



YOU There's a work my boy, A position for And it waits for Along life's way For the boy's So, youth, be true For God wants In the field

There is work world, my Some position Our God wants None else will The bill alone Children, be true Our God wants Your place a Dear Aunt Beck This is my corner. I like and stories in go to school every go now because I have two sist We live about church. This is for the present. later in print. Your l Grand Casca Dear Aunt Beck It is an awful wrote to you, (interested in the all the same, a see some of my ponding again Well, dear Au time in Quebec brating the Ca sorry to be for Montreal's cap prizes. We ha sion which para cipal streets, an evening there v Louis Gate, an bands playing, pretty lively. anxiously to se to be played b rocks and Queb I am still ate studies, and ho I suppose it is dear Auntie, al are having, as must have an e Well, dear au ter is a little h after such a lon to see my lett together with a little cousin. With love, I

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# HOUSE AND HOME

CONDUCTED BY HELENE.

Not one of us, even the most good-natured, likes to have his mistakes pointed out. We may appear not to mind corrections and accept them with a smile, but it is human nature to smart under correction, although some of us may be clever enough to conceal the smart; hence, the fewer mistakes we call attention to in others, the better. Two-thirds of the mistakes we make are trivial. Their correction is unimportant. Why, then, notice them? Yet some people do, and do so constantly.

A person speaks of having done a certain thing on Thursday, when in reality it was done on Wednesday. If no important point is involved, why call attention to the mistake? What good does it do to have the exact day set right? It is a matter of no importance, so why insist upon correcting the trivial error? Staunch friendships have often been pricked by this needless of useless correction. It is a great art, this art of learning to allow others to be mistaken when the mistake is unimportant. Few learn it, but those who do, are among the most comfortable friends one can have.

**A RESOURCEFUL QUEEN.**  
A story, too beautiful not to be true, of the former Queen Regent of Holland, mother of Wilhelmina, is related by the Catholic Watchman (Madras, India). The king had bought a fine service of Sevres porcelain for the use of the royal family, and announced that immediate dismissal would be the punishment for any servant who should break one of the costly pieces. A man who had been in the royal household for many years came to the Queen one day in great distress, and confessed that he had broken one of the delicate cups. Queen Emma spoke words of comfort to him, and proposed that he should mend the cup with cement. The man sorrowfully answered that the King's sharp eye would at once detect the cracks. Nevertheless, the Queen insisted that he should mend the cup as neatly as he could, and should be sure to give it to her that afternoon at teatime, when the King would be present. This was done, and the Queen, after drinking her tea from the mended cup, rose suddenly and let it fall to the floor, breaking it into fragments. "Think of me as one of the most awkward of your Majesty's servants," she said. "I have broken one of your precious Sevres cups. You must discharge me at once. I don't deserve to remain in your service." The arbitrary old king was amused, at her speech and manner, and considered the accident a great joke. The poor servant, standing behind the lady, cast a grateful look in the direction of the Queen. The King never learned the truth about the broken cup.

Tennyson said of a strange literary coincidence: "A Chinese scholar some time ago wrote me saying that in an unknown translated Chinese poem there are two whole lines of mine almost word for word." Byron, in his monody on the death of Sheridan, where he says there will never be another Sheridan, the mold being broken up, employs, word for word, terms in which an ancient Sanskrit document refers to the death of Maru, notwithstanding that Byron could never have seen the document. Shakespeare's passage about love and lightning in "Romeo and Juliet" is almost identical with a quotation from "Malata and Madhava," an Indian poem by Bhavabuti, written nine centuries before, and not translated up to Shakespeare's time.

**A WOMAN'S SMILE.**  
A woman's smile is sunshine in the home; it is sunshine anywhere. A woman's smile is the outward and visible sign of her power to please and to gain what she wishes. The Italians say that the beautiful woman by smiling can draw tears from a man's purse. Marot speaks of a "woman's little giddy laugh that was enough to raise a man from the dead." Men are very much what women make them, and it is largely by their smiles that they make men what they ought, or ought not to be. A woman's smile is what the sunbeam is to the landscape; it embellishes an inferior face and redeems an ugly one. It is one of the duties of women to beautify the world, to shed light, to radiate happiness, to cast joy upon dark days, to be the golden thread of our destiny and this she does by rightly using her talents for pleasing. Every now and then we meet a woman who possesses the power of enchanting all about her; her presence brightens up the house, her approach is like a cheering warmth she passes by, and we are not content; she stays awhile and we are

totally disregards it and thereby courts failure in the outset. The day is gone by when the woman who has a smattering of knowledge can hope for business recognition or fill a position of even secondary importance. This does not imply that one's life must be narrowed down to one idea.

On the contrary, the successful woman must learn a little of everything that tends to enlighten. She must learn more of the things which shape the well balanced intellect and the well rounded character, but if the coveted prize is to be gained she must know all that can be known of some lone thing. The woman thus equipped cannot only find a footing, but what is vastly more to the point, hold it. Even the social world has become infected with this idea, and the woman who wins the plaudits is not she who has a showing of many accomplishments, but the woman of one stunt in which she excels.

**CAN DANCE AT 107.**  
Mrs. Margaret McGuirk, of Carrickmore, Ireland, who has reached the age of 107, is still hale and hearty. She can dance an Irish jig and is able to knit, sew and spin. A newspaper cutting with reference to this wonderful old lady has been forwarded to the king, whose private secretary, in reply, has written asking for the birth certificate of Mrs. McGuirk.

**LACE MITTS.**  
Long mitts of exquisite lace are taking the place of evening gloves. The finest duchesse and honiton point are responsible for these cobwebby accessories, and the prices asked are upon an equality with their beauty. Another novelty is a pair of elbow length black glass kid gloves inset with medallions of fine point lace. That they are extremely striking goes without saying, and only women quite sure of being a sartorial success should attempt them.

**SOME MENDING HINTS.**  
Rents will look much better when mended if they are attended to at once, because the longer they are left the more ragged the edge becomes. Lay the garment right side down and put the edge of the rent as close together as possible. Cut a

**Blue Ribbon Tea**  
This coupon cut out and mailed to The Blue Ribbon Tea Co., P. O. Box 2554, Montreal, entitles the sender to a free package of our 4oz. Blue Ribbon Tea. Fill in blank space whether you wish Black, Mixed or Green Tea.  
To MRS. ST. TOWN

piece of mending tissue rather larger than the space that is torn, and lay on top. Take a piece of thin woollen material the same size as the tissue and as near the color of the cloth as possible, lay this on top of the tissue, and when placed in exactly the right position iron with a hot iron until the patch adheres to the garment. The heat will cause the tissue to dissolve, forming a sort of glue. If the material is of lightweight goods it will be best to use a patch of exactly the same sort of goods, but if the material is heavy, such as is used in men's suits or coats, a lighter patch will be very much better. A clean cut in heavy materials may be mended by putting the two edges firmly together and basting them to a piece of paper on the right side. Take a thread and insert the needle about three-eighths of an inch from the edge and carry it between the cloth to about half an inch the other side of the cut, and draw the threads through, put the needle in where it came out and carry it to the other side about half an inch beyond the edge in a slightly slanting position. Continue to do this until the whole cut is darned. Be careful not to pull too tight. Darn in the same way in the opposite direction. It is difficult to use this method of mending if the edges are the least bit frayed, and on thin material it must be done with the greatest care using the finest thread and needle possible. All darns must be pressed when finished. To do this lay the right side down on the ironing board and on the wrong side lay a damp cloth and iron until perfectly dry.

**KNOW ONE THING WELL.**  
In the business world this is pre-eminently the day of the specialist. Never before was such a premium set upon excellence. To put it in the vernacular of the times, which makes up in expressiveness what it lacks in elegance, this is the day when the person succeeds who can truly boast one "stunt," or to quote the time honored fable, when the cat of one shift stands in the vanguard and the fox of many shifts is relegated to the rear. "The man of ambition who aspires to a successful business career takes this lesson to heart and shapes his plans accordingly. Too often the woman who knocks at the door of the workaday world is either ignorant that such a law obtains or, weakly counting upon her sex to gain favor and concessions,

## ANOTHER HATCHET STORY.

Some smart children live in the city and read the papers and keen tab on events, and teachers sometimes have a funny experience with the aforesaid children. The story may not be true, but anyway sounds likely. A class in American history was up being reviewed. Among the topics of the lesson was George Washington, the Father of his country, including the little incident of cherry tree and hatchet. To test them, the teacher asked several questions on the lesson and then this particular query was put to the pupils: "Who was it said: 'Father, I cannot tell a lie, I did it with my little hatchet?'" The little girl at the head of the class was sure she knew and quickly raised her hand. "Tell us now; who was it?" As prompt as unexpected came the answer, "Mrs. Carry Nation."

**HOW IT STRUCK SANDY.**  
In Scotland—Native, sighting the runaway French balloon: "Laird keep us, Sandy, what call you yon?" Sandy, looking up—"Weel, weel!" He pauses agast. "An' can ye see it too, Tammas?" Tammas—"Ahm seeing it vary plain." Sandy, a little relieved—"Ah wud no like to see it by myself!" Tammas—"What tak' you it to be, Sandy?" Sandy—"I ken weel it's a sign." Tammas—"An' what kind o' sign, Sandy?" Sandy—"What kind o' sign, mon? Dinna ye ken? Sure, it's a sign that you an' me, Tammas, must cut oot th' whiskey!"

**SLIGHT MISTAKE.**  
"What a cozy little flat you have!" said the visitor. "But why did they build the airshaft in such a peculiar place?" "My goodness, that isn't the airshaft. That's our hallway!"—Milwaukee Sentinel.

**HE HAD NO OBJECTION.**  
"We—we want you to marry us," said the blushing young man, indicating a young woman with downcast eyes and smiling face who stood a step behind him. "Come in," said the minister, and he endeavored to ease their embarrassment for a moment; but he soon decided that it was useless to try.

**ADDRESS OF BRIAN TO HIS ARMY.**  
Stand ye now for Erin's glory! Stand ye now for Erin's cause! Long ye've groaned beneath the rigor of the Northmen's savage laws, What though brothers league against us? What though myriads be the foe? Victory will be more honored in the myriad's overthrow. Proud Connaughts! oft we've wrangled in our petty feuds of yore; Now we fight against the robber Dane upon our native shore; May our hearts unite in friendship, as our blood in one red tide, While we crush their mail-clad legions, and annihilate their pride. Brave Eugonians! Erin triumphs in the sight she sees to-day— Desmond's homesteads all deserted for the muster and the fray! Cluan's vale and Galtee's summit send their bravest and their best. May such hearts be theirs forever, for the Freedom of the West!

Chiefs and Kernes of Dalcassia! Brothers of my past career, Oft, we've trodden on the pirate-flag that flaunts before us here; We bounded on the foe, As the torrent of the mountain bursts upon the plain below! They have razed our proudest castles—spoiled the Temples of the Lord— Burnt to dust the sacred relics—put the Peaceful to the sword— Desecrated all things holy—as they soon may do again. If their power to-day we smite not—if to-day we be not men!

**SUSPICIOUS PROCEEDINGS.**  
"John, do you love me?" "Yes." "Do you adore me?" "I s'pose." "Will you always love me?" "Ye—look here, woman, what have you been and ordered sent home now?"—Louisville Courier-Journal.

**A BAR TO FAITH.**  
"Pa," complained the boy, "so long as I go to the same school with Tommy Tuff I can't be a Christian Scientist." "What?" cried the pillar of the new church, "why can't you?" "Cause it's hard to believe that a punch in the jaw is all my imagination."—Catholic Standard and Times.

**SHE WAS A CHOSEN ONE.**  
Two very nice little girls had a quarrel one day. "Anyhow," said one to the other, who was an adopted child, "your parents are not real." Whereupon the other little girl retorted: "I don't care, my papa and mamma picked me out. Yours had to take you just as you came."

### The Power of the Confessional.

Every Catholic knows, from his catechism, that he can only receive absolution of his sins in confession when he is truly sorry for them, and is willing to "repair all injuries occasioned by the sin, as far as lies in his power. Non-Catholics and enemies of our Faith, often accuse us of the wonderful influence for good that exists in the Catholic Church, above all others by reason of this practice. The priest can, for example, never absolve from sins of injustice, when the penitent is unwilling to make restitution. What ever may have been acquired through theft, robbery, cheating, or any other unjust means, must be restored, before there can be question of absolution; at least the firm, sincere will to make

## WITH THE POETS

### THE CRY OF THE EXILE.

Whist, alanna, till I tell ye o' the dream I had last night! I was back in dear old Ireland, an' the hawthorn hedge was white; Hills and valleys smiled an' nodded, like old friends they seemed to be; An' the brown road, rummin' westward, seemed to smile an' beckon me. But I turned me back upon it, an' I held me out head high, Scornin' all the well known places 'neath the tender Irish sky.

Thion I thought me heart 'twas breakin', an' an' I thried to turn around; But the sky grew dark an' threatenin' an' the hills and valleys frowned; An' the brown road seem'd a river rapin' madly after me. Till the wild waves caught an' swept me out upon the hungry sea. Starin' walls then riz atween us, bricks an' mortar city walls; An' I woke up, could and chrippin'—but the brown road calls and calls!

'Tis a fine grand land entirely, is this great Ameriky, Wid its bustle an' its traffic—shure they've turned the night to day! Wirra, now, I'm not complainin'—don't ye think it, Moira dear! Though the tears they do be streamin' in, shure I know I'm better here. 'Tis a fine grand land entirely, wid its—God, them starin' walls! Shure they've drive the sinces from me—and the Brown road calls an' calls! —Mary M. Redmond, in Catholic Light.

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restitution must be present. The New York Sun, probably, the best known newspaper, in the United States, mentioned some years ago a case of restitution, which is perhaps, the only one of its kind. In New York a man went to confession, and told the priest, that he had come to his wealth in an unjust manner. Nearly all his money was the result of systematic and undiscovered thefts and forgeries. "But I have no more rest and my conscience is troubling me so, that I can no longer sleep," spoke the rich man, "now I have come Father, to regain peace of heart through a worthy confession." "Go home," replied the priest, "and first find out the exact amount of your unjust gains." The man returned to his home, and figured many days; then he returned to the priest, and made a general confession. As a sign of his real conversion, he handed to the Father a package of banknotes, the amount of five and a half million dollars. "Take this money, Father, and return it to the authorities that it

Chase these Northern wolves before you like a herd of frightened deer! Burst their ranks like bolts from heaven! Down on the heathen crew, For the glory of the Crucified, and Erin's glory, too!

**A BALLAD OF GALWAY.**  
The market place is all astir, The sombre streets are gay, And lo! a stately galleon Lies anchored in the Bay— The colliers shy, and sturdy lads, Are swiftly trooping down, To greet the Spanish sailors, On the quay of Galway Town.

But Nora—golden Nora— What matters it to you? There's joy—long time a stranger— In those gentle eyes of blue; And wherefore deem you ringlets, And don your silken gown, For a crew of Spanish sailors, That strolled through Galway Town?

Said Nora—golden Nora— And her laughter held a tear, "I don my silk and lace— Because my love is near— Among the Spanish crew is one Should wear a kingly crown— Although he walks a landless man, To-day through Galway Town.

"Look forth! see yond his dusky head— Tower high above the throng. Oh brave is he, and true is he, And so my lips have song For he's no Spanish sailor, Though he wears the jerkin brown, But Murrough O'Flaherty, Come back to Galway Town.

"He fought in Spain's red sieges, And he holds a captain's place, Ah! would his arm were raised to strike In battles of his race! But his boyhood saw with bitter grief— Iar-Connacht lose renown, When the Saxon crushed his valiant clan In the streets of Galway Town.

"To-night will be our wedding— With a holy priest to bless— Shall we remember Cromwell's law Amid such happiness? While my true love's arm is round me, Should they come with fighting frown, His sword shall cleave a pathway For his bride through Galway Town."

Then up the street stepped Murrough And down stepped Nora Ban, Had ever sailor fairer love— Sweet, sweet as sunset dawn? Their glad lips clung together— "Such bliss old grief must drown; God guard the faithful lovers," Prayed we in Galway Town.

### When Children Cough

give them that old reliable remedy that never fails to cure

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It stops coughs—breaks up colds—and heals inflammation in throat and bronchial tubes. Absolutely pure and safe for children. 25c a bottle. At druggists or from NATIONAL DRUG & CHEMICAL CO. Limited LONDON, ENGLAND

### FUNNY SAYINGS.

IN 1918.  
Visitor—"Tell your mistress I am here."  
Maid—"Yes, ma'am, she'll be down in a few minutes, ma'am."  
Visitor—"Is she up in the nursery?"  
Maid—"No, ma'am; she is up in a balloon."—Cleveland Plain Dealer.

### A Magic Pill.—Dyspepsia is a foe with which men are constantly grappling but cannot exterminate. Subdued, and to all appearances vanquished in one, it makes its appearance in another direction. In many the digestive apparatus is as delicate as the mechanism of a watch or scientific instrument in which even a breath of air will make a variation. With such persons disorders of the stomach ensue from the most trivial causes and cause much suffering. To these Parmelee's Vegetable Pills are recommended as mild

BOYS' AND GIRLS

a Pause in the Day's Occupation.

YOUR WORK.

There's a work for you in the world my boy.

A position for you to fill; And it waits to-day. Along life's way.

For the boy with a firm, I will; So, youth, be true.

For God wants you, In the field that you must fill.

There's a work for you in the world, dear girl.

A position for you to fill; For the girl that is mild,

So pure and kind. A work that is waiting still;

So, girl, be true. For God wants you,

In the garden that you must till.

There is work for us all in the world, my dears.

Some position for us to fill; Our God wants you—

None else will do— The bill alone you can fill.

Children, be true, Our God wants you

Your place awaits you still.

Dear Aunt Becky:

This is my first letter to the corner.

I like to read the letters and stories in the True Witness.

I was thirteen the 2nd of July, and I go to school every day, but I don't go now because our teacher is sick.

I have two sisters and one brother. We live about two miles from the church. This is all I can think of for the present. Hoping to see my letter in print.

Your loving friend, INEZ W. Grand Cascapedia.

Dear Aunt Becky:

It is an awful long time since I wrote to you, but I was greatly interested in the boys and girls column all the same, and I was delighted to see some of my little cousins corresponding again to the True Witness.

Well, dear Auntie, we had a lovely time in Quebec on the 25th, celebrating the Carnival. But I am sorry to be forced to say that the Montrealers captured nearly all the prizes. We had a very nice procession which paraded through the principal streets, and later on in the evening there were fireworks off St. Louis Gate, and together with the bands playing, the city was made pretty lively.

We all are waiting anxiously to see the match which is to be played between the Shamrocks and Quebecers, soon we hope. I am still attending to my class studies, and hope to finish this year. I suppose it is needless to tell you, dear Auntie, all the snow which we are having, as I think Montreal must have an equal share also.

Well, dear Auntie, I think my letter is a little long for the first time after such a long silence, and I trust to see my letter in print next week together with a lot from my former little cousins.

With love, I remain, M. CREIGHTON.

BILLY'S BREAKFAST.

There was an unusual stir in the big house of the Horns. The excitement seemed to center in the kitchen, where the maids, with anxious faces, were gathered.

Mr. Symonds, the gardener, who was raking the dead leaves off the lawn, heard the excited voices, and came in to ask what was wrong.

"It's Billy," said Mrs. Henry, the cook. "He won't eat his breakfast."

"No, Billy won't eat his breakfast," Mr. Symonds, wailed Mary, the chambermaid.

"Billy won't eat his breakfast," echoed little Hester Henry.

Mr. Symonds seemed to think this was very serious. He looked long and hard at Billy. Then he took off his hat and scratched his head, after which he remarked, solemnly: "Billy must be sick."

"Billy, Billy, do eat your breakfast," coaxed Mary again.

You really ought to be ashamed of yourself, Billy, unless you are sick, as Mr. Symonds says, I have fixed you a beautiful breakfast with my own hands—milk—bread and milk—and the milk not skimmed, either. And to think you won't touch it!"

"Oh, Billy, please, do eat!" urged little Hester Henry.

Billy's little stubby tail wagged very faintly in answer to Hester, and his round brown eyes looked up into Hester's blue ones as though he really would remind her of something, but yet was half ashamed to mention it. Mrs. Horn, who usually fed Billy herself, was still in bed. She was not ill, but she had been at

a party the night before, and it was almost morning when she got home.

Billy seemed to realize that his mistress was not to be expected to appear, and looked shyly at the basin of nice bread and milk which Mary had set before him; but something was certainly wrong, and finally he slowly turned away, licking his lips.

"Perhaps he wants a little meat," said Mrs. Henry. The servants' breakfast table had not yet been cleared, and Mrs. Henry went to the platter, and took up the carving knife and cut up some nice little pieces of steak which had been left, and presented the tidbits to Billy on a warm china plate. As a general thing, Billy was very fond of cooked meat, but this morning the daintily prepared meat did not seem to tempt his appetite any more than the creamy bread and milk.

"What do you think of it, Mr. Symonds?" asked Mrs. Henry. "What do you think?"

"Looks bad, very bad, indeed," said the gardener, slowly.

"I wonder if Mrs. Horn would want us to send for a doctor?" suggested Mrs. Henry. "I don't like to wake her, but perhaps I ought to."

"I wish I knew what to do about it."

"Do you hear that, William? The doctor is to be sent for!" said Mrs. Henry, trying to see what a threat would do. "Then, if you don't eat your breakfast, you will have to take horrid pills. Master William! Listen, now, and consider what I have said!"

A good while ago, when Mrs. Horn had hired Mrs. Henry to do her cooking, it had been agreed between them that little Hester Henry should stay with her mother. Hester was not troublesome in the house, and everybody liked her. There were no children for her to play with. She played with Billy. Mrs. Horn sometimes let her help to feed Billy, and she could hold Billy while Mrs. Horn tied the ribbon bow that Billy wore on his silver collar. Hester was really a valuable and privileged and petted member of the kitchen household.

Knowing considerable about Billy, therefore, and his ways, little Hester Henry had an idea of her own.

"Ain't his food fixed right, Hester?" asked Mrs. Henry. "I'm sure I did it just as Mrs. Horn told me. And your own mother has cut up his steak!"

"Oh, yes, Billy's food is all right," said Hester. "It isn't his food at all. It's that Billy don't like to be talked to in good grammar!"

"In good grammar, did you say? Mercy sakes!" screamed Mary, bursting into a merry laugh at the ridiculous idea.

And Mr. Symonds was obliged to laugh outright, too.

Little Hester Henry did not see very much to laugh at. She couldn't feel quite sure whether the big folks were laughing at her or at Billy. She thought she would make her meaning a little plainer. "It is that Billy don't like people to talk too proper to him," she went on.

"Mis' Horn, she don't talk proper to him like he was grown up. This is the way Mis' Horn talks to him: 'Nice little wootsie Billy, eat him b'kfast! Tum, Billy, doggie. Hm doodest doggie as ever was!'"

Such a soothing, coaxing, ingratiating speech as it was, in tones like Mrs. Horn's own.

In an instant Billy's eyes grew bright, and his tail wagged so hard that his hind legs moved with the tail.

"See!" said Hester, her little face all aglow with excitement and happiness as she rose to her feet. "Billy understands! That's what he wanted! Don't you see?"

And the naughty Billy wrinkled up his nose, which was his way of smiling, and came forward and proceeded to eat his breakfast like a good and contented dog.

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No sale now for any but St. George's Baking Powder. Glad if, too! I don't get any more complaints—but lots of compliments. So out with these old lines. Write The National Drug & Chemical Co. of Canada, Limited, for their new free Cook-Book.

Two Letters of St. Ignatius On Frequent Communion. In connection with the decree issued by the S. Congregation of the Council, Dec. 20, 1905, two letters of St. Ignatius on frequent communion may be interesting to our readers.

Art Work in Metal of the Celt. The Irish practised from time immemorial—long before the Christian era—the art of working in bronze silver, gold and enamel—an art which had become highly developed by the time St. Patrick arrived.

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SATAN TERRIFIED. There is a great genius displayed in advertising as in the higher branches of literature. No problem daunts the modern advertising man. In the window of a little book store in Eighth Avenue, New York, was recently heaped a great pile of Bibles, marked very low—never before were Bibles offered at such a bargain; and above them all, in big letters, was the inscription: "Satan trembles when he sees Bibles sold as low as these." —Woman's Home Companion.

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If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soo ma e of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Mo. c.

PRESIDENT ROOSEVELT.

The supreme magistrate of a great nation elected to his position by popular vote is in a most difficult position. His lightest word is heavy and any charge which he makes is all but a judicial sentence. President Roosevelt is closing his career with great courage—for his words are neither few nor light. They are uttered in season and out of season, and plead for the righteousness of a long-suffering people. His last attack upon predatory wealth is the strongest, for it is an official message to Congress. The President says that this wealth "is accumulated by all forms of iniquity, ranging from the oppression of wage-workers to unfair and unwholesome methods of crushing out competition and defrauding the public by stock-jobbing and the manipulation of securities." The methods by which the Standard Oil people and similar concerns have achieved great fortunes are no more justifiable than "any form of criminality on the part of labor union and every form of violence, corruption and fraud from murder to bribery and ballot-box stuffing in politics." What is to be thought of both the evils referred to and the language by which they are condemned? It is a severe commentary upon commercial morals when the President condemns so severely the chief offenders and their ruinous example to the rest of the community. If such messages, unofficial or semi-official or official, were sent by our Governor-General to the Premier, the whole country would ring with indignation that such evils had not been stopped long before they needed criticism from one whose word would attract the humiliating attention of the outside world. It seems to us that the President is simply sitting by the sea-shore and forbidding, like the old Danish king, the onward march of the tide. Wealth and its accompanying evils of luxury and selfishness are rushing upon the United States notwithstanding the patriotic protests of President Roosevelt. It is all very well when the enemy is at the gate to shout for the gun. Education and every other formative element in national up-building have tended to exalt wealth and encourage its gain. Shrewdness in bargains and treaties has been as much a national pride as a private boast. Other ideals should be presented to the youth of a country than great massive fortunes. And peace must have other triumphs for its votaries than Standard Oil trophies. One difficulty rises in the case greater as time goes on, the difficulty of making wealth observe equitable principles and keep moderate in its enjoyment. If President Roosevelt brings home the responsibilities of the nation, and of individual companies he will have freed his country and started her upon a new career of honor and more wonderful success. It is not in wealth-gathering a nation's greatness lies. Something more worthy of a people

whose boast is freedom and whose patience suffers much wrong should be their aim. If President Roosevelt in addition to condemning these monopolies would give lessons upon other ideals he would contribute much to the exaltation of matters commercial and national.

PRIVATE JUDGMENT.

The work of salvation hypothetically involved some system of revealed truth. We say hypothetically because if we speak absolutely God could have saved the world in any way He wished and without any condition being required from the world, such as belief in revelation and correspondence to grace or anything. But God's plan has been much more wonderful—more wonderful in its purpose and the end attained, and more wonderful in the way it has accomplished this higher work. Salvation means more to man than creation without it. There was involved in this salvation not only grace and glory for the individual, but the condescension of God Himself in the Incarnation. Here was the plan opening out new vistas of divine attributes, answering the justice and holiness of God for all, manifesting depths of love and redemption undreamed of, and teaching lessons which the world could never forget nor learn from any other teacher. The great question was as to the carrying out of the plan when He, the Eternal Son, returned to the Father. How would His truth be preserved from error and transmitted to succeeding generations? How would His merits of light and healing be applied to souls unborn? As the son of God and Redeemer of mankind Jesus Christ might well and reasonably be expected to establish a kingdom and found a society whose powers would be as far-reaching and as deep-laid as His own—a society fully organized and equipped, no more needing the court and arms of this world than He Himself needed the legion of angels, a society which should remain in the world yet not be of it, whose principles would always be in opposition to the world, a society weaker than the world though more lasting than anything around it. This society we recognize: His Church, the mystical Body of Christ, His Bride, His Kingdom, the new Jerusalem. We read of its establishment; we hear our Lord lay down His sacred constitution and bestow upon His apostles the powers which elevated them above the world and enabled them to teach all truth and endure forever. Throughout there was only one mandate: Teach. There was no commandment given the apostles that they should write and let men judge for themselves. Few of them did write and these the simplest accounts of the marvels they had witnessed. All the evidence on private judgment as a final court of appeal is against it. No founder of any school threw his opinions haphazard among his followers, saying: "Here are my doctrines, follow them, decide them for yourselves." What king wishing to establish a kingdom which should include all nations and which should endure to the end of time would place his law not upon his citizens but beneath them? A kingdom to have stability must have order. No law could be imposed after the manner of private judgment, no standard of religion or ethical truth could be possible, and no constancy secured against the ravages of time and the malice of men. If schools of thought keep drifting from their first moorings and republics change to republics and republics back to monarchies, what would have been the history of the Church if private judgment had been its light and authority? Centuries do not deal gently with institutions. The rushing tide will wear away the rock. For religion to stand unchanged whilst all around is moving it needs the immortal power of a living Spirit whose arm never shortens, whose light never weakens, and whose truth never grows dim. Christians did not lay claim to private judgment until the rebellion of the sixteenth century. Even then the leaders of the reformation did not practically admit it. They proclaimed it in theory as against the Church; but denied it in practice as far as their own views were concerned. Theory prevailed, for the open Bible has been the fostering life and crushing death of Protestantism. Private judgment must be criticized by its application and results. These may be seen in the ruthless war which science has made on revealed religion since the installation of private judgment. Not only has the old order changed in denying the authority of Mother Church, and the Christian world divided into two camps, Protestantism itself is subdivided until its sects number over four hundred. What is

a worse feature is the doubt and denial thrown upon the supernatural character of Christianity by the self-appointed judge. To criticize is always the tendency of the human mind. To establish a religion which was intended to restrain the soul and place the heart in humble obedience rather than upon the seat of judgment would not have characterized the divine wisdom of our blessed Lord. Still less would it have secured the constancy and immutability of the most sublime and difficult truths ever proposed for our unshaken faith. Private judgment has a worse feature than the danger of distorting truth. It is rebellion. It has dethroned religion, desecrated the sanctuary, and stripped the temple of its magnificence and sanctity, filling it not with prayer but confusion, not with unity but division, not with the voice of the divine but the jargon of the human.

HITS IRISH FISHERMEN.

Northern Ireland's entire fishing industry has been destroyed by a word by the judicial committee of the Privy Council, sitting in Dublin, and has been handed over, lock, stock and barrel to the owners of the English and Norwegian steam trawlers. The hardy fishermen of the Antrim, Derry and Donegal coasts used to make a decent living by fishing comparatively near the shore, but some years ago the trawlers made their appearance. These are great steam vessels with an immense sweep of nets and they gathered in not only all the fish in the waters which they invaded, but the lines and nets of the shore fishermen as well. Repeated complaints caused the fisheries board to make an investigation. The inspectors framed a set of rules excluding the trawlers, nearly all of which come from Liverpool and other British ports, from fishing within the three mile limit. The owners of the trawlers appealed, and a few days ago the judicial committee of the Privy Council overruled the regulations of the fisheries board and threw open the northern waters to all comers.

HOW'S OLD IRELAND?

Irish emigration is decreasing, numerically and relatively. These figures, from the Statesman's Year Book, prove it:
1861. Population of Ireland 5,799,000. 1861-70, average emigration per year, 81,500—about 1.5 per cent.
1871. Population of Ireland, 5,413,000. 1871-80, average emigration per year, 54,300—about 1 per cent.
1881. Population of Ireland, 5,175,000. 1881-90, average emigration, 73,400 per year—about 1.4 per cent.
1891. Population of Ireland, 4,705,000. 1891-1900, average emigration per year, 46,000—less than 1 per cent.
1901. Population of Ireland, 4,457,000. Emigration in 1905, 30,676; in 1906, 35,344; in 1907, 39,082—averaging about .8 per cent.
In 1907 emigration was heavy from every country in Europe. From Italy, for instance, more than 1 per cent of the population emigrated. The year 1908 will witness a great falling off in emigration. Ireland's loss of population is due to several causes besides emigration. If her marriage rate were not about the lowest in Europe and her death rate the highest, she would show an increase of population.—Milwaukee Catholic Citizen.

EDITORIAL NOTES.

The latest story of Pontifical millions, says "Rome," is credited to the Emperor of Austria. Everybody knows how he has recently recovered from a rather serious attack of bronchitis. Recently many newspapers announced that in gratitude for his restoration to health he had sent the Pontiff the handsome gift of one million crowns. We have taken the trouble to secure information on the matter, and this is what we have learned from the very highest authority: During the four years and a half of the present Pontificate neither the Emperor Francis Joseph, nor the ex-Empress Eugenie, nor the King of Spain, nor any other likely or unlikely king or queen in the whole world has made an offering of as much as a single centesimo, which is perhaps the smallest coin in existence, to the Holy Father. The absolute accuracy of this remarkable fact may be relied upon, and the moral of it is that the support of the Holy See is dependent upon the offerings of the faithful.

The Bombay Examiner does not take very seriously the scientists who want to photograph the human



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OBITUARY.

THE REV. C. E. MILLETTE.

The Rev. Abbe C. E. Millette, parish priest for Magog for the past twenty-five years, suddenly passed away on Saturday last, at the age of 56 years, deeply regretted not only by those of his own community but by his separated brethren as well. He was through Father Millette's endeavors that the new Catholic hospital at Magog has just been completed, and he was also the generous donor of a sum of \$20,000 for the construction of a creche. Abbe Millette was considered as one of the founders of the town of Magog, and his name was universally known and respected throughout the whole Eastern Townships. The funeral took place yesterday.

DEATH OF AN AGED PRIEST.

The Rev. Abbe René Rousseau, one of the oldest priests of the Seminary of St. Sulpice, died last Tuesday at the Hotel Dieu, of general debility, at the age of 79 years. Born at Angers, France, Abbe Rousseau was ordained priest in 1853, and came to Canada in the following year. Ever since his arrival he lived in Montreal, being engaged in the ministry of the churches of Notre Dame, St. James, Bonsecours, and as chaplain of different religious communities, and the last fourteen years of his life he has been attached to the parish of St. James. Abbe Rousseau was much esteemed and respected by all those who knew him. The remains were conveyed from the Hotel Dieu to the Church of Notre Dame at 7 o'clock last evening, and the funeral service will be held at 8.30 a.m. tomorrow.

Journalistic Event.

Senator Dandurand and Mr. H. Laporte have joined the Board of Directors of La Patrie. This is an event in Canadian journalism of no small import. Senator Dandurand is Speaker of the Canadian Senate, a man of enlarged experience and broad views. Mr. Laporte is ex-Mayor of Montreal, a man of marked judgment and great force. No project could have two such men on its Board of Directors without the public seeing their influence. That La Patrie is destined to a great future is the opinion of all who know the circumstances. La Patrie has just erected and taken possession of the most modern newspaper building in Canada. Yes, building in America, for La Patrie has appliances and equipment which are lacking even in the New York Herald. Mr. L. J. Tarte remains managing director and Mr. Eugene Tarte manager of advertising and job printing, two men who have grown up with the paper. The late Hon. Mr. Tarte, for years before his death, having rested the management in his sons. La Patrie will be watched with great interest by the public, because with its new building, new equipment, new staff, new plans and unsurpassed qualities it jumps right forward into the front row of Metropolitan Canadian newspapers. Everybody will wish La Patrie a career of great achievements.—Gazette, Feb. 12.

Meal Time Miseries

Indigestion Can be Cured by the Tonic Treatment of Dr. Williams' Pink Pills.

There is only one way to cure indigestion and that is to give your system so much good, red blood that the stomach will have strength enough to do its natural work in a healthy, vigorous way. Many dyspeptics dose the stomach with tablets, syrups and other things alleged to assist in digesting food, but these things merely give temporary relief—they never cure indigestion—and the trouble grows worse and worse, until the poor dyspeptic is gradually starving. In a case of indigestion a half dozen boxes of Dr. Williams' Pink Pills are worth all the mixtures and so-called pre-digested foods in the country. These pills cure indigestion because they strengthen and tone the stomach, thus enabling it to do the work nature intends it should do.

Mr. Paul Charbonneau, St. Jérôme, Que., says: "For months I suffered from headaches and dizziness and pains about the heart. Often after the lightest meal I would be afflicted with a smothering sensation. Finally my mother induced me to try Dr. Williams' Pink Pills. Under the use of this medicine the trouble began to disappear, and in less than a couple of months I had completely recovered my health and can now enjoy a hearty meal as well as any one."

It is because they make new, rich blood that Dr. Williams' Pink Pills always cure indigestion, anæmia, rheumatism, heart palpitation, neuralgia, sciatica, St. Vitus dance and the headaches, backaches and other indigestible ills of girlhood and womanhood. Sold by all medicine dealers, or by mail for \$2.50 from Dr. Williams' Medicine Co., Brockville, Ont.

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Now is the time for a good hot dinner and get a call lots of room.

SHR

then honestly blame will a of anyone w in the face o ever merit m erect a mem found, no goi not St. Ignac village site o a single jot make it wor ration.

Barrie, Jan

To the Editor

Dear Sir,—I at first to t Andrew F. H paper, as the monograph o St. Ignace I tive positions villages of However, as some delay in to ill-health, may be furth months. I ha up a few mis the above me CONFERR Mr. Andre claims for an tions of a h aeological. M he condescen that a few o such as those Mohawk River the spot wher cred, had all tions to act, J holds such re vernal brighte rashly presum preserves, and that they had the very spot Lalemant had their careers.

It is not ne as to what ex red on Mr. An exclusive prerog in accordance he exacts to that I am fir the offenders a declared incom And as for the the Ontario 1902, it is un alleged exhibit tiality in the "arouse suspic posterous assu sence of anyth debris, etc.) I rit any serious like a device o sees the colla prepares a ref strongly" a to sorry plight ar ter is not. me a diplom shall very relu have recourse appeal to the hearing.

A NECESSA

FUL

This is not Nobody with t desty cares to in his own b things said a wance. I do so w and I beg the as they stranger" a to introduction f rance for it is ing I present t The following some of the m at the time w identification c lished. From M. C. C. ter of Agri I am very in the map to ac ble paper cont report." I at to have your ment form- 1903. From Mr. Alfr thermatics, I May I ask y of sending me cal Reconstruct the Relations" (later). Please core thanks fo Huronia whic me. It is mu Parkmen's th great interest, an interest in t dian History. From Chas. G. whose like those of m Literary di sometime p College and historical

Let me than maps you see as well as fo port contain situations of St. Louis. It is a highly work, and yo for the skill which you ha blems.—New Y From Mr. J. rister at J. surance for Many thanks valuable mon the Annual A Ontario, 1902

ERLING" Trade Mark all Products of this Company

SHRINE AT WAUBAUSHENE.

(Continued from Page 6.)

then honestly corrects his error. But blame will assuredly fall to the lot of anyone who persists in delusions in the face of obvious facts.

A. F. HUNTER, Barrie, Jan. 22, 1908.

To the Editor:

Dear Sir,—It was not my intention at first to take any notice of Mr. Andrew F. Hunter's letter to your paper, as there is now in press a monograph on Huronia dealing exhaustively not only with the site of St. Ignace II., but with the respective positions of all the principle villages of that historic region.

However, as there has already been some delay in its completion, owing to ill-health, and as its apparition may be further delayed for some months, I have been urged to clear up a few misconceptions contained in the above mentioned communication.

Mr. Andrew Hunter implicitly claims for himself all the qualifications of an expert in matters archaeological. Not only this, but while he condescends graciously to admit that a few other distinguished men, such as those who identified, on the Mohawk River in New York State, the spot where Jogues was massacred, had all the requisite qualifications to act, he authoritatively withholds such recognition from the several benighted individuals who have rashly presumed to trespass on his preserves, and have fondly imagined that they had correctly lighted upon the very spot where Brebeuf and Lalemant had so gloriously closed their careers.

It is not necessary to inquire here as to what exalted authority conferred on Mr. Andrew Hunter such exclusive prerogatives, it will be more in accordance with the dispositions he exacts to acknowledge humbly that I am first and foremost among the offenders and have properly been declared incompetent in the matter.

As for the incriminated paper in the Ontario Archaeological Report, 1902, it is under the ban. The proofs alleged exhibit "the lack of substantiality in the case." Its statements "arouse suspicions in the minds of right-thinking persons."

The following are extracts from some of the many letters I received at the time when the report of the identification of St. Ignace was published.

From M. C. C. James, Deputy Minister of Agriculture of Ontario. I am very much obliged to you for the map to accompany your admirable paper contained in Mr. Boyle's report. I am exceedingly pleased to have your researches in this permanent form.

From Mr. Alfred Baker, Prof. of Mathematics, University of Toronto. May I ask you to do me the favor of sending me your map "Theoretical Reconstruction of the Huronia of the Relations."

From Chas. G. Hobornan, L.L.D., whose likeness appears among those of noted authors in the Literary Digest, Feb. 1, 1908; sometime professor in New York College and connected with several historical societies.

Let me thank you sincerely for the maps you sent me a few weeks ago as well as for the Archaeological Report containing your paper on the situations of the Sts. Marie, St. Louis and St. Ignace. It is a highly satisfactory piece of work, and you deserve great credit for the skill and perseverance by which you have solved these problems.

Many thanks for the copy of your valuable monograph contributed to the Annual Archaeological Report, Ontario, 1902. Also for the en-

gaged maps accompanying your kind letter. Permit me to congratulate you on the successful issue of your long continued researches, and on your clear and convincing method of marshalling the evidence, and disentangling the essential facts from overlying fancies.

From Mr. Reuben Gold Thwaites of the Wisconsin State Hist. Soc., the well known author:

Thank you very much for having sent me an extra copy of your admirable report upon the identification of St. Ignace, etc., in the Ontario Archaeological Report for 1902. I have examined it with great interest. You seem to make your case.

From the International Review of Ethnology and Linguistics, a European publication entitled "Anthropos," Tom. II., fasc. 1, 1907, p. 153, reporting the "Congres des Americainistes" held in Quebec in 1906:

"Toutes interessantes que furent ces representations (de M. Batres de Mexico), elles n'en eurent pas moins le desavantage, a cause de la longueur du temps qui y fut consacre, d'empêcher le R.P. Jones, S.J. de lire en entier son savant travail sur la topographie de l'Huronie, et l'identification des villages hurons et petuns qui existaient a l'epoque des missions des recoltés et de Jesuites. Le savant archiviste du College Ste Marie a Montreal s'est acquis dans ces questions une competence que personne ne peut lui contester."

A DIPLOMA FORFEITED.

Of course Mr. Andrew Hunter will waive these authorities aside as not worthy of holding his certificate as experts. In this I will not agree with him, but will willingly grant him that they are all too eulogistic. Let it stand at this, they were intelligent men and did not find the proofs of the thesis absurd.

However I scarcely think that he will go back on his own words: "The site of the Shrine on the Mohawk Town site at which Father Jogues suffered (near Auriesville, N. Y.) was carefully explored by competent men, and its identity established only after the most diligent scrutiny, before the Memorial Shrine was erected upon it."

Yes, they were competent men, very competent. The one was General John S. Clarke, of Auburn, N.Y., and the other was the late John Gilmary Shea, the historian. General Clark is an adept in such matters, and so was Gilmary Shea—and here is what the former wrote me, May 18th, 1903:

"Many thanks for your note of the 11th inst., and accompanying maps. I had received the Annual Archaeological Report of 1902 some days previous. The extracts from the relations and the other works furnish a great mass of invaluable data for the student, whether your conclusions are correct or not, and I frankly confess that I am unable to furnish any serious objections to your theories, as to the location of St. Louis, St. Ignace II., St. Jean, Ste. Anne, and St. Denis."

General Clark (and Mr. Hunter says he is a "competent man," which commendation I most heartily approve) says that he is unable to furnish any serious objections to my theory as to the location of St. Ignace II., this could hardly be if it were the tissue of absurdities your correspondent alleges.

AN INTERNATIONAL JURY.

But let us go beyond the confines of the Dominion. When, at the Universal Exposition of St. Louis, in 1904, the international jury of awards conferred the Grand Prize upon St. Mary's College, Montreal, in competition with other admirable exhibits, for its historical collection, and upon my humble self, as organizer, a gold medal, with their respective diplomas, I was given to understand that the exhibit, text and specimens illustrating the mode of identification of Huron village sites successfully carried out, had had no slight influence in determining the award.

Finally, in identifying Indian village sites in the Middle Western States, my deductions from facts contained in the old missionary records were not deemed too transparently absurd.

Mr. Reuben Gold Thwaites thus explains the publication in the volume of the Proceedings of the State Historical Society, 1906 (p. 175) of a letter dealing with the site of the famous Mascoutin village, which letter had not been written for the public:

"Found among the papers of the late Andrew J. Turner, of Portage, Wisconsin, Father Jones is archivist of St. Mary's College, Montreal, and doubtless the highest living authority on the movements of the Jesuit missionaries in New France. Mr. Turner had asked his opinion as to the validity of the former's theory that the mission of St. Jacques among the Mascoutin was on the Fox River, near Portage. Father Jones' interesting and scholarly reply, written several years ago, but not heretofore published, is a strong argument in favor of the location of the Mascoutin Village near Berlin, (Wis.), as advanced by Mr. Wood in the preceding papers."

Erno M. Avery, Ph.D., LL.D., too well known to favorably mention in literary, scientific and historical circles to need any introduction to the Canadian world of letters, has shown his high appreciation of my latest map of Huronia and its Indian village sites, by reproducing it in colors at page 161, Vol. III., of his great work in fifteen volumes, "A History of the United States and its People." This publication has reached its third volume, which appeared in 1907. The Burrows Brothers, of Cleveland, are the publishers, and it may be said that no work in this line heretofore given to the public can bear comparison with it, in its wealth of historical illustrations, its faithful reproduction of rare old maps and prints, and the topographical finish of this superb edition "de luxe."

MR. HUNTER'S MODEST CONTRIBUTION.

Even Mr. Andrew Hunter, in his monograph on Tay Township (p. 24), did not hesitate to print: "The Rev. A. E. Jones, of St. Mary's College, Montreal, has a wide acquaintance with the literature of the missions." Doubtless this does not mean that I am thoroughly equipped as an expert in Indian Archaeology, so must not flatter myself, but persons competent to judge "know full well what silly blunders certain experts may perpetrate when not well versed in the history and customs of the American Tribes."

Before passing—and it will be a relief—to something less personal and far more interesting, Mr. Editor, I wish it to be clearly understood that my aim is not to have any one of my arguments accepted on extraneous authority. If I have cited these all too flattering testimonials, it is merely to restore, if needs be, an unbiased frame of mind in these interested in this subject, the identification of the site of St. Ignace II., so that they may pigeon-hole for the nonce the certificate of incompetence awarded me, with much circumstance, by Mr. Andrew Hunter, and heed alone the line of reasoning I shall follow, either to show the falsity of your correspondent's objections, or to make good my own contentions.

MR. ANDREW HUNTER'S PURPOSE.

It is fortunate, Mr. Editor, that Mr. Andrew Hunter should have let us into the secret touching the object he had in view when he sent his circular letter simultaneously to so many Ontario papers. I say secret advisedly, for few could have conjectured that it was really such as it is put forth. "This letter," he avers, "is merely a plea in plain language for historic truth, and the use of archaeological inquiry." The language of common sense in matters of gauge is plain enough; as for the common sense, the public, like any other good analytical expert, with patience and perseverance, will no doubt succeed finally in detecting a trace. And though your correspondent pleads that it is used, I am optimistic enough to feel confident that it will come out all right. In the end, not much the worse for the war and almost as good as new.

Others, not so felicitously endowed, have been denied the use of common sense in matters of archaeological inquiry. Many have been led astray, for they could not get their knowledge of the locality and the circumstances at first hand, and had to fall back on newspaper accounts in their search for historical truth. Now, this self-constituted champion of verity is coming to the rescue, he is to set them right and correct the deplorable mistake in regard to the position of the scene of the massacre of the Jesuit missionaries, "at the mercy of such writers." And how does he purpose achieving this desirable result, so that the benighted may secure their knowledge at first hand? How? Why it is simple enough—by more newspaper accounts.

This then is historical knowledge at first hand? Mr. Hunter's only possible reply must be—Well, if it is not exactly the article asked for, it is just as good. Now, Mr. Editor, a man takes himself too seriously who claims that his words, in such matters, when pitted against that of many others who have had opportunities at least equal to his, must be accepted as evidence at first hand, and preferred in consequence to theirs.

MEANS TO AN END.

The earnest believer in any given theory, and who is actuated by a sincere desire to have his readers, for instance, come into the possession of truth, does not lower himself by imputing at the outset, base, despicable motives to those who may honestly differ from him in opinion, so as to discredit in the eyes of the public a loyal adversary. He only belittles himself, and self-respecting men of his own way of thinking would whisper to one another "non tali auxilio!" While the public at large are sorely tempted to cry shame!

What, Mr. Editor, does your correspondent mean when he pens a phrase like the following: "No sooner did the Rev. Fr. Laboureaux, through ill-health, abandon the scene of his arduous parish labors than the promoters of this new and, as it were, rival memorial, begin operations last summer." The odious insinuation is too innane to deserve any other answer than to assure your readers, Mr. Editor, that its originator is Mr. Andrew Hunter, of Barrie.

MEMORIAL CHURCHES AND SHRINES.

As for rivalry, there is none, nor was there ever any. I myself had the honor of delivering the ad-

dress at the inauguration of the Memorial Church at Penetanguishene and this at the invitation of the Rev. Father Laboureaux. Those who were then present may bear witness as to whether it was sympathetic or not.

Penetang holds the Memorial Church, and stands within sight of the first landing of Champlain, Brebeuf and others, if not all, the early Jesuit missionaries. It stands midway between the very first and the very last for these and other such reasons it was chosen as the site of the Memorial Church, which itself serves to perpetuate the memory of one and all the pioneers of Christianity, one and all the stirring events which took place among the Hurons during an interval of not quite half a century.

A shrine, when not taken in its original and restricted sense of a scrinium or receptacle for the bones of martyrs or such like, is a place from its history, or associations with some special religious event, or, as in this instance, by the blood shed there of a Christian hero or a servant of God.

Mr. Hunter, in quite a friendly mood, forewarns us that "The Memorial Church at Penetanguishene had already been erected in this way (viz., on general principles), and there is no particular advantage to be gained by exploiting a forest of memorials," whatever that may mean. I take it that it is not advisable to establish several shrines. Without being a prophet or the son of a prophet, I can foresee the time when this part of Ontario will be dotted with them. They may be in the beginning of modest proportions and very unpretentious. The first is already established at the Martyrs' Hill. The second will be raised at St. Joseph II., where Daniel was struck down; a third, near Van Vlack, for it was in the neighborhood of the mouth of the Nottawasaga that Chabanel lost his life; a fourth will be erected at Etharita, the St. Jean of the Petuns, possibly in the northernmost parts of Melancthon, in Dufferin County, but more probably in Osprey Township, County Grey, whenever Garnier's last resting place shall have been discovered; and what is more without Mr. Hunter's likes or dislikes being consulted in the matter.

A CRUCIAL TEST OF MR. HUNTER'S PURPOSE.

No sincere champion of truth, however thoroughly he may be convinced of the soundness of his own views, ever stoops to misrepresent the arguments of an opponent. A man, confident in the strength of his position, lays before his hearers—the proofs, in support of the contention contrary to his own in all their undiminished force, strong in the sense of his ability to refute them. Nor is there a surer sign that a cause is hopelessly weak than when its promoter is seen to have recourse to this dishonorable expedient. It may ensure a short-lived triumph there where his peculiarities are unknown, and until his opponent is granted a hearing. It is this unparagonable proceeding that vitiates all Mr. Hunter's pleading in his attempt, by specious but unfair argumentation, to win a passing triumph but not to vindicate truth. In palliation of this infringement of the accepted laws of honorable debate Mr. Andrew Hunter can plead but one excuse, namely, that he is incapable of grasping the significance of a line of reasoning or of gauging the weight of its conclusions; in other guise, the poor excuse, that he did not know it was loaded.

UNFAIRNESS LAID BARE.

As we have now reached the most important point in all this discussion—the yarn-raw of the case—let me rehearse in full Mr. Andrew Hunter's masterful summary of my argument: "The exploitation (sic) of this shrine has been advertised so much that the general newspaper reader may be disposed to take for granted as true what is utterly without proof or probability." "It is not necessary to go farther than the published statements of the first person who put himself on record in support of the site, viz., the Rev. A. E. Jones, S.J., of Montreal, to whom 'The Identification' in question is said to be due, in order to see the lack of substantiality in the case. In this lengthy article on the subject he says: 'I left ashbeds, the most reliable indication of Indian occupation, out of the count.' Further he says: 'We could not without serious damage to the standing grain attempt to reach the very bow of the hill.' These specimen statements, showing a total independence of inquiry, and of direct observation to prove his abstract thesis, and avoiding any appeal to evidence of the usual village debris, actually appeared with many others of a like nature in a government publication which was issued to give Observations, and to be an annual record of work in this line, viz., the Ontario Archaeological Report for 1900. These statements alone, without saying anything of a multitude of others, in themselves are enough to arouse suspicion in the minds of right-thinking persons. Such was the proof he advanced to support the imagination." I have quoted all this lengthy passage lest Mr. Hunter should complain that I have distorted his words.

The first idea that presents itself to my mind after reading the above summary is that Mr. Andrew Hunter's "imagination" must be powerfully "supported," for so as I may every clause, I see no attempt at proof in all the many lines which immediately precede his words "such was the proof he advanced."

TEACHING BY PARABLE.

Were I called upon to explain to the merest tots, in the lowest grade of our elementary schools, the line

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 pain 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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of reasoning I followed in proving that the spot in question was not other than the site of St. Ignace II, I should preface it by some such familiar illustration as the following, of easy apprehension for the weakest intellect. Mr. Editor, please call Mr. Hunter's attention to the lesson that he may profit by it.

Two brothers had migrated from their native village to the boundless prairies of our great Northwest, but at different times. They had settled some twenty miles apart, and had not met since their departure from the home land, from which one had just received a most important message on family affairs, which he felt it his duty to communicate without delay to his brother, who was a bachelor. Being advanced in years and not accustomed to the saddle, he called John, his son, a sturdy young fellow, and bade him run the errand. John had been already trained, to a certain extent, to range the prairie for several miles from the new homestead by means of a compass, for as yet there were no roads in that region, only trails, but no trail leading directly to the settlement of Farville where his uncle lived. He had indeed been once as far as a little hamlet, which I shall call Midtown, for convenience sake, not more than ten miles distant. So he protested to his father that he could never find Farville, the settlement where his uncle lived, all alone.

In their perplexity they bethought themselves of a cripple, their nearest neighbor, who had lived for some time at Farville. The latter expressed his regret that, on account of his infirmity, he could not go himself, but that he would have no difficulty in explaining to John how to find his uncle's house at Farville, though the farm houses were a good distance apart, provided John could steer, as it were, by the compass. This John said he could do. The cripple then told him that he would have first to go due south-east to Midtown, for Farville was about in the same direction, and then ride on about ten miles more. He said he was certain that the whole distance to Farville was twenty miles. (Concluded Next Week.)

The Demon Dyspepsia.—In olden times it was a popular belief that demons moved invisibly through the ambient air, seeking to enter into men and trouble them. At the present day the demon dyspepsia is at large in the same way, seeking habitation in those who by careless or unwise living invite him. And once he enters a man it is difficult to dislodge him. He that finds himself so possessed should know that a valiant friend to do battle for him with the unseen foe is Farme's Vegetable Pills, which are ever ready for the trial.

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The town of Longue Pointe will apply to the Quebec Legislature, at its next session, for an act on the following matters: To correct an error in the boundaries of ward number seven; enact special dispositions concerning municipal elections in wards No. 4 and No. 5, and the filling up of vacancies in the council; declare that Article 300 of the Cities and Towns' Act, 1903, shall not apply to said town; confirm, in so far as may be useful, by-Law No. 6 relating to loans to be made, and exempt from the sinking fund required by the Cities and Towns' Act, 1903; remove all doubt as to the validity of the by-laws, resolutions and other acts made by the council or under its authority, since the municipal elections held in said town in September last, and that the contributions to the costs of the winter road on the St. Lawrence between Boucherville and Longue Pointe shall be apportioned as heretofore; erect the town of Longue Pointe into a school municipality; define the powers of the town inspector regarding the plans or maps, the streets and squares of the municipality. TAILLON, BONIN & MORIN, For the Town of Longue Pointe.

Hon. Mr. Devlin to Speak at Kingston.

The United Catholic Societies of Kingston, Ont., have invited Hon. C. R. Devlin, Minister of Colonization, Mines and Fisheries, to speak at their annual concert on St. Patrick's Day. Last year a similar invitation was extended to Mr. Devlin but he had promised to speak at St. Patrick's Society's entertainment in Ottawa.

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URGIE, taker ral Director.i

Let me thank you sincerely for the maps you sent me a few weeks ago as well as for the Archaeological Report containing your paper on the situations of the Sts. Marie, St. Louis and St. Ignace. It is a highly satisfactory piece of work, and you deserve great credit for the skill and perseverance by which you have solved these problems.—New York, June 10, 1908.

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# Shrine at Waubaushene

## On Site of Jesuit Massacre.

### Subject of Much Discussion.—Letter in an Orillia Paper in which Rev. A. E. Jones, S. J., and other distinguished Scholars are Critized.—Refutation by the learned Archivist of St. Mary's College this City.

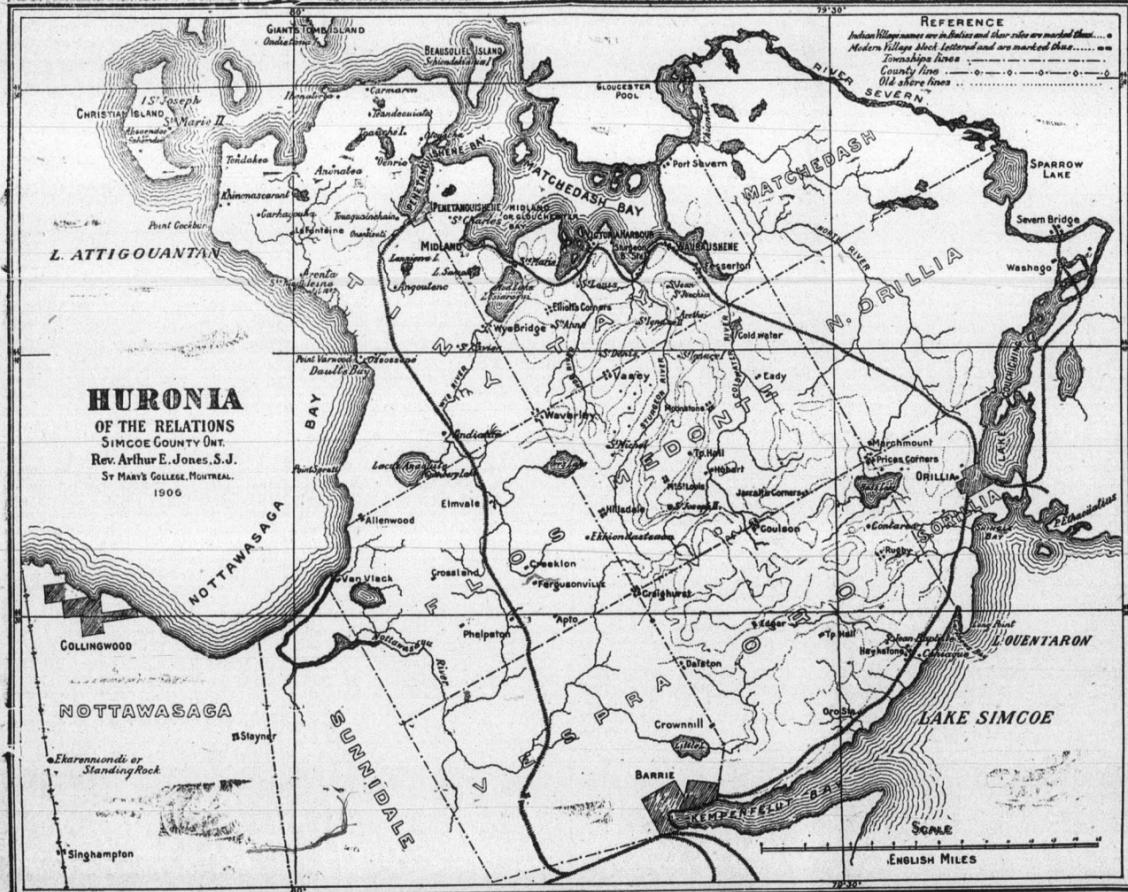
Editor of The Times:

Sir,—As your columns gave an account of the dedication of a memorial shrine near Waubaushene, built upon what was claimed to be the scene of the massacre of the two Jesuit missionaries, Brebeuf and Lallemant, in 1649; may I ask you to correct a mistake in regard to its position, which the wide announcement of the event will be apt to convey. Many persons are familiar from their school-days with the opening chapter of the history of Europeans in Ontario, particularly with the massacre of the missionaries, and would naturally be interested to know that some spot has been established as the place of the massacre without admitting of any doubt. As most of those who might have read the account of the shrine in the newspapers cannot get their knowledge of the locality and the circumstances at first hand, and

the patch in question no Indian village ever existed, and the Indian village claimed to have once been there had no existence outside the imagination of a few of the immediate promulgators of the theory. Pottery fragments, as also ashbeds, found on a patch of ground are good and reliable evidence that a village once was there, especially where Huron Indians dwelt. If either kind of evidence cannot be found (and such appears to be the case here), the enquirer had better go slowly with his theories about the spot ever having been the site of the habitations of red men. The thickness of such deposits at a real site depends chiefly on the length of time the village contained inhabitants. In some cases where the occupation extended over several years, these deposits attain to depths of a few feet. It is impossible that a site could be occupied by several hundred Indians for even a single week without leaving

ted by unauthenticated articles of anonymous authorship in the newspapers, in which the writers can escape the responsibility for their statements, and cannot be called upon individually to vouch for the correctness of what they allege. In some degree the reader has been at the mercy of such writers, because he has had no way of testing the claim for himself. It is not necessary to go further than the published statements of the first person who put himself on record in support of the site, viz. the Rev. A. E. Jones, S. J., of Montreal, to whom the "identification" in question is said to be due in order to see the lack of substantiality in the subject he says: "I left ashbeds the most reliable indication of Indian occupation, out of court." Further he says: "We were so thoroughly convinced that the spot found was in reality St. Ignace II., that we did not even alight." And again he

bris and palisade lines, and the presence of anything of this kind is too ridiculous to merit any serious attention. It looks like a device of a theorist who foresees the collapse of his dream and prepares a refuge for his escape accordingly. Some five hundred authentic Huron sites, or perhaps more, large and small, exist between Lake Simcoe and Georgian Bay, and all yield pottery fragments and other village debris in abundance, and there is no excuse for supposing St. Ignace was different from any others. I am aware of the further excuse or afterthought that even if the shrine be not in the right place it has at any rate been erected as a memorial on general principles. The Memorial Church at Pontanguishene had already been erected in this way, and there is no particular advantage to be gained by exploiting a forest of memorials, especially as the records left by the



are thus unable to judge of the merits of the published accounts (all of which claimed actual identification of the spot), there is all the greater need for asking the use of your columns to give some authentic facts.

It showed the practical sagacity of the Rev. Th. F. Labourene when he saw many years ago how the question rested upon individual opinions, and he set about building the Memorial Church at Pontanguishene in a centre of population rather than on some spot seven or eight miles from town, and always open to some doubt of its identity with the place of the massacre. No sooner did the Rev. Father Labourene through ill health abandon the scene of his arduous parish labors than the promoters of this new, and, as it were, rival memorial, began operations last summer. The position of the new shrine is on the east half of lot number four, concession seven, Township of Tay, and it is claimed that it stands upon the site of the Indian village of history, called St. Ignace, where the missionaries suffered death. A few months before I examined the ground on the hill top where the shrine now stands, the land had been mostly ploughed for crop, and turned up to a depth of six or seven inches, thus exposing what it contained; so that when I saw it, conditions were favorable for showing some evidences of Indian occupation, had any such existed there. Under similar conditions pottery fragments and other debris never fail to appear on a veritable village site. But I could find no trace of any of the ground at this place, nor anything of the blackened soil which invariably is to be seen upon a place once occupied by Huron Indians. Not one sign was to be seen of any such remains, and I have not been able to find that anybody claims such evidence exists at the place. To state the case in more definite words, on

some traces behind. If any person knows of a single potsherd, or other evidence of Indian occupation, ever found on this patch, I hope, Mr. Editor, you will give a chance to such person to state his facts authentically over his own signature, so as to have the precise location and other items in his statement put on record for the perusal of those who are competent to judge them. Objects of spurious or mistaken origin, should they come into any evidence ever offered to support the claims of this imaginary site, cannot affect it, as such objects can always be readily detected (as to their make and alleged place of finding) by any one expert in such matters. It will not be sufficient to say there are sites in the neighborhood producing evidence of occupation. There is no site on the hill top where the shrine has been built, none on the farm itself which was too hastily purchased in behalf of the Corporation of St. Mary's College at Montreal, and no site in its neighborhood corresponds with the description of St. Ignace given by the early Jesuit writers. The truth is, the breezy summit in question consists of boulder clay which holds moisture for a good part of the year and upon which Indians of any sort would not camp even if they would pay them to do so. They always selected lighter and drier soil, with natural drainage, for their villages. And besides, for inserting palisades which we know surrounded St. Ignace, the rude digging implements of the Hurons would make little or no impression on such tough soil. Their case would be very little better even if they had help from the French with European digging tools.

The exploitation of this shrine has been advertised so much that the general newspaper reader may be disposed to take for granted as true what is utterly without proof or probability. This has been chiefly effec-

says, "We could not without serious damage to the standing grain attempt to reach the brow of the hill." These specimen statements, showing a total independence of inquiry, and of direct observation to prove his abstract "thesis," and avoiding any appeal to evidence of the usual village debris, actually appeared with many others of a like nature in a Government publication which was issued to give "Observations" and to be an annual record of work in this line, viz., the Ontario Archaeological report for 1902. These statements alone, without saying anything of a multitude of others, in themselves are enough to arouse suspicions in the minds of right-thinking persons. Such was the proof he advanced to support the imagination. The sole point which led the "thorough convincing" above mentioned, was the shape of the ground, but even in this particular quite mistakenly, for the term used by Ragueneau,—"fosse profonde"—has a distinct reference to a channel or trench surrounding the village, and not to a "peak" in relief, or flat-topped eminence, such as the one he chose. I am quite aware Rev. Father Jones suggested that the occupation of St. Ignace was too short to leave any traces of ashbeds behind. This unwarrantable claim is too absurd to need dwelling upon at any length. It is not stated anywhere how old the Indian village was, yet we know it was old enough to have a palisading around it, and traces of the palisade lines ought to be easily discoverable at the present day, if they really existed there, but they do not. At other palisaded village sites of the Hurons in the same township, the palisade lines are easily traceable at this day, and they could be traced here also if it were not an imaginary sight. Even if the village were no older than the beginning of the winter, there would be village de-

early Jesuits distinctly tell us (according to any rational interpretation of their words) that the position of St. Ignace was some three miles nearer than this place to the Fort of St. Marie, on the Wye, and a site at the distance they give answers their descriptions very well. The site of the shrine on the Mohawk town site at which Father Jogues suffered (near Auriesville, N.Y.) was carefully explored by competent men, and its identity established only after the most diligent scrutiny, before the memorial shrine was erected upon it. In the recent case near Waubaushene no person of any experience in archaeological matters endorsed the choice, and more than one warned against being too rash. The article by Mr. Osborne in the Orillia Packet of December 10, 1903, had the compliment paid to it of going unanswered. This is merely a plea in plain language for the historic truth and the use of common sense in matters of archaeological enquiry, and is no attack upon a religious order which has never had any ground for complaint of unfair treatment at my hands. I am quite sure that none of the clergymen who took part in the dedication of the shrine last August, by which they set upon it the seal of their endorsement and allowed a broadcast advertising of it in the public press, would willingly misrepresent historical facts if they knew it. I have enough confidence in the reasonableness of these men to believe that they will ultimately square themselves with facts when they come to realize what these are. For the present they have been woefully misled. And even if they do not ultimately realize the facts, the public generally or at least, all right-thinking men will be sure to do so. No blame can rightly be given to anyone who merely blunders and

### Synopsis of Canada North-West HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Land 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.

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W. W. CORY,  
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THURSDAY, FEBRUARY 13, 1906.

**A Mar**  
St. Lawrence,  
Longworthy,  
CHAPTER XX  
Carey

The French-wise as the old verb that the unpen. They might possible sometimes Ferdinand Carey have seemed to in the ways of possible thing. That if Carey her lack of the which his set mo preferred convents he deserved to loo was better witho too, were that, could make Mrs. as she hoped, th dish be won by it dish seemed to be song.

Herr Teufelsdr vine's English wa no means equal said-by no me fact, absurd. Nev red, them, and, af been presented, p sal. Mrs. Carey's satisfactory; he se

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**BRITISH BRANCH** 26th November, 1888. Officers: Rev. J. J. O'Donnell, 1st Vice-President; Rev. J. J. O'Donnell, 2nd Vice-President; Rev. J. J. O'Donnell, Treasurer; W. Durack, Secretary; W. J. O'Donnell, Recording Secretary, T. J. O'Donnell.

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CHAPTER XXVIII.—Ferdinando Carey's Wife.

The French—who are the Greeks of the modern world, and are almost as wise as the old Greeks—have a proverb that the unexpected always happens. They might add that the impossible sometimes happens. Katharine's dream about the reunion of Ferdinand Carey and his wife would have seemed to most people versed in the ways of the world as an impossible thing. They would have said that if Carey had been ashamed of her lack of those social qualities which his set most valued, and had preferred conventionalism to loyalty, he deserved to lose her; and that she was better without him: the chances, too, were that, even if Katharine could make Mrs. Carey as attractive as she hoped, that Ferdinand would not be won by it; again, how childish seemed to be her plan about the song.

Herr Teufelisch grumbled at Devine's English words; they were by no means equal to the German, he said; by no means—they were, in fact, absurd. Nevertheless, he accepted them, and, after Mrs. Carey had been presented, put them in rehearsal. Mrs. Carey's voice proved fairly satisfactory; he said she had not time

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teacher sat down to play a crashing march of his own.

"She will be a great singer," he said laughing. "When she has made her first plunge, she will not care—for it will be the hardest of all. As if I were interested in the little Carey—as if I cared for the stupid Carey, who talked aloud in the adagio of my symphony the other night. But she is good and that helps to arrange everything for her."

Katharine had the unpleasant task of telling Mrs. Carey of the ordeal before her. To her surprise, the information was received with joy. The gown intended for her was fitted and bedecked with feverish eagerness.

"I shall have my chance to win him back," she said, "my only chance, perhaps. Oh, you must pray, pray!"

Jenny's deft fingers assisted materially in changing one of Katharine's beautiful gowns to suit the new singer. She was not at all nervous and at the rehearsal after Katharine had told her what she had to expect she sang so brilliantly that Herr Teufelisch began to take an interest in her.

At last the evening came, and on the afternoon preceding it Katharine was moved by a little note which came to her accompanied by a huge box. The note was from Mrs. Percival; she told Katharine briefly that she would send the carriage for her at seven o'clock, and that Mr. Percival begged her to leave to present her with a bouquet of lilies of the valley. Mrs. Percival added that Mr. Sherwood was expected to arrive home in time for the concert.

Katharine's heart bounded; she would sympathize with her, if her aunt had not prejudiced him. She would sing her best to please him, at any rate.

The carriage did not come until eight o'clock. Two hours before that time Mrs. Carey had been waiting, attended by the excited Jenny; according to the idea of her sister, she was a vision of beauty. And certainly Katharine's soft, white dress, with its touches of silver lace helped to bring out her good points. She held her head well, and Katharine laughed, as she showed her how to crook her elbows in the latest English fashion. Mrs. Carey took it all seriously.

"You are much more like the sort of woman my aunt admires than I am," Katharine said. "That's the very crook of the elbows the Lady Alicia has. Isn't it funny?"

But this interlude of nonsense passed the night uneventfully.

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came. Katharine seized her music and flowers, and the two debutantes drove away in the Percival carriage.

There had been a council of war at Mrs. Percival's previous to the concert. Mr. Percival had been for asking Katharine to the dinner that was to precede it; but Mrs. Sherwood, who declared that she would not meet a "professional singer" socially, had carried the day. The Lady Alicia was delighted at the prospect of seeing Katharine again. Mrs. Sherwood had one fear. This was that her husband would return in time for the concert. He did not come; the danger that he might make a reconciliation with Katharine was averted.

Mrs. Percival kissed Katharine warmly and greeted her friend politely. As for Mr. Percival, he declared that he would give a concert every week, if he could only get Katharine to come.

"And I want to tell you, ma'am," he said, with a humorous twinkle in his eyes, "that I've made the acquaintance of one of the priests at St. John's—and who knows what may come of it?"

Katharine found herself in a very comfortable glow, in spite of her fears. A little sympathy is very encouraging; it is a great steadier of the nerves. "After all, why should it be harder to sing for pay than when one is not paid?" she asked herself.

In the little dressing-room there was a group of other singers. Herr Teufelisch presented them, but she could not remember their names. She could hear the flutter of the waiting auditors. A mingling of scents and the soft buzz of talk came in through the half-drawn portiere.

"Is there!" whispered her friend. "I heard his voice just then."

"Be calm, my dear," Katharine said, forgetting her nervousness. "Be calm—or you will spoil all!"

The overture was over. A well-bred trickling—it would be absurd to call it a burst—of applause greeted Katharine. She sang well; Herr Teufelisch nodded approvingly, and secretly said that she was a promising singer.

She forgot herself at the sight of Mrs. Carey when she returned to the dressing room. The supreme moment for another was more to her than her own success. She saw that excitement and suspense had transfigured Ferdinand Carey's wife; her eyes glowed, her cheeks were flushed. She stood alone near the long window of the little room, while some body sang Proch's variations in a high soprano; Katharine went to her and took her hand. Neither spoke. There was the sound of well-bred applause, and then came more vocal gymnastics. After this, like the dew on a hot night, followed some Polish airs, national, intense, beautiful, of which the harp seemed part rather than the mere expression of them.

"Now!"

Mrs. Carey made the sign of the cross and caught up her sheet of music. In a moment she and Katharine were making the low, sweeping courtesy of the concert.

Katharine saw Ferdinand Carey before her, just in front of Mrs. Sherwood, who had her fan before her face. Carey did not move a muscle. Amazement showed itself in his eyes; then he became pale. She did not dare to abstract her mind any longer from the music. She had Herr Teufelisch to please now, not the auditors only. He finished the prelude to "Winter Roses." Katharine took up the note.

"It is well," the musician said. "I am afraid of the other one."

The other one disappointed him. Soft, deep, true, her voice took up the second part; and, after that, the

"ensemble," as Herr Teufelisch said, "was wunderschön."

He reflected, with some satisfaction, that the success of his song meant a great deal of money in his pocket; for many people would buy it.

"Miss O'Connor will have fame," he said to Mrs. Percival; "she will be heard everywhere—and so will my songs. So?"

After this song, Ferdinand Carey made his way to the little room from which the other singers had gone to supper. Katharine and his wife were there, expectant, fearful. He bowed to Katharine, and took his wife's hand in his.

"Can you forgive?" he said.

"I have forgiven long ago," she answered. "I am happy now; is not that enough?"

He offered her his arm. And, without a word; the two left, to join the party in the supper-room. The dimness in Katharine's eyes disappeared in a laugh. They had forgotten her. She dropped her bouquet and looked after them. How quickly joy blots out sorrow, — she thought! And how strange that a man whom his wife loved so intensely could have forsaken her so heartlessly, to be brought back to her by a new dress, a few clear notes of music, and other people's admiration. If a man's love was like that, surely it was a poor thing. She knew what Wirt Percival's was—a mixture of vanity and calculation. Lord Marchmont's seemed to be all equally heartless and more child-like. As she looked through the gauze portiere, she saw the gay groups crossing the hall—the men attentive, the women talking rapidly. How pretty it looked! And yet how hollow it all was, if the men were like the men she knew.

"Oh, Mr. Dillon—is it you?"

"Yes," Dillon answered, thrusting aside the curtain. "Mrs. Percival remembered me at the last moment."

He looked to be the embodiment of cheerfulness, and his white tie and expanse of shirt front made his cheeks seem redder and his eyes bluer.

His appearance jarred on Katharine's aesthetic sense; she would have preferred somebody more in the Hamlet style at that moment.

"I congratulate you, Mr. Devine's words went well. Didn't you 'flat' a little in the fourth bar?"

"No," said Katharine, sharply, "you might know better. Herr Teufelisch would have stopped the accompaniment, if we had 'flatted' the least bit."

"Oh, I didn't know," said Dillon, airily. "I know you hate compliments, so I just tried the other thing, that's all. Come to supper with me, and all will be forgiven."

Katharine took his arm. The supper-room was radiant with lights and flowers and all the Percival gold plate. In the centre of the horseshoe stood Ferdinand Carey, with his wife; he was presenting her to the people about him, and Katharine saw Biddy kiss her on both cheeks. She felt an impulse of jealousy. Ferdinand Carey's wife, whom she had done so much for, was about to be carried away from her by the very people who an hour ago would have passed her by unnoticed.

But Biddy came flying toward her.

"Oh, Kit," she said, "what a romance; and how glad I am it wasn't Wirt, after all. What a pretty little thing she is! And so you brought it all about you dear! How happy you must be! Mr. Dillon? Thank you; I will take an ice. In two weeks, my dear, we are to be married; and you must be a bridesmaid. I see by your eyes that you intend to say no! Nonsense! You may sing for a living or even keep a shop, but that will not make you any the less Katharine O'Connor—my own Kit!"

Katharine was pleased in spite of herself, and young Dillon was attentive. After a time Mrs. Percival came up to her.

"So you have arranged matters," she said.

"I helped," Katharine said. "They seem to have arranged matters themselves."

"I suppose it is for the best," Mrs. Percival said. "It would have simplified matters if she had died. But she's presentable, I did not expect that."

Katharine made an impatient movement.

"How can you talk that way Mrs. Percival? Are souls and hearts nothing? Don't you see that your conventionalities are the absurdest pretences? Who really cares whether your brother married a cook or the daughter of a wholesale grocer or anybody you please? You are trying to build a basis of aristocracy on the thinnest air—and it does harm. Mrs. Carey is as worthy to be of your society as any woman here."

"And this to a hostess from a guest!" said Mrs. Percival, sarcastically.

"She is right," said Mr. Percival. "That's the way we talk in Duluth. If Mr. Dillon will look after my wife I'll take you over to that alcove for a glass of frappe. It's cooling—and you need it, my dear young woman. By the way, I have made the acquaintance of one of your priests at St. John's. I like him and what he tells me."

"I am so glad," said Katharine. "I'm afraid I was cross with Mrs. Percival."

"She can stand it; she's sometimes cross with me, but my father left me such an angelic temper I can never answer back; you did it for me."

Mrs. Percival hastily joined them.

"Your aunt wants you, Miss O'Connor. A message has come for her and you. Mr. Sherwood was hurt in a railway wreck—slightly, I hope. He has asked for you."

Mrs. Carey came to her, too.

"I must go with you. I will not leave you with your aunt. Do let me be with you in your sorrow."

(To be continued.)

### WEAK TIRED WOMEN

How many women there are that get no refreshment from sleep. They wake in the morning and feel tired 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.

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History of the Church.

(Continued.) "Each one according to its kind," said the Creator, and this word has remained for all plants a law of nature. Mingled together in the same earth, sprinkled with the same water, breathing the same air, they do not become alike. Each one is the same as God made it in the beginning. The cedar does not produce the oak; nor the oak the hazel; each one begets according to its own image and resemblance, with the same sort of leaves, flowers, fruits, which differ totally from an infinity of others. The distinguishing is a rough manner the sorts, the kinds, the families of plants one from the other, our learned men are obliged to use a new language, which is, we might say, a part of no other. But, even with the help of this tongue, they cannot describe exactly a simple leaf, the scollops around its edge, the shades of its color, the artifice of its tissues, the veins of its surface, the sort of taste which it contains. Much less can they understand its intimate nature. During the last three or four centuries Divine Providence has, by unexpected discoveries, taught more than was known in ancient days. However, with all their progress, with all their physical and chemical analysis, with all their gasses, salts, acids, and alkalis, our learned people cannot compose or even recompose a single blade of grass. What then of an entire herb? What of all the herbs, plants, and trees? What of the whole vegetable kingdom? We say "kingdom" not only on account of the admirable order which reigns, but also because it is made for a king who is to enjoy it, for man and animals, his natural subjects. At the feet of the monarch a grassy carpet is spread, dotted with countless flowers, with the magnificence of which Solomon in all his glory could not be compared. The animals that serve him will find within reach an abundant pasture always new. For him the cereals which will be his principal nourishment will grow neither above nor below his height. They will be easy to handle and to gather. They will give grain to his hen, bran to his pig, and provender and bed to his horse and his ox. The trees will grow higher than himself to shade him; they will bend down their fruit-laden boughs which will drop their burden at his very feet. Besides, if the trees are so high and grow so robust, it is to give him the wood to make ladders and other appliances by which he may mount anywhere; to make barns and lofts in which to store the fruits of different seasons; to make ships with which he may go and collect different tributes all over the earth. The different provinces of the vegetable kingdom do not produce the same things: this depends upon the climate and temperature. The warmer climates will have broader leaved trees and more refreshing fruit. In the torrid zone we will see a sort of fig tree which not only can carry

our thirst with its fruit, but will also present entire valleys with paradises. It will grow on the burning sands of the sea beach and from the ends of its branches will throw out a multitude of sprigs which bend down to the soil, take root and from around the parent trunk a whole grove covered with impenetrable shade. In northern countries and on the tops of cold mountains we see the pine, spruce, hemlock, cedar, and the greater portion of resinous trees which will shelter man from the snow by their thick foliage, and supply him during the winter with torches and wood for his hearth. In temperate climates we find a similar benevolence on the part of vegetable nature, for it is in the warm and dry season that she will give us juicy, refreshing fruits, such as cherries, peaches, melons, and at the opening of winter we have fruits such as nuts which warm us through the oil which they contain. But of all the parts of the earth, the most favored will be the cradle of the human race, Asia. There will grow spontaneously the olive, the apricot, the lemon, the peach, the orange, the cherry, the tea-plant, the sugarcane, coffee, rice, balm and spices. There like living columns crowned with green capitals, the tall palms will lift their heads to the skies; the great palm tree spoken of by the prophets of Israel and sung by the poets of Gentile nations as the emblem of victory on earth and in heaven, and which in the great deserts of Palestine and Egypt will supply numberless hermits with clothing by its broad leaves, with nourishment by its marrow and dates; the cocoanut palm which, growing on the shores of the most navigable seas, will supply the sailor or with wood to build vessels, with leaves to shape sails, its trunk will make the mast, its fruit the cargo. It is above all from that favored country, and from it distributed over the earth, that two plants are found which, though feeble to the view, possess nevertheless an inestimable virtue; the one a slender brittle herb without beauty of either foliage or flower, and odorless; the other a useless climbing, creeping weed, not fit to be made even into a peg. It is nevertheless these two plants, which possess neither vigor nor beauty, viz., the wheat and the vine, that sustain life in man and gladden his heart. Those are the humble plants which change earth and water into bread and wine, and which, changed again in our regular meals into our flesh and blood, cause us to live a temporal life; and in the sacred banquet changed into the Body and Blood of the Man-God, communicate to us eternal life. What an admirable transubstantiation, making earth and water participate in the nature of the plant, the plant in the nature of man, and man in the nature of God!

(To be continued.)

OUR MONTHLY CALENDAR

2 February, 1908.

S. 1 St. Bridget, V. Ab.

Fourth Sunday after the Epiphany.

S. 2 Purification of B. V. Mary. M. 3 St. Blas, B. M. T. 4 St. Andrew Corsini, B. M. Th. 5 St. Philip of Jesus, M. F. 6 St. Dorothy, V. M. F. 7 St. Richard, A. C. S. 8 St. John of Matha, C.

Fifth Sunday after the Epiphany.

S. 9 St. Cyril of Alexandria, B. C. D. M. 10 St. Scolastica, V. T. 11 St. Raymond of Penafort, C. W. 12 St. Benedict of Anan, Ab. Th. 13 St. Catherine of Ricci, M. F. 14 St. Valentine, B. M. S. 15 St. Faustina and Jovita, MM

Septuagesima Sunday.

S. 16 St. Juliana, V. M. M. 17 St. Finan, Ab. T. 18 St. Simoon, B. M. W. 19 St. Conrad, C. Th. 20 St. Mildred, V. Ab. F. 21 St. Severin, B. M. S. 22 St. Peter's Chair at Antioch.

Sexagesima Sunday.

S. 23 St. Peter Damian, B. C. D. M. 24 St. Modestus, B. T. 25 St. Mathias, Ab. W. 26 St. Alexander, B. C. Th. 27 St. Leander, B. C. F. 28 St. Romanus, Ab. S. 29 St. Oswald, Ab.

The Cure and Church-wardens of the Fabrique of the parish of Notre Dame de Montreal will apply to the Quebec Legislature, at its next session, for an act on the following matters: Enact that the second paragraph of article 3450 of the Quebec Revised Statutes does not apply to the cemetery of Notre Dame des Neiges; confirm, in so far as may be useful, the acquisition by said Fabrique of lot number five of the official plan and book of reference of the village of Cote des Neiges, and the deed of agreement relating to said acquisition, passed on the thirtieth of December, 1907, before A. E. Prud'homme, notary, between said Fabrique on the one part, and Jérôme Marcel Aubry, Dame Marie-Archange-Victoria Aubry et David Nelligan, ex-qualité, on the other part; enact that all lands acquired by said Fabrique to enlarge said cemetery since February 23, 1875, shall be annexed for religious and Fabrique purposes to the parish of Notre Dame de Montreal as well as the lands which might hereafter be acquired for the same purposes. TAILLON, BONIN & MORIN, Attorneys for the said Fabrique.

NOTICE is hereby given that the estate of the late William Kerr will apply to the Quebec Legislature, at its next session, to obtain an Act to ratify a deed of sale by the testamentary executors and fiduciary legatees of the late Honorable Sir George Etienne Cartier, et al., to M. M. Browne & Perley, executed before J. L. Coutlée, notary, the 5th May, 1874. For the interested parties, L. LYMAN, Attorney. Montreal, 17th December, 1907.

NOTICE. The Fabrique of the parish of St. Francois d'Assise de Longue Pointe, having decided to reconstruct the church and the sacristy of the said parish, destroyed by fire on Nov. 7, 1907, and being duly authorized to this effect, give notice that they will make application to the Quebec Legislature at its next session to obtain the passing of a law authorizing a special loan with assessment on the immovable property of Catholic property owners to provide for the cost of reconstruction of the said church, sacristy and other necessary appurtenances; and for the payment of all expenses occasioned by this reconstruction; to form a syndic office, having all the powers, rights and obligations required and necessary for the ends of said reconstruction, the assessment and every other else required in similar cases; to authorize the Fabrique to give to the Syndic to use for the said reconstruction, all the moneys they can dispose of, proceeding from the insurance on the old church destroyed by fire; and to authorize the said Fabrique to lend to the Syndic all sums of money which it can dispose of proceeding from the price of sale of the immovable possessions commonly known under the name of "land of the Fabrique." JOS. A. DESCARRIES, Of the firm of Cressé & Descarrés, Attorneys. Montreal, Feb. 11, 1908.

ACKNOWLEDGMENT. The following sums have been received for the Rev. R. F. C. Mascarenhas, missionary in India, who is in such urgent need of funds to build a church: An Italian Reader, ..... \$1.00 D. Corcoran, ..... \$1.00 Lachne Locks, P.Q. .... \$2.00

The Golden Jubilee Pilgrimage to Rome. That the coming pilgrimage to Rome and Tour of Europe will be a grand success there now seems but little doubt. Never before was a pilgrimage and touring party from here planned upon such an elaborate scale. With the entire cabin space of the Carpathia, a 14,000 ton ship, special railway trains from the Mediterranean to the Atlantic, the benefit of a Conductor in Mr. McGrane, of the Catholic Tours, 187 Broadway, N.Y. city, who has had years of experience and whose arrangements for the trip are covered

CANADIAN PACIFIC QUEBEC TRAINS. LEAVE PLACE VIGER. x18.55 a.m. \*2.00 p.m. \*11.30 p.m.

OTTAWA TRAINS. LEAVE WINDSOR STATION. x18.45 a.m. x10.10 a.m. 18.55 a.m. x14.00 p.m. 9.40 p.m. 10.10 p.m. xParlor and Cafe Cars. Meals a la carte. LEAVE PLACE VIGER. 18.20 a.m. 15.45 p.m. \*Daily. \$Sunday only. \*Daily, except Sunday.

TICKET OFFICE: 129 St. James Street 3e. Next Post Office.

GRAND TRUNK RAILWAY SYSTEM MONTREAL-OTTAWA 3 TRAINS WEEK DAYS. 3 TRAINS SUNDAYS.

Leave Montreal-8.30 a.m. 11.40 p.m., \*7.30 p.m. Arrive Ottawa-11.30 a.m., 10.40 p.m., \*10.30 p.m. Elegant Buffet, Parlor Cars on all trains. Elegant Broiler Buffet Parlor Cars on all trains except the 7.30 p.m., which has Parlor Car only.

MONTREAL-TORONTO 4 EXPRESS TRAINS EACH WAY DAILY. Leave Montreal-9.00 a.m., \*9.45 a.m., \*7.32 p.m., \*10.30 p.m. Arrive Toronto-4.30 p.m., \*9.45 p.m., \*6.15 a.m., \*7.30 a.m. Elegant Cafe-Parlor Car service on 9.00 a.m. train.

CITY TICKET OFFICE: 137 St. James Street, Telephone Main 460 & 461, or Bonaventure Station

INTERCOLONIAL RAILWAY BONAVENTURE UNION DEPOT

TRAIN SERVICE 7.25 A.M. for St. Hyacinthe, Drummondville, Lévis, Québec & intermediate stations.

The Maritime Express 12 NOON for Lévis, Québec, River du Loup, Moncton, St. John, Halifax and Sydney, through sleeping and dining cars. EXCEPT SATURDAY.

3.50 P.M. for St. Hyacinthe, Drummondville, St. Leonard, Nicolet and intermediate stations.

Saturdays Only. 12 NOON for St. Hyacinthe, Drummondville, Lévis, Québec, River du Loup, St. Flavie and intermediate stations. CITY TICKET OFFICE. 141 St. James street. Tel. Main 615. GEO. STRUBBE, City Pass & Ticket Agent. H. A. PRICE, Assistant Gen. Pass. Agent

NOTICE. Notice is hereby given that the undersigned will apply to the Legislature at its next session, to obtain a charter of incorporation to them and all such persons becoming shareholders in the company, under the name of "Hochelega Insurance Company."

PROVINCE OF QUEBEC, District of Montreal. Application will be made at the next session of the Legislature of the Province of Quebec, for the incorporation of the "Third Order of Saint Francis, Saint Patrick's Fraternity," as a religious and philanthropic corporation, with power to hold real estate, and for such other powers as may be necessary or incidental thereto. BEAUDIN, LORANGER, ST. GERMAIN & GUERIN, Attorneys for Applicants. Montreal, 15 January, 1908.

PROVINCE OF QUEBEC, District of Montreal. Application will be made at the next session of the Legislature of the Province of Quebec, for the incorporation of the "Third Order of Saint Francis, Immaculate Conception Sisterhood," as a religious and philanthropic corporation, with power to hold real estate and for such other powers as may be necessary or incidental thereto. BEAUDIN, LORANGER, ST. GERMAIN & GUERIN, Attorneys for Applicants. Montreal, 15 January, 1908.

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NOTICE. Notice is given by Philias Vannier, gentleman, Narcisse Laurier, gentleman, both of Montreal, that they will, with other proprietors, apply to the Legislature of the Province of Quebec, at its next session, to amend the act of this Province, 3 Edward VII., chapter 62, section 52, subsection 15, paragraphs C and D, in order that the City of Montreal be forced to pay alone that part of the cost of expropriation, representing the amount of damages and the value of buildings erected on or beyond the homologated line of Saint Antoine street of said city, for the third and fourth section, in as much as the proprietors who have constructed in this manner, have done so because the said city gave them an erroneous line to erect their said buildings. Montreal, 22nd January, 1908. BEAUDIN, LORANGER, ST. GERMAIN & GUERIN, Attorneys for Petitioners.

NOTICE is hereby given that Messrs. Louis A. Lapointe, broker; Remi Gohier, real estate agent; Moses Heilig, manufacturer, all of the city and district of Montreal; Joseph Chevalier, trader, of Longue Pointe; and Charles Arthur Fogue, insurance inspector, of the said city and district of Montreal, will apply to the Legislature of the province of Quebec, at its next session, for an

THE S. CARSLLEY CO. LIMITED 1455 to 1483 Notre Dame St., 184 to 194 St. James St. Montreal THURSDAY, FEBRUARY 13, 1908.

SALE OF LAWN WAISTS A MAMMOTH SALE OF LADIES' LAWN WAISTS. These Waists are all this season's styles, and most of them worth double the money, made of Fine White Lawn, in three different styles. \$1.95 WHITE LAWN WAISTS, \$1.40

STYLE 1—Waists of Fine Quality White Lawn, handsome front of beautiful inlet embroidery and clusters of small tucks, front, back and sleeves, cuffs and neck daintily finished with lace, open back and sleeves, cuffs and neck daintily finished with lace, open back, 3-4 sleeves. Regular \$1.95, for..... \$1.40

STYLE 2—Waist of Fine Quality White Lawn, trimmed with four row of Valenciennes lace insertion, and clusters fine tucks, has three panels of open work embroidery set in between, open back, 3-4 length sleeves with deep cuffs trimmed small tucks, edged with frill of lace. Regular, \$1.95, for..... \$1.40

STYLE 3—Waist made of good quality White Lawn, has three wide rows of embroidery insertion extend down front, and four rows of fine lace insertion set in between, and clusters of small shoulder tucks, open back, large 3-4 length sleeves, trimmed fine tucks, sleeves with deep cuffs, trimmed with fine tucks, back and collar tucked, edged with frill of lace. Regular, \$1.95, for..... \$1.40

HALF PRICE Ladies' Coats Reduced HALF PRICE Ladies' very smart all wool fancy Tweed Coats, in Light Grey, 48 inches long, semi-fitted back, double breasted, trimmed with self strappings, collar and cuffs trimmed with colored velvet, new sleeves, lined throughout; odd sizes Regular, \$20.70, for..... \$10.35

Ladies' very comfortable Coats, made in Heavy Fancy Green Tweed, full back, 48 inches long, double breasted, trimmed with self strapping, around arm-hole, giving Japanese sleeve effect, inlaid velvet collar and cuffs, lined throughout, odd sizes. Regular, \$19.20, for..... \$9.60

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Please send me "The True Witness" for..... months from..... 190... for which I enclose \$..... Name of Subscriber..... P. O. Address..... If you are a new subscriber, write "new" here.....

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Parish News of the Week.

C.M.B.A. BRANCH 10 HOLD MEETING AND ELECT OFFICERS. A large and enthusiastic meeting of Branch No. 10, Catholic Mutual Benefit Association of America, was held in their hall, No. 329 St. Antoine street, at which the following officers were elected, viz.: President, Bro. Michael Lynch; 1st Vice-President, Bro. J. V. P. Desaulniers; 2nd vice-president, Bro. P. J. Fitzpatrick; recording secretary, Bro. Jas. McIvor; assist. rec. secretary, Bro. D. F. Lynch; treasurer, Bro. C. F. Flanagan; financial secretary, Bro. A. Dughan; Marshal, Bro. Jas. Corbett; guard, Bro. Michael Johnson. The reports of the various reporting officers were read, showing the Branch to be in a highly prosperous condition numerically and financially, and ten applications for membership were referred to the board of trustees.

ST. GABRIEL JUVENILES HOLD CONCERT. Last Monday evening witnessed a very pleasing as well as successful gathering in St. Gabriel Church hall, when the Juvenile T. A. & B. Society repeated the entertainment given in aid of their proposed present to the church. Their object last Monday was to assist the St. Joseph's Home for boys, and their efforts were highly appreciated, judging from the large audience present.

Each one of those taking part in the drama acted as though success depended upon him alone, and the society is to be congratulated. May their noble and generous work long continue.

ST. JOSEPH'S HOME. A large and delighted audience assisted at the reproduction of the Irish drama, "By Killarney's Lakes and Fells," given by the St. Gabriel Juvenile Temperance Society in their hall on Monday evening last in aid of the above worthy institution.

The young men played their parts admirably, and were sustained by a brilliant little orchestra under the direction of Mr. P. J. Shea, organist of St. Ann's, who is always ready when it is a question of charity to give his services gratuitously. Songs, serious and comic, were sung between the acts and kept the large audience attentive until nearly 11 o'clock. Reverend Canon O'Meara, the promoter of the entertainment, was present and made a few remarks when the performance was over. Father Holland, the founder of the Home, was present, as also were Father Kierman of St. Michael's and Father Callahan of St. Agnes. Miss Brennan, the most worthy matron of the institution, also occupied a front seat. We hope to see the Juveniles again in the near future.

PURITY FLOUR in itself costs more than most flours—but the bread costs less. WHY because it makes more bread and better bread to the barrel. Your grocer will gladly sell you some to-day or any time. WESTERN CANADA FLOUR MILLS CO., LIMITED MILLS AT WINNIPEG, GODEFRICH AND BRANDON.