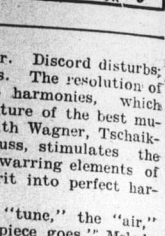




Resolene... Cough, Croup, Bronchitis, Sore Throat, Diphtheria... It is a boon to the sick...



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Music was used... she said, "I heard heaven and heard..."

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of the body, are applicable... there is a musical voice...

from morning... explained to... the sermon...

bled... No Relief... Bitters... Herma... writes: "I used Burdock Blood Bitters..."

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THE BOOKLOVER'S CORNER

"PIONEER PRIESTS OF NORTH AMERICA" (vol. II), by T. J. Campbell, S.J., The American Press, New York, 400 pages, with valuable index and thorough table of contents; choice illustrations; artistic binding; valuable old maps, etc.

The name of Father T. J. Campbell, S.J., is one to conjure with. The Montrealers and the thousands of Americans who have listened to his spoken word, and who have been favored to read the finished output of his busy pen, will be ready to hear that the second volume of his valuable work, noted above, is all that the first was, and will elicit from all schools of worthy critics the same deserved encomiums that the former volume elicited.

Father Campbell's work has been done seriously and conscientiously; he has studied his heroes on the ground where their heroism shed its lustre. He has taken up the dusty tomes and has appropriated the spoils of the olden manuscript. So thoroughly have his work and study been that their outcome could commend itself even to a Father H. Delehaye, ejusdem societatis.

To quote the author in his foreword:

"The first volume of 'Pioneer Priests of North America' contains the biographies of the eighteen priests who have labored among the Iroquois Indians in what is now the State of New York. The present one concerns itself with the lives of the chief apostles of the Hurons. The period of time covered in this narrative is more restricted than the other, but is more tragic in its character, and is filled from beginning to end with deeds of more than usually heroic self-immolation. It is the history of De Brébeuf and his associates."

This extract from Father Campbell's introduction to his readers, while it marks the cleavage that differentiates the latter volume from its worthy mate, also gives us a glimpse at the author's style—easy, limpid, correct, bearing upon its face and in its every turn comforting testimony to the fact that the author is handling a subject he has mastered in all its phases and aspects. A man's style will betray the amount of his knowledge, in spite of the man and the style itself.

It is well to note, too, that Father Campbell's work has been so conceived and concreted that volume II is independent of volume I, even if no library or no thorough student of Canadian history could afford to do without either. Nor does our author simply deal in dry hagiography, on the contrary, as he proceeds, and in detailing the life-deeds of each of his heroes, he treats of the surroundings and environments that were their lot. Thus, in telling the story of Peter Biard's missionary work, one is given facts about Acadia to be found in very rare and rich works indeed. The story of Father Massé's life brings us face to face with the early facts that have immortalized the name of Sillery.

Jean de Brébeuf's missionary life and martyrdom take up one hundred pages, amidst an array of facts that presuppose hours and long days of reading, study and research. In fact, Father Campbell's picture of Brébeuf is not the half-wrought caricature afforded by certain histories, however their pages may have been grieved. Then the three Lalemants, Gabriel, Charles and Jerome, with De Nove, Daniel, Garnier, Chabanel, Garreau, like the above-named, all Jesuits, men trained under the great Ignatian rule, are treated severally and with all the cunning of the lucky deliver as he gives forth of his store with hand unerring and heart lavish of its goods. "The Official Enquiry as to sanctity and martyrdom," in the case of gentle Gabriel Lalemant, though short, is priceless in the information it affords.

The man from Cape Breton, the vacationist in Muskoka, the temperance worker, the student in Demology, etc., etc.—all these will find of their store and longing in Father Campbell's pages. The Acadian will hear new—hitherto rather silenced—facts concerning his beloved land; while, if the men who wrote school histories for Ontario and our Western provinces happen to take up our author's volume, they will better understand why many of us find their own productions so ridiculously cheap and inferior.

What strikes one most, as he proceeds through Father Campbell's pages, is the debt Canada owes the Jesuits. The reader, then, easily grows indignant at the attitude of those preaching heretics who denounce the very men who died for our country's welfare, preaching the Gospel in the midst of anguish and suffering, and sealing their faith in the Christ of the Gospel with the very well-springs of their hearts. If Protestants were to study history, there would no longer be any Protestants left; and, if the intellectual among them have ceased going to church, it is because they have seen how, in the days of their youth, they had been deceived by means of a glided lie and what seemed plausible slander. Father Campbell's books will do wonders of good, if they are placed within the reach of non-Catholic students. Protestants as Protestants have no history worthy of the name; so it is a bounden duty on our part to supply them with matter that may take the place of Chéniquy's books.

The Jesuit Relations, Rochonmontel, Morgan, Shea, Bancroft, Garreau, Donna, Fawcett, Faillon, Richard, Fortin, Charle-

voix, Casgrain and Chapais, with others—all are sources whence our author has drawn of his riches. In his Epilogue, Father Campbell writes: "To have attempted to convert such a people (the Hurons) during the brief period of ten years every moment of which was marked by wars, massacres, starvation, disease and pestilence; and, nevertheless, to have established flourishing missions in every Huron town, to have made thousands of Christians, both young and old, nearly all of whom were, perhaps, too severely tried before being admitted to baptism, to have developed very many splendid examples of exalted sanctity, and, finally, to have closed their books of account with the Lord, not only by years of suffering almost unparalleled in Christian annals, but to have sealed them with the blood of seven of their noblest men, is the glorious record of the Huron missionaries."

Hundreds of our readers should buy Father Campbell's book.

"THE DWELLER ON THE BORDERLAND," by The Marquise Clara Lanza; John Jos. McVey, Philadelphia, publisher; 480 pp., cloth bound; price \$1.50.

"The Dweller on the Borderland," tells the story of a young tutor and his wife, who after having grown tired of the monotony of village life, moved to New York, where the husband became preceptor to a young man of good family, the son of one Mrs. Hastings, imaginarily sick and really sickening. Mrs. Hastings had a sister, Hilda by name, an artist of means, in whose home the preceptor's pupil lived. Hilda is a widow, who, unacquainted with the preceptor's existing marriage, loved him to quite a degree. Slight estrangement between wife and husband results in the preceptor's household. His wife finally dies, and the preceptor becomes a Catholic, and like Father Rennick, who, aided by Hilda, was the instrumental cause of his conversion, decides to become a priest, both having known the ups and downs of young married life.

The story, if not exceptionally strong, is told in glowing English, is reverent in tone, Catholic throughout, even if the Marquise has a strange way of having young men become priests. The impression left is not altogether devoid of the romantic. A little too nice to be true, perhaps. There is no undertone in the story, and Father Rennick acts the part of a good priest to nearly a perfect degree. The author's description of ritual and ceremonial at Mass is good, even if not absolutely correct, but we do not like her "Father Maguire." She might have found better Irish pictures than "Annie," "Mrs. Rafferty" (p. 390), and "Mike, the butcher-boy." She slights the workingman on pp. 376 and 377. As pious as Hilda was she could have learned beauty and comfort in religion from the workingman.

But aside from the little flaws we indicate the story is very acceptable, indeed, a good book, one fit for a Catholic library. The Marquise, however, must find out later on that just because a priest is not a convert that is not why he cannot preach an acceptable sermon.

There is humor and sufficient pathos in the story; the characters are real; if the author marks time at places, yet she is never dull. The Marquise is, evidently, well fitted for the work of writing a book.

THE MOTHER HAND.

Teacher—"Jimmy, you look very pale this morning. Are you ill?" Jimmy—"No, ma'am. Ma washed my face this morning herself."

EVERY DAY BRINGS A FRESH PROOF

That Dodd's Kidney Pills are a Boon to Suffering Women.

Mrs. Rousseau tells how they cured her after three years of almost ceaseless pain.

Hintonburg, Ont., April 25.—(Special).—Every day furnishes fresh proof that the women of Canada can be cured of ailments which have hitherto seemed to be a part of the inheritance of the sex by the use of Dodd's Kidney Pills. And this place has a living proof in the person of Mrs. William Rousseau, of 37 Merton street.

"For over three years," Mrs. Rousseau states, "I was very ill. My troubles were painful. I suffered very much with my back. My head ached almost continuously, and I scarcely knew what it was to be free from pain. I was very weak and run down. Occasionally my hands would swell up, and this, too, gave me a great deal of annoyance and discomfort. I began to use Dodd's Kidney Pills and very soon commenced to improve. Three boxes cured me completely."

Nine-tenths of suffering women's troubles start from diseased kidneys. The natural way to cure them is to take away the cause, that is, to cure the kidneys. Dodd's Kidney Pills always cure diseased kidneys.

THE SANCTITY OF THE MARRIAGE TIE.

General Intention for May, Recommended and Blessed by His Holiness Pius X.

St. Paul gives us an idea of the nature and dignity of marriage when he tells us that it is a "great sacrament." Our Lord instituted it to confer grace on husband and wife whereby they might live happily together and bring up their children in His fear and love. The marriage state is a real calling, recognized as such by the Church, and those who enter it with a right intention, and who persevere in this intention, may rely on God to help them carry out its stern obligations.

Unhappily, a tendency to shirk, or at least to minimize, the obligations of the married life has been showing itself in many countries in recent years. Unless we wish to shut our eyes to evidence, we must admit that the terms "home" and "family life" have assumed meanings different from what they once had. To live in peace with one another, and to raise up children who would work out their salvation on earth and people heaven later, was the end God had in view for husband and wife in marriage, and this is still the end held in view by married people whose faith is strong.

SHIRKING THEIR DUTY.

And yet there are too many, even among Catholics who have lost their strong faith and who are failing in the duties of their state. The noble end of marriage is ignored by them, the obligations of the bond are systematically set aside, and empty or nearly empty homes are no longer the exception but the rule. The yearly lessening in population in various nations is causing anxiety not merely to the Church but to many civil governments as well. Both churchmen and statesmen are becoming alarmed at the sight of decaying nations, and they have raised their voices against the phase of paganism which is shirking the responsibilities of the marriage tie. While the State contents itself with deploring results it cannot suggest a remedy, the Church goes to the root of the evil and tells parents plainly that this sad state of affairs is the outcome of the diminishing of faith and consequently of the fear of God. Men and women who have lost all religious convictions, and who have ceased to fear the sanctions of a Higher Power, fail to grasp the supernatural ideal of a Christian life. They see in the marriage bond an alliance of merely temporal interests, or the occasion of satisfying pride and selfishness. To such persons marriage is a yoke that is easily put on, but just as easily put off when its weight grows too heavy. They know no better, and their conduct corresponds with their want of knowledge, even though their logic is hurrying on the ruin of human society.

But that Catholics who are obliged to respect the order of Providence who have been taught that the marriage contract is a sacrament, and that this sacrament has for its primary object to increase the number of the elect in the Eternal City of God—that Catholics should brush aside the responsibilities of married life, after the manner of pagans, is something that is not easily understood.

EMPTY HOME CRIME AGAINST GOD.

From what precedes a few considerations must be deduced. While from a moral point of view the voluntarily empty home is a crime against God and society, it is also a crime against the Christian home itself. What home can be built, on the craving for wealth, or on the fear of poverty and suffering? What traditions of devotedness can parents leave to children whose first lesson is that of selfishness? It is a matter of experience that the upkeep of a worldly home whose members are limited, costs more than the rearing of a large family; and saddest of all, the parents of such a home have not the consolation of being repaid by love. Besides, when the cares of a large family do not take up the energies of parents, parents have more time to devote to pleasure. If they are free to enjoy themselves in legitimate ways, they are also free to commit sin. The devil is never idle, and sooner or later he makes them grow weary of each other's company. How could it be otherwise? It is surely not their reciprocal respect, nor the souvenir of their mutual devotedness, nor their disinterested attachment, that can unite their hearts and keep them bound together. The soundness of the tree is known by its fruit; the absence of fruit is a sign of decay.

WILFUL VIOLATION OF GOD'S LAWS.

And yet Catholic parents cannot lay claim to ignorance. Their catechism has plainly taught them their duties; their pastors have impressed upon their minds, time and again, how sacred these duties are. How then account for the conduct of so many of them? The only answer is that they sinfully ignore what they know, and with a serene conscience wilfully violate the laws of God. How can this violation with the practices of a Christian life?

Let such parents think once for all, that they must take things as God ordained them, and that of these things none is more sacred than the transmission of life to future generations. It is His will that men and women by their supernatural union, become His co-operators in the formation of His elect. The essential end of marriage is the increase of the number of those who will one day people heaven. Everything opposed to this end is a criminal disorder which the Most High has in horror, and which He will punish sooner or later, no matter what pretexes are brought forward to justify one's conduct or calm one's conscience. If parents have in their hearts any fear of God, they should allow no advantage, however great, to balance with the weight of Divine anger, not the cringing fear of poverty, or suffering, or care, should ever tempt them to go against the clearly manifested designs of the Creator.

The supernatural sanctions that God has authorized in various passages of the Scriptures should be sufficient to prevent abuses of the sanctity of the marriage tie; but even from the natural and worldly standpoint the evil we are condemning has not the beneficial results in the home. That is criminally sought for. Does experience show that the fewer the members of a family the better their training, the greater their energy to meet the battles of life? Experience does not show it; on the contrary, the smaller the family, and the easier its struggle for existence, the less its members feel

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Had a Bad Cough

FOR A NUMBER OF YEARS. WAS AFRAID IT WOULD TURN INTO Consumption.

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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 into consumption. I tried a great many remedies but only received temporary relief until I got a bottle of Dr. Wood's Norway Pine Syrup and after taking two bottles my cough was cured. I am ever without a bottle of Norway Pine Syrup. Dr. Wood's Norway Pine Syrup is the medicine you need. It strikes at the foundation of all throat and lung complaints, relieving or curing all Coughs, Colds, Bronchitis, Asthma, Croup, Sore Throat, etc., and preventing Pneumonia and Consumption. So great has been the success of this wonderful remedy, it is only natural that numerous persons have tried to imitate it. Don't be imposed upon by taking a yellow wrapper; three pine trees the trade mark; price 25 cents. Manufactured only by The T. Milburn Co., Limited, Toronto, Ont."

the need of energizing personal effort. The care lavished on the few is only too often a superfluity. The more the few are helped and indulged, the less confidence they have in themselves. What is the inevitable result? The absence of stimulating effort in youth is sure to be felt in later years. The seeds of degeneracy is sown; and children of limited families will transmit to other generations, their effeminacy, their selfishness and their want of initiative, which are the enemies of prosperity even in the temporal sense. Can men and women be surprised or disappointed if the empire of the world passes to those who have been faithful to the law of God? So that, even economically the evil we deplore is more serious than it seems. If it relieves a family of definite cares, it also deprives it of the strength and the help of many hands by which it could have taken a new hold of life and used it for its own welfare. The homes that are prolific are the harbinger of the nations that will possess the land, and these are the ones that God has promised to bless.

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This teaching should not be ignored by Catholic parents. Instead of shirking the duties that married life imposes, they should know, once for all, that they are citizens of an imperishable commonwealth, and that they are responsible for those who must succeed them. Let them understand that, in the designs of God, life in this world is not a round of pleasure, nor is shirking suffering or poverty the only true wisdom. Let them form for themselves a higher and nobler ideal of their homes, wherein God should reign supreme, and wherein He is willing to share His protection with them over the children whom He confides to them for the time being. Catholic parents should look beyond the horizon that shuts out death. In fulfilling the duties of their state they are suffering and toiling not for passing honors, or wealth, or pleasures, but for eternal

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NOTICE is hereby given that "The Art Association of Montreal" will apply to the Legislature of the Province of Quebec, at its next session for: (a) The passing of an act to remove doubts which have arisen as to its powers to alienate property bequeathed to it under the will of the late Beniah Gibb; (b) For the passing of an act to amend the Act under which said "Art Association of Montreal" was incorporated (88 Victoria, chapter 13) so as to extend its powers enabling it to acquire, hold and alienate real estate; (c) For the passing of an act to amend its said Act of Incorporation to enable the City Council to exempt it from taxation. FLETCHER, FALCONER, OUGHTRED, PHILLIPS, WILLIAMS & BOVEY, Attorneys for "The Art Association of Montreal." Montreal, 23rd February, 1910.

rewards. If death ends their toil, it also crowns it; for it brings together the scattered members of a family to a home where there shall be no separation. And the glory of a father and a mother, who have recognized through life the sanctity of their marriage tie, shall be to have given birth to a long line of saints who will continue to honor and love them throughout eternity. —E. J. Devlin, S.J., in Canadian Messenger of the Sacred Heart.