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Louise Michel,
 Murderer of Thirteen, Prisoner Repented
 and Died a Sincere Death.

The subject of this sketch, Louise Gimet (Michel), was one of the worst among the Paris Communists in 1871; her life was compiled by Dr. Boisserie from facts given to him by Sister de la Gardie, of St. Joseph's Convent, Montreal, who was instrumental in her remarkable change and conversion in this remarkable penitent who was 38 years of age at the time of the Commune.

Tall, strong, energetic, her expression of face was stern, yet now and then softened by gleams of brightness and sweetness, heart and soul she joined in the Revolution, and, being a friend of Garibaldi, she held a high position among the Freemasons, and developed a strong taste for military tactics which she quickly acquired.

Under the Commune she took the name "Captain Figeat" and wore the uniform of a captain with a red sash; usually attending at the head of her company at the deaths of condemned prisoners, thus gratifying her bloodthirsty nature. She presided at the shooting of Monsignor Darboy, Archbishop of Paris, on May 24, 1871. After the third round was fired, he still breathed, she went forward and despatched him with a brutal kick in the head, then savagely trampled upon his dead body. Four or five days later, when the Archbishop's remains were brought home, Abbe Schaeffer and other witnesses were surprised at finding the face disfigured and unrecognizable; the effects of Louise's maltreatment, no ball having struck his head.

On May 26 she again headed her men at the death of Pere Alivaint, S. J., reserving to herself the right of firing the first shot. At this moment Pere Alivaint, noticing the disguise, said, "Madame, this costume is not becoming." As time went on, if holy Pere Alivaint's name were mentioned in her hearing she trembled and could not conceal her remorseful expression. Later on the unhappy woman, among the many crimes and scandals of her past life, confessed to having murdered thirteen priests.

Arrested in arms on the barricades, Figeat was tried by court-martial and condemned to death. The superior of St. Lazare, anxious to save this sinful soul, begged for a reprieve, which was granted. This delay saved Louise's life; her name, doubtless, being overlooked, was not again called.

She was imprisoned in St. Lazare, which was ultimately the happy cause of her conversion, as the nun who had saved her life now became the guide of this fierce nature. She often said: "I want and I will have a soul."

At the beginning of Louise's conversion in trying moments of mental struggle, her best solace was to pray at Pere Alivaint's tomb, whose last words were, "I am praying for you, while kneeling there, at 38 Rue de Sevres, the pious penitent was miraculously cured of a painful wound in her knee.

During her imprisonment she had only one book in her cell—a volume of Pere Alivaint's sermons, which so touched her heart that she observed to the superior: "Strange that a priest whose name I could not formerly utter without shuddering is now instrumental in bringing me to God."

At Montpelier the Sisters of St. Joseph conducted an orphanage as well as a separate community, consisting of a hundred young girls and women who, having more or less erred, wished to redeem the past, and gave solemn promise of lasting reform. Under the name, and wearing the habit of "Children of Mary," they are truly spiritual and are partly recruited by liberated prisoners. (But, alas! can we still speak thus in the Commune?)

After the defeat of the Commune two hundred of these women, variously accused, were distributed among the different houses established in France, and at the termination of their sentence some begged to be allowed to remain under the care of the nuns, and proved models of piety and self-denial.

Such was Louise Gimet, who henceforth for the remaining eighteen or twenty years of her life was devoted to prayer and penance; surely this noble self-abnegation redeemed her former sinful life. The change was complete, no murmur, no uncharitable or critical remark ever passed her lips, and her greatest happiness was to help the dying. Thus Louise spent her last years. On her dying bed, being asked if she repented, she replied: "What can I fear? I have thrown myself completely on God's mercy."

A former companion, also penitent, in some degree accounted for the grace granted to Louise, who, she said, always preserved devotion to the Blessed Virgin, and besides was most charitable to the poor. During her youthful wanderings, going along the street, at the foot of Fourviers hill, Lyons, she heard a passing youth blaspheme the name of our Blessed Lady; she turned back and struck him. About this time—1858—she visited the Cure d'Arce, who propheticly predicted her: "My daughter, unhappily you will do great evil, but in due time our merciful God in His goodness will grant you the grace to repent, in reward for your devotion to His Divine Mother."

The Sisters of St. Joseph at Montpelier being dispersed by the government, Louise returned to her native place, Marseille, where she died a peaceful, saintly death in March, 1904.

Thus a depraved, profligate, meeting in the path of the two holy souls—the Blessed Cure d'Arce and Venerable Pere Alivaint's—salvation in the consoling mystery of God's mercy, an encouraging lesson to

Two Protestant Writers' Views on Pius.

Personally and outside of his august office, writes a London Times foreign correspondent to that organ, Pius X. has already become the most fascinating figure of the present day. His humility has perhaps no parallel in history and humility is a virtue so rare in our days, even among the best of us, that it alone would suffice to crown him with the nimbus of a saint. But his originality does not stop there.

Unless one recognizes the tranquillity, the sincerity and even the naïveté that carry him forward towards the future, with an assurance perhaps unparalleled in the history of the Papacy, there is some risk of falling into serious error both as to his personality and as to his Pontificate.

There is no ambiguity, writes the Times correspondent in effect, in the mind of Pope Pius as to the nature or scope of his exalted office. Doubt never touches his soul—he is no longer Giuseppe Sarto, he is only Pius X., the channel of divine revelation. At all times such a character would have been original and interesting. On the threshold of the twentieth century it is marvelous and unique.

The fact, the correspondent goes on to say, that the first four years of the Pontificate have been witness of unfeigned, by no means significant that the life of the Church is stricken and its organism moribund. With him the Church passes through a redoubtable crisis, but the crisis once over, the Church will resume her place at the head of civilization.

Meanwhile the Pius X. of tomorrow will continue the Pius X. of to-day. In him there is nothing unforeseen or contemplated; the integrity and simplicity with which he lives his own life, is an admirable spectacle to the whole world.

"The restoration of all things in Christ," is, says a non-Catholic writer, in the Tribuna (Rome), the lofty motto adopted, and in every phase lived up to, by Pope Pius X. He is a man who will compromise on no point of dogma, however open it may be to an easy explanation which may render transigent with the modern critic as well as the elimination of a solution of the difficulties at issue. His profound piety and unassailable belief in the truth of the Church, render it impossible that he should give way even on the smallest point that impinges on the realm of Catholic truth. In the opinion of the Head of the Church, all the governments of the world at the present day are encouraging among the sects a species of humanism in religion which has its sanction in the merely finite, which reckons not at all of the Divine, which is akin to the religion that underlies municipal or state benevolence and good works and which, in fine, is gradually driving the peoples into atheism and killing men's consciousness of a supernatural life.

Whatever betide, the mind of this Pontiff militant is fixed. What the modernists term progress, Pius calls trifling with the faith. And the result of such trifling, says the Pope, are visible on every hand in the social sphere and in the industrial. In the one, divorce is gaining ground and growing to such an extent that young couples, in entering into marriage, have in their minds the idea that after all there is a legal remedy open to them, if their union does not prove a domestic success. In the other, the welfare of the employer is looked upon by the province and is solely governed by the virtues or vices of the cast-iron individualism of the worker himself. Detraction, misrepresentation, poverty, imprisonment and all the world's scorn will not move the Pope to abate one iota of the attitude he has taken, provided only the Catholic nations shall preserve untainted by heresy, the deposit of the Faith that was originally given them by Christ.

The Stomach on Strike.
 The Tonic Treatment for Indigestions, the Most Successful.

Loss of appetite, coated tongue, bad taste in the mouth, heavy, dull headache and a dull sluggish feeling—these are the symptoms of stomach troubles. They indicate that the stomach is on strike, that it is no longer furnishing to the blood its full quota of nourishment that the body demands, hence every organ suffers. There are two methods of treatment, the old one by which the stomach is humored by the use of pre-digested foods and artificial ferments, and the new one—The Dr. Williams' Pink Pills method—by which the stomach is toned up to do the work nature intended of it. A recent cure by the tonic treatment is that of Mrs. Jas. W. Haskell, Port Maitland, N.S. She says: "For years I enjoyed perfect health, but suddenly headaches seized me. I had a bad taste in my mouth; my tongue was coated; I grew tired and oppressed; my appetite left me, and such foods as I did eat only caused distress. I had severe pains in my chest. I lost all strength and was often seized with vomiting. At different times I was treated by some of our best doctors, but although I followed their treatment, carefully I did not get any better. One day while reading a paper I came across a case similar to mine which had been cured by Dr. Williams' Pink Pills. I immediately purchased a supply and it was not long before they began to help me. I grew stronger day by day till now I am as healthy as I ever was. I have a good appetite, am strong and active and can attend to my household duties without fatigue. I have no hesitation in recommending Dr. Williams' Pink Pills to all sufferers from indigestion."

Rheumatism, kidney trouble, neuralgia, St. Vitus' dance, headache and backache, palpitation, general weakness, and a host of other troubles, find their root in bad blood, just as in the case of stomach trouble. That is why the Dr. Williams' Pink Pills treatment is always a success—they are a powerful blood builder and nerve tonic. Sold by all druggists, or direct from The Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50.

Institution of Little Sisters of the Poor.
 New Wing to be Blessed on Sunday Next.

The blessing of the new wing of the institution of the Little Sisters of the Poor on Seigneurs street will take place on Sunday afternoon next at 3 o'clock. His Grace Archbishop Bruchesi, who takes a special interest in the good work done by the Sisters, will officiate.

Coming to Montreal in 1887, the Little Sisters of the Poor, whose work in various cities in the United States has attracted such attention and favor, began their work in a small house on Forfar street. In 1890 they purchased the property they now occupy, and started building operations. The chapel and east wing were erected at that period, and by 1892 the Sisters moved in and began taking the needy. The rule is that no person can be admitted to the home under sixty years of age, and unless the applicant is too poor to pay his or her way. The food and supplies to feed the inmates are secured from the contributions of the public, and the wages of the Little Sisters of the Poor has become a familiar sight in the streets of Montreal. The sisters themselves go from door to door to obtain alms of all kinds to help them in their work of caring for the aged and penniless.

By 1905 the portion of the building occupied in 1892 became too small for the demands made upon it. Mr. W. A. Doran, the architect, has planned the west wing in solid stone, instead of the mansard construction, and as soon as the sisters can collect the necessary funds to begin the undertaking they will alter the older portions. Improvements are being made in the sanitary arrangements and fire escapes.

Two hundred inmates will be accommodated in the new wing, many applications already being received for entrance. While the rules of their order do not exclude the accommodation of a few paying inmates, the Sisters are unable to accommodate all the applicants who come to their home eligible under the age and poverty rule, and until they can do this, they must not provide for any source of revenue, but trust to God's help for the necessary food and money to carry on their work.

James Cuddy & Co.
 IMPORTERS OF
Fancy and Staple Dry Goods

Special this week. Vicuna cloth, serges, black and indigo blue, mens' wear, 35 per cent discount.

Tweeds and costume cloths, ladies' wear, 35 per cent. dis. Brocade for opera cloaks, worth \$4.50. Sale price, \$1.75, colors, shaded brown and silver grey.

James Cuddy & Co.
 533 & 535 Notre Dame St. E.

CATHOLIC SAILORS' CLUB
 ALL SAILORS WELCOME
 Concert every Wednesday Evening

All Local Talent invited. The finest in the City pay us a visit. MASS at 9.30 a.m. on Sunday. Sacred Concert on Sunday evening.

Open week days from 9 a.m. to 10 p.m.
 On Sundays from 1 p.m. to 10 p.m.

St Peter and Common Sts.

The Misses McDonnell
 42 Prince Arthur St., will re-open their classes Monday, Sept. 2nd.
 Junior Class for boys.

Villa Maria (Notre Dame) de Graces.
 Congregation de Notre Dame.

A Boarding School situated two miles from Montreal. Beautiful location. Complete equipment. Thorough Course of Studies in English and in French. Exceptional advantages for Music and Art. Classes re-open September 5th. Day pupils admitted in the Primary Classes only. For specific information apply to

MOTHER SUPERIOR,
 Villa Maria,
 Notre Dame de Gráce, Montreal.



Convent of the Holy Name of Mary,
 Outremont, St. Catherine Road.

A Boarding School for young Ladies, conducted by the Sisters of the Holy Name. One of the best equipped and most modern institutions of the Dominion.

The Course of Study is divided into Academic, Grammar and Elementary departments. Special advantages afforded for the study of French and Music. Terms moderate. For prospectus apply to Sister Superior.

Classes re-open September 3rd, 1907.

Hotel Marlborough
 Broadway, 36th and 37th Sts., Herald Square, New York

Most Centrally Located Hotel on Broadway. Only ten minutes walk to 25 leading theatres. Completely renovated and transformed in every department. Up-to-date in all respects. Telephone in each room. Four Beautiful Dining Rooms with Capacity of 1200.

The Famous German Restaurant
 Broadway's chief attraction for Special Food Dishes and Popular Music. European Plan. 400 Rooms. 200 Baths.

Rates for Rooms \$1.50 and upward. \$2.00 and upward with bath. Parlor, Bedroom and Bath \$3.00 and upward. \$1.00 extra when two persons occupy a single room.

WRITE FOR BOOKLET.

SWEENEY-TIERNEY HOTEL COMPANY
 E. M. TIERNEY, Manager

Death of Rev Bernard Cullen.

Rev. Bernard Cullen, of the Mission Church, Roxbury, well known for mission work in the United States and Canada, is dead of heart failure. He was born in County Cavan, Ireland, in 1860. Coming to America in his early youth, he made his novitiate at Annapolis, Md., and entered the Redemptorist Order. He was ordained a priest by Cardinal Gibbons. His first work was performed at the Mission Church, Brooklyn, N.Y. Afterwards he was located at Saratoga Springs, and while there he came to Canada and gave missions in the provinces. His health failed a year ago, and he went back to Boston.

Donegal Memories.

The town of Stranorlar, Donegal, Ireland, which closely adjoins Ballybofey, the scene of the recent great Nationalist demonstration, is investigated with associations dear to the heart of the Irish race. The father of Mr. Isaac Butt, the Rev. Robert Butt, M.A., a distinguished scholar of Trinity College, was rector of the Protestant church of Stranorlar, and in the rectory, which is practically unchanged, Isaac Butt's childhood and boyhood were passed. His father was promoted to the Rectory of Ballylin, in Donegal, where Isaac Butt was born, when the future illustrious statesman, orator and patriot was a very little child, and all Mr. Butt's earliest recollections were centered in Stranorlar. Mr. Butt, who died in May, 1879, is buried in the churchyard of Stranorlar. He gave special directions in his will that his grave should be in an angle of the churchyard which he particularly described, saying that he was fond, when a child, of learning his lessons there, and these directions have been religiously obeyed. Mr. Butt's love for Donegal was to the last day of his life intense. The scenery of Donegal impressed his imagination, and largely contributed to the romantic element in his character. One of his earliest works—a novel—is entitled, "The Gap of Barrowmore," and in his "Chapters of College Romance," written in the forties of the last century, and published in the Dublin University Magazine, there is a description of a churchyard, of which the churchyard of Stranorlar was, without doubt, the original.

Trees Drowning in Churches.

The parish church of Ross, Herefordshire, possesses some singular ecclesiastical "ornaments" in two fine elm trees flourishing one on each side of the pew where once sat the famous "Man of Ross," John Kyrie. They are fabled locally to have sprung up as a token of Divine wrath against a profane rector who had had cut down some trees which Kyrie had planted in the churchyard.

Trees in or on churches are not uncommon. At Kempey, in the adjoining county of Worcester, a large horse chestnut tree has grown in the chancel from the tomb of Sir Edmund Wyde, who died about 1629. On the tower of Fishlake Church, near Boston, grows a lusty beech, and a similar tree may be seen on the tower of Cullinstock, in Devonshire. Apart from intrinsic beauty the parish church of Crick, in Northamptonshire, is or was recently remarkable for two trees growing out of the masonry about fifty feet from the ground.—London Daily News.

A Power that is Neglected

Not one of the Catholic papers of this country gets the advertising patronage that would be justified by its circulation. Yet Catholics are at least as good buyers as others. The advertiser wants their trade, but he believes he will get that anyway by advertising in secular papers; so he leaves out the Catholic papers and spends thousands of dollars every year advertising in the daily papers.

Advertising agencies that place millions of dollars for advertising each year never give a line to Catholic papers. And still some people wonder why the Catholic press is not in a more flourishing financial condition.

Our Catholic people and our Catholic institutions have it in their power to remedy this condition of affairs if they will only use the means. The manufacturer and the merchant want their patronage. If other things being equal, they would give the preference to those who ask for their patronage through the Catholic press, and let the reason of their preference be understood, there would be a great change in the attitude of advertising towards Catholic papers.—The True Voice.

Mind This.
 It makes no difference whether it is chronic, acute or intermitting.

Rheumatism
 of the muscles or joints

St. Jacobs Oil
 of the muscles or joints

Price, 25c. and 50c.