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## What Priests Are Good For.

In Bordeaux, a merchant, who was a free-thinker, had just entered the compartment of a railway car and was making himself comfortable when a factory laborer came in. They were the only travellers in that part of the coach. The train was speeding through a lonely prairie district when at a small station they caught sight of a priest, who seemed to be waiting for another train. The merchant wishing to ridicule the priest, laughed scornfully as he turned to remark: "What is such a fellow good for?" And then he commenced a general abuse of religion, Church and priests, and added that it would really be well to drive such people out of the country. His companion listened quietly while the train rushed onward. Suddenly the laborer in his working jacket, a man of gigantic size, rose, and placing himself in a threatening attitude before his companion, said: "We are now travelling through a lonely region and the stations are far apart. Supposing I should want your money and would murder you, I could do so without hindrance: I would throw your body through that window; and no one would be the wiser for it." "But, my friend," said the merchant, in a deadly fright, "I have no money with me and you would gain nothing by my death." "What," replied the laborer, "you have no money? Did I not stand by your side at the window of the bank when the clerk counted out 30,000 francs which you now carry in your pocket?" The merchant now trembled like an aspen leaf, but the laborer said calmly: "You need have no fear about either your money or your life. When I went to school I was instructed by a priest, and he taught me to fear God, and to walk in the path of virtue. Now, perhaps, you know what these fellows, as you, miserable wretch, have called the priests, are good for."

## Mr. Stead as Cromwell.

Many honors of a kind have fallen to Mr. W. T. Stead so far in the course of a busy and sometimes assestive lifetime, but the crowning honor is his selection to play the part of Oliver Cromwell at the London Pageant. "I would not," he assured a press representative, "aspire to personate the greatest man in English history. Among all the characters represented there is not one who is a patch on Cromwell from the point of historic value and personal worth." That is the worst of hero-worship; it makes the worshipper think and speak so much in superlatives. But Mr. Stead is so exalted at his prospect in the Protector's role, that even his beard is cheerfully to be sacrificed for the occasion: "I mean," he said, "to do the thing thoroughly." We will not assume that here the versatile journalist makes a virtue of necessity, but merely remark that we see nothing else for it. Cromwell bearded others with some success, but allowed not even Nature to beard him. Congratulations, however, to Mr. Stead that he is not called upon in a spirit of equal sacrifice to "do the thing thoroughly" as Charles the First!

## HEALTH FOR THE BABY.

A mother who has once used Baby's Own Tablets for her children will always use them for the minor ailments that come to all little ones. The Tablets are the best medicine in the world for the cure of indigestion, colic, constipation, diarrhoea, teething troubles, and breaking up colds. And the mother has the guarantee of a government analyst that this medicine contains no poisonous opiate or narcotic. Mrs. Wm. F. Gay, St. Eleanor's, P.E.I., says:—"I have used Baby's Own Tablets with the best of results, and know of nothing to equal them for the cure of stomach and bowel troubles. I do not feel safe unless I have a box of Baby's Own Tablets in the house." Sold by medicine dealers or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont.

## Unique and Costly Monstrance.

Jewelry to the value of \$25,000, contributed by the members of St. Francis Xavier parish in Brooklyn, N.Y., was melted and used in the manufacture of a beautiful monstrance, used for the first time last Sunday at the Forty Hours' Devotion. Into the making of this sacred vessel went not only the gold of the jewelry presented by the congregation, but precious stones to the number of 94. The monstrance as it stands is valued at \$10,000. The monstrance in the English Gothic style, is three feet high and weighs 124 ounces. It was made entirely by hand and is finished in rose gold, 14 carats fine. As in all monstrances the lunette is the centre of radiating branches made to represent the rays of the sun. Around the lunette are 80 diamonds of large size, 8 rubies, 4 sapphires, and 2 pearls. Workmen have been constantly employed on it since last September.

## A NEWMAN STORY.

One is apt to judge from the gravity of Cardinal Newman's writings that he was a severe although gentle character with little of the levity of humor in his make-up, but this notion will be quickly changed if you read this anecdote told of him by the Pall Mall Gazette of London: "That Presbyterian stalwart, the late Dr. John Cuming, from the title

of one of his books and the tenor of his preaching—once visited Birmingham on a lecturing tour, and sent a note up to the Oratorian, challenging him to a public debate on any point of religious controversy at issue between them. The place of the encounter was to be the local town hall. Dr. Newman, however, was not to be drawn. He sent a polite reply to Boanerges, written in that twinkling Greek hand of his and worded (so the story goes) to something like the following effect: "Dear Sir,—As I am no theologian, I must decline the honor you do me, but my friends credit me with some proficiency on the violin, and I shall be happy to meet you in a trial of skill on that instrument. Yours faithfully, John Henry Newman."

## Catholic and Protestant Services.

The question may sometimes be asked, Why do Catholics give missions to non-Catholics and especially invite Protestants to hear Catholic doctrine expounded by Catholic priests, when at the same time Catholics resent any attempt to get Catholics to attend a Protestant service? The answer is simply this: Protestants can attend without violating any principle of Protestantism, which is a religion of private opinion. Disclaiming infallibility both for himself and for the denomination to which he may at present be giving his allegiance, a logical Protestant must necessarily be in the attitude of a seeker after truth.

On the other hand, a Catholic, not resisting his faith on varying and fallible witnesses, but on the infallible Church, believes that he possesses an absolute certainty that this Church is the one Church and the only Church that Jesus Christ established. This fact is as clear and unshaken in his mind as the mathematical proposition that two and two make four. It admits of no question, no shadow of doubt. The logical Protestant is and must be a seeker after truth; the Catholic believes that he has already found it. The Protestant, therefore, can take part in any religious service, for he knows not at what turn he may receive more light to cause him to change his present denomination for another, but the Catholic, because of the facts stated, cannot, without violating the essential principles of his Church, take part in the religious service of any Church but that which he believes to have been instituted by Christ. Participation therefore, in a Protestant service is, to the Catholic mind, not merely a question of liberality or toleration, or broad-mindedness; it is a question simply of right and wrong—Catholic Standard and Times Almanac.

## Priest and Physician.

Death recently removed a figure unique in the ecclesiastical circles in Canada, that of Rev. William Morrissey, for thirty years parish priest of Bartibogue, Diocese of Chatham, N.B. Born sixty-eight years ago in Halifax, Father Morrissey originally intended to adopt the medical profession, but after spending some time in study, discovered that he had been called to a higher field of labor, the priesthood. His theological studies were completed in Rome. With the passage of time the priest became widely known as a physician of the body as well as of the soul, his fame extending over the whole continent, and many people came to him from as far as Vancouver, in Canada, and Minnesota and Wisconsin, in the United States, to consult him and receive the benefit of his medical knowledge. His cures were marvellous and many, and all were done without price and without stint, for the glory of God and the benefit of humanity. His first patients were among the poor of his own parishes, who were aware of his knowledge of medicine and went to him for relief. He compounded his own prescriptions, using in most cases nature's remedies of herbs, balsams, etc. He gave his advice and his medicines when sought, always using his favorite expression: "I will do what I can for you, and if you are benefited it is the holy will of God."

Knowing that certain members of the medical profession looked upon him with disfavor, Father Morrissey continued his studies, and in due time passed the examinations then required by law for the regular practice of medicine. After a few days' rest at Bartibogue, in the enjoyment of the kind priest's hospitality, and a treatment of simple remedies, the patient was, in many cases, delighted to find that his health had already begun to improve. From ready until autumn every fine day as many as twenty patients called at the parochial house at Bartibogue. Every one was received with kindness; rich and poor were treated alike, and no one was allowed to depart without first partaking of dinner or lunch. To offer Father Morrissey money was to meet with refusal, to persist in his accepting it was to wound him deeply. There is a story told of a prominent gentleman who was so delighted with the benefit he had received from the priest's treatment and who, through ignorance of the latter's sensitiveness on the subject of recompense, insisted on giving a generous sum in payment for the services rendered. Father Morrissey replied that there was no charge, but after the gentleman had departed found that he had left a twenty-dollar gold piece in a conspicuous place on the parlor table. The priest's horse was hastily harnessed, the gentleman was soon overtaken, and the money returned to him. Catholics were not the only patients received by Father Morrissey. The Protestant people held him in great reverence, and had as much

faith in his ability to cure their bodily ills as had their Catholic neighbors. To them he ministered with the same kindness and patience that characterized every action of his noble life.

## A Remarkable Conversion.

A singular conversion was witnessed in Washington, D.C., last week, when Mr. Rolla T. Marshall, a pronounced freethinker, was received into the Catholic church on his death bed. Mr. Marshall who is a ripe scholar and a man of marked literary talent, has been writing a book the sole object of which is the defamnation of the Catholic church in general and an attempt to prove by the Old Testament that the Pope is anti-Christ in particular.

Tuesday last while in apparently robust health, Mr. Marshall informed Mrs. Riley, who is a devout Catholic and an employee of the Government, that he would become a Catholic ere long. Two days later when he was stricken with paralysis, he requested Mrs. Riley to send him a priest, where-upon she telephoned for Rev. Father Finnerty, of St. Dominic's church who immediately responded and received into the one true church a man who throughout his long life—being seventy-five years old—was an intense hater of everything Catholic. After being baptized and given the last rites of the Church, Mr. Marshall was removed to the General Hospital, where he now lies in a critical condition. Mr. Marshall for the past year boarded with an Irish Catholic family and also roomed with a Catholic one, that of John A. Crowley, with whom he often engaged in religious controversies, and it is more than likely that what he saw and heard in his recent environments dispelled the prejudice that had controlled him throughout his long life and enabled him to recognize the truth and holiness of the teachings of the Church of God, as reflected in the lives of her faithful children.

## The Church and Vegetarianism.

It was recently stated in the newspapers that Pope Pius X. had become a vegetarian, and that since he ceased eating meat, he has had no attack from his old enemy, the gout.

The vegetarians are trying to make capital out of this fact—if it be a fact—and in a circular letter call upon Catholics the world over to follow the example of His Holiness and enroll in "the cause of Humaneness," which they claim, is based upon the Bible and was exalted by the early Fathers. Lest Catholics become confused by the statements and arguments of this circular, and of the vegetarian press generally, Rev. Ernest R. Hull, S. J., deems it necessary to point out the essential difference between giving up the use of a meat diet on personal grounds of health, and adopting vegetarianism on principle.

There are certain diseases—be they (Bombay Examiner, 38, 59)—brought on by want of exercise, or a morbid condition of the system, which are best cured by a sparing diet. Again when the digestion is impaired by overwork or want of exercise it is found necessary to give the organs a rest by using a light and easy kind of feeding till the powers recover their normal activity. Lastly in cases of fever, of dysentery, and in sickness generally, a similar reduction of diet is usually adopted for a time. But in all these cases there is nothing of the principle of vegetarianism to be found. The principle of vegetarianism is that the use of flesh-meat is immoral and unnatural—either because it is contrary to the proper constitution of the human body, or else because it involves a criminal sacrifice of animal life, as well as the suffering accompanying that sacrifice. Now supposing it were a fact that the Pope had taken to a form of diet of which meat forms no part, it is perfectly certain that he would do so on medical grounds of a purely personal kind, and that his action would in no way involve subscribing to the principles of vegetarianism just described, nor would it impose on Catholics, either by precept or example, the desirability of doing the same. Catholic theology, while allowing every man the liberty to abstain from the use of meat in any way morally wrong or unnatural. Hence the action of the Pope, even if it had been true in point of fact, would contain absolutely nothing of the significance which professed vegetarians would desire to attach to it.

## An Apologist of the Abbé Loisy.

It is singular that a writer in the "Liverpool Daily Post and Mercury" should denounce the Holy Father for putting the Abbé Loisy out of the Church, seeing how completely he proves that the rev. gentleman's doctrines leave him no title to remain within it. In our own columns on a former occasion we explained the unsound and dangerous nature of the Abbé Loisy's teaching. We need not enter into the subject now. It suffices to say that even according to the superficial view of it presented by the article in the Liverpool Daily Post and Mercury, ... only is that teaching at variance with the fundamental doctrines of the Church, but it is in its whole tenor out of harmony with her traditions and the requirements of her mission as the custodian of the deposit of the faith. So much the writer of the article admits. What then can he mean by blaming the Holy Father? There is not, we are con-

vinced, a single orthodox Catholic of any class who would not declare that the Holy Father has been extremely patient in dealing with the erring French priest. For criticism such as that published by the Liverpool Daily Post and Mercury—not to mention the incorrect obiter dicta—we are, of course, prepared. A great deal of it is issued in the course of every twelve months by journalistic pontiffs who become enamored of the latest theory about the profoundest problems of religion just as they are seized with admiration for a new canon in literature or art. The Catholic Church's way is not theirs. She is no admirer of the latest fashions in doctrine.

## The Merry Monarch.

That vivacious and original writer, Mr. Gilbert Chesterton, must be flattered by the marked attention paid to his utterances by certain critics in The Dublin Review. It is true that the Catholic critics in question seek to refute his arguments and reverse his judgments. But refutation, like imitation, may be regarded as a form of unconscious flattery. The criticism may be accompanied by graceful compliments or an affectionate contempt, but in either case it generally implies a belief that its object is a person of some importance, or that his words will carry weight, and that it will not be well to leave them without an answer.

Mrs. Wilfrid Ward's delightful paper on "The Realism of Dickens," which appeared in the last number of The Dublin Review, was mainly devoted to the refutation or correction of Mr. Chesterton. This was a case of criticism accompanied by graceful compliments. For instance, "the history of Dickens' youth, so admirably described by Mr. Chesterton"—"No one could have drawn a more vivid picture of his wonderful childhood." And again, "And here the most patient admirer of the clash of thought in Mr. Chesterton's glorious paradoxes," etc. But with all this appreciation of his powers, the courteous critic directly traverses the exuberant essayist's views on the subject in hand, to wit the Realism of Dickens.

And now, when he turns to a later number, we find yet another article devoted to the refutation of Mr. Gilbert Chesterton. In this case the point at issue is not a matter of literary criticism, but a grave historical problem. It is a far cry from "The Realism of Dickens" to "The Religion of Charles II. in Relation to the Politics of His Reign." Yet for this valuable historical study by Mgr. Barnes, as well as for Mrs. Ward's welcome paper on Dickens, the readers of The Dublin are in a manner indebted to the suggestive provocation given by Mr. Gilbert Chesterton.

In the present case the connection is made apparent in the opening words of the Dublin article, "In glancing through a book by Mr. Gilbert Chesterton, entitled 'Twelve Types,' my eye," writes Mgr. Barnes, "was caught by an essay on Charles II., and I paused to read it, and to see what new light this brilliant if not very profound writer might be able to throw upon that always interesting character. To my intense surprise, I found that Charles had been selected as the type of the perfect sceptic. Among other things Charles II. represented one thing which is very rare and very satisfying: he was a real and conscious sceptic."

It is no wonder that Mgr. Barnes was considerably startled by this statement, especially when he found that this master of paradox discovered scepticism even in the pathetic scene in the King's death-chamber. "When he took the sacraments according to the forms of the Roman Church in his last hour, he (Charles) was acting consistently as a philosopher. . . . The priest crept up the staircase, the door were closed. The few of the faithful who were present hushed themselves respectfully, and so, with every circumstance of secrecy and sanctity, with the cross uplifted and the prayers poured out, was consummated the last great act of logical unbelief."

After citing this curiously characteristic passage, the Dublin reviewer observes somewhat severely: "Now, no doubt, it would be absurd to take Mr. Chesterton too seriously, especially in a field with which he is so little familiar as that of history. The desire to say something startling was, no doubt, much stronger in his mind than any craving to find out the truth." It is altogether, indeed, that this view of the religion of the Merry Monarch is not altogether a new one. In a modified form, or in regard to some part of the king's career, it has been held in the past by respectable historians. "But," adds Mgr. Barnes, "in the face of the evidence which we now have, and with which Mr. Chesterton ought to have made himself familiar before he ventured to write on such a topic, it can only be characterized as being as outrageous, as fanatically contrary to truth, as ever the world can have appeared to Mr. Chesterton, or to the most sceptical of his friends."

## Tenders For Chain, Swivels and Shackles.

TENDERS addressed to the undersigned at Ottawa, and endorsed on the envelope "Tender for Chain, Swivels and Shackles," will be received at the Department of Marine and Fisheries, Ottawa, up to noon of the FIRST DAY OF MAY NEXT, for the furnishing of about 3,974 fa-

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thoms of different sized Chain with Shackles and Swivels to suit, to be delivered at Halifax, St. John, Charlottetown, Quebec and Montreal.

Specifications and detailed information can be obtained from the Department of Marine and Fisheries, Ottawa, and from the Agents of the Department of Marine and Fisheries at the cities already named.

Each tender must be accompanied by an accepted cheque on a chartered bank, for the sum of \$600 to the order of the Minister of Marine and Fisheries. This cheque will be forfeited if the party whose tender is accepted declines to enter into a contract to deliver the Chain, Swivels and Shackles, or fails to carry out the contract. If the tender is not accepted the cheque will be returned. The Department does not bind itself to accept the lowest or any tender.

Newspapers copying this advertisement without authority from the Department will not be paid. F. GOURDEAU, Deputy Minister of Marine and Fisheries, Department of Marine and Fisheries, Ottawa, Canada, 23rd March, 1908

TENDERS addressed to the undersigned at Ottawa, in sealed envelopes, and marked on the envelopes "Tender for construction of a Light-house Tender and Buoy Steamer for Georgian Bay Service," will be received up to the

TWENTY-EIGHTH DAY OF APRIL NEXT,

for the construction of a Steel Twin Screw Lighthouse Tender and Buoy Steamer for the Georgian Bay Service to be delivered at Prescott, Ontario, of the following leading dimensions, namely, length over all 194 feet, breadth, moulded, 35 feet, and depth moulded 17.6.

Plans and specifications of this steamer can be seen at the Department of Marine and Fisheries, Ottawa, at the offices of the Collector of Customs, at Toronto, Collingwood and Midland, at the Dominion Light-house Depot, Prescott, and at the agencies of the Department of Marine and Fisheries at Montreal and Quebec.

Similar plans and specifications can be procured by application from the Department of Marine and Fisheries up to the Tenth Day of April next.

Each tender must be accompanied by an accepted bank cheque equal to 10 per cent of the whole amount of the tender, which will be forfeited if the person sending in the accepted tender declines to enter into a contract with the Department and complete the steamer. Cheques accompanying unsuccessful tenders will be returned.

The Department does not bind itself to accept the lowest or any tender.

Newspapers copying this advertisement without authority from the Department will not be paid. F. GOURDEAU, Deputy Minister of Marine and Fisheries, Department of Marine and Fisheries, Ottawa, 19th March, 1908.

TENDERS addressed to the undersigned at Ottawa and endorsed on the envelope "Tender for Lighthouse Supply Steamer," will be received up to the

EIGHTEENTH DAY OF APRIL, 1908 for the charter of a suitable steam vessel, to deliver supplies to the lighthouses above Montreal, commencing at Montreal about the 24th June next.

Particulars as to the vessel required can be obtained on application to the Department here, and at the Custom Houses at Kingston, Toronto, Hamilton, Sarnia, Owen Sound, Midland, Collingwood and Sault Ste Marie, and at the agency of the Department of Marine and Fisheries at Montreal.

Each tender must be accompanied by an accepted cheque on a chartered Canadian bank equal to 10 per cent of the whole amount of the tender, which cheque will be forfeited if the successful tenderer declines to enter into a contract or fails to perform the service.

Newspapers inserting this advertisement without authority from the undersigned will not be paid.

F. GOURDEAU, Deputy Minister of Marine and Fisheries, Department of Marine and Fisheries, Ottawa, Canada, 4th April, 1908.

TENDERS addressed to the undersigned at Ottawa, and marked on the envelope "Tenders for Carbide of Calcium," will be received up to the

EIGHTEENTH DAY OF APRIL,

1908, for supplying 350 tons, more or less, of Carbide of Calcium for the use of acetylene gas buoys and lights, to be delivered in quantities as required at the following places, viz:

Prescott, Ont. Halifax, N.S.  
Sorel, P.Q. Charlottetown, P.E.I.  
Quebec, P.Q. Victoria, B.C.

Specifications of the Carbide required, showing the quantity to be delivered at each place and the manner of delivery, can be obtained at the Department of Marine and Fisheries, Ottawa, and samples of the carbide showing size may be seen also at the Department here.

The lowest or any tender not necessarily accepted. Each tender must be accompanied by a deposit cheque equal to 5 p.c. of the total cost of the carbide, as security for entering into a contract and delivery of the carbide.

Cheques accompanying tenders not accepted will be returned when the tenders are considered.

Papers copying this advertisement without authority from the Department will not be paid.

F. GOURDEAU, Deputy Minister of Marine and Fisheries, Department of Marine and Fisheries, Ottawa, Canada, 4th April, 1908.