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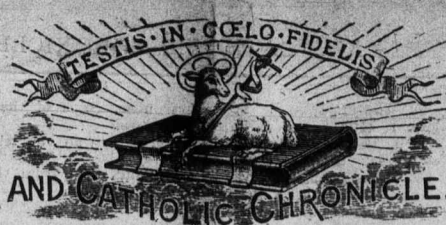
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# The True Witness



Vol. L Gardien de la Salle de Lecture Feb 19 1908 Assesblee Legislative

MONTREAL, THURSDAY, JUNE 11, 1908

PRICE FIVE CENTS

## Situation in Ireland.

(Observer, in Irish World.) Recent events have proved beyond doubt that Home Rule has taken a foremost place in British politics. The declarations of Mr. Asquith, the Prime Minister, and Mr. Churchill, in Dundee, bring Home Rule again into the very forefront of debatable questions affecting the life of the Government and Parties. I have before me just now a little pamphlet, entitled "The Humors of Law and Order in Ireland," compiled by Alfred Webb, the veteran patriot, and Honorary Secretary of the Irish Parliamentary Fund. I quote for your readers the following extract from Humor No. 1:

HOW THE LAW IS ADMINISTERED. "In Ireland the police can, without reason given, enter any newspaper office or news-vendor's shop, and confiscate and take away copies of such newspapers as they desire. They can do this without proclamation, prohibition or meeting; they can draw down speakers from platforms; they can allow one person to speak and order others to cease. If, when they order a meeting to disperse, the attenders do not return fast enough, they can baton them to any extent they desire. Police note-takers, attended by armed guards, so as to force themselves into good positions, attend all open air meetings of persons opposed in politics to the Government.

"A police sergeant has been known to cut off the tails of animals and to have committed other barbarities, as to increase his importance as the discoverer of crimes. He and confederate underlings have then sworn that innocent men committed these crimes. These innocent men were sentenced to, and served out, terms of penal servitude. Upon discovery the police sergeant has been permitted to leave the country. His confederates have been, by Government, largely rewarded for being so good as to tell the truth. One of them at least is still retained in the police force in the fact that he is rewarded for the number of convictions secured in their districts. The victims in these police conspiracies were convicted by packed juries, and in one case at all events after an ordinary jury had refused to convict."

### THE EFFECTIVE VOICE OF THE PEOPLE.

This has reference to the power of the police, and is very appropriate, having regard to the fact that the police force in Ireland has been recently strengthened to deal with what is called "Agrarian Troubles," but what is in reality the effective voice of the people giving expression to in cattle driving and other acts, expressly entered into for the purpose of overthrowing the present system of misrule in Ireland.

To give you an idea of the antiquated nature of the law at present administered in Ireland, I might point out that the Act which is brought into force for the prosecution of cattle driving in Ireland is the Act of 34, Edward III., passed at a Parliament held in Westminster in 1360, and long since obsolete in England. Under this Act magistrates can "take and arrest all those that they may find by indictment, or by suspicion, and to put them into prison and to take all of them that be not of good fame, where they shall be found, sufficient surety and mainprise for their good behavior towards the King and his people, and others duly punish."

### THE POWER OF THE POLICE.

Your readers will be able to form an idea of the power of the police in Ireland from the fact that the principle instrument in their hands is this medieval legislation of the age of darkest England. But what makes this humor of law and order particularly grotesque is the fact that when charges are made under this statute, the defendant cannot defend himself. As Judge Gibson said in a case of Rice vs. Halpin, some years since: "The authorities compel me to decide unwillingly that in the case of surties for good behavior evidence on the part of the plaintiff cannot be heard. The result is most unfortunate." (King's Bench Div., Dublin, Feb. 26, 1901).

Further it was stated in an English Law Journal that this Statute of Edward III., which had been allowed to become obsolete in England, "was passed, in 1360 by an English Parliament solely for England, and was never intended to bind Ireland, or in any way whatever to extend its operations to that country."

### NUMEROUS ARRESTS IN GALWAY.

I have before me also a newspaper report showing where forty-six men were arrested at Briarfield, County Galway, early this week, for driving cattle and sheep a distance of twenty miles to the residence of a grazier who had promised to relinquish a large tract of grass land he held, but who had then gone back on his

promise. These forty-six men were all arrested in the middle of the night and were brought before a removable magistrate who is paid to administer the antiquated Act of 1360, and whose ideas of justice are as old-fashioned as the tortures he inflicts on the valiant men and women who are struggling so heroically to regain the lands from which they and their families were driven in the past. The prisoners were remanded to Galway jail, and on the following morning one hundred manly men arrived to bail them out. Here is an extract from the evidence of a policeman, given before the removable magistrate on the occasion: "I was on duty," Constable McDonough, the first witness said; "at Mullaghmore South, this morning, in company with Constable Beirre. It is about two miles from Briarfield. At about six o'clock I heard a sound as if of the beating of a drum. I heard shouting also. That was in the direction of Briarfield Farm. The Farm was used for grazing by Mr. Morris, of Clare, Galway, and his cattle was grazing there. I left a farm which I was minding at about seven o'clock as I had to remain there until I got another man to take my place."

### THE POLICE EMPLOYED TO WATCH GRAZING LANDS.

From this evidence your readers will see for themselves that the object for which the people of Ireland are supporting a police force is to pay them to watch the lands of the graziers, and assist them in every way to the detriment of the interests of the country and the Irish people alike. In no other country could such a thing be tolerated, and it is not to be wondered at, that having regard to the broken promises of successive Governments, in this as well as in other matters, the people should indignantly protest as they are doing, by driving the cattle from the grazing ranches throughout the country, and by taking the law into their own hands, for after all, when everything is said and done, they are the best judges. I should say that in the case above referred to the young sheep which were unable to bear the journey, if driven, were carted to the residence of the grazier, so that no injury might be done them on the journey, for after all these cattle drivers are a friendly, hospitable and humane people, and have each of them a soul and conscience, which I am very doubtful, cannot be said for the graziers.

But just to show your readers what is actually going on, and let them see that the whole Midlands and West are up in arms against this cruel system, I give herewith reports from a Dublin daily paper of a number of drives which have taken place within the past few days:

### BIG "DRIVE" IN WESTMEATH—200 CATTLE SCATTERED.

Mullingar—A very extensive "drive" is reported from Dolyin district. On Sunday night the lands in Southill, Mitchelstown and Robinstown were, it is stated, cleared. The land is the property of Francis Chapman, and was driven now for the fourth time within twelve months. About two hundred cattle were scattered, and these belonged, it is learned, to six persons. The cattle have, it is understood, been recovered.

### SERIES OF RAIDS IN COUNTY SLIGO.

Bovle—Following the cattle-drive on Tuesday morning in the Riverstown district of the County Sligo, another series of raids occurred on Wednesday morning. A farm at Tamnach was the scene of operations that morning, over sixty head of cattle being scattered. For the second time a raid was made on another farm in the same locality, and seventy bullocks were scattered. Last evening there was an extraordinary demonstration in the district. The Riverstown band turned out, and marched along the roads leading to the farms which had been cleared. Large crowds of people assembled, and fires were lighted on the surrounding hillsides. Horns were blown and there was great excitement. The police were powerless to stop the proceedings, but took the names of several prominent parties. Subsequently a meeting was held in the village of Riverstown.

### WHOLESALE CLEARANCES.

Tuan.—Yesterday, in the presence of the police, the extensive grass farms of Robert Blake, Ballygluzin Park—viz., Clondahamper, Gethbeg Abbey, Knockmoy, Collagh, and Briarfield, occupied by the graziers, were cleared of all stock—sheep, cattle, and horses, etc.—by large bodies of men, armed with sticks, who drove them to the high roads. The grazier, Mr. O'Hara, and other large grass tracts let to graziers were also cleared, so that the road from Tuan to Moylough was almost

impassable by car from the numerous droves of cattle and sheep. Although a large body of police had been drafted in from outlying stations, they were unable to cope with the drivers, and made no arrests, but noted the men's names. On a Moyne farm, the grazier, Mr. Phibbs, J.P., and a number of police stood at the gate to prevent egress of the cattle, but had to step aside to escape being trampled upon.

### EXCITING SCENE NEAR BALLINASLOE.

Practically since the May Day lettings the area about Ballinasloe, which contains many grass farms, has been disturbed almost daily with "drives." Glenties townland, on the Hynes estate, has been the scene of one of the most determined drives of the week, particulars of which are just at hand. During the past six years the land has been let on the eleven months' system, but notices were posted up that this practice was to be discontinued. A man named Nolan refused to comply with it, and his large flock of sheep and a great number of cattle were, despite the vigilance of the police patrol, driven off. Five arrests were made—John Finerman, Thomas Murray, Michael Ryan, Patrick Coffey, John Murray. Other less exciting drives are reported from the same locality. Last night and to-day large forces of police arrived at trains from various parts of the Midlands, and proceeded to the West.

### MANY ARRESTS AT LOUGHREA.

On Monday last a crowd of several hundred people assembled at Gralla farm, near Loughrea, on the Clarcathry estate, and drove a number of sheep and cattle belonging to the tenants on the estate into the farm. The herder attempted to drive out the cattle but was prevented by the people. In the early hours of Tuesday morning a large force of police visited the farm, when the herder again attempted to drive out the stock, but the crowd, which had again assembled, resisted the police throughout the day, with the result that several baton charges were made, in which some of the police, as well as a considerable number of the people, were injured. It was not till a late hour in the evening that the crowd dispersed, leaving the animals still on the farm. Arising out of the affair, seventeen men were brought up before J. White, R.M., charged with unlawful assembly. They were summarily dealt with and were bound over to keep the peace for twelve months, each in \$100 and two sureties of \$50 each. Further arrests are expected.

### CATTLE RAIDS NEAR GALWAY.

Two more cattle raids have been reported from the Loughgeorge and Claregalway districts. The first took place on lands near Derrymac-loughlin. Cattle and sheep were driven off and given up to the owner, about five miles from Galway. In the second case a large number of men, armed with a band and banners, raided a farm at Ballyglass, and gave the cattle up to the herder. On Sunday and Monday evenings last a crowd of about three hundred men, women and children collected at Briarfield farm, which was raided on Friday last, and held a dance in the centre of the farm.

### COUNTY SLIGO RAIDED.

A big cattle drive took place near Riverstown, in the County Sligo. Owen Phibbs, D.L., Sealfield, has a large grazing farm at Ardumber, which he has stocked with cattle. For some time past the local branches of the United Irish League have been passing resolutions calling on Mr. Phibbs to surrender this land for distribution among the people of the locality. This put the police on the alert, but on Tuesday morning they were surprised to find the farm clear of cattle, over seventy head having been scattered. Some of them have been found within a few miles of Riverstown.

Apreros of cattle driving in Ireland, it seems that English ministers are wroth because the people here advert to this policy, yet I am reliably informed that a very short time ago, the people of New Zealand adopted a similar policy and cleared vast tracts of land held by one Williams, and others, in the neighborhood of Auckland. The result of the cattle driving in New Zealand was the passing of laws giving the land to the people desiring and requiring them, and I have no doubt similar results will accrue from cattle driving in Ireland.

## Montreal City & District Savings Bank.

Notice is hereby given that a Dividend of Ten Dollars per share on the Capital Stock of this Institution has been declared, and the same will be payable at its Banking House, in this city, on and after Thursday, the Second day of July next. By order of the Board, A. P. LESPERANCE, Manager. Montreal, May 29th, 1908.

## Shakespeare's Catholicity.

(N. Y. Freeman.)

In a past number of the Fortnightly Review of London, Mr. Lilly discusses the question as to whether Shakespeare was really the intransigent and adamant Protestant that Anglicans would wish to show him to be. Mr. Lilly very sagely avoids mere theorization in this matter, and prefers to show from Shakespeare himself that he certainly held no specific brief for the Established Church of England, but that rather as Thoreau, a very strong Protestant, says in his "Shakespeare's England," the great poet-philosopher ever showed in his work "a yearning fondness for the Old Faith."

As Mr. Lilly remarks, it is best to judge the whole matter from the works of Shakespeare, for no man ever expressed himself through his characters more forcibly than Shakespeare did.

What warrant, asks Mr. Lilly, is there in Shakespeare's plays—there is admittedly none in his poems—for the belief that he was an adamant Protestant? The plays generally cited in evidence are King John, Henry VI., and Henry VIII. Yet King John's anti-Catholic speeches, as in his refusing Langton admission to the See of Canterbury, no more prove Shakespeare a Protestant, says Lilly, than the saying "there is no God," makes David a septic.

The next proof of Shakespeare's strong Protestantism is derived from his picture of Cardinal Beaufort in Henry VI., and of Wolsey in King Henry VIII. Yet Mr. Robert Simpson points out that the fact that Beaufort drew income from the licensing of drinking-houses—the accusation made against him by Gloucester—may have been historically correct, while even unknown to the Cardinal himself.

With regard to Wolsey, continues the deponent, the faults which Shakespeare attributed to the Cardinal, namely, worldliness, greed, pride and ambition, were faults which the Catholics of his age accused him of, and it is certain, writes Mr. Lilly, that in very pronounced Protestantism, such as in the prophesy made at the baptism of Elizabeth in "Henry VIII.," that the passages were the work of others.

The scene just mentioned was admittedly added by Fletcher. The late Doctor Dollinger, one of the most profound students of Shakespeare, once observed that the play of Henry VIII, the character of Queen Catherine and Henry's opinion of Anne's religion (he called her a "spleeny Lutheran") and of Cranmer's religious views—all attest the Catholicity of Shakespeare's own opinions. A Protestant writer, he said, could and would have made Catherine and her daughter Mary pale before Anne Boleyn and Elizabeth.

In "All's Well that Ends Well," we find a tribute to one of the most beautiful doctrines of the Catholic Church, says Lilly. This is the recognition of the power of the Blessed Virgin's intercession: "What angel shall Bless this unworthy husband? He cannot thrive, Unless his prayers, whom Heaven delights to hear, And loves to grant, reprieve him from the wrath Of greatest justice."

The testimony here is brief but decisive. Shakespeare in these lines, says the Protestant Simpson, affirms distinctly, if not intentionally, one of the most characteristic doctrines that distinguishes the Catholic from the Protestant community. In "Measure for Measure," the ethos of the play is strikingly Catholic, Isabella the votarist or postulant of St. Clare being, says Lilly, Shakespeare's noblest type of womanhood, commanding the reverence of even the dissolute Lucio who speaks of her as "a thing-ensky'd and sainted." Father Sebastian Bowden, of the London Oratory, says: "The readiness and aptitude with which Shakespeare avails himself of Catholic imagery are manifested again and again in his plays. Priests, nuns, the Mass, sacrifices, patens of gold, chalices, incense, relics, holy crosses, the invocation of Saints, the Sign of the Cross, the sacraments of Baptism, Penance, Holy Eucharist, Extreme Unction, details of the ritual, as for instance, the Benedictio Thalami. All these and many other Catholic rites and usages are introduced with a delicacy and fitness possible only to a mind habituated to the Church's tone of thought."

It has been said that the line in "Romeo and Juliet" in which mention is made of evening Mass is evidence to the fact that Shakespeare was no Catholic. Yet, says Lilly, Evening Mass was quite common in Shakespeare's day. In regard to his philosophy, Father Bowden points out that Shakespeare was not only a follower of the Scholastic method, but even had a predilection for it.

"He was," says the Oratorian, "distinctly a Thomist on the following points: his doctrine of the

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genesis of knowledge and its strictly objective character; the power of reflection as distinctive of rational creatures; the formation of habits intellectual and moral; the whole operation of the imaginative faculty."

## Present State of English Catholicity.

Nothing shows more strongly the situation of the Catholics of England at the present day, says Father Bonbee, S.J., writing in Etudes (Paris), than the courage with which they face the present Parliamentary session which will discuss various measures bearing upon Catholic interests than ever heretofore.

The best assurance the Catholics of England possess to-day is the sentiment which they now as to the strength of their own cause. They voice their opinions with no uncertain voice, and just because they know they have that power behind them which makes them feared.

Their numerical strength alone is a guarantee of the influence which they command. Of the 12,000,000 of subjects who obey Edward VII and His Holiness at Rome at the same time, there are 5,500,000 in the United Kingdom, of whom 3,300,000 are in Ireland, and the balance in England, Scotland and Wales.

According to the president of the Catholic Federation, nearly 500,000 Catholics reside in and around London. Here we have a Catholic population nearly equal to that of Rome. As it is the Catholic population of London is equal to one-eleventh of the population of Greater London.

According to the Catholic Directory for 1908, there are in England Scotland and Wales some 4075 Catholic priests who look after 2121 churches, or 45 more than in 1907. In 1803 there were only 11 Catholic churches in London. To-day there are at least 100. In London there are some 92 Catholic schools with 40,000 pupils. In the whole country there are 1070 Catholic schools with 400,000 pupils, a vast difference from the year 1803, when in the whole of England there were some 10 schools in all. Even in 1871 there were but 383.

The Catholic population, again, is no longer, as even till comparatively recent years, composed of poor people who dwelt for the most part in the East End of London, or in the poorer regions of the great metropolis. We now-a-days find among them big manufacturers, merchants, shopkeepers, all of whom have carved their way to prosperity without denying, or without finding themselves under the necessity of denying, their religion, or forsaking its practices.

And in England, where social condition counts before riches, the Catholics yield to none in regard to family prestige. This is of paramount importance for the Catholic cause, for it must be remembered that half a century ago, the Catholic nobility and gentry played no part whatever in public life. To-day, however, what a difference. There are 33 members, out of a total of 606, in the House of Lords. In the House of Commons there are 81 in 670—or nearly one-eighth. Of these, however, 73 are Irish, whilst the 2,000,000 English Catholics have been instrumental in returning only 8 members.

The Protestants, on the other hand, are represented by 567 members. The best known of the Catholic members representing English constituencies are Messrs. Rowland, Hunt, T. P. O'Connor, and Hillaire Belloc, a naturalized Frenchman who fought in the war of 1871.

There are, besides 42 peers (some not holding seats in the Upper House), 52 baronets and many knights. Among the members of the present government is the Marquis of Ripon formerly Viceroy of India. In the Privy Council there are 12 Catholics.

Then there are Catholics who bear historic names—an important consideration in England—like the descendants of Lord Nelson, of Lord Byron, of Sir Walter Scott, of Fielding and of Dickens. The musician, Sir Edward Elgar, the actor Hicks, Sir Charles Sant-lev, the singer, Sir Frederick Burnard, late editor of Punch, many prominent doctors, judges, lawyers and

literary men, are Catholics whose influence counts for very much.

Not within the recollection of any of the oldest members of the Catholic priesthood in England has the outlook for Catholicity appeared so bright as at present. There is no question of it, concludes Father Bouee, that all are conscious that they are on the eve of stirring events in the Catholic cause. All are prepared, however, for whatever difficulties may present themselves in the struggle, and the consciousness of their own strength and the greatness of the issues involved bid fair to make their coming efforts partake of the heroic.—N. Y. Freeman's Journal.

### Gift of a Palace.

One of the most notable gifts presented to the Pope because of his sacerdotal jubilee year is a whole palace and its surrounding grounds, which were presented to the Holy Father by the Catholics of the Argentine Republic. The palace is located in one of the most desirable quarters of Buenos Ayres, and is said to have been purchased by the Catholics of that city and the country for \$300,000. A deed to the property was sent to the Pope, who is, of course, not expected to use the palace himself. He will utilize it for the benefit of the apostolic delegation—in the Argentine Republic, which has thus far had to rent quarters at a considerable expense. Pius X. was much pleased with this gift, which will save the Vatican administration several thousand dollars a year, and through their archbishop he has just sent a letter of thanks to the Catholics of the republic.

When going away from home, or at any change of habitat, he is a wise man who numbers among his belongings a bottle of Dr. J. D. Kellogg's Dysentery Cordial. Change of food and water in some strange place where there are no doctors may bring on an attack of dysentery. He then has a standard remedy at hand with which to cope with the disorder, and forearmed he can successfully fight the ailment and subdue it.

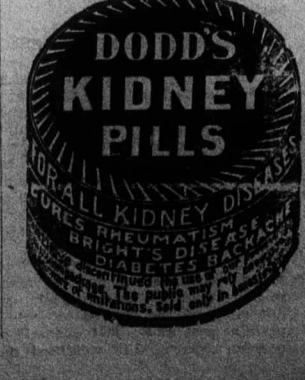
## NEWMAN MEMORIAL CHURCH

We have now reached the final stage in the erection of our new Church, and only the building of the Dome remains to complete the Fabric. Meanwhile we have come to the end of our resources, and have consequently been compelled to incur a debt of \$5,000, in order that the work should proceed without interruption. It is proverbially difficult to collect the means for finishing a large undertaking, but Cardinal Newman's name is held in such honor that we feel justified in our hope of opening the Church in 1909 free of debt.

Up to the present time more than \$25,000 has been given in donations, varying from \$5,000 to the smallest sums, and we look confidently for further help from those who cherish the great Cardinal's memory. We therefore appeal earnestly to your generosity to aid us in collecting the amount still needed, during the next fifteen months, by a weekly or a monthly subscription, or by a single donation.

JOHN NORRIS, Provost, Birmingham, England, May 1908.

Mass is said twice a week for all Benefactors of the New Church, and their names are entered in the Liber Aureus, or Golden Book, to be preserved under the future High Altar.



HOUSE AND HOME

CONDUCTED BY HELENE.

What pain is to the physical life, remorse is to the spiritual. Both are blessings. Both are danger-signals, friends in need, sent by God for our protection and safety.

with queer ones.—Rochester Catholic Citizen.

IS IT ENOUGH?

Is it enough to give the best of life? To fill with hope the fardel of a friend? Is it enough in torture to bear strife. Another's weak and heedless aims to mend?

Life is the pitch of the orchestra, and we are the instruments. The discord and the broken string of the individual instrument do not affect the whole, except as false notes; but I think that God, knowing all things, must discern the symphony, glorious with meaning, through the discordant fragments that we play.

The world is not at loose ends. It does not drift. The circumstances of life are not a jumble—except we make them so for our own lives. Things work together. They are shaped by an unseen Hand to an end—if a man will let the end be accomplished in and for him, God will accomplish it.

LIFE-LESSONS.

Let me learn in little the lesson of all. Let me learn of the fill how the river flows. Find the music of spheres in the robin's call. And beauty's soul in the heart of a rose.

Let me learn in little the lesson of all. Give me lowly life, not the ways of the great. Let me pass by the proud in the palace hall. To kneel with the pilgrims before the gate.

Let me learn in little the lesson of all. For all stars and all suns, and the sweep of spheres, Are mirrored in dewdrops that downward fall. And one sigh holds the secret of all earth's tears.

FATE OF SOME 'PROMINENT' CATHOLIC GIRLS. Some one showed the other day that of twenty convent girls who married outside the Church in so-called prominent social circles in the last twelve years, six are divorced, four of them being re-married again! alas! in spite of the fact that their first husbands are living; four are living apart from their husbands, not wishing to incur the scandal of divorce proceedings, though having abundant reasons for so doing, and in not a single case has there been the expected gain of social prestige or of place in the world that such marriages are supposed to bring.

THE LASTING THINGS. The things that men like best in a woman are kindness, the gentle dependence on the man they love, a sweet, low voice, an indefinable womanly modesty which shrinks from notoriety, and, most particularly, a good, cheerful temper. These may not attract and fascinate as do charm, versatility, brilliance, or the talent to amuse, but the old-fashioned first mentioned virtues last longer. They stand the wear and tear of life much better, and, after all, it is not the sparkling repartee which amuses a crowded room that is good to live with, but the cheerful good humor that can brighten up a back parlor.

BACK TO BIBLE NAMES.

"There will be fewer 'Mamies' and 'Sadies' and 'Pearls' in the next generation, and more Marys, Elizabeths Lucys, Margarets, Dorothys and Catherines, according to a clergyman who christens more babies than most of his reverend brethren. Families are going back to the old-fashioned names and are abandoning the dime novel ones which it was the fad to fasten upon the baby girls a few years ago. Curiously enough, the priest says, there is not any fashion in boys' names. Year in and year out most of the boy babies get the plain names, and just a small proportion start life weighted down

However salt the cup our lips must taste, It is the glory of the warrior's fate To battle for the meed that others waste. And sink unconquered all when day grows late. This must suffice; to struggle, hope and die; To carry crosses over thorny ways; To know Gethsemanes; give love for hate— Christ's followers thus thro' life appointed days.

FACING THE MUSIC.

In all you do, remember that the trial is coming. You may succeed in fooling the world for a while, and you may even succeed in holding off the test until it is too late to do you personal harm, but the time will come when you must face the music, and if you have not been fair and straight you will find your colors dragging in the dust after the flurry has passed.

MAN AS DICTATOR.

As long as there are typewriters, so long shall man dictate to woman.

ORIGIN OF CUSTOMS.

Men bare their heads because they had to unmask in the days of chivalry before the queen of beauty. We bow the head in passing others because our ancestors were wont to bow before the real yoke of the oppressor.

We shake hands with the right hand because that is the dagger hand and means that we disarm ourselves in the presence of a friend.

GERMAN CUCUMBER SANDWICHES.

Peel the large cucumbers, cut in quarters lengthwise and cut off the inside. Slice very thin and let them stand in cold water until they are soft. Drain and press between towels to remove all the water. Butter thin rounds of brown bread, cover with a layer of cucumber, season with a thick French dressing and cover with another buttered round of bread.

AN ORANGE DELICACY.

The hostess in search of new dishes should try this way of serving oranges: Cut the fruit in half and with a sharp knife remove the pulp. Separate it from the skin and put in a small bowl.

Chop fine English walnuts or pecans, mix with the orange and return to the shells. Put where they will chill thoroughly, but not freeze. Just before serving cover the top of the orange with a large spoonful of whipped cream.

TOMATO AND NUT SALAD.

With a sharp knife peel some fine tomatoes, cut in pieces, removing the seeds and juice, then press the firm pulp through a coarse sieve. Season to taste with salt and cayenne, put in the freezing can, surround with ice and salt and let stand for fully two hours, stirring occasionally. Grate or chop pecan nut meats very fine and make a firm mayonnaise. In serving put a spoonful of the frozen tomato on a plate, cover with the mayonnaise, then sprinkle with the chopped nuts.

HOW SHALL A GIRL WIN FRIENDS.

How shall a girl win friends and keep them? Gretchen writes to woman's department of Catholic Columbian to find out. She says she is "twenty-one and unpopular; that she has a reasonably bright mind, likes company, and people, but never seems to win friends. There is not any fashion in boys' names. Year in and year out most of the boy babies get the plain names, and just a small proportion start life weighted down

"Twenty-one and unpopular!" It is a sad plight, if true, but perhaps Gretchen is a little oversensitive, and fancies herself unpopular when not really so. She is probably shy also, and in these days, more's the pity, shy girls are somewhat ruled in to the background. The "modest violet" may well blush unseen, for no one notices her, while her gayer sisters monopolize all the attentions.

Gretchen, however, magnifies the advantages of popularity. The popular girl is not always the happiest. Her very popularity makes her the target for jealous and unkind remarks, and her path is never one of roses. Popularity however, is not an essential of true happiness. Friends, real friends, are. Therefore it would be well for Gretchen to learn how to win friends, always supposing she has none.

First, take an inventory of the friends you have, Gretchen. You may be a little surprised to find how many there are. Then ask yourself what you have done to win their friendship and what you are doing to keep it. "In order to have a friend you must be one," Emerson reminds you. Friendship needs sustenance, just as the physical being does, in order to thrive. There are a thousand and one ways of showing your friendship for people—little kindnesses, small attentions, things infinitesimal in themselves, but attesting to the thought of a loving heart—which serve to cement anew that beautiful and sacred bond. Some one has aptly said: "It is the little things of no account that count." So it is in the matter of friends—it is the little things that make a big difference.

As to winning new friends, that is another question. People are attracted by so many different things—some by beauty, others by brightness, by refinement, intellectuality, and some by just that intangible something which says "here is a congenial soul." And the last is the best of all. It passes by mere physical attraction and ascends into the spiritual, giving a bond that, nor time nor distance can dissolve. Most young girls not blessed with what they consider beauty are apt to overestimate the power of physical charm, yet some of the most charming women in the world's history were not beautiful. Madame de Staël, for instance, who longed for beauty of face and figure, and yet who swayed the hearts of great men of

I wonder, Hans of the wide eyed gaze, You can "find yourself" at all. Alive and alert from their heads to their heels, Come Tommy and Johnny and Lou, And each energetic American sprite, Who is up and doing from morning till night, Cries out, and no wonder, in greeting polite, "How are you?" or "How do you do?" —Chicago News.

Young girls with trim little tailored suits and natty hats, with smoothed hair and fresh round faces; girls who ought to be home with mother and father, are to be seen upon the streets without escort or in groups of twos and threes at hours long past curfew time, on any night of the week. There is, however, something in the round faces that grips a little at the heart, and there is too often a swagger to the light-footed walk that seems out of harmony with sweet girlhood. There is a quick retort, a flippant jest from their lips, a cold glance or a brazen stare from eyes that should be veiled in maiden modesty. Poor little girls, not to know how much more precious than all things born they are, when they properly estimate their own worth, and prize themselves at it! But they come to be unprized by themselves, neglected by their proper protectors, and taken at their own estimate by the world.

It isn't their fault. Most of them have mothers and fathers who can tell them of the pitfalls that lie in the path of vanity and disobedience. Most of them have homes that should be their shelter after the sun goes down and most of them would listen to advice properly given and in time. The mother and father who think their duty done in sending their young daughter to school, dressed as well as the neighbor's little girl, will have a lot to answer for some day.—Bishop McFaul.

Is your girl with them, Catholic parents? A Paris shopkeeper wrote to one of his customers as follows: "I am able to offer you cloth like the enclosed sample at nine francs the meter. In case I do not hear from you, I shall conclude that you wish to pay only eight francs. In order to lose no time, I accept the last-mentioned price."

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"What on earth does she do with the money?" said the other in surprise. "I dunno," was the reply. "Haven't never give her none yet."

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LIVER COMPLAINT. The liver is the largest gland in the body; its office is to take from the blood the properties which form bile. When the liver is torpid and inflamed it cannot furnish bile to the bowels causing them to become bound and constive. The symptoms are a feeling of fullness or weight in the right side, and shooting pains in the same region, pains between the shoulders, yellowness of the skin and eyes, bowels irregular, coated tongue, bad taste in the morning, etc.

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would do so if it were not for separating him from his counsel." At a dinner one of the speakers said that in the part of Ireland from which he came all of the Ryans were rogues. Looking at the speaker, who is a lawyer, the archbishop said: "It may be possible that all of the Ryans are rogues, but it is certain that all of the rogues are not Ryans."

John Talbot Smith says that on one occasion a well known and esteemed priest called upon the prelate to ask for a vacation, on the ground that his health required it. As he was noted for his frequent absences from his parish, the archbishop could not forego the opportunity of a good-natured dig. "The physicians say that you need a change of air, father?" "They do, your grace."

"How would it do, then, to try the air of your parish for a month or so as a change?" Once he remonstrated with a priest whose silk hat had seen its best days before the war. "I would not give up that old hat for twenty new ones," said the priest; "it belonged to my father, who fell in the uprising of '48."

"And evidently fell on that hat," said the archbishop. While Archbishop Ryan was a bishop in St. Louis, he was approached by a friend one day who came to him in great excitement, saying: "Bishop, did you know that Smith had been elected to Congress?" "Oh, well," said the prelate, encouragingly, "he's young and strong—maybe he will outlive it."

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MAY BE QUICKLY AND PERMANENTLY CURED BY

BURDOCK BLOOD BITTERS.

Mr. F. A. Laballe, Maniwaki, Que., writes as follows: "I desire to thank you for your wonderful cure, Burdock Blood Bitters. Three years ago I had a very severe attack of Dyspepsia. I tried five of the best doctors I could find but they could do me no good. I was advised by a friend to try Burdock Blood Bitters and to my great surprise, after taking two bottles, I was so perfectly cured that I have not had a sign of Dyspepsia since. I cannot praise it too highly to all sufferers. In my experience it is the best I ever used. Nothing for me like B.B.B. Don't accept a substitute for Burdock Blood Bitters. There is nothing 'just as good.'"

Jesuit Missionary Praises Filipinos.

The Jesuits formed illustrious representatives for every clatter in life in civilized lands when this country was a howling wilderness. Prince-like the Bourbons and Montanorencis; warriors like Farnese, Tilly, Wallenstein; statesmen like De Broglie and Richelieu; Pontiffs like Gregory XIII, the founder of our modern calendar; Pius III, who defied Napoleon; and Descartes, the founder of a new era in philosophy that superseded the Aristotelian of logic and Physics. The man who risked most in signing the Declaration of Independence, Charles Carroll, of Carrollton, was a Jesuit student. The heroic Stauber of Revolutionary fame, belongs to them, while Lafayette imbibed his intense love for the classics in Louis le Grand. The two judges of the United States Supreme Court, McKenna and White, are graduates of New Orleans and Philadelphia, respectively. The hero of Santiago, Schley, was trained in their school at Frederick. The famous linguist, Mezzofanti, who is reputed to have spoken eighty-eight languages and dialects, is a Jesuit product. The Irish orator, Richard Stiel, is theirs; so is the great leader in the German Reichstag, Lieber. And that one who is the most inspiring figure of modern history, who, with unaided strength, struck the shackles from his race in which they had languished for centuries, the immortal Daniel O'Connell, again, was a Jesuit pupil.—A. E. Eichmann, in The Helper.

Babies that are well sleep well, eat well and play well. A child that is not rosy-cheeked and playful needs immediate attention, and in all the world there is no medicine can equal Baby's Own Tablets for curing indigestion, constipation, diarrhoea, teething troubles and the other disorders from which young children suffer. The mother who uses this medicine has the guarantee of a government analyst that it is absolutely safe. Mrs. J. L. Jamelle, St. Sylvestre, Que., says: "I find Baby's Own Tablets the most satisfactory medicine I have ever used for constipation, teething troubles and breaking up colds. Every mother should keep this medicine in the home." Sold by medicine dealers by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

THE CATHOLIC CHURCH'S VAST LABOR OF EDUCATION. (From the New York Evening Post) Remembering the old and bitter anti-Catholic feeling, it marks a great transformation that to-day it would be true to say that the Protestant churches would look upon the extinction or withdrawal of the Catholic churches as a great calamity. This does not imply that religious or even theological convictions have broadened and that eyes have been opened to see the facts. We are certain that Protestant denominations would be simply aghast and appalled if they were asked to take over the work of the Catholic Church in New York. They could not begin to do it. Even if they had the physical resources—the men and money and buildings—they would have neither the mental and moral ability. For long years now the Catholic Church in this great port has been receiving and controlling and assimilating an influx of foreign peoples after another. It has held them for religious, and it has held them for citizenship. No one can soberly reflect upon this vast labor of education and restraint without becoming convinced that it has been an indispensable force in our public life. The Protestant churches have been and are now more than ever unfitted, whether by temperament or methods, to attempt so gigantic a problem. They lack the authority—the compelling force of supernatural fears, if one insists. Nothing but a venerable and universal institution, always the same yet always changing, could have taken her income children—the material of Americans—and done for them what the Catholic Church has done during the past century now rolled past.

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A Trip to Alaska from Andreewski to Nolato.

By Father A. Lecorre, O. M. I.

The average distance of 180 miles from Andreewski to Nolato is about the same as from Nukluakst to Andreewski. Paddling a canoe down the swift current you may easily travel over it in three days. We spent a longer time on the journey as we always stopped when we found Indian lodges along the banks, in order to visit them, to instruct the people and to baptize the children. The dialects spoken by the Indians in the location reaching as far as Nolato, bear a striking resemblance to those of the Chipeweyan and the Loucheim languages spoken by the tribes along the Mackenzie River. The roots are the same, although the pronunciation is different, as for instance: "Ninidal" (We have arrived,) in Chipeweyan. "Ninidjal" ditto in Loucheim. "Ninidja," ditto in Youkin River Indian dialect. On the same zone the Indian tribes are nomadic ones, wandering from place to place on their own hunting grounds, and dwelling in skin lodges or in tents in the summer time. Their fashion of dress is also quite different from that of the Eskimos or the Bastard-Eskimos, who are to be met with from Nolato to Behring Strait. These people all retain their traditional costumes, a kind of shirt made of deer-skin. But the "Dene" Indians like to clothe themselves especially in the summer, with the imported articles of our civilized countries. They are very fond of ribbons, beads and similar trifles. As to the little boys, in the shameful state of infidelity, in many lodges they wear only the costume of Adam in his state of innocence. It was along our way to Nolato that I noticed for the first time how the Indians worked their fisheries and what implements they made use of. In our districts of Mackenzie River and our great lakes, we used to fish with nets and with hooks; but the Yukon River does not supply fish which are our chief resources for life in our missions on the other side of the mountains. White fish is here replaced by the salmon which ascends the stream early in the spring and returns in the Fall to the sea. As it usually swims along the bank of the river the Indians in catching it, employ a sort of long tube made of osier. The tube is closed at one end while the other is open and holds within it a large funnel of osier. This funnel is a trap; when the fish pass through it into the tube, they are caught and held. That method of fishing is utilized for most of our rivers in France and on our sea-coasts for catching lobsters. Salmon, as well as carp and jack-fish, frequently ramble up the little rivers in the high-flood of Spring-time. You may easily guess what results the tide suddenly lowers, leaving nearly dry the bed of the rivulet. Thus perish hundreds of these adventurous fishes. This fact, I myself witnessed. We once landed for dinner at the mouth of one of these small tributaries of the Yukon River. I took a walk up its banks, but after going about 500 yards, I was obliged to retreat in haste for fear of infection from the odor of the decomposing dead bodies of the big fishes lying along the shores. A real feast was this, however, to the wild beasts; bears, wolves and foxes, whose tracks could everywhere be seen along the banks. Just a word more, dear reader, about salmon. It may be useful information to you, should you ever chance to visit these regions. The flesh of salmon is a treat when occasionally used, but when one has to live upon it for a long time, without any other variation, it becomes very trying to one's palate. For my own part, after a fortnight of that exclusive food, I felt so disgusted with it that I could not even look at it. Death "sitting upon its pale horse" rides over the Yukon districts as well as over the other quarters of the globe. In paddling down the river I often perceived graves along the riverside hills. Alas, not a single religious sign recommended the dead to the prayerful thoughts of the passing traveller. They were disgraced with the "amulets" of fetishism; old guns, bags of tobacco, etc., could be seen suspended from the branches close by. From the display of such relics it could be inferred that those tribes somewhat believed in a life beyond the grave and in the need of those queer aims for smoking and for hunting in another world. Such, indeed, is the creed even now of our infidel Cree Indians of the Saskatchewan. A day will soon come, I hope, when these Yukonian tombs as on the graves of our Catholic Indians of Mackenzie and Athabaska's immense districts, the immortal sign of faith and hope, the cross of our Redeemer, shall replace the sad and ridiculous rubbish of Paganism. The station of Nolato derives its name from an island a short distance up the river which terminates on the Southern end in a battore of sand. "Noc-la-too" (literally "Island and Round") is almost a Chipeweyan word in its roots and construction. These Chipeweyan or "Dene" dialects end at the very spot and are replaced from there to Behring Sea by the Eskimos or Inuit dialects. Before reaching the station we landed on the above named island. There were a few lodges and their inmates were occupied in pre-

paring dried fish for the summer. The scaffolds were covered with salmon cut into furrowed strips and exposed to the sun. As it was near noon we accepted their invitation to sit down in a lodge and have for our dinner one of those half-dried fishes which had been cooked before the fire. The piece really appeared very tempting, but as I was about to relish it my stomach rebelled with disgust on seeing a swarm of worms crawling through the ridges of it. Rectifying it I prepared "to dine with Duke Humphrey." My half-breed companion did not follow my example; he removed with his fingers the parasites from their grooves and he did ample justice to the Indians' cooking. To tell the truth, I must add that as the fishes dry the worms fall out and the ground underneath the scaffold is teeming with them. Will you listen, dear reader, to the Indians' argument on the subject? Worms, they say, are rather a benefit and a help than a hindrance. They pump the excess of oily substance out of the fish and so hasten the drying process. Do you not think that our Indians are real practical philosophers? Still it is impossible for civilized stomachs to feel in harmony with such a splendid lesson. At the post, which in its lofty situation and with its log buildings, greatly resembled the others that I have already described, I was welcomed by Mr. Laberge, a Canadian and a good fellow. He showed me to a little room which was to be mine until the arrival of the boat of Nukluakst. Mr. Laberge had an employee, a young American named Frank. Some years later this Frank committed a murder on the same banks of the Yukon river. He was the murderer of the unfortunate Bishop of Vancouver Island, whom he was accompanying on his first visit to Alaska. A few years after my return to Mackenzie River this murder took place. Allow me, dear reader, to relate to you in a few lines the story of that sad occurrence, as it was reported to me a year later at Providence Mission. Bishop Leghers was ascending the Yukon River and intended to go as far as Fort Yukon. He had as companions a half-breed interpreter, two young Indians and the same Frank, when he camped one night on the banks of the river, about half way between Nolato and Andreewski. The conversation of the Bishop and Frank was told to me by the interpreter. Bishop Leghers was ascending the Yukon River and intended to go as far as Fort Yukon. He had as companions a half-breed interpreter, two young Indians and the same Frank, when he camped one night on the banks of the river, about half way between Nolato and Andreewski. The conversation of the Bishop and Frank was told to me by the interpreter. "Bishop," said Frank abruptly, "we shall not go further." "Why not, Frank?" "Because the Indians of the upper districts are very bad and they will kill us." "Nonsense; they never harmed anybody. I will carry out my intention of visiting them." "I tell you, Bishop, that will not do. I will stop it." "Murmuring and muttering between his teeth, Frank laid down to sleep. Soon after all the party were or seemed to be, asleep on their beds of pine branches. At early dawn Frank arose and roughly tore away the blanket which covered the head of the Bishop. "Get up, Bishop," said he. Hardly had his Lordship, who was half-awakened, raised his head when he fell down dead, his forehead pierced with the shot of a revolver fired at him by Frank. The horrible act was so sudden and so unexpected that no one could prevent it. At the report of the pistol, the three other men jumped up and threw themselves upon the murderer to tie him. He offered no resistance; but rather looked dumbfounded. They all returned to St. Michael's. The remains of Bishop Leghers were brought back by a sailing schooner to Vancouver Island. The wretched murderer was consigned to an insane asylum. He was, indeed, a maniac; I easily realized this in my intercourse with him during my stay at St. Michael's. Both his acts and his speech were often very foolish. He told me that he had done some bloody deeds in the United States and had escaped punishment for them by fleeing to Alaska. The least little contradiction put him into a temper. Probably the poor Bishop Leghers was not aware of these records of his past life nor of his insane tendencies. God, whose holy purposes are mysterious to us, chose His noble apostle to be a propitiatory victim and to fertilize with his blood that immense new field of infidelity, which I was preparing during a short stay, for the arrival of other missionaries. There was a good many Indian families scattered in lodges and in tents around the post. I set to work at once, and with the interpreter of the station, I called first on the chief of the tribe in his lodge. He appeared well disposed and promised to do his best either to assist me in practicing his dialect or to help me in my teaching the prayers to the children. Owing to the close connection between the Chipeweyan and the Nolato Indians' languages, I had no difficulty in translating the prayers. I gathered first the children and afterwards the grown people of the camps, for a daily recital of the prayers. My brave chief, himself, presided at these assemblies, and should there be a transient boy who failed to come to the instructions, (as there was, of course, for boys will be boys) he captured him right away and threatened him with "knouting" on the

WEAK TIRED WOMEN

How many women there are that get no refreshment from sleep. They wake in the morning and feel weaker than when they went to bed. They have a dizzy sensation in the head, the heart palpitates; they are irritable and nervous, weak and worn out, and the lightest household duties during the day seem to be a drag and a burden. They give some restful sleep, tone up the nerves, strengthen the heart, and make rich blood. Mrs. C. McDonald, Portage la Prairie, Man., writes: "I was troubled with shortness of breath, palpitation of the heart and weak legs. I got four boxes of Milburn's Heart and Nerve Pills, and after taking them I was completely cured." Price 50 cents per box or three boxes for \$1.25, all dealers or The T. Milburn Co., Limited, Toronto, Ont.

MILBURN'S HEART AND NERVE PILLS

are the very remedy that weak, nervous, tired out, sickly women need to restore them the blessing of good health. They give some restful sleep, tone up the nerves, strengthen the heart, and make rich blood. Mrs. C. McDonald, Portage la Prairie, Man., writes: "I was troubled with shortness of breath, palpitation of the heart and weak legs. I got four boxes of Milburn's Heart and Nerve Pills, and after taking them I was completely cured." Price 50 cents per box or three boxes for \$1.25, all dealers or The T. Milburn Co., Limited, Toronto, Ont.

next offense. Here again was to be seen the traces of Russian rule in the discipline of the "knout." By the chief's orders all the babies of the camp were brought to my room for baptism. How fervently and joyfully I thanked our Divine Lord for having by His merciful grace so well disposed these poor Indians towards our holy religion. My dictionary was becoming very full with new words and phrases of the Indian tongue, and by diligent study, in a week's time I was able to converse by myself with my new friends about the ordinary subjects of life. From morning till night I was thus occupied in the duties of my holy vocation. In one of the lodges there was a little boy of five or six years of age. He was very sick. I often visited him, taught him how to make the sign of the Cross, and to repeat by heart the principal mysteries of faith. Convinced that he would soon die, I baptized him, and two days after his soul left this earth. I suspended from his neck a little medal of the Blessed Virgin, as a stamp of our Mother the Church, upon that first elect of her fold in those countries. As the Indians were still much addicted to the practices of fetishism, I wished to ascertain before the child's burial whether or not they had kept that holy mark of our religion. Yes, the dear child still had it upon his breast, but alongside of it were two American biscuits, which the parents had brought from the station's trading store. "We have supplied him with them," said the chief, "so that he may not feel hungry in the other world." I made them understand that our dear little angel would not need such bodily comforts in the blissful realm of our Lord, and that he was for evermore happy. They were quite satisfied with my explanation and were very glad to take back the dainties and eat them. They dug a grave under a large pine tree on the river bank and I blessed it. It was the first burial made in Alaska. I personally planted over the grave a cross which I planted over the grave because the hopeful sinner on the future conversion of these Indian tribes.

A word of encouragement and sympathy now and then from the readers of my narratives in this paper is an incentive to me to continue writing them, as it draws nearer to me new friends whom I have never met personally, but to whom I feel united in a holy friendship. We will pray for one another and together we will work for the spread of the Gospel of Jesus Christ. I will personally answer each letter addressed to me, and will thank the writer. Address your letter to Rev. Father A. Lecorre, O.M.I., St. Michael's School, Duck Lake, Sask., Canada.

How Is Your Cold?

Every place you go you hear the same question asked. Do you know that there is nothing so dangerous as a neglected cold? Do you know that a neglected cold will turn into Chronic Bronchitis, Pneumonia, disgusting Catarrh and the most deadly of all, the "White Plague," Consumption. Many a life history would read different if, on the first appearance of a cough, it had been remedied with

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This wonderful cough and cold medicine contains all those very fine principles which make the pine woods so valuable in the treatment of lung affections. Combined with this are Wild Cherry Bark and the soothing, healing and expectorant properties of other peccoral herbs and barks. For Coughs, Colds, Bronchitis, Pain in the Chest, Asthma, Croup, Whooping Cough, Hoarseness or any affection of the Throat or Lungs. You will find a sure cure in Dr. Wood's Norway Pine Syrup. Mrs. G. N. Loomer, Berwick, N.S., writes: "I have used Dr. Wood's Norway Pine Syrup for coughs and colds, and have always found it to give instant relief. I also recommended it to one of my neighbors and she was more than pleased with the result." Dr. Wood's Norway Pine Syrup 25 cts. per bottle at all dealers. Put up in yellow wrapper, and three pine trees the trade mark. Refuse substitutes. There is only one Norway Pine Syrup and that one is Dr. Wood's.

SOCIETY DIRECTORY.

ST. PATRICK'S SOCIETY.—Established March 6th, 1866; incorporated 1868; revised 1840. Meets in St. Patrick's Hall, 92 St. Alexander street. First Monday of the month. Committee meets last Wednesday. Officers: Rev. Chaplain, Rev. Gerald McShane, P.P.; President, Mr. W. P. Kearney; 1st Vice-President, Mr. H. J. Kavanagh; 2nd Vice-President, Mr. E. McQuirk; Treasurer, Mr. W. Durack; Corresponding Secretary, Mr. T. W. Wright; Recording Secretary, Mr. M. E. Tansey; Marshal, Mr. B. Campbell; Asst. Marshal, Mr. P. Connolly.

ST. PATRICK'S T. A. & B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month, at 8 p.m. Rev. Director, Rev. J. M. Moran; President, M. J. O'Donnell; Rec. Sec., J. J. Tynan, 222 Prince Arthur street.

G.M.B.A. OF CANADA, BRANCH 26—Organized 19th November, 1893 Meets in St. Patrick's Hall, 92 Alexander street, every 2nd and 4th Thursday of each month for the transaction of business, at 8 o'clock. Officers—Spiritual Adviser, Rev. J. P. Killoran; Chancellor, W. A. Hodgson; President, Thos. R. Stevens; 1st Vice-President, James Cahill; 2nd Vice-President, M. J. Gahan; Recording Secretary, H. M. J. Dolan, 16 Overdale Avenue; Financial Secretary, Jas. J. Costigan, 504 St. Urbain street; Treasurer, F. J. Sears; Marshal, G. I. Nichols; Guard, James Callahan. Trustees—W. F. Wall, T. R. Stevens, John Walsh, W. P. Doyle and J. T. Stevens. Medical Officers—Dr. H. J. Harrison; Dr. E. J. O'Connor, Dr. Merris, Dr. W. A. L. Styles and Dr. John Curran.

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Italy in New York.

In the lower part of New York, on a corner of Washington Square park, which is crowded on sunny days with dark-eyed, bare-headed women and children, and where of a Sunday one sees gay spectacles of red, blue and other colors, and one hears more Italian than English, there is a straw-colored stone church that strongly recalls Florence. Upon a clear day it makes the same contrast of pale gold against a deep blue sky. And at the corner of the church each day a dark skinned Italian carefully spreads out a few oranges upon the cream colored ledge of a little fountain built into the wall of the church, just as was his custom, no doubt, at home. The artists of the neighborhood linger to stare at him as they pass. His neck scarf is emerald green, and as he stands there beside his oranges, he is a picture ready made, and various dwellers on the square, with memories of Italy, stop to buy his wares, anxious to keep him in the picture. The Italian has excellent reason to feel at home on this square, which stands at the upper edge of one of the largest Italian settlements in New York. Walking down Macdougall street toward the south, one passes among the cheerful dilapidated houses many an old home with a wrought iron balcony that was the center of wealth and fashion fifty years ago. Now gay-colored rags of unconfected purpose are suspended from these balconies repeating the hues that may be seen in touches upon the garments of the loungers in the street. Also signs may be seen suspended from the iron railings telling the passer-by in his own tongue that excellent mandolin music is furnished for entertainments by the dwellers within. The shops along the street contain principally articles in demand among Italians, and the fruit sellers standing beside their little carts freighted with golden oranges, lemons and bananas, call their wares in their own tongue. And if the day be sunny and warm, whatever the season, the street will be full of an apparently leisure class. For although the Italian seldom fails to improve his worldly condition in the new world, he seems also always to have time to enjoy a bit of sunshine. Black-hand associations may exist and personal vendetta may add zest to life and even death; but the American who lives long enough in the neighborhood of those childlike emigrants from that land of dreams, must be a harsh and non-beauty loving soul if he does not enjoy the sight of them even if their theories of hygiene are imperfectly developed. This will all come right in another generation. Meantime they are happy and beautiful. What more does one ask of one's neighbor?

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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 & Common Sts.

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Synopsis of Canada North-West

HOMESTEAD REGULATIONS ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, 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 must be made personally at the local land office for the district in which the land is situated. Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader. The homesteader is required to perform the conditions connected therewith under one of the following plans:

- (1) At least six months' residence upon 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 said land.

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

W. W. CORY, Deputy Minister of the Interior. N.B.—Unauthorized publication of this advertisement will not be paid for.

TRULY A STRUGGLING MISSION

In the Diocese of Northampton. FAKENHAM, NORFOLK, ENGLAND.

This Mission of St. Anthony of Padua was started by me nearly three years ago by command of the late Bishop of Northampton. I had then, and I have now, No Church, no Presbytery, no Dominican Grant, no Endowment (except Hope). I am still obliged to say Mass and give Benediction in a man's upper room. Yet, such as it is, this is the sole outpost of Catholicism in a division of the County of Norfolk measuring 25 x 20 miles. The weekly offerings of the congregation are necessarily small. We must have outside help for the present, or had down the flag. 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.

FATHER H. W. GRAY, Catholic Mission, Fakenham, Norfolk, Eng'd. P. S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgment a beautiful picture of the Sacred Heart and St. Anthony.

(EPISCOPAL AUTHORIZATION) Dear Father Gray, You have duly accounted for the aims 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. Iambrose you to continue to solicit aims for this object until, in my judgment, it has been fully attained.

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

THE DESTINY The girl who really finds it hard self. Why is it to slide through her wiping them, on the floor, is a man can find no expression is always of knobs, and ripping her elbows have a tendency to erhaps to be among the unsoiled. The destructive blame of her on some unkind feared that they To evade the rest or not, she must structiveness is, of carelessness. I pains as your sisters are that you were more dishes or flower-pots, or moore foot-stool. Absent-minded tion for a good dents. If a girl what she will party next week that she gives to which brings it. If her thoughts wild-flower exp it is no more t

BOYS

SONNY'S

We've got a park That's scarcely I tell you, even I don't dass go An' if I dared to Her temper Man Say's what's things That people dass

My sister's got a All stuffed up An' not a person Can put their I It has a real in I Say, what's th things That people dass

An' over at Aunt They've got a tried to sit do But she said: An' if I just go She fuses an' th Say, what's th things That people dass

NO BUTTER F When I was a Grant, 'my I found herself with breakfast and some from a neighbor who heard a letter re a neighbor who Point, stating th examination and I got the butter, without waiting the office of the district. "Mr. Hammer appoint me to V "No; Davis is years to serve." "But suppose you send me?" "Mr. Hammer not go through, to try, Uly." "Promise me chance, Mr. Ham "Mr. Hammer day the defeated, the Congressman sharpness, gave r "Now," said G mother's being v made me general. But he was mi own shrewdness, (except Hope) and the promptl ured him upwar He was resolut ways; a boy t counted upon—st hard knocks. If that," he not would try to do thought his w end of the under unusually determ man he did not and he understo began he stuck t completed.—Mar

THE DESTINY The girl who really finds it hard self. Why is it to slide through her wiping them, on the floor, is a man can find no expression is always of knobs, and ripping her elbows have a tendency to erhaps to be among the unsoiled. The destructive blame of her on some unkind feared that they To evade the rest or not, she must structiveness is, of carelessness. I pains as your sisters are that you were more dishes or flower-pots, or moore foot-stool. Absent-minded tion for a good dents. If a girl what she will party next week that she gives to which brings it. If her thoughts wild-flower exp it is no more t

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NOTICE.

Parties desiring photographs of Cardinal Logue surrounded by Irish clergy may procure same at Mr. P. J. Gordon's studio, 411 St. Catherine street west.

Parish News of the Week

ST. ANTHONY'S FEAST.

At the Franciscan Church on Saturday, June 13, a service will be held in the evening at 7:30 in honor of St. Anthony. A panegyric of the saint will be preached and lilies will be blessed in honor of the saint. Benediction of the Blessed Sacrament will be given, and the service will be brought to a close by a distribution of blessed lilies. Those who desire to do so may bring their own lilies.

GRAND OPEN MEETING.

The second of the series of meetings, to which the public are invited, will be held by St. Patrick's T. A. & B. Society in their hall, 92 St. Alexander street, on Sunday, the 14th inst. A special program has been drafted for the occasion, and the afternoon will be enlivened by recitations, vocal and instrumental music, and a short essay on temperance by one of the members. No pains have been spared by the committee in charge to ensure the success of the entertainment, and a pleasant afternoon is anticipated by the members and their friends.

ARCHBISHOP BRUCHESE AT ST. COLUMBAN.

(Communicated.)

On the 5th inst., His Grace Archbishop Bruscese made his pastoral visit to St. Columban. The weather was fine and the entire parish turned out to do honor to their first pastor, and at the same time to express their gratitude for all the favors he had accorded them, inasmuch as he had come to their rescue in their difficulties and had shown himself eager to maintain this the only Irish parish of his large diocese. It was observed along the route of procession a splendid arch of evergreen decorated with flags and banners; and the interior of the church made a very pretty sight, with its handsome decorations of flowers and lights. His Grace congratulated the parishioners upon the good work they had done. Confirmation was administered to 32 children. The collection amounted to \$39, which proves that St. Columban is in a prosperous condition. On the whole the visit was such as to render it a thing long to be remembered by the parishioners of St. Columban.

CATHOLIC SAILORS' CONCERT.

Although in our last report we were unable to say more respecting the present week's concert than simply to mention the fact that it was to take place under the auspices of one of our juvenile temperance societies, it gives us great pleasure to be able to say that the function was a decided success in every detail. It was in the hands of St. Ann's Juvenile Total Abstinence and Benefit Society, and certainly showed forth the spirit of its promoters to splendid advantage. Even before the opening hour every seat in the hall was occupied. Mr. H. Hyland acted as chairman of the evening in a manner that reflected credit upon himself and those whom he represented. The programme was a very good one, and was carried out to its fullest extent. In this respect mention is due to Misses Maloney, Kenahan and McKeown, as well as to Messrs. Donnelly, Daly, Fennell, Foran, McMullin, Malon, O'Brien, Prof. Smith and Master Taylor for the able manner in which they rendered their various parts.

During the course of the evening St. Ann's Five and Drum Band, under the direction of Prof. Smith, treated their friends and patrons to a few well chosen selections. On the whole the entertainment was an ideal one in every respect, and reflected great credit upon its promoters. Next week's concert will be in the hands of the ladies' committee, and judging from present appearances, nothing will be neglected to make it worthy of its object in every possible way.

A Hundred Years Old.

Do you think you will be able to crack a joke, hum a rollicking tune, tell a funny story and threaten to wrestle with a man when you are a hundred years of age? Do you think your chances are good for living—more living—a hundred years?

A centenarian able to do all this is living in the city of Chicago. He is a Catholic priest, the Rev. J. C. Moynihan, retired, only a few years from active duty. He is active, he eats well, he sleeps well, he laughs—oh, so heartily—and he declares he can place a man of seventy on his back in a twinkling. Were it not for his advanced age, he says he would have been a bishop and very likely the archbishop of New Orleans. They do not mold men now like Father Moynihan. He came into the world on May 3, 1808. He looks like a man of seventy. He acts like a man of seventy. He asserts that he feels like a man of seventy. You can look at him as closely as you desire and you will find no flaw in the assumption that he is only three score and ten.

When Father Moynihan was born in the little town of Kanturk, County Cork, Ireland, they were still talking of the sacrifice of Robert Emmet. There was a whisper here and there of the "wearing of the green," but it had to be only a whisper, lest the red coat British soldier would drop them dead in their tracks for possessing the undying virtue of patriotism. The rebellion of ten years previous still was on every Irish tongue. Father Moynihan was born into an atmosphere of revolution. His baby lips learned the syllables of every Irish song that moves a Celt to action. The sight of a red coat was both a horror and an indignation from the moment his baby eyes learned to discriminate colors.

"I mind them still," said Father Moynihan, as he rose from his easy chair and flourished ominously the cane in his hand. "I mind the soldier well. That is ninety years and more ago. I will never forget them if I live ninety years more." A rugged, deep-chested man is Father Moynihan. He must have been a man of great strength in his day. He has plenty of gray hair about his head is bald. And his eyes! They twinkle and then twinkle again. With a hundred years of handicap, he sees the joke long before you do. When you knit your forehead to find out the fifth point, you see him laughing at you under his shaggy brows.

"What place in Ireland did you come from?" he snapped out suddenly while being interviewed. "What is that—you came from New York? That is the same thing." And having delivered this little jab he stretched back and began to laugh. Such a laugh! It is in several distinct sections, each of which is more mirthful than the other. "I came here so long ago that I can not remember it even myself," said the priest. "There was no harm in my coming, or I know I should have the day and date. What is that? Ha, ha, ha! Certainly I would. You think you are a handsome man, don't you? Well, I can tell you that in 1828 there were more girls sorry that I was to be a priest than sorry to ever be sorry about you. What is that? Ha, ha, ha! And do you know I was handsomer at fifty than I was at twenty, and at seventy it was a shame to put my vanity to such temptation. May you be spared such temptation through your beauty—but then you never will, and it is better that way.

"Spectacles? What is that? You want to insult a man who bears his hundred years with honor? Spectacles? What are the like for? I can see through you so easy I would never need them. What is that? Ha, ha, ha! I never have used them, and thank God I know my breviary from end to end without needing them. I learned a few other tongues in my life, although it is not for me to brag of my attainments. Latin a man must know, and some Greek, too. There is French and Spanish for use in New Orleans, where I was.

"Father Moynihan has been with us four years," said Mrs. Margaret O'Neil. "While his memory is of the best about incidents connected with the joys and sorrows of his life, it is sometimes cloudy as to dates. He came to this country about seventy years ago. For many years after his ordination he was stationed in New Orleans, where he was and is still greatly beloved. "He made a trip to Ireland many years ago," said Mrs. O'Neil's mother, "and he escorted back from Dublin five Sisters of Charity, who took up their labors in America. "He often speaks of the great and good work these Sisters did after their arrival here, and how glad he is that he was instrumental in their coming over."

Despite his great age, Father Moynihan celebrated Mass at the Church of the Holy Angels two years ago. Before going to Chicago he was rector of a parish at Wyoming, Illinois. Just before leaving there, because of growing infirmity, friends interested themselves in his comfort, and had his present friends notified that the aged priest would like a refuge with friends for the remainder of his days. He has found such a haven, and with all possible comfort.

Two sisters and a brother—one of the former a Sister of Charity and the latter a priest—preceded Canon Moynihan to the crave many years ago. While they lived the tenderest communication was sustained between the emigrant family. Although scattered over the United States the interests of each were ever kept in the minds of the others. "I cannot go to Mass as often as I would like," said Father Moynihan,

MONTHLY CALENDAR

Table with columns for dates and feast names. June 1908. June 1: St. Pamphilius, P. M. June 2: St. Marcellinus & Peter, M.M. June 3: St. Clotilda, Q. June 4: St. Francis Caracciolo, C. June 5: St. Boniface, A.P. June 6: St. Norbert, A.P. June 7: St. Robert. June 8: St. Medard, B. C. June 9: St. Columba, A.P. June 10: St. Margaret Scotland, Q. W. June 11: St. Barnabas, A.P. June 12: St. John of San Fagender, C. June 13: St. Anthony of Padua, C. June 14: St. Basil the Great, A.P. C. D. June 15: St. Vinus and Modestus, M. June 16: St. John Francis Regis, C. June 17: St. Nicholas & Marian, M.M. June 18: Corpus Christi. June 19: St. Juliana Falconieri, P. June 20: St. Silveria, P. M. June 21: St. Aloysius Gonzaga, C. June 22: St. Paulina, B. C. June 23: St. Eusebius, P. A. June 24: Nativity of St. John Baptist. June 25: St. Julia, A. St. William, A. June 26: Feast of the Sacred Heart. June 27: St. Ladislav, K. C. June 28: St. Leo II, P. C. June 29: St. Peter and Paul, A. June 30: Commemoration of St. Paul.

changing his joyful mood to one of pathetic interest. It is not so easy to climb down these stairs, so I forego the blessing. But I have great compensation. I say Mass right here in my room. I have my altar arranged by faithful hands and my attendants are the devout daughters of the Church. Yes, we have regular Mass here. I am not lacking in the means of religious consolation. God be praised for that. Through the door of the priest's bedroom could be seen the little altar with its accessories. The aged priest looked through the door at the image of the Blessed Virgin with fervent gaze, and his lips moved in prayer.—Catholic Universe.

FRENCH FROANITY.

A London secular paper, the Evening Standard, comments as follows on the latest display of anti-religious venom in France:

"We have grown accustomed to the campaign against religion in France and its various manifestations. We have seen the Chamber of Deputies remove the motto 'Dieu protège la France' from the rim of the twenty-franc pieces. Law courts emblems. The archbishop's palace have been stripped of their religious in Paris has been turned into the ministry of labor, presided over by a gentleman with a profound contempt of the Church. What were once seminaries are now cavalry barracks. All this is deplorable, and it is not far-fetched to imagine that the spring cleaning, which has been found necessary in certain places of amusement in Paris, would have been avoided if the nation had remained true to its old reverence for the Church."

"It has remained for Sturesnes to commit the final culminating act of desecration, when the parish church was demolished, and the bells were melted down and transfigured into a bust of Zola, of all people. When the bust was unveiled, the speakers 'alluded with satisfaction' to the use that had been made of the ancient religious symbols. And so the process goes on. We shall shortly have a reproduction of the Joan of Arc fetes, with the religious element, which played so vital a part in her wonderful career, carefully excluded. Our recent friendship with the country increases the pang with which such things are witnessed."

HYMENEAL. LANE-MCANALLY.

On Wednesday morning, June 3, a quiet wedding was solemnized in St. Patrick's Church, the contracting parties being Mr. James Francis Lane, and Miss Isabella McAnally. The pastor, the Rev. Gerald McShane, performed the marriage ceremony, and the Rev. T. O'Reilly celebrated the nuptial mass, during which several vocal selections were charmingly rendered by Miss McAnally, sister of the bride, Miss Mildred Hays, Miss Palmer, Miss Ida Palmer, Miss Harvey, Miss Clorinda O'Hara and Miss Bernadette O'Amour. Professor Fowler presided at the organ. The bride wore a handsome gown of cream cloth, with hat to match and carried a shower bouquet of roses and lilies of the valley. Breakfast was served at the residence of the bride's father, after which the bridal couple took train for New York, the bride travelling in a blue cloth suit with tan facings, and hat to match. Mr. and Mrs. Lane were the recipients of handsome gifts and abundant good wishes from their many friends.

HARWOOD-MORE.

The marriage of Dr. Frank A. Harwood, of Sherbrooke street, to Miss Esther Langrishe More, daughter of the late Mr. Robert Langrishe More, of St. John's, Nfld., and granddaughter of Sir Edward D'Ayton Shea, president of the Legislative Council of Newfoundland, took place in St. Patrick's Church on Tuesday morning, the Rev. Father McShane officiating. The bride, who was given away by Mr. Henry F. Harwood, uncle of the groom, wore a Copenhagen blue gown and plumed hat to match. Her bouquet was of cream roses and lilies of the valley.

GRAND TRIP TO QUEBEC

Dedication Monument Laval AT QUEBEC

June 21st to 24th, 1908. SINGLE FIRST CLASS FARE

for the round trip. Going p.m. trains June 20th; all trains June 21, 22 and 23. Return limit, June 25th 1908.

SUNDAY TRAIN SERVICE

Between MONTREAL, HEMMINGFORD, FORT COVINGTON and intermediate Stations. Commencing Sunday, June 21st, 1908. Leave Montreal at 8.05 a.m. Returning arrive Montreal 9.00 p.m.

Round Trips to California, Mexico, and Northern Pacific Coast Points, at reduced rates. On sale until Sept. 15th. Return limit, October 31st, 1908.

CITY TICKET OFFICES 134 St. James Street, Telephone Main 460 & 461 or Bonaventure Station

CANADIAN PACIFIC

Blue Bonnets Races

Tuesday, Thursday and Saturday, two trains—2.10 p.m. and 2.30 p.m. Mondays, Wednesdays and Fridays, one train—at 2.10 p.m. Returning immediately after the last race is over. Tickets, one way, 15c. Round trip, 25c. Buy your tickets early and avoid rush at the windows. Tickets on sale at 129 St. James St., Windsor Hotel and Windsor Station.

GENERAL CHANGE OF TIME and increased Suburban Train Service, commencing SUNDAY, June 14th.

Unveiling of Mgr. de Laval's Monument at Que ec.

Round trip tickets will be sold for Single First Class Fare Going on p.m. trains June 20th, all trains June 21st, 22nd and 23rd. Return limit, June 25th, 1908.

TICKET OFFICE: 129 St. James Street N.Y. Post Office.

INTERCOLONIAL RAILWAY

BONAVENTURE UNION DEPOT

\$4.90

QUEBEC AND RETURN

Unveiling of Laval Monument. Going 21st to 24th, returning until 25th June, 1908.

Seaside Special

for Murray Bay, River du Loup, Cacouna, Little Metis, at 7.45 p.m., on Friday, 12, 19, 26 June and 3 July.

The Maritime Express

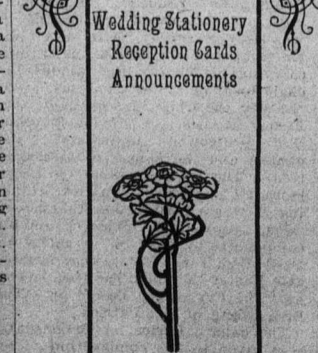
12 NOON for Levis, St. Hyacinthe, Drummondville, Quebec, River du Loup, Campbellton Moncton, St. John, Halifax, and Sydney. Through sleeping and dining cars.

EXCEPT SATURDAY. On Tuesdays and Fridays a Special for Matapedia will be attached to this train.

CITY TICKET OFFICE.

141 St. James street, Tel. Main 615. GEO. STRUBBE, City Pass & Tr. Agent H. A. PRICE, Assistant Gen. Pass. Agent

Wedding Stationery Reception Cards Announcements



Correct Form High-Grade Material. Best Workmanship. Prompt and Careful Attention to Orders.

THE TRUE WITNESS PRINTING AND PUBLISHING COMPANY.

Miss C. Hubert acted as bridesmaid wearing a grey suit and white moiré hair hat trimmed with pink roses. Mr. Millette attended the groom.

S. CARSLLEY Co. LIMITED

1765 to 1783 Notre Dame St. 184 to 194 St. James St., Montreal

THURSDAY, JUNE 11, 1908.

MEN'S SUMMER NECESSARIES

Everybody is complaining of the heat and none more so than man, therefore why not be sensible and adapt yourselves to the requirements of the temperature? "The Big Store" can work wonders in this respect—you may come in at fever heat and walk out as cool as a cucumber by purchasing some specialties. Here they are in superabundance:—

- MEN'S WHITE DUCK PANTS, well shaped and tailored. Special..... 98c. MEN'S CRASH PANTS..... \$1.20 MEN'S CRASH VEST..... \$1.10 MEN'S CRASH SUIT..... \$3.80 MEN'S ALPACA COAT, in black and grey, \$1.05 to \$4.25 MEN'S SUMMER WASHING VEST, in piques, Manella cloth and fancy vesting, tailored on the latest style..... 99c., \$1.25 \$1.50, \$1.75 to \$3.45 MEN'S GREY HOMESPUN TWO-PIECE SUITS, for summer wear, best make and finish. Special price..... \$6.89 Better qualities..... \$12.50 to \$14.50 MEN'S STRAW BOATERS, in all the new shapes of Sennet, Split and Canton Braids. Special..... 50c., 75c., \$1.00 to \$3.20 MEN'S SUMMER TWEED PANTS, all sizes, in grey striped..... \$1.98

THE S. CARSLLEY Co LIMITED

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Mrs. More, the bride's mother, was in a black gown relieved with white, and Mrs. Harwood, the mother of the groom, wore a violet dress and hat to match. Dr. and Mrs. Harwood will spend their honeymoon in the United States, and on their return on June 24 will take up their residence at 108 Sherbrooke street west.

The TRUE WITNESS is printed and published at 316 LaGauchetière street west, Montreal, Can. by Mr. G. Plumbett Magann, Toronto.

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