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**ST. PATRICK'S SOCIETY.**—Estab-  
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porated 1863; Meets in St. Patrick's  
Hall, 92 St. Alexander street, first  
Monday of the month. Committee  
meets last Wednesday. Officers:  
Rev. Chaplain, Rev. Gerald Mc-  
Shane, P.P.; President, Mr. H. J.  
Kavanagh, K. C.; 1st Vice-Presi-  
dent, Mr. J. C. Walsh; 2nd Vice-  
President, Mr. W. G. Kennedy;  
Treasurer, Mr. W. Durack; Cor-  
responding Secretary, Mr. T. C. Ber-  
ningham; Recording Secretary, Mr.  
T. P. Tansey; Asst. Recording Sec-  
retary, Mr. M. E. Tansey; Mar-  
shal, Mr. B. Campbell; Asst. Mar-  
shal, Mr. P. Connolly.

**C.M.B.A. OF CANADA, BRANCH 26**  
—Organized 13th November, 1888  
Meets in St. Patrick's Hall, 92 St.  
Alexander street, every 2nd and  
4th Thursday of each month for  
the transaction of business, at 8  
o'clock. Officers:—Spiritual Ad-  
viser, Rev. J. P. Killoran; Chan-  
cellor, W. A. Hodgson; President,  
Thos. R. Stevens; 1st Vice-Presi-  
dent, James Cahill; 2nd Vice-Presi-  
dent, M. J. Gahan; Recording Sec-  
retary, R. J. J. Dolan, 16 Over-  
dale Avenue; Financial Secretary,  
Jas. J. Costigan, 504 St. Urbain  
street; Treasurer, F. J. Sears; Mar-  
shall, G. F. Nichols; Guard, James  
Callahan. Trustees—W. P. Wall,  
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E. J. O'Connor, Dr. Merrills, Dr.  
W. A. L. Styles and Dr. John Our-  
ran.

**TO LOVERS OF ST. ANTHONY of Padua.**

Dear Reader,—Be patient with me for telling you again how much I need your help. How can I help it? or what else can I do?

For without that help this Mission must cease to exist, and the poor Catholics already here remain without a Church.

I am still obliged to say Mass and give Benediction in a Mean Upper-Room.

Yet such as it is, this is the sole outpost of Catholicism in a division of the county of Norfolk measuring 35 by 20 miles.

And to add to my many anxieties, I have no Diocesan Grant, No Endowment (except Hope)

We must have outside help for the present, or haul down the flag.

The generosity of the Catholic Public has enabled us to secure a valuable site for Church and Presbytery. We have money in hand towards the cost of building, but the Bishop will not allow us to go into debt.

I am most grateful to those who have helped us and trust they will continue their charity.

To those who have not helped I would say:—For the sake of the Cause give something, if only a "little." It is easier and more pleasant to give than to beg. Speed the glad hour when I need no longer plead for a permanent Home for the Blessed Sacrament.

Address—  
**Father Gray, Catholic Mission, Fakenham, Norfolk, England.**

P.S.—I will gratefully and promptly acknowledge the smallest donation and send with my acknowledgments a beautiful picture of the Sacred Heart and St. Anthony.

**Letter from Our New Bishop.**

Dear Father Gray.—You have duly accounted for the time which you have received, and you have placed them securely in the names of Diocesan Trustees. Your efforts have gone far towards providing what is necessary for the establishment of a permanent Mission at Fakenham. I authorize you to continue to solicit alms for this object until, in my judgment, it has been fully attained.

Yours faithfully in Christ,  
F. W. KEATING,  
Bishop of Northampton.

**THE BOOKLOVER'S CORNER**

On occasion some critic rises from his seat and informs the hurrying world that there is no literature worthy of the name in America—for the purpose of convenience Canada is included in this. He may pipe it, lit it, or roar it, but the effect is the same no matter what tone the information is voiced. Recently our esteemed citizen and devoted subject, Professor Leacock, laughed us through several pages of The University Magazine on the subject, damning everybody from the daily reporter to Mark Twain. The professor is a good-natured critic, and, no matter whatever else may be said of him, he has often done us a good turn by compelling hearty laughter.

But there is a literature in America the critics seem to have overlooked, the literature of the advertisement. Please do not turn away in scorn, there is such a literature—I borrowed the word, being indolent and too lazy to seek another more fitting one—yes, there is such a literature, and it is inspiring reading, too. You cannot doubt its importance and you must appreciate its immensity. It secures good positions in all the current periodicals; one is sometimes tempted to wish that they would leave "reading" matter out of the magazines and send the advertisements under separate cover, the advertisements being not infrequently the better reading.

But the object in introducing this subject was to deal with the advertising literature of books. Usually advertisements are optimistic, excepting, of course, the pleas to use things more or less medicinal; this latter class is pessimistic and will furnish blue pills at one reading, but, on the whole, advertisements are cheerful, and practically every one will guarantee to set every wrong right and elevate the moral tone of this poor old world. But if the ordinary advertisement is optimistic, the book advertisement is much more so. For their wares they claim considerable powers, and every man, woman and child can settle any, and every, problem by a little journey to the book shop and the purchase of a copy of the latest "best seller."

Turning over the pages of a "literary section" of a New York daily, the first solicitor cries the merits of "The Glory of the Conquered" and declares that of love stories it is "one of the grandest in recent years." Following that one is advised to purchase "The Cure for Old Age," being assured that it is "a practical summary of all the means for prolonging life," which promises well, indeed. After hearing a couple of quiet appeals there is a noise like a shocker, Mr. "Shocking" Joseph Hocking presenting "The Sword of the Lord," a romance of the time of Martin Luther, which, so runs the announcement, is a "spirited tale of plot and counterplot." Knowing something of Mr. Hocking one can easily imagine what a large part Rome plays in his plot novel.

"Haremlik," by Demetra Vakka, suggests much when one reads that here are to be found "vivid pictures of the life of Turkish women, by a native of Constantinople." Also that it "discloses," but it is only fair to add that the book purports to show that Turkish women are "well educated, progressive and essentially modern in thought." There is rare promise in the announcement of "Elizabeth Visits America," by Ellen Glynn. Yet one is puzzled. Elizabeth of an earlier book was a very charming person, but if this Liza speaks about American people and American institutions in the strain as her maker did in fact, on one historic occasion, one feels certain that the tender minds should not be allowed to peruse the volume.

That the palm ought to be awarded to Harper's publicity person was an opinion formed when the advertisements of that house were reached. Of "The Inner Shrine" it is said that "here is unveiled a novel of power. . . . With one accord readers have granted to 'The Inner Shrine,' those qualities which men have agreed to call great." "The Lady and the White Veil" did not quite appeal to the literary laborer, but he redoubled his enthusiasm over "The Hand-Made Gentleman" and insisted that "it will sell because the world needs this book and because it is an absorbing and beautiful story." In "Katherine" the spectator is told that "a new heroine has come into her own, the most beautiful and compelling figure that the author has given us."

Brentano's mar draws attention to "The Burnt Offering" by asking if the dear, gentle reader would act as the hero did when he discovered that his intended wife was afflicted with incipient tuberculosis. What a nice, cheerful lad that boy must be. He reminds me of a man who visited a friend in the hospital and engaged in twenty minutes' chatty conversation telling of the dead and the dying. Our old friend O. Henry's work is in better humor, being frankly non-pathological; it seems that in his latest volume he has written "twenty-two incomparable stories."

Down in a little corner there was a quiet announcement to the effect that having given up the idea of suppressing "An American Madonna," the publisher will supply review copies. That arouses curiosity. A nearby advertisement asks if the reader has read "The Seven who were Hanged," and informs that it is "powerful, compelling and convincing." I would wager that it must have been suddenly elevated to the septette which was suddenly elevated. Other publications are "intensely interesting," one possesses an atmosphere of "vivid realism," yet another "teams with original humor," one is "a rarity among books," and the final one compels the reader to follow the story "with absorption."

There are too many new offerings for any man to attempt single-handed the task of reading them all, and you cannot assimilate their contents any other way. So in this dilemma one who is interested offers the suggestion that democratizing citizens and fair citizens subscribe to a journal with a "literary section" and scan the literature of the advertisements.

C. J. H.

**BOOK NOTES.**

The Catholic Truth Society has undertaken to supply a real need among English-speaking Catholics by publishing a History of Religions. "It has been said by one whose opinion deserves consideration that the battles of the future between faith and unfaith are to be on the fields of psychology and comparative religion. If this is so it is time we bestirred ourselves, for at present in England at any rate, so far as the latter subject is concerned, the enemy have it all their own way."

The Society intends to publish thirty-two penny pamphlets dealing with various religions, and written by men who have given particular study to them. These lectures will later be issued in four volumes at a shilling each, and thus made more suitable for library and text-book purposes. The scheme has had the approval of the Archbishop of Westminster, and the Provincials S.J. of England and Lyons are giving much practical aid. The work will appear both in English and French.

The first three essays augur well for the series. They are the "Religion of Early Rome," by C. C. Martinale, S.J., and the "Religion of Modern Judaism," by G. S. Hitchcock. As regards the study of Rome, paganism, the chief point to notice is the common charge made against the Church that her ritual is mostly derived from pagan sources, e. g., Robigalia and Ambrosia (surviving in Rogation Day processions) Taurobolium and Worship of Isis. The charge is in part true; but what harm? As Father Martinale well remarks: "The healthy digestion can reject what is bad in the food it is given and assimilate what is good. No Catholic has ever denied what is after all only a proof of the admirably healthy organism of the Church." In regard to the profane worship of Isis, Plinders Petrie has ventured to declare that our "cult of Mary is merely that of Isis taken over from Egypt under another name."

The learned professor falls wide of the mark. "Far more truly might we say that our practice of eating bread is 'taken over' from the Egyptian practice of eating 'ta,' since bread is only to 'under another name.' We feel hungry independently of the Egyptians, and eat what we can get. Our soul hungers after the ideal of pure and merciful and august motherhood, sympathetic with our sorrows no less than did the Egyptians; their soul-hunger evolved and was satisfied with Isis—an ideal vague enough to admit characteristics not only of much sublimity, but also of much grossness, and a worship tending in the bulk of its devotees to superstition, venality and often license. Our soul-hunger has given to it the person of Mary, in which 'historical reality is united with an ideal transcending everything that the human brain had conceived or human heart desired. She is to Isis what true bread is to the moss with which the starving Iclander deludes his famished stomach."

Father Martinale is an able and erudite writer, explaining with lucidity and stating his case with precision and power. We especially commend his paragraphs on the Evolution of Roman Feasts, Religious Degeneration of Early Rome, Emperor Worship and Religious Philosophy.

The religion of Modern Judaism has a more immediate interest, in that we meet a force which exists (though on the decline) even to the present—Judaism, that "feels itself designed to become a universal kingdom and yet cherishes all that limits it," or to take the comparison of Zangwill—"an orphan wind, homeless, waiting about the lost places of the universe." Modern Judaism stands for the Jews' nationalism, in politics and in pharisee in religion, who refused our Lord, and whose only revelation is that given amid the thunder and lightning of Sinai; who still await the Messiah. Naturally exclusive, their religious influence is not great; in fact statistics show that there were at least a quarter of a million conversions to Christianity in the last century. Then again, secularism is creeping in and undermining the old constitution so that a Jewish organ recently con-

**Attended Napoleon III.**  
Death of Venerable Mgr. Goddard Who Administered Sacraments to Emperor.

The death of the Right Rev. Monsignor Goddard, which took place last month, writes a correspondent, seems to have attracted little notice. I presume that the fact is due to his having retired from active missionary work some sixteen years ago.

Born at East Hendred over eighty years ago, as a boy he was received into the Church. He was the priest to whom was confided the church at Chislehurst, when the Emperor Napoleon and the Imperial family found an asylum at Camden House in 1871. The Emperor, who died on January 9, 1873, received the last Sacraments from Father Goddard's hands. He also preached at the Emperor's funeral, having attained wonderful proficiency in the French language. To him the ill-fated Prince Imperial was in great part indebted for his religious instruction. In a letter addressed to him by the Empress in June, 1885, she speaks of the "sole remains of a shipwreck, which proves how fragile and vain are the grandeur of this world."

Shortly before leaving the mission Monsignor Goddard erected a beautiful recumbent monument to the Prince Imperial. The deceased prelate wrote some very touching memoirs of departed priests, as also selections from Alban Butler's Lives of the Saints. His "Manual of Ecclesiastical Law and Practice" is an excellent treatise, combining brevity and strict accuracy in a marvellous degree.—Catholic Times.

**A QUESTION OF HEALTH**  
Without Rich, Red Blood You Cannot Be Healthy—How to Obtain This Blessing.

If every woman and young girl would realize the danger of allowing blood to become thin and poor, would understand that the majority of common diseases are caused by an anemic (or bloodless) condition, that persistent pallor means that the blood is not furnishing the organs with the required amount of nourishment, there would be awakened interest in the tonic treatment with Dr. Williams' Pink Pills. Thin blood means starved nerves, weakened digestion, functional disorders, headaches, frequently neuralgia, sciatica and even partial paralysis. Dr. Williams' Pink Pills build up the blood, repair waste and prevent and check disease. They fill the system with rich, red blood which means good health and life.

Miss Marie Dionne, St. Angelo, Que., says: "I am deeply grateful for what Dr. Williams' Pink Pills have done for me. My blood had almost turned to water. I was pale and had no appetite, suffered from pains in the back and side, and had a feeling of constant depression. The smallest exertion would leave me breathless, and I was reduced in flesh until I weighed only 95 pounds. I got nothing to help me until I began the use of Dr. Williams' Pink Pills. They began helping me after the first couple of weeks, and in a few weeks more I was again perfectly well. The color returned to my cheeks, the pains left me, and I gained in weight until now I weigh 130 pounds. I feel so happy for what Dr. Williams' Pink Pills have done for me that I hope some other ailing, miserable girl will profit by my experience and obtain new health."

These Pills are sold by all medicine dealers or you can get them by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

**SYMBOLS OF THE CHURCH.**

The Church is profuse in the use of symbols. They form its most eloquent expressions. The dove reminds us of the Holy Ghost, the lamb and the pelican recall the mysteries of the Incarnation and sacrifice. The lily speaks of purity. The ship, or the ark, is the emblem of the Church. No emblem is so expressive of love as the figure of the Sacred Heart. When our eyes fall upon that symbol, circled by a thorny crown, with blood drops falling from its cloven centre, and flames shooting from its top, the mind is at once brought into contact with the Passion and death of Jesus Christ. This pictured Heart is the summary of a divine life's devotion and charity. But the figure of the Sacred Heart is more than a symbol of Jesus' love. It is the symbol of the instrument and organ whence that love was displayed. It serves to bring us into contact with the Eternal Word, for it is the symbol of the real Heart of a God, a Heart that lives still, loves and pours out love unceasingly. As Jesus saw with His eyes and heard with His ears, so He loved with His Heart. That Heart would have had no existence if it was not united hypostatically with the person of the Eternal Word. The love of God resides and acts in the living Heart which the Second Person of the August Trinity assumed when He took that body and soul like ours. All that Jesus Christ did for man had origin in His infinite love, and His human heart, made divine by hypostatic union, was the organ and instrument through which that infinite love found and finds outflow.

**W. G. KENNEDY DENTIST**  
419 Dorchester St. West,  
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Specialty: Plate-Work and Bridge Work

One of the commonest complaints of infants is worms, and the most effective application for them is Mother Graves' Worm Exterminator.

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**PEDLAR People of Oshawa**  
before you build. Tells why fireproof metal material is cheaper from first to last—tells why one kind is the cheapest it's safe to buy. No matter what you mean to erect or repair, indoors or out, send for book. Ask nearest office.

Province of Quebec, District of Montreal, Superior Court. No 1348.  
Dame Marie Anne Rosanna Gouin, duly authorized to ester en justice, wife of Joseph David Emilien Maynard, trader, both of the town of Maisonneuve, said district, has sued, this day, her said husband in separation as to property. Philippe Dorval, attorney for said plaintiff.

**NORTHERN Assurance Co'y**  
OF LONDON, Eng.  
"Strong as the Strongest"

**INCOME AND FUNDS, 1906**  
Capital and Accumulated Funds....\$47,410,000  
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Deposited with Dominion Government for security of policy holders. \$398,580

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**No Pain with Red Blood**

Get your blood right by using Dr. A. W. Chase's Nerve Food and Rheumatic pains will disappear.

Rheumatism and diseases of the nerves are closely allied—both are due to thin, watery and impure blood.

Have you ever noticed that it is when you are tired, weak, worn out and exhausted that the rheumatism gives you trouble?

Well, if your blood were analyzed at such times it would be found lacking just such elements as are contained in Dr. A. W. Chase's Nerve Food. Because this great restorative actually forms rich, healthy blood it positively cures rheumatism.

Mrs. M. A. Clock, Mesford, Ont., writes: "I was so weak and helpless that I required help to move in bed. Indigestion and rheumatism caused great suffering. By the use of eleven boxes of Dr. Chase's Nerve Food I have been made strong and well."

Portrait and signature of A. W. Chase, M.D., the famous Receipt Book author, on every box. 50 cents at all dealers, or Edmanston, Bates & Co., Toronto.

**Fortunate.**

Captain (spinning a yarn)—"I was for eight days a prisoner among the cannibals."

Lady—"And how was it they didn't eat you?"

Captain (calmly)—"Well, the truth was the chief's wife had misled her cook-book."—Fliegende Blaetter.

**Dr. A. W. Chase's Nerve Food and Rheumatic pains will disappear.**

Rheumatism and diseases of the nerves are closely allied—both are due to thin, watery and impure blood.

Have you ever noticed that it is when you are tired, weak, worn out and exhausted that the rheumatism gives you trouble?

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