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THE MURDER OF A PRIEST.

A Double Tragedy in St. Paul, the Result of Intemperance.

(Special to The True Witness.) St. Paul, Minn., June 3, 1910.—Hardly had the joyful echoes of the sextuple consecration of Catholic bishops died away in St. Paul, Minn., when the air was rent with the reports of a double murder in which an innocent and beloved priest and an exemplary wife and mother, a member of his parish, were the victims.

The circumstances of the crime were shocking and aggravating in the extreme. There were no eye witnesses to it, but the facts were quickly learned.

A Catholic Irishman named Patrick J. Gibbons, a resident of South St. Paul for twenty years and an ex-chief of police, put two bullets through his faithful wife's head, then deliberately drove to the priest's residence and calling Father Edward J. Walsh to the door, almost without a word of warning, sent two more bullets through his pastor's head, killing him instantly.

The news of the double tragedy spread like wildfire through the city. A mob began to gather and ominous mutterings were heard on all sides. Then the murderer coolly accused the dead priest and his dead wife of an awful crime in justification of his own terrible deed.

With both the principles in the alleged crime silent in death and with the usual horde of scandal-mongers and sensation seekers eagerly scanning the "extras," like hungry wolves or carrion crows watching for salacious morsels, could a blacker situation for the honor of religion be imagined? But suspicion and suspense were shortlived.

It was like the sunlight breaking through and dispelling the mountainous black clouds of the threatened storm, the way the entire community in South St. Paul, Protestants and Catholics, Jews and infidels, rose as one man in defence of the purity of the dead priest and the honor of the dead wife. Not a man, woman or child could be found in the entire community to breathe a word against the spotless character of either.

On the contrary, the facts were quickly spread abroad. The man was a habitual drunkard who, in his insane fits of jealousy and suspicion during or after his drunken sprees, had often before threatened to kill his wife and all who befriended or protected her on such occasions. Father Walsh had, like his predecessors, often acted the delicate and difficult role of peacemaker between husband and wife, and were it not for these kindly offices they would long since have been separated by divorce, and the patient and devoted wife and mother might perhaps have escaped her sad fate.

On the very day of the double murder the husband had been allowed, against the judgment of medical men, to return from Minneapolis, where he was being treated in an insane asylum for alcoholism, to his home in South St. Paul, under pretext of urgent business requiring his presence and his desire to visit his family, for whom, it is claimed, he entertained deep affection when sober. The fatal shots were fired while the attendant who accompanied him from the asylum waited in a hotel in South St. Paul for him to return from the visit to his family.

On the day of the funeral business houses were closed, flags were at half mast on the public buildings, three score priests and two bishops watched the Office of the Dead, Rev. W. A. Walsh, a brother of the deceased, sang the solemn Requiem, Bishop Lawler, the newly consecrated auxiliary bishop of the Twin Cities, delivered the panegyric, and hundreds of laymen, unable to obtain entrance to the crowded church, stood outside and listened reverently to the solemn strains of the "Dies irae" sung by the choir of priests and wafted through the open windows.

The members of St. Augustine's Church, of which Father Walsh was the beloved pastor, assembled in a mass meeting, adopted a series of resolutions reciting the many previous threats and attempts at murder on the part of the slayer, "in his fits of drunken frenzy, or in his unbalanced condition when recovering from the effects of liquor," extolling the public and private purity of life of both his victims, and proclaiming Father Walsh as having "taken his place in the necrology of the Catholic Church of the Northwest as the first martyred priest." Meanwhile the author of all the crime and misery was lodged behind steel bars in a St. Paul prison, slowly awaking to a realization of what he had done and continually calling for more "whiskey."

SIR CHARLES FITZPATRICK AND OATH.

He Says Resolution Passed Nine Years Ago Remains Unchanged.

Even in this hour of general mourning the thought of the Royal Declaration is always present with us, says the London Tablet. The thing is so urgent that the consideration of it cannot be postponed. Those horrible words must simply never be spoken again. And happily every organ of English opinion now seems prepared, irrespective of party, to support the policy of the Prime Minister, as declared in the House of Commons a year ago, when he said the time had come "to put an end to this Declaration." It is not at all a question of the Protestant succession. That is already amply secured by the Bill of Rights and the Act of Settlement. But if that is not admitted, then, if there are still nervous people who are not satisfied, by all means let other tests be invented. As practical people the Catholics of this country, and indeed of the Empire, are quite ready to admit that if the majority desire a religious test for the King they are entitled to have it. So far we are on common ground, and it only remains to devise a positive formula for the Protestant creed. Last week we set out in terms of a profession of faith proposed by Lord Llandaff which would have effectually reserved the throne for members of the Church of England. We further pointed out that by the substitution of the words "the Protestant Reformed Faith" for "the Church as by law established," the way to the crown could be kept open for a Sovereign professing any form of Protestantism. In this way the meshes of the net would be made considerably wider without in any way diminishing its effectiveness as a means of excluding a Catholic King. An alternative form of religious test, to which Cardinal Vaughan took no exception when it was put forward some years ago in the House of Lords by the Earl of Kilmorey, ran as follows:

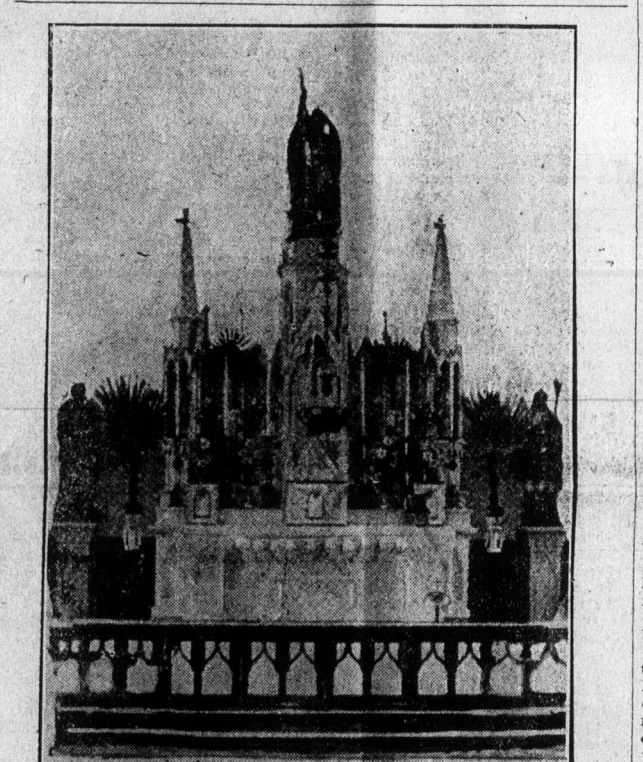
"I solemnly and sincerely declare, without evasion, equivocation, or mental reservation whatsoever, that I ever have been, and am, and ever will remain, a steadfast member of the Reformed Church of England, as established by law, and that as such I do and will continue to disbelieve in, and dissent from, and reject all such doctrines of religion as are at variance with those of the Protestant Faith which I profess, and swear to support and maintain."

The main things we want our countrymen to understand, to-day are, first, that we have no wish to interfere with the Protestant Succession, and, secondly, that we object in the strongest possible way to having the central and most sacred doctrine of the Catholic faith selected by the Sovereign for public denial—and, further, that our objection to that public denial remains whether its terms be courteous or otherwise. A simple declaration by the King that he adhered to the Protestant faith would offend nobody, and would do all that was wanted. From some points of view it might perhaps be described as vague, but it is at least more definite than the present Declaration, and certainly so far definite that no Catholic could possibly take it. Up to this point we have tried to clear the ground, and to make the way easy for the Prime Minister to give effect to his known convictions by dwelling upon the extreme moderation of the Catholic demand. The excuse for the Declaration is the necessity for securing a Protestant King. We meet that by saying at once we are willing to acquiesce in the invention of any required number of religious tests. All we ask is that our religion shall not be selected for specific denial. There can be no difficulty in devising a positive formula for Protestantism on this occasion at least, because it is a formula required only for a single object—it must be such that no Catholic could take it. But though our demand for the modification of the Royal Declaration is so essentially moderate in our determination to have the change made. It is a question upon which the twelve million Catholics of the Empire are unanimous. We drew attention last week to the memorable resolution in which the Parliament at Ottawa made its protest nine years ago. At that time the whole world was taken by surprise. Everybody was ready to deplore the outrage, but everybody was sure there was no way within the constitution of avoiding it. We know better now. The Government has had ample warning and knows that the Catholic peoples of the Empire—in Ireland, in Canada, in Australia, in Malta and Mauritius—would all passionately resent the affront offered to the most sacred mystery of their religion were an English Sovereign now deliberately to persist in repeating the infamous words of the Declaration. Take the case of Can-

Appalling Sacrilege at St. Michael's. Tabernacle Broken Open and Sacred Hosts and Ciborium Outraged.

With bated breath we listened to the story of the outrage which was perpetrated at St. Michael's Church, of which the Rev. J. Kiernan is pastor, on Wednesday last shortly after noon. The dreadful work was indeed demoniacal, and made one think how like the story of old it was when Judas came, sat among the brethren, yet all the while there was in his heart betrayal and murder. For he had mingled with his fellow men, let us say in good faith, only a moment before he entered the sacred precincts; and he faltered, not until with unworthy hands he ruthlessly opened the tabernacle and took therefrom the ciborium, containing hosts innumerable, and the large host used for the Be-

bishop Racioc, passed round the church, the choir meanwhile singing the psalm "Miserere," after which the Rev. E. J. Devine, S.J., delivered an eloquent sermon upon the dogma of the Eucharist, the central dogma of our faith. And we prove our belief in a living Christ in the beautiful temples we raise to His honor, in order that He may have a fitting resting place. The preacher emphasized the great love that should burn in all hearts for this great gift, the gift of love from God to man, the great seal binding us all together in one strong, common brotherhood; the link between earth and heaven; the great sustaining life-bread which we cannot do without, lest we fall by the way-



THE ALTAR OF ST. MICHAEL'S CHURCH.

nediction of the Most Blessed Sacrament. When the sacrilege had been discovered by the children who had come to the church to attend service, Father McCrory hastened immediately, only to see a sight harrowing in the extreme. For there lay scattered about, as so much snow, hundreds of hosts, broken, bitten, stamped upon and outraged in every possible way, surrounding the ciborium, which had been spat into.

Truly harrowing indeed. And now especially, in the Congress year, when all hearts are trying to show all the homage and love they can to the gentle Savior in the Eucharist, it is past human comprehension that such a fearful thing should happen in our midst. No clue has been obtained so far as to the miscreant; and as yet the large host is missing.

On Sunday evening last there was a ceremony of public reparation at seven o'clock, at which a very large congregation assisted. His Lordship Bishop Racioc presided. A procession composed of the sanctuary boys, priests from several of the city churches, and His Lordship

made before the protest of Canada had sounded across the sea; if the Declaration were to be repeated to-day by King George it would be made in disregard to, and in teeth of, that protest. In the opinion of the Chief Justice time has modified the situation only in this way, that the Catholics of Canada, nearly half the people, are now alive and aroused as they never were to the importance of the question at issue, and would resent the making of the Declaration to-day with a depth and intensity of feeling which it would be difficult to exaggerate. Finally, pressed for some expression of his personal opinion, the Chief Justice used these significant words: "I will content myself with saying just this—no man who has the cause of Imperial Federation really at heart, no man who dreams of drawing closer the ties binding the scattered units of the Empire, can possibly wish to hear King George, at the beginning of his reign, repeat the words of the Royal Declaration."

side; the limpid spring at which we refresh our flagging energies and our lukewarm hearts; the happy secluded haven where we can anchor our frail barque, let billows surge, and the waves of our poor passions roll mountains high. He is there, the God of the tabernacle, only waiting, only longing for ever so timid a knock, a whispered appeal at the door which He will open wide and will receive us on His bosom, pouring meanwhile balm on our wounds, breathing peace in our hearts. And yet this gentle Savior is outraged, spat upon, thorn-crowned. His goodness is forgotten; His peace, which surpasseth understanding, is spurned; His grace is thrust aside. Barabbas is our hero; Barabbas is enthroned, Christ is crucified.

Just before the "Tantum Ergo" Father Kiernan read a solemn act of reparation, bringing this touching service to a close. The intense piety and very solemn demeanor of the large congregation spoke of how deeply their hearts were touched, and how sincerely were they trying to repair this unspeakable outrage.

A FOUL INSULT TO THE IRISH NATION.

No Ground for Base Suggestion That Catholics Would Persecute Protestant Minority.

The Irish World has what follows to say upon the "conciliatory" movement: "Conciliation" of Protestants is one of the declared objects of Mr. William O'Brien's society, "The All For Ireland League." Why and how "conciliation," and what does it mean? The answer to the last question is that the Catholic Nationalists of Ireland should give some proof or assurance or guarantee that in an Irish Parliament the majority—in the nature of things likely to be Catholic, since the great bulk of the Irish population is Catholic—would not persecute the Protestant minority.

This is what the "conciliatory" cry means or it can mean nothing, and meaning this, it is a foul insult to the Irish people, a foul insult to the Irish nation, for it plainly implies that there is need of such proof, or assurance or guarantee—that without such the Irish Catholic people would in a National Parliament or Government persecute their Protestant countrymen.

Is there any ground whatever, or was there ever any ground or justification for this insulting suggestion? Of course not. The Catholics of Ireland have never been persecutors of Protestants or of any other creed. The Catholic Nationalists of Ireland have ever and always been ready, as they are now, ready, to extend the hand of fellowship and "conciliation" to all Englishmen of every creed in the great work of winning freedom for their country. It is still with Catholic Irish Nationalists the same principle of toleration and "conciliation" as the Protestant patriot poet expressed it more than half a century ago:

"Start not Irish born man, If you're to Ireland true, We heed not race, nor creed, nor clan, We've hands and hearts for you."

That was the principle and practice of Irish Catholics in their National affairs, then, as it is now. Writing on this subject in a former issue we gave facts in proof and illustration. Here they are and they are only a few of such facts that might be given:

"Nearly a dozen of the Irish Nationalist Parliamentary Party are Protestants, and those Protestants of the Irish Party have been elected, many of them repeatedly, and most of them without opposition, in electoral districts the most Catholic in all Ireland, such as Cork and Galway and Donegal. In these and other Catholic districts of Catholic Ireland the Catholic electors confer them unanimously as their representatives in Parliament. This is how Protestants in Ireland are "persecuted" by their Nationalist countrymen. And all over Nationalist Ireland—which means four-fifths of the country—Protestants are freely and cheerfully elected by Catholic votes to all sorts of public offices and public honors—mayors of cities, members and chairmen of Boards and Councils—to all such offices. Protestants are elected in Catholic Ireland to an extent far exceeding their proportionate share according to their numbers in the population."

And in the same issue we quoted from a speech of Michael Davitt in Ulster expressing as follows the Irish Catholic Nationalist doctrine and principle of toleration: "There can be no real intelligent dread in any educated mind in Ulster as to Catholic or clerical domination in an Irish Government under Home Rule. This is only a well-worn bogey; a dilapidated party scarecrow, which the winds of political intelligence and common sense have denuded of its covering in the field of controversy long ago. We, Nationalists of the South and North, do not seek or want, and would not on any account have or tolerate any such dominance if attempted. There would be no inequality of any kind in religious or educational matters under Home Rule, and all creeds would stand on the same footing of civil, religious and educational liberty before the law and in the care and protection of the ruling authority of the country."

warning which underlies those deliberately spoken words. Let our readers consider for a moment what would be the position of a Governor-General sent to represent the King at Ottawa and asked there to repeat the words of the Royal Declaration. The thing is unthinkable. And are we to be told that what would admittedly be intolerable from the lips of a representative of the Sovereign becomes tolerable when spoken by the Sovereign himself? There are some questions which need not be answered.

REDMOND'S POWER GROWS.

Opposition to Unionist Plans For Compromise on Veto.

The Prime Minister's return is awaited by the advanced men of the Liberal party with languid interest. They assert that David Lloyd-George has made a fresh compact with John Redmond, by which the armistice can safely be prolonged for several months. A stringent revision of the royal declaration so that it will contain nothing wanting offensive to Britain's Catholic subjects is the price which the ministers are willing to pay for the postponement of the veto question. It has been accepted by the Nationalist leader as a concession which the Irish Catholics will highly appreciate, and it will be a fresh proof of Mr. Redmond's success in obtaining what he wants.

The truce over the veto will be allowed to continue, but not indefinitely. Mr. Redmond has not committed himself to the policy of deferring the crisis until next February. He has merely agreed that immediate action on the veto question is unwise. Additional concessions will be demanded in the finance bill for another extension of time by which the session can be rounded out without a constitutional crisis.

The Unionist members are talking at random about a compromise which will enable the ministers to dispense with the Irish support. There is no such thing as the veto resolution shall be referred to a committee formed for considering Lord Rosebery's reforms, and that no decisive action shall be taken this year. The ardent radicals denounce this suggestion as an abandonment of party principles. They expect Mr. Redmond to intervene at the right moment and hold the coalition together on a basis of guarantees and a general election, with the veto uppermost. Both parties are under cautious leadership, with drifting tendencies. Mr. Redmond alone has a definite policy, and commands the support of the coalition factions.

The government, after arranging in order the civil list, the finance bill, the regency bill and the revision of the Protestant declaration, will have leisure for considering the succession in India after the retirement of Lord Minto and the state of Egypt under the strong side light which Mr. Roosevelt has brought to bear upon it. Lord Carrington and Lord Crewe have been credited with ambitions for the office of Viceroy, but one lacks vigorous health and the other cannot be spared from the upper house in the impending struggle. Lord Beauchamp's claims have also been advanced, and Lord Kitchener's admirers have contended that he ought to be sent back to India instead of being condemned to idleness at Malta.

There has been, since Mr. Roosevelt's speech, considerable talk about sending Lord Kitchener to Egypt and recalling Sir Eldon Gorst, and Lord Selborne has been named as one who would make an ideal Viceroy in India.

The recall of Sir Eldon Gorst would be a more fulsome tribute to Mr. Roosevelt's influence than a self-respecting government could be expected to offer. The British policy in Egypt will be stiffened in consequence of the ex-President's warning, and Sir Eldon will remain where he is. Lord Selborne, who is receiving a warm welcome at Southampton and Blackheath to-day, is a Unionist, whom the Liberals have kept at an important post in South Africa, and a long time Liberal peer will probably be chosen for Viceroy of India.

Handsome K of C Gift

The action of the Minnesota State Council of the Knights of Columbus, held at Winona recently, in deciding to contribute to the College of St. Thomas, Merriam Park, a sum of money, which, when all collected, will amount to \$20,000, has met with the approval of each of the councils of the State, and work of collecting the money will soon be started. The cause is one to which every Catholic man in the State should be glad to lend a helping hand. The education of the boys who are to direct the affairs of a country in the future is a vital question, and a serious one to every Catholic.

In his address before the St. Paul Council, Knights of Columbus, last week, Professor Monaghan called attention to the College of St. Thomas and said it was one of the greatest colleges of its kind in the United States; and there are few laymen in this country better informed on the subject than Dr. Monaghan. The work of aiding this institution with a substantial sum has been started by the Knights of Columbus.

Advertisement for 'THE MURDER OF A PRIEST' and other news items.

Advertisement for 'SIR CHARLES FITZPATRICK AND OATH' and other news items.

Advertisement for 'Appalling Sacrilege at St. Michael's' and other news items.

Advertisement for 'A FOUL INSULT TO THE IRISH NATION' and other news items.

Advertisement for 'REDMOND'S POWER GROWS' and other news items.

HOUSE AND HOME



CONDUCTED BY HORTENSE

Guard within yourself that treasure-kindness. Know how to give without hesitation; how to lose without regret; how to acquire in your heart; for the happiness of those you love, the happiness which you yourself might have missed.

Wreathe me a garland with gipsy art—
Leaves that call to a vagrant heart.
Ruddy spray of the spring-sweet oak,
Where the mist-green waves of the young year broke;
Alder twigs from the pool that lies To catch the blue of the spring-time skies;
Bayberry branches, and warm sweet-fern
Gathered close by the sandy turn;
Apple-blossoms alight with dew
And the glint of the spring sun shining through.
Bind them fast with the roadway's gold,
When the dawn is young and the night is old;
And weave the whole, with a vagrant's art,
With the sweet spring song of a gipsy heart.
—Martha Haskell Clark.

view of any relation of happening is naturally our own—our side of it, how it affects us, our rights or wrongs in the matter. The ability to take a quick other-side view of it, to think how it must appear from our neighbor's angle of vision, how it would probably strike us if we stood where he stands, would save unnumbered quarrels and acts of injustice. More people break the golden rule from failure to think of themselves in another's place and estimate the situation from his standpoint, than from any other cause. The estrangements and jealousies that so often divide households are due far less to intentional wrong or selfishness than to inability to see the other side.

Summer Curtains.

Among the novelties in materials for summer curtains is a cross between scrim and fishnet. It comes in white and in solid colors of pastel blue, rose, mulberry and green. Very effective curtains are made of it with plain hems and insert borders of cluny insertion or small cluny squares.

Simple white muslin curtains have plain hemstitched hems with a little embroidered spray done in colors inside the hem. Bedspreads are made to match.

Women and the Poets.

A delightful old lady said the other day, "Amongst other things I am especially thankful for having been taught to love the poets very early in life. Before I could read small print I learnt, from hearing father and mother read aloud poems, how the poets had touched with a magic wand the every-day things of my life. There was the front flower, the oaks, the poplars and the pines had been sung by one poet or another, and so for me henceforth the big tree beyond my window, the violets at the foot of the stone wall, linked me with the world of the unseen."

"Daily I became better acquainted with the poets, for as I grew older I was taught to learn many verses off by heart."

"Sometimes the verses pleased me. Sometimes I found them dry, yet I never lost sight of the fact that the verses were the work of the poets, who had made the clock, the hearthstone, grandfather's armchair, the garden gate, the plough, the old sword over the mantelshelf, tell their own story."

"Afterwards the poets became my best friends, and I never came to a hard bit of road without finding some of them by my side to give me hope and courage. When love and death crossed the threshold the poets had a great deal to say concerning the visitors. And on that dark day, when the flood swept out of sight forever the home, the front garden, and the wood at the back of the house, quite a company of poets showed me the bit of blue in the grey sky overhead."

"Yes, indeed, the poets have helped me at every step of the way."

Commenting on the fact that not all women thus love the poets, Arrah Lumen, in The Catholic Press, says:

"It is all a very great pity, for the poets have ever been kind to the woman, and her ingratitude has brought loss to herself and to her children. For no woman who loves the true poet can possibly be obsessed by the material. In an atmosphere of 'hustle' a low whisper from a poet who has given the world an uplift, will enter her soul, and suddenly she will find herself in 'quiet places' where it is possible to estimate things at their right value, and then the desired grand house will appear of less importance and the new gowns will sink into insignificance beside the rose bush in full bloom."

"In all her relationship the poet has helped the woman. He has asked the world to look at her as loving wife, mother, sister, daughter, and has ever pleaded the cause of the altar in the home of the fire-side, of the cradle. And who so clearly as the poet has seen the roads whereon she may walk in safety, the old roads, by the side of which she journeys she is sure to meet the poor aged man, the sick girl, the orphan child, pilgrims of all classes sorely in need of help."—Catholic Citizen.

How to Rise.

A young woman recently found employment in a queensware store. She immediately began a course of study in her leisure moments upon glassware and china. She then read some recent works upon the appointments of the table, and in a short time, by applying herself to her business, became the most valued employe in a large store.

In the milliner's establishment the young woman who found time for reading a book on colors and their harmonious combination, found her own taste greatly improved and her ability to please patrons greater. She was soon a favorite with employers and customers.

The young woman who, to earn an honorable living, went into a lady's kitchen, and instead of gossiping every evening found time to read a few good books and household papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchen. She knew how a table should look for a formal dinner; she knew what dishes were in season; she knew how to serve a meal in its proper course and more than that, she knew something about the food value of different dishes.

A fair average of good sense and proper amount of application will accomplish everything.

It Pays These.

The editor of Everybody's Magazine has lately been throwing some light on the income of some contemporary writers of short stories. He names seven American writers who are in a position to ask one thousand dollars in cold cash for a story of 5000 words, or twenty cents a word. They are Robert W. Chambers, Richard Harding Davis, John Fox, Jr., Booth Tarkington, Owen Wister, Jack London, and Frances Hodgson Burnett.

To Darn a Glove Finger.

If you want to mend a glove finger in a hurry and have no special darning handy use a boy's marble to slip under the hole. Marbles come in different sizes and make a small neat darn easy.

Rips should be mended on the outside in a thread as much like that used in the stitching as may be. Strive to imitate the seam sewing.

Tears in the material may be overcast in tiny stitches on the wrong side, or if they are jagged the edge should be buttonholed and the space filled with other rows of the buttonholing.

Always use a fine needle in glove mending, as a heavy one weakens the kid.

The Other View.

"Are you sure you have the position you want?" questioned the student who was instructing his young cousin in the use of his camera. "That gives a pretty fair view of the building, but one from the other side may be better. You don't want to waste your material on a view just because it happens to be the first one you strike. Learning to estimate quickly the worth of views from different angles is a part of the business."

It is a part of life's business also, but it is an art that too few take the trouble to acquire, and judgment and temper and conduct are sadly disturbed in consequence. The first

ic work than men," he says. "They have a more discriminating eye for the finer shades of coloring and a better sense of what the general effect of a finished piece of mosaic work should be. When the mosaic work in the chapels of St. Gregory and the Holy Souls was being done, I had about thirty women and girls continually employed for more than three years. Many of them were quite young girls, but they seemed to have a decided talent for mosaic and soon developed into skilled workers."

Down in the depths of the Cathedral crypt a skilled workman mosaic artist was found at work. This was Miss Martin, whom Mr. Bridges counts the cleverest of all his staff. Indeed, he goes so far as to call her the best mosaic worker in England. Miss Martin was busy over the early stages of a mosaic over the altar of St. Edmund. Her subject was St. Edmund himself blessing the city of London. By her side was a large colored cartoon of the saint, and with an occasional rapid glance at this for guidance, she was, with marvelous fidelity, reproducing the scene in glittering mosaic of a score of different hues.

To watch her at work one might think that mosaic work was the easiest thing in the world.

Apparently all Miss Martin was doing was to chop off little fragments of glass and press each into its place on the cement which formed the bed of mosaic. There was no measuring or planning out—the artist seemed, despite her rigid material, to work by eye alone, and yet there was the face of St. Edmund, with a glorious gold halo, growing, with a startling fidelity to the original under her rapidly working fingers.

Out of the depths of her nine years' experience Miss Martin expounded something of the theory and art of mosaic working.

"There is really little or no measuring or anything formal of that kind about mosaic work," she explained. "The only guide used is a rough tracing on the subject to be copied. This is laid over the space to be covered, and just an outline pricked out. Beyond that one depends on a true eye and hand. No there is no rule about where to begin on a piece of mosaic. In this case, as you see, I have started at St. Edmund's head, and the rest will be worked from that point."

"The pieces of glass of which a mosaic is made are first chopped roughly out with a machine and then chipped to the right size with a pair of pincers. In much modern mosaic work a very formal effect is got by taking care to cut each piece of glass to as nearly the same size as possible, but I think a better effect comes from following the older methods of using tesserae, as they are called, of rather irregular shape. That is how St. Edmund here is being done."

"The greatest problem in mosaics is getting tesserae of exactly the right color. Nearly all the glass which will be used here has had to be made by Mr. Bridges himself, as only in that way was it possible to get just the right shades. You see what a curious shade of grayish blue the artist has chosen for the saint's robe; and that has to be matched exactly. Of course it is very slow work—we shall have all we can do to get it finished in time for the consecration of the chapel in June, although it is not a very large piece. And when this is finished there is a great mosaic of Joan of Arc to be done in the Cathedral itself; so you see the women mosaic workers will be busy for a long time to come."

ly and steady.

Before ironing any irregular border should be smoothed lightly into shape. Small scraps can be pinned flat, not to curl under cloth. Do not pull the damp linen, or it can never be ironed straight. Keep smoothing gently as you iron, turning the covering to look for wrinkles.

A centrepiece is inclined to hoop from too tight embroidery; it must be put face down on the ironing-board when still damp and carefully stretched into place. Be careful that the threads and stitches run correctly. Pin securely and leave until dry, then press under a dampened cloth.

Colored embroideries should be set by soaking in salt water or a solution of sugar of lead or turpentine and water.

Do not iron into creases, or even fold. Keep table doilies or small mats in a box with squares of blue tissue paper between. Roll centre pieces also with blue paper between folds.

If a centrepiece gets a spot on it, but is not otherwise soiled, spread it right side up on a table and scrub the spot with a clean tooth brush and lukewarm soapy water.

When embroidered linen is stained with fruit, boiling water should be poured through the spot as quickly as possible. Stretch the stained portion over top of a saucer.

Rust stains, if not too near the embroidery, can be removed by applying a weak solution of oxalic acid; rinse well with boiling water.

Claret or other wine stains should be covered immediately with salt and rubbed until discoloration disappears, when hot water can be poured over the spot.

Daughters of Our Lady.

"Daughters of Our Lady" is the legal title of the newest women's association, a branch of which will be established in Washington. It aims to become a national organization, composed of earnest, representative Catholic women, in every nook and corner of the United States. It will embrace members of all the many Catholic women's clubs, circles, altar societies, charity societies, benevolent associations of all kinds and the thousands and thousands of married ladies and young girls' societies, the membership of which amount into millions.

The association will cover the entire country like a network and have thoroughly organized branches in every city and town where there are Catholic women.

What is Worn in London.

London, May 30, 1910.

For the moment all the dressmakers, tailors and big shops are working double to fill the universal demand for black clothes of every kind, owing to the death of the King. This demand is all the greater because this is essentially a year when color threatened to run riot. Everyone clamored for color, whether in Paisley patterns or in superimposed chiffons or in violent and unexpected contrasts; and now everyone is condemned to black. I say "condemned" advisedly, for black is "difficult" wear at the best of times, and most people object to it particularly in summer, especially if we are to be blessed with hot weather. Nothing shows dust like black, and nothing looks shabby more quickly; on the other hand, nothing can be more elegant than a beautiful black dress in which the effect of values has been properly considered. This is far easier to achieve in summer, when there is such an immense variety of materials of differing density to choose from, than it is in autumn and winter, when we should be limited to cloth, serge, velvet, moire and satin. We can, of course, use these materials now; but, with the prospects of warm weather ahead, I prefer to give this week a description of an afternoon walking dress of a cool and light description. The foundation was of black taffetas; the skirt, cut round and of a comfortable walking length, was covered with black chiffon, edged with a narrow hem of black satin. At the knee-line the chiffon overskirt was intersected by a horizontal band of black broderie Anglaise on chiffon, the band being bordered on either side with black satin. The bodice was a blouse of black tulle over a taffetas lining, and had a box-pleat of broderie Anglaise in front which showed between the hanging fronts of a picturesque little pelierine of broderie Anglaise on chiffon like the band with a line of black satin. The pelierine was cut out round the throat over a gumpe of fine black tulle and lace, and was held together in front by a cascade of the exquisite little black silk roses and buds which are so much the fashion in Paris at present. The sleeves were of the embroidered chiffon to the elbow, where they were finished with tiny frills of soft black tulle. The turban toque that accompanied this all-black gown was one of the latest models, and was exceptional in not being hideous, as so many of the latest toques are. It was made of black tulle and the broderie Anglaise on chiffon to match the dress, which were swathed together in a most effective way, the only trimming being a big cluster of ostrich plumes at the back of the turban to the left.

Of course, complimentary mourning such as will be worn is a very different matter to the real mourning, and is far easier to make effective and becoming. For one thing, in complimentary mourning, none of those dull-surged, dense materials which are the appanage of personal grief need enter into our calculations.

Care of Embroidery.

Handsome pieces of embroidery should be laundered by themselves, never in the general wash. Do not give them out on wash day; this will avoid temptation.

If you are not sure of careful laundering learn to do valuable pieces of embroidery yourself. It is only a matter of time, care and knowledge.

Take a time that will not be interrupted, as embroidered pieces should not be hung up to dry, nor should they be left until finished.

Make a light sud with good soap and lukewarm water, put the linen in it, a piece at a time, and squeeze gently. If there are soiled spots rub with soap, but do not rub the whole piece. Rinse three times in water of the same temperature.

Do not ring out. Pat the article flat between two Turkish towels so the embroidered piece does not fold over on itself without the towel between. Press with hands until almost dry.

While still damp place face downward on heavily padded ironing board. A folded blanket or Turkish towel can be used for extra padding. Cover with clean white cloth tacked to keep it smooth.

Cover the embroidered pieces with a clean cloth and iron until linen is dry. If it gets too dry the cloth can be slightly dampened. Run iron, which should be quite hot, according to grain of linen and press smoothly and evenly.

Women Mosaic Workers.

There is one branch of industry in England in which women threaten eventually to oust their male competitors, according to a correspondent. It may come as a surprise to hear that some of the finest mosaic work in the world, which is to be seen in the Catholic Cathedral at Westminster, has been done by feminine hands.

Mr. Bridges, the contractor for the work in question, employs women mosaic workers almost exclusively. "I have found that women generally have a better natural gift for mosaic

"Child's Play" Wash Day

Means: To make the dirt drop out, not be rubbed in, use

Surprise Soap

the "Surprise" way of washing is enabling the clothes to be as clean as a clean, easy method of doing the wash.

Surprise is all Soap; a pure Soap which makes a quick lather.

Read the directions on the wrapper.

Funny Sayings.

SOMETHING WAS MISSING.

Two-year-old Harry had never seen a live lamb, his only knowledge of that animal being derived from a toy one on wheels. While visiting grandpa on the farm he was taken to the sheep-pen to see the lambs. After looking at them for a few minutes he looked up at grandpa with a puzzled expression and asked, "Where's the wheels?"

The most troublesome people that schoolmasters and schoolmistresses have to contend with are not their pupils, but the parents of their pupils. Recently the principal of a large girls' school received a note from the mother of one of her scholars, which ran as follows:

"Dear Madame, will you in the future kindly allow my daughter to take French conversation in place of Holy Scripture, as both her father and myself think that it will be of more use to her hereafter." Surely this is a little hard on the Gallic race; or is it perhaps a subtle compliment?—The Minneapolis Bellman.

"You have eyes like diamonds, pearly teeth, ruby lips, golden hair"

"Pardon me," interrupted Miss Cayenne, "are you thinking of making love or starting a jewelry store?"

"Aunt," said little Constance, "don't you want some of my candy?"

"Thank you, dear," was the reply. "Sugared almonds are favorites of mine."

"The pink or the white ones?" asked the little tot.

"The white ones, please."

There was silence until the last piece had disappeared.

"They were all pink at first, Aunt," remarked Constance.

A Jeanne d'Arc Play.

Says a special cable to the N.Y. Times:

France is to have something in the nature of a rival to the Passion Play of Oberammergau.

At Domremy, on the very spot where Jeanne d'Arc heard the miraculous voices urging her to go to the rescue of her King and country, an immense open-air theatre is to be constructed, in which the drama and tragedy of her life are, with the exception of the leading roles, to be played by native actors.

About 600 persons, 150 of them on horseback, will take part in the representations. The first of these, it is expected, will be given on May 7 next year. Two performances a month will also be given in June, July and August.

A special train service will connect Domremy-la-Pucelle with every part of France and the neighboring countries.

Scotch Highlanders, who still speak the Gaelic at times, settled much of the country north of Toronto. One day Dr. Rutherford, locally famous, was looking for some men to do some work for him. He went to a village blacksmith shop and found several of these Scotchmen standing about.

"Are you a mechanic?" he asked one of them.

"Nay," he replied, "I'm a Me-Cuig."—Saturday Evening Post.

Old Gent.—"And now, Mrs. Mildew, tell me how your son is getting on. I hope he's steady, and doesn't go to the public-house on Sunday?"

Mrs. Mildew.—"Oh, no, sir, I'm glad to say he plays the pandemonium at the mission hall!"

WHY BACKS ACHES

The Kidneys Seldom to Blame—The Trouble Due to Blood Impurities.

There is more nonsense talked about backache than any other disease. Some people have been frightened into the belief that every backache means deadly kidney trouble. That is utter rubbish. As a matter of scientific fact not one backache in twenty has anything to do with the kidneys. Most backaches come from sheer weakness and kidney drugs can't possibly cure that. You need something to brace you up and give you new strength and that is exactly what Dr. Williams' Pink Pills will do. Other backaches are really muscular rheumatism, and Dr. Williams' Pink Pills have cured the worst cases of rheumatism by driving the poisonous acid out of the blood. Other backaches are the symptoms of ordinary ailments such as influenza, indigestion, constipation and liver complaint. In woman backaches often come from any weakness or irregularity in the usual blood supply. The one way to cure these backaches is to strike at the root of the trouble with Dr. Williams' Pink Pills, which enrich the blood and bring strength to aching backs and weak nerves. Mr. Elex. Cockburn, Deloraine, Manitoba, says: "About three years ago I suffered terribly from backache. I consulted a doctor and took his medicine, and wore a plaster, but I did not get the least relief. Then I got a belt, but this was as useless as the other treatment, and my suffering still continued. Then one of my friends asked me why I did not try Dr. Williams' Pink Pills, and I got a box. Before they were all used, there was some improvement in my condition and I got three boxes more. By the time I had taken these all the signs of the pain had gone, and as it has not since returned, I feel that the cure is permanent. My only regret is that I did not hear of Dr. Williams' Pink Pills sooner, for not only would I have got rid of the pain sooner, but would also have saved some twenty-five dollars uselessly spent in other treatments."

Dr. Williams' Pink Pills are sold by all dealers in medicine, or may be had by mail at 50 cents a box or six boxes for \$2.50 from Dr. Williams' Medicine Co., Brockville, Ont.

HOLLOWAY'S CORN CURE

Through indiscretion green fruit is smothered, becoming subject to decay caused by irritating and violently on the lining tissue. Pains and large cause and the child of the child suffer. In such cases the medicine is Dr. Williams' Pink Pills for Pale People.

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Highlanders, who still Gaelic at times, settled in a country north of Toronto... Dr. Rutherford, looking for some work for him... several of these Scottish mechanics?

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ST. PATRICK'S SOCIETY—Established March 6th, 1866; incorporated 1863; Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month.

Synopsis of Canadian North-West HOMESTEAD REGULATIONS ANY one numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta...

BACKS ACHE Seldom to Blame Due to Blood Impurities.

Dr. Williams' Pink Pills for Pale People. Other backaches are rheumatism, and Pink Pills have cured rheumatism by ridding the system of uric acid...

Holloway's Corn Cure takes the corn out by the roots. Try it and prove it.

SELF RAISING FLOUR Brodie's Celebrated Self-Raising Flour is the Original and the Best.

Green fruit in summer many children become subject to cholera morbus caused by irritating acids that act violently on the lining of the intestines.

Dr. Williams' Pink Pills for Pale People. I believe them to be the best medicine for Liver Trouble known in the world.

A VOCATION

Bellemont was in its summer bloom. Roses ran riot over porch and pillar; the quaint old box-borders were a maze of color, the syringa hedge a drift of fragrant snow.

The clover-fields stretched, a mist of purple, to the shining river. Jewel-winged humming-birds were feasting in the scarlet trumpet-flowers; all the sweet warm earth was aglow with beauty and light and love.

And Patty was back in the dear old Virginia home, the fairest, sweetest of sovereigns, with three trunks full of feminine ammunition for a summer campaign...

It was from Adele Marvin, her dearest friend and room-mate at St. Anne's, Adele was going to be a nun. A nun! Patty found the announcement paralyzing beyond credence or comprehension.

The wild-rose hue deepened on Patty's cheek. Yes, Adele knew too much, perhaps. For Patty had no sister, and there had been sisterly confidences in that little room at St. Anne's the last year at school...

And as she read the last words, Patty, to her own surprise, burst into a flood of passionate tears. "My dear, my dear!" exclaimed the pale, stately lady who had just entered...

"Adele, lovely Adele!" sobbed Patty. "To think of her being nuffed up in a black veil and habit all the rest of her life, when she could have real Paris gowns. Oh, can't we do something to stop it, Aunt Letty?"

"My dear, no, we can't," was the low answer. "And if we could, I would not dare!" "You would not dare!" repeated Patty looking up at the pale face wonderingly.

"I did it once, Patty," Aunt Letty's voice was low and shaken. "I was young and vain, and in the pride of my beauty and power I tampered with a vocation even higher and holier than Adele's. Do you remember your Uncle Keith, Patty?"

after reading Adele's letter, she might have guessed. And now it was all over. He had turned into those high paths of which Aunt Letty had spoken, those high, holy paths beyond her reach.

"Miss Patty, Miss Patty!" her heart leaped and stood still at the voice, at the strong, swift step on the darkening road. "Little Christmas fairy, where are you flying so late?" Mrs. Flaherty told me you had come this way, and I dropped my grip-sack at her gate, and followed on the wings of the wind.

"To-morrow night!" Mr. Robert Lane caught his breath in dismayed surprise. "Surely not so soon. I thought you always gave Aunt Letty a month at least."

"I suppose," he hesitated, "it is beyond my privilege to inquire what?" "I—I think it is, Mr. Lane," There was a moment's pause. They had turned homeward and were walking through deep gathering shadows.

"I don't—don't understand!" said Robert Lane in bewilderment. "I have loved you ever since we first met, little Patty. It has been the dearest, fondest hope of my heart to win you for my wife. And I fairly broke away from good Uncle Dan, who had carried me off to Mt. St. Martin for a few weeks' vacation, which I sorely needed."

"That you were turning me down from the stars!" exclaimed Lane, as a sudden light bursting upon him, he caught the little trembling figure to his heart. "A vocation! Blessings on good Mrs. Flaherty and her mixture!"

"Stomach Troubles OFTEN COME FROM WEAK, EXHAUSTED NERVES—GREAT RESULTS FROM USING DR. CHASE'S NERVE FOOD"

When the nerves become exhausted, the first sign of trouble often comes from the stomach. The nerves which control the flow of digestive fluids fail and the result is loss of appetite, indigestion, nervous headache and sleeplessness.

Defends Catholic Mexico. His Excellency Diomedes Falconio, Papal Delegate to the United States, through his counsel, Mgr. B. Corretti, auditor of the Apostolic Legation, has taken cognizance of an attack made upon Mexican Catholics by the Rev. John W. Butler, President of the Mexican National Sunday School Convention...

Dr. Butler is incorrect," said Mgr. Corretti. "It is impossible for him to be correct in his representations. I readily concede that there are defects in the Catholic Church in Mexico among Bishops, priests, and people, but this is true of everything human. I challenge comparison between Catholic Mexico and Protestant America, point by point, and in every instance I unreservedly claim the superiority of Catholic Mexico."

AT WORK IN 3 WEEKS \$4 Worth of Father Morrissey's "No. 7" Cured Her of Inflammatory Rheumatism.

Mrs. Agnes Edgar, of Grand Falls, N.B., had a terrible time with Inflammatory Rheumatism. Anyone who has had this most painful disease will understand her suffering—and her joy when she found Father Morrissey's "No. 7" had cured her. She says: "I took Father Morrissey's Prescription for Inflammatory Rheumatism. I had suffered everything with it, but in three weeks after starting Father Morrissey's Prescription I was able to do my work, and after taking four dollars worth of medicine I was well. I highly recommend it any sufferer with Rheumatism."

Feast of the Sacred Heart of Jesus.

The chapel is bright with its myriad tapers. The fairest and freshest of blooms are there: High on the altar, the incense-vapors float through the hush of the perfumed air.

O dear, dear feast! we have watched thy coming Through the long, glad days of this golden June. While the birds sang clear and the bees were humming Over the flower-beds, morn and noon.

Welcome, O day of supreme salvation Welcome, acceptable time of grace, Beautiful hour of love's reparation, Hither, dear souls, to the light of His face.

Shrine of Canadian Martyrs. The Shrine of the Canadian Martyrs near Wauaubushene, was re-opened for the summer season on Thursday, June 2nd. On that day there was, and every Thursday afterwards till the end of September, there will be Holy Mass and sermon at 9 o'clock in the chapel.

His Friend Said

"If They Don't Help or Cure You I Will Stand The Price." Mr. J. B. Busk, Orangeville, Ont., writes: "I had been troubled with Dyspepsia and Liver Complaint and tried many different remedies but obtained little or no benefit. A friend advised me to give you Laxa-Liver Pills a trial, but I told him I had tried so many 'cure alls' that I was tired paying out money for things giving me no benefit. He said, 'If they don't help, or cure you, I will stand the price.' So seeing his faith in the Pills, I bought two vials, and I was not deceived, for they were the best I ever used. They gave relief which has had a more lasting effect than any medicine I have ever used, and the beauty about them is, they are small and easy to take. I believe them to be the best medicine for Liver Trouble known in the world."

Liver Complaint Cured. Orangeville, Ont. writes: "I had been troubled with Dyspepsia and Liver Complaint and tried many different remedies but obtained little or no benefit. A friend advised me to give you Laxa-Liver Pills a trial, but I told him I had tried so many 'cure alls' that I was tired paying out money for things giving me no benefit. He said, 'If they don't help, or cure you, I will stand the price.' So seeing his faith in the Pills, I bought two vials, and I was not deceived, for they were the best I ever used. They gave relief which has had a more lasting effect than any medicine I have ever used, and the beauty about them is, they are small and easy to take. I believe them to be the best medicine for Liver Trouble known in the world."

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NOTICE

When a change of address is desired the subscriber should give both the OLD and the NEW address.
SUBSCRIPTIONS will be continued until order to stop is received and all arrears paid up.
Orders, notices by P. O. order or registered letter.
TERMS—Matter intended for this column should reach us NOT later than 5 o'clock Wednesday afternoon.
Correspondence intended for publication must have name of writer enclosed, not necessarily for publication but as a mark of good faith, otherwise it will not be published.
TERMS OF LOCAL INTEREST—FREE.

TN vain will you build churches—gives missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic press.
—Pope Pius X.

Episcopal Approbation.

If the English Speaking Catholics of Montreal and of this Province constituted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in it is country.
I heartily bless those who encourage this excellent work.
PAUL, Archbishop of Montreal.

THURSDAY, JUNE 9, 1910.

BISHOP RACICOT.

We read of a great and good Jesuit who died in St. Louis the other day—Father McErlain. He was praised in both the daily and the weekly press for all the good he had done for male prisoners and the wayward sinners of the other sex. But, here in Montreal, we have a great and good prelate, Mgr. Zotic Racicot, who, amidst abundance of toil in a thousand ways, found time to devote, in his truly humble, but, indeed, effective way, towards rescuing the souls and spirits of poor sinful girls under the motherly care of the Good Shepherd Sisters, over whose community he acts in the capacity of ecclesiastical superior. God alone knows what he has done for the poor wayward sinners, and God's Angel must hold consoling testimony to his earnest zeal and burning charity. His name shall live from generation to generation.

Not in a spirit of flattery do we write this tribute, but out of a sense of heartfelt duty. Bishop Racicot has gone among men doing good, and always in a way that kept his left hand unacknowledged in the deeds of his right. Nor is it surprising that His Grace the Archbishop should have, with wonted wisdom, chosen Bishop Racicot to share the onerous duties of his pastorate. And how faithfully he has worked!

It is safe to say that when Bishop Racicot's life shall be written, men will wonder at all he did of good in his lifetime. They will then understand how much Montreal, in all its worthy activities, owes to the humble co-adjutor of His Grace Archbishop Bruchesi. Some of us have deep memories of his kindness written indelibly in the best and innermost recesses of our hearts. He is still with us, still willing to continue his noble apostolate of good and worth. We hope that God will spare him to us, and that he may continue for long years yet the true, loyal, earnest, saintly co-adjutor of His Grace Archbishop Bruchesi.

ONE OF HIS GOOD WORKS.

Paying a deserved tribute to Dr. Thomas O'Hagan, the new Ontario-born editor of the Chicago New World, our esteemed contemporary, the Catholic Record, declared that "he never penned a line that did not breathe of loyalty to the Church and its representatives. He never uttered a sentence that did not ring true to Catholic ears."
Now, that is a very soothing compliment, we feel sure, for good Dr.

O'Hagan. He understands that a Catholic's first duty is to be a Catholic, and that no excuse holds valid to warrant a Catholic's disrespect for episcopal authority. In fact, any son of the Church, who, as editor of a Catholic paper, forgets he is but a hardworking member of the Church taught, would be better employed making overalls for grass-hoppers or soldier's tunics for June beetles.
There is a special tribute we wish to pay the new editor for Catholic Chicago. For years he has been in the front rank of those English-speaking Catholic Canadians who are endeavoring to plan and devise the best means of getting into full harmony and healthy understanding with our French-Canadian fellow-believers. Many a line he has penned in the good cause, and even very exacting French weeklies have stopped to notice his good will and voice their concurrence.
Under existing conditions, and in the face of the amount of opposition the devil is suscitating on all sides, through the intervention of sects and preachers seemingly obsessed by something different from Pentecostal zeal and fervor, Catholics cannot afford to be disunited. Let us be firm in the assertion of our own rights; but, with Gavan Duffy, we must remember that "prejudice cannot be taken by assault." If we are loyal to our own flag, we must expect that others feel they should be loyal towards theirs. Otherwise we are simply patriotic for what it pays to be such.

THE TABLET'S BIRTHDAY.

On Monday, May 16, the truly great London, England, Tablet kept its seventieth birthday. It has come to old age and respectable old age, with naught but the richest service to its credit and with the strongest claims to respect, admiration, and thankfulness on the part of Catholics throughout the British Empire.
The Tablet, indeed, is a credit to the Church in England, solid, sincere, learned and interesting; England's best Catholic scholars are its most ardent supporters and correspondents: even the Anglicans have nothing like the Tablet, while the others do not deal in such wares.
The first number of the paper, "quite as interesting reading to a future generation as it was to its own," bears date May 16, 1840. It has for its bold motto: "My errors are my own. I have no man's proxy"; and, as the editor of today remarks, "that was Lucas all over—and it preshadowed a policy which was continued by Lucas, and confirmed by Cardinal Vaughan, who, at moments of great stress, and seemingly against its material prosperity, conducted the paper with but one single thought—how it could best serve the truth, and be, in every respect, what he knew he would wish it to have been in his hour of death."
Then there was T. W. M. Marshall, the youngest man of the Oxford movement, only twenty-eight and without any fortune, freely resigning, although married in the bargain, from the Anglican ministry, and willing to face the world in quest of an honest livelihood, one with which his conscience could find no fault. He worked hard for the Tablet, and, perhaps, made it what it is to-day. His style was healthy, vigorous, and compelling, with nothing wishy-washy to it, nothing of a nature to help people believe the Church is right, but that etiquette is more important than blunt honesty, a feigned feminine etiquette.
Now, we hope the Tablet will prosper with even ten times as much continued success as its editors would wish it; we hope it will give Redmond a heartier help in the bargain. The Tablet is, as we said above, a credit to the Church. No Catholic with any literary ambition at all could afford to do without it. Thousands of Protestants read it, and wonder how it is that they have nothing like it. Long life to the present editors!

THE SAME OLD WAY.

An esteemed friend and admirer of the True Witness, now familiarly known to our readers over his initials, "M. F. C.", has again sent us, the following, under the above caption:
"While Rev. Mr. Tipple was proselytizing in Rome, the brethren of his cult in America were busy dogmatizing down in Old Kentucky.
"Those pious followers of Wesley met in convention the other day, under Uncle Sam's Starry Banner, and after consecrating (?) six new bishops (bless the mark!) they set to work to ensure the Apostles for having avowed their belief in the Holy Catholic Church. After some discussion (and more tomfoolery) the Fathers (?) of the Council de-

clared that Peter, James, and John, with the rest of the divinely chosen band, should not have been Romanists, and, availing themselves of their glorious liberty,—the fruit of the Reformation,—they changed the words of the Apostles, and placed in their mouths words not their own: 'I believe in God's Church,' giving the world a fair sample of that impudence so conspicuous among the Tipples, whether in Rome, Bird Centre, or Athens.
"Luther began the mischief by distorting the truth, and his followers continue to bolster up the crumbling fabric of a decaying revolt by the same unwholesome means."
Well, done, M. F. C., those are sentiments we like. We shall add a few reflections on John Wesley's errors from the mastery pen of Dr. Milner. Hoping M. F. C. will continue to share our views on all matters and in our common opinion of Methodists bishops, and, likewise, hoping that hundreds will take the interest he is taking in our well-meant efforts, we thank him for his contribution.

DOLLARD DES ORMEAUX.

We are heartily glad something is going to be done to perpetuate the memory of Dollard-des-Ormeaux, that brave and intrepid young man, who, in the early days of Ville Marie, sacrificed his life for the good and safety of the little colony; and, perhaps, there is no other episode in the whole history of Canada, if we except the martyrdom of those glorious Jesuits whose blood proved the very seed whence sprang the grandeur of to-day.
Dollard and his brave companions met the Iroquois at Long Sault, and having taken a kind of shelter in an old fort, they fought as only earth's best heroes can fight, falling, it is true, in the end, but not until they had spread carnage and bloodshed among those demons of the forest, as the Iroquois were at the time, in very truth. They were prepared to die, for they had approached the Holy Table in all fervor and sincerity before they set out from Ville Marie. They saved young, very young, Montreal; they stood the pledged, fearless, and martyred champions of its cradle; and strange, indeed, it is that while we have been putting up monuments to demi-gods we have not been mindful of Dollard.
A change has come over the scene at last, with His Grace our Archbishop again in the front rank of endeavor. In accordance with the expressed wish of His Grace, a new school shall bear the name of Dollard; well it is, too, that the hero should be remembered in this Eucharistic year, since the story of his devotion to the Most Blessed Sacrament and of his last Holy Communion so serenely beams forth in the sacred annals of New France.
Let Dollard-des-Ormeaux have a grand, costly, a lasting monument! May the memory of his deeds ever prove an incentive to heroic Canadianism! Let him be given his place, and let his epitaph be written in letters of gold! English-speaking Catholics must join with the French in honoring one of Canada's heroes.

A SINFUL TASK.

It is a sinful task for any so-called Catholic paper to undertake to lecture Bishops. For the life of us, we do not see what they mean, or how they expect to do good along such channels. Some papers are continually casting aspersions at Bishops in the Eastern States, over matters of diocesan rule, control and polity; many of their dioceses take such papers, read them with ignorant delight, and in subsequent issues, the editors write articles on holy subjection to authority. If that is not hypocrisy, what is it? We may rest assured that numbers of Catholics have been taught disrespect for Church government and for the bishops in control by the editors of alleged Catholic weeklies.
Happily the number of pious schismatics who offend after this way and manner is decidedly small and cheerily insignificant, all considered. It once was a trade with editor-pigmies to assail Archbishops Ireland, Keane, and even Cardinal Gibbons, but when devility ceased, to be too alarmingly admired, the pigmies decided to go home "and carry their tails behind them."
The Bishops are answerable to the Holy Father and the Church; they do not need lessons either from upstarts or head-inflated humbugs; they can well attend to their holy duties, and are not obliged to give an account of their stewardship to self-sufficient ninnies or to erratic punsters.
We feel justified in making these remarks, for we know that the great rank and file of our Catholic weeklies (and all those approved or recommended by episcopal author-

ty) need no advice from our humble sanctum. And still, as the offending sheets are supposed to be interested in the welfare of the Church, as well as their truly Catholic contemporaries, they should not give open lessons in schism. The harm done is tremendous; even anti-clerical rags are incapable of equalling in a sense. Any so-called Catholic editor who teaches disrespect for Church authority will have to give a terrible account to God of his deeds of mischief and destruction.

A LITTLE COURAGE.

We notice that certain dailies are pleased to picture the person of an imaginary monk, as an advertisement for a special kind of gin. True, the True Witness was the very first paper to denounce "The Foreigner," by Ralph Connor, and the first, too, to compliment the Weekly Star and Family Herald for having undertaken to publish the selfsame attempt at a novel in serial dress and array. Some months ago, we alluded to the advertisement we now again denounce; but, as Catholics are poorer hands at drinking gin than some others, perhaps the proprietors do not care whether they like the advertisement or not. If it can be kept up long enough to disgust all Catholics with the first, last, and all the intermediary brands of liquor, then let it prosper.
An example to the point is that of a Catholic army officer here in Canada. He went into a drug store one day, and noticed that in the window there was the picture of a Pope relishing a glass of wine, and quoting Scripture as he did, the while winking his eye. Now, that officer was in the habit of dealing with the druggist. On the day to which we refer, he noticed the picture, and, while the clerk was filling his order, the officer kept a wicked eye towards the picture, saying nothing, but, through a silent speech, giving the clerk to understand how much he (the officer) was pleased to see a Pope pictured as was the one in the window near them. The lesson had its effect, for when the officer returned to the store, a half hour afterwards, the picture was no longer on exhibition.

If only all our Catholics, or even half of them, had some of the manliness characteristic of the Catholic officer and we happen to know him very intimately—our Catholic papers would not be obliged to preach courage and effort so often. Most of the insults Catholics are offered are made possible through the fact that there are too many paltrons of our own kind abroad.

CHECKING THE INDECENT PLAY.

Not Buffalo alone, but Philadelphia, too, is willing to welcome and encourage ugly plays, and that under the benign control of its mayor. The Catholic societies are up in arms, however, and things promise to wear a cleaner face in the City of Brotherly Love.
Montreal, with our Archbishop to the fore, set the pace against stage filth; Boston took notice; even Ohio was shaken, and now the good work is telling with a vengeance. It is remarkable, too, that Catholic influence is bringing about the needed change all over. When Catholics, working under their spiritual leaders zealously and faithfully, unite in action against evil, the power of their efforts is soon felt and conditions remedied in short order.
Discussing the topic that now interests us, particularly in its bearing upon local issues, the strong and sturdy Catholic Standard and Times, Philadelphia, closes its effective remarks with a tribute to His Grace of Montreal, one well deserved, indeed.
It is our duty to check the indecent play, and, under no condition may we encourage or even countenance the lewd men and women who turn histrionics into agencies of damnation.
To quote the Standard and Times: "There is no danger more deadly to the soul and body than the shameful, defiant and aggressive immorality in word, in act, in dress presented in garish colors on the public stage. No longer is it confined to suggestion or play upon words or leers or facial trickery interpreting the vile mind and intent; but, tearing off all disguise, reveals the vicious countenance of Sin herself, as she disports and revels in the dens of the depraved. This is perhaps a fact to be thankful for. It is the last stage upon the road of aggression against the moral law, and the conscience of the better part of society rises in indignant revolt against the audacious panders to human weakness. In New York Mayor Gaynor has not waited for any red tape proceeding or taking action with regard to the filthy exhibitions called in mockery plays, that are now being staged for the amusement of the foul-minded. He has just had stopped the poisonous

production that Mayor Reburn was vainly implored to prevent being shown here. When the proprietors of the stretch threatened an injunction to stay Mayor Gaynor's hand, he promptly countered by refusing a license to the theatre where arrangements had been made to produce it. Similarly in Wilkesbarre, the Mayor, a couple of weeks ago, prohibited another of the vile plays that were allowed to be given in Philadelphia. It is humiliating to think that any sort of immorality can have the freedom of the stage in a city which is now making a fuss about its claims to the admiration of the outside world, architectural, commercial, philanthropic, and other. A high plane of public morality ought to be the greatest claim of all—but such a one seems to have been forgotten in the framing of the programme.
Clergymen of every denomination pleaded repeatedly, individually and by delegation, at the Mayor's office against the production of shows whose posters and advertisements openly proclaimed their character and purpose. The great Federated Catholic Societies have now voiced the swelling indignation of outraged morality, nor will they cease to clamor for a change in the official attitude toward emboldened vice until the victory is won. In Montreal a little while ago an attempt was made to brave public opinion in a similar way, but it was futile, for Archbishop Bruchesi, as a last resort, laid an interdiction on the theatre where the indecent show was to be given, and this was decisive. No more attempts will be made there to set at defiance the laws against lascivious stage exhibitions."

FACTS ABOUT JOHN WESLEY.

Now that Rev. B. M. Tipple, with his fellow-Methodists of the United States, has been spending his love and kindness upon Catholics, gratitude should prompt us, in return, to offer a few Wesleyan memorials. We shall simply state facts for the edification of all.
Although John Wesley was of a pious and sincere turn of mind, his life, as written by Dr. Whitehead, Dr. Coke, and others of his disciples, exhibited the errors and contradictions of his way spiritual.
After his return to England from America, in 1738, he wrote: "For many years I have been tossed about by various winds of doctrine," and he then enters into details of his different schemes of salvation. Strange that his inspirations left him helpless!
After John Wesley had fallen under the influence of Peter Bohler, and his Moravian brethren, who met in Fetterlane, he became a warm proselyte of theirs, declaring that thither he had been a Papist without knowing it. So, then, pity the hearers to whom he first preached.

To cement his union with the Moravians, he made a pilgrimage to Herrnhuth, in Moravia, the chief seat of the United Brethren; previously he had exclaimed, on the departure of Bohler from England: "O what a work God hath begun since his (Bohler's) coming to England; such a one as shall never come to an end until heaven and earth shall pass away." That is fervor for you!
It was whilst a Moravian, namely, "on the 24th of May, 1738, a quarter of an hour before nine in the evening," that John Wesley, by his own account, was "saved from the law of sin and death." This all-important event happened "at a meeting house, in Aldergate streets, while a person was reading Luther's Preface to the Galatians." A remarkable conversion, in all truth!
And yet he soon found out that the Moravians were not on the right way to Heaven. In fact, he found them, "and nine parts in ten of the Methodists," who adhered to them, "swallowed up in the dead sea of stillness, opposing the ordinances, namely, prayer, reading of the Scripture, frequenting the Sacrament and public worship, selling their Bibles, etc., in order to rely more fully on the blood of the Lamb." A strange course for an enlightened prophet! What about the Moravians he made? Is that the way God works?
On leaving the Moravians, Wesley set up his own religion, as it is detailed by Nightingale, in his Portrait of Methodism. This happened in 1740, soon after he had broken from his rival, Whitfield. What proof is there that his doctrine was the right one at that juncture?
Wesley and Whitfield maintained quite opposite doctrines on several essential points. As neither claimed infallibility, which of them was right? Now use a little sense and answer.

The tenet of instantaneous justification, without repentance, charity, or other good works, and the actual feeling and certainty of this kind of everlasting happiness, continued, however, to be the vital and essential principles of Wesley's system, as they are of the Calvinistic sect in general, till having witnessed the horrible crimes and im-

perities to which it led, he, at a conference of his preachers, in 1744, declared that he and they "had learned too much to Calvinism and Antinomianism." There is an inspiring prophet for you! No wonder Methodists in number lose all faith.
In answer to the question, "What is Antinomianism?" Wesley, in the same conference, answers, "The doctrine which makes the law void through faith. Its main pillars are that Christ abolished the moral law; obliged to keep it; that Christian liberty is liberty from obeying the commands of God; that it is bondage to do a thing because it is commanded, or forbear it because it is forbidden; that a believer is not obliged to use the ordinances of God, or to do other good works, hort to good works," etc. Had the Dominion Alliance lived in Wesley's days of Antinomianism they would have been spared a great deal of trouble.

Antinomianism had previously been a part of Wesley's programme, as it is of some branches of Methodism to-day. Hundreds of his disciples were up in arms when he spoke of abolishing it as part of their creed. Sublime, isn't it? Yes!
The Hon. and Rev. Mr. Shirley, chaplain to Lady Huntington, in a circular letter, though himself a Methodist, declared against the "dreadful heresy" of Wesley, which, as he expressed himself, "injured the foundation of Christianity." What a blasphemy! He later summoned another conference, which severely censured Wesley! We wonder whether the "Methodist Bishops of the World" admit the authority of that general council. Does it rank with the Oecumenical Synod of Binghampton, N.Y.?

Wesley was generously supported and defended by others, by Fletcher of Madely, in particular, an able writer, whom he had destined to succeed him. Instead of being offended at his master's change, Fletcher says: "I admire the candor of an old man of God, who, instead of obstinately maintaining an old mistake, comes down like a little child, and acknowledges it before his preachers, whom it is his interest to secure." Wesley came "down like a little child" very often. How could God have helped him to lead people astray? His doctrine was mandated. What right had he to undo the teachings of Our Saviour?
Fletcher published seven volumes of "Checks to Antinomianism," in vindication of Wesley's change in this essential point of his religion. No wonder the nowadays Methodists are improving the Apostles' Creed! In his works, Fletcher shows the utter blasphemy of Antinomian Calvinism. He mentions a highwayman, who vindicated his crimes in virtue of the Calvinistic tenet. To his knowledge other more odious instances of wickedness had found an excuse in it! A charming religion! as modern literary critics would say.

Wesley invented a twofold mode of justification, one without repentance, the love of God, or other works; the other, to which these works were essential; the former was for those who die soon after their pretended experience of saving faith, the latter for those who have the time and opportunity of performing them.
To say no more of the system, according to it a Nero and a Robespierre might have been established in the grace of God, and in a right to the realms of infinite purity, without one act of sorrow for their enormities, or so much as an act of their belief in God! It is well to remember, however, that Bishop (?) Horner and Harold Patrick Morgan have improved upon Methodism.
Now, the substance, and often the very words, of this article of ours are drawn from Dr. Milner's Postscript to his Letter XIX, in "The End of Controversy." Some do not like Milner, as there is very little to his pills. Any convert made through his pages, however, will never develop into a Protestant Catholic, as some others do at times.

The reason why so many college graduates look, walk, think, act and speak like old women is due to the fact that, instead of having tired themselves on the campus, receiving innocent knocks and giving them, they marched around day after day, with their hands in their pockets and criticism on their tongues for authority, discussing whether the Man in the Moon is a follower of Kant or of Locke. A good Labrador whip first, then a lacrosse stick or a baseball bat could prevent many of those gentlemen from becoming freethinkers later on. A boy's body is not educated by making an old man out of him.

Echoes

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Echoes and Remarks.

Rev. Jeffries, the father of Jim, should submit to a barber, if not to the Church.

Some Presbyterian preachers say that Rev. Dr. Barclay has never fully identified himself with the Canadian Presbyterian Church.

Many of our Presbyterian friends are opposed to evangelism and evangelists; they say such things savor too much of roaring Methodism.

King George V. would make no mistake by being different from the other four. Even the Anglicans did not dare canonize them.

Good people believe that Mr. Weir, now Judge, was sacrificed, and that Mr. Mackenzie is being sacrificed.

Since January 10, present year, more than a hundred million dollars of British capital has been invested in Canada.

Dr. J. Edmond Roy, formerly associate archivist with Dr. Doughty, has now been given a set back by Hon. Sydney Fisher.

A reverend wag who signs "Cleric" writing in the St. John Daily Telegraph, about the coming General Assembly of the Presbyterians in Halifax.

Rev. Dr. Knowles, familiarly known as "Gideon of Galt," while delivering an address to a congregation down by the sea.

As the coming Halifax General Assembly of the Presbyterians will be meant especially for the Star and other daily newspapers.

Queen's University may become a hotbed of paganism; the General Assembly will be called upon to save it for the Kirk.

We notice that the Ottawa correspondent for the Register-Extension

Rev. Dr. Graham, whom we banquished in this paper two months ago, is like Halley's Comet, in one sense at least.

The "Cleric" who inflicted his prose on the St. John Telegraph readers, praises Rev. Dr. Murray, the aged editor of the Presbyterian Witness.

The despatches inform us that, in consequence of the wholesale desertion of graves to obtain human hair for export, mainly to Paris, the viceroy of Canton, China,

A Rev. Mr. Dawson, preaching in the Montreal Star for Saturday, May 28, deprecates the excessive degree of attention paid to athletics by some of our young men.

The Rev. Hugh Price Hughes, who speaking on a recent Sunday evening, in London, of the desertion of certain places of worship in the city and East End,

Now that even daily purveyors of printed scandal in the United States are getting along without the one-time popular (among a class) Saturday page of painted fun (?) why should not two or three respectable dailies here in Montreal do the same?

The Methodist Episcopal Angel of Minnesota, Bishop McIntyre, addressing a number of young men, whom he was to set apart for the work of the ministry,

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tion is loud in his praise of Doctor J. K. Foran's poem on the late King; the correspondent declares, it the best of all the poems written in the Empire, on the same subject.

The Register-Extension does not believe in "beating around the bush," its editor generally says what he has a mind to say.

A few years ago there was actually a Mass at Buckingham Palace. Nothing was heard of the incident at the time, and it was only part of a kindly act to one of his old servants who was dying.

AFRAID OF THE POPE.

"Bar Steenie, Bar Steenie, What mean ye—what mean ye? If ye'll meddle nae mair wi' the matter, Ye may hae some pretence To havins and sensen, Wi' people wha ken ye nae better."

In another part of our paper we publish a leading article from the Casket, in which article a time-honored friend of ours, the Maritime Baptist, is treated to a nice rare bit it should try to inwardly digest, sharing the sequester, in all generosity, with its gentle friend the dear old Presbyterian Witness of Halifax.

"Calvin's sons, Calvin's sons, Seize your spiritual guns, Ammunition you never can need; Your hearts are the stuff, Will be powther enough, And your skulls are storehouses o' lead."

It was very ungenerous of Bobbie Burns to write lines such as the above in "The Kirk's Alarm"; and, with all the alacrity of the Casket, we hasten to assure the Witness that they are not due to our authorship, and were not meant by Burns for either the Baptist or the Presbyterian.

EXTREME UNCTION.

(Answer to "Anglican.") "Is any man sick among you, let him bring in the priests of the Church and let them pray over him, anointing him with oil, in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up, and if he be in sins, they shall be forgiven him."

These words are from the Epistle of St. James (ch. v. 14 and 15). They plainly point to a sacramental ordinance of our Lord. People who allegedly swear by the Scriptures should see that much at least. We remember Canon Scott's efforts before local and general Anglican synods in favor of a thorough resuscitation of the practice of anointing with holy oil, as laid down in the Book of Common Prayer. It is old news, of course, to learn that a vast majority of his brethren showed decided disgust for the old practice. It would mean a little work and inconvenience in the first place, and would be too Catholic in the other. Luther was more drastic; he swore away the Epistle of St. James in its entirety, declaring it to be a "chaffy composition, and unworthy of an Apostle."

According to the English Protestant Catechism, there is in Extreme Unction, as laid down by St. James, all that is requisite to constitute a sacrament (see Book of Common Prayer), for there "is an outward visible sign," namely the anointing with oil; there "is an inward spiritual grace, given to us," namely,

the saving of the sick and the forgiveness of sins; lastly, there is the Ordination of Christ, as the means by which the same is received.

Every Tom, Dick and Harry of a preacher has come along and offered interpretations of these words suited to his fancy, and yet they talk of the utter Scriptural basis and make-up of their creeds and sects. They use Scripture when it suits them, and lay it aside when they see fit. One does not know what they mean, and they hardly do themselves.

Heretics with an alleged claim to scholarship have arisen to declare that Extreme Unction was not introduced into the Church until 600 years after Christ. Oh! they are glorious hands at murdering history, while they appeal to Tradition just for the sake of giving it the lie, and of interpreting it in wrong weight and measure, often, as it is plain, with full intention to deceive. Else, why do they speak of their scholarship?

Now, Origen lived in the age next to that of the Apostles, and he speaks of Extreme Unction (Hom. II., in Levit.); so does St. John Chrysostom, 4th century (De Sacerd. Bk. III.) Pope Innocent I., in the fifth century—and there was no Anglicanism then—in a letter to a bishop named Decentius, after quoting the words of St. James, proceeds: "These words, there is no doubt, ought to be understood of the faithful who are sick, who can be anointed with holy oil, which having been prepared by a Bishop, may be used not only for priests, but for all the Christians." (Ep. xxv., ad Decent.)

The Sacramentary, or ancient Roman Ritual, revised by Pope St. Gregory in the sixth century, prescribes the blessing of oil by the Bishop, and the prayers to be recited in the anointing of the sick, "The Venerable Bede, of England, who lived in the eighth century, referring to the words of St. James, writes: "The custom of the Church requires that the sick be anointed by the priests with consecrated oil and be sanctified by the prayer which accompanies it." (Comm. in locum.)

Leaving aside the testimony of St. Cyril of Alexandria, Victor of Antioch, and many others, let us recall the fact that the Nestorians, who broke from the Church in 431, and the Eutychians in 451, that they, even to-day, hold to Extreme Unction, which fact gives an awful blow to Protestant allegations. The Greek Church, which separated from the Catholic Church in the ninth century, says in its profession of faith: "The seventh Sacrament is Extreme Unction, prescribed by Christ; for, after He had begun to send His disciples two by two (Mark vi., 7 to 13), they anointed and healed many, which unction the Church has since maintained by pious usage, as we learn from the Epistle of St. James: 'Is any man sick,' etc. The fruits proper to this Sacrament, as St. James declares, are the remission of sins, health of soul, strength, in fine, of the body."

The eminent German Protestant Leibnitz makes the candid admission (Syst. Theol., p. 280) that "there is no room for much discussion regarding the unction of the sick. It is supported by the words of Scripture, the interpretation of the Church," etc.

Even infidel physicians are loud in their praise of Extreme Unction, and surely the Church of Jesus Christ must hold some Sacrament for the dying. Christian sense demands it.

"TALKING DOG!"

Speaking of the Oath of Accession, Dr. Sproule, the Sultan of Orange-ond, here in Canada, before the Brantford, Ont., session of his fiery slaves, said: "Until the Pope cancels the oaths taken by the Jesuits, he has no right to ask for a change in the oath of the sovereign of Britain. The Jesuit bishops are made to swear that they believe the Pope has the right to depose kings and governments. While this claim exists it is necessary that all who admit it shall be excluded from ascending the throne of the British Empire. In no other way can this be done so successfully as by retaining the Accession Oath in its present form. I trust that this Grand Lodge, before it adjourns, will place on record the sentiment of the Orange Association throughout the Dominion."

Now, Sproule's language is neither English, French or Choctaw; it is what a German would call "talking dog." The Sultan ought to remember that Father Vaughan, the English Jesuit, won a famous lawsuit against an English bigot, in the English courts, only a few years since, over the matter of that alleged Jesuit oath. The bigot had to pay a good round sum of money, so let Sproule look out for his salary, since that is all he is working

OXYDONOR THE CONQUEROR OF DISEASE.

Science is every day getting closer to Nature and assisting her to make good the ravages of Time and of our artificial life upon the human system. The treatment by drugs will last just as long as the public, in its unreasoning regard for convention, demands it. But the most effective treatment of the body is to give it the means of repairing itself—not to overload it with drugs.

Oxygen is Nature's own restorative and the greatest power in restoring health, strength and vigor. The problem is to get enough of it into the diseased system.

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Oxygen instilled into the system by OXYDONOR has helped thousands to regain health where drugs have failed. It has cured cases that were abandoned by physicians as incurable. It helps where nothing else will, for it aids Nature to fight her own battles without the use of drugs.

OXYDONOR is as effective for the young child as for the years of robust manhood or tottering old age. It has brought new life into countless homes by removing sickness and infirmity.

Beware of fraudulent imitations. Get the genuine and original OXYDONOR, and avoid the disappointment which must follow the use of any but the genuine instrument. Don't be misled by any similarity of names.

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for. There is not a Jesuit Bishop in all Canada, England, Ireland, Scotland, or Australia, although we could never want more acceptable prelates than the Jesuits are able to provide. Talking dog! Talking bark! But, then, Orangemen must bark; it is a necessity for them.

We might here subjoin what a Protestant editor, a man with very eclectic theological views, says of policies such as the Sultan advocates. Of course, we do not share his flippancy, even if we want the Orangemen to know just how they and their methods are spoken of. Says the freethinking editor: "A Toronto despatch in a daily contemporary reports the Grand Chaplain of the Orange Order of Ontario as saying, in a sermon in opposition to the proposed reform of the coronation oath, 'The man who sets upon the British throne must be a Protestant. That 'sets' is probably the compositor's, and yet how it harmonizes with the sermon! It is what we would expect from an opponent of change. They are fighting to preserve the oath intact because it offends the Catholics and because the Puritans objected to bear-baiting because it pleased the spectators, and not because it hurts the bear. It is to be hoped that the British Government will abolish this ancient insult to a large percentage of British subjects. Good manners, good sense, public decency and public polity demand that the King should not be made to insult one of the large number of denominations into which his subjects are divided. They are all equal—Christian and Pagan—before the law, and meet as equals at the foot of the throne. The King doesn't care a rap for their creed. Change the coronation oath even though the Orangemen protest. If their loyalty is not equal to so slight a strain, let us all know it. Reform the oath."

A NOBLE STAND.

We were heartily pleased and thoroughly gratified to read an editorial in the Daily Witness for Thursday, May 26, It dealt with no less a subject than the Oath of Accession, and our readers will judge for themselves as to how noble a stand the editor of our very Protestant contemporary has taken in the matter. To quote:

"Some are voicing the old protest against any alteration in the King's oath, but a far larger voice is in favor of it. Whatever may be the historic origin of this denunciation, it is now, to say the least, anomalous that out of all the innumerable creeds, savage and civilized, to be found in the King's dominions, the Roman Catholic religion should alone be signalled out for public insult and opprobrium on the occasion of a great state ceremonial. It is known that Queen Victoria and King Edward favored some modification of the oath, and King George is said to have a strong disinclination to denounce a creed of his subjects. Indeed, such a sentiment will be naturally assumed by all men of good feeling. A leading Protestant member of Parliament has written: 'The good breeding which prompts a man to deal courteously with views from which he differs must render this odious formula extremely distasteful to the King, to whom its retention is a mark of the grossest disrespect.' The words complained of are necessarily an offence to millions of loyal Roman Catholics, and surely it cannot be flattering any longer to those who believe in Protestantism, whose only claim to ascendancy is its boasted insistence on religious liberty, to pretend that its security depends upon a form of words to be used by the King in gross disparagement of another faith. In any case, there can now be little doubt that the beginning of the present reign will be signalled by the removal from the Accession Oath of the offensive words, while it still insists upon the continuity of the Protestant succession, and Protestants would do well to accept the change in a Christian spirit. Now, to say the least, we are

very thankful to the Witness for its kind sentiments and honest regard for the truth; true, a few years ago the entire Liberal party at Ottawa—minus one coward-voted dissatisfied with the Oath, if we well remember, but we can easily believe our contemporary is capable of its own generous promptings. The Daily Witness may have very strong prejudices, and still we are willing to admit that it is one of the cleanest dailies in the British Empire. If the editors would cease taking certain foreign correspondents seriously and refrain from defending United States ex-officials with such poor success, we could be better friends. Would it not be nice to see us agree to disagree, at least? No false reports, however!

ANOTHER DOMINION.

There is now another Dominion in the British Empire, that of the United States of South Africa. Kipling saw something of the war in South Africa, and he had witnessed the beginning of the reconstructive period when he wrote "The Settler," a part of which is here quoted: "Here where the senseless bullet fell, And the barren shrapnel burst, I will plant a tree, I will dig a well Against the heat and the thirst. Here, in a large and sunlit land, Where no wrong bites to the bone, I will lay my hand in my neighbor's hand, And together we will atone For the set folly and the red breach, And the black waste of it all, Giving and taking counsel each Over the tattle-kraal. Frost and murrain and floods let loose Shall launch us side by side In the holy wars that have no truce 'Twixt seed and harvest tide. Earth, where we rode to slay or be slain, Our love shall redeem unto life; We will gather and lead to her lips again The waters of ancient strife; From the far and fiercely guarded streams And the pools where we lay in wait, Till the corn shall cover our evil dreams, And the young corn our hate."

As poor a prophet as is Kipling, his dream is coming true. And as a contemporary remarks:

"With to-day Premier Botha and his cabinet and Viscount Gladstone (Shades of the first Majuba!) launch the new government of the federated states. The assembly has 121 members, divided as follows: Cape Colony, 51; Natal, 17; Orange Free State, 17; Transvaal, 86. There is a Senate, eight members of which are nominated by the Governor-General (Lord Gladstone) while eight are elected by each state. Voters must be thirty years of age, five years resident, British subjects, of European extraction, worth £500. The Assembly term is five years, at most, the Senate ten. Briton and Boer are still antagonistic in some degree, but their feud is dying out much more quickly than the most optimistic friend of the country could have hoped. The gift of self-government and the guarantee of justice and fair play have been the great forces making for amity and union. Besides, the blacks are really the big problem now, and the British and Dutch are solidly united in their determination to keep the white race dominant. In general, the history of the last few years has wholly confounded those who raged against the Liberal statesman and prophesied black disaster when they granted self-government to the conquered republic. That was statesmanship. "It is a curious thing that eloquently as the poet foreshadowed peace and co-operation in South Africa, he was bitterly opposed to the policy of conciliation and liberality which has brought about the event the whole Empire is celebrating to-day."

OUR BOYS AND GIRLS



What Grandmother Says.

Perhaps you'll hardly believe it at all. But every one must know that when my grandmother says a thing, Of course it's exactly so.

She says, in all the great, great world, She never has seen a place Where things so sweet and so lovely grow As on a wee little face.

She says there's never a diamond Under the shining skies, That sparkles half so bright as those She sees in bright little eyes.

She never has seen, in all her life, Such white little da'nly pearls As peer from out the rosy lips Of dear little laughing girls.

She says she has never, never found In a garden full of flowers, A rose so rosy and sweet and fresh As these little cheeks of ours.

But then, she says, these diamonds And roses and pearls will grow Ugly and dull and dim (oh dear! How dreadful to see them so!) Unless with loving words and smiles We keep them shining bright, I think we'd better remember this, For grandmother's always right. —Golden Days.

Conundrums.

Why was the elephant late in leaving the ark? Because he stopped to pack his trunk.

What sort of men are always above board? Chessmen.

When was a wit a father? When a pun became apparent.

When was Napoleon most shabbily dressed? When he was out at Elba (elbow).

When are fields of grain like rocks? When both are blasted.

When are men's heads like mountains? When capped.

Courtesy and Patience Had its Reward.

"I am sorry to have taken so much of your time," the customer said, pleasantly, "but samples are necessary sometimes. I will take these to my dressmaker at once and mail my order to-morrow."

Lois Bently hesitated a moment, but a glimpse of Fanny Oliver's sales slip, ostentatiously displayed, nerved her to courage.

"I don't mind the time ever," she said, "but you see somebody is to be laid off for the summer, and I have to work. But the samples have my number and the sale will be credited to me."

"You deserve it, certainly," the lady answered. "I hope your next customer will be quicker than I have been." She turned away with a friendly smile, leaving Lois half-encouraged and half-hopeless.

There was not much question among the girls that Lois would be the one to go; she seemed fated to have those who wanted cheap lace come to her, whereas Fanny Oliver always captured the big purchasers. Fanny said it was part of the business to know which customers to go to, and that Lois had not a business bump.

"But somebody has to wait upon them," Lois argued.

"Doubtless, but it can be somebody else," Fanny retorted lightly. "You see the difference it makes. Your sales to-day have been \$39, and mine \$168."

Yes, it was easy to see the difference, and Lois, summoned to the manager's office the next day, told herself she had known it all the time: she had not realized that until then she had not quite given up hope.

The manager looked up pleasantly.

"I called you up, Miss Bently, to show you a letter we received from a customer this morning. I think it may interest you."

Lois, bewildered, took the letter. At first the phrases meant nothing to her, so sure had she been of dismissal, but after a little she began to understand—"the very great patience and courtesy of the young lady who waited upon me, not the first time I had noticed her unfailing patience, even with the most trying customers"—the words looked at her like friendly, assuring faces.

"I merely wish to add, Miss Bently," the manager said, as she handed back the letter, "that the kind of saleswoman noted in this letter is the kind we never part with if we can help it."

"Suppose—she had not written!?" Lois did not realize that she had said it aloud until she heard the manager answering her thoughts. "Yes, we might have made a mistake, although we are not

likely to as you think. But even then, the same qualities would have won in the end. They always do, Miss Bently."

Lois, shining-eyed and pink-cheeked, went back to the lace counter. It was good—best of all—to know that real things counted. But how other people helped—if they would! —Youth's Companion.

Tongues and Ears.

Each nation has its own quaint stories as well as its distinctive folk-lore.

No country in the world does more to entertain its children than Japan. Even on the street corners stand men whose sole business it is to tell stories to little boys and girls.

The following from the Japanese is told by a missionary who heard it told to a group of children:

"Once upon a time a peasant went to Heaven, and the first thing he saw was a long shelf with something very strange-looking on it.

"What is that?" he asked. "Is that something to make soup of?"

"No," was the reply: "these are ears. They belong to persons who, when they lived on earth, heard what they ought to do in order to be good, but they didn't pay any attention to it; so when they died their ears came to Heaven, but the rest of their bodies could not."

"After a while the peasant saw another shelf with very queer things on it.

"What is that?" he asked again. "Is that something to make soup of?"

"No," he was told; "these are tongues. They once belonged to people in the world who told people how to live and how to be good, but they themselves never did as they told others to do, so when they died their tongues came to Heaven, but the rest of their bodies could not."

Wasn't that a good lesson for us all?

A Sister's Love.

She was only an ordinary girl, with an ordinary schoolbag hanging over her arm, and, as my mind was busy with other subjects, I should scarcely have noticed her at all, had it not been for the kind words I heard her utter.

I was waiting on a street corner for a car, and she, with some other children, were standing there, too.

"Oh, come on, Daisy!" one of her companions exclaimed. "What are you waiting for, anyhow?"

"I'm waiting for Tad, of course," she answered good-naturedly.

"Oh, well, let's don't wait for him!"

"Why, I promised him, you know," was the serious reply, and I couldn't go without him, Sarah."

"Well, he's only your brother. You needn't be so particular about keeping your promise to him."

"But I need be particular about keeping my promise to anybody—my brother just as much as anybody else," Daisy replied firmly, but in the same low, sweet tone. "I never disappoint Tad if I can help it, and he knows it, too, and depends upon me. Manana says breaking a promise is as bad as telling a lie, and we don't want to do that, you know."

"Well, what is he about? Where's he, anyhow? He ought to be here by this time," remarked one of the boys.

He went home at 2 o'clock to go on an errand for father, and he was to meet me here to go with me to the entertainment."

"Does he know the time it commences, and will he surely be on time?" some one questioned anxiously.

"He knows the time, and will be here, I am certain," said his sister.

"I'm afraid we'll be late," grumbled another lad.

"Yes, we will!" some one else said.

"Then suppose you all go one and don't wait for me," Daisy said, quietly. "I shall not mind, but I wouldn't go without Tad for anything."

"Oh, it wouldn't be so nice to go without you," Sarah objected.

"Well, here he comes now!" cried the boy who had first spoken and just then a lad of about ten years could be seen hurrying along the street. In a few moments he had joined the group, and asked: "I didn't keep you waiting long, did I?"

I looked at Tad and saw there was nothing about him that would attract the attention of a stranger, except it might be his bright, happy face, but his sister's eyes rested lovingly upon him, as she said: "Only a few moments, Tad."

"Here, Daisy," he said. "I brought you your waterproof and rubbers. It

looks cloudy, and I'm almost sure it will rain before we get home. No, you needn't take them." And he held on to the bundle he had in his arms. "I can carry them. I only wanted you to know they were on hand."

"Oh, thank you, Tad!" the girl said, heartily. "I probably shall need them."

They were starting off now, and as Sarah took her place beside Daisy she remarked wonderingly: "How polite you are to each other! Do you always act that way?"

As they hurried on I caught only a part of Daisy's surprised answer, and this was: "Of course. Why shouldn't we be?"

And the question will bear being repeated, with some additions: Why shouldn't all sisters and brothers be happy in the same love and confidence that Tad and Daisy gave to each other? —Western Watchman.

A Lesson From a Cornfield.

"Oh, father, I don't want to go to school any more," said Joe Taylor, one spring morning. "Why don't you let me stay at home? Roy Allen's father don't make him go to school."

Mr. Taylor took Joe by the hand and spoke kindly to him. "Come, my son, I wish to show you something in the cornfield."

Joe walked along the roadside with his father until they came to a field in which corn was growing. Not a weed was to be seen between the rows, nor about the hills.

"See how these sturdy stalks are growing, my boy!" said Mr. Taylor. "How vigorous the whole field looks! We shall have a bumper crop. Now I will show you Mr. Allen's corn-field."

Mr. Taylor then led Joe across the road to look at Mr. Allen's field of corn. Mr. Taylor, after looking into the field for a few moments, said:

"Now, my son, what do you think of Mr. Allen's corn?"

"Oh, father," replied the boy, "I never saw such a looking field in all my life! The ground is baked like a brick, and the weeds are almost as high as the corn. There won't be more than half a crop."

"Can you tell why this field of corn is worse than ours, Joe?"

"Because it has been left to grow by itself. Probably Mr. Allen just plowed the corn once and never went near the field afterward. He hasn't pulled a single weed."

"Yes, that is very true, my son. A field will soon be covered with weeds and vines if it is not cultivated more than once. This is just so with the field of human life. It must also be kept free from weeds, or it will become like Mr. Allen's corn. The school-children's minds must be cultivated constantly, and with greater care than that given to plants. Joe, if you should never go to school, nor be given any training, your manhood would resemble this weedy corn instead of that which grows in my field. Now, my son, would you want me to let the weeds grow in my field, as Mr. Allen does in his?"

"Oh, no, father, your field is the cleaner, but Mr. Allen's could not be worse than this."

"Or, my son, would you wish me to let my boy run wild and uncultivated, as Mr. Allen does with his son?"

Joe remained silent, for he understood very clearly what his father meant.

"I send you to school," continued Mr. Taylor, "in order that the field of your mind may be cultivated, and produce an abundant yield. Now would you rather stay at home, and so allow the field of your mind to become grown up with weeds, or would you rather go to school and have your mind cultivated?"

"I would rather go to school," replied Joe. "But, father, do you think Roy Allen's mind is overgrown with weeds?"

"I believe it is. If it isn't, it surely will be if his father does not send him to school. It is a misfortune for a boy not to have his mind cultivated, and I earnestly trust that you will think the opportunity of going to school is something to be coveted."

Joe Taylor listened to all his father said, and then, decided that he would never again ask him to stay at home. —Sunday Companion.

Comfort for the Dyspeptic.—There is no ailment so harassing and exhaustive as dyspepsia, which arises from defective action of the stomach and liver, and the victim of it is to be pitied. Yet he can find ready relief in Parneelee's Vegetable Pills, a preparation that has established itself by years of effective use. They are pills that are widely advertised as the greatest ever compounded, but not one of them can rank in value with Parneelee's.

POET'S CORNER

WELCOME, JUNE!

Lovely June, fairy June,
Welcome here again,
With thy glorious sunshine
Brightening everything;

With thy roses blooming,
And thy soft warm breeze,
With thy gay birds singing
In the greenwood trees;

With thy red strawberries,
Berries fit for June,
And thy luscious cherries,
Going all too soon.

Welcome, month of beauty!
Days so fair as thine
Are most meetly given
To the Heart divine—

To Thy Heart, dear Jesus;
And we humbly pray
That with love and worship
We may fill each day.
—N. F., in The Leader.

I OFTEN WONDER WHY 'TIS SO.

Some find work where some find rest,
And so the weary world goes on.
I sometimes wonder which is best—
The answer comes when life is gone.

Some eyes sleep when some eyes wake,
And so the dreary night hours go;
Some hearts beat where some hearts break—
I often wonder why 'tis so.

Some wills faint where some wills fight,
Some love the tent some the field;
I often wonder who are right—
The ones who strive or those who yield.

Some swords rust where others clash,
Some fall back where some move on;
Some flags furl where others flash
Until the battle has been won.

Some sleep on while others weep,
They will not rest till roses creep
Around their name above the grave
The vigils of the true and brave.
—Father Ryan.

AT LAST.

My little son, who looked from thoughtful eyes
And moved and spoke in quiet, grown-up wise,
Having my law the seventh time disobeyed,
I struck him and dismissed
With hard words and unkindness—
His mother, who was patient, being dead.

Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet;
And I, with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put beside his reach
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle of bluebells,
And two French copper coins, ranged
There with careful art
To comfort his sad heart.

So when that night I prayed
To God, I wept and said,
"Ah, when at last we lie with tranquil
breath,
Not vexing Thee in death,
And thou rememberest of what toys
We made our joys,
How greatly understood
Thy weak commanded good,
Then fatherly, not less
Than I, whom Thou hast molded
from the clay,
Thou'lt leave Thy wrath and say,
'I will be sorry for their childishness.'"
—Coventry Patmore.

The Best Liver Pill.—The action of the liver is easily disarranged. A sudden chill, undue exposure to the elements, overindulgence in eating or excess in drinking, are a few of the causes. But whatever may be the cause, Parneelee's Vegetable Pills can be relied upon as the best corrective that can be taken. They are the leading liver pills and they have no superiors among such preparations.

Nuns Receive College Degrees.

Archbishop Farley officiated at the conferring of the degree of Bachelor of arts upon seven Dominican nuns, at the College of New Rochelle on Tuesday, May 24.

When, in 1206, St. Dominic formed his first community of women at Prouille, France, his aim was to found a teaching order. Therefore, when framing the constitution by which his nuns were to be governed, the holy founder made it a rule that all members intended for teaching should receive an education properly fitting them for their profession. Mindful of his rule, the superiors of these nuns have ever striven to give their subjects all available advantages and to provide them with the best teachers who could be obtained, men and women whose professional ability is well known in the educational world.

Afraid of the Pope.

We like to read the Maritime Baptist, for the same reason that an acquaintance of ours once gave for liking to walk on the street behind a group of young school girls. "They interest me," he said, "they talk so foolishly." It is not only amongst the wise that human nature is to be studied. When Pope said "that the proper study of mankind is man," he meant all kinds of men; and we like to study "man," even though he talk foolishly.

We hasten to assure our friend the Baptist that "Pope" mentioned above, was not one of the Popes whose unfathomable craftiness it is to be such a danger, in the future, to this Empire. The Baptist, therefore, is safe in taking the sentence quoted as having no hidden depths of meaning. We assure the Baptist that we repeat it in the common, ordinary meaning of the words as understood by New Brunswick Baptists, and that there is no secret understanding between ourselves and any other Pope on the subject. Without such an assurance the Baptist might possibly suppose that the words quoted meant something sinister, and that though credited to one Pope, who is dead, they really came from another Pope, who is alive and will bear watching.

We have no desire to indulge in levity, upon a serious subject; but we wish to do justice to the mixture of simplicity, prejudice, and folly which inspires the fanatical utterances of the Maritime Baptist and papers of that class.

"The proper study of mankind is man,"—Pope. The Maritime Baptist, coming upon these words, for the first time, would probably conclude that they were a covert order to some of the Pope's emissaries to seize the Isle of Man, and thus strike a blow at the power of a Protestant nation. Readers may smile at this; but we assure them that whole volumes have been written which had, as their foundation, just some such absurd conclusion drawn from imaginary premises.

The tears that inspire "determined opposition" to the abolition or alteration of the accession oath, gave no better or more serious foundation. Indeed, many of the things asserted in Protestant papers about the Church and the Popes are not even the distortion of something real but are wholly and absolutely imaginary.

There is the story of the Princess Ena, now Queen of Spain, having been obliged to take an oath, anathematizing Protestant doctrines, in an offensive form, when she was received into the Church.

This yarn was manufactured wholly, and was given circulation in Nova Scotia by a Halifax paper; and the Maritime Baptist has preserved it to this day, and now re-issues it. The slightest inquiry would have demonstrated its falsity and absurdity; but the Baptist has never made such inquiry, and never will make it. Such is the earnestness with which certain critics of the Church look through a telescope with a blind eye.

Since "the proper study of mankind is man," all this interests us greatly. We are interested even in men's dreams—the visions which the dozing or drugged brain conjures up. The minds which conceive such ideas as those of the Baptist are dragged by prejudice and distrust. There is no shadow of possibility of the Baptist reasoning accurately on the subject of the Accession Oath. If a man wanted to know how to spell a word, and if he was at the same time satisfied that all dictionaries were compilations of lies, how could he inform himself? The Baptist is so placed. The truth about the Popes and the Church is inaccessible to it, because it cannot approach the sources of information with an open mind. Therefore, it will go on repeating the fable of Princess Ena's oath, though all over the land there are thousands of men and women who have been received into the Church without any such oath. Therefore, it will go on conjuring up visions of the Pope interfering and meddling with, the authority of the King of Great Britain, or of the Governor of New Brunswick, possibly of even our County Councils and Justices of the Peace.

The Baptist can, no doubt, recognize to some extent, changes of political conditions. It would probably admit that the conditions surrounding and attending the occupancy of the throne have changed immensely in two hundred years, and that kings no longer can change the religious beliefs of their subjects, any more than they can order their enemies to be racked or beheaded as they once did. A man who has an open mind, and who is able to reach sane conclusions from unquestionable premises, would reason from such changes of conditions that the abolition of the Accession Oath would not deliver England into the hands of the Vatican. But the Baptist ceases to reason, as soon as the Vatican is mentioned, or the Church, or the Pope. Fanaticism is a form of insanity. We have given up arguing with fanatics. Whatever we say on such subjects as the accession oath, is intended for those whose minds are not clogged, who can see facts as they are. The Baptist says: "The history of the British crown cannot be forgotten!" but it ignores the whole history of the Crown for two centuries, and looks only at the events that then occurred. "In Spain Rome is supreme," it says, "and in England desires to be, and is working towards that end in the use of methods peculiar to itself." The Baptist has not the slightest idea what this means. The only explanation it could give would be—"The Pope is bad—watch him." What is the Catholic Church trying to do in Eng-

land, and what are the "methods peculiar to itself?" Will the Protestant clergy be murdered? Will the franchise be taken away from the Non-conformists? Will Protestant statesmen be dismissed, and Protestant judges deposed? Will Acts of Attainder be passed? Will some one blow up the House of Lords? Will the Protestants be doing anything? Will the army turn Catholic, and will a Cardinal lead it? Cannot the Methodists in Rome keep a sharp watch on the Pope, to see that he does not invade England at the head of his Swiss guards. Has the Baptist brought all these dangers fully to the attention of Mr. Asquith or Lord Rosebery, or Mr. Lloyd-George, Mr. Balfour, Lord Lansdowne, or Lord Roberts, or General Kitchener? Has the Baptist done its whole duty right at home? Ought not the harbor of St. John to be fortified? If those Swiss guards once entrenched themselves in the Cathedral there they might be hard to dislodge. Does the Baptist not think there ought to be a test oath for mayors, aldermen and more direct power over us than the King has. How was it ever allowed to happen that a Catholic became Chief Justice of England and sat in judgment on the affairs of Protestants? He might have been a Jesuit in disguise, armed with orders and dispensations from the terrible Pope. Is the Baptist sure it is safe, even in peaceful, old St. John? May not the Pope be at work there? We advise the Baptist to investigate. London is far away. Let it be sure that conditions are safe at home.

United South Africa.

On Wednesday last the four South African British colonies, Cape of Good Hope, Natal, Transvaal and Orange River State, merged their political systems and are now under the administration of a single central government. They will now form the United States of South Africa, with Viscount Gladstone at the head as the first Governor-General. Gen. Louis Botha, premier of the Transvaal, has been called upon to form the first union cabinet.

What a marvellous change is this! Union and peace will now be found where a few short years ago were division and conflict. When kept apart by anger and torn by war, neither Boer nor British colonies could make any satisfactory advance; but, brought into friendly relations and held together by bonds of common interest, in this new union, progress and prosperity are now in sight of all.

Affairs are taking their natural course in the selection of General Botha to form the Ministry. His career has been remarkable and steadily forward. Something over ten years ago Louis Botha was an ordinary member of the Transvaal Volksraad. His courage, energy and inherent generalship raised him to the command of the Transvaal forces, and under his leadership they struggled bravely for two years against the great power of the British Empire. His foresight in perceiving the inevitable end and his wisdom in a formal surrender that preserved the political cohesion of the Boers made him their acknowledged guide. Within five years from the declaration of peace he was prime minister of the Transvaal. In office he has been a statesman first and a party leader afterward. This is the verdict of unprejudiced observers. It may be confidently expected that he will get together a strong and well-balanced ministry. There are big questions of constructive development to be considered. To these he will bring a well grounded confidence that he and his counsellors can work them out to a successful end and to the glory of a grand new nation.

The formation of this union marks another long step forward of the British empire, which will now include four nations—Insular, Canadian, Australian and African. Allied with these are India and the separated colonies. Thus seems about to be realized the dream of Sir John A. Macdonald—many dominions with one flag, one fleet and one throne.—Exchange.

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For Years Could Get No Relief Until She Tried

Burdock Blood Bitters.

Mrs. Herma's Dickenson, Benton, N.B., writes: "I have used Burdock Blood Bitters and find that few medicines can give such relief in dyspepsia and stomach troubles. I was troubled for a number of years with dyspepsia and could get no relief until I used Burdock Blood Bitters. I took three bottles and became cured and I can now eat anything without it hurting me. I will highly recommend it to all who are troubled with stomach troubles."

Burdock Blood Bitters has an established reputation, extending over 24 years, as a specific for Dyspepsia in all its forms, and all diseases arising from its cause.

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English

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Opportun discussion in cation of Oath" is an the English Chris Healy ed by Cathol and upbulla which they a superstitious

THE FATHE

The father Stephen Lang Canterbury, Langton, who of England in which wrung na Charta, of the rights of fore his day t whatever, beily by the Kin sings given by the English n trial by Jury.

The history social reform, Alfred the Gr the history of benevolent me entirely Catho who not only greatest colles bridge, but by York Minister, torbury and rals, but all churches and country. All nobly endowed that it was abolished that Poor Law w England had country it was sailor who s Spain by destr Armada of Sp Howard of E Earl Thomas E art collector the fact that h his co-religion is the greatest in a day w Frohisher and had won worl skilful seamen sand sailors w fleet against t Spain, a large Cornwall and t most Catholic try, despite th formation."

LORD BALTIM OUS TO

George Calvert more, a great izer, who gave the first lesson tion. Loved a such dissimilar I and Charles vices in pacifiy in 1613 by ren grievances, and ship of the law a statesmanlike James and the was given larg the colonies; f the founder of it is believed th tated the terms fore he died, was absolute r all faiths. To not merely for ing Catholics, were being per sets, Lord Bal a refuge in Mar of worship. A rican colonist "witches," visit the Church of I tan laws with Maryland was t only in America world, where al religious tolerat ches," "wards pers were relig perstitious belief of religious toler so commonplace times when they and not the R land, a fact in of that great sta a noble pride.

GREAT MILIT

One may honest abrogation of th land and Englan in the real make Empire. English a captain of the days of Marlboro tary leaders of and nineteenth o own day, were l in Scotland.

When I was in vited to a certai unexpectedly call remarks. The think of saying v States owed the the fact that, ev good terms w his wife would to England whi George Washington the neck a forth at New York, s ever the British led by Irish gen soldiers fighting

England's Debt to Catholic Subjects. A Timely Review of Important Part Played By Them.

Opportune in connection with the discussion in England of the modification of the odious "Coronation Oath" is an article contributed to the English Catholic Times...

THE FATHER OF ENGLISH LIBERTY.

The father of English liberty was Stephen Langton, Archbishop of Canterbury, afterwards Cardinal Langton, who organized the barons of England into a successful power...

The history of education, and of social reform, between the days of Alfred the Great and Henry VII, is the history of the wisest and most benevolent men and women of the entirely Catholic nation of England...

LORD BALTIMORE AND RELIGIOUS TOLERATION.

It was a Yorkshire Catholic, George Calvert, first Lord Baltimore, a great statesman and colonizer, who gave the British peoples the first lesson in religious toleration...

GREAT MILITARY LEADERS.

One may honestly claim that the abrogation of the penal laws in Ireland and England was the first step in the real making of the British Empire...

When I was in America I was invited to a certain dinner, and was unexpectedly called upon for a few remarks. The only thing I could think of saying was that the United States owed their independence to the fact that Ireland was not on good terms with George III...

success has been swift and decisive. Irrefutable proof of this is shown from the era of the Napoleonic wars up to our own day. The officers of the Irish Brigade refused to serve the French Republic after the execution of Louis XVI...

There are two names in that campaign which rise above all others—Wellington's and Lord Bill Beresford's. The Iron Duke said of the latter that he saved Portugal and Spain, and in saving them saved Europe...

IN INDIA.

I do not intend to dwell upon the second campaign in which Catholic soldiers and Irish Catholic officers did so much in breaking the power of Napoleon and sending him to a lonely grave at St. Helena...

He had reason. The Irish Catholic soldiers had given Great Britain the vast Punjab by the sweeping victory of Meenoe. Sir John O'Halloran, one of the greatest organizers, governors and generals in the history of John Company, was a Catholic...

The greatest judges in our day have been three Catholics: Russel of Killowen, Hawkins and Coleridge. Patrick Jennings, in New South Wales, D'Arcy Magee in Canada, Gavran Duffy, all are known as great colonial statesmen...

HOW HE DID IT.

A lawyer once asked a man who had at various times sat on several juries: "Who influenced you most—the lawyers, the witnesses or the judge?" He expected to get some useful and interesting information from an experienced jurymen...

"A SLEUTH OF SOULS."

Jesuit Father Who Labored Among the Submerged.

Here is a rather odd tribute to Father Daniel McErlane, S.J., who recently died in St. Louis. It is written by William Marion Reedy, editor of The Mirror:

A HUNTER OF SOULS.

A man died in this town one day last week. On another day he was buried, and at the great church where the service for the dead was intoned there gathered such a throng of people as filled the edifice and trickled out into the surrounding streets...

AN INSTANCE.

I remember a dear fellow who'd gone all the paces and had been told by the doctor the end was near. He joked with his coming going and he joked with me...

How he heard about the plight of the boys—and some of the girls—we never knew, down there in the realm of the rouser and the racketeer, but he always did, especially if one was born a Catholic and had fallen away...

HE NEVER REPROACHED.

And the girl, worn to weariness by too much love of loving, seeking death, perhaps, or dragging herself to the home wherein her name had not been mentioned for years...

Never did Daniel McErlane reproach anyone, no matter of what the person stood accused. To him there were no lost ones. If man or woman mocked him, as they did sometimes, he parried with a smile and passed on—and the mocker was ashamed—and so the first barriers to that soul were down...

WORTHY OF THE SAINTS.

He made men and women of the day of city life. He was worthy of the association of his name with those of St. Vincent de Paul, St. Francis Xavier, St. Francis of Assisi, and any or all other heroes of charity...

Well did he deserve the tribute of the poor, the re-made broken men, the recovered women, in the outpouring of his funeral. He had given his life for them and their kind. He showed in his own life that Christ was not a figment in a fairy tale...

Bishop of Newark Signally Honored.

Bishop O'Connor, of Newark, and Bishop Fox, of Marquette, after remaining two weeks in Rome and being received twice in audience by the Pope, have left Rome to return by slow stages to their dioceses...

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An office thoroughly equipped for the production of finely printed work.

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Had a Bad Cough FOR A NUMBER OF YEARS.

WAS AFRAID IT WOULD TURN INTO Consumption.

Too much stress cannot be laid on the fact that when a person catches cold it must be attended to immediately or serious results may follow.

into consumption. I tried a great many remedies but only received temporary relief until I got a bottle of Dr. Wood's Norway Pine Syrup...

Encyclical on Borromeo.

The Pope has issued an encyclical on the occasion of the third centenary of the canonization of St. Charles Borromeo, in which he extols him as the great champion of Catholicism against the Protestant reformation...

SICKLY BABIES QUICKLY CURED.

The sickly baby is quickly cured by Baby's Own Tablets. These Tablets are a never failing cure for the troubles arising from a disordered condition of the stomach and bowels...

"Too Much Religion."

What Catholic has not heard over and over again, that silly old plaint of his worldly neighbor, "too much religion?" It is particularly a favorite argument of lukewarm Catholics when the question of educating their children comes up...

Geo. W. Reed & Co. Limited.

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The Passion Play

The following impressions of the Passion Play, as recorded by a correspondent of The London Mail, who attended the dress rehearsal, may be of interest to those who contemplate going to Oberammergau this summer:

The pictures themselves baffle description, says the writer. The struggle of Judas against his evil nature, the scene with the traders—his final fall; the tender pathos of Anton Lang's acting during the last Pass-over eaten together...

The disciples acted on his plea for them: "Let these go their way," for "they all forsook Him and fled." Thus ends the first half of the drama—the living story of the Redemption.

Heart Trouble Cured.

Through one cause or another a large majority of the people are troubled with some form of heart trouble. The system becomes run down, the heart palpitates. You have weak and dizzy spells, a smothering feeling, cold clammy hands and feet...

Wherever there are sickly people with weak hearts Milburn's Heart and Nerve Pills will be found an effective medicine. Mrs. Wm. Elliott, Angus, Ont., writes: "It is with the greatest pleasure I write you stating the benefit I have received by using Milburn's Heart and Nerve Pills."

Lent, this argument is very popular among those enthusiastic Christians who see dreadful danger lurking in "too much church going."

It is almost waste of time to urge good common sense Catholic arguments against this pet plaint of theirs. But perhaps a little bit of worldly wisdom applied might have a different effect, since they love the wise old world so well.

You must not enter any saloon. You must not enter any gambling house. You must not enter any pool-room. You must not visit any race track. You must not enter any bucket shop. You must not speculate. You must not attend prize fights. You must not have vicious companions.

These are the things that religion leads to and reveals in. These are the stumbling blocks to Christian manhood that your children are taught to shun and avoid. Do you honestly think they can be taught such lessons too well?—Chicago News-World.

Chive's Preparations Are The Best.

Socialties in Guaranteed French Trusses.

For Colds use Chive's Cough Syrup In use for Twenty Years with the Best Results.

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14 & 16 Notre-Dame Street West. MONTREAL.

Local and Diocesan News.

Forty hours' devotions.—Sunday, June 12, Longueuil; Tuesday, June 14, Contrecoeur; Thursday, June 16, Ste. Julie; Saturday, June 18, Hotel Dieu.

Ordination of former journalist.—Rev. Stephen Louis Theobald, a former well known newspaper man in Montreal, was raised to the sacred priesthood yesterday in the chapel of St. Paul's Seminary, St. Paul, Minn. Father Theobald, who is the first colored man to be raised to the priesthood in the United States, will have charge of the colored Catholics of St. Paul, and will be stationed at St. Peter Claver's Church, St. Paul, Minn.

Prevention of tuberculosis.—The tenth annual meeting of the Canadian Association for the Prevention of Tuberculosis is being held this week lasting over three days, the 7th, 8th and 9th, at the Royal Edward Institute, 47 Belmont square, Montreal. Morning, afternoon and evening sessions are being held each day. Besides the learned discourses to be given by leading medical men, the social side is being well attended to. Yesterday at one o'clock the officers lunched on the mountain. In the afternoon after the lecture from 4.30 to 6 o'clock, tea was served at the Institute. To-day's session brought proceedings to a close. This evening there will be an entertainment in Dominion Park in charge of the Victorian Order of Nurses.

Newfoundland under jurisdiction of apostolic delegate.—We are authorized to announce that His Holiness Pope Pius X., by the intercession of the Sacred Congregation of the Consistory has placed Newfoundland under the jurisdiction of the Apostolic Delegate of Canada, who will carry the double title of Apostolic Delegate for Canada and Newfoundland.

Catholic sailors' club.—The navigation concert season at the Catholic Sailors' Club is in full swing. The Catholic benefit societies are eagerly looked to by the management to assist them in past years. Various internal improvements have been rendered necessary by the increase of the shipping to the port, in consequence of the number of men using the rooms, which have been enlarged.

Next week, June 16th, St. Anthony's Court, No. 126, C.G.F., will begin the series of benefit societies. A good audience is expected. Mr. H. McCallum, C.R., will preside. It is to be hoped that the parishes will have concerts formally under their auspices to help this institution, which is of common interest to all Catholic Montrealers. We understand that there are dates still being reserved in view of this, and also for those benefit societies which have not yet settled their day.

It is the desire of the management to be able to improve the external appearance of the block at the corner of St. Peter and Common streets. It is shabby and does not correspond with the shelter and attractiveness within. This is a pity, especially as strangers coming by the boats to Montreal may not be impressed by their first view of this important lay charity as they pass it on arriving. All this is lamentable, because our Montreal Catholic Sailors' Club is one of the best, if not the most important, exclusively Catholic sailors' institution in the world. We hope funds will be forthcoming to do something to improve the outward appearance of the building before the Eucharistic Congress. Every little will help, and those citizens who visit their concerts will feel that their presence there is an encouragement and material support to a deserving and well-founded work of Catholic lay zeal.

Summer Resorts.

Experience, the testimony of thousands, and the popularity of the several fishing, hunting and tourist districts located on the lines of the Grand Trunk Railway System, is conclusive proof that they are the Ellysium of the sportsman, and the Mecca par excellence of the tourist. The "Highlands of Ontario" is a land dotted with lakes and rivers, rivers that have their source in the northern forests and flow until they join the vast inland seas, Superior, Huron, Erie, and the Atlantic Ocean. This great tourist railway reaches all the principal resorts in this vast territory, including Lakes Orlia and Couchiching, the Muskoka Lakes, a popular resort 1000 feet above sea level, where thousands of people annually make their summer homes for rest and recuperation. The Lake of Bays district, where some of the finest hotels in Canada are to be found, and a locality replete with natural beauty and loveliness, with splendid fishing—Magnetawan River, the very heart centre for sport—rod and gun; Lake Nipissing and the French River, where wild and rugged scenery is to be found, and the atmosphere filled with health-giving properties; splen-

d fishing and hunting grounds are found in this territory. The Temagami region, a forest reserve containing 3,750,000 acres of lakes, rivers and wilderness, the scenic grandeur of which is incomparable. Magnificent fishing and hunting in season. The 30,000 Islands of the Georgian Bay is another most delightful and beautiful territory, where the most interesting trips may be taken. The steady increase of travellers to this locality is alone proof that it is becoming the most popular resort on the inland lakes. The Algonquin National Park of Ontario, a comparatively new and attractive region, little known to the lover of rod and gun and the tourist, has all the summer attractions that appeal to the denizen of the city. This territory has been set aside by the Provincial Government of Ontario solely for the delectation of mankind. The gamiest of black bass, speckled trout and salmon trout are found here in goodly numbers. Hunting is allowed. The Algonquin Park covers an area of 2,000,000 acres, there being no less than 1200 lakes and rivers within its boundaries.

Good hotel accommodation is found in all the districts mentioned, and a postal card addressed to the General Advertising Department, Grand Trunk Ry. System, Montreal, will receive prompt attention, and illustrated publications of any of the districts will be quickly sent to all enquirers.

Society Without God.

An address delivered recently before the Massachusetts schoolmasters' club by Mr. Brooks Adams affords an occasion for profound thought to all who have the interests of mankind at heart. His views upon the divorce evil and the gradual dissolution of the family in American society must occasion a sense of alarm, especially because his reflections, as far as they go, are absolutely true. He says: "Woman has practically asserted her right to live with whom she pleases, where and how long she pleases. We may veil it behind the idea of divorce, but that is what it amounts to.

"The idea of authority and obedience that goes with the thought of family, has in America practically broken down. The father as a restraining power in the home and the school has disappeared.

"Society accelerated by these powers (modern inventions as steam, electricity, etc.) has passed beyond and above the law and the jurisdiction of the courts, a condition which if continued means the disintegration of society eventually."

It is indeed a fact that in many places, domestic estate is already in an advanced state of dissolution. Marriage reduced to its religious character and deprived of the condition of a purely civil contract, voidable at will, is become a plaything of the passions. If one of the parties to the contract is weary of the other's company, he asks, and generally procures, under even the flimsiest pretences, the sanction of the court, to break his plighted vows. The holiest bonds are severed; the family is rent asunder; the children are separated from one of the parents or divided between them, in the most arbitrary manner. And the great world not only condones their sin, but admits them freely into the charmed circles of polite society. It repels with high disdain the Magdalens, whom the Saviour of the world Himself has pardoned; it honors with its special friendship the Herods and their legal consorts whom the same Saviour declares to be always living in a state of sin.

Many ministers of the various Protestant denominations inveigle against the evil, and warn their congregations that God will abandon them. But all in vain! The chief culprits are often the fashionable men and women who sit nearest to the pulpit and are most prominent in church work. Only the Catholic Church can stem the tide of immorality and crime identified with divorce and its brother, race-suicide, because she alone can teach with authority and present a sanction for the laws.

Truly the condition of the family outside the Catholic Church is a source of the gravest alarm. For sooner or later civil society must share the fate of the family, of which it is the natural development. So long as the family is united, the fireside protected and the sanctuary of home inviolate, civil society is secure; so soon as the family is divided, the fireside invaded and the sanctuary of home profaned, society is foredoomed to destruction. It is this reflection which causes thoughtful men, not sustained by the promises of faith, to give themselves up to the gloomiest forebodings. Some of them look forward with a strange satisfaction to another deluge of barbarism, which shall sweep away the effete civilization of the modern world. Some

Cowan's Cake Icings

If you had trouble with prepared Cake Icing, it was not Cowan's.

Even a child can ice a cake perfectly, in three minutes, with Cowan's Icing. Right delicious flavors. Sold everywhere.

The Cowan Co. Limited, Toronto.

even predict the gradual deterioration of the race, until, by its sensual indulgence, it wears itself out and ends in total extinction.

We bewail the corruption of the world, the want of public integrity, the growth of irreligion and immorality, and we blame the laxity of the laws or the influence of dangerous associations. In truth, however, the evil lies much deeper. The family spirit is growing weaker and weaker each day. The ties which bind the members of the household are loosening more and more, and, disintegration, extinction of the family life. Everything leads to it in modern society. The father is engaged in business cares during the day, and with social or political interests at night. The mother is intent upon pleasure or engaged in occupations foreign to her calling. The children are loved too fondly, but they are not educated. The family is the heart, the source, the fountain of human life. Poison that carried by a thousand channels into every part of the social organism. The education of the best schools will be ineffective, the labors of the best pastors will be in vain, if the living example of the most fervent religious teachers will be useless, because they will be counteracted and neutralized by the evil influence to be met with at home. The Christian family must be what God designed it to be, when He elevated matrimony to the dignity of a sacrament. The Christian home must become the cradle of the supernatural life of the soul, as it is the cradle of the natural life of the body.

Hence it is that the only hope for the modern world is in the salutary influence of the one true Church of Christ. She, and she alone, has a mission to every age and to every condition of men, she and she alone, has the means necessary to carry out that mission; because she alone is universal. As she has rescued men from the barbarism of paganism, so she can rescue them from the barbarism of unbelief. As she has reclaimed individuals, so she can reclaim a society. The task, no doubt, is a difficult one; but she is equal to it, because she has large reserves, which she can call into service, when she wishes to meet every emergency.—Boston Pilot.

A Catholic Suggestion.

Lord Llandaff, one of the best known of the Catholic peers, has suggested the following form in place of the "No Popery" declaration that King George must make if the present law be not modified: "I, by the grace of God, King of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely, in the presence of God, profess, testify and declare that I do unfeignedly believe in the doctrines of the Church as by law established, in this realm, and I do reject all doctrines opposed to or inconsistent with the tenets of that Church. The Spectator, in discussing the King's Declaration, says: "If the Government are not willing to give a lead in tolerance and justice, and will not remove from the Declaration the words which Roman Catholics naturally find insulting and humiliating, they will be guilty of a capital error. Protestant the nation is, and Protestant the nation must remain, and it is also right that there should be potent statutory safeguards in this respect; but for the government to indorse the view that those safeguards cannot be maintained without the language of insult is preposterous."

The Tablet says: "By all means let Parliament take security for the Protestantism of our Kings, let them be fenced with suitable tests. The only thing we ask is that the king shall not be forced at the beginning of his reign to select the most sacred article of the Catholic creed for public insult and denial."

Canadian Pacific Railway.

Colonization excursion to New Ontario and Temiskaming district, Thursday, June 16, 1910. Second class round trip ticket rates to:

Sturgeon Falls.....	8.40
Warren.....	8.40
Chelmsford.....	8.60
Massey.....	9.35
Blind River.....	10.10
Wills Marie.....	8.40
North Temiskaming.....	8.60

Tickets good to return up to and including July 16th, 1910.

O'Brien's Scurrility.

We quote from one speech of Mr. William O'Brien, delivered in Cork May 8, the following phrases applied to the Irish Party:

Betrayers of Ireland and the tents and tools of the English Treasury.

Wretched crew of incapables and traitors.

Foul birds of night, criminal politicians.

Bond slaves of a crew of English Socialists.

A ring of hired Parliamentarians. Selfish crew of adventurers. Loathsome hypocresy.

Masked conspirator (applied to John Dillon.)

Semi-illiterate little tub-thumper (applied to Mr. Joseph Devlin.)

Filthy little rowdy (applied to Mr. Joseph Devlin.)

Conspicuous gombeen man (applied to John Dillon.)

The disgrace and curse of Ireland. Degraded men, disgraceful tribe. Rogues and bullies.

Set of incapables or renegades or traitors.

Such is the language used by Mr. William O'Brien in reference to the elected representatives of the majority of the Irish people. And all his speeches are filled with language of the same kind. What a foul inu-

THE BEST FLOUR
IS
BREADS
Self Raising Flour
Save the Bags for Premiums.

to the Irish nation and what a humiliation to Ireland that such a man should have any connection with her National movement.—Irish World.

A Deplorable Scene.

Standing before Justice Jeffries in the police Court of this city Saturday morning, trying to hide her shamed face from the curious, was a young girl, daughter of respectable parents, and beside her was her companion, a boy of 18 years. Both had been picked up on the public streets the evening before in an intemperate condition and placed in the police station over night.

"From your appearance I can see plainly that you have been drinking," the Judge said to the boy. "It is a shame that such children as you have to be brought into the police court. However, it is an object lesson to you and ought to be one to every father and mother in the city who allow their children to run about the streets without knowing where they are."

And this terrible scene is altogether too common in our large and smaller cities. Young girls are being led to their ruin by the thousands, and no one is to blame but the parents who allow their daughters, and sons, too, the privileges which precious America claims. The awful conditions which obtain in our cities and towns, in which vice prevails, is altogether too apparent and unless stringent measures are taken, this generation of fathers and mothers will have little to feel proud over. Theatres, cheap music halls, congested avenues, excursions, etc., are the means of amusement adopted by our young people, and at all hours the cafes are assisting in reaping a rich harvest of souls.

The offspring of Catholic parents may be seen at any hour parading our streets daily and street-walking at night. Young girls pick up promiscuous acquaintances, giddy as themselves and the end is destruction. Pastors may preach continually on the evils of the times, but their work will be fruitless, unless parents close their doors to the disobedient and the wrong-doing. Catholic parents should be masters of their homes and insist upon obedience from those placed under their care.—Michigan Catholic.

New College For Chatham, N.B.

A new college is a project of the very near future in order to afford superior education to the English-speaking students of the Province of New Brunswick. At a meeting held in Chatham some time ago a board was nominated to collect the funds necessary for the establishment and endowment of this college. It is understood that it is to be under the direction of the Basilian Fathers of Toronto, who at present direct the Colleges of St. Michael, Toronto, and Sandwiche, Ontario. The college will provide education for both boarders and day students. The Board of Governors will include Rt. Rev. Monsignor Varrily, of Bathurst; Rev. M. A. O'Keefe, of Chatham; Rev. Father Murdoch, of Renous; Messrs. R. A. Lavalor, W. F. Cassidy and John O'Connor, of Chatham; ex-Mayor Patrick Hennessey of Newcastle, and High Sheriff O'Brien of Nelson.

The building at Chatham formerly known as St. Michael's College will be the seat of the new institution.

The New York Catholic Board of Education appointed by Archbishop Farley to supervise the parochial schools of the boroughs of Manhattan, the Bronx and Richmond and the counties of Orange, Westchester, Sullivan, Rockland, Ulster, Dutchess and Putnam has issued a report. It shows that the Church has spent \$11,591,700 for school buildings and that it costs \$825,000 a year to maintain the schools. The pupils number 74,120.

WHEREAS, in and by the 1st part of Chapter 70, of the Revised Statutes of Canada, 1906, and known as "The Companies Act," it is amongst other things in effect enacted, that the Secretary of State may, by letters patent, under his Seal of Office, grant a charter to any number of persons, not less than five, who having complied with the requirements of the Act, apply therefor, constituting such persons, and others who may thereafter become shareholders in the Company thereby created, a Body Corporate and Politic for any of the purposes or objects to which the Legislative authority of the Parliament of Canada extends, except the construction and working of Railways or of Telegraph or Telephone lines, or the business of Banking and the issue of paper money, or the business of Insurance, or the business of a Loan Company, upon the applicants therefor establishing to the satisfaction of the Secretary of State due compliance with the several conditions and terms in and by the said Act set forth, and thereby made conditions precedent to and the granting of such charter; And whereas George Plunkett Magann, of the City of Toronto, in the Province of Ontario, contractor; John Francis Cahill, journalist; Henry Judah Trihey, advocate, and Michael Thomas Burke, law student, all of the City of Montreal, in the Province of Quebec, and William Patrick Kearney, of the Town of Westmount, in the said Province of Quebec, advocate, have made application for a charter under the said Act, constituting them and such others as may become shareholders in the Company thereby created, a Body Corporate and Politic, under the name of "Tribune Press, Limited," for the purposes hereinafter mentioned, and have satisfactorily established the sufficiency of all proceedings required by the said Act to be taken, and the truth and sufficiency of all facts required to be established previous to granting of such Letters Patent, and have filed in the Department of the Secretary of State a duplicate of the Memorandum of Agreement executed by the said applicants in conformity with the provisions of the said Act.

Now know ye, that I, the said Charles Murphy, Secretary of State of Canada, under the authority of the hereinbefore in part recited Act, do by these Letters Patent, constitute the said George Plunkett Magann, John Francis Cahill, Henry Judah Trihey, Michael Thomas Burke and William Patrick Kearney, and all others who may become shareholders in the said Company, a Body Corporate and Politic, by the name of "Tribune Press, Limited," with all rights and powers given by the said Act and for the following purposes and objects, namely: A. To engage in a general printing and publishing business, including the business of embossing, lithographing, engraving, book-binding, electrotyping, stereotyping and dealing in paper boxes and stationery, and the printing, publishing, circulation and dealing in newspapers, books and publications of all kinds; B. To manufacture and deal in paper, machinery and other articles necessary or useful in carrying out the objects of the Company; C. To carry out the business of general traders in and manufacturers of goods, chattels, merchandise, and supplies which can to advantage be dealt in by the Company in connection with the above business; and to purchase or otherwise acquire, sell, use, lease or otherwise dispose of buildings, plant and machinery necessary or incidental to the business carried on by the Company; D. To acquire, hold, lease, sell, exchange or otherwise dispose of shares, stock, deposits or securities in any corporation carrying on business with objects similar to those of this Company or carrying on any business capable of being conducted so as to directly or indirectly benefit this Company notwithstanding the provisions of section 44 of the said Act; E. To invest or use the moneys or assets of the Company in such securities and in such manner as may from time to time be determined, including the purchase of stock in any other corporation; F. To sell, lease, exchange or otherwise dispose of in whole or in part the property or undertaking of the Company for such consideration as may be agreed on and in particular for shares, debentures or securities in any other Company; G. To amalgamate with any other Company having objects in whole or in part similar to those of this Company; H. To do all acts and exercise all powers and carry on all business incidental to the carrying out of the objects for which the Company is incorporated and germane to these objects; I. To purchase or otherwise acquire and take over the undertakings, properties, assets and liabilities, or in the alternative the capital stock of the True Witness Printing Company, Limited, and to pay therefor wholly or partly in cash or wholly or partly in paid up shares, bonds, debentures or other securities of the Company. The operations of the Company to be carried on throughout the Dominion of Canada and elsewhere. The place within the Dominion of Canada which is to be the chief place of business of the said Company is the City of Montreal, in the Province of Quebec. The Capital Stock of the said Company shall be fifty thousand dollars, divided into five hundred shares of one hundred dollars each, subject to the increase of such Capital Stock under the provisions of the said Act. That the said George Plunkett Magann, John Francis Cahill and Henry Judah Trihey are to be the first Provisional Directors of the said Company. Provided always that nothing in these Presents expressed or contained shall be taken to authorize the construction and working of Railways

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or Telegraph or Telephone lines, or the business of Banking, or the issue of paper money, or the business of Insurance or the business of a Loan Company by the said Company.

Given under my hand and seal of office, at Ottawa, this ninth day of May, 1910.

CHARLES MURPHY,
Secretary of State.

TRIBEY, BERDOVITZ & KEARNEY,
Attorneys for applicants.

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