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SAINT JOHN MONITOR,
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MRS. ALICE BEACH WINTER.

A Woman Who Is Fast Winning Fame as an Artist.

Mrs. Alice Beach Winter of New York, wife of Charles Winter, the well known painter, is a talented woman who is making a name for herself in the art circles of the great metropolis. Mrs. Winter is the daughter of Mr. and Mrs. E. R. Beach of St. Louis, and she was born in that city, where she spent her childhood.

Mrs. Winter went to New York when quite a girl, after first graduating from the St. Louis School of Fine Arts, and she almost immediately found favor among artists and art lovers of the



MRS. ALICE BEACH WINTER.

large city. She has gained quite a reputation as an illustrator of children's stories, her studies in child life being much sought after by the leading magazines of the country. Not only the magazines, but other periodicals and books of the day, contain her dainty sketches. But it is as a portrait painter that Mrs. Winter hopes to win the lasting honors of her profession. This phase of art particularly appeals to her, and her ambition is to win a reputation that will enable her to devote her entire time to the work. In this she is likely to succeed, as her work in this line is attracting much attention.

Mother's Day Off.

A man had been married twelve years before it dawned on him that, with the exception of his wife, every one in the house had a day off once a week.

A woman does generally have rather a bad time of it in that way, doesn't she? But this was a kind hearted man, and he set about making things right.

"I always had Sundays," he said, "the children had Saturdays and Sundays, too, and one of the maids had every Wednesday, while the other was free on Thursdays. But when I began to think it over it seemed to me that the wife never by any chance got a day entirely to herself.

"We talked it over together first, then the wife consulted the maids, and as soon as they grasped the idea they were as keen as possible to do what they could to help.

"Finally we decided that every Tuesday the servants, the children and I were to be left entirely to our own devices. My wife might stay in bed all day if she liked, go away, shop, visit, look in at a picture gallery or, in fact, do anything that she liked.

"She was to have absolutely no responsibility for meals or anything on that one day every week.

"It worked splendidly. The maids rose to the occasion, and we vied with one another in trying to keep everything running smoothly and were as pleased as possible when we could manage to spend less than we are allowed for the catering department and yet show good results.

"And my wife isn't like the same woman. She seems to have discovered the secret of perpetual youth, and she assures me that if only every woman in the world had a chance of trying the same plan there would be more happy homes around.

"How can any one expect a woman to keep bright and happy if she never has any regular time to amuse herself?"—New York Journal.

Care of the Hair.

The gentlest treatment should be given the hair. When in use the comb should be held lightly between the thumb and the first two fingers. By holding the comb in this way and the use of a little gentle persistence the most obstinate snarl may be conquered. Do not injure the scalp by scratching or digging it with either comb or brush or hatpin. The best hair brushes to use have bristles of good quality and are not too stiff. Above all, avoid the brush with wire bristles. It pulls the strands out by the roots. The proper comb is coarse, with smooth round teeth and with round edges, where the teeth join the back. Much depends upon the kind of brushes and combs

that are used. Sharp and angular teeth break the hair and injure the scalp. Never use a fine comb. Celluloid hairpins are dangerous when brought near a fire. In selecting hairpins they should be first tested by running the fingers carefully over them to discover any imperfections. Rough hairpins are most destructive to the hair.

Harm of Kindergartens.

"Don't send your little girl to kindergarten," said a teacher to a mother the other day. "I know it sounds like heresy, and I know it would save you a lot of trouble if you could get her occupied instead of having to keep her busy yourself. It takes a long time for children to get over their kindergarten days. They don't seem to realize the difference between the make believe of their first experiences and school. They don't settle down to study, and they are longer coming to a sense of discipline than otherwise. I can always tell the difference between a child who has been to kindergarten and one who has not. Teachers in primary grades nearly always dread children who have been to kindergarten. Not only are they more bother, but they don't do so well for themselves. Instead of being an advancement for children we consider it in the end a hindrance, simply because they come to us with habits already formed instead of coming to us with impressions unformed."—New York Press.

French Knots.

To make French knots fasten the thread at the back of the material and bring the needle up at the very place where the knot is required on the outside. Hold the thread up rather tightly, secure it with the thumb and finger of the left hand, twist the thread around the needle two or three times, taking it as near the surface of the work as can be. Then turn the needle downward so as to bring it back beyond the point at which it came out, and support the thread till the last possible moment while the thread is being drawn through the twists. The knot then stands out like a bead, the size depending on the number of times the thread has been coiled around the needle.

Gathers and Ruffles.

In adjusting the gathers of a garment or a ruffle they should be drawn up between the thumb and first finger and stroked to position with the needle. When a gathered edge is to be joined to a straight edge, such as a frill of embroidery to a band of insertion, it may be neatly accomplished by whipping. Whipping is done by rolling the edge of the material between the first finger and thumb of the left hand. Stitches are then taken over and over through the roll and the thread drawn up to form a frill. A gathered ruffle may be joined to a skirt by placing it between the edges of a hem or under a tuck, the edge of the tuck being stitched over the seam.

REFERENCE TO THE LIQUOR TRAFFIC.

Rev. D. K. Hazelton, S. J. Montreal, preached in the Cathedral at High Mass Sunday, taking as his text, And you shall give testimony of Me. Rarely has a Cathedral congregation listened to so masterly a presentation of the subject, but the point that excited special interest was the preacher's reference to the liquor traffic. He said he had been several days in St. John, and he had seen much to admire. But, whilst passing through the streets of the city he had noticed many a temple erected to a god alas, too well known, the name of the divinity written in letters of gold. Is this, he asked, the testimony that a Christian people are bearing to a crucified Master? It is St. Paul who exhorted the early Christians to live soberly, justly and piously. Can these temples just mentioned be cited as proof of sobriety, honesty and piety? Whilst in general Catholic people are religious and honest, yet he had noticed that throughout the land the giant enemy that opposes the Master is the vice that reigns supreme in the temple that is reared against His temple. Father Hazelton referred to the action of the Council of Baltimore, which advised people to give up this business, which it was not necessary to name and go into some decent calling. He spoke of the great work in temperance reform done by Archbishop Ireland in St. Paul, and made a strong appeal for the exercise of the virtue of self-sacrifice.—Monday Globe.

PRIEST ADVISES MARRIAGE.

Church May See Proper to Apply Legislation of Former Centuries Unless There Comes a Change.

Father William Temple, of St. Paul's church, Wilmington, Delaware, has just preached a sermon that is exciting wide interest. Father Temple is a profound scholar and a speaker of much ability, having lectured at the Maryland Summer School, and that in the East. In his sermon the reverend speaker declared it the absolute duty of everyone not in religious orders to engage in the marriage relation.

"As citizens of the State, you owe it to the State to marry," he said, "and as children of the Church you owe it to her and to God, who created you. The Catholic who can afford to marry and will not, dare not conscientiously call himself or herself a true child of the Church."

Father Temple in the course of his sermon, said that in past centuries it was the rule that every one become married under pain of being excommunicated from the Church. By this means the race was preserved and the earth populated. Unless there comes a change in the attitude toward marriage that is becoming only too general among American Catholics, male and female, the Church may deem it proper to put the ancient legislation in force.

He referred to the women of today who have not the proper maternal spirit. He said they thought more of a dog than a person. Their pets they claim have souls and are capable of loving more than any man or woman. This, the speaker declared, had actually been stated by some women.

The speaker said that the young men and women in the prime of life declare they do not get married because they have not sufficient funds. Yet these very men are receiving salaries of twenty and twenty-five dollars each week. He asked what they did with it. He contended that they do not save and that some of their money is undoubtedly spent in riotous living. He said the young men should save their money and get married.

THE TEST OF A WRITER'S FAIRNESS.

Reviewing a volume entitled "Christianity in Modern Japan," written by Ernest W. Clement and issued by the American Baptist Publication Society, of Philadelphia, Mr. Guy Carleton Lee, who conducts the literary department of the Baltimore Sun, says:

"When a book purporting to be a history of Christianity in any part of the world is presented to us for review we at once say: What is the creed of the writer? and having found that we look first to see in what manner he has treated other creeds. If with unfairness, there is little use in reading the book; the shame of the author is stamped on it. So when the present work was handed to us we first ascertained that its writer was a Baptist, and we then sought to find in what light he regarded Roman Catholic missionary work in Japan. Here is what we found: 'But, as ever and everywhere, the Roman Catholic missionaries, male and female, have been carrying on their work with complete devotion and self-sacrifice in a quiet and unostentatious manner,' and further we read: 'The Catholic Church throughout the West is noted for its splendid charities. It does more to care for the helpless, aged and infirm than all the Protestant bodies combined.' When we found these and other like statements we saw that the author was a man who might be depended upon to tell the truth, for if he is found speaking well of Catholics he will surely give proper credit to other Protestant denominations than his own. After reading the book we may well declare that a more useful and carefully prepared compendium of its subject does not exist. The author is thoroughly informed and he writes with clearness and force. He has illustrated his work with well-chosen photographs, and he has provided a mission map of Japan and furnished the volume with a working index.

THERE ARE OTHERS IN ST. JOHN.

Noting the retirement of Senator Blackburn from the United States Senate, a contemporary says:—

He is one of those big voiced, resonant-toned orators, the fervor of whose speech could invest the most trivial subject with seeming gravity and importance. He could demonstrate that two and two make four in such high-sounding phrase that the proposition would appear to be one over which nations were quarrelling.