priest in gaining their confidence. He thereupon conceived the design of forming a society of fervent apostles—laymen—who by prayer, example, word and action would help the priests in bringing back the strayed sheep. By a curious coincidence, while Father van Caloen was thinking over his project and recommending it to God in prayer, a locksmith of Brussels conceived the same design. He expressed his plan to the priest, who saw in this singular coincidence the will of God clearly defined for him. An association of laymen, all workmen, was resolved upon.

The first meeting took place in January, 1854, in a cellar. The number of men present was twelve, and like the twelve apostles of old they were united by one thought—the conversion of their fellow workmen. Eight days afterwards the headquarters were the chapel of the Christian Brothers, rue des Alexiens. In March the men met in St. Anne's chapel, rue de la Montagne, and when numbers had made another change necessary, in the Church of the Jesuit College, until Father Caloen installed his growing association in a fixed home of its own in the rue du Mirroir, where it has a beautiful church in Roman style, a hall, garden and cafe.

As has been said, the end of the Association de St. Francois Xavier is the apostolate among the working men by the workmen themselves. This is attained by the formation of a select few in each centre who are especially instructed and made zealous apostles. But in connection with the religious end there is a social and economic end. In the fusion of these several purposes, one subject to another, Father van Caloen was a pioneer in Belgium, to-day the country par excellence of social activity. The Association of St. Francois Xavier was the first society of workmen to commence economical work. Before 1850 Father van Caloen had already founded in Brussels a savings bank, a mutual aid society, an evening school, a soldiers' circle and a public library.

From the outset the association received the approval of Cardinal-Sieckx and was favored with many indulgences by Pius IX. Its up in Belgium was rapid. In 1857, after three years of existence, it numbered 77 societies with 2,900 members, and 150 societies and almost 40,000 members in 1866. The magnificent jubilee celebration held at Brussels in August, 1903, gave evidence of its vigorous vitality. Although its principal development has been on Belgian soil, in the Flemish

provinces most of all, the association has spread to Holland, France, Spain and even America. Thousands of women are affiliated to the work and participate in the indulgences granted to the men. Their role is one of prayer for the conversion of sinners.

The associations in the different provinces of Belgium are modeled on that of Brussels, but they enjoy the greatest latitude in the choice of the social works which they may wish to embrace. In many villages the weekly meetings are purely religious; in others the members meet for recreation and distraction after the recreation of the office and are thus preserved from evil influences elsewhere. In different places works of an economical nature are taken up with zest; syndicates or the Boerenbonden, savings banks, medical service, etc., etc. The last census showed fifty per cent. of the associations engaged in this work. The most important have also their own hall, library, band, singing society, etc.

Fifty-six years have passed since the first twelve members met in the cellar at Brussels under the presidency of Father van Caloen. The same Father van Caloen, to day over a ninety-three years old, is still at the head of the work he founded. God only knows the good accomplished and to be accomplished among Belgian workmen by the Associations de St. Francois Xavier.

F. C. WHEELER, S. J.

## Cape to Cairo.

Only a few years ago men still spoke of Africa as the Dark Continent and regarded Cecil Rhodes' scheme of a railroad from the Cape of Good Hope to the shore of the Mediterranean as visionary—at least, so far as the present age is concerned. Today that gigantic railroad enterprise is within measurable distance of completion, and there are actually discussions now and then, here and there, of the desirability of paralleling it with a rival line?

The road is now in complete operation for a distance of about twenty-two hundred miles from Cape Town. That means that it has not merely traversed Cape Colony and the Transvaal, but has crossed the Congo border and has penetrated that Belgian colony for scores of miles. Moreover, the route has already been surveyed hundreds of miles further, and work is being vigorously pushed. Connections will soon be made with the navigable part of the Congo River, thus giving the northern end of the road an outlet to the Atlantic as well as to the Indian Ocean at Beira.

There is still a long distance between the point now reached in construction and Khartoum, but it is steadily being reduced, and will soon disappear. Men now living remember the announcement of the discovery of the Victoria Falls, in a previously untracked wilderness, and the incredulity which it aroused; and today they see railroad trains running to those falls on regular schedule. At the present rate we may confidently expect the next few years to see through trains from the Cape to Cairo.—N. Y. Tribune.

## Greater Prince Rupert.

Mail advices to the Traffic Department of the Grand Trunk Pacific this week, show that there is greater activity, both in the new building operations and in the advance in real estate in Prince Rupert, which in another two months will complete its first year of existence. It is nothing unusual for a million feet of lumber to be delivered at Prince Rupert in a single week, and it melts away as fast as men and teams can handle it. A number of leaseholders are starting to build wharves, and the new concrete wharf of the British Columbia Government will also be under way at once. The Grand Trunk Pacific is planning further large additions to its already extensive wharves. The British Columbia Legislature late in the session, which has just closed, gave Prince Rupert a charter as a town, with special privileges and rights as to the control of municipal water and lighting privileges not enjoyed by other cities in British Columbia. The population of Prince Rupert believe that the inauguration of their own municipal government instead of being administered by commissioners will mean a further stimulus to the already phenomenal, if not magical growth of the town.

## Roman Warships.

The men-of-war of the ancient Romans had a crew of about 225 men, of whom 174 were oarsmen and working on three decks. The speed of these vessels was about 6 miles an hour in fair weather.

Our store has gained a reputation for reliable Groceries. Our trade during 1909 has been very satisfactory. We shall put forth every effort during the present year to give our customers the best possible service.—B. F. Madigan.

## Had Weak Back.

World Often Lie in Bed For Days, Scarcely Able To Turn Herself.

Mrs. Arch. Schmale, Black Point, N.B., writes:—"For years I was troubled with weak back. Oftentimes I have lain in bed for days, being scarcely able to turn myself, and I have also been a great sufferer while trying to perform my household duties. I had doctors attending me without avail and tried liniments and plasters, but nothing seemed to do me any good. I was about to give up in despair when my husband induced me to try Doan's Kidney Pills, and after using two boxes I am now well and able to do my work. I am positive Doan's Kidney Pills are all that you claim for them, and I would advise all kidney sufferers to give them a fair trial."

DOAN'S KIDNEY PILLS are a purely vegetable medicine, realizing quick, permanent relief, without any after ill effects. A medicine that will absolutely cure Backache and all forms of Kidney and Bladder Disease.

Price, 50 cents per box, or 3 for \$1.25, at all dealers or The T. Millburn Co., Limited, Toronto, Ont.

In ordering specify "Doan's."

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In ordering specify "Doan's."

"Yes," said the determined man, "when that waiter resented the smallness of my tip I took the case to the proprietor of the restaurant."

"And what did the proprietor do?"

"He gave the waiter some money out of his own pocket, and apologized to him for having such a customer."

Minard's Liniment cures Diphtheria

Judge (in breach of promise suit)—When you told your fiancé to go to Hades, did you not consider that equivalent to breaking your engagement?

Young Lady—No, your honor.

Judge—Ah, then you intended to accompany him there.

Muscular Rheumatism.

Mr. H. Wilkinson, Stratford, Ont., says:—"It affords me much pleasure to say that I experienced great relief from Muscular Rheumatism by using two boxes of Milburn's Rheumatic Pills. Price a box 50c."

One of the most puzzling problems is, Why do some people act that way?

MINARD'S LINIMENT CO., LTD.

I was very sick with Quinsy and thought I would strangle. I used MINARD'S LINIMENT and it cured me at once.

I am never without it now.

Yours Gratefully,  
MRS. C. D. PRINCE.  
Nauwigawauk, Oct. 21st.

Don't make the mistake of thinking that your enemy is inert because silenced.

A Sensible Merchant.

Mrs. Fred. Laine, St. George, Ont., writes:—"My little girl would cough so at night that neither she nor I could get any rest. I gave her Dr. Wood's Norway Pine Syrup and am thankful to say it cured her cough quickly."

Beware Of Worms.

Don't let worms gnaw at the vitals of your children. Give them Dr. Low's Pleasant Worm Syrup and they'll soon be rid of these parasites. Price 50c.

Sprained Arm.

Mary Ovington, Jasper, Ont., writes:—"My mother had a badly sprained arm. Nothing we used did her any good. Then father got Haggard's Yellow Oil and it cured mother's arm in a few days." Price 25c.

"Bronchitis."

THE SYMPTOMS ARE

Tightness across the Chest, Sharp Pain and a Difficulty in Breathing, a Secretion of Thick Phlegm, at first white, but later of a greenish or yellowish color coming from the bronchial tubes when coughing, especially the first thing in the morning.

Bronchitis is generally the result of a cold caused by exposure to wet and inclement weather and when neglected will become chronic.

Chronic Bronchitis is one of the most general causes of Consumption. Cure the first symptoms of Bronchitis by the use of Dr. Wood's Norway Pine Syrup.

Miss Martha Bourget, Little Tabou, Que., writes:—"Last spring I was very poorly, had a bad cough, sick headache, could not sleep, and was tired all the time. I consulted two doctors, and both told me I had bronchitis, and advised me to try Dr. Wood's Norway Pine Syrup. I had scarcely taken the first bottle when I began to get better and when I had taken the fourth bottle I felt as well as ever, my cough had left me and I could sleep well."

Dr. Wood's is the original Pine Syrup. It is put up in a yellow wrapper, three pine trees the trade mark, and the price 25 cents. There are many imitations of Dr. Wood's, so be sure you receive the genuine when you ask for it.

Manufactured only by The T. Millburn Co., Limited, Toronto, Ont.

Our store has gained a reputation for reliable Groceries. Our trade during 1909 has been very satisfactory. We shall put forth every effort during the present year to give our customers the best possible service.—B. F. Madigan.

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## JUST OUT!

MISS L. M. MONTGOMERY'S

Newest and Best Book

"Kilmeny of the Orchard."

This is the third book from the pen of this

Talented and Popular Island Authoress.

A very pretty story, exceptionally well told, and is sure to be as great a favorite as any of its predecessors.

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