d that, occasionally, sinigious persons did go inthe worst forms of insanisted themselves in the irreor rather the unreligious. A his patients began to oldly, but quietly and in them he always knew that sign of improvement that it would not be long urther decided amelioration, looked for.—The Catholic.

DAY, FEBRUARY 17, 1910.

entury of Balmes.

cions are being made in the Rev. Jaime Luciano the noted Spanish priest rand publicist, whose Civilization: Protestant atholicity Compared' is a of learning and a splen of learning and a splen of learning and a splen of the Church. "Though thistory of Civilization," more," says the Catholicia, "than a critique or It is "really a philoseory—or rather of Christipining profound insight

ory—or rather of Christiprining profound insight
analysis with wide erusearches for the basal
of Catholicism and of
shi, and summons the
influence exercised by
and the latter in the vas of human life—intellecsocial and political."
obably Balmes' masterwas the author of a
other valuable books,
his pen also as a CaListen and contribution
of the contract of the contract

S PRAISE BABY'S OWN TABLETS

thousands of mothers. anada who have no he-saying that the good ed by their little ones to the judicious use on Tablets. And there Tablets. And there there who do not hesihat at a critical pebun Tablets have saved
e. Such a medicine
e. be kept in every
J. A. Porier, Paquetays: "We give Baby's And there ays: "We give Baby's all the credit for keepall the credit for keep-one well. They are nedicine for children." dedicine dealers, or by ents a box from The-Medicine Co., Brock-

or Charity's Sake.

Y. Herald.) rapter, Knights of Co-apter, Knights of Co-a charity ball in Madi-rden last week. More usand couples danced. chair was occupied.
roportion of the dancroom on the floor at and gold streamers ecorative schen

Guard band had giv-nine selections the Corps of the Knights f which Wetherard J. which Wetherard J., and P. J. Maguireve am exhibition drill
de, following which
y the Fourth Degree
J. Costigan comnel Louis J. Connel-

nel Louis J. Connel-rinth Regiment, was fficer.

In and Miss Marga-ed the grand march ball. In the arena ige Victor J. Dowl-eme Court; Mr. Wil-Mr. John Delaney, Smith, the Rev. Wil-and Mr. Charles F. and Mr. Charles F. Edward A. Arnold Edward A. Arnold the Ball Committee Dolen vice-chairman, eller, secretary and word treasurer.

owd treasurer.
its, it is estimated,
in \$10,000, and will
lish a home in a
for victims of tuaintain a free hosand a free employ-

oubled yspepsia. Id Get No Relief

lood Bitters.

Mrs. Herman

Mrs. Herman
Dickenson, Benton,
N.B., writes: "I
have used Burdock
Blood Bitters and
find that few medicines can give
such relief in dych troubles. I was
unber of years with
log Bitters. I took
came cured and I can
ithout it hurting me,
nend it to all who are
teh trouble."

tters has an establishnding over 34 years,
repais in all its forms,
ng from this cause.
all dealers.
by The T. Milbura

Important Pastoral Letter.

Bishop of St. John, N. B., Condemns With No Uncertain Sound the Liquor Traffic and its Altendant Evils.

perly Beloved:

With the approach of the Lenten

seanon, we will again be exhorted by

Boy Church to "rise from sleep,"

"to bring forth fruits worthy of pe
to such

puts, unless we take up the work

that spirit of our Lord, realizing

that St. Paul said: "And they that

are Christ's have crucified their

fish with the vices and concupis
cones." Gala, V. 24. To be tru
ty Christian, therefore, we must

den ourselves and mortify our pas
sons; and, with the recurrence of

the penitential season, we must

arouse ourselves to greater earnest

sess in this salutary practice.

ss in this salutary practice. There are many vices, or rather demons through the vices, which we must not cease to fight we would save our souls. How far-reaching, for instance, is the mishief caused by pride! Once it has chief caused by pride: Once it has taken possession of the soul it so corrupts a man that he will no longer recognize God's presence in the world, or hear His voice, or bey His law. That man goes on hindly to his ruin. The victims of impurity are just as numerous, and as surely doomed. They see and find passing contentment in carnal leasures, which destroy their spiitual powers and stifle all divine
spirations. There is sloth, too, or
pritual laziness, which lulls men
nto a destructive sleep, making
hem believe that the world is sweet and pleasant, and that religion is harsh and impossible. So numerous are the vices, or demons, that we can scarcely name them; yet we ust fight them or perish Three must fight them or perish. Three others deserve notice, for they are prevalent and far-reaching in modern times. They are subtle, but destructive; insiduous, scarceiy allowing their victims to suspect their presence: they are hatred, dishonesty, and love of money. These must be crucified if we wish to be Christ's but they can be subdued only by a fierce and prolonged struggle. The fierce and prolonged struggle. The fight will be serious and unceasing; there can be no trace, no surrender, without grave risk of everlasting The

DRUNKENNESS

There is still another, which, in various ways, differs from the rest, and which theorems, at times do mands faller consideration. It is just that the content of the man of the content of the conten There is still another, which, in various ways, differs from the rest, and which therefore, at times de-mands fuller consideration. It is less inputs less interest.

A terrific arraignment of the evils of the liquor traffio—the strongest on the subject over rediverance on the subject over rediverance on the subject over the subject of the clared—was contained in pastern Canada—was canada to the living: To this who died to raise fallen humanity! The Son of God assumed human nature to raise it to the Divine; this man has degraded it below the nature of beasts, it is has no intelligence left, his freedom of will is gone; there is no evidence that he has a soul: it is dead—more, buried in his miserable else. It was a pagan who wrote: "Drunkenness koocks down the man, and mails him to the sensual internixures of his body." And too often he has a wife, a family. What misery is theirs! Hunger, rags, it is theirs! Hunger, rags, it is the pastern canada—we stop. "Adam where and thou," demanded the Lord God of it his first guilty man after his fall. God knew where Adam was. It was thou," demanded the Lord God of the first guilty man after his fall. God knew where Adam was. It was the divine image effaced by sin; the life of grace destroyed, that He sought. What would He say to the drunkard, as pictured lying before us? "Render an account of thy ta-lents; thy intelligence, thy will, thy baptism! They are destroyed."

A FEARFUL SIN

No other sin makes a man so help-less before Heaven. However aban-doned by grace, however sunk in crime of any other nature, a sinner has intelligence left by which he can turn to God in prayer, a will by which to repent of his folly. The drunkard has neither intelligence nor will left, by which to pray or repent. Is the picture exaggerated? No, there can be no exaggeration of such degradation. He is more ob-noxious than the madman, more con-temptible than the demoniac. These are objects of pity, for they are afflicted through perhaps no fault of their own; the drunkard deserves No other sin makes a man so helpof their own; the drunkard deserve of their own; the drunkard deserves but scorn, for he has debased his very manhood. He has brought the curse of God upon his home, he has closed the gates of Heaven against himself. Are we too severe? Listen to St. Paul. Make no mistake, says the inspired apostle: "Neither fornicators, nor idolators, nor thieves, nor drunkards shall possess the kingdom of heaven." —I Cor. VI. S. 10. Here we have the drunkards 10. Here we have the drunkard classed with the worst of criminals —idolators, adulterers, thieves—and the gates of Heaven closed against him: and that by the Apostle of the Gentiles.

Let us see further what the Bible says about the drunkard, for the inspired Word can make no misinspired word can make no mis-take. The wise man tells us that the woes of Heaven, that is, the curse of God, fall thick and fast upon him. "Who hath woe? Whose father hath woe? Who hath con-tentions? Who falls into pits? tentions? Who falls into Who hath wounds without Who hath wounds without cause? Who hath redress of eyes? Surely they that pass their time in wine, and study to drink up their cups."

—Prov. XXIII., 29, 30. And Isaias

unfortunate." The prison statistics and the pententiary records throughout the Dominion are afflicting testimonials to the ravages on the moral and social order of the commonwealth. The well-being of the individual, of the family, of the public, is at stake. It is everyone's duty to be interested. The evil, though still vigorous and bent on its destructive course, may yet be conquered, if we can secure the good will and hearty co-operation of the great multitude not yet reduced to miserable slavery.

A CALL TO ARMS

It is for this reason that we make the call to arms, as we would if some destructive epidemic were breaking out over the country. Such a passing visitation would not destroy as many as we know to be falling under the scourge of intemperance. We find an eminent statesman declaring that this is an evil more to be feared than the three historic foes of humanity—war, famine and pestilence.

Nor are all those of the household Nor are all those of the household of the faith, by any means, free from the meshes of this scourge,—to the scandal of those around us, and to the affliction of their Mother, the Church: There are some who call themselves Catholics-and are such only in name—who drag that hal-lowed name into the mire of in-iquity, swelling the prison rolls by their drunken excesses. Their families suffer, their friends weep, the Church blushes; the malediction of Heaven awaits them

This is no time to tone down truth until it becomes falsehood. Let us look the evil in the face. What is it that fills many homes with misery and wretchedness, that leaves the children hungry and ragged, that makes the streets resound with pro-famity and worse, that makes the prejudiced fling prison statistics at us, that makes the scornful point at us, and, awful to think, destroys us, and, awful to think, destroys immortal souls for which the Saviour died, sending them before their Judge with the brand of hell upon their brow.— what is it? It is the mad passion, for the intoxicating

Now, what are we to do? How lift the cloud that sadly envelops so many souls for whom the Precious Blood was freely shed? There are many, thank God, who are free from the vice we deplore; but we are not thereby without care for our less fortunate brothers. We must rot say to God, as did wicked Cain, "Am I my brother's keeper?" Let us rather admit with St. Paul: "Yourselves have learned of God to love one another,"—I. Thess. IV. Again, therefore, we ask, what

SHUN IT AS A PESTILENCE.

Among the very first principles of religion, we remember that we were strongly impressed with the necessi-ty of avoiding the occasions of sin; and this principle is founded on the word of God; "He that loveth danger shall perish in it."—Eccles, III.

This principle can be applied to no one with more truth and justice than to the man or woman who is conscious of weakness in regard to drink. For such a one, certain places, persons or actions that are perfectly harmless to others, are deadly sin. For a man with the drink craving there is absolutely no remedy, unless he shun as a pestilence the presence of liquors and drinkers. World-wide experience illustrates the truth of what the Holy Ghost said about loving the danger; and such a man can no more enter a bar-room with safety, than he can place his neck on the rails before the onrushing train. He can before the onrushing train. He can no more take a drink with a friend without fear of drunkenness, than he can swallow a deadly poison without danger of death. The drink that may be without sin in another, is a real crime in him. As he hopes for salvation, he can only attain it by shumning as he would a rattlesnake, the places and the persons that are to him the occasions of temptation. We may depersons that are to him the occasions of temptation. We may declare with assurance that, no matter how safe one may consider himself, everyone is obliged to strict temperance even in the lawful use of citivalents. stimulants, to avoid visiting bar-rooms without necessity, to shun the

ckache; Kidney Pain Kidney Pain Kidney Pain Ckache; Kidney Pain Ckache; Kidney Pain Ckache; Kidney Pain Ckache; Ckache Backache;

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companionship of drinkers. In these is a real danger: and the Spirit of God, who never speaks without a purpose, has warned us: "He that loveth danger shall perish in it."

GUILTY AS CAIN.

Not less guilty before God, than the unfortunate himself, is the false friend or the bar-keeper who places temptation in his way. He who of-fers to treat one whom he knows fers to treat one whom he knows to have a weakness for drink, or the dealer who sells to such a one, is as guilty before high heaven as Cain who killed his brother. Here we might well appeal to all Christians never to put temptation in the way of a neighbor by offering to treat him to intoxicating drink. The vast armies swelling and increasing the ranks of drunkards throughout of drunkards throughout are generally formed by the world, are generally forme sociability. Only the few cra sociability. Only the few crave for drink by nature, and these would easily overcome the beginnings were they not led on by experienced hands. Scarcely any ever learn hands. Scarcey any ever to alone to go to excess. The young see their elders drink, and are but too prone to imitation. In too many places, there is the public many places, there is the public many places. too prome to imitation. In too many places, there is the public house every few paces along the street! Thus, temptations are multiplied for the young, the poor, the miserable, and the working man. Within these shops, everything is inviting to the wretched and the unfortunate—there is light, warmth, joviality, alcohol in various forms, that will throw a passing forgetfulness over their troubles: though this is but too often followed by the deadly consequences of drunkers. the deadly consequences of drunken

RESTRICTION FAVORED

So deplorable and so widespread, as we have seen, are the consequences in our country, that it is the duty of all to make efforts and sacrifices to this end—that temptations may be lessened and that the weak and tempted may be helped and rescued. Hence, we look with favor and benediction on the efforts, whether made by church or state, to confine the liquor stores to that number which is strictly necessary to the legitimate wants of the community; and to see that those who are granted licenses, observe the law regulating the traffic and the principles of Christian morality. Otherwise the license itself becomes a crime and a cruelty, since it is used without charity or instige and fee So deplorable and so widespread, crime and a cruelty, since it is used without charity or justice, and for the ruin and desolation of individu-als and families. Such licenses, far from bringing profit to the municipality, gravely injure it, for they promote the sale of alcoholic liquors whose abuse impoverishes the people and desolate their homes.

If not in itself a sin to sell wine or spirits, the business is dangerous to such an extent that only the to such an extent that only the great profits accruing can make men anmindful of their risk of perdition. The bar-keeper is constantly handling a real poison, and he must exercise great prudence, as a really conscientious man, to prevent that poison from bringing death to the bodies and damnation to the souls of his patrons. This is a fact that no one questions. Hence the greatness of the temptation to the man who is in haste to get rich, even ness of the temptation to the man who is in haste to get rich, even though it cost the life and salvation of his clients. Nay, so scared may his conscience become, that he may even wish those to be more numer-ous and more profigal, that he may make the more money. make the more mone

SEARCHING QUESTIONS

Now: -Some weighty, but fectly non-personal be construed as objection-

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and Consumption.

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before you. What will your criminal profits avail you, as balanced against your debts to God offended, individuals destroyed, families desolated, society outraged? Would you save your souls? Get out of a business, in which you are damning yourselves by demains. yourselves by damning your neighbors.

In fine, to win in this arduous campaign against our vices, the grace of God is necessary. For this we must have recourse to prayer indecent language. In his store, who soeks not to evade the law; who is soeks not to evade the law; who is grace of God is necessary. For this we must have recourse to prayer at the holy sacraments. God loves us with an infinite love, and desires no the civil law and to the principles of Christian charity and justice? Such a man is a liquor dealer worthy of respect, and one who has no cause from his business to fear the numerator and refer the reprotect of the public.

But as other approach of Lent, behold "the acceptable time, the public."

But, there are others who soeks not to evade the law; who is soeks not to evade the law; who is soeks not to evade the law; who is grace of God is necessary. For this we must have recourse to prayer and the holy sacraments. God loves us with an infinite love, and desires no the civil law and to the principles of Christian charity and justice? Such a man is a liquor dealer worthy of respect, and one who has no cause from his business to fear the judgments of God or the reproach of the public.

Such a man is a liquor dealer worthy of respect, and one who has no cause from his business to fear the judgments of God or the reproach of the public with severe pains in the addenty and interest of God is necessary. For this we must have recourse to prayer and the holy sacraments. Gol dove us with an infinite love, and desires nother the pople are troubled with some form of heart trouble.

This letter proves our claim.

Mr. Rob. P. Miller, farmer, St. Livy's pells, a smothering feeling, cold claimly hands and feet, shortness of the civil law and to the principles of Christian charity and justice?

Such a man is a liquor dealer worthy of respect, and one who has no cause from his business to fear the judgments of God or the reproach of the public.

But the young of the holy sacraments as infallible means of securing His grace. In the approach of Lent, behold "the acceptable time, the days of salvation," mentioned by Saint Paul. Behold the divinery appointed means of securing His grace

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