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## Are You Poisoning Yourself?

THE bowels must move freely every day, to insure good health. If they do not, the waste is absorbed by the system and produces a self blood poisoning. Poor digestion, lack of bile in the intestines, or weak muscular contraction of the bowels, may cause Constipation. •Abbey's Effervescent

Salt will always cure it. Abbey's Salt renews stomach digestion—increases the flow of bile—and restores the natural downward action of the intestines.

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## Echoes and Remarks.

After braving the lion and panther in the jungle, Teddy met death in Rome. How will Teddy bear it?

It is certain of our Quebec contemporaries knew what harm they are doing the Province abroad by picturing Sir Lomer Gouin as a hog, they would stop it.

Two policemen on or near St. James street do not know where the Royal Bank is. At least they cannot point out the building to you.

Those poor Catholics who do not intend to keep up their Easter resolutions ought to remember that they may soon be among the Catholics who do not make their Easter duty.

Ex-President Roosevelt has lowered himself in the eyes of gentlemen by adding to his reputation with bigots. Naturally the Daily Witness is jubilant. It takes little to enmesh our Craig-street friend.

The Church has so much to truthfully boast of that the sects must naturally jump at the consolations Fairbanks affords and those Roosevelt may dispense once in a while. But Roosevelt is not Halley's Comet, after all.

A little more business and a hundred times less talk in the Legislature would help to prevent us being laughed at. It is not necessary at all to turn our Local House into ridicule. Sir Lomer Gouin can hold his own with the best of them.

The fact that Maurice Francis Egan and Richard Kerens, both Irish American Catholics, are now holding important ambassadorial offices under the United States, is keeping certain good people awake at night. The spleen and petty jealousy they could manufacture in dreams was not sufficient; they must refuse their eyes open to hate everything Irish, during the twenty-four hours of the whole day and the night combined.

A very important despatch from Washington says that: Eight red-headed Canadian girls are in love with Washington and delighted at having seen President Taft. "Canada likes you," said the girls, and the President smiled. If they had said "Canada loves you," it is probable that the President would have laughed, and the redness would have dropped from the faces of the fair ones by the concussion of the hot air.

The Mayor and the Board of Control are anxious to make the moving picture shows safe. Chief Tremblay says that they are fire traps, which they certainly are for those who frequent them; they are hells. Boys and girls are their patrons by thousands. In the good old days before their invention, boys and girls studied their lessons, to-day the lessons are learnt in the school of scandal.

The Roman Methodists are at it again. The busybodies could not let Theodore call on the Freemason lawyer in peace, and enjoy the English greeting from the Italian robber King with an undisturbed American mind. The result was that the Holy Father had to turn him down, notwithstanding the big

Rev. Dr. William J. Kirby, professor of Sociology at the Catholic University of America, Washington, D.C., who, lately, was named as third arbitrator of the controversy between the Baltimore & Ohio South Western Railroad, with the Big Four, on one side, and the telegraphers of both companies, on the other, is astonishing some good people at the practical knowledge he

can display in the matter. With more priests as arbitrators, both capital and labor will have reason to rejoice.

It is evident that the average Methodist bishop's course of logic never grew beyond its infancy. Of all the arguments a man of sense may with reason, find ridiculous, surely the Methodist bishops can offer the richest. Father Lambert has lately demolished another one of their number. Why do our good Methodist friends not appoint tutors and guardians for their chief shepherds? Theology is no requisite in a Methodist bishop's baggage; nor is elementary history.

The victims of the apostles of "modern culture" are chiefly among young upstarts of men, with a few lassies of slender brains, who are grateful for an apology to explain their paganism, and who know about as much of true science and true philosophy as they know of the occupations of the angels. The "Pourquoi pas?" pedants, with "Colombine" in particular, ought to remember that Montreals of all schools and creeds appreciate sense and judgment.

Parents should not interfere with their children's free choice of a state for life. God is wiser than men, even if He is a stranger to fraud and deceit. Vocation is something sacred, and no quack or charlatan can assume to take the place of God's Holy Spirit of light. The safest way to know one's calling lies in prayer and in the direction imparted by the child's confessor. Many a young man's career has been damaged by faithless parents and prayerless mountebanks.

"Progress," says Christian Reid, "is a word of very attractive sound, and it is the great shibboleth of the age; but it should be remembered that there are two kinds of progress, one upward, the other downward," while Archbishop J. L. Spalding remarks that "the condition of progress is that as we advance the still greater effort must we make to go farther."

The preachers' idea of progress is the reverse of what Christianity would have it. The only progress they are making is summed up in a forced march to utter paganism.

Of all the nonsensical printed matter one may come across, truly the average cheap magazine holds first place. The more serious secular publications are simply the propounders of vice and infidelity, in nine-tenths of the cases. The proprietors and publishers of the high-toned rubbish know no more about either art, ethics or literature, than a camel does about wireless telegraphy. Their admiring readers are one of a class with them, only a degree inferior. Cheap, empty, pagan trash in black and white is peopling the jails and asylums.

The "Daily Sinn Fein," launched in Dublin a few months since, has suspended publication, for lack of sufficient support, and will, hereafter, be issued as a weekly, until it finally disappears for good. The editor, says he sought \$40,000 to establish it on a firm financial basis, but received only half that sum, and brought it up to a point where its revenue was 75 per cent of its expenditure. Such publications as "Sinn Fein" are the bane and curse of Ireland. We wish no man ill, but Sinn Feiners must learn to reason along the hard road.

O'Brien, of Cork, and Healy, of North Louth, should learn, from the Irish in America, and through our press, that they are simply the sworn enemies of our country. True, certain dailies in Montreal must rejoice to see the Irish divided, even if they would, seemingly, forget that Englishmen fight like the very hor-

ed angels of Tartar along party lines. We disagree, we Irish, but we, as a nation, abominate all the Billy O'Briens and Tim Healy's under the sun.

We are not entirely opposed to the "Sufragettes" of London. We know that working girls are submitted to soul-trying ordeals in the great metropolis. In many cases, a girl must either be willing to forfeit her honor, or else lose her position. If the "Sufragettes" have become so alarmingly boisterous, we may be sure that there is some very special cause underlying the mischief—some other mischief worse than the noisy actions of the "Sufragettes" themselves. Nor is it surprising that such conditions should exist in London, when one remembers that children selling newspaper were not safe in some Montreal offices.

The Standard has the following nice article written from the Dean's Window. In speaking of Father Morice's new book the Dean says:

"Reflections of this nature arise in my mind on reading the 'History of the Catholic Church in Western Canada' (Mussion). Who is the proper person to write such a history? Obviously not Gallio, who cares for none of these things. Obviously not an agnostic or a Protestant. The only possible historian of a church is a churchman, who believes fervently in his church. Her friends are his friends, and her enemies his enemies. In other words, he must renounce the impossible ideal of impartiality. Consciously or not he will be a partial historian.

As a fact, the author of these two large, clearly printed, and plentifully illustrated volumes is the Rev. A. G. Morice, of the Order of the Oblates. Of his industry and honesty there can be no doubt. The multiplied foot-notes attest his study of first-hand sources; and the frank statement, 'we have endeavored to be as impartial as possible,' will disarm criticism and secure a just hearing even from the most prejudiced. The qualifying clause 'as possible' is not unnecessary. Clearly the author recognizes the impossibility of absolute impartiality, and frankly offers his book to the world as a history of the Catholic Church, by a Catholic, for Catholics."

The Reverend (?) B. M. Tipple, pastor of the American Methodist Church in Rome, after being received by Mr. Roosevelt, issued a statement expressing the greatest satisfaction that the ex-president did not have an audience with the Pope. Mr. Roosevelt, says the statement-issuing divine, has struck a blow for twentieth century Christianity. He does not explain, however, what is meant by twentieth century Christianity. Nor does he explain what he means by "the representatives of two great republics putting the Vatican where it belongs." President Loubet represented not a people but an infamous sect, which has dethroned Christ as much as possible by forbidding the mention of His name in the country that patiently suffers its poisonous presence. Roosevelt represents nobody and nothing but a self-sufficient crack shot who was once President of a great Republic which will disown him hereafter. The Vatican was placed "where it belongs" by the founder of the Holy Church, who was also persecuted for being alive, so that there was nothing for either Loubet or Fairbanks or Roosevelt or Satan himself to do in the matter of emplacement. And that the Vatican is incompatible with Republican principles is nothing to its discredit unless the reverend firebrand who talks so glibly of Vatican tyranny can prove that Christ was a republican. The Jews did not say so when they put the inscription on His cross.

The preacher wonders how many doses of this sort they will have before they revolt. He wants a revolution, then. Maybe this is what he means by twentieth century Christianity. The eminent divine asks "Is Catholicism in America to be American or Romanish? If Romanish then every patriotic American should rise and crush it, for Roman Catholicism is the unpromising foe of freedom." The answer to this (without looking at the dictionary for "Romanish") is: Catholicism in America is to be what it always was, the friend of the downtrodden, the foe of Methodism and every other ism that cannot look its God straight in the face and say "I am yours." The patriotic American loves his God with his country, and there will be no crushing done unless under the feet of such men as the proselytizer of Rome. "After the Fairbanks episode," continues the slanderer "the Methodists never dreamed that the Vatican would commit a similar blunder with Mr. Roosevelt. That it has done so is an added proof that the policy prevailing there is the same yesterday, to-day and forever."

It was very gracious of Mr. Tipple to swing the censor in winding up with a compliment to the Church of God taken from the epistle of St. Paul to the Hebrews where the same thing is said of Christ in the last chapter, "Jesus Christ, yesterday, and to-day: and the same forever." Mr. Tipple is doing good to the Catholic Church by his diatribe and he seems to realize it, for in the Fairbanks incident he stated that the Church got along better when opposed. If this be true, it is time that his superiors, took him to task for spending money in the enemy's camp. If he does not realize it, it is time that they sent him to play with a string of spoons in a funny house.

## ATTITUDE OF THE AVERAGE MAN.

Is Destroying Social Morals and the Community.

We are ready to believe that our Protestant fellow-citizens are honest and respectable, and we are glad to say we do. We are ready to believe, as well, that Protestantism, in as much as it is Protestantism, is fast dying of decay. Half of the so-called Protestants of to-day, and more than half of them, especially in Europe and the United States, with Canada meaning to be in the race, are not concerned with true religion. The majority of Trinitarian Protestants, if Trinitarian in name, are mere Unitarians in heart, while millions of them are simply law-abiding pagans of good repute.

In a late issue of the Springfield Republican, a leading Protestant layman, Mr. J. H. Crocker, visited his co-religionists with a stinging rebuke, which we publish in part. Mr. Crocker is disgusted with the way the average Protestant layman views, interprets and acts with regard to his religious duties.

It will do some indifferent Catholics quite an amount of good to read what Mr. Crocker has to say, and then seriously search their conscience. To be an "Almighty Dollar" aristocrat nowadays, one has, many think, to sacrifice conviction on the altar of opportunism. That is because some brains become softened when the money-bags swell, but not all of them, by any means. Following is Mr. Crocker's arraignment:

CHURCH'S POSITION NOT REALIZED.

The average Protestant layman, though he may be a nominal church member or pewholder, does not realize the vast importance of the Church. He does not clearly see or fully appreciate the fact that it provides the chief motives, ideals, restraints and discipline of life; that it stands guard over the sanctities of the home; that it safeguards property with protections that no police force provides; that it contributes to the market place the moral influences most needed there; that it equips the court with principles of justice without which human society would dissolve; and that it constantly replenishes the enthusiasms that support education. The average man does not fully realize his responsibility to the Church. He often merely throws a few coppers when he ought to give it his best life. He discourages its ministers by spending more on a single day's outing than the whole amount which he annually doles out to the cause of religion. He weakens the pulpit by decreasing his subscriptions as his income increases, so that many preachers actually receive a smaller daily wage than hod carriers. He drives good men out of the ministry by turning his back upon the Church on Sunday and breaking one or more of the Ten Commandments every week day. By his example, he effectually trains his children to ignore, if not despise, religion, for they do not long honor as sacred what the father treats with indifference. Because he shirks his spiritual duties, his wife is compelled to resort to hazaar, rummage sale, or oyster supper, in order to pay the minister's meagre salary, when long overdue; and no wonder that she, too, in time, lays down the heavy task and becomes a churchless heathen like her husband.

FACING A CRISIS.

The average man does not realize the crisis which the Church faces to-day. He occasionally reads some statistical statement which seems to show that religion is more prosperous than ever before and that Christianity was never so strong as at present. But if all these optimistic statements are true, why are so many churches empty? Why smaller salaries for ministers while wealth multiplies and the cost of living increases? Why such frantic efforts to attract people into the pews? Why so many catchpenny enterprises

with a compliment to the Church of God taken from the epistle of St. Paul to the Hebrews where the same thing is said of Christ in the last chapter, "Jesus Christ, yesterday, and to-day: and the same forever." Mr. Tipple is doing good to the Catholic Church by his diatribe and he seems to realize it, for in the Fairbanks incident he stated that the Church got along better when opposed. If this be true, it is time that his superiors, took him to task for spending money in the enemy's camp. If he does not realize it, it is time that they sent him to play with a string of spoons in a funny house.

Homeseekers' Excursions.

The Grand Trunk Railway has issued a circular authorizing all agents in Canada to sell Homeseekers' Excursion tickets to points in Western Canada. This is interesting information for those desiring to take advantage of these Excursions on certain dates from April to September, 1910. The Grand Trunk route is the most interesting, taking a passenger through the populated centres of Canada, through the metropolis of Chicago, thence via Duluth or through Chicago, and the twin cities of Minneapolis and St. Paul. Ask Grand Trunk agents for further particulars.

to support preaching? Why such an alarming decrease in the number of young men entering the ministry? If Christianity is in such a flourishing and satisfactory condition, why so many divorces, scandals, defalcations, mobs, murders,—so much political bribery, municipal corruption, business dishonesty and legislative debauchery?

We hear much about the relation of the pulpit to social problems. But this is beginning at the wrong end. When the average man comes to realize his whole duty to the Church, then all social problems will be placed in the way of speedy solution, so far as human imperfection permits. The problem of child labor, for instance, is fundamentally a religious problem. An adequate Church will make such conditions impossible; but we cannot have that adequate Church unless we have the loyal and effective co-operation of the average man—not as a pewholder, but as a pew-occupant, not as a subscriber to its fund but as a worshiper at its altar, not as a distant patron of its activities, but as a participant in its Sunday school.

POSITION IS ACUTE.

The crisis of the Church is acute just at this point. The average man is looking and longing and laboring in every direction except the Church for deliverance from pressing evil. But what is to become of the Churchman's most effective tool for social service and personal excellence, when the average man insists that some other path is the highway to heaven? When forsaken by those who ought to equip it with power and lead it to victory, it is compelled to devote all its energies to the support of a minister with an ever-shrinking salary.

The average man does not realize that the crisis which the Church faces means a crisis for civilization. Conditions are more serious than our optimists imagine, and the danger lies chiefly where seldom suspected. Two concrete examples, chosen out of a wide experience of similar cases, may throw a little light on this truly momentous subject.

INFLUENCE VERY SLIGHT.

A small city in the middle West, above the average in culture and respectability, has doubled in population during the last generation, by normal growth without material changes in race proportions. Its wealth is now tenfold greater than in 1875. Several hundred palatial homes now adorn its well-paved streets, along which many automobiles are active on Sunday, but they are seldom seen near the churches! Four small religious societies have died in this period and none been organized. All the church buildings now in use are in poorer repair than at the beginning of the period. The number of men now attending morning services is not as large as then; the salaries of the ministers are relatively smaller; and the churches do not to-day exercise so strong an influence upon the community.

The average man of Protestant inheritance in that town is at present comparatively indifferent to the cause of religion as represented by the churches. He seldom takes more than a perfunctory interest in their affairs. Probably he could not tell the difference between their creeds. His children in the high school would find difficulty in turning to any passage in the Bible. This has come about, not because the churches have been recant, but because he has ceased to care for the things of the spirit, which the Church represents.

MARVELOUS CHANGE IN 40 YEARS.

Take another illustration from a neighboring state. Some 40 years or so ago the member of the faculty of its great university who never went to church was a rare exception. Among the 500 convicts in its state prison there were almost no college graduates. To-day in that same university the members of the faculty who regularly attend some church and sacrifice for its support are in a decided minority! In the state prison over 100 of its 700 inmates are college men! From less than one per 100 to one in every seven! Certainly a most astonishing and alarming condition of affairs.

It is not necessary to attempt to state the exact relation of cause and effect in this startling phenomena. It will be well, however, if the average man will stop a moment and seriously ask himself whether his personal attitude to religion and the Church is what it ought to be.

Death of Sister Mary Marguerite.

On Monday morning, March 14th, Sister M. Marguerite of St. Joseph's Convent, Toronto, peacefully passed away. For some months the gentle Sister had been in failing health but only ten days previous to her death did she relinquish her class duties, faithful to the end in her chosen life work, teaching the children of the schools, and those same children evidenced their love and gratitude by surrounding her coffin and offering their fervent prayers to God, for the repose of her soul.

Sister Marguerite was known to the world as Miss Kate O'Connor, of Pickering. She belonged to a highly respected family that has given many priests and nuns to the Church.

The funeral took place from the convent chapel, St. Alban St., on Wednesday, 16th inst., at 9 a.m. The solemn Mass of Requiem was sung by Rev. Denis O'Connor, of Windsor, cousin of the deceased Sister. Rev. E. Murray, C.S.B., acted as deacon, and Very Rev. Dr.

THE  
**BEST FLOUR**  
18  
**BRIDGES**  
Self Raising Flour  
Save the Bags for Premiums.

NOTICE is hereby given that the Beauharnois Light, Heat & Power Company will at the next session of the Legislature of the Province of Quebec, apply for an act amending its charter 2d Edward VII, chapter 72, as follows to wit: by (a) increasing its authorized capital stock and borrowing power; (b) extending the territory in which it may exercise its powers, (c) authorizing the enlargement and extension of the feeder mentioned in section nine of its charter and its continuation to one or more new joining points with the Saint Louis River or its replacement in whole or in part by a new feeder, and if found necessary the changing of the course of a part of the said river; (d) increasing the company's powers of expropriation; (e) authorizing the company to engage in all manufacturing and other businesses using electric power, and to acquire shares and securities of other companies; (f) removing or modifying restrictions now existing on the exercise of its powers, especially those requiring in certain cases the consent of municipal or other corporations; (g) changing conditions under which stock and bonds may be issued; (h) authorizing the company to sell and supply for municipal or other purposes water taken from Lake Saint Francis, and to do all that may be necessary to that end and authorizing municipalities to make arrangements with the company to take water from it.

BEAUHARNOIS LIGHT, HEAT & POWER COMPANY.  
By FLEET, FALCONER, OUGHT-RED, PHELAN, WILLIAMS & ROVEY, Its Attorneys.  
Montreal, 22d February, 1910.

Get this before you build. Tells why fire-proof metal material is cheaper from first to last—tells why one kind is the cheapest if it's safe to buy. No matter what you mean to erect or repair, indoors or out, send for book. Ask nearest office.

**FEDLAR People of Oshawa**  
Normal, Toronto, Halifax, St. John, Winnipeg, Vancouver

Kidd as sub-deacon. His Grace the Archbishop of Toronto gave the final absolution. In the Sanctuary were Very Rev. Dean Hand, Rev. J. R. Franchon, C.S.B., L. Minehan, St. Peter's, Wm. McCann, St. Francis, St. McGrath, St. Michael's Cathedral and others.

Sister Marguerite leaves to mourn their loss a devoted sorrowing mother and many loving sisters and brothers, one of whom is Mr. D. J. O'Connor, late organizer of the C.M.B.A., now of Ottawa, to all of whom we offer our sincere heartfelt sympathy. R.I.P.

## HE GOT RELIEF RIGHT AWAY.

Dodd's Kidney Pills cure Kidney Disease of Eight Years Standing.

That's What they did for William O. Cain, and now he says: "Dodd's Kidney Pills are a great medicine."

Mapleton, Albert Co., N.B., April 4.—(Special).—"When I began taking Dodd's Kidney Pills I got relief right away. I have found Dodd's Kidney Pills a great medicine." So says William O. Cain, well known and highly respected in this neighborhood. And Mr. Cain has a very good reason for making so emphatic a statement. For eight years he was a sufferer from Kidney Disease, and did not seem to be able to get relief.

"Why, I was so bad," Mr. Cain goes on to state, "and my kidneys bothered me so that if I would go to pick anything off the ground I would fall." But Dodd's Kidney Pills cured him just as they have cured thousands of other sufferers all over Canada. They never fail to cure Kidney Disease of any kind. Not once, but scores of times, they have vanquished Bright's Disease, the most deadly of all kidney troubles, while every day brings stories of cures of Rheumatism, Lumbago, Dropsy and Heart Disease from various parts of the Dominion. Other kidney medicines may cure. Dodd's Kidney Pills always cure.