

POPE PIUS X.

Concerning Temporal Power He Leaves all to God.

Archbishop Keane, who recently had an audience with the Pope, writes as follows in the Apostolate concerning the Holy Father:

In studying his character, no one can fail to remark not only the resemblances, but also and especially the dissimilarities, between him and his predecessors. In him we see, as in Pius IX., much of the gentle solicitude of St. Joseph. In him we recognize, as in Leo XIII., much of the lofty zeal of St. Paul. But in him we are conscious, above all, of the spirit of St. Peter, ever heedful of these words of the Divine Master: "To thee will I give the keys of the kingdom of heaven." Not for a moment surely did Pius IX. or Leo lose sight of that divine utterance and of the sublime commission which it implies. But their providential circumstances compelled them to devote very much of their attention to the relations between the See of Peter and the civil powers of the world. Pius had to stand to the last in solemn protest against the spoliation of the patrimony of St. Peter. Leo hoped and strove, up to his latest breath, to procure the righting of the great wrong through the intervention of the Catholic Powers of Europe. Pius X., without either sanctioning the wrongs or withdrawing the protest against it, considers it beyond his control, and leaves it entirely in the hands of Providence. His thoughts, therefore, are far above what the powers of the earth have done or may do. The God of the nations will see to that. His own solicitude is only for those spiritual interests and ends which Christ our Lord had in view in establishing the kingdom of God on earth.

This sublime aim he has expressed in that formula which is the motto of his pontificate—*Omnia instaurare in Christo*. This, too, he has repeatedly symbolized by his action during the great solemnities in St. Peter's, on which occasions, instead of wearing the triple-crowned tiara, as his predecessor did, he has worn simply the episcopal mitre, while the tiara was carried by lackeys in the procession that preceded him. He has never forgotten his anguish over that intervention of Austria in the conclave, an event which, humanly speaking, had much to do with his election; and he seems to resent with a sort of indignation any even apparent intervention of the civil power in the affairs of the Church of Christ.

The Basilica of St. Peter.

At a recent sitting of the Roman Association of Artists, the "Altmeister," Professor Lodovico Seitz, the painter of the Pontifical Palace, presiding, Monsignor de Waal expressed the desire that serious study should be given to the establishment of a museum, which should be formed of objects connected with the great Basilica of St. Peter. In this museum there should be placed all the objects of art, now beyond the reach of the public, which concern the early history of this great church.

In such a museum the first place would naturally be occupied by Michael Angelo's model for the dome of St. Peter's. "Fortunately," says one of the numerous biographers of the great artist, "fortunately" for his reputation, we still possess the wooden model constructed under his inspection by a man called Giovanni Franzese." The curve which it describes, says this same writer, finds no phrase of language to express its grace. It is neither ellipse, nor parabola, nor section of the circle, but an inspiration of creative fancy. It outsoars in vital force, in elegance of form, the dome of the Pantheon and the dome of Brunelleschi (in Florence) upon which it was actually modelled. And another writer on architecture who was adverse to the Italian style, is forced to admit that architecture has seldom produced a more magnificent object than this world-renowned dome.

And then there is also the model of the church by Antonio di Sangallo the younger. These models are kept at present in the octagonal rooms, which are in the interior of the pilasters sustaining the dome, and for the visiting of which special permission is required. The Antiphonaries also should, according to Mgr. de Waal, as well as the great choral books now shut up in the Archives, as well as the paintings of Giotto, which were at one time hung at the Confessio, and are now preserved in the Chapter room of the Sacristy, be all brought into this proposed museum.

FATHER KEOG'S FREE NERVE TONIC

In order to illustrate and commemorate the different epochs of its construction, as well as the placing of the first stone of the church, the beginning of the building, the Pope's coined money and medals commemorating these events, together with the several Jubilee medals, should find a place in such a museum. From the Chapel of Relics it is considered that many works of Christian art might be sent, and especially that treasure of textile work belonging to St. Peter's, the famous Imperial Dalmatic, which is attributed to Charlemagne, and also to a later period; and to be added to this is a Gothic chalice of the 15th century, and the processional cross of the Emperor Justinian VI., with many other precious things.

Naturally the sarcophagi of the Popes and the marble fragments and mosaics of the ancient Basilica, could not be removed from their places in the Grottoes of St. Peter—the crypt beneath and around the high altar; but the bas-reliefs of the sepulchre of Pope Paul II., by Mino da Fiesole, and those which in the time of Pope Sixtus IV., were taken from the colossal tabernacle of the ancient church, might be placed here and brought to the ken of the lovers of art who flock into Rome every year. These and many other works of art referred to by Mgr. de Waal would constitute a valuable and unique museum.

A CRIPPLED PARLIAMENTARIAN

The late Mr. Kavanagh, who sat successfully for two Irish constituencies in the English parliament, was nicknamed "The Turtle" because he had no legs and his arms were trunked. He had to be wheeled into the House, and was, when he wished to address the House, lifted into his seat, but when he spoke he was listened to with the greatest attention, and his oratory was excellent.

FRUITFUL MISSIONARY WORK ON THE EQUATOR.

In commenting upon the trials of our foreign missionaries, we have sometimes noted the discouraging slowness of growth visible in many a field watered with the prayerful tears of devoted priests. A totally different story is that of missionary work in the Gilbert Islands, in Oceania, on the Equator. It was only seventeen years ago that the first Catholic priest, Father Bontemps, visited the archipelago. Yet to-day fourteen thousand of the thirty-five thousand natives are baptized; there are fifty-one missionaries, eighty churches, eighty schools, ten residences for priests, eight for Sisters, and eighty native cabins for the use of catechists; and there is even a sort of seminary for the training of these catechists.—Ave Maria.

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ABBE LE BEL AND CANADA

The following has appeared in the Ottawa Journal:

While reading the paragraph setting forth that Rev. Abbe Le Bel, who is to fill the chair of French literature in the University of Ottawa, is a Canon of the Cathedral of Chartres, France, I recalled the fact that the Canons of that Cathedral have had much to do with Canada in the past. Just one illustration of this:

The Abenakis Indians, who roamed over that part of this continent now comprised in New England and New Brunswick, had been harried by the English and driven northward back to the border land, they formed a close alliance with the French on the St. Lawrence, and proved their mettle in many a foray against the English settlements. They were especially useful in making the Five Nations Indians hold a respectful attitude toward the French, for they were great fighters and very clever at stratagems. They were an intellectual nation, not inferior to the Iroquois, as one fact shows:—As far back as 1652, the "Jesuit Relations" tell of the use these Abenakis made of a kind of hieroglyphic shorthand they had invented. They listened to the missionary, had a piece of charcoal for a pencil and a bit of birch bark for paper, and took down his words as fast as he could talk; then studied their manuscript over night, and came back the next day able to repeat to him his instructions of the day before, astonishing him by their accuracy.

That shows that they were no ordinary Indians. Abbe Maurault tells us that they made good Christians, readily assimilating the truths of religion and appreciating the spirituality of Christ's teachings.

When they came into the land of New France they were given a settlement at St. Joseph de Sillery, near Quebec. There began an exchange of loving tokens between these Indians and the Canons of the Cathedral of Chartres. In 1684 the Canons sent them a statue of the Virgin Mother. In return they sent the Canons an elaborately worked wampum belt, with a letter full of kindly expressions. After that for many years there were exchanges of gifts and letters showing a close intimacy between the Indians and the Canons of the Cathedral of which the Abbe Le Bel is to-day a Canon, a successor of these Canons of the 17th century, whose relations with the Abenakis were so cheery and interesting. In 1699 Pere Bigot sent to the Canons a fine belt of wampum, six feet long, with eleven rows of wampum, upon the making of which the Abenakis had exerted their best skill. In return the Canons of Chartres sent them a silver statue of the Virgin.

All these tokens of good will and fraternal affection were kept for a time in the Church of the Mission of St. Francis de Sales, and then transferred to St. Francois du Lac. In 1759 the church and all the gifts from the Canons of the Cathedral were destroyed by that prince of backwoods fighters, Rogers, who, by a marvelous march from Missisquoi Bay, surprised the Abenakis in the night and killed 200 of the men, all there were in the village, in fact.

Some of the gifts of the Abenakis to the Canons of the Cathedral of Chartres had a better fate. Abbe Casgrain tells of having seen the first wampum belt among the treasures of the Cathedral. Probably this and other gifts are there to-day. Pere Le Bel could tell, it is likely.

TO WORK AMONG LEPERS.

Recently there sailed from Vancouver, British Columbia, three Sisters of Charity, who have consecrated their lives to the four hundred lepers in the colony of Kumamoto, Japan. And yet even such heroic sacrifice in the service of God can not always still the venomous tongue of slander against these noble souls.

MASS 1500 FEET UNDER GROUND.

An interesting event took place in Mexico on August 7th, when the Right Rev. Bishop Mora celebrated Mass in the famous silver mine "La Dificultad," 1500 feet below the surface, near the capital city of Hidalgo State. The mine, said to be the third in the world in importance, and owned by the "Real Del Monte & Pachuca Co.," is 750 metres deep and supplied with electric lights, elevators and all modern resources. At the depth of 540 metres a large hall, sufficient to accommodate 200 persons, is carved in the massive rock, where the late Pan American delegates had a special meeting, and it was there that Mass was celebrated.



THE IRISH AUSTRALIAN.

In a recent letter, Mr. Wm. Redmond, M.P., says of his Australian experience with the Irish colonists:

"The history of the early days of settlement in Australia is largely the history of the Irish question. A large number of Irishmen were sent out here as convicts for the most trivial offences, or so-called offences, arising out of the troubled state of Ireland before and after the Rebellion of '98. These men were made to suffer for their nationality and religion by the early Governors of Australia in a terrible way. The Irish seed, however, took deep root in the warm soil of this great land, and the result is now to be seen in the tens of thousands of sturdy men and women with Irish blood and Irish names who live all through the Commonwealth. There are some districts where the very atmosphere seems Irish. Australia has produced some fine poets who write verse very characteristic of the land. One of these, and one of the sweetest, is Victor Daley. I came across some verses of his in the Sydney Bulletin the other day in reference to a country district where the Irish element is very strong—

A homely-looking folk are they, these people of my kin;
Their hands are hard as horseshoes,
But their hearts come through the skin.

And nature, God preserve her well, is so kindly Irish, too;
The winds croon Irish melodies
The swaying gum-trees throut;
And every little hill about,
With green cap cocked and curled,
Says, "Come upon the top of us
and look around the world!"

The stream goes singing on its way,
and well I know the tune—
'Tis "Slainte" in the morning, and
at night "Eileen Aroon."
The magpie warbling in the woods
with rich, clear, purple note,
Pretends that he's a Blackbird with
a Cork brogue in his throat.

They love the land they live in, these folk that I esteem—
But the land they left behind them
is an everlasting dream.

CANADIAN WOMAN CHOSEN.

Word has been received from France of the election of Mother Mary Domatilla Larosse as Mother-General of the Nuns of the Good Shepherd. This event places another religiouse born on this side of the Atlantic at the head of one of the most numerous and widespread orders of the Catholic Church.

Mother Domatilla is a native of Canada. She is 67 years old. She joined the order of the Good Shepherd in Montreal in her 18th year, and after filling various offices of importance there she was sent to South America and spent some years at Lima. She was then called to France and made first assistant to the Mother General. In this capacity she made an inspection tour of the convents of the order which took her almost around the world.

Doctor—Now, my little boy, describe your symptoms.
Tommy—I ain't got no symptoms. I've got a headache in my stomach.

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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the Northwest Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry may be made personally at the local land office for the district in which the land is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent receive authority for some one to make entry for him.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.
(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.
(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

N.B.—Unauthorized publication of this advertisement will not be paid for.

W. W. CORY.

Deputy of the Minister of the Interior.

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C.M.B.A. OF CANADA, Branch 26—Organized 18th November, 1883. Branch 26 meets at St. Patrick's Hall, 92 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month at 8 o'clock p.m. Officers: Spiritual Adviser, Rev. J. P. Killoran; Chancellor, W. F. Wall; President, J. M. Kennedy; 1st Vice-President, J. H. Malden; 2nd Vice-President, J. P. Dooley; Recording Secretary, M. J. Dolan, 18 Overdale Ave.; Assistant Rec. Sec., W. J. Macdonald; Financial Secretary, J. J. Costigan, 325 St. Urbain Street; Treasurer, J. H. Kelly; Marshal, J. Walsh; Guard, M. J. O'Regan; Trustees, T. J. Finn, W. A. Hodgson, P. J. D'Arcy, R. Gahan, T. J. Stevens; Medical Advisers, Dr. H. J. Harrison; Dr. E. J. O'Connor, Dr. G. H. Merrill.

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THE RE

(By Su

Seems a little lonely at the best.

"Now, pa, you know it ain't the best."

"I ain't arguing it ain't the best. I was saying it was lonely—that's all."

Mrs. Free pulled the rocking chair up nearer which was sending through the old-fashioned room and took up the wool which she was to into "one of those shrouds for Rhoda—Rhoda would things now that she was

But instead of beginning she turned a little in her head looked out at the broad white. The hills were all shining, and more snow now flying in the air. "Come in earnest."

"Of course, mother," said farmer, with a quiet, kind humor in his voice, "you lonesome."

"When I do get lonesome said, picking up her work, keep thinking how it's all best—and that's consoling."

John Free walked over down. "If Rhoda was home was teaching school, it'd be putting Nellie to the cutter never did much walking roads when I was around."

"And Rhoda appreciate said Mrs. Free, after a while which she had been silent stitches."

"Rhoda was the best to ever had round here." At his wife was still counting and did not answer, he half aggressively, "Every that."

"Fourteen—fifteen—sixteen never heard me say, wasn't a good teacher. I was, a girl who could sing, da had no business to be a school teacher—or for that matter."

"Brother William says the same inspiration in his now that Rhoda's left the I will say," his voice a tone of one making a "that while I go to church a little—well, a little more like, I might say, when Rhoda there."

"More than one has remarked Mrs. Free, com. "I never saw anything to way this whole community Rhoda! 'Twas Rhoda this that! Nothing from a barn a funeral could go on with They can't ever say our stingy with her singing, n."

"I guess our Rhoda would her pa's daughter if she with anything," said Mrs. ty.

She had a way of saying things when least expected never failed to be dis. "Now I wasn't counting on ing anything to do with it awkwardly."

"Mother," he went on, a ing patiently to "thirteen—fifteen—sixteen," "shall you get how she sang 'Let Light' at Tim Power's? Seems like of all the time her, that was the most m."

The soft wool fell to the lap. "Rhoda's so sympathetic said, softly."

John Free chuckled. "me she wouldn't be her daughter if she wasn't so thetic."

"Fourteen—fifteen—sixteen was the only response. "S'pose I might as well the choros. Does seem like ter was going to be might."

"Now, pa, don't be so fourteen—fifteen—sixteen—that's wrong."

He stood beside the window on his heavy coat. "L Fred Barrett's cutter com remarked."

"If Rhoda was home it w hard to guess where he w for," remarked Mrs. Free.

"Coming 'long pretty big out, I reckon. He's got so with him and 'tain't a m ther," he cried, excitedly, moment, "Fred Barrett's o gate! Mother," he add choked voice, "come here! She stood beside him at slow, and he pointed down gate. "What do you thi gasped."

The woman's face grew white. "It's—it's—it can't be!"

"Rhoda!"